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THE

STUDENTS' COMMENTARY

ON THE

HOLY BIBLE.

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HOLY BIBLE.

Founded on the Speaker's Commentary.

ABRIDGED AND EDITED

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N.B.—Editorial annotations are enclosed in square brackets [ ] ; e.g. *pp.* 4, 248 ; *Acts iv.* 36, *notes.*

All references to and quotations from the Revised Version (*Rev. V.*) *of* 1881, *whether in brackets or not, are editorial.*

The Student is reminded that Canon Westcott's Introduction and Notes on St. John, as they appeared in the Speaker's Commentary, have been published separately.

THE GOSPELS.

INTRODUCTION.

1. *The Four Gospels.*—The Gospel of Jesus Christ is contained in four Books, commonly called the Four Gospels. These works are very short: and it is evident that no attempt at a complete biography, in the modern sense of the word, has been made in any one of them. Of the first thirty years of the Lord's life on earth, and of His training for His brief ministry in that time, there is hardly any record. Just one fact, recorded only by St. Luke, offers a glimpse of a childhood sanctified by pious thoughts and by a Divine purpose. The three who omitted all such records, and the one who confined himself to this short story, did not consider that a continuous record of growth and training, of youthful aspirations and of self-consecration to a future work, belonged to their purpose: with the Baptism of Jesus commences the more complete narrative of His life. But even here there are facts to explain which have occupied, and still occupy, the critical faculty of theologians. The Gospel according to St. John, touching the others at its beginning and at its close, and at a very few points in its middle course, pursues for the most part an independent path, as though the object of the writer had been to supply such facts and discourses as the others had omitted. In the first three Gospels the ministry of the Lord in Galilee is made prominent; St. John gives a larger place to His ministry in Judæa. Discourses, of fundamental importance to the new "kingdom of Heaven" come into the world, find due place in St. Matthew and St. Luke, but are not even mentioned by St. John: who, however, finds place for words of greatest moment, not recorded elsewhere (*e.g.*, xiv-xvii, the last discourse of Jesus). The Gospels, in fact, present a history of the salvation of mankind by Jesus Christ the Son of God, and not a minute and exact life of the Saviour. They depict that life only as it bore on the belief and convictions of the people of God.

2. *Amount of Agreement.* — In the first three Gospels there is a large amount of agreement as to the facts related and the language in which they are expressed.[1] The

[1] If the history be harmonised, and divided into 89 sections (this number is arbitrary), it will be found that in 42 of these all the narratives coincide, that 12 are given by St. Matthew and St. Mark only, that 5 are common to St. Mark and St. Luke only, and that 14 are found in St. Matthew and St. Luke. Of the remainder, 5 are peculiar to St. Matthew, 2 to St. Mark, and 9 to St. Luke. This estimate applies only to general coincidence as to the facts of the narrative. As regards the verbal agreement of the three writers, it may be said that in no other case would it be possible to find three writers so independent as to their matter, who showed such minute and abundant

order and arrangement are in remarkable harmony, although the sections consist for the most part of detached narratives, each in itself complete, and often isolated from the others by special words of introduction and conclusion. The Lord healed a great multitude of sick; but the three always select the same cases for fuller record. The utterances of Jesus in like manner must have been very numerous; but the Evangelists agree in reporting certain selection. When the Lord's teaching is associated with some circumstance of time and place, the Evangelists concur in surrounding it with the proper accessories. Verbal agreement is greater where the spoken words of others are cited than where facts are recorded; and greatest in quotations of the words of our Lord: and as these quotations are all translations from the Aramaic dialect, there is something more at work than the scrupulous exactness of a faithful reporter. In some leading events, as in the calling of the four first disciples, in the calling of St. Matthew, and in the account of the Transfiguration, the agreement even in expression is remarkable. The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the Passion of our Lord and of the facts that closely preceded it. After this event, in the account of His Burial and Resurrection, the coincidences are few. The language of all three is Greek with Hebrew idioms: these Hebraisms are most abundant in St. Mark, and fewest in St. Luke.

These facts exhibit the first three Gospels as three distinct accounts of the life and teaching of the Redeemer, but with a greater amount of agreement than three wholly independent and isolated accounts would be expected to manifest. Agreement without the differences, or difference of form and style without the agreement, would severally present no difficulty: the harmony and the variety together form the problem, which has occupied Biblical critics for above a century. It may be possible to sift what is certain in enquiries on this subject from that which must remain uncertain to the end.

3. *Theory of an Original Document.*—One hypothesis to account for this state of facts is that of a common original document, now lost to us, from which all the Evangelists drew, treating it, however, as the materials for their narrations rather than as a document whose every detail they were bound to preserve.[2] But there is no *external*

coincidences of expression; and that no other three writers have shown such a careful adherence to the very same forms of expression, who have also shown so great an independence in the selection and omission of subjects. Cp. the following large sections of the three Gospels:—

Matt. iv. 12 to Matt. xviii. 35.	Mark i. 1 to Mark xiii.	Luke iii. 1 to Luke iv. 13.

Of verbal agreement the feeding of the 5000 (Matt. xiv. 19, 20; Mark vi. 41, 42; Luke ix. 16, 17), and the healing of the paralytic (Matt. ix. 1-8; Mark ii. 1-12; Luke v. 17-26), are examples.

[2] Eichhorn's theory was of this kind. He supposed — (1) Original document (Syro-Chaldaic); (2) An altered copy which St. Matthew used; (3) An altered copy which St. Luke used; (4) A third copy, made from the two preceding, used by St. Mark; (5) A fourth altered copy, used by St. Matthew and St. Luke in common.

evidence worth considering that this original or any of its numerous copies ever existed, and the theory is attended by a dilemma. This original Gospel is supposed to have been of such authority as to be circulated everywhere; yet so defective, as to require and to receive annotation from almost any hand, and so little reverenced that almost no hand spared it. If all the Evangelists agreed to draw from it, in one or other of its forms, it must have been widely, if not universally, accepted in the Church; and yet there is no record of its existence. Further, the period of which we are now treating was, for the Jews, one of very little literary activity; but the theory in question presupposes a people of literary habits, and a class amongst that people whose education was high and who had much literary activity.

4. *Oral teaching the source of the Gospels.*—The written Gospels are thought by others to resemble each other so much because the oral teaching of the Apostles had taken a settled form; and there are differences in the midst of the agreement, because the writers were not bound to that oral teaching which yet they desired to preserve, and, for the most part, to follow. This hypothesis appears to possess at least a ground of truth. From the day of Pentecost, the Apostles began the work of preaching the Gospel; and yet for many years not one of the Four Gospels existed out of which they might preach. Their preaching would in great part have consisted, from the nature of the case, of a recital of the facts of the life of Jesus Christ; and there would be a tendency to preserve one form and order in this historical preaching. The account of some miracle would be told again and again in one form of words, and the narrative of a journey would follow the same order of events, and the events selected would be always the same. Though, therefore, there may be much difference of opinion as to the share to be assigned to this body of traditional teaching in the formation of our present Gospels, there probably will be little difference of opinion as to the likelihood of there having grown up a body and form of preaching, preserved, at first, only in the memory of those who preached and heard, of which the life and words of Jesus formed the subjects, and which tended to be, not merely in substance but in details, one and the same everywhere, with a resemblance closer and more marked in proportion as the words and events were more important.

5. *Priority and originality of the Gospels.*—Is any of the canonical Gospels copied from any other? The question will turn mainly upon the position that is assigned to St. Mark. His Gospel is the briefest: it lacks many of the discourses in St. Matthew; and St. Luke has a long section of which St. Mark gives nothing. The most obvious form of the hypothesis that one made use of the other would be that St. Mark's narrative, which contains the largest portion of the matter common to all, was also the earliest; and that the others used this as the source of all that portion which they possess in common. But, as regards St. Matthew and St. Mark, this theory will not bear close criticism. There is the double objection that if St. Matthew fol-

lowed St. Mark he not only did not take all that he found,[3] but also produced more than he found. The true position of St. Mark's Gospel is still undecided. With some that Gospel is the common source of those of St. Matthew and St. Luke; with others it is an epitome or abridgment of these two; others again hold the old traditional opinion which places St. Mark between St. Matthew and St. Luke in point of time.[4]

The question of priority and originality may also be considered in connexion with the theory that each Gospel has been the subject of successive recensions and alterations. Almost every one who claims for St. Matthew or for St. Mark the position of being original, demands also to be allowed to explain that a Gospel of St. Matthew or St. Mark, somewhat different from the existing book, is the original for which they contend. The marvellous degree of elaboration which this kind of theory has reached is illustrated in the note,[5] while the process by which such

[3] The passages of St. Mark not found in St. Matthew are—i. 21 28, 35 39; iv. 21, 24, 26–29; vii. 31–37; viii. 22–26; ix. 38–42; xii. 41–44; xiv. 51, 52. Some historical facts in St. Matthew which the Gospel of St. Mark does not contain, are the sending to Jesus by John the Baptist (Matt. xi. 2; Luke vii. 18); and the healing of the centurion's servant (Matt. viii. 5; Luke vii. 1).

[4] With one critic, the aim of St. Mark was to unite the two great Gospels, following in his first main division the guidance of St. Luke, and in his last that of St. Matthew; with another, St. Mark has the true stamp of originality, and the marks of the companion and scribe of St. Peter; with a third, St. Mark is dependent on St. Matthew, and quite independent of St. Luke. What conclusions can be drawn from such a variety of results, except that the method itself is at fault?

[The priority of St. Mark and the further point that the present Gospel of St. Mark represents the original Synoptic tradition is advocated (*e.g.*, by Weiss) on the following hypothesis. An original St. Mark and an original St. Matthew existed side by side. The original St. Mark was the actual work of the Evangelist based mainly upon the preaching of St. Peter and upon the Evangelist's own recollection of the oral tradition current in the Apostolic circle at Jerusalem. The original St. Matthew consisted of a collection, chiefly but not entirely, of discourses. Out of these was formed the present St. Mark. From our present St. Mark, the original St. Matthew (again brought into use) and some additional matter, was then put together our present St. Matthew; and from our present St. Mark, the original St. Matthew, and a different selection of additional matter, our present St. Luke. This hypothesis is not free from the difficulties which arise mainly from the fact that the greater originality of St. Mark, though largely predominant, is not without serious exception.]

[5] It is thought that when the need of a written record forced itself on the Church at Jerusalem, three separate writings, embodying the traditional preaching, were drawn up in Palestine, the groundwork of the future Gospels. The earliest of those was probably the original of St. Mark's Gospel (A). Next to this, and partly dependent on it, the work which was used in common for our present St. Matthew and St. Luke (B); and thirdly, a work used by St. John alone, and unknown to the compiler of the original St. Matthew (C). Another writer in Palestine, just before the destruction of Jerusalem, composed a Gospel, by means of A as the groundwork; somewhat altered, as to its order, and with a few places omitted; B being employed to furnish several insertions. This Gospel is St. Matthew I. Somewhat later, when Jerusalem had fallen, there was composed, outside of Palestine, a new Gospel, grounded on A, with numerous omissions, in combination with B and C, not without a few additions of the compiler, and with a new introduction. This is St. Luke I.: it is the fifth in the series of contributions. Somewhat later still, the St. Matthew I. was altered in Palestine; St. Luke I. in Rome. In this edition of St. Luke, use has been made of St. Matthew I., and also of the works of Josephus. Both received additions and alterations. Amongst these a history of the childhood was added to each. The last editor of St. Luke was also the author of the Acts, and through him this Gospel was used over the districts where St. Paul's preaching had

elaboration has attained is not less marvellous.[6]

In truth the search after "tendencies" of the Tübingen school, and the unlimited manufacture of "original" and "re-edited" Gospels, have obscured the historical facts. The former has magnified a dispute between St. Paul and St. Peter, of which perhaps we know as much as can be known, into a kind of moral convulsion of the Church lasting for two centuries. The latter assumes in the early Church an indifference to written records and a disposition to mend and change them, which are quite inconsistent with any theory of inspiration, and which have really no solid foundation. Another method seems to be needed; one which shall deal reverently and carefully with facts, and shall be most parsimonious as to hypotheses.

It will be necessary, before any general view is adopted, to examine the facts that concern each of the Synoptic Gospels separately.

5. *The Gospel according to St. Matthew.*—In the lists of the Apostles of Jesus (Matt. x.; Mark iii.; Luke vi.; and Acts i.) there is an Apostle of the name of Matthew; in Matt. x. 3, he is called a "publican." There is every probability that the account of the calling of St. Matthew (Matt. ix. 9) refers to the same person who bears the name of Levi (Mark ii. 14; Luke v. 27). He may have been called Levi before he became an Apostle, and Matthew afterwards: there is nothing unusual

come. The short preface was added by the same hand. Thus our present Gospels according to St. Matthew and St. Luke came to completeness, and the number of documents mounts up to seven. Somewhat later, A underwent the process of editing, in which a number of small adaptations to the now familiar expressions of St. Matthew II. were made, and several explanations added. Hence our present Gospel of St. Mark, the eighth document in the series. This elaborate structure is only one amongst many.

[6] Take *e.g.* the criticism of the parallel passages Mark i. 35-39, Luke iv. 42-44, and note the results. The words of St. Mark contain several striking points. St. Luke says that the multitude sought Jesus; St. Mark mentions that Simon and the disciples pursued Him, told Him of the multitudes seeking Him, and pressed Him to return. The very early rising, and the prayer which was the object of it, are in St. Mark alone. The proposal to make a circuit in Galilee, the completeness of the circuit, rests on St. Mark's narrative. St. Mark is very graphic and distinct; St. Luke more general, yet clear. St. Matthew is wholly silent. How will criticism deal with these differences? One critic regards this as one of the most decisive proofs of the originality of St. Mark; he points out how the several points have been obscured in St. Luke. Another regards the passage of St. Mark as original, and omitted by St. Matthew as being needless after the Sermon on the Mount. Another has no doubt that St. Mark copied from St. Luke, adding a few touches from St. Matthew (viii. 14 sq.). One critic sees in the mention of St. Peter's name, the singular verb ("followed"), and the omission of the other names, the ground of the idea of St. Peter's preeminence: but refuses to see in it any sign of a "Petrine" tendency in the Evangelist. Another sees an involuntary indication, in this mention of St. Peter, of the source whence the Evangelist drew his information. What are we to think of these varieties of opinion, but that the science which arrives at them has not yet reached sure ground? All that is sure is that of two accounts, both exactly in harmony, one is graphic and full of detail, the other more general and with less minute handling. Yet one critic says that the more general has been formed from throwing off something of the more full; another thinks that in St. Mark we have a later hand, with more literary skill, filling up with skilful touches a narrative that requires this treatment for its literary interest. One hears the voice of St. Peter here, a living witness of the scene; another, some mere epitomiser or editor, making his best of the materials at his command. All these cannot be true, and they discredit the method that issues in such confusion.

in the assuming a new name on some important change of position: St. Peter and St. Paul are examples of this. In Mark ii. 14 he is called "the son of Alphæus." Nothing is told about the later life and ministry of St. Matthew in the Acts of the Apostles, nor in any other part of the New Testament. Nor can reliance be placed on accounts, such as that of Clement of Alexandria—that he was given to ascetic practices, and preached the Gospel to the Hebrews for 15 years after the Ascension; or that of Eusebius—that he then went to other parts of the world. He whose narrative of the life of Jesus has become the language of the heart to thousands in every land, has left no record of his own life, from the day that he rose from the publican's desk to follow Jesus.

From the first half of the 2nd century downwards, it was the general belief that St. Matthew wrote for his own people, a Jew for Jews, and that he wrote in the Aramaic, or late Hebrew, language.[7] It would seem to follow that the existing Gospel is a translation of that Hebrew original, the work of the hand either of the Apostle himself, as many think, or of some one quite unknown. The majority of recent writers are, however, agreed that the Gospel as it stands cannot possibly be a translation from a Hebrew original; and the general conclusion seems to be that, whatever be the case with the Hebrew Gospel, we have in the canonical St. Matthew a work that has been received from the earliest times as the writing of the Apostle, and that it is not a translation from any Hebrew source. The existing Gospel was written in Greek, the tongue of the educated, as Aramaic was that of the people.

What date is to be assigned to this Gospel? The answer seems to be that the work before us was written before the fulfilment of the prophecy in ch. xxiv., whilst Jerusalem was still a city, the Jews a nation, and the Temple God's own; or, still more definitely, about A.D. 63–65. The social and political condition of Palestine at that time threatened a great crisis. Society was fast declining into anarchy, and there seemed no help from any quarter. There was cogent reason for desiring to secure in a permanent form, for the Jewish converts, the Gospel facts which had so long been preached to them from oral tradition and perhaps from separate and fragmentary narratives. After the death of Claudius, it needed no great foresight to discern the peril that beset the Jewish nation. Felix, 'amidst every kind of cruelty and lust, exercised the royal office with the soul and spirit of a slave' (Tacitus). Two years of honest endeavour on the part of Festus (A.D. 60–62) could do little to recall Judæa from

[7] Papias (Bishop of Hierapolis, A.D. 118) reports (Eusebius, iii. 24) that 'Matthew composed the oracles (λόγια = a Gospel like the present St. Matthew) in the Hebrew tongue, and every one interpreted them as he was able.' This opinion is confirmed by Origen (A.D. 185), Cyril of Jerusalem (d. A.D. 385), Epiphanius (d. A.D. 403), Jerome (d. A.D. 420), in whose time a belief prevailed that the Gospel of St. Matthew written in Hebrew was still in existence among the Ebionites and Nazarenes under the name of the 'Gospel according to the Hebrews.' The 'Gospel according to the Hebrews' and the Hebrew Version of St. Matthew (from which it was derived) are now considered quite distinct.

anarchy. His successor Albinus (A.D. 62–64) was a mere robber, bent on getting gold from any quarter by any means. When he was recalled, he opened the doors of all the prisons; he left the prisons empty, but the land filled with thieves. Yet his villany appears dull by the light of his successor's misdeeds. Gessius Florus (A.D. 64–66) was a mere brigand, who had crept into the kingly seat. The misery of the people under this evil succession must have been great: their endurance taxed to the utmost. "How long, O Lord?" It was probably in this time of feverish expectation that the Gospel before us was brought into a written shape. Parables and images of the great judgment, not preserved by the other Evangelists, are grouped here by St. Matthew (xxiv. 43—xxv. 46). The words of Jesus, penned by St. Matthew alone, must have seemed strongly prophetic of this troublesome time (Matt. xxiv. 26–28). With a society about to part asunder, with the constant fear of persecution, the disciples must have become convinced that the precious deposit of the Gospel must no longer be trusted to tradition alone. And therefore the Apostle gathers into a Gospel the treasure of preaching that the Church possessed. How far he used materials existing at the time, and how many kinds of them were in existence, it is absolutely impossible to say now. The general strain of Apostolic preaching formed the groundwork: it was said, and said again until it had fallen into a fixed form of words. Special reports and written records of this discourse and that journey may have been available: but the attempt to disentangle them is vain, if indeed they are to be sought at all.

But is this approximate date to be considered that of the Greek Gospel, or that of the Hebrew Matthew, afterwards re-edited and translated? All the reasoning that makes it probable that this Gospel was written before the destruction of Jerusalem, excludes the notion of any subsequent editing which would amount to a recasting and reconstruction of the Gospel. But, after all, the real answer to any theory of redaction, whether by way of fusing together a book of discourses with a book of events, or by way of correcting a strong Judaizing "tendency" by the less exclusive "tendency" towards universalism, lies in the character of the work itself. Strong individuality, and clear purpose, are inconsistent with patchwork. The character of this Gospel is uniform, and very strongly marked. Its object, from beginning to end, is to show Jesus as the Messiah of the Jews, and to describe "the kingdom of Heaven," which He came to found upon earth. The Evangelist wishes his countrymen to recognise in Jesus Christ, in spite of the national rejection of Him, in spite of the darkness in which His ministry closed, the Person to Whom the Prophets looked, and Who fulfilled their words in all that He did and underwent. The phrases "kingdom of Heaven" (used 32 times), and, "that it might be fulfilled" (used 9 or 10 times), mark this purpose.

The Gospel is carefully constructed. Apart from the account of the childhood, the ministry falls into two portions; the official life in Galilee (iv. 17), and the preparation for the Crucifixion (xvi.

21); the Baptism being the introduction to one of these, and the Transfiguration to the other. The one of these stages leads naturally up to the other. Jesus teaches long, works wonders of love, and then takes account with the Apostles of the result of all this activity before He unfolds the history of His suffering. "Whom do men say that I am?" (xvi. 13). During the latter stage, that of the cross, the activity and the preaching recede before the shadow of the coming events. Throughout the first great section (iv.–xvi.) the purpose never flags or changes: this kingdom of Messiah is preached to the Jews who were its heirs: thus it was preached, thus it was enforced, and thus received by the ungrateful people; whilst of the darker lessons of the second part, the disciples understood nothing at the end of the first. "Be it far from Thee, Lord, this shall not be unto Thee" (xvi. 22). The second section, opening with the Transfiguration and the witness from Heaven, has its Sermon too; but this time the circle to which it is addressed is narrower; the disciples who now learn the doctrine of suffering and of the Cross, are to learn the ethics of suffering also. Miracles follow (xix., xx.), but they are not now so prominent in the narrative. Again and again the gloomy prophecy of His death is pressed home to the disciples: until at last the fulfilment comes.

It may be thought that to ascribe to the Gospel a structure so artificial is to weaken its historical value; but an answer to this is supplied by a consideration of the Apostle's purpose, and of the mode in which it has been fulfilled. The sacred writers did not intend to narrate the complete history of Jesus, but to proclaim the salvation which has appeared on the earth in the Person and history of Jesus Christ; and the Gospels were to be the Apostolic preaching in a written shape. The first preaching of the Gospel turned on the facts of a life (Acts ii. 22); and so the facts would appear in the written books wherein this preaching was fixed and preserved. The facts were of use for the one common purpose of all the preaching and writing, viz., that of causing men to repent and believe and embrace the Gospel of Jesus. This general purpose is somewhat modified in St. Matthew, by the wish to turn the Jews to Christ: it is a Gospel written first of all that God's chosen people might believe and receive life from believing. The book is pervaded by this purpose: towards this it moves with a constant progress; and yet not exclusively. The writer is not *all* Jewish; from his Gospel are not weeded out things connected with the future reception of the Gentiles into the sphere of God's love: his Gospel sets forth Jesus as the King of the Jews, and also as the Saviour of the world. And this is one proof, to unprejudiced minds, of its historical character.

Another test of the originality of this Gospel arises from a consideration of the Old Testament quotations (about 41) found in it. There is no uniform nor exact following either of the Hebrew original or of the LXX., but rather a certain independent treatment of the quotations. The important observation has, however, been made, that in the citations that occur in the body of the narrative the LXX. is used; whilst in those which the

Evangelist introduces as part of his own reflections, there has been a recourse to the Hebrew.[8] The inference, from a general consideration of these quotations is, that the writer of them is a Jew, to whom both the Hebrew and the Greek Versions were accessible, and who adhered, with one or two exceptions, to the Hebrew text in preference.

The authorship of this Gospel has been assigned by the universal voice of antiquity to the Apostle Matthew. Modern criticism has, however, affirmed that the present work has not an Apostolic origin. Some of the arguments adduced are somewhat fine drawn.[9] Others are based upon the allegation that marks of a change of purpose, or rather of two different purposes, are to be found in it. It is supposed that the older element in it was written when Christianity was offered to the Jews alone, and when Christ was conceived of as the Messiah of the Jews; but that a newer element was incorporated, representing that wider view of the purpose of Christianity which prevailed after the preaching of St. Paul had taken effect, and in which the rights of the Gentiles were recognised, and the fold of the Lord was opened to "all nations."[1] But the fact that there are passages in a work in which opposite ideas are expressed and contrasted need cause no surprise. All history, all processes of thought, are made up of these opposing elements, which must find their conciliation in fact. The line of thought in St. Matthew is very clear and complete in itself. Jesus is the Messiah of the Jews. To the Jews, and to none other, belongs the inheritance of the kingdom, until they shall have had full time to accept or reject it. But with this offering to the Jews of the tidings of the kingdom, there must always have been present the idea of a possible rejection by the Jews, and of the consequences that must follow from that. Further, that Messiah should be a blessing to all the nations was no new idea: it was the constant note of prophecy. He was to become so through the acceptance of the Jews; but if they rejected Him

[8] This requires some reservation; the LXX. has exercised its influence throughout, even where there has been a reference to the Hebrew. Cp. i. 23; ii. 15; ii. 18; ii. 23; iv. 15, 16; viii. 17; xii. 17-21; xiii. 35; xxi. 5; xxvii. 9.

[9] Why, for example, should not an Apostle have used such general forms as Matt. iv. 25, ix. 35, in summing up a great mass of the acts of Jesus, which he could not notice in detail? That events or sayings are twice repeated, that the chronological order and names of persons are lost in general expressions, seems hardly relevant to the position that the Gospel was not written by an Apostle's hand. Twenty or thirty years had elapsed; and, if the matter is to be argued apart from all questions of inspiration, it might be possible that some names were less remembered, and some names less worth recording than had once been the case. The repetition of similar events is what actually occurs in any life: and where the chronology seems to be at fault, the explanation seems to be that the general purpose of the Evangelist is to give a picture of Jesus Himself rather than a chronicle of His life.

[1] *e.g.*, the exhortation not to cast pearls before swine (vii. 6); the announcement that the Apostles should not have gone through the cities of Israel before the Son of Man should come (x. 23) are thought to belong to the Jewish element; but the threats to the unbelieving Jews that the heathen should be called instead (xiii. 11; xxi. 43); the announcement of His return after the Gospel should have been preached to all the world (xxiv. 14); and the express commission to the Apostles to baptize and admit people of all nations (xxviii. 19) are supposed to betoken the presence of a different hand, guided by wider aims.

God's purposes were not on that account to fail. St. Matthew is as clear on the one point as on the other. Not until the "house is left unto her desolate" do the direct rights of the Gentiles to the word of salvation come into view. Since they cannot be saved through the Jews, they shall be saved without them. "Go ye and teach all nations." In fact it is by this wholeness of impression, this unity of purpose, this broad and vigorous picture of Jesus, as at once the Messiah of prophecy, and the loving, suffering Saviour of the world, that the authority of St. Matthew as an authentic history is vindicated. What more can be said for a book than that it has been received universally by the Church as a production of the first age of Christianity, that it has been attributed unanimously to the author whose name it bears, and that its contents are a firm and complete tracing of the likeness of the Lord of Life.[2]

6. *The Gospel according to St. Mark.*—The name Mark was the surname of John (Acts xii. 12) who is usually supposed to have been the author of this Gospel. John was the Jewish name, and Mark, a name of frequent use amongst the Romans, was adopted afterwards, and gradually superseded the other.[3] John Mark was the son of one Mary, who dwelt at Jerusalem. There he was probably born (Acts xii. 12). He was the 'cousin' of St. Barnabas (Col. iv. 10, Rev. V.). The theory that he was one of the seventy disciples has no warrant; but the theory, that an event of the night of our Lord's betrayal, related by St. Mark alone (xiv. 51, 52), is one which befell himself may be worthy of mention; if the name of Mark be but supplied here, the transaction receives a clear explanation.[4] Mary the mother of St. Mark seems to have been a person of some means and influence, and her house was a rallying-point for Christians in those dangerous days (cp. Acts xii. 12). Her young son, already an inquirer, would soon become more anxious to work for Christ. He went with St. Paul and St. Barnabas as their "minister" on their first journey; but at Perga he turned back (Acts xii. 25, xiii. 13). On the second journey St. Paul would not accept him again as a companion, but St. Barnabas his kinsman was more indulgent,

[2] Criticism is of course possible on all these points; but its witness agrees not together. According to differing writers, St. Matthew is the oldest writer and yet not the oldest; a Greek writer, or a Hebrew; his work the foundation of the Gospel of St. Mark, or drawn from that earlier simpler record; the work of an Apostle, or there are positive reasons against regarding it as from an Apostle's hand. Its line of teaching is clear and consistent; or full of various tendencies which make it so manifold and so little consistent with itself. Its unity is self-evident; and yet it never continued for two decades the same, so active were the editors in making it afresh. Its inconsistencies with the other Gospels start out to careless eyes; and yet many hands were constantly at work bringing one Gospel to bear on another, and altering each by the light of the other. These being the results, we have a right to suspect the methods: it is even allowable to doubt whether there can be any true principles on which results so discordant can be based.

[3] The change of John to Mark is analogous to that of Saul to Paul; and the abandonment of the earlier for the later name is connected in both cases with the change of religion and the commencement of a new life (cp. p. 6).

[4] St. John (John i. 40, xix. 26) introduces himself in a like unobtrusive fashion, as also perhaps St. Luke (Luke xxiv. 18).

and thus he became the cause of the memorable "sharp contention" between them (Acts xv. 36–40). Whatever were the reasons for St. Mark's infirmity of purpose, they did not separate him for ever from St. Paul, for we find him at the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24). St. Paul speaks of a possible journey of St. Mark to Asia. Somewhat later he is with St. Peter at Babylon (1 Peter v. 13). It may be conjectured that St. Mark journeyed to Asia Minor (Col. iv. 10), and thence went on to join St. Peter at Babylon. On his return to Asia he seems to have been with St. Timothy at Ephesus when St. Paul wrote to him, during his second imprisonment, and St. Paul was anxious for his return to Rome (2 Tim. iv. 11).

Ancient writers, with one consent, make St. Mark the interpreter (*hermeneutes*) of the Apostle St. Peter.[5] Some explain this word to mean that the office of St. Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle; whilst others adopt the view that St. Mark wrote a Gospel, which conformed more exactly than the others to St. Peter's preaching, and thus "interpreted" it to the Church at large. Probably the word "interpreter" means here what it usually means, that the person so called came between a speaker in a foreign tongue and his hearers. Latin was probably the language which St. Mark possessed and St. Peter lacked, so that St. Mark, having acquired it in his attendance on St. Paul, was able to interpret for St. Peter, when he came to Rome, in the language of the people. This gave him opportunities of hearing St. Peter's preaching. That preaching was practical, and was not framed for any purpose of writing a complete Gospel; but it taught St. Mark many things, and he undertook to write them down; not, however, a complete Gospel, from which nothing was omitted, though an exact and accurate document in regard to the things which he did narrate. Traces of the influence of St. Peter are found in the vivid, minute, graphic, popular descriptions which give a peculiar character to this Gospel. Tradition further affirms that St. Mark, sent on a mission to Egypt by St. Peter, founded the Church of Alexandria, and preached in various places; then returned to Alexandria, of which Church he was Bishop, and suffered a martyr's death.

The contents of the Gospel may be divided generally into four sections: I. The Introduction (i. 1–13). II. The works of Jesus, the Son of God, in Galilee (i. 14–ix. 50). III. A journey to Jerusalem and residence there (x. 1–xiii. 37). IV. The Sufferings, Death, Resurrection, and Ascension of the Lord (xiv.–xvi.).

When this Gospel is compared with St. Matthew the difference of treatment is very manifest. The constant reference to the fulfilment of prophecy, the long and frequent

[5] Papias, quoted by Eusebius (H. E. iii. 39) says: "Mark, being the interpreter of Peter, wrote accurately, though not in exact order, what he remembered of the things that Christ either spoke or did." This certainly does not mean that he acted as amanuensis of St. Peter, writing down a Gospel at his dictation. Nor does the passage bind us to believe that the Gospel was written in St. Peter's lifetime; the probability is that it was not.

discourses of Jesus have disappeared. No one could maintain that the first object of this Evangelist was to display Jesus as the Messiah of the Jews. Written for Gentile readers, as it is admitted to have been, words that might seem to limit salvation to the children of Abraham find no place; and passages of an opposite kind come into prominence. The omissions of facts and words are both numerous and important.[6] What he has retained, however, is rather lengthened than abridged; so that the mere wish for brevity cannot account for the variations. On the other hand, there is a kind of compensation for these omissions, in the frequent touches of a more minute or vivid description, which he introduces even where in other respects his narrative coincides minutely with that of St. Matthew.[7] It may well be that many of these touches are reminiscences of the preaching of St. Peter, which St. Mark had been so often called to interpret. However that may be, they invest his Gospel with a stamp and features of its own. With very little of independent subject-matter, there is an independence of treatment; and those who maintain that Mark had one or both the other Gospels before him must confess that he is no mere abbreviator of existing narratives.

The key to this Gospel seems to be that the writer was minded to write an account of the wonderful life and power of Jesus the Son of God. He conveys, and in a marked manner, the shortness of the time in which all was transacted, and the rapidity and wonderful activity of this great life. The word "straightway" or "immediately" is used forty-one times in this shortest Gospel; a marked peculiarity. The wonder-working Son of God sweeps over His kingdom, swiftly and meteor-like: and men are to wonder and adore. His course is sometimes represented as abrupt, mysterious, awful to the disciples: He leaves them at night; conceals Himself from them on a journey. The disciples are astonished, amazed, and afraid (x. 24, 32). And the Evangelist means the same impression of awe to be imparted to the reader.

What now is the position of St. Mark towards the other Gospels?

[6] *e.g.* The genealogy and history of the Birth; the strong rebuke of the Baptist (Matt. iii. 7-10); the Sermon on the Mount (v.-vii.); the centurion at Capernaum (Matt. viii. 5-13); the calling of certain disciples (Matt. viii. 19-22); the healing of the two blind men, and of the dumb demoniac (Matt. ix. 27-34); a great portion of the commission to the Apostles (Matt. x. 15-42); the embassy of the Baptist to Jesus, with the Lord's discourse thereupon (Matt. xi.); the asking of a sign (Matt. xii. 38-45); several parables (Matt. xiii. 14-17, 24-30; 33, 35-52); some miracles of healing in the neighbourhood of Gennesaret (Matt. xiv. 34 36); the tribute money (Matt. xvii. 24 27); the discourse about offences (Matt. xviii. 10-35); the parable of the labourers (Matt. xx. 1-16); the miracles of healing in the Temple (Matt. xxi. 14-16); the parable of the two sons (Matt. xxi. 28-32); of the marriage feast (Matt. xxii. 1-14); the discourse upon the Pharisees, almost entirely (Matt. xxiii); the discourse upon future judgments, in great part (Matt. xxiv. 37 to xxv. 46, except xxiv. 42-44); the fate of Judas the betrayer (Matt. xxvii. 3-10); the setting a watch at the grave (Matt. xxvii. 62-66, xxviii. 11-15); the promised appearance of the risen Lord in Galilee (Matt. xxviii. 16-20).

[7] Names omitted by St. Matthew are supplied by St. Mark (v. 22, x. 46, xv. 21, 40); looks and expressions of countenance of the Lord are mentioned (iii. 5, vii. 34, viii. 12). Numbers are minutely specified (v. 13, vi. 37, xiv. 13).

Internal evidence[8] by itself cannot answer this question, though there is in that evidence a force which tells us that the Gospel of St. Mark has a clear and well marked unity of its own, quite excluding the notion that it is a mere compendium of some richer Gospel or an expansion of some briefer. Some, again, maintain that the thoroughgoing dependence of the Gospel of St. Mark on the Gospel of St. Matthew as we have it is undeniable; others that an analysis of a large number of texts proves that those of St. Mark have everywhere the stamp of originality, whilst those of St. Matthew present numerous and various signs of the revision of a second hand. Another finds that the Gospel of St. Mark aims at uniting the two great Gospels; that in his first main division St. Mark chiefly takes St. Luke for his foundation; in the second, St. Matthew.[9] The natural conclusion from such conflicting opinions is that writers have mistaken the nature of the evidence, and that what appears to them conclusive ought not to have been so regarded.

In the next place, how far does the Gospel of St. Mark, *as it is*, shew the influence of either of the other two Synoptic Gospels, *as they are?* As to St. Matthew, it is admitted that any later alterations in it must be few and insignificant, and that the Gospel as we have it was composed before the destruction of Jerusalem. Is there anything in this Gospel, and in St. Mark, which proves that one must be dependent on the other? First, as to the historical order: in the first part of the history St. Mark coincides with St. Luke; in the second part he has the same order as St. Matthew. The coincidences of language are so great between the two Evangelists, that it is difficult to believe that the two written records are entirely independent of each other, and only possess a common oral ground-work. And of the various theories to account for these resemblances, that which seems the least difficult is that which, assigning to St. Mark the middle place in chronological order, regards his Gospel as founded on that of St. Matthew and not on that of St. Luke. The point of view of St. Matthew and St. Mark has been shewn to be different. The difference of object, however, in the Gospels is by no means wholly due to a chronological interval, and to a consequent development of the plan of the Holy Spirit for the Church. If it be supposed that this Gospel was written at Rome, and for the use of Gentiles chiefly—and the explanations of Jewish customs and the free use of Latin words make this

[8] The same internal evidence enables some to construct an original Mark, richer and fuller than the present Gospel; others contract by it the original document to narrower limits than the present Gospel.

[9] One critic, to whom the text of the oldest of the Four great Gospels is that of St. Mark, sees in the second Gospel a work of a Pauline spirit and tendency, aimed against the Judaic tendency of the Apocalypse. Another strongly denies this, points out the passages which show the Jewish side of this Gospel, and insists that, so far from its being the expression of the one tendency or the other, it is rather a conciliation and harmony of the two principles, represented by St. Peter and St. Paul, of Christianity for the Jews and Christianity for the heathen, and that it marks the solution of that controversy which began with the dispute between St. Peter and St. Paul (Gal. ii. 11) on the treatment of the heathen converts.

probable—then much of the difference of treatment would be accounted for. The intercourse of St. Mark with St. Paul, for whom, it is plain, he had a deep regard, would tend in the same way. Under these conditions it would be no violent supposition that two Gospels written in the same year, the one at Rome for Gentiles, by one who had followed the footsteps of the Apostle of the Gentiles, and the other in Palestine, for Jews, by a Jewish Apostle, might exhibit even greater marks of difference than the two Gospels before us. Still it is upon the whole probable that the Gospel of St. Mark is somewhat later than that of St. Matthew; and the coincidences of language and of matter are so minute and striking that probably no theory of oral tradition will account for them: and thus we are drawn to consider that St. Mark had access to the Greek Gospel of St. Matthew, and made use of it. The great difficulty in such a theory is the omission of some of the discourses which form so large a portion of St. Matthew, and the selection of parts only of others, as for example, of the great eschatological discourse. But, once more, the dominant purpose of the Gospel was to inspire admiration for the wonder-working Lord; and the omission of some things that might seem to retard the rapid march of the narration of the wonderful acts of His life, may be thus accounted for.[1]

7. *The Gospel according to St. Luke.*—Universal tradition assigns the third Gospel to St. Luke as its author.[2] The name occurs three times in the New Testament; all three probably refer to the Evangelist (Col. iv. 14; 2 Tim. iv. 11; Philem. 24). To the Colossians he is described as "the beloved physician," having been known to them in that capacity. As the Evangelist is evidently the author of the Acts of the Apostles also, we find explanations in that Book of the connexion between St. Paul and the writer, though the name of St. Luke does not occur in it.

Combining the witness of tradition with that of Holy Scripture, the uncertain with the certain, we are able to trace the outline of this disciple's life. He was born at Antioch in Syria, in what condition of life is uncertain, and trained to be a "physician." The well-known tradition that St. Luke was also a painter, and of no mean skill, who painted portraits of the Lord, of the Virgin Mary, and of the chief Apostles, rests on no historical authority, and the Acts and Epistles are wholly silent upon a point so likely to be men-

[1] A few of the passages that are thought to bear upon this question of the influence of St. Matthew's Gospel on that of St. Mark are here given. Mark i. 2, 3; cp. Matthew iii. 3: it is thought that St. Mark, with the passage of St. Matthew before him, interposed a quotation of the same purport from Malachi, but did not alter the formula of quotation, so that both passages appear to be given to Isaiah. Mark ii. 10, 11; cp. Matt. ix. 6: here the probability is that St. Mark has transcribed and slightly amplified. Mark ix. 2-6; cp. Matthew xvii. 1-4: it is absolutely certain that the two passages must have some common origin; and perhaps the more probable account is that St. Mark, with the Gospel of St. Matthew before him, and another source of information also, made the additions. That other source of information may well have been the preaching of St. Peter.

[2] The name of Lucas (Luke) is an abbreviated form of Lucanus or Lucilius; it is not to be confounded with Lucius (Acts xiii. 1; Rom. xvi. 21), nor can it be derived from that.

tioned.[3] He was not born a Jew, for he was not reckoned by St. Paul among them "of the circumcision" (Col. iv. 11, 14); but the tradition is probable, that before his conversion to Christianity, he had adopted Judaism as a "proselyte of the Gate" (cp. Matt. xxiii. 15 note); who would join in Jewish worship and recognize the Jewish Law, but would not be circumcised. The date of his conversion is uncertain. He was not "an eye-witness and minister of the word from the beginning" (Luke i. 2), but he may have been converted by the Lord Himself, some time before His departure; and the statement that he was one of the seventy disciples has nothing very improbable in it. Some have thought that he was one of the two disciples who journeyed to Emmaus and met Jesus by the way. The first ray of historical light falls on the Evangelist when he joins St. Paul at Troas, and shares his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9 is most naturally explained, by supposing that St. Luke formed one of St. Paul's company from this point. The conversion of St. Luke must have taken place before, and he had probably known St. Paul and his work, since he silently, and with this abrupt and unexplained change of person, takes his place among the great Apostle's followers without a hint that this is his first admission to the knowledge and ministry of Christ. As far as Philippi the Evangelist journeyed with the Apostle; and then (xvii. 1) the third person is renewed. During the rest of the second missionary journey we hear of him no more; but in the third journey the same indication reminds us that St. Luke is again of the company, having apparently joined it at Philippi, where he had been left (xx. 5). With the Apostle he passed through Miletus, Tyre, and Cæsarea to Jerusalem (xx. 5–xxi. 18). Between the two visits of St. Paul to Philippi seven years had elapsed (A.D. 51–A.D. 58), which the Evangelist may have spent in Philippi and its neighbourhood, preaching the Gospel.[4] He again appears, in the company of St. Paul, in the memorable journey to Rome (Acts xxvii. 1); he remained at his side during his first imprisonment (Col. iv. 14; Philemon 24), and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (iv. 11) shews that he continued faithful to the Apostle to the end of his afflictions. After St. Paul's death the acts of his beloved companion are

[3] It has been conjectured that it arose from confounding with the Evangelist some later Christian painter who bore the name of Luke, and who made pictures of Christ or of the Virgin Mary.

[4] In 2 Cor. viii. 18, we read, "We have sent with him" (*i.e.* with Titus) "the brother, whose praise is in the Gospel throughout all the Churches." This (cp. the subscription of the Epistle) was St. Luke. It would seem then that during the "three months" of St. Paul's sojourn at Philippi (Acts xx. 3) St. Luke was sent from that place to Corinth on this errand; and the words "whose praise is in the Gospel throughout all the Churches" enable us to estimate his activity during the interval in which he has not been mentioned. It is somewhat of a lesson to all critics and students of the Bible; between these two points, at neither of which does the name of St. Luke occur, is latent a seven years' career of glorious missionary work, and the workman does not so much as mention his own name by way of vindicating his claim to that "praise in the Gospel" to which all the Churches witnessed.

hopelessly obscure to us. He is said to have preached in Dalmatia, Gallia, Italy, and Macedonia. That he died a martyr between A.D. 75 and 100 would seem to have the balance of suffrages in its favour, and such an end to an active Christian career was most likely in itself.

The Gospel according to St. Luke commences with a kind of epistolary address or dedication, from which we learn that there were already in existence a number of attempts to write a Gospel history; and it is at least hinted that, on the whole, the attempts had not been conclusively successful. This is the first indication of written materials for the Gospel; and the third stage of development had been reached. First came the eye-witnesses, delivering in their preaching the tidings of the facts they had witnessed; then came a variety of efforts, and these more or less incomplete from the greatness of the task; and, thirdly, came the present stage,—the writing a regular and orderly history, in which use should be made of all the materials at command. More than one of the "many" (see i. 1, note) have contributed something to the Gospel before us; and probably the large section peculiar to St. Luke (ix. 51–xviii. 14) was in substance one of these documents, some faithful inquirer having chosen for his special subject one particular journey and all that took place in it.

As regards the date of the Gospel, there is reason to believe that, as St. Mark made use of St. Matthew, so did St. Luke of St. Mark; and if the date of the first Gospel be about A.D. 65, the third must be separated from it by a considerable interval. There is, besides, some reason to think that as the first Gospel was written on the eve of the destruction of Jerusalem, so the third was written after that event had been consummated.[5] Further, the copious literature mentioned in St. Luke had already begun to accumulate. All these considerations point to a later date, to some point perhaps between A.D. 75 and 80. The places in which the Gospel was written may well have been "Achaia and Bœotia," according to Jerome's tradition. The writer was clearly far removed from Judæa, nor are the Jewish laws, customs, or places known to him in the same way as to St. Matthew. Others lean to a Roman origin, on account of the connexion with the Acts of the Apostles and with St. Mark's Gospel.

The hypothesis that the third Gospel is chiefly a compilation of fragmentary documents which the writer found already in existence, is, as a complete account of the Gospel, quite inadmissible.[6] The Gospels of St. Matthew and St. Mark were probably known to St.

[5] The writer seems to recall words of our Lord about this event, by the light of their literal fulfilment; the trench is cast about the beleaguered city; the armies that encompass it shall enter in; there shall be terror and flight; great distress and wrath; the people slain or captured, to be made slaves in foreign lands; and Jerusalem trodden down by the Gentiles (xix. 43, 44; xxi. 20–24). All this is very vivid; nothing is added to the words of Jesus, but His words are recalled and selected by the light of a fearful history.

[6] It might more plausibly be argued, as has been done, that its chief source was a complete gospel of an Ebionite type, than that he had used mere fragmentary materials. Cp. the emphasis on the danger of riches and the advantages of poverty (xi. 41; xii. 33, 15, 20); the parable of the unjust steward and of the rich man and Lazarus (xvi.); all these are of one tendency and bearing; the favour to the lowly and poor (i. 52, 53; ii. 7, 24; vi. 20).

Luke; the agreements in word and arrangement are too strong to allow this possibility to be excluded. His independence, however, is shewn in the long section of the Gospel (ix. 51–xviii. 14) already mentioned. St. Luke has there had access to some old and authentic source, the language of which, however, he has treated as an independent writer would do in fusing together the materials at his command.[7]

The old tradition that St. Luke wrote his Gospel under the direct influence of St. Paul, comes to us on good Patristic authority; but it must not be pressed to the exclusion of the definite claim made by the Evangelist to an independent historical position (see his Preface). There is, however, deep affinity between this Gospel and the preaching of St. Paul, which is of more importance for this question. This is the Gospel from which shines most brightly the light of redemption, forgiveness, restoration, for all the human race. The two earlier Gospels are illuminated with the same light, for it is the light of the Spirit of Christ: but if differences are to be noticed at all, this is one of the most distinctly marked.[8]

A comparison of the diction of St. Luke with that of the Pauline Epistles shows an amount of agreement such as would of itself prove that some relation had existed between the two writers. But the inferences from this resemblance must be cautiously drawn. It does not prove that St. Luke copied from St. Paul, any more than it indicates the converse process. For example, the account of the Last Supper is common to the two writers, and the Epistle (1 Cor. xi. 23–25) in which it finds place was written (c. A.D. 57) before the Gospel—at least the Gospel as a whole; but the verbal coincidence in the two accounts is not so much a sign of connexion with St. Paul as of the antiquity of St. Luke's account. So far as St. Paul and St. Luke were friends and loving fellow-

[7] The question, What is the relation of the Gospel of St. Luke to the Gospel used by Marcion (about A.D. 250) may be said to be practically settled. Marcion has used, and has altered for his purpose, the Gospel of St. Luke. Marcion regarded St. Paul as the only Apostle who had remained faithful to his calling. He admitted into his canon of Scripture the Pauline Epistles, and a Gospel which he regarded as Pauline; and he rejected the rest of the N. T., not from any idea that the works were not genuine, but because he considered them as the genuine productions of men who were not faithful expositors of the Gospel which they had received.

[8] The parables of the prodigal son, of the good Samaritan, of the lost piece of money, are all peculiar to St. Luke; and they together with the history of the conversion of the thief on the cross, the prayer of Jesus for His murderers, the relations of the Lord with the Samaritans (ix. 51–56), all lead the minds of his readers to understand the infinite love and pity of Jesus which led Him to seek and save in every region and class. Before this love all questions of class break down. The door of redemption is opened wide: if the Pharisee fails of forgiveness, the penitent publican secures it. The Priest and Levite pass on the other side, but the good Samaritan tends the wounded man. Simon the Pharisee, the host of Jesus, learns a new lesson from our Lord when the sinful woman is allowed to draw near and wash the feet of Jesus. All this points to a breaking down of all legal privileges and distinctions of class, and to the admission of all sinners alike to the mercy of the Lord upon their repentance. The genealogy of Jesus in St. Luke reaches back to Adam; so that He is placed in relation to the whole human race. The evils that should befall the Jewish nation are the consequence of their rejection of Christ (xix. 44, xxi. 24, xxiii. 29).

workers in the same great task, each would help and influence the other. Words that were used only by these two, or almost exclusively by them, of which the number is very great, indicate much foregoing intercourse between the two writers, rather than a studious following of the writings of one by the other.

The contents of St. Luke's Gospel may be briefly indicated. This Evangelist (see his Prologue) gives an account of all that relates to Jesus of Nazareth from first to last, and in a certain order. Accordingly he goes back to the first word of the tidings of salvation—to the conception and birth of Christ, and even of St. John the Baptist, and connects the birth of the Lord with the history of the world (i. 5, ii. 1, iii. 1); thus implying that events which concerned all mankind were about to be transacted. As St. Matthew had traced the genealogy of the Lord from Abraham, in order to connect the Messiah of the Jews with the chosen people; St. Luke, in order to connect the Saviour of the world with the whole of the saved race, traces the descent up to Adam "the son of God." The section iii.–ix. 50 narrates events and discourses in Galilee, and chiefly in Capernaum, which are common to the three Evangelists, and which in St. Luke are apparently arranged in order of time. The next section (ix. 51–xviii. 14) contains many events and discourses peculiar to St. Luke,[9] and in it the chronological order is put aside, to make way for the topical order. As in St. Matthew (v.–vii.) the actual order of the history gives way to the Evangelist's purpose of placing before the hearers the teaching of Jesus as a whole; so here some words of reproof, as to a cure wrought on the Sabbath day, introduce a large group of parables (ch. xv. &c.) the general drift of which is that a feeling of want and misery is requisite to salvation through Christ, and that salvation requires also decision and a purpose and a choice. It may be that these teachings are massed into one place on account of their having been preserved in one written document; but on this it would be difficult to pronounce. With the last section, that of the Passion, St. Luke again takes his place among the Synoptic Gospels, not however without passages that show him to be an independent witness.

8. *Summary.*—It is time now to consider the relative weight of the several factors in the important problem of the origin of the Gospels.

There probably were in existence at the time of the composition of the three Gospels, many documents, some of more and some of less authority and extent, in which the sayings and acts of Jesus were recorded. The two genealogies were probably of this kind; and the

[9] The view that this section is all to be taken as the record of a particular journey to Jerusalem, with the mention of which it commences, is to the writer of this Introduction untenable [see on the other side, ix. 51 note]; the transitions of place are against it. The Lord is in Bethany (x. 38); then in some other part, journeying towards Jerusalem (xiii. 22); then back in Galilee (xiii. 31); then in Samaria and Galilee, journeying again to Jerusalem (xvii. 11); in xviii. 35 He is again in the neighbourhood of Bethany, and not on the straight road to Jerusalem, but "nigh unto Jericho."

discourses in St. Luke may also have come from a distinct account, of which St. Luke alone of the three had knowledge. Such documents are for us irrecoverable by any process of separation. Equally certain does it appear that oral traditional preaching must have grown up even earlier than the written documents. The story (see § 4) often told would be told in the same words, just as the Jewish expositors of the Law aimed at a fixed standard by the means of constant repetition.[1] To this method of instruction by means of fixed forms, the Jews would have no objection on the score of taste, and usage was quite in its favour. The literary activity of the Jews at this time was at its very lowest owing to the terrible oppression to which they were subject (p. 6). The probability then is great that the Gospel was first fixed in oral teaching before it passed into written books. This oral teaching is the cause of the uniformity of plan and expression, which belongs to a large section of all the three Gospels. The books would be formed afterwards, and no doubt the near prospect of dispersion and overthrow would quicken the desire for written records, in lieu of the traditions, which required a settled community for their safe custody.

The time of the formation of these materials would probably extend from the Day of Pentecost to the year A.D. 63. During the next ten or twelve years the three Gospels before us were published. The Gospels arose out of the yearning of the Christian society—during the first thirty years of the existence of the Church—to know fully the Master in Whose name they were able to conquer principalities and powers, and Whose Cross was the anchor of hope for a ruined world. The preaching of the Apostles was always founded on facts of history—on the facts of the life of Jesus—and never on ideas. There would be temptation enough towards an opposite course. Ebionite views of poverty would be attractive to the Jewish people; political aspirations for the coming of an earthly kingdom would have secured a hearing from every class of Jews; the seeming defeat of Jesus, by His Death, would give an inducement to cast into a seemly shade the acts of His career, and to bring into prominence moral teachings so beautiful that, with whatsoever name allied, the world would never suffer them to die. In Corinth or in Rome the preaching of the fact of the Crucifixion was a mere peril and inconvenience; "to the Jews a stumbling-block, and to the Greeks foolishness." All this makes more remarkable the tenacity of the first preachers in holding up the Cross at all times and to all peoples. There is hardly a discourse which does not at once accept the fact most likely to offend. A crucified Lord, and a Saviour raised from the dead, is the first word and the last. Christianity was bound up with the facts that Jesus Christ died and rose again. If these were

[1] The authors of the Mishna, called the Tannaites or repeaters, were those who preserved the lore which was not yet reduced to writing in the Talmud: from the time of the destruction of Jerusalem to the end of the 2nd century, that strange collection subsisted only in the memory of these teachers. The existence of this phenomenon, side by side almost with the formation of the Gospels, throws a light upon the mode of that formation.

not true, the preaching was all vain, and the hopes raised by Christianity were quite delusive. The person of the Founder was the religion of the Church. The person of the Founder was the source of its power, not merely over those of His nation, but over Greek and Roman too.

Whatever be the view taken of the common origin of the Gospels, it must include the admission that the works in question are all independent books in respect of the distinct character and purposes of each. The Gospel of St. Matthew has always held the first place, not merely in the list of books, but in the mind of the Church. Interposed, as it were, between the Old Testament and the New, published just before the Holy City was destroyed, it revealed the relation of the old to the new. The Gospel of St. Mark has but a few verses that are wholly new and peculiar to him, but its character is as marked as that of the others. The exact and minute touches of description, which seem to come from an eye-witness, and which some connect —not unsuccessfully—with St. Peter, would alone vindicate for this Gospel an independent place. But there is something deeper. To display the power and might of Christ in healing and in conquering evil is the object of the Evangelist. The miraculous power of the Lord is brought into the front, and for this end the discourses, which the writer must have known, are either passed over, or only introduced where they heighten the main impression of the work. Nowhere else is the conflict with evil spirits so strongly brought out as in St. Mark. The teaching of the Evangelist is, that into the midst of a sick and dying world a new Power had entered for its salvation, and he calls on all to watch the strong mysterious march of this Power and to adore with him. This Power is the Son of God Himself.[2] The Third Gospel was written a few years later than that of St. Matthew; but in some parts it seems to bear marks of a greater antiquity. The more marked vindication of the rights of the poor against the rich, the so-called Ebionite element of some critics, may possibly be no more than the consequence of an earlier reduction to writing of some parts of the Lord's teaching, in which that which had reference to the existing social condition of the people of Jerusalem, their woes and sufferings, was preserved; whilst later writers, seeing the approaching dissolution of the Jewish polity, were guided to write rather the truths which belonged to the whole world. The superior place that seems to be assigned to poverty as such, in the account of the rich man and Lazarus, may have been, without any of the usual glosses and reserves, true of the Jewish people, in so far as the eye of Jesus saw that among the very poor was the most hearty love of God and the most meek spirit of obedience to a higher law. But a different condition of things might be found elsewhere; for there is no immunity of poverty from great sin, and so the "blessed be ye poor" of Luke is really equivalent to the

[2] Cp. Luke iv. 41, with Mark iii. 11; and Luke viii. 28, with Mark v. 7; also Matt. xxvi. 63, with Mark xiv. 61; and Luke xxiii. 47, with Mark xv. 39.

"blessed are the poor in spirit" of St. Matthew, if indeed "ye poor" are those poor whose spirit is humble like their condition: the godless and murderous communist, poor enough, has no part or lot in those words of Jesus. Akin to this feature is that which is the chief character of the Third Gospel; it is the Gospel of free grace, of equal forgiveness to a whole sinful world. This has contributed to the belief that some connexion between St. Paul and the Evangelist existed; as regards the other Gospels, it is a feature which stamps it with the seal of originality. Thus whatever has been discovered or surmised as to the common root of the Gospels, brings into view the independence of each work, considered as a whole:[3] whatever their root and mode of growth, they were the seed of a mighty tree, of the great Church of God. Nor may we complain that we cannot see every step of its growth, if indeed its present stature and beauty are not proofs enough that it is Divine.

9. *Divine authority.*—Discussion of the Gospels from a critical point of view must always seem to derogate from their claim to Divine authority, their inspiration, unless the claim of the Gospels is in some measure defined. And first it should be observed that there are some things which they do not claim. Not completeness of detail (see John xx. 30, 31; xxi. 25); not exemption from the ordinary conditions of historical research (some of these, St. Luke, i. 1-4, accepts); not a complete biography of Jesus Christ. Each intends to bring us Christ, but not one intends to give us every incident in the life that He lived on earth. And they have redeemed the one promise, expressed or implied; they have not attempted the other.[4] In what, then,

[3] One of the notable features of this problem is that the hypotheses which are used to account for the resemblance of the Gospels, only make more difficult of explanation the differences, and *vice versâ*. If it be argued that a coincidence, not merely of thought but of expression, even to the identity in irregular augments and use of cases, indicates that the Evangelists had access to each other's works in whatsoever order, then the differences of arrangement and even of events, of the number of persons here and the scene of action there, lose their natural explanation. It is possible that St. Mark saw the Gospel of St. Matthew; but in that case the omission of the great discourses becomes hard to understand. Much of the later criticism has the tendency to explain the resemblances, but to leave the differences on one side.

[4] The genealogy in St. Matthew omits three names, Ahaziah, Joash, and Amaziah (i. 8). Now, if a promise, expressed or implied, has been made to record every step in the descent, then this is a fault in the history; but it is urged that St. Matthew does not profess to record in his list the full number of successions to the throne of David, but only to exhibit the royal pedigree of Jesus Christ; that this genealogy is in all probability a document distinct from the Gospel though incorporated in it, and that like omissions are found in like documents and elsewhere in Jewish history. Again, in two Gospels there are two "sermons" of Jesus, alike, yet different in many things. The probability is that they are the same sermon. Now, if St. Matthew is bound by any promise not to put the sermon on the Mount out of its historical place, and not to add to it one word which Jesus did not on that occasion actually deliver, then the sermon is apparently placed earlier than the place assigned to it by St. Luke, and many matters are introduced which were apparently spoken by the Lord at other times and in other connexions. But if the main purpose of St. Matthew be best answered by the arrangement which he has adopted, and if the wish to place the new law of the Kingdom of Heaven at the very threshold, and to exhibit it in complete form, has caused him to adopt an order less usual to us, then we should not judge the Gospel by a law of our own making.

consists the inspiration of the Gospels? Examine the facts of the Holy Scripture itself. Our Lord, on four occasions promised to the Apostles a Divine guidance of some kind.[5] The general meaning of these passages is clear, and whatever that meaning includes, it is certain that it must include the power to give to those who should listen to the Apostles' preaching a true picture of the Lord of life and salvation. This was their work on earth; this was given them by the Lord to do, and if the guidance did not extend to this, the promise would be delusive. From the history of the Church we know that the Divine guidance of the Spirit has extended to many others besides the Apostles in different ways and measures. But all we are now concerned with is the position of the Apostles. If the promise of Christ was true, they were divinely guided for their work. Now it cannot be maintained that the aid which was given them for their preaching was withdrawn from them when they reduced to writing the same preaching. The teaching and the written book were the same, and the one and the other were undertaken in strict fulfilment of the commission given to the Apostles to preach the Gospel to every creature. This position is indeed only applicable exactly to the two Gospels of St. Matthew and St. John. With reference to the other two, it is notable, however, that the early Church always believed that St. Peter was connected with St. Mark's Gospel, as St. Paul was supposed to be with that of St. Luke. The Church had before her these two Gospels, together with a swarm of apocryphal writings, professing to make Christ known; and she fixed on these to the exclusion of the rest: from which we may infer, that the Gospels of St. Mark and St. Luke, albeit connected with the names of those who were not Apostles, presented the image of the same Christ as the other two, and pointed the same way of salvation. In cleaving to the Four, and rejecting the rest, the Church was not guided by any exact theory of inspiration. What she believed was that in these Books there was the truth, and that it was written under Divine guidance, and this was sufficient. The inspiration which, leaving the faculties of the inspired speaker in their force and fulness, added to him light, zeal, and knowledge, such as exceeded all that he could have shewn without the Divine aid, seems best to agree with the facts of the New Testament. That St. Matthew exhibits one kind of character in his Gospel, and St. John another, must arise from the two being of different natures and gifts, and placed in different circumstances when they wrote. The Holy Spirit is one and unchangeable, but He acts on divers natures in different ways, and uses them according to their faculties of reason and opportunities of knowledge.

[5] Matt. x. 19; Mark xiii. 11; Luke xii. 12; John xiv. 26, xvi. 13. Of these promises, the three first are all of one kind; the disciples were to be endowed with a power not their own, in order to face and to answer their persecutors. The last promise is more general: it is a promise of union with God through His Spirit, by which guidance in truth and wisdom shall be given to the Apostles, not merely in the crisis of peril, but at all times without limitation.

If the practical question for the Church be, why do we believe that the Evangelists enjoyed a Divine light in the work which they performed? The answer is: 1. That we are told in the New Testament that not only the Apostles but the Seventy and the brethren at large did in fact enjoy and exercise this divine gift in many ways.[6] It is impossible to think that these gifts were shed abroad in such profusion and such diversity, and yet withheld from those on whose work the whole of the future preaching of the Church must needs depend. 2. That it was not so withheld, was the general belief of the whole Church; and it may be assumed that by the year A.D. 150 or thereabouts the Four Gospels had taken their place as the accredited accounts of the life of the Lord. 3. But the first place in the evidence will always belong to the contents of the Gospels. They bring before us Christ; and He is Divine. They first shew us Christ, and then lead us captive to Christ. Never man spake like this Man; never was love like His love; never was such a life seen on earth before; never did the dream of poet, never did the instinct of hero-worship imagine such a being with such wisdom on His lips, such love in His heart, with a character so balanced and complete, with claims so outspoken and so lofty, joined to so profound a humility and so gentle a kindness towards the gainsayer. The two genealogies may be difficult; the taxing of Cyrenius a perpetual problem; the day of the Last Passover may exercise critics to the end. But do or do not the Four Gospels conduct us into the presence of the same Jesus? This is the real issue. The Church has long since settled her conviction on this point; in the Gospels, each and all, she has known Christ. And if the life and character of Jesus transcend the power of man's invention, then there must be some cause higher than man's invention for such a portrait: if the hand is not human that drew it, then it must be something more than human.[7]

[6] If it be said that it is arguing in a circle to prove the Gospels by the witness of the Gospels, the testimony of St. Paul (1 Cor. xii. 9, 10) makes it clear that the existence of some supernatural gifts in his time is a matter beyond argument. He speaks of them as calmly as he would of the collection for the saints or the fact of his imprisonment.

[7] The claim for greater evidence for the Gospels, and a more exact agreement in every detail, is purely artificial and arbitrary. No other books among those which we read with undoubting faith in their genuineness have such evidence to show for their descent. Let any one think how he would set about the proof that Virgil wrote the Æneid as we have it, or Plato his Republic, and he will hardly be able to make a first step. Why should we apply to Gospel-histories a test of perfect verbal agreement, which would not apply to any other histories? If it be answered "because these books are divine;" why should an amount of agreement which would be servile imitation in ordinary writers, be an appropriate attribute of inspiration? No other histories exhibit verbal agreement nor are expected to do so. Does St. Mark omit the sermon on the Mount? Curtius relates the vengeance which Alexander the Great took on the Branchidæ; Arrian says nothing about it. The first inclination would be to think that what the credulous Curtius relates, and the more trustworthy Arrian passes over, never took place. But Strabo also records it and quotes Callisthenes in illustration; why then is Arrian silent? No account can be given of the silence. When did Alexander the Great die? On the evening of June the 11th, say Eumenes and Diodotus: on June 13th witness Aristobulus and Ptolemy, who were beside his death-bed. How long had he reigned? Aristobulus says 12 years; Cornelius Nepos and Livy, 13; while Justin gives 35 years and a month.

The modern theories of the Gospels are all framed to give a more natural explanation of the existence of the Gospels than that which the Church has always held. But the explanations only seem to make the difficulties greater. Is it credible that the Apostles, consciously or unconsciously, invented the character of Jesus and His life, and then persuaded a man like St. Paul to stake his life, to unsay all his former beliefs, to compass sea and land to preach the Gospel, upon the faith of a life and character which were not real? How can the existence of the Christian Church be accounted for on the theory of myths or of "tendency"? Christ risen, Christ Divine: such is the sum of the ancient creed. From the first day to the present this was preached without stint; the Sacrament which gave a peculiar and miraculous value to the Death of Jesus was celebrated from the Death of Jesus onward. And did the people who thus believed and thus celebrated know, one with another, that the miraculous part of the records was their own work? Did they watch the Gospel growing as a plant under their watering and their increasing? Incredible self-deceit! which cannot be made respectable, though it is made more wonderful by the fact that it was sealed in their blood.

The impossible task has been often undertaken lately, to clear the life and the person of Jesus Christ of all supernatural elements. From whatever side we view the sacred history, the supernatural part of it strikes us the first.[8] All historical Christianity contains the supernatural element: a Christianity without it would be, not a history, but a speculation. Moreover, the Resurrection of the Lord is a fact of such a kind as to carry with it many of the other facts of the Gospel. If Christ did rise indeed, then He revealed Himself thereby as supernatural. He Who rose from the dead is not as other men, but is Divine. If so, then it is not at all surprising that these miracles fell from Him: the wonder would be if one Who could work that great wonder should work no others. There has, however, always been a certain risk in appealing to miracles alone. The Lord, when He wrought the miracles by His power, bade the witnesses keep silence about them. That His person and His works should both be seen, and seen together, was the meaning probably of this reserve. Since Christ is the Son of God, there must be connected with Him miracle and prophecy: to suppose otherwise would be to suppose a supernatural Being, Who was tied to act and speak in a manner not supernatural. If the works testified of Christ, as they did, Christ also, in some sense, testifies to the works. Some have supposed that "the laws of nature"

[8] Of written testimony St. Paul's Epistles are the earliest. St. Paul preaches Jesus and the Resurrection, and knows no other foundation of the faith. The Synoptic Gospels are full of His miracles, leading up to the crowning miracle of the Resurrection. The Fourth Gospel opens with a passage that assigns Divine power and pre-existence to the Lord, the Word. In the Apocalypse the glorified Redeemer is seen clothed with Divine attributes (Rev. i. 8; iv. 8; i. 11, 17; ii. 8; xxii. 13). Pliny the younger reports to Trajan that the Christians worshipped Christ as God. From the Epistle of Clement of Rome the supernatural character of Christ could not be erased so as to leave anything coherent and intelligible behind.

do not leave place for miracles. But this phrase "laws of nature," held up as a head of Medusa before us at every turn, has no terrors for us. God in imposing laws on nature, has not submitted to them His Almighty Will. We need to know far more of the laws of nature, before we attribute to them a rigid inflexibility, in which the idea of God is extinguished, and man becomes a machine. The argument that miracles are unlikely and antecedently improbable, has this much truth in it, that where everything betokens that nature is running her ordinary course, the interposition of an isolated or aimless miracle could not be looked for or readily believed. But when Jesus was born in Bethlehem, when Jesus died on Calvary, things were not in their ordinary course. A wonderful life, and the promise of a wonderful work for man, were accompanied by wonders wrought for men. It was unlikely that lepers should be cleansed, and the lame should walk, and the dead should rise: but then it was unlikely that Christ should come, Who came but once and for ever. Hence we revert to the same point, the whole of Revelation should be known and studied together. Christ should be seen in and with His works, in order to appreciate the works and the doer of them. Modern science has not made the belief in miracles one whit more difficult: the pantheist and the materialist cannot accept them, and they never could; the believer in God, now, as always, can believe in them, for the belief is only the tenet that God is free to work in His own world.

10. *The evidence of the Church.* —The evidence for the early acceptance of the Gospel collection in the Church may be summarized as follows.[9] In the last quarter of the 2nd century the Four Gospels were established and recognized, and held a place that was refused to all other memoirs of the Lord.[1] At the end of the second quarter they were quoted largely, though not very exactly; but the authors' names were not made prominent; they were "memoirs," they were "the Gospel," and the like.[2] At the opening of

[9] See Tischendorf's paper, "When were our Gospels written?" His argument has not been refuted.

[1] Irenæus (Bp. of Lyons, A.D. 178–202), wrote his work *Cont. Har.* before the close of the 2nd century. It contains about 400 quotations from the Gospels, of which 80 are from the Gospel of St. John. The "Muratorian Fragment" (c. A.D. 170) is mutilated in the portion relating to the Gospels, but it mentions St. Luke as the third, and St. John as the fourth. The ancient Version of the N. T. into Latin, the "Versio Itala" (c. the end of the 2nd century), as well as the Peshito, a Syriac Version (a little later in date), place at the beginning, and in the present order, the Four Gospels. Irenæus would not quote hundreds of passages from works which had just been put into his hands. He witnesses, not only to the fact that he himself possessed them, but to the fact that they were known and in use with others, and already carried high authority and weight: so with the "Muratorian Fragment." The "Versio Itala" is a testimony to the fact that a Latin translation of the N. T. collection had become needed in the 2nd century; therefore the works that compose it must have already come into notice and have acquired authority. Thus the testimony is not to a fact of the date of A.D. 180 or 190, but it is retrospective.

[2] In Justin Martyr's two Apologies and the dialogue with Trypho (c. the middle of the 2nd century), quotations of Holy Scripture abound from the Gospels; about 110 from St. Matthew, 14 from St. Mark, 57 from St. Luke, and 29 from St. John—in all more than 200. These are of every class; the exact verbal reproduction, the quotation with verbal agreement accom-

the 2nd century the words of the Lord were quoted with unmistakeable resemblance to passages of our Gospel which, however, are quoted loosely, without any reference to names of authors, and with a throwing together of the passages from all three Gospels.[3]

The public worship of the Church was the means, no doubt, of the gradual establishment of the Four Gospels in their place of eminence. The records are few, but they are significant. The first brethren (Acts ii. 42) commenced at once a systematic form of worship, of which the doctrine of the Apostles, the Sacramental breaking of bread, and prayer were the components. The Apostolic doctrine, at that time nowhere reduced to writing, must have consisted of the narratives of the Apostles as to things they had witnessed, or of those who had heard them, repeating their testimony at second hand. Clement of Rome speaks of the offerings and service to be performed to God at stated times and hours (I. xl.), as appointed by God: and we may believe that "doctrine" had not ceased to form part of it. From Pliny's letter to Trajan (Letters, b. X. 97), it is clear that in the first decade of the 2nd century, the worship of Christ as God, in prayer and Sacrament, was continued, and that it had so spread that the very temples had become deserted: the preaching may be implied. Justin Martyr writes: 'On the day which is called Sunday, there is an assembly in the same place of all who live in cities or in country districts, and the records of the Apostles, or the writings of the Prophets are read as long as we have time' (Apol. i. 67). The records of the Apostles are here put upon the same footing as the inspired books of the Old Testament. The rest of this account is so distinct that we can reproduce every part of the public worship of A.D. 140. These data suffice to shew the general course of growth of canonical authority. First the oral doctrine of Apostles, or of those whom they deputed; then the reading of such written records of Apostolic doctrine as each Church might have within its reach: and then the gradual overshadowing of the other records by the Four canonical Gospels, so that all the rest disappeared, and were remitted by the Church to a far lower level. We cannot exactly say when or how it came to pass that the Church considered the collection of canonical Gospels closed with these Four alone. The conclusion seems to have been formed and estab-

panied with some variations, the mere allusion with little or no verbal agreement. The mode of quotation is somewhat inexact, as though the quotations were from memory; and they are for the most part anonymous: a practice to be accounted for by the fact that apologetic works are addressed to those with whom names of authors would carry no weight. These Gospels were not new to Justin Martyr; they had grown into a high place by degrees; they were read in churches as men read the inspired Scriptures of the O. T. Hence, too, his testimony is retrospective. Marcion's Canon of the N. T. contained the Gospel of St. Luke and ten of the Epistles of St. Paul. It is a mutilated list, but of importance as recognizing Epistles (written before A.D. 65), and a Gospel in use, and of such authority as to be the foundation of his own (c. A.D. 130–150).

[3] *e.g.*, in 1 Ep. of Clement of Rome (A.D. 93–97), in Barnabas (A.D. 100-125), and the short ('Curetonian') Ignatius (A.D. 107–115), there is a lack of distinct quotation from the Gospels; and even in the later Hermas (A.D. 135–140) there are no quotations from either O. or N. TT.

lished gradually, without any express conferences or decisions of Councils, and without the judgment and practice of any one Church being considered as authoritative and regulative for the rest. On this account we have all the more reason to recognise the hand of Providence in the matter, and to believe that the Church was led to a right decision, there having been no other gospels extant in the end of the 2nd century of similar worth, or in similar esteem with our Four. Though other gospel-histories present affinities to the Synoptic Gospels, there is in them more or less of what is strange and foreign, and they evidently fail to give us the Gospel history so faithfully and unaltered as do these Four.

THE GOSPEL ACCORDING TO

ST. MATTHEW.

CHAP. 1. THE book of the [a]generation of Jesus Christ, [b]the son of
2 David, [c]the son of Abraham. ¶ [d]Abraham begat Isaac, and
[e]Isaac begat Jacob; and [f]Jacob begat Judas and his brethren;
3 and [g]Judas begat Phares and Zara of Thamar; and [h]Phares
4 begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5 and Salmon begat Booz of Rachab; and Booz begat Obed of
6 Ruth; and Obed begat Jesse; and [i]Jesse begat David the king; and [k]David the king begat Solomon of her *that had been the wife*
7 of Urias; and [l]Solomon begat Roboam; and Roboam begat Abia;
8 and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat
9 Joram; and Joram begat Ozias; and Ozias begat Joatham; and
10 Joatham begat Achaz; and Achaz begat Ezekias; and [m]Ezekias begat Manasses; and Manasses begat Amon; and Amon begat
11 Josias; and [l n]Josias begat Jechonias and his brethren, about

[a] Luke 3. 23.
[b] Ps. 132. 11. Isai. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30. Rom. 1. 3.
[c] Gen. 12. 3. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[h] Ruth 4. 18, &c. 1 Chr. 2. 5.
[i] 1 Sam. 16. 1. & 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chr. 3. 10, &c.
[m] 2 Kin. 20. 21. 1 Chr. 3. 13.
[n] See 1 Chr. 3. 15, 16.

[l] Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

1. *The book of the generation*] This expression may be interpreted: (1) as limited to the genealogical table; (2) as extending to the history of the Birth and Childhood of Jesus. The catalogue which follows is taken from an actual genealogical table, such as were kept among the Jews, both as public and as private records, until the destruction of Jerusalem.

Jesus Christ] Both the sacred names are here used as proper names (cp. *vv.* 16, 17, 18; Mark i. 1; John i. 17; frequently in the Acts, and generally in the Epistles). Elsewhere in the Gospels the name *Christ* is a name not of the Person, but of the office, answering to the Hebrew *Messiah, anointed*. The name *Messiah*—sometimes used to denote a priest (Lev. iv. 3), more frequently a king (1 Sam. xvi. 6; Isai. xlv. 1), perhaps also a prophet (1 K. xix. 16)—was after the prophecy of Daniel (ix. 25) applied especially to the expected Messiah.

the son of David, the son of Abraham] The Lord is portrayed as He in Whom were fulfilled the promises made to Abraham and David. This is one of the evidences that St. Matthew's Gospel was written in the first instance for Jewish Christians.

3 &c. St. Matthew's list after Zorobabel (*v.* 13) contains nine names less than St. Luke's, which makes it probable that in this as in the previous division, some names have been omitted to reduce the number to fourteen (*v.* 17). The want of correspondence in the names actually given is difficult, but incompatible with the supposition of a mythical or forged genealogy. The discrepancies can be explained on the supposition that the Evangelists followed independent documents. Thus it has been supposed (*a*) that St. Matthew gives the genealogy of Joseph, St. Luke that of Mary. (*b*) Others suppose both genealogies to be those of Joseph, and account for his double parentage by the supposition of a levirate marriage (see *v.* 16, note). (*c*) Others suppose that St. Matthew intends to give the table of royal succession or heirship to the throne of David, while St. Luke gives that of actual descent. This scheme seems the most natural that has been proposed.

6. Four women, Tamar, Rahab, Ruth, and Bathsheba have been especially selected for mention in the genealogy, because they became ancestresses of the Messiah in an extraordinary manner, and were therefore types or figures of the Virgin Mary.

8. Three kings are omitted, Ahaziah, Joash, and Amaziah (cp. marg. ref. *l*); probably because omitted in the document from which the genealogy was taken.

9. Hezekiah was not the real but only the adopted son of Ahaz; the word *begat* is not to be understood literally.

11. *Jechonias*] The name given in Scripture to Jehoiachin, being in fact the same name with the elements transposed (marg. ref.). He was the grandson of Josiah. By his "brethren" are probably meant his uncles, Jehoahaz and Zedekiah, both of whom became kings.

12 the time they were °carried away to Babylon: and after they were brought to Babylon, ᵖJechonias begat Salathiel; and Sa-
13 lathiel begat ᵠZorobabel; and Zorobabel begat Abiud; and Abiud
14 begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc;
15 and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat
16 Jacob; and Jacob begat Joseph the husband of Mary, of whom
17 was born Jesus, who is called Christ. ¶ So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* four-
18 teen generations. ¶ Now the ʳbirth of Jesus Christ was on this ˢwise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child ˢof the Holy Ghost.
19 Then Joseph her husband, being a just *man*, and not willing ᵗto make her a publick example, was minded to put her away pri-
20 vily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife:
21 ᵘfor that which is [1]conceived in her is of the Holy Ghost. ˣAnd she shall bring forth a son, and thou shalt call his name

° 2 Kin. 24. 14, 15, 16. & 25. 11. Jer. 27. 20. Dan. 1. 2.
ᵖ 1 Chr. 3. 17, 19.
ᵠ Ezra 3. 2. Neh. 12. 1. Hag. 1. 1.
ʳ Luke 1. 27.
ˢ Luke 1. 35.
ᵗ Deut. 24. 1.
ᵘ Luke 1. 35.
ˣ Luke 1. 31.

[1] Gr. *begotten.*

12. *Jechonias begat Salathiel*] The word *begat* is not to be taken literally (cp. *v.* 9). Salathiel the son of Neri, of the house of Nathan, was adopted as the son of Jehoiachin and the successor to his regal rights, the line of Solomon being extinct. Cp. the Law in such cases (Numb. xxvii. 8-11).

Zorobabel, probably the son of Pedaiah (1 Chron. iii. 19), was the heir, and by adoption the son (marg. reff.), of his uncle Salathiel.

13-15. After Zorobabel the line of royal inheritance (*v.* 3, note *c*) is traced through Abiud to Jacob (St. Matt.), and that of natural descent through Rhesa to Heli (St. Luke); they meet again in Matthan or in Joseph.

Matthan is probably the same as the Matthat of St. Luke. If so, in his person the royal succession passed from the elder to the younger branch of Zorobabel's descendants, and Jacob and Heli are his two sons.

16. Joseph according to St. Matthew is the Son of Jacob; according to St. Luke, of Heli. This discrepancy arises from the different principles on which the two genealogies were constructed. Probably Joseph was the son of Heli by birth, but the heir and adopted son of Jacob. If Jacob and Heli were brothers, Jacob's daughter would become the wife of his nephew Joseph (cp. Numb. xxxvi. 11). The Gospel genealogies therefore probably contain not merely the nominal lineage of our Lord, through His reputed father, but also His actual lineage through His Virgin mother as the daughter of Jacob, though neither genealogy is expressly constructed for the latter purpose. Mary as well as Joseph was descended from David (cp. Luke i. 32).

17. *Christ*] Rev. V. 'the Christ.' The first fourteen names are from Abraham to David inclusive; the second fourteen from Solomon to Jechonias, the latter being included in respect of his birth before the Captivity; the third fourteen from Jechonias, regarded as becoming a father after the Captivity, to our Lord. These periods are of unequal lengths. The first period includes, according to the ordinary chronology, a period of about 963 years; the second period about 416 years; and the third about 617 years. In the middle period, if we supply the four omitted kings (*vv.* 8, 11), there is an average of between twenty-four and twenty-five years to a generation; in the first period an average of from sixty-seven to sixty-eight years, which accords with the history of the Patriarchs. [The student should refer to the Rev. V. for a revised spelling of some of the names in *vv.* 2-16].

18. *was espoused*] Rev. V. 'When His mother . . . had been betrothed.'

she was found] After the return of Mary from her visit to Elisabeth (Luke i. 56). Mary, immediately after the Annunciation, went to visit Elisabeth, without communicating to Joseph the Angel's visit and its purport.

19. As "just" [Rev. V. 'righteous'] Joseph could not complete his marriage; but he might dismiss Mary with a bill of divorcement, as the Law (marg. ref.) applied to betrothed as well as to married persons.

20. Mary is called *wife*, and Joseph *husband* (*v.* 19); betrothed persons were regarded by the Law as such (Deut. xxii. 23, 24).

[v] Acts 4. 12.
[x] ch. 13. 23, 38.
[y] Isai. 7. 14.
[z] Ex. 13. 2. Luke 2. 7, 21.

22 [1]JESUS: for [v]he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken
23 of the Lord by the prophet, saying, [y]Behold, a virgin shall be with child, and shall bring forth a son, and [2]they shall call his name Emmanuel, which being interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the
25 Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth [z]her firstborn son: and he called his name JESUS.

The fourth year before A.D.

[a] Luke 2. 4, 6, 7.
[b] Gen. 10. 30. & 25. 6. 1 Kin. 4. 30.
[c] Luke 2. 11.
[d] Num. 24. 17. Isai. 60. 3.
[e] 2 Chr. 36. 14.
[f] 2 Chr. 34. 13.
[g] Mal. 2. 7.

CHAP. 2. NOW when[a] Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men [b]from
2 the east to Jerusalem, saying, [c]Where is he that is born King of the Jews? for we have seen [d]his star in the east, and are
3 come to worship him. When Herod the king had heard *these*
4 *things*, he was troubled, and all Jerusalem with him. And when he had gathered all [e]the chief priests and [f]scribes of the people together, [g]he demanded of them where Christ should be

[1] That is, *Saviour*, Heb.
[2] Or, *his name shall be called.*

21. JESUS] The Greek form of the name Joshua (cp. Acts vii. 45; Heb. iv. 8). The name signifies the *Salvation of Jehovah* or *Jehovah the Saviour*, differing from the original name Hoshea, by the addition of the Divine Name.

for he] Rev. V. 'for it is He.' Note the spiritual nature of Christ's salvation in opposition to the current expectations of a temporal Deliverer.

22. Rev. V. 'all this is come to pass,... spoken by the Lord through the prophet.'

23. *a virgin*] "**the virgin.**" This citation is almost verbatim from the LXX. (see note *in loc.*). Immanuel is not a proper name, but an appellative, descriptive of character. The child so marvellously born, Who Himself, by His own Divine Power shall "save His people from their sins," is, as the prophet foretold, "God with us."

24. Rev. V. 'And Joseph arose from his sleep, and did &c.'

25. *her firstborn*] Or, 'a son,' [Rev. V.]

II. **1.** This Bethlehem (*i.e.* "House of bread") is distinct from Bethlehem in Galilee.

Herod died just before the Passover shortly after an eclipse of the moon, 750 A.U.C., on the night between the 12th and 13th of March. The probable date of our Lord's birth is a few months before Herod's death, either towards the end of A.U.C. 749, or just at the beginning of 750, *i.e.* in December B.C. 5, or January B.C. 4.

The visit of the Magi must almost certainly be placed subsequent to the presentation in the Temple, and, therefore, more than forty days after our Lord's birth. The narrative of this chapter will thus come in between Luke ii. 38 & 39. The tradition which makes the Magi three kings from Arabia, seems to have arisen from the threefold gift; and from a literal interpretation of Ps. lxxii. 10; Isai. lx. 3. The country was more probably Persia, or the adjacent region which was the chief seat of the Magian religion. The intercourse between the Jews and Persians during and after the Captivity may have made the Magi acquainted with Hebrew prophecies of the Messiah; but the narrative seems to imply the concurrence also of a special revelation (see *v.* 12) to themselves. This account of the manifestation of Christ to the Gentiles is found only in that Evangelist who wrote especially for the Jews, and who brings forward most prominently the character of Jesus as the Jewish Messiah. It is an evidence of the historical truth of the narrative.

2. *his star*] A supernatural appearance of a meteoric character, not a star in the ordinary sense of the term (see *v.* 9 note).

4. *the chief priests and scribes of the people*] An expression here and elsewhere (cp. xvi. 21, xxvi. 47, 59) intended to designate the whole or a portion of the Sanhedrim or Council. This body consisted of seventy-one or seventy-two members, divided into three classes. (1) *Chief priests* (see xxvii. 1 note). (2) *Scribes* or *Lawyers*, chosen from among those learned in the Jewish Law. (3) *Elders*, men of age and reputation among the people. The *scribes of the people* (1 Macc. v. 42) and the *elders of the people* represent the non-sacerdotal element of the Sanhedrim, or at any rate those who did not sit as priests. This Council was probably formed in imitation of the body of seventy elders appointed temporarily to assist Moses (Numb. xi. 16), and at a period subsequent to the Macedonian supremacy in Palestine (cp. 2 Macc. i. 10, iv. 44, xi. 27). It was probably organised by John Hyrcanus (B.C. 135-105) when he separated himself from the Pharisees, and it was then called the Beth-din—house of judgment.

Christ] Rev. V. 'the Christ.'

born. And they said unto him, In Bethlehem of Judæa: for
thus it is written by the prophet, [h]And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, [i]that shall [1]rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, [k]they [2]presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God [l]in a dream that they should not return to Herod, they departed into their own country another way. ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [m]Out of Egypt have I called my son. ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which

[h] Mic. 5. 2. John 7. 42.
[i] Rev. 2. 27.
[k] Ps. 72. 10. Isai. 60. 6.
[l] ch. 1. 20.
[m] Hos. 11. 1.

[1] Or, *feed*.
[2] Or, *offered*.

6. Rev. V. 'And thou B., land of J., art in no wise least...which shall be shepherd of My people I.' The citation is a paraphrase: it differs both from the original and from the LXX in several points.

7. *enquired ... diligently*] Rather, ascertained exactly; Rev. V. 'learned of them carefully' (so in *v.* 16).

8. *search diligently for*] Rev. V. 'search out carefully concerning.'

9. *lo, the star* &c.] These words seem to imply that the star had not been visible, during their journey from the East, but now reappeared on their way from Jerusalem to Bethlehem.

over where] *i.e.* over the house (*v.* 11). Kepler's view that the star is to be identified with a conjunction of Jupiter and Saturn is now given up.

14. Rev. V. 'And he arose and took' &c.

15. *spoken of the Lord by* &c.] Rev. V. 'Spoken by the Lord through...did I call.' Hosea's prophecy is cited according to the original, and with a primary reference to the Exodus (cp. Ex. iv. 22, 23). The LXX translators, knowing nothing of the typical sense of the passage, felt the expression *my son* strange, as used simply of the people of Israel. They have avoided it in their translation of both passages.

16. Rev. V. 'all the male children' &c. It is not necessary to suppose that our Lord had attained the age of two years. If the star first appeared, not at the time of His birth (*v.* 1 note), but of the Annunciation, and if the murder of the Innocents was one of the last acts of Herod's life, nearly twelve months would have elapsed from the first appearance of the star. This indiscriminate slaughter is quite consistent with Herod's policy of destroying all rival claimants to the throne, and with the reckless thirst for blood exhibited by him at the close of his life. In so small a place as Bethlehem, the number of male children of that age was probably not large, and the deed may well have been passed over in comparison with the greater atrocities of Herod's latter days.

the coasts] Rev. V. 'the borders.'

17. Jeremiah's words [Rev. V. omits 'lamentation and'] related in the first in-

[n] Jer. 31. 15.

18 was spoken by [n]Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted,

The third year before the account called Anno Domini.

19 because they are not. ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young

21 child's life. And he arose, and took the young child and his

22 mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in[s] the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside [o]into the parts of

23 Galilee: and he came and dwelt in a city called [p]Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

[o] ch. 3. 13. Luke 2. 39.
[p] John 1. 45.

Chap. 3. IN those days came [q]John the Baptist, preaching [b]in the

2 wilderness of Judæa, and saying, Repent ye: for [c]the kingdom

3 of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, [d]The voice of one crying in the wilderness, [e]Prepare ye the way of the Lord, make his paths straight.

4 And [f]the same John [g]had his raiment of camel's hair, and a

[q] Mark 1. 4, 15. Luke 3. 2, 3. John 1. 28.
[b] Josh. 14. 10.
[c] Dan. 2. 44. ch. 4. 17. & 10. 7.
[d] Isai. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
[e] Luke 1. 76.
[f] Mark 1. 6.
[g] 2 Kin. 1. 8.

stance to the Captivity of Judah and Benjamin in his own day; Rachel, the mother of the latter, being represented as weeping at Ramah (where the captives were assembled, Jer. xl. 1), over her children carried into captivity. The massacre as a historical fact, suggested itself as a further fulfilment of the prophecy. The narrative was not invented to suit a supposed meaning of the prophecy: the prophecy could only have been supposed to have that meaning in consequence of the fact being as narrated.

22. On the death of Herod, his dominions were divided by Augustus among three of his sons. Archelaus, under the title of *Ethnarch*, had Judæa, Idumæa, and Samaria; Antipas had Galilee and Peræa; and Philip, Trachonitis (with Ituræa), Batanæa, and Auranitis. Both these had the title of *Tetrarch* (cp. Luke iii. 1). Archelaus resembled his father in disposition, and his cruelties finally led to his banishment to Vienne in Gaul, in the tenth year of his reign.

turned aside] Lit. *withdrew*, or *retired*, *i.e.* into the comparative obscurity of Galilee.

23. Rev. V. 'that He should be called a N.' These words are not found literally in any prophecy of the O. T. St. Matthew gives not the actual words of any one prediction, but the general sense of many. The original name of Nazareth was *Netser*, and identical with that given to the Messiah (Isai. xi. 1), as the *branch* or *shoot* of the roots of Jesse. The name was given to the town on account of its smallness and insignificance, as a weak shoot in contrast to a stately tree; and it was applied to the Messiah with reference to the lowliness of His first appearance. Our Lord, by His residence at Nazareth, thus verbally as well as really fulfilled the prediction of the prophet; not only growing up in obscurity from the family of Jesse reduced to a low estate, but bearing a name derived from the place in which He grew up.

III. **1.** *In those days*] *i.e.* during the time that our Lord dwelt at Nazareth.

came] Lit. *cometh*. The Evangelist introduces John as a person well known to his readers. By *wilderness* is not to be understood a sandy desert, but an uncultivated district, though at certain times abounding in vegetation, and used for pasturage. St. Matthew alludes to the wilderness-country of the province of Judea, without confining himself to that portion of it which lay within the old limits of the tribe of Judah.

2. *the kingdom of heaven*] This expression is peculiar to St. Matthew; the other Evangelists use the synonym the *kingdom of God* (Mark xv. 43; Luke xxiii. 51). It properly signifies the promised kingdom of the Messiah (cp. Ps. ii. 6, cx. 2; Dan. vii. 14). Our Lord frequently employs it to denote His Spiritual Kingdom the Church.

3. *Prepare ye*] Rev. V. 'Make ye ready.' The citation is made from the LXX by St. Matthew, though some regard it as a continuation of the words of the Baptist (as in John i. 23). If this quotation had a primary reference to the return of the Jews from Captivity, and was secondarily fulfilled in the preaching of the Baptist, it is another instance of the double sense of prophecy (cp. ii. 15, 18). But here, the spiritual signification so completely eclipses the temporal as to make it approach very nearly to a directly Messianic prophecy. Cp. Isai. vii. 14 with i. 23.

4. Rev. V. 'Now John himself' &c. Cp. marg. ref. *g*. The rough garment of

leathern girdle about his loins; and his meat was [h]locusts and
5 [i]wild honey. ¶ [k]Then went out to him Jerusalem, and all
6 Judæa, and all the region round about Jordan, [l]and were bap-
7 tized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [m]O generation of vipers, who hath warned you
8 to flee from [n]the wrath to come? Bring forth therefore fruits
9 [1]meet for repentance: and think not to say within yourselves, [o]We have Abraham to *our* father: for I say unto you, that God is
10 able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: [p]therefore every tree which bringeth not forth good fruit is hewn down, and cast
11 into the fire. [q]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [r]he shall baptize you with the Holy Ghost,
12 and *with* fire: [s]whose fan *is* in his hand, and he will throughly

[1] Or, *answerable to amendment of life.*

[h] Lev. 11. 22.
[i] 1 Sam. 14. 25, 26.
[k] Mark 1. 5. Luke 3. 7.
[l] Acts 19. 4, 18.
[m] ch. 12. 34. Luke 3. 7.
[n] Rom. 5. 9. 1 Thes. 1. 10.
[o] John 8. 33, 39. Acts 13. 26.
[p] ch. 7. 19. Luke 13. 7, 9. John 15. 6.
[q] Luke 3. 16. John 1. 15, 26, 33. Acts 1. 5.
[r] Isai. 4. 4. Mal. 3. 2. Acts 2. 3, 4. 1 Cor. 12. 13.
[s] Mal. 3. 3.

hair was characteristic of a prophet (Zech. xiii 4).

meat] Rev. V. 'food.' The Arabs eat locusts to this day, but they are generally regarded as an inferior kind of food used only by the poor.

6. The baptism of John was (1) instituted by the express command of God (John i. 33); and (2) was regarded as an extraordinary rite not to be administered without a special prophetic mission (John i. 25). The external form, however, of the rite was one with which the Pharisees were already familiar; and the sign selected was probably one which already had a meaning for the people. This meaning is probably to be found in the symbolical washings by way of purification which were required by the Law (Ex. xix. 10; Lev. xiv. 9; Numb. xix. 7), with the prophetic use of the same image, to denote spiritual purification (Ezek. xxxvi. 25; Isai. i. 16).

7. The Pharisees and Sadducees were as parties the gradual product of circumstances whose germ may be traced almost to the time of the return from the Captivity. Of the Jews in re-established Palestine some sought to continue, and even increase, the ancient separation between themselves and heathen kingdoms; others sought to facilitate intercourse by partial assimilation (1 Macc. i. 11–13). From the former gradually arose the Pharisees, "the separate" ones; from the other the Sadducees, the origin of whose name is sometimes referred to an individual Zadok, sometimes interpreted as meaning the party of *righteousness, i.e.* mere literal conformity to the Law. The former, in their desire to increase the line of demarcation between Jew and Gentile, claimed a divine authority for all peculiar customs and traditions (Mark vii. 3); the latter rejected everything but the written Law, and probably adopted a lax interpretation even of that; the former cherished Messianic expectations and looked forward to the great restoration of their nation, with which hope was intimately associated the belief in the resurrection (Dan. xii. 2); the latter regarded such hopes as visionary, and confined themselves to a worldly policy for worldly purposes (cp. Acts xxiii. 8). These differences naturally reached their climax in the days of foreign persecution and of forcible attempt to introduce heathen practices.

to his baptism] They came from curiosity, and (cp. Luke vii. 30) departed without receiving baptism. This coming of the Pharisees and Sadducees to John was different from the mission of the former mentioned by St. John (i. 24 note).

O generation] Rev. V. 'Ye offspring of vipers, who warned.' Cp. Isai. lix. 5. The Jews expected the coming of the Messiah to be a time of judgment (Dan. vii. 10, 26) upon the heathen only. The Baptist warns them of the wrath of God against all unrepentant sinners, whether Jews or Gentiles.

fruits meet for] Rev. V. 'fruit worthy of.'

9. *children unto Abraham*] Children in faith, instead of in blood. Cp. Rom. iv. 12–16; Gal. iii. 29.

10. Rev. V. 'And even now is the axe laid unto the root' &c.

11. *I indeed baptize you* &c.] Words uttered by the Baptist on more than one occasion (marg. reff.).

whose shoes &c.] Meaning 'whose servant I am not worthy to be.' See Mark i. 7 note.

with the Holy Ghost &c.] A prophetic reference to the descent of the Holy Ghost on the day of Pentecost (Acts i. 5). There is also a secondary reference to the contrast between the baptism of John and Christian Baptism in general, the former being a call to repentance, but not a means of conveying spiritual grace.

purge his floor, and gather his wheat into the garner; but he
13 will [t] burn up the chaff with unquenchable fire. ¶ [u] Then cometh
Jesus [x] from Galilee to Jordan unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of
15 thee, and comest thou to me? And Jesus answering said unto
him, Suffer *it to be so* now: for thus it becometh us to fulfil all
16 righteousness. Then he suffered him. [y] And Jesus, when he
was baptized, went up straightway out of the water: and, lo, the
heavens were opened unto him, and he saw [z] the Spirit of God
17 descending like a dove, and lighting upon him: [a] and lo a voice
from heaven, saying, [b] This is my beloved Son, in whom I am
well pleased.

CHAP. 4. THEN was [a] Jesus led up of [b] the spirit into the wilder-
2 ness to be tempted of the devil. And when he had fasted forty
3 days and forty nights, he was afterward an hungred. And
when the tempter came to him, he said, If thou be the Son of

[t] Mal. 4. 1. ch. 13. 30. Mark 1. 9. Luke 3. 21. [x] ch. 2. 22. [y] Mark 1. 10. [z] Isai. 11. 2. & 42. 1. John 1. 32, 33. [a] John 12. 28. [b] Ps. 2. 7. Isai. 42. 1. ch. 12. 18. Luke 9. 35. Eph. 1. 6. Col. 1. 13. 2 Pet. 1. 17. [a] Luke 4. 1. [b] See 1 Kin. 18. 12. Ezek. 3. 14. & 43. 5. Acts 8. 39.

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12. Rev. V. 'cleanse His threshing-floor.'

13. Jesus the Sinless One submitted to the baptism of repentance "to fulfil all righteousness," *i.e.* to do the whole Will of God, in relation to Christ's human nature and office (cp. Ps. xl. 8). In His Baptism, as in His sufferings, He was made to be sin for us, Who knew no sin. The Baptism may have had a further signification as a consecration of our Lord to His meditorial office (cp. Ex. xxix. 4, xl. 12).

14. *forbad*] Rev. V. 'would have hindered.' John, whether previously acquainted (see John i. 31, 33 note) or not with the person of Jesus, recognised Him as one holier than himself.

15. Rev. V. 'suffer it now...suffereth.'

16. *he saw*] Jesus saw; as did the Baptist also (John i. 33).

unto him] Omitted by many. Others, if present, were unconscious of the appearance (cp. Acts ix. 7).

like a dove &c.] Rev. V. 'as a dove and coming.' Cp. Luke iii. 22. A visible form, like the cloven tongues as of fire on the day of Pentecost, appeared as the token and evidence of the Holy Spirit's descent.

17. *This is*] In Mark i. 11; Luke iii. 22, "Thou art." This is one of the earliest of those cases (cp. also the inscription on the Cross and the words used at the institution of the Lord's Supper) in which the words used are reported differently by the different Evangelists. There is no real reason why such variations should not be found in inspired writings. They show that the Holy Spirit, when condescending to act on human minds and through human language, did not deprive His instruments of those human characteristics which win confidence and mark veracity in other cases.

If we place our Lord's birth at the end of A.U.C. 749 or the very beginning of 750 (see ii. 1 note), He had completed His 30th year in January 780, and the probable date of the Baptism will be in the beginning of that year. The Passover of John ii. 13 will thus be that of 780, not that of 781.

IV. **1–11.** This is the history of a real occurrence, of an actual temptation of our Lord by the devil as a person. It presupposes the possibility of the supernatural, and the personality of the Tempter. To deny the supernatural is to deny what is asserted in every page of the Gospels; and to deny the personality of the Tempter is virtually to assert that the temptation was suggested from within, not from without—an assertion incompatible with the perfect sinlessness of Christ, and with all the edifice of Christian truth, of which that sinlessness is the foundation. But in admitting the history of the temptation as a narrative of facts, it does not follow that we can explain why they were permitted to take place in the manner narrated.

1. *of the spirit*] *i.c.* by the Holy Ghost.

The events between our Lord's Baptism and the first Passover of His ministry were as follows: (1) the Temptation; (2) the events of John i. 19–51; (3) the first journey into Galilee, and the marriage at Cana; (4) the visit to Capernaum; (5) the return to Jerusalem for the Passover. These events would probably occupy about seventy days, and could be concluded before the Passover of 780.

the wilderness] By tradition the wilderness of Quarantania, formerly the wilderness of Jericho (Josh. xvi. 1). The mountain of Quarantania to the N. of Jericho is the traditional place of the third temptation.

2. *forty days and forty nights*] As did Moses (Ex. xxxiv. 28) and Elijah (1 K. xix. 8). These forty days (Mark i. 13), were regarded as a portion of the temptation, a preliminary to the final assaults.

3. Rev. V. 'If Thou art the Son of God' (and in *v.* 6), as He had been proclaimed to be (iii. 17), 'command...become bread.' The tempter would induce our Lord to exercise His Divine power to relieve His hunger.

4 God, command that these stones be made bread. But he answered and said, It is written, [c]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of
5 God. Then the devil taketh him up [d]into the holy city, and
6 setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, [e]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy
7 foot against a stone. Jesus said unto him, It is written again,
8 [f]Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth
9 him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt
10 fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, [g]Thou shalt worship the
11 Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, [h]angels came and ministered unto
12 him. ¶ [i]Now when Jesus had heard that John was [1]cast into
13 prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the
14 borders of Zabulon and Nephthalim: that it might be fulfilled
15 which was spoken by Esaias the prophet, saying, [k]The land of Zabulon, and the land of Nephthalim, *by* the way of the sea,

[c] Deut. 8. 3.
[d] Neh. 11. 1. Isai. 48. 2. & 52. 1.
[e] Ps. 91. 11, 12.
[f] Deut. 6. 16.
[g] Josh. 24. 14. 1 Sam. 7. 3.
[h] Heb. 1. 14.
[i] Luke 4. 14, 31. John 4. 43.
[k] Isai. 9. 1, 2.

[1] Or, *delivered up.*

4. *Man* &c.] Cited according to the LXX. Our Lord means that it was His duty to trust in God's Power to sustain Him His Son in this wilderness, as He had sustained Israel His Son of old, by such means as He might please to appoint.

5. Rev. V. omits 'up': *a* (rather, *the*) *pinnacle* was the projecting end of the roof, which was surrounded by a battlement.

6. The words in Ps. xci. describe the protection afforded by God to His servants. The tempter perverts them into an inducement to tempt God, seeking danger, in order to put His promise to the proof. Rev. V. 'on their hands...lest haply.'

7. Rev. V. 'Again it is written.' To *tempt* God is to demand evidence of His Power or Will to fulfil His promises, instead of waiting patiently and trusting in Him. To have cast Himself down, would have been an act like that of the Israelites at Massah (Ex. xvii. 7), an act of distrust in God.

8. Rev. V. 'taketh Him unto.' The vision was supernatural, and embraced far more than the prospect of a wide landscape from a high mountain. Cp. Luke iv. 5, "in a moment of time."

10. Cp. the LXX of Deut. vi. 13; "worship" is here substituted for "fear." The fear of the Lord implies a prohibition of false worship.

The order of the second and third temptations is inverted in the narrative given by St. Luke; but St. Matthew's appears to be the true chronological order: (1) from the use of the word *then* in *vv.* 5, 11; (2) from the nature of the temptations rising in degree to the last.

12. Rev. V. 'When He heard...was delivered up, He withdrew' &c. Our Lord's second visit to Galilee (cp. John iv. 3, 43). The intermediate events, omitted by St. Matthew, are those recorded by St. John (i. 19–iii. 36).

13. This verse is by some not taken with *v.* 12, but John iv. 45–v. 47 is inserted between them. The events of His second visit to Galilee, briefly noticed by St. Luke (iv. 15), are described by St. John (iv. 43–54). This was followed by a visit to Jerusalem (John v.), after which our Lord returned a third time to Galilee (John vi. 2). It was perhaps during this third visit that the events took place in the synagogue at Nazareth (Luke iv. 16–31), in consequence of which our Lord went to Capernaum.

Capernaum] Or Capharnaum, *the village of Nahum*, possibly so called from the prophet Nahum, and an indication of his residence in Galilee. It is usually identified with Tel Hum at the N.W. end of the Lake of Gennesaret. On account of our Lord's residence at Capernaum, it is called His own city (ix. 1).

15. Rev. V. 'toward the sea, ...a great light.... did light spring up.' This prediction is a paraphrase of the Hebrew, combining interpretation with citation. The countries, mentioned as suffering especially from the invasion of Tiglath-pileser (2 K. xv. 29), shall be made glorious by the presence of the Messiah. In illustration of this prophecy, the Evangelist from this time forth narrates in detail the events of our Lord's ministry in Galilee. *Galilee*

beyond Jordan, Galilee of the Gentiles; [l]the people which sat in
darkness saw great light; and to them which sat in the region
and shadow of death light is sprung up. ¶[m]From that time
Jesus began to preach, and to say, [n]Repent: for the kingdom
of heaven is at hand. [o]And Jesus, walking by the sea of
Galilee, saw two brethren, Simon [p]called Peter, and Andrew
his brother, casting a net into the sea: for they were fishers.
And he saith unto them, Follow me, and [q]I will make you
fishers of men. [r]And they straightway left *their* nets, and
followed him. [s]And going on from thence, he saw other two
brethren, James *the son* of Zebedee, and John his brother, in a
ship with Zebedee their father, mending their nets; and he
called them. And they immediately left the ship and their
father, and followed him. ¶And Jesus went about all Galilee,
[t]teaching in their synagogues, and preaching [u]the gospel of the
kingdom, [x]and healing all manner of sickness and all manner
of disease among the people. And his fame went throughout
all Syria: and they brought unto him all sick people that were
taken with divers diseases and torments, and those which were
possessed with devils, and those which were lunatick, and those
that had the palsy; and he healed them. [y]And there followed
him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond
Jordan. AND seeing the multitudes, [a]he went up into a moun-

[l] Isai. 42. 7. Luke 2. 32.
[m] Mark 1. 14, 15.
[n] ch. 3. 2. & 10. 7.
[o] Mark 1. 16, 17, 18.
[p] John 1. 42.
[q] Luke 5. 10, 11.
[r] Mark 10. 28. Luke 18. 28.
[s] Mark 1. 19, 20.
[t] ch. 9. 35. Mark 1. 21, 39. Luke 4. 15, 44.
[u] ch. 24. 14. Mark 1. 14.
[x] Mark 1. 34.
[y] Mark 3. 7.
[a] Mark 3. 13.

seems originally to have denoted a district of the tribe of Naphtali (Josh. xxi. 32; 2 K. xv. 29); and to this district the prophecy of Isaiah especially refers. At a later period, perhaps owing to the spread of the Gentile population after the Captivity, the name was used in a wider extent to denote the whole northern part of Palestine.

18-22. Luke v. 1-11 seems to imply that our Lord was previously known to St. Peter, and thus suggests a natural mode of reconciling this passage and John i. 41. After the events narrated by St. John the two brothers had returned for a time to their occupation as fishers, till they were called expressly to become "fishers of men." The name *Simon* is the Hebrew Simeon (cp. Acts xv. 14); *Andrew* (Andreas) is a Greek name; *James* (Jacob), *John* (Johanan), and *Zebedee*=Zabdi (Josh. vii. 1) are Hebrew.

The "net" was a drag-net and differed from the "nets" of *v.* 21.

19. *Follow*] Rev. V. 'Come ye after.'

21. *a ship*] Rev. V. 'the boat' (and in *v.* 22).

23. The origin of the Synagogues as places of religious worship and instruction is probably traced to the time of the Babylonian exile, as a means of observing, so far as was possible, the worship of the God of Israel in a foreign land. After the Return they seem to have been continued, and in the N. T. times nearly every town and village seems to have had one or more.

preaching &c.] *i.e.* proclaiming the tidings of the Messiah's kingdom, the Christian Church (*v.* 17, iii. 2 note; Luke iv. 16-27).

24. Rev. V. 'And the report of Him.' For *possessed with devils* Rev. V. marg., has *demoniacs*: for *those which were lunatick*, 'epileptic.' In the N. T. demoniacal possession is represented as a power exercised by the evil spirit on the lower vital functions, the nerves and bodily organs (not necessarily on the soul or personality), producing results sometimes peculiar, sometimes similar to those arising from natural causes. The absence of mention of demoniacs in the O. T. strengthens the supposition that that affliction was a special manifestation of the powers of darkness, forming part of the great conflict between the kingdom of God and of Satan, waged during our Lord's life on the earth, and the period immediately following.

25. Ch. V. should have begun here. *Vv.* 23, 24, are a summary of events narrated by St. Mark (i. 23-iii. 13) and St. Luke (iv. 33-vi. 17), and partly detailed out of chronological order by St. Matthew (*e.g.* viii. 2, 14-16, ix. 2-17). After these events follows the Sermon on the Mount, the place of which is indicated in St. Mark (iii. 13; cp. Luke vi. 12).

Decapolis] The region of the ten cities, a district beyond the Jordan to the E. and N.E. of Palestine. The cities usually named are, Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dios, Pella, Gerasa, Canatha. Probably the greater part of the population of this region was heathen.

V. The balance of probability seems in favour of the supposition that the sermon recorded here is identical with that given in a shorter form by St. Luke (vi. 17-49), and

2 tain: and when he was set, his disciples came unto him: and
he opened his mouth, and taught them, saying,
3 [b]Blessed *are* the poor in spirit: for their's is the kingdom of
heaven.
4 [c]Blessed *are* they that mourn: for they shall be comforted.
5 [d]Blessed *are* the meek: for [e]they shall inherit the earth.
6 Blessed *are* they which do hunger and thirst after righteous-
ness: [f]for they shall be filled.
7 Blessed *are* the merciful: [g]for they shall obtain mercy.
8 [h]Blessed *are* the pure in heart: for [i]they shall see God.
9 Blessed *are* the peacemakers: for they shall be called the
children of God.

[b] Luke 6. 20. Ps. 51. 17. Prov. 16. 19. Isai. 66. 2.
[c] Luke 6. 21. 2 Cor. 1. 7. Rev. 21. 4.
[d] Ps. 37. 11.
[e] See Rom. 4. 13.
[f] Isai. 55. 1. & 65. 13.
[g] ch. 6. 14. Mark 11. 25. Heb. 6. 10. Jam. 2. 13.
[h] Ps. 15. 2. & 24. 4.
Heb. 12. 14. [i] 1 Cor. 13. 12.

that the time of its delivery is more exactly given by the latter Evangelist (vi. 13). Cp. the mention by both Evv. of what happened immediately after the delivery of the sermon (Matt. viii. 5; Luke vii. 1). Its non-chronological position in St. Matthew may perhaps be explained by the writer's desire to exhibit at the very commencement of our Lord's ministry that relation between His teaching and the Jewish Law and traditions, which this sermon distinctly declares, and which this Evangelist, writing for Jews, seems principally to have intended to portray. The general belief of the Church, and even of recent criticism, is that this discourse was actually delivered as a whole, and not compiled by the Evangelist from detached sayings of our Lord.

1. *a mountain*] Rather "the mountain," *i.e.* the mountainous country—the high table land above the Lake of Gennesaret, in which was the "plain" (or, "level place") of St. Luke. See Mark iii. 13 note.

disciples] The "company" or crowd (Luke vi. 17); out of whom the twelve were selected; and to which must be added the multitude. *Vv.* 11–16 seem especially addressed to disciples, the remainder to the people in general.

was set] Rev. V. 'had sat down.'

3. St. Luke records the first and fourth beatitudes as they were actually spoken by our Lord, while St. Matthew reports them in such a manner as to give their full meaning rather than their figurative expression. The one gives the words, the other the mind of Christ. Poverty of possessions is not blessed, except as leading to poverty in spirit; *i.e.*, not merely "humility," but the general disposition of trust and dependence upon God which the want of earthly means tends to produce. Others explain it "poor in spiritual gifts and powers," and conscious of their wants.

for their's is the kingdom of heaven] The poor in spirit as well as in circumstances are those most ready to receive the Gospel; of them the Church of Christ was in fact at first chiefly composed. The promise is one of participation now in the Church militant, and hereafter in the Church triumphant. Cp. Isai. lvii. 15.

4. Cp. Isai. lxi. 2, and the title of the Messiah, "the consolation of Israel" (Luke ii. 25). The words apply in the first instance to those true mourners in Israel who, like Simeon, waited for the consolation of Christ's coming; and, secondly, to all those followers of Christ whose "sorrow shall be turned into joy" here and more fully hereafter. Cp. John xvi. 7, 20; Romans viii. 18; 2 Cor. iv. 17.

5. Cited literally from the LXX of marg. ref. Our Lord gives a more spiritual meaning to the temporal promises of the older Covenant. In the kingdom of Christ on earth, as in the Jewish theocracy, the meek shall still inherit the earth. The Christian faith has brought the kingdoms of the earth under the influence of "meekness:" the Church has gained by this virtue its spiritual dominion over the souls of men. The complete fulfilment of the promise is to be looked for in the new earth hereafter. Cp. Dan. vii. 27; Rev. iii. 21, v. 10.

6. Cp. marg. ref. *f*. The words of the Prophet must be understood in a spiritual sense; and St. Matthew's "after righteousness," gives them that meaning. Cp. John iv. 10–14. "Righteousness" is one of the chief promised blessings of the Messiah's reign (Isai. xi. 4, 5; lx. 21); and one of the names under which Christ is predicted (Jer. xxiii. 6; xxxiii. 16). To hunger and thirst after righteousness therefore means to desire the perfect righteousness of Christ's kingdom (cp. Luke i. 75). They who long for this shall be filled with the righteousness of Christ, through Whose obedience "the many shall be made righteous" (Rom. v. 19; Gal. v. 5). Of this promise also the complete fulfilment is to be looked for hereafter (2 Pet. iii. 13).

7. Cp. Ps. xli. 1-3; Matt. xxv. 34–40.

8. Cp. 1 John iii. 2, 3; Rev. xxii. 4.

9. One of the titles of the Messiah is the "Prince of Peace" (Isai. ix. 6); and a frequent title of God in the N. T. is "the God of Peace" (Rom. xv. 33; 2 Cor. xiii. 11). Thus the peacemakers are the children [Rev. V. 'sons'] of God, *i.e.* are like God.

10 [k] Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 [l] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of [m] evil against you [1] falsely, for my sake.

12 [n] Rejoice, and be exceeding glad: for great *is* your reward in heaven: for [o] so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: [p] but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 [q] Ye are the light of the world. A city that is set on an hill cannot

15 be hid. Neither do men [r] light a candle, and put it under [2] a bushel, but on a candlestick; and it giveth light unto all that

16 are in the house. Let your light so shine before men, [s] that they may see your good works, and [t] glorify your Father which is in

17 heaven. ¶ [u] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, [x] Till heaven and earth pass, one jot or

[k] 2 Cor. 4. 17. 2 Tim. 2. 12.
[l] Luke 6. 22.
[m] 1 Pet. 4. 14.
[n] Acts 5. 41. Rom. 5. 3. Jam. 1. 2.
[o] 2 Chr. 36. 16. Neh. 9. 26. ch. 23. 34. Acts 7. 52.
[p] Mark 9. 50. Luke 14. 34, 35.
[q] Prov. 4. 18. Phil. 2. 15.
[r] Mark 4. 21.
[s] 1 Pet. 2. 12.
[t] John 15. 8. 1 Cor. 14. 25.
[u] Rom. 3. 31. & 10. 4. Gal. 3. 24.
[x] Luke 16. 17.

[1] Gr. *lying.* [2] The word in the original signifieth *a measure containing about a pint less than a peck.*

10. The same promise as in *v.* 3. But while the first beatitude more especially relates to the temper and character which fit men to become followers of Christ, this last more especially relates to those who are already His followers, and who suffer persecution in consequence of being so (*vv.* 11, 12). To them, as members of Christ's Church militant here on earth, is assured the promise of membership in the Church triumphant hereafter. The desire of that perfect righteousness which is in Christ, exposes His followers to persecution in the world; the attainment of that righteousness constitutes their reward in Heaven.

10. Rev. V. 'they that have been persecuted.'

11. *revile*] Rev. V. 'reproach.'

St. Luke enumerates only four of the beatitudes, the first, second, fourth, and eighth; and contrasts them with as many woes. These four blessings are precisely those states of external privation or suffering which seem to the world to be evils; while the contrasted woes relate to the very states of enjoyment and prosperity which the world regards as blessings. St. Matthew, writing especially for Jews, and pointing out how the blessings of the Messiah's kingdom foretold by the prophets are fulfilled in Christ, gives a fuller report of that portion of the discourse in which this is especially shown, while St. Luke, writing more for Gentiles, selects especially those portions in which the Christian estimate of blessedness and its reverse is contrasted with that of the world at large.

13. The special use of salt is to preserve from corruption. Addressed primarily to the Apostles as teachers of the earth, the figure applies also to Christians in general, as having an especial duty to oppose and check the progress of corruption.

This figure of the salt is given in a different connexion (marg. reff.): as a proverbial saying, it may have been repeated on various occasions.

15. *bushel*] See Mark iv. 21 note.

candle...candlestick...giveth light] Rev. V. 'lamp...(lamp) stand...shineth.'

16. Rev. V. 'Even so, let your light.'

17. *am come* (twice)] Rev. V. 'came.'

to fulfil] Rather, *to make perfect, to complete* (cp. xxiii. 32). By *the Law* and *the Prophets*, is here meant the Old Testament in general (vii. 12, xi. 13, xxii. 40; Luke xvi. 16); and our Lord's words point out His relation to the whole of the earlier Revelation. Christ makes perfect the Law and the Prophets, not only by accomplishing in His own person (and in a deeper and more spiritual sense) the types and prophecies relating to the Messiah, but also by establishing in His Church that "Kingdom of Heaven" for which the elder Covenant was a preparation, and giving to the moral commands of the Law a fuller significance as precepts to be observed for ever in the Church.

pass] Rev. V. 'pass away' (twice). Our Lord here states the prevalent belief, that the Law (the Old Testament Covenant) shall last as long as the world endures (Jer. xxxiii. 20, 21), but in a fuller and more spiritual sense. This sense is implied in the words, *till all be fulfilled* [Rev. V. 'accomplished']. The Law is not destroyed, but perfected when it is developed into the Church of Christ with which He has promised to be present, even to the end of the world.

one jot or one tittle] Jot (iota) *Yod*, the smallest letter of the Hebrew alphabet: *tittle*, the small strokes by which similar letters are distinguished from each other.

18 one tittle shall in no wise pass from the law, till all be fulfilled.
19 [v] Whosoever therefore shall break one of these least command- [v] Jam. 2. 10.
ments, and shall teach men so, he shall be called the least in the
kingdom of heaven: but whosoever shall do and teach *them*, the
20 same shall be called great in the kingdom of heaven. For I say
unto you, That except your righteousness shall exceed [x] *the right-* [x] Rom. 9. 31.
eousness of the scribes and Pharisees, ye shall in no case enter into & 10. 3.
21 the kingdom of heaven. ¶ Ye have heard that it was said [1] by
them of old time, [a] Thou shalt not kill; and whosoever shall kill [a] Ex. 20. 13.
22 shall be in danger of the judgment: but I say unto you, That Deut. 5. 17.
[b] whosoever is angry with his brother without a cause shall be [b] 1 John 3. 15.
in danger of the judgment: and whosoever shall say to his
[2] brother, [c] Raca, shall be in danger of the council: but whoso- [c] Jam. 2. 20.
23 ever shall say, Thou fool, shall be in danger of hell fire. There-
fore [d] if thou bring thy gift to the altar, and there rememberest [d] ch. 8. 4.
24 that thy brother hath ought against thee; [e] leave there thy gift & 23. 19.
before the altar, and go thy way; first be reconciled to thy [e] Job 42. 8. ch. 18. 19. 1 Tim. 2. 8. 1 Pet. 3. 7.

[1] Or, *to them.* [2] That is, *Vain fellow*, 2 Sam. 6. 20.

No portion of the Law is utterly destroyed: the typical and ceremonial portions are perfected in their antitypes in the kingdom of Christ; the moral portions, in their own perpetual obligation.

19. *shall break*] Rather, *shall annul* or *destroy*, by teaching that certain portions of the Law are not to be acknowledged as valid. He best fulfils his duty as a follower of Christ, who, both in his own conduct and in his teaching of others, acknowledges the Divine character of the Old Testament, as the beginning of that Divine and unchangeable purpose which is completed in the New. He, on the other hand, least apprehends the true character of Christianity who regards it as the destruction, not as the consummation, of the Law.

20. Christians must carry out the Law more fully than its professed expounders and observers, who indeed preserved the letter but destroyed the spirit (see following *vv.*).

in no case] Rev. V. 'in no wise.'

21. *by them*] Rather, as in marg. (so *v.* 33). The contrast is primarily between the Law as given to the men of old, and the Gospel as given "to you" (*v.* 22). But there is a further contrast indicated by "ye have heard," between the Law as given by Moses, and the Law as taught to the people by the Scribes and Pharisees. This latter was the Law accompanied by a gloss, and to this gloss the precepts of our Lord are sometimes in direct antagonism.

Thou shalt not kill &c.] The sixth Commandment with a rabbinical gloss (perhaps gathered from Numb. xxxv. 30; Deut. xix. 11, 12). The commandment is extended from the act to the state of mind leading to it. The gloss is made the occasion of announcing a yet stricter law of punishment, embracing sins of thought and word, and not merely of deed.

judgment] The cognizance of charges of murder rested with the local tribunals (Deut. xvi. 18, xix. 12, xxi. 2, 3), which had the power of inflicting death for murder and for some other offences (Deut. xxi. 19-22), and this seems to have been continued at their reinstitution (Ezra vii. 26) till the power of life and death was taken away by the Romans. They had also the power of punishing minor offences with banishment, or fine, or imprisonment, or stripes. Religious offences, such as blasphemy, belonged to the jurisdiction of the higher tribunal, *council*, or Sanhedrim (ii. 4 note).

22. Rev. V. 'that every one (and in *v.* 28) who is angry' &c., omitting from the text *without a cause*. *Raca*, see marg.; others interpret it as an interjection of contempt. *Thou fool* (μωρέ) probably implies a moral reproach (Ps. xiv. 1). Some suppose this term to be the Heb. *moreh*, *rebel*, the word which Moses was condemned for using (Numb. xx. 10) and which denotes a sin punishable with death (Deut. xxi. 18-20). *The judgment, the council, the Gehenna of fire* figuratively correspond to three degrees of temporal punishment under the Jewish Law: death by the sword, inflicted by the minor courts; death by stoning, inflicted by the Sanhedrim; and death followed by the body being cast into the valley of Hinnom to be burned (cp. Lev. xx. 14; 1 Macc. iii. 5).

23. *Therefore*] *i.e.* If thou hast offended thy brother in any of the ways above mentioned (cp. Mark xi. 25). Rev. V. 'If therefore thou art offering thy gift at the altar.'

24. Two lessons: (1) the most sacred of all occupations should not be an impediment to reconciliation; (2) the gift will not be acceptable to God while offered in enmity against a brother. Cp. the rule of the Church, requiring adversaries to be reconciled before partaking of the Holy Communion.

25 brother, and then come and offer thy gift. [f]Agree with thine adversary quickly, [g]whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come out
27 thence, till thou hast paid the uttermost farthing. ¶ Ye have heard that it was said by them of old time, [h]Thou shalt not
28 commit adultery: but I say unto you, That whosoever [i]looketh on a woman to lust after her hath committed adultery with her
29 already in his heart. [k]And if thy right eye [l]offend thee, [l]pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body
30 should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole
31 body should be cast into hell. It hath been said, [m]Whosoever shall put away his wife, let him give her a writing of divorce-
32 ment: but I say unto you, That [n]whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. ¶ Again, ye have heard that [o]it hath been said
33 by them of old time, [p]Thou shalt not forswear thyself, but [q]shalt
34 perform unto the Lord thine oaths: but I say unto you, [r]Swear
35 not at all; neither by heaven; for it is [s]God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is
36 [t]the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

[f] Prov. 25. 8. Luke 12. 58, 59.
[g] Ps. 32. 6. Isai. 55. 6.
[h] Ex. 20. 14. Deut. 5. 18.
[i] Job 31. 1. Prov. 6. 25. 2 Sam. 11. 2.
[k] Mark 9. 43—47.
[l] ch. 19. 12. Rom. 8. 13. 1 Cor. 9. 27. Col. 3. 5.
[m] Jer. 3. 1. 19. 3, &c. Mark 10. 2.
[n] Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.
[o] ch. 23. 16.
[p] Ex. 20. 7. Num. 30. 2. Deut. 5. 11.
[q] Deut. 23. 23.
[r] ch. 23. 16. Jam. 5. 12.
[s] Isai. 66. 1.
[t] Ps. 48. 2. & 87. 3.

[1] Or, *do cause thee to offend.*

25-26. As it is wise to be reconciled with an adversary-at-law, before the final sentence is pronounced, so it is wise to be reconciled to the brother whom we have offended, before the final judgment of God comes upon the sin. Rev. V. 'whiles thou art with him in the way' (*i.e.* to the judge) 'lest haply...the last farthing.'

27. The traditional interpretation confined the sin to the act, not including the unlawful desire, notwithstanding the tenth Commandment. Our Lord making perfect the Law, condemns the beginning no less than the completion of the sin.

29. *offend thee*] Rev. V. 'causeth thee to stumble' (and in *v.* 30), *i.e.* be an occasion of sin. Cut away that which is most precious, if it cause thee to sin.

30. *be cast into hell*] Or, *go to Gehenna*, the valley of Hinnom (*v.* 22). The substance of *vv.* 29, 30, is repeated in xviii. 8, 9, with a different context. This is a testimony of the Evangelist to the fact of our Lord repeating nearly similar words on distinct occasions, and furnishes a presumption that other parallels in the other Evangelists may be similarly explained.

31. Rev. V. 'It was said also.' Commandment vii. is extended to another class of actions, not recognised as adultery in the current interpretation of the Law, viz., marriage with a divorced person. The words of Deut. xxiv. 1, cited with the omission of the cause of divorce, expressed the commonly received teaching of the school of Hillel, which allowed divorce for the most trifling causes, and practically abolished the condition of "uncleanness." The school of Shammai, on the contrary, interpreted the "uncleanness" strictly of adultery, or at least immodest conduct. Our Lord's words are not only a condemnation of the gloss of the Hillelites, but also a revocation of the original permission of the Law (cp. xix. 3) as serving a temporary purpose only.

32. *causeth her to commit adultery*] In case she marry again, her first marriage being in the sight of God still binding. Rev. V., 'That every one that putteth away his wife....maketh her an adulteress; ....her when she is put away &c.'

33. Rev. V. 'that it was said' (and in *vv.* 38, 43). See Commandment iii. and Lev. xix. 12, with a gloss (cp. Deut. xxiii. 21). The Scribes and Pharisees (xxiii. 16) declared oaths to be binding or not, according to the supposed sanctity of the object sworn by; profane swearing and perjury were excusable, provided the oath was not taken in the name of God. The words "thou shalt perform...oaths," seem to have been interpreted to imply that the performance was not obligatory where the oath was neither a vow to the Lord nor made in His name.

37 [u]But let your communication be, Yea, yea; Nay, nay: for
38 whatsoever is more than these cometh of evil. ¶ Ye have heard
that it hath been said, [x]An eye for an eye, and a tooth for a
39 tooth: but I say unto you, [y]That ye resist not evil: [z]but who-
soever shall smite thee on thy right cheek, turn to him the
40 other also. And if any man will sue thee at the law, and take
41 away thy coat, let him have *thy* cloke also. And whosoever
42 [a]shall compel thee to go a mile, go with him twain. Give to
him that asketh thee, and [b]from him that would borrow of thee
43 turn not thou away.* ¶ Ye have heard that it hath been said,
44 [c]Thou shalt love thy neighbour, [d]and hate thine enemy. But I
say unto you, [e]Love your enemies, bless them that curse you,
do good to them that hate you, and pray [f]for them which de-
45 spitefully use you, and persecute you; that ye may be the children
of your Father which is in heaven: for [g]he maketh his sun to rise
on the evil and on the good, and sendeth rain on the just and on
46 the unjust. [h]For if ye love them which love you, what reward
47 have ye? do not even the publicans the same? And if ye salute
your brethren only, what do ye more *than others?* do not even
48 the publicans so? [i]Be ye therefore perfect, even [k]as your Father
which is in heaven is perfect.

CHAP. 6. TAKE heed that ye do not your [1]alms before men, to be

[1] Or, *righteousness*, Deut. 24. 13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.

[i] Gen. 17. 1. Lev. 11. 44. & 19. 2. Col. 1. 28. & 4. 12. Jam. 1. 4. 1 Pet. 1. 15, 16.

[u] Col. 4. 6. Jam. 5. 12.
[x] Ex. 21. 24. Lev. 24. 20.
[y] Prov. 20. 22. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Pet. 3. 9.
[z] Isai. 50. 6. Lam. 3. 30. [a] ch. 27. 32. Mark 15. 21.
[b] Deut. 15. 8. 10. Luke 6. 30.
[c] Lev. 19. 18.
[d] Deut. 23. 6. Ps. 41. 10.
[e] Luke 6. 27. 35. Rom. 12. 14, 20.
[f] Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12, 13. 1 Pet. 2. 23. & 3. 9.
[g] Job 25. 3.
[h] Luke 6. 32.
[k] Eph. 5. 1.

Our Lord's words had reference to this casuistry. Avoid not only perjury, but all swearing. A false oath is always false, and a profane oath always profane, whether it be made directly in the name of God or not. This passage does not forbid an appeal to God on solemn occasions (cp. xxvi. 63, 64; Rom. i. 9; 2 Cor. i. 23; Gal. i. 20; cp. Heb. vi. 16, 17).

37. *cometh of evil*] Rev. V. 'is of the evil one.' To make the simple "communication" [Rev. V. 'speech'] less sacred than the oath, is to weaken the obligation of speaking truth and to act under the instigation of the father of lies. Others prefer the interpretation of the A. V.

38. Retaliation enacted by the Law was to be administered by a court of justice; it did not imply any spirit of revenge or private animosity in the judge. Our Lord's words are therefore directed against the perversion of the Law by allowing its enactment to foster a spirit of personal revenge. His disciples are rather to submit to wrong.

39. Rev. V. 'Resist not him that is evil.'

40. Rev. V. 'would go to law.' The *cloke* served as a covering by night. The precept means "Be ready to give up even that which by Law cannot be taken." See Ex. xxii. 26.

41. *compel...to go*] Or impress; ἀγγαρεύειν implies a legal requisition: the word is taken from the compulsory service employed in Persia for carrying royal despatches. This compulsory service to foreign governments was particularly distasteful to the Jews.

43. The second part of this precept, *and hate* &c., seems to have been a Rabbinical gloss, and is condemned as perverting the Law (Ex. xxiii. 4, 5). Cp. Job xxxi. 29; Prov. xxiv. 17.

44. *Bless...hate you*] The two oldest MSS. [and Rev. V.] omit this clause, and the words *them which despitefully use you and.*

45. *The children* [Rev. V. 'sons'] *of your Father*] *i.e.* like Him in doing good (*v.* 9). Cp. John viii. 42.

46. *publicans*] *i.e.* tax-gatherers. The Roman *publicani* were not the collectors but the farmers of the customs, wealthy men of the equestrian order, who paid a rent to the state for the public revenues and collected them for their own profit. The actual collectors were detested both from the unpopularity of their occupation, and for their character. The Jews hated the tribute as a mark of subjection to the Romans, and regarded Jewish publicans as polluted through intercourse with Gentiles. Their general ill repute is attested by the union of their names with "harlots," "sinners," &c.

47. *do not even the publicans so*] Rev. V. 'do not even the Gentiles (and in vi. 7), the same?'

48. Rev. V. 'Ye therefore shall be perfect as your heavenly Father is perfect.' In St. Luke (vi. 36), *merciful.* The meaning is, 'Let your love be perfect, embracing enemies as well as friends, as the love of God is manifested to the evil as well as to the good.'

VI. **1.** *alms*] The marginal reading, "righteousness" [Rev. V.] is probably cor-

seen of them: otherwise ye have no reward [1]of your Father
[a] Rom. 12. 8. 2 which is in heaven. Therefore [a]when thou doest *thine* alms, [2]do
not sound a trumpet before thee, as the hypocrites do in the
synagogues and in the streets, that they may have glory of
3 men. Verily I say unto you, They have their reward. But
when thou doest alms, let not thy left hand know what thy
4 right hand doeth: that thine alms may be in secret: and thy
[b] Luke 14. 14. Father which seeth in secret himself [b]shall reward thee openly.
5 ¶ And when thou prayest, thou shalt not be as the hypocrites
are: for they love to pray standing in the synagogues and in
the corners of the streets, that they may be seen of men.
6 Verily I say unto you, They have their reward. But thou,
[c] 2 Kin. 4. 33. when thou prayest, [c]enter into thy closet, and when thou hast
[d] Eccles. 5. 2. shut thy door, pray to thy Father which is in secret; and thy
[e] 1 Kin. 18. 26, 29. 7 Father which seeth in secret shall reward thee openly. But
[f] Luke 11. 2. when ye pray, [d]use not vain repetitions, as the heathen *do:* [e]for
[g] ch. 26. 42. Acts 21. 14. they think that they shall be heard for their much speaking.
[h] Ps. 103. 20, 21. 8 Be not ye therefore like unto them: for your Father knoweth
[i] Job 23. 12. Prov. 30. 8. 9 what things ye have need of, before ye ask him. After this
[k] ch. 18. 21. manner therefore pray ye: ¶ [f]Our Father which art in heaven,
[l] ch. 26. 41. Luke 22. 40, 46. 10 Hallowed be thy name. Thy kingdom come. [g]Thy will be done
2 Pet. 2. 9. Rev. 3. 10. 11 in earth, [h]as *it is* in heaven. Give us this day our [i]daily bread.
12 And [k]forgive us our debts, as we forgive our debtors. [l]And

[1] Or, *with*. [2] Or, *cause not a trumpet to be sounded*.

rect, and shows the connexion between this chapter and v. 20: *righteousness* is explained in ch. v. as regards the actions themselves; in ch. vi. as regards the motives and manner of performing them. The word means good works in general, including *almsgiving*, *prayer*, and *fasting*.

otherwise &c.] Rev. V. 'else...with your Father.'

2. *sound a trumpet*] *i.e.* fig. *ostentatiously.*

have their reward] Rev. V. 'have received their reward' (and in *v.* 5). Their reward is the praise of men.

4. Rev. V. 'shall recompense thee'; omitting *openly* (and in *v.* 6).

5. Rev. V. 'ye pray, ye shall not...stand and pray.'

6. *closet*] Rev. V. 'inner chamber.'

7. *use not vain repetitions*] Lit. *stammer* ['babble']. The precept is not directed against the frequent repetition of earnest prayer (see Luke xviii. 7), but against the superstitious repetition of a mechanical form in the hope of being better heard by God. Cp. Luke vi. 12; Matt. xxvi. 44.

9. St. Luke (marg. ref.) gives a distinct form of the prayer, delivered on a different occasion. The supposition that our Lord made use of existing Jewish forms of prayer, though in itself probable, is deficient in historical proof. Even the first two petitions, which may possibly have been adopted from an existing prayer of the synagogue, may also have been directly suggested by passages of the O. T.

9. *Our Father*] This name is especially appropriate in a prayer to be used by "children of the Father in Heaven" (v. 45).

Hallowed be thy name &c.] The synagogue-prayer was, "Let His great name be glorified and sanctified in the world . . . . May He cause His kingdom to have dominion in your life and in your days." The meaning of the former is, may the holy God be honoured as holy both with our lips and in our lives (cp. Lev. x. 3; Num. xx. 12; 1 Pet. iii. 15). The latter, as used by the Jews, was a petition for the speedy approach of the Messiah's kingdom (iii. 2). In the mouth of a Christian it has a twofold application, relating (cp. v. 3-10) in the first instance to the spread of Christ's Church on earth, but secondly and more fully to His triumphant reign hereafter (Rev. xxii. 17, 20).

10. Rev. V. 'Thy will...as in heaven, so on earth.' This petition is an expansion of the second, which perhaps accounts for its omission in St. Luke (xi. 2; Rev. V.). The prayer ("Thy kingdom come") implies a prayer that man may be enabled to take part in bringing it to pass, by doing God's Will on earth. The full accomplishment of this prayer predicted partially in the O.T. is more fully predicted in the New. Cp. Isai. xi. 9, lx. 19-21; Rev. xxi. 3, 22-27; xxii. 3.

11. *daily*] Of the various meanings assigned to ἐπιούσιος, the two most probable are *sufficient* (as opposed to *superfluous*), and *for the coming day* (Rev. V. marg.), equivalent to *instant* or *immediately needed*. There is no opposition between this *v.* and *vv.* 31, 34.

12. *our debts*] "Our sins" (Luke xi. 4). *As*

13 lead us not into temptation, but [m]deliver us from evil: [n]For thine is the kingdom, and the power, and the glory, for ever.
14 Amen. ¶ [o]For if ye forgive men their trespasses, your heavenly
15 Father will also forgive you: but [p]if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 ¶ Moreover [q]when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their
17 reward. But thou, when thou fastest, [r]anoint thine head, and
18 wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in
19 secret, shall reward thee openly. ¶ [s]Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and
20 where thieves break through and steal: [t]but lay up for yourselves treasures in heaven, where neither moth nor rust doth
21 corrupt, and where thieves do not break through nor steal: for
22 where your treasure is, there will your heart be also. [u]The light of the body is the eye: if therefore thine eye be single, thy
23 whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that
24 is in thee be darkness, how great *is* that darkness! ¶ [x]No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.
25 [y]Ye cannot serve God and mammon. Therefore I say unto you, [z]Take no thought for your life, what ye shall eat, or what ye

[m] John 17.15.
[n] 1 Chr. 29.11.
[o] Mark 11. 25, 26. Eph. 4. 32.
[p] ch. 18. 35. Jam. 2. 13.
[q] Isai. 58. 5.
[r] Ruth 3. 3. Dan. 10. 3.
[s] Prov. 23. 4. Heb. 13. 5. Jam. 5. 1.
[t] ch. 19. 21. 1 Tim. 6. 19. 1 Pet. 1. 4.
[u] Luke 11. 34, 36.
[x] Luke 16. 13. [y] Gal. 1. 10. 1 Tim. 6. 17. Jam. 4. 4. 1 John 2. 15
[z] Ps. 55. 22. Phil. 4. 6. 1 Pet. 5. 7.

we forgive, *i.e.* in the same manner as; [Rev. V. 'as we also have forgiven']. This prayer can be used with sincerity only by those who are conscious of a forgiving temper towards others. Cp. Ecclus. xxviii. 2.

13. *lead*] Rev. V. 'bring.' We pray that God will not place us in circumstances of especial temptation. This is perfectly compatible with the admission that such temptations, should it please God to send them as trials, may when rightly used be even an occasion of joy (James i. 2).

from evil] Rev. V. 'From the evil one,' but the neuter is more comprehensive, and includes deliverance from the evil thoughts of a man's own heart, and from evils from without, as well as from the temptations of Satan. Cp. 2 Thess. iii. 3 [Rev. V. 'Evil one']; 2 Tim. iv. 18.

For thine &c.] The Doxology is omitted by the majority of modern editors [and by the Rev. V.] as an interpolation derived from the use of the prayer in the Liturgies of the early Church, with an ascription of praise added.

16. The third division of "righteousness" (*v.* 1 note). Fasting, like almsgiving and prayer, is to be done sincerely and without ostentation.

that they may appear &c.] Rev. V. 'that they may be seen of men...They have received their reward.'

18. Rev. V. 'that thou be not seen of men to fast but of thy Father...shall recompense thee.'

19. A transition from the special precept to regard God and not man in the discharge of religious duties, to the general injunction to seek the treasure of God's favour, and not the riches of the earth. Cp. Luke xii. 33, 34; spoken on a different occasion.

corrupt] Rev. V. 'consume' (and in *v.* 20).

21. Rev. V. 'thy treasure...thy heart.'

22. *The light*] Rev. V. 'the lamp.' If a man's affections (*the heart*, *v.* 21) are fixed on heavenly things, his whole soul is enlightened; he whose affections are depraved has his understanding and his whole soul darkened also. This is expressed figuratively, under the image of the eye and the body.

single] The opposite of *evil*. Cp. Eph. vi. 5; Col. iii. 22. As the heart must be single, no man can serve two masters (*v.* 24).

23. *that darkness*] Rev. V. 'the darkness.'

24. *mammon*] Or, *Mamon*, *i.e. Riches*. The word is used as a personification; there was no idol worshipped under this name.

25. *Take no thought*] More exactly, *be not anxious* (so in *vv.* 31, 34), lit. be not *divided* in mind; *e.g.* in the attempt to serve *two* masters. Cp. Luke xii. 29. Let not the necessary things of this life distract the mind so as to turn it from the service of God; but let your labour for these things be undertaken in the trust that God will provide them. Labour is implied in *vv.* 26, 28. The fowls and the lilies which labour not are contrasted with man, whom God has commanded to labour.

shall drink; nor yet for your body, what ye shall put on. Is not
[a] Job 38. 41. Ps. 147. 9. Luke 12. 24, &c.
26 the life more than meat, and the body than raiment? [a]Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.
27 Are ye not much better than they? Which of you by taking
28 thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how
29 they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed
30 like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall*
31 *he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we
32 drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father
[b] See 1 Kin. 3. 13. Ps. 37. 25. Mark 10. 30. 1 Tim. 4. 8.
33 knoweth that ye have need of all these things. But [b]seek ye first the kingdom of God, and his righteousness; and all these
34 things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[a] Rom. 2. 1. & 14. 3, 4. 1 Cor. 4. 3. Jam. 4. 11.
[b] Mark 4. 24.
[c] Luke 6. 41, 42.
CHAP. 7. JUDGE [a]not, that ye be not judged. For with what
2 judgment ye judge, ye shall be judged: [b]and with what measure
3 ye mete, it shall be measured to you again. [c]And why beholdest thou the mote that is in thy brother's eye, but considerest
4 not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, be-
5 hold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see
[d] Prov. 9. 7, 8. & 23. 9. Acts 13. 45.
6 clearly to cast out the mote out of thy brother's eye. ¶ [d]Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn

Is not &c.] If God has given the greater gifts, the life and the body, will He not also provide the lesser, food and raiment?

26. Rev. V. 'The birds of the heaven... Are not ye of much more value?'

27. Rev. V. 'And which of you by being anxious...stature,' or *age* [Rev. V. marg.], *term of life*. On the *cubit* as a measure of time, cp. Ps. xxxix. 6.

30. Rev. V. 'But...doth so clothe.' Cut grass, which soon withers from the heat, is still used in the East for firing.

33. Rev. V. 'His kingdom and His righteousness.' See *v.* 1 note. The *kingdom of God* means the service of Christ, and *His righteousness* those good works which Christ's servants are bound to do and in the spirit enjoined by Him.

34. Rev. V. 'the morrow will be anxious for itself.' The *evil* of the day means the vexation or trouble of the day.

VII. 1 5. In St. Luke (vi. 37-42) these verses are introduced immediately after the verses which correspond to the conclusion of Matt. v.; and this circumstance may perhaps furnish a key to the connexion between these *vv.* and the preceding. The *hypocrisy* of the Scribes and Pharisees is censured, first as regards their ostentation (ch. vi.), and now as regards their judgments of others. St. Luke omits the first and narrates the second in its logical connexion, though not in its actual place in the discourse.

1. *that ye be not judged*] *i.e.* in the Divine judgment hereafter. Cp. vi. 15, xviii. 35; James ii. 13. The sin condemned is groundless and harsh censuring the persons or actions of our brethren.

2. *again*] Rev. V. omits (and in *v.* 6).

3. *mote*] Lit. a dry twig or stalk, as distinguished from the large *beam* of wood. The Jewish proverb intimates men's readiness to spy small faults in others while they overlook large ones in themselves. The *eye* (cp. vi. 22) is used fig. for moral and spiritual knowledge depraved by sin.

4. Rev. V. 'Let me cast out...the beam.'

6. The rebuke of the hypocrite is followed by a precept to the disciple.

that which is holy] A figure taken from the meats offered in sacrifice, which would then be treated like unclean flesh torn by beasts (Ex. xxii. 31).

pearls] These bear some resemblance to peas or acorns, the natural food of swine; the animal is at first deceived by the resemblance and then turns upon the giver. Both figures illustrate the same precept, not to

7 again and rend you. ¶ [e]Ask, and it shall be given you; seek,
8 and ye shall find; knock, and it shall be opened unto you: for [f]every one that asketh receiveth; and he that seeketh findeth;
9 and to him that knocketh it shall be opened. [g]Or what man is there of you, whom if his son ask bread, will he give him a
10 stone? Or if he ask a fish, will he give him a serpent? If
11 ye then, [h]being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven
12 give good things to them that ask him? Therefore all things [i]whatsoever ye would that men should do to you, do ye even so
13 to them: for [k]this is the law and the prophets. ¶ [l]Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 [1]because strait *is* the gate, and narrow *is* the way, which leadeth
15 unto life, and few there be that find it. ¶ [m]Beware of false prophets, [n]which come to you in sheep's clothing, but inwardly
16 they are [o]ravening wolves. [p]Ye shall know them by their fruits. [q]Do men gather grapes of thorns, or figs of thistles?
17 Even so [r]every good tree bringeth forth good fruit; but a corrupt
18 tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19 [s]Every tree that bringeth not forth good fruit is hewn down,
20 and cast into the fire. Wherefore by their fruits ye shall know
21 them. ¶ Not every one that saith unto me, [t]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of
22 my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we [u]not prophesied in thy name? and in thy name have cast out devils? and in thy name done many
23 wonderful works? And [x]then will I profess unto them, I never

[1] Or, *How*.

[e] ch. 21. 22. Mark 11. 24. John 14. 13. & 16. 23. Jam. 1. 5. 1 John 3. 22. & 5. 14.
[f] Prov. 8. 17. Jer. 29. 12.
[g] Luke 11. 11, 12, 13.
[h] Gen. 6. 5.
[i] Luke 6. 31.
[k] Lev. 19 18. ch. 22. 40. Rom. 13. 8. Gal. 5. 14. 1 Tim. 1. 5.
[l] Luke 13. 24.
[m] Deut. 13. 3. Jer. 23. 16. Mark 13. 22. Rom. 16. 17, 18. Eph. 5. 6. Col. 2. 8. 2 Pet. 2. 1. 1 John 4. 1.
[n] Mic. 3. 5. 2 Tim. 3. 5.
[o] Acts 20. 29, 30.
[p] ver. 20. ch. 12. 33.
[q] Luke 6. 43.
[r] Jer. 11. 19.
[s] ch. 3. 10. Luke 3. 9. John 15. 2.
[t] Hos. 8. 2. ch. 25. 11. Luke 6. 46. Acts 19. 13. Rom. 2. 13. Jam. 1. 22.
[u] Num. 24. 4. John 11. 51. 1 Cor. 13. 2.
[x] ch. 25. 12. Luke 13. 25, 27. 2 Tim. 2. 19.

give holy things to those who are unworthy of them. Cp. 2 Pet. ii. 21, 22.

7. Though God wills not that His gifts should be cast before those who despise them, He is ready to give them to those who humbly and in faith pray for them. In Luke xi. 9–13, *vv.* 7–11 form a sequel to the Lord's Prayer.

9. *man*] Emphatic; the love of sinful men to their children being contrasted with that of God. Rev. V. 'who, if his son shall ask him for a loaf, will give...shall ask a fish, will give' &c.

11. *good things*] St. Luke (xi. 13), *the Holy Spirit*; evidence of a later and more spiritual teaching addressed to more advanced disciples.

12. Rev. V. 'All things therefore...even so do ye also.' A summary of the whole discourse. They only can hope to receive good things from God who are themselves ready to do as they would be done by. In the mention of the *law and the prophets*, there is a reference to that *perfecting* of them previously enjoined (v. 17).

13. Rev. V. 'by the narrow gate...many be they that enter in thereby.' Impediments arise from a man's own difficulties or from the seductions of false teachers. The *strait gate* and the *narrow way* denote the self-denial required of the followers of Christ and the persecutions to which they are liable to be exposed. Cp. x. 37, 38, xvi. 24; John vii. 7; Acts xiv. 22. Some omit "is the gate."

14. Rev. V. 'For narrow is the gate, and straitened the way, that leadeth unto life, and few be they' &c.

15. *false prophets*] Those who lead men away from the Messiah's kingdom, whether professing Christians or not. Cp. xxiv. 5, 25; Acts xx. 29. The *sheep's clothing* implies the appearance and profession of a religious teacher abused to evil purposes; and the *fruits* include whatever is contrary to the teaching of Christ in doctrine or practice.

21. In this verse *the kingdom of heaven* is the glorified Church which shall reign with Christ hereafter (cp. *in that day*, *v.* 22).

22. Rev. V. 'by Thy name' (thrice)...did we not prophesy...cast out...do.' The verse relates to false teachers in general; to Judas (x. 4), to Simon Magus (Acts viii. 13), and the exorcists (Acts xix. 13); and warns all in all ages who, whether teachers or hearers, profess Christian doctrine without holiness of life.

24 knew you: [y]depart from me, ye that work iniquity. ¶ Therefore [z]whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a
25 rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded
26 upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which
27 built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and
28 it fell: and great was the fall of it. ¶ And it came to pass, when Jesus had ended these sayings, [a]the people were astonished at his
29 doctrine: [b]for he taught them as *one* having authority, and not as the scribes.

Chap. 8. WHEN he was come down from the mountain, great
2 multitudes followed him. [a]And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me
3 clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was
4 cleansed. And Jesus saith unto him, [b]See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that
5 [c]Moses commanded, for a testimony unto them. ¶ [d]And when Jesus was entered into Capernaum, there came unto him a cen-
6 turion, beseeching him, and saying, Lord, my servant lieth at
7 home sick of the palsy, grievously tormented. And Jesus saith
8 unto him, I will come and heal him. The centurion answered and said, Lord, [e]I am not worthy that thou shouldest come under my roof: but [f]speak the word only, and my servant shall be

[y] Ps. 5. 5. ch. 25. 41. [z] Luke 6. 47.

[a] ch. 13. 54. Mark 1. 22. Luke 4. 32. [b] John 7. 46.

[a] Mark 1. 40, &c.

[b] ch. 9. 30. Mark 5. 43.

[c] Lev. 14. 3, 4, 10. Luke 5. 14. [d] Luke 7. 1, &c.

[e] Luke 15. 19, 21. [f] Ps. 107. 20.

24. Rev. V. 'Every one therefore which heareth these words (and in *vv.* 26, 28)...shall be likened.'

a rock] Or, "the rock" (and in *v.* 25).

28, 29. Rev. V. 'the multitudes...teaching ...their scribes.' Christ taught in His own name, with the authority of a lawgiver—*I say unto you.* The Scribes taught merely as interpreters of the Law of Moses. The Scribes of the N. T. were a body of professional students and teachers of the Law, whose occupation consisted partly in multiplying copies of the Law, partly in expounding it. They seem to have been called into existence as a body at the time of the return from the Captivity (cp. Neh. viii. 8, 12), and at first were selected from the priests and Levites (Neh. viii. 9; Hag. ii. 11), though not confined to them (see ii. 4 note). Afterwards the Scribes became a regularly organised college into which members were admitted by special examination. The Scribes are also called *Lawyers* (chiefly by St. Luke).

VIII. 1-4. St. Luke (v. 12 &c.) places the scene of this event *in a certain city* (cp. Mark i. 45 note), and records it immediately after the call of the four disciples, and *before* the Sermon on the Mount. It is possible to adopt the order of St. Mark and St. Luke if *v.* 1 here be included in ch. vii., and *v.* 2 be supposed to commence a new subject not stated in chronological order. St. Matthew often groups together events of the same kind, though not connected with each other in point of time.

2. *a leper*] Probably one totally leprous, who was considered as clean (Lev. xiii. 13). One partially leprous was required to dwell alone (Lev. xiii. 45, 46).

3. Rev. V. 'I will; be thou made clean. Our Lord speaks in His own name, and as working miracles by His own power. Contrast Acts iii. 12. So, too, He is able to touch the leper without ceremonial defilement.

4. *tell no man*] Cp. Mark i. 34; John vi. 15. He did not announce Himself publicly as the Messiah, so as to raise the popular expectation of a temporal prince.

a testimony unto them] *i.e.* to the people, to teach them that the leper was pronounced clean (see Lev. xiv. 57).

5-13. This healing is narrated with more detail by St. Luke. Thus St. Matthew's abridged statement omits the circumstance that the centurion's application was made through others. The centurion was a Gentile by birth (cp. *v.* 10; Luke vii. 5). He was not a proselyte (cp. *vv.* 11, 12), but was favourably disposed towards the Jewish people and their religion.

6. *at home*] Rev. V. 'in the house.'

8. Rev. V. 'but only say the word' [*i.e.* command with a single word].

9 healed. For I am a man under authority, having soldiers under
me: and I say to this *man*, Go, and he goeth; and to another,
Come, and he cometh; and to my servant, Do this, and he doeth
10 *it*. When Jesus heard *it*, he marvelled, and said to them that
followed, Verily I say unto you, I have not found so great faith,
11 no, not in Israel. And I say unto you, That [g]many shall come
from the east and west, and shall sit down with Abraham,
12 and Isaac, and Jacob, in the kingdom of heaven. But [h]the
children of the kingdom [i]shall be cast out into outer darkness:
13 there shall be weeping and gnashing of teeth. And Jesus said
unto the centurion, Go thy way; and as thou hast believed, *so* be
it done unto thee. And his servant was healed in the selfsame
14 hour. ¶ [k]And when Jesus was come into Peter's house, he saw
15 [l]his wife's mother laid, and sick of a fever. And he touched her
hand, and the fever left her: and she arose, and ministered unto
16 them. ¶ [m]When the even was come, they brought unto him
many that were possessed with devils: and he cast out the spirits
17 with *his* word, and healed all that were sick: that it might be
fulfilled which was spoken by Esaias the prophet, saying, [n]Him-
18 self took our infirmities, and bare *our* sicknesses. ¶ Now when
Jesus saw great multitudes about him, he gave commandment to
19 depart unto the other side. [o]And a certain scribe came, and said
unto him, Master, I will follow thee whithersoever thou goest.
20 And Jesus saith unto him, The foxes have holes, and the birds
of the air *have* nests; but the Son of man hath not where to lay
21 *his* head. [p]And another of his disciples said unto him, Lord,
22 [q]suffer me first to go and bury my father. But Jesus said unto
23 him, Follow me; and let the dead bury their dead. ¶ And when

[g] Gen. 12. 3. Isai. 2. 2, 3. Mal. 1. 11. Acts 10. 45. Rom. 15. 9, &c. Eph. 3. 6.
[h] ch. 21. 43.
[i] ch. 13. 42. Luke 13. 28. 2 Pet. 2. 17. Jude 13.
[k] Mark 1. 29, 30, 31. Luke 4. 38.
[l] 1 Cor. 9. 5.
[m] Mark 1. 32, &c. Luke 4. 40.
[n] Isai. 53. 4.
[o] Luke 9. 57.
[p] Luke 9. 59, 60.
[q] See 1 Kin. 19. 20.

9. Rev. V. 'For I also' &c. *i.e.* 'Being myself under authority, I know what it is to obey: having soldiers under me, I know how they obey. I know, then, from my own experience, that the powers of disease which are under Thy command will obey Thy word.'

11. Words repeated on another occasion (Luke xiii. 28, 29). Here the Lord is contrasting the strangers by birth, the Gentiles, with the 'sons of the kingdom' [Rev. V.], the Jews, to whom the Messiah was especially promised. In St. Luke the contrast is between the righteous and the wicked, without reference to nationality.

13. Rev. V. 'Go thy way; as.'

14. The arrangement of St. Matthew is not chronological. The healing of the centurion's servant was followed by the events recorded by St. Luke (vii. 11–viii. 3), and St. Mark (iii. 20–vi. 56). The healing of St. Peter's wife's mother is placed by St. Mark and St. Luke (marg. reff.) immediately after the cure of the demoniac in the synagogue of Capernaum, and some time before the Sermon on the Mount. St. Matthew probably narrates it with the healing of the centurion's servant, on account of their both taking place at Capernaum, though at different times.

laid, and sick] Rev. V. 'lying sick.'

15. *unto them*] Rev. V. 'unto Him.

16. Rev. V. 'with a word' (cp. *v.* 8).

17. In the thought of the Evangelist, our Lord, by assuming a human nature, and becoming subject to the bodily sufferings of men, was enabled to manifest Himself as the healer of suffering in others, a healing which was typical of higher deliverance. Cp. 1 Pet. ii. 24.

18–34. These verses are not chronologically connected with the preceding (see *v.* 23 note): *vv.* 18, 23–end belong to a later period of our Lord's ministry. St. Luke (marg. ref.) records the occurrences *vv.* 19–22 as taking place during a journey to Jerusalem, probably that to the Feast of Tabernacles about six months before His Crucifixion.

20. *Son of man*] Cp. Dan. vii. 13. This expression denotes both His human Messiahship and His Divine pre-existence.

22. Rev. V. 'leave the dead to bury their own dead,' *i.e.* let those who are spiritually dead, who have received no call to follow Christ, bury those who are naturally dead. This man had received a special command to follow Christ (see marg. ref.). He was placed under the same law as the High Priest and the Nazarites consecrated to God (Lev. xxi. 10, 11; Numb. vi. 6, 7).

23. After speaking the parable of the sower and other parables from the 'boat' [Rev. V.] (Mark iv. 1–35), our Lord crossed to the other side, stilling the tempest during the passage.

24 he was entered into a ship, his disciples followed him. [r]And,
behold, there arose a great tempest in the sea, insomuch that the
25 ship was covered with the waves: but he was asleep. And his
disciples came to *him*, and awoke him, saying, Lord, save us: we
26 perish. And he saith unto them, Why are ye fearful, O ye of
little faith? Then [s]he arose, and rebuked the winds and the
27 sea; and there was a great calm. But the men marvelled, saying,
What manner of man is this, that even the winds and the sea
28 obey him! ¶ [t]And when he was come to the other side into the
country of the Gergesenes, there met [u]him two possessed with
devils, coming out of the tombs, exceeding fierce, so that no man
29 might pass by that way. And, behold, they cried out, saying,
What have we to do with thee, Jesus, thou Son of God? art thou
30 come hither to torment us before the time? And there was a good
31 way off from them an herd of many swine feeding. So the devils
besought him, saying, If thou cast us out, suffer us to go away
32 into the herd of swine. And he said unto them, Go. And when
they were come out, they went into the herd of swine: and, be-
hold, the whole herd of swine ran violently down a steep place
33 into the sea, and perished in the waters. And they that kept
them fled, and went their ways into the city, and told every
thing, and what was befallen to the possessed of the devils.
34 And, behold, the whole city came out to meet Jesus: and when
they saw him, [u]they besought *him* that he would depart out of
9 their coasts. AND he entered into a ship, and passed over, [a]and
2 came into his own city. ¶ [b]And, behold, they brought to him a

[r] Mark 4. 37, &c. Luke 8. 23.
[s] Ps. 65. 7. & 107. 29.
[t] Mark 5. 1. Luke 8. 26.
[u] See Deut. 5. 25. 1 Kin. 17. 18. Luke 5. 8. Acts 16. 39.
[a] ch. 4. 13.
[b] Mark 2. 3. Luke 5. 18.

28. *the Gergesenes*] The best attested reading here is *Gadarenes*, but the reading *Gerasenes* (see St. Mark and St. Luke) is probably correct geographically, Gerasa being the modern *Gersa*, about midway on the E. shore of the lake. See Mark v. i. note.

two] St. Mark and St. Luke name only one. St. Matthew omits the circumstance that the man who was healed was bidden to publish the great things that had been done unto him. Is it not possible that this man's narrative, speaking of himself alone, may have been the source of the later account, while that of St. Matthew was derived from his own witness?

tombs] Caverns containing cells in which the dead bodies were placed and closed up. The entrance to the cave itself was not closed (xxvii. 60 note); and thus it might be used as a habitation. The region above Gersa is perforated with these rock-chambers.

29. *the time*] *i.e.* the final judgment. The Rev. V. omits "Jesus."

31. *suffer us to go*] Rev. V. 'send us.'

32. Rev. V. 'And they came out, and went into the swine:...the whole herd rushed down the steep into' &c. A man is of more value than many swine. There is no more ground for cavil in the permitted destruction of the swine by the evil spirits, than in a similar destruction by murrain or other natural causes.

33. Rev. V. 'they that fed them fled, and went away into the city.'

34. *depart*] A request due not to humility (Luke v. 8), but to anger at the loss of property and fear of further loss.

This case of demoniacal possession is a crucial instance. No theory of lunacy or epilepsy accounts for the recorded facts. Our Lord distinctly recognises these cases as veritable instances of possession by evil spirits; and in such a manner that to take the opposite view is to impugn His knowledge or His truth. See Matt. xvii. 21; Mark ix. 29. Further, the hatred and horror manifested by the evil spirits towards Him: His stern words of rebuke, with no mixture of compassion; the terrible convulsions marking the effect of His Presence upon them; indicate a conflict between the Powers of good and evil of a different kind from anything that appears in Christ's intercourse with sin and suffering in its properly human form. To those who believe that He was the Son of God, manifested to destroy the works of the devil, this permitted conflict contains nothing incongruous or incredible.

IX. **1.** This verse should close ch. viii. The event which immediately followed His return was the raising of the daughter of Jairus (Mark v. 21; Luke viii. 40).

his own city] Capernaum, chosen for His residence after leaving Nazareth (iv. 13 note).

The parallel narrative of St. Mark and St. Luke seems to require that *vv.* 18-26 should follow immediately after the end of ch. viii., and that *vv.* 2-17 should be placed at a much earlier period. Some, however,

man sick of the palsy, lying on a bed: [c]and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy
3 sins be forgiven thee. And, behold, certain of the scribes said
4 within themselves, This *man* blasphemeth. And Jesus [d]knowing their thoughts said, Wherefore think ye evil in your hearts?
5 For whether is easier, to say, *Thy* sins be forgiven thee; or to
6 say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine
7, 8 house. And he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had
9 given such power unto men. ¶ [e]And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and
10 followed him. [f]And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down
11 with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with [g]publicans
12 and [h]sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
13 But go ye and learn what *that* meaneth, [i]I will have mercy, and not sacrifice: for I am not come to call the righteous, [k]but
14 sinners to repentance. ¶ Then came to him the disciples of John, saying, [l]Why do we and the Pharisees fast oft, but thy disciples
15 fast not? And Jesus said unto them, Can [m]the children of the bridechamber mourn, as long as the bridegroom is with them?

[c] ch. 8. 10.
[d] Ps. 139. 2. ch. 12. 25. Mark 12. 15. Luke 5. 22.
[e] Mark 2. 14. Luke 5. 27.
[f] Luke 5. 29.
[g] ch. 11. 19. Luke 15. 2.
[h] Gal. 2. 15.
[i] Hos. 6. 6. Mic. 6. 6.
[k] 1 Tim. 1. 15.
[l] Mark 2. 18, &c. Luke 5. 33. & 18. 12.
[m] John 3. 29.

suppose that the feast in Matthew's house did not immediately follow his call, but that the two events, from their connexion with the same person, were grouped together in an original narrative, oral or written, which in this case has been followed by all the three Evangelists.

their faith] As manifested in Mark ii. 4; Luke v. 19.

be forgiven] Rev. V. 'are forgiven' (and in *v.* 5). The disease of this man was possibly the special consequence of sin. The Lord knew the state of the paralytic's heart, and therefore pronounced his forgiveness.

5. *whether is easier*] *i.e.* 'Which is easier, to claim this power, or to claim that;' *to say*, 'Thy sins are forgiven thee,' or to say, 'Arise and walk?' He proceeds, 'I will prove My right to say what is easier, by saying with effect the harder word, *Rise up and walk*.'

6. *power on earth*] As distinct from 'power in Heaven.' He, Who in the person of the Son of man, descended upon earth, also brought down this power (or, authority) with Him.

8. *marvelled*] Rev. V. 'were afraid.'

9. The Apostle's original name was probably Levi (marg. reff.): like St. Peter, he received a new name on his call—Matthew or Mattathias, "the gift of the Lord."

the receipt of custom] Rev. V. 'the place of toll,' *i.e.* the tax-office.

10. *in the house*] *i.e.* in Matthew's house.

11. *when the Pharisees saw* it] Though not present at such a feast, they may have seen Jesus leaving the house with the other guests, and the conversation may have taken place some time after the feast.

13. Rev. V. 'I desire mercy...for I came not' &c. omitting 'to repentance.' Sacrifice, God's ordinance, is not in itself condemned, but only when it takes the place of higher duties (cp. xxiii. 23). The Pharisees are rebuked for valuing ceremonial observances more than the salvation of sinners, or charity towards their fellow men. In this respect being transgressors of God's Law, they were sinners, as well as the despised publicans.

the righteous] Not those who esteem themselves righteous. The argument is—the greater a man's sin, the more need he has of repentance; if he were perfectly righteous, he would need no repentance.

14. Rev. V. 'Then come.' St. Luke implies that the speakers were the same as before, *i.e.* the Scribes and Pharisees, or at least some of the company present at the previous question. The Lord's answer has a peculiar propriety as addressed to the disciples of John (cp. marg. ref. *m*).

15. Rev. V. 'the sons of the bridechamber,' *i.e.* the groomsmen or friends of the bridegroom who accompanied him to the house of the bride, to escort her to her new home. This was succeeded by a feast (Matt. xxii. 4), and was a time most opposed to mourning. The words 'the bridegroom

but the days will come, when the bridegroom shall be taken from
16 them, and [n]then shall they fast. No man putteth a piece of
[1]new cloth unto an old garment, for that which is put in to fill
it up taketh from the garment, and the rent is made worse.
17 Neither do men put new wine into old bottles: else the bottles
break, and the wine runneth out, and the bottles perish: but
they put new wine into new bottles, and both are preserved.
18 ¶ [o]While he spake these things unto them, behold, there came a
certain ruler, and worshipped him, saying, My daughter is even
now dead: but come and lay thy hand upon her, and she shall
19 live. And Jesus arose, and followed him, and *so did* his dis-
20 ciples. [p]And, behold, a woman, which was diseased with an
issue of blood twelve years, came behind *him*, and touched the
21 hem of his garment: for she said within herself, If I may but
22 touch his garment, I shall be whole. But Jesus turned him
about, and when he saw her, he said, Daughter, be of good
comfort; [q]thy faith hath made thee whole. And the woman was
23 made whole from that hour. [r]And when Jesus came into the
ruler's house, and saw [s]the minstrels and the people making a
24 noise, he said unto them, [t]Give place: for the maid is not dead,
25 but sleepeth. And they laughed him to scorn. But when the
people were put forth, he went in, and took her by the hand, and
26 the maid arose. And [2]the fame hereof went abroad into all
27 that land. ¶ And when Jesus departed thence, two blind men
followed him, crying, and saying, [u]*Thou* son of David, have
28 mercy on us. And when he was come into the house, the blind
men came to him: and Jesus saith unto them, Believe ye that I
29 am able to do this? They said unto him, Yea, Lord. Then
touched he their eyes, saying, According to your faith be it unto
30 you. And their eyes were opened; and Jesus straitly charged
31 them, saying, [x]See *that* no man know *it*. [y]But they, when they
32 were departed, spread abroad his fame in all that country. ¶ [z]As
they went out, behold, they brought to him a dumb man
33 possessed with a devil. And when the devil was cast out, the
dumb spake: and the multitudes marvelled, saying, It was
34 never so seen in Israel. But the Pharisees said, [a]He casteth
35 out devils through the prince of the devils. ¶ [b]And Jesus went

[n] Acts 13. 2, 3. & 14. 23. 1 Cor. 7. 5.
[o] Mark 5. 22, &c. Luke 8. 41.
[p] Mark 5. 25. Luke 8. 43.
[q] Luke 7. 50. & 17. 19. & 18. 42.
[r] Mark 5. 38. Luke 8. 51.
[s] See 2 Chr. 35. 25.
[t] Acts 20. 10.
[u] ch. 15. 22.
[x] ch. 8. 4. & 17. 9. Luke 5. 14.
[y] Mark 7. 36.
[z] See ch. 12. 22. Luke 11. 14.
[a] Mark 3. 22.
[b] Mark 6. 6. Luke 13. 22.

[1] Or, *raw*, or, *unwrought cloth*.
[2] Or, *this fame*.

shall be taken away from them' [Rev. V.] are the first allusion to His own death made by our Lord in this Gospel.

16, 17. The new life of Christianity cannot be adapted to the old forms of Judaism. Christianity will have its own rites and ceremonies, its own fasts and festivals. As a piece of new 'undressed' [Rev. V.] cloth will by its weight and strength tear the old web to which it is attached [Rev. V. 'a worse rent is made']; or, as new wine fermenting, will burst the old leathern bottles [Rev. V. 'wine-skins'], 'and the wine is spilled' [Rev. V.]; so one trained in and devoted to the forms of the old religion, will be unable to appreciate the spirit of the new (Luke v. 39). The old is not better in itself, but better in his estimation.

18. *a certain ruler*] Jairus, a ruler of the Synagogue (marg. reff.). The Synagogues were generally governed by a college of elders (Luke vii. 3), under a president specially designated as the *ruler of the Synagogue* (Luke xiii. 14; Acts xviii. 8).

even now dead] She was "at the point of death" (Mark v. 23). St. Matthew anticipates the mention of her actual death.

21. Rev. V. 'If I do...be made whole.'

23. Rev. V. 'saw the flute-players.'

24. *i.e.* her death was a sleep from which she was soon to awake (cp. John xi. 11).

27–33. These two miracles are probably related only by St. Matthew. Two blind men are subsequently healed at Jericho (xx. 30; Mark x. 46; Luke xviii. 35), and a demoniac under similar circumstances to the present case (see marg. ref. *z* notes).

29. Rev. V. 'be it done.'

30. *straitly*] Rev. V. 'strictly.'

33. *so seen*] *i.e.* seen so gloriously.

about all the cities and villages, [c]teaching in their synagogues, and preaching the gospel of the kingdom, and healing every
36 sickness and every disease among the people. [d]But when he saw the multitudes, he was moved with compassion on them, because they [1]fainted, and were scattered abroad, [e]as sheep having no
37 shepherd. Then saith he unto his disciples, [f]The harvest truly
38 *is* plenteous, but the labourers *are* few; [g]pray ye therefore the Lord of the harvest, that he will send forth labourers into his
10 harvest. AND [a]when he had called unto *him* his twelve disciples, he gave them power [2]*against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of
2 disease. ¶ Now the names of the twelve apostles are these; The first, Simon, [b]who is called Peter, and Andrew his brother; James
3 *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of
4 Alphæus, and Lebbæus, whose surname was Thaddæus; [c]Simon the Canaanite, and Judas [d]Iscariot, who also betrayed him.
5 ¶ These twelve Jesus sent forth, and commanded them, saying, [e]Go not into the way of the Gentiles, and into *any* city of [f]the
6 Samaritans enter ye not: [g]but go rather to the [h]lost sheep of the
7 house of Israel. [i]And as ye go, preach, saying, [k]The kingdom
8 of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: [l]freely ye have received, freely give.

[1] Or, *were tired and lay down.* [2] Or, *over.*

[c] ch. 4. 23.
[d] Mark 6. 34.
[e] Num. 27. 17. 1 Kin. 22. 17. Ezek. 34. 5. Zech. 10. 2.
[f] Luke 10. 2. John 4. 35.
[g] 2 Thess. 3. 1.
[a] Mark 6. 7. Luke 6. 13.
[b] John 1. 42.
[c] Luke 6. 15. Acts 1. 13.
[d] John 13. 26.
[e] ch. 4. 15.
[f] See 2 Kin. 17. 24. John 4. 9.
[g] ch. 15. 24. Acts 13. 46.
[h] Isai. 53. 6. Jer. 50. 6. Ezek. 34. 5. 1 Pet. 2. 25.
[i] Luke 9. 2.
[k] ch. 3. 2. Luke 10. 9.
[l] Acts 8. 18.

36–38. These *vv.* should be included in ch. x., being an introduction to the sending out of the Twelve. Cp. Luke x. 2.

36. *fainted* &c.] Rev. V. 'were distressed and scattered, as sheep not having' & c.

X. **1-16.** Rev. V. 'And He called...and gave them authority over.' The calling of five out of the Twelve has been mentioned by St. Matthew previously (iv. 81, 21, ix. 9).

2. *apostles*] Disciples specially *sent out* as teachers; a name given by our Lord Himself, and applied to others besides the Twelve (2 Cor. viii. 23; Philip. ii. 25).

Peter] The Greek, *Cephas*, the Aramaic name for a rock. The name (mentioned by anticipation in marg. ref.) was not given as his usual appellation till his appointment as an Apostle.

3. *Bartholomew*] *The son of Tolmai* or *Talmai* (cp. Josh. xv. 14); a patronymic, not a proper name. Probably the same as Nathanael (cp. John i. 45, xxi. 2).

the publican] Only in St. Matthew's own list is this epithet (v. 46 note) annexed to his name (cp. ix. 9).

Alphæus] Or, *Clopas* (John xix. 25); two Greek forms of one and the same Aramæan name *Chalphai*. See xiii. 55.

Thaddæus] Rev. V. omits *Lebbæus whose surname was*: he is called "Judas *the brother* of James" in St. Luke (vi. 16). Lebbæus and Thaddæus are commonly regarded as words of cognate signification (*hearty*), given to distinguish this Judas from the traitor; or, Thaddæus is taken to be another form of the name Judas. If this Judas be identified with Jude the writer of the Epistle, his brother James would be James the son of Alphæus. This conclusion seems unavoidable if James the son of Alphæus be identical with James the Lord's brother. See xiii. 55 note.

4. *the Canaanite*] Rev. V. 'the Cananæan.' Not a man of Canaan (see xv. 22), but "the zealot" (St. Luke); the word Κανανίτης or -ναῖος being formed from a Hebrew or Chaldean root having the same meaning. Simon may have belonged to the party of the zealots before his conversion.

Iscariot] Probably *a man of Kerioth* (see John vi. 71 note).

5 &c. These injunctions of our Lord to the Twelve are given in an abbreviated form by the other Evangelists, and with a different context. Here, however, as in the case of the Sermon on the Mount, St. Matthew reports the whole as a single discourse (xi. 1); and on this point he is an immediate witness as one of the Twelve.

5. *commanded* &c.] Rev. V. 'charged...any way.' The earlier mission of the Apostles was to the Jews alone; their later mission was to all nations (xxviii. 19). The Samaritans were the descendants of the nations imported into Samaria by the king of Assyria (marg. ref. *f*), probably with little, if any, mixture of Israelitish blood. The later Samaritans claimed a descent from Jacob (John iv. 12), but apparently with but little foundation.

9 [m1]Provide neither gold, nor silver, nor [n]brass in your purses,
10 nor scrip for *your* journey, neither two coats, neither shoes, nor
11 yet [2]staves: [o]for the workman is worthy of his meat. [p]And
into whatsoever city or town ye shall enter, enquire who in it is
12 worthy; and there abide till ye go thence. And when ye come
13 into an house, salute it. [q]And if the house be worthy, let your
peace come upon it: [r]but if it be not worthy, let your peace
14 return to you. [s]And whosoever shall not receive you, nor hear
your words, when ye depart out of that house or city, [t]shake off
15 the dust of your feet. Verily I say unto you, [u]It shall be more
tolerable for the land of Sodom and Gomorrha in the day of
16 judgment, than for that city. ¶ [x]Behold, I send you forth as
sheep in the midst of wolves: [y]be ye therefore wise as serpents,
17 and [z3]harmless as doves. But beware of men: for [a]they will
deliver you up to the councils, and [b]they will scourge you in their
18 synagogues; and [c]ye shall be brought before governors and
kings for my sake, for a testimony against them and the Gentiles.
19 [d]But when they deliver you up, take no thought how or what
ye shall speak: for [e]it shall be given you in that same hour what
20 ye shall speak. [f]For it is not ye that speak, but the Spirit of your
21 Father which speaketh in you. [g]And the brother shall deliver up
the brother to death, and the father the child: and the children
shall rise up against *their* parents, and cause them to be put to
22 death. And [h]ye shall be hated of all *men* for my name's
23 sake: [i]but he that endureth to the end shall be saved. But
[k]when they persecute you in this city, flee ye into another: for
verily I say unto you, Ye shall not [4]have gone over the cities of
24 Israel, [l]till the Son of man be come. [m]The disciple is not above

[m] 1 Sam. 9. 7. Luke 9. 3. & 22. 35.
[n] See Mark 6. 8.
[o] Luke 10. 7. 1 Cor. 9. 7. 1 Tim. 5. 18.
[p] Luke 10. 8.
[q] Luke 10. 5.
[r] Ps. 35. 13.
[s] Mark 6. 11. Luke 9. 5.
[t] Neh. 5. 13. Acts 13. 51.
[u] ch. 11. 22.
[x] Luke 10. 3.
[y] Rom. 16. 19. Eph. 5. 15.
[z] 1 Cor. 14. 20. Phil. 2. 15.
[a] ch. 24. 9.
[b] Acts 5. 40.
[c] Acts 12. 1. & 25. 7, 23. 2 Tim. 4. 16.
[d] Luke 12. 11.
[e] Ex. 4. 12. Jer. 1. 7.
[f] 2 Sam. 23. 2. Acts 4. 8.
[g] Mic. 7. 6. ver. 35, 36.
[h] Luke 21. 17.
[i] Dan. 12. 12, 13. ch. 24. 13.
[k] ch. 2. 13. & 12. 15. Acts 8. 1. & 14. 6.
[l] ch. 16. 28.
[m] Luke 6. 40. John 13. 16.

[1] Or, *Get*. [2] Gr. *a staff*. [3] Or, *simple*. [4] Or, *end*, or, *finish*.

9–11. This portion is partially repeated by St. Luke (x. 4).

9. Rev. V. 'get you no gold.' Purses were lit. girdles, used as a pocket for money.

scrip...staves] Rev. V. 'wallet...staff.' The meaning is, Make no special preparation for a journey.

10. Rev. V. 'the labourer...food.'

11. *town* &c.] Rev. V. 'village...search out.'

12. Rev. V. 'as ye enter...the house.'

14. Rev. V. 'as ye go forth' &c. The city was to be treated as a heathen place, the dust of which the Jews regarded as defiling.

15. This verse is given in substance by St. Luke in the narrative of the Seventy. St. Mark confirms St. Matthew's statement that the same or similar words were used on this occasion.

17–42. Predictions and precepts concerning later events, relating, primarily, to the ministry of the Apostles after their Lord's Ascension; and, secondarily to the general position and duties of His disciples in all ages. Much of this portion is peculiar to St. Matthew, though given by the other Evv. in a different connexion (Mark xiii.; Luke xii., xxi.).

17. *the councils*] Rev. V. omits 'the.' Probably the local courts of judgment established in each city (v. 21 note), which held their sittings in the Synagogues. The punishment of scourging, when decreed, was inflicted on the spot. Cp. Luke xxi. 12.

18. *against them*] Rather, "to them." The sufferings of the Apostles were to be to their enemies a testimony of the truth of the Gospel which they preached.

19. *take no thought*] Rev. V. 'be not anxious' (cp. vi. 25).

21, 22. Cp. the parallels Mark xiii. 12, 13; Luke xxi. 16, 17. Our Lord, having warned the Apostles on their first mission of the sufferings which awaited them after His departure, repeated the warning as the time of that departure drew nigh.

23. Rev. V. 'flee into the next.'

till the Son of man be come] The expression, taken from Dan. vii. 13, must be interpreted as denoting the fulfilment of that prophecy. The coming of Christ may be understood (1) Of His Presence with and reign over the Church militant on earth (cp. Matt. xxviii. 20; John xiv. 18, xxi. 22); (2) Of His Presence with and reign over the Church triumphant in Heaven (cp. Rev. i. 7, xxii. 3, 7, 12). The establishment of the first kingdom may be

25 *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If [n]they have called the master of the house [1]Beelzebub, how much
26 more *shall they call* them of his household? Fear them not therefore: [o]for there is nothing covered, that shall not be revealed;
27 and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach
28 ye upon the housetops. [p]And fear not them which kill the body, but are not able to kill the soul: but rather fear him which
29 is able to destroy both soul and body in hell. Are not two sparrows sold for a [2]farthing? and one of them shall not fall
30 on the ground without your Father. [q]But the very hairs of
31 your head are all numbered. Fear ye not therefore, ye are of
32 more value than many sparrows. [r]Whosoever therefore shall confess me before men, [s]him will I confess also before my Father
33 which is in heaven. [t]But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
34 ¶ [u]Think not that I am come to send peace on earth: I came
35 not to send peace, but a sword. For I am come to set a man at variance [x]against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36, 37 And [y]a man's foes *shall be* they of his own household. [z]He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of
38 me. [a]And he that taketh not his cross, and followeth after me,
39 is not worthy of me. [b]He that findeth his life shall lose it: and
40 he that loseth his life for my sake shall find it. ¶ [c]He that receiveth you receiveth me, and he that receiveth me receiveth him

[n] Mark 3. 22. Luke 11. 15. John 8. 48.
[o] Mark 4. 22.
[p] Isai. 8. 12. Luke 12. 4. 1 Pet. 3. 14.
[q] 1 Sam. 14. 45. Luke 21. 18. Acts 27. 34.
[r] Luke 12. 8. Rom. 10. 9, 10.
[s] Rev. 3. 5.
[t] Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.
[u] Luke 12. 49 – 53.
[x] Mic. 7. 6.
[y] Ps. 41. 9. John 13. 18.
[z] Luke 14. 26.
[a] Luke 9. 23. & 14. 27.
[b] ch. 16. 26. Luke 17. 33. John 12. 25.
[c] ch. 18. 5. Luke 9. 48. John 12. 44. Gal. 4. 14.

[1] Gr. *Beelzebul.*
[2] *It is in value half-penny* *farthing in the original, as being the tenth part of* *the Roman penny:* See on chap. 18. 28.

regarded as commencing with the destruction of Jerusalem, as the second commences with the Day of Judgment. Hence the present verse may be understood as meaning that the missionary work of the Apostles in Judea should not be completed before the destruction of Jerusalem and the establishment of Christ's first kingdom on earth. In a secondary sense it may also mean that the missionary work of the Church in general shall not be completed till His second coming to judge the world.

24. Rev. V. 'A disciple...a servant.'

25. *If* &c.] Cp. ix. 34, xii. 24; the latter chapter being probably, in order of time, prior to the present discourse.

Beelzebub] Gk. *Beelzebul*; (1) a name meaning in the Hebrew of the O. T., *Lord of the dwelling.* To this meaning there may be an allusion in the expression, *the master of the house;* our Lord appropriating to Himself as a term of honour, the name which His enemies had given in blasphemy. (2) In later Hebrew, the word means *Lord of dung;* and is possibly a contemptuous perversion of the name Baalzebub, *Lord of flies* (2 K. i. 2); or an ignominious name, signifying *Lord of Idolatry.*

26. The Gospel, now obscure, shall shortly be made manifest and triumphant. Cp. Luke viii. 17, xii. 2.

28. *fear him* &c.] Namely, God (cp. Jas. iv. 12). The contrast is between evil men who are not to be feared, and God the true object of fear.

29. Rev. V. 'And not one of them shall fall &c.'

30. Men, held of such account in God's sight that even their hairs are numbered, are contrasted with sparrows of such small value; and yet even these cannot fall without God's permission.

32. Rev. V. 'Everyone therefore who.'

34. *am come*] Rev. V. 'came' (and in *v.* 35).

35. A typical application of the language of Micah (marg. ref.). The hatred of the unbelieving Jews towards Christ would extend to those of their own households who became followers of Christ, and thus the immediate effect of His coming would be not peace but discord.

38. *his cross*] *i.e.* his sufferings suffered in My name, even as I must actually bear the Cross and suffer upon it. A prophetic allusion to the mode of His own death (cp. John iii. 14, xii. 32).

39. He who so cares for the things of this world as not to take up his Cross and follow

41 that sent me. [d]He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a
42 righteous man's reward. [e]And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Chap. 11. AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach
2 and to preach in their cities. ¶ [g]Now when John had heard [b]in
3 the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou [c]he that should come, or do we look
4 for another? Jesus answered and said unto them, Go and shew
5 John again those things which ye do hear and see: [d]the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [e]the poor have
6 the gospel preached to them. And blessed is *he*, whosoever
7 shall not [f]be offended in me. ¶ [g]And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? [h]A reed shaken with the
8 wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings'
9 houses. But what went ye out for to see? A prophet? yea, I
10 say unto you, [i]and more than a prophet. For this is *he*, of whom it is written, [k]Behold, I send my messenger before thy
11 face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that
12 is least in the kingdom of heaven is greater than he. [l]And from the days of John the Baptist until now the kingdom of heaven [1]suffereth violence, and the violent take it by force.

[1] Or, *is gotten by force, and they that thrust men.*

[d] 1 Kin. 17. 10. 2 Kin. 4. 8.
[e] ch. 18. 5, 6. Heb. 6. 10.
[g] Luke 7. 18, 19, &c.
[b] ch. 14. 3.
[c] Gen. 49. 10. Dan. 9. 24. John 6. 14.
[d] Isai 42. 7. John 2. 23. & 3. 2. & 14. 11.
[e] Ps. 22. 26. Luke 4. 18. Jam. 2. 5.
[f] Isai. 8. 14. ch. 13. 57. & 26. 31. Rom. 9. 32, 33. 1 Cor. 1. 23. Gal. 5. 11. 1 Pet. 2. 8.
[g] Luke 7. 24.
[h] Eph. 4. 14.
[i] ch. 14. 5.
[k] Mark 1. 2. Luke 1. 76. & 7. 27.
[l] Luke 16. 16.

Christ shall lose that life eternal which can be obtained only through Christ.

41. *in the name of a prophet*] *i.e.* because he is a prophet, and from no other motive.

42. *little ones*] Meaning *disciples*.

XI. **1.** *he departed thence*] St. Mark (vi. 12, 13) and St. Luke (ix. 6), narrate the execution of their mission by the Apostles. St. Matthew mentions our Lord's course during their absence in a different circuit.

2-20. This incident should be placed some time before the mission of the Twelve (Mark vi. 13, 14), probably at the time assigned by St. Luke (marg. ref. *a*).

2. Rev. V. 'When John heard...of the Christ' *i.e.* the works foretold of the Messiah, and now done by Jesus: 'he sent by his disciples...He that cometh, or look we.' Our Lord's reply (*vv.* 4, 5) is on account of this feature in the work an answer to John's question. John's question does not shew that his own faith in the Messiahship of Jesus had failed (cp. *v.* 7). It was probably dictated, not by doubt but by impatience; it was an indirect appeal to Jesus to declare Himself and hasten His kingdom.

5. *the gospel*] Rev. V. 'good tidings.' An application of Messianic prophecies (*e.g.* Isai. xxix. 18, 19; xxxv. 5; lxi. 1).

6. Rev. V. 'shall find none occasion of stumbling.'

7, 8. *see...see*] Rev. V. 'behold' (θεάσασθαι) ...see (ἰδεῖν).

7. *A reed shaken* &c.] *i.e.* a wavering and unstable man—one like the reeds of the Jordan, where John preached. The language clears John from the charge of wavering in his faith.

9. Rev. V. 'But wherefore went ye out? to see a prophet?'

10. Cp. Mal. iii. 1. God is represented as speaking of Himself: here He addresses the Messiah. The Lord thus, in applying the prophecy to Himself as Messiah, asserts His own Deity, as One with the Lord of hosts Who speaks through the prophet.

11. Rev. V. 'he that is but little' &c. He that holds the smallest place in the Christian Church (cp. iii. 3) is greater as regards his office than he who prepared the way for its founding.

12. *suffereth violence* &c.] Is eagerly seized by persons pressing into it. John was the last of those (*v.* 13) who predicted a future kingdom. After him the kingdom

13, 14 [m]For all the prophets and the law prophesied until John. And
15 if ye will receive *it*, this is [n]Elias, which was for to come. [o]He
16 that hath ears to hear, let him hear. ¶ [p]But whereunto shall I
liken this generation? It is like unto children sitting in the
17 markets, and calling unto their fellows, and saying, We have
piped unto you, and ye have not danced; we have mourned unto
18 you, and ye have not lamented. For John came neither eating
19 nor drinking, and they say, He hath a devil. The Son of man
came eating and drinking, and they say, Behold a man glut-
tonous, and a winebibber, [q]a friend of publicans and sinners.
20 [r]But wisdom is justified of her children. ¶ [s]Then began he to
upbraid the cities wherein most of his mighty works were done,
21 because they repented not: Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the mighty works, which were done in
you, had been done in Tyre and Sidon, they would have repented
22 long ago [t]in sackcloth and ashes. But I say unto you, [u]It shall
be more tolerable for Tyre and Sidon at the day of judgment, than
23 for you. And thou, Capernaum, [x]which art exalted unto heaven,
shalt be brought down to hell: for if the mighty works, which
have been done in thee, had been done in Sodom, it would have
24 remained until this day. But I say unto you, [y]That it shall be
more tolerable for the land of Sodom in the day of judgment, than
25 for thee. ¶ [z]At that time Jesus answered and said, I thank thee,
O Father, Lord of heaven and earth, because [a]thou hast hid
these things from the wise and prudent, [b]and hast revealed them

[m] Mal. 4. 6.
[n] Mal. 4. 5. ch. 17. 12. Luke 1. 17.
[o] ch. 13. 9. Luke 8. 8. Rev. 2. 7. & 3. 6, 13.
[p] Luke 7. 31.
[q] ch. 9. 10.
[r] Luke 7. 35.
[s] Luke 10. 13, &c.
[t] Jonah 3. 7, 8.
[u] ch. 10. 15. ver. 24.
[x] See Isai. 14. 13. Lam. 2. 1.
[y] ch. 10. 15.
[z] Luke 10. 21.
[a] Ps. 8. 2. 1 Cor. 1. 19. 2 Cor. 3. 14.
[b] ch. 16. 17.

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became present through the coming of Christ.

14. Rev. V. 'If ye are willing (θέλετε)... which is to come.' John is the true Elijah of prophecy, not lit. (see John i. 21) but in spirit. Elijah was to come before the great day of the Lord; and if so, the LORD Who is to come after John is none other than Jesus Christ.

16 &c. Rev. V. 'Which call and say, We piped...ye did not dance; we wailed and ye did not mourn.' Those who pipe are the Jews condemning the asceticism of John, and complaining that he will not respond to their more lax mode of life. Those who mourn are the same Jews complaining of our Lord as not exhibiting the severity of life befitting a prophet. The simile is taken from children imitating in games a marriage or a funeral.

19. Rev. V. 'and wisdom...by her works.' They who are really wise, will rightly estimate the divine wisdom, even when manifested in different ways for different purposes.

21-23. These words are in St. Luke (marg. ref.) part of the address to the Seventy, whose mission is not mentioned by the other Evv. It is possible that the words may have been used twice, but many think it more probable that the two reports refer to the same occasion. It is possible that St. Matthew may have recorded here a portion of the discourses connected with the mission of the Seventy on account of their similarity of subject. St. Matthew's grouping is generally determined by similarity of events, not by chronological succession.

21. The site of Chorazin is identified with the modern Kerazeh at the N.W. end of the lake, two miles N. of Tell Hum (Capernaum). No miracle of our Lord is recorded as having been done at Chorazin (cp. John xx. 30), but the feeding of the 5000 took place in a desert place belonging to Beth saida (xiv. 22 note). Both cities were near Capernaum, and therefore within the region of His chief miracles. Capernaum, exalted to Heaven by Christ's Presence is still more severely condemned; the comparison with Sodom implying a deeper reprobation than that with Tyre and Sidon.

22. *But*] Rev. V. 'Howbeit' (πλήν).

23. Rev. V. 'shalt thou be exalted unto Heaven? Thou shalt go down to Hades;' not the place of eternal punishment, but the abode of the dead (see xvi. 18). Here the word is the antithesis of Heaven, the lowest as contrasted with the highest position (cp. Ps. cxxxix. 8; Amos ix. 2).

25. Rev. V. 'At that season...that Thou didst hide...and understanding, and didst reveal.' The occasion (St. Luke) was the return of the Seventy; if so, *at that time* may signify the period embracing the mission of the Seventy; *vv.* 20-24 being spoken on their departure, and the subsequent words on their return.

these things] That knowledge of Christ's kingdom which had been revealed to the

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26 unto babes. Even so, Father: for so it seemed good in thy
27 sight. [c]All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; [d]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son
28 will reveal *him*. ¶Come unto me, all *ye* that labour and are
29 heavy laden, and I will give you rest. Take my yoke upon you, [e]and learn of me; for I am meek and [f]lowly in heart: [g]and ye
30 shall find rest unto your souls. [h]For my yoke *is* easy, and my burden is light.

[c] ch. 28. 18. Luke 10. 22. John 3. 35. & 17. 2. 1 Cor. 15. 27.
[d] John 1. 18. & 6. 46.
[e] John 13. 15. Phil. 2. 5.
[f] Zech. 9. 9. Phil. 2. 7, 8.
[g] Jer. 6. 16.
[h] 1 John 5. 3.

Chap. 12. AT that time [a]Jesus went on [a]the sabbath day through the corn; and his disciples were an hungred, and began to pluck
2 the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not
3 lawful to do upon the sabbath day. But he said unto them, Have ye not read [b]what David did, when he was an hungred, and
4 they that were with him; how he entered into the house of God, and did eat [c]the shewbread, which was not lawful for him to eat, neither for them which were with him, [d]but only for the
5 priests? Or have ye not read in the [e]law, how that on the sabbath days the priests in the temple profane the sabbath,
6 and are blameless? But I say unto you, That in this place is
7 [f]*one* greater than the temple. But if ye had known what *this* meaneth, [g]I will have mercy, and not sacrifice, ye would not
8 have condemned the guiltless. For the Son of man is Lord
9 even of the sabbath day. ¶[h]And when he was departed thence,

[a] Deut. 23. 25. Mark 2. 23. Luke 6. 1.
[b] 1 Sam. 21. 6.
[c] Ex. 25. 30.
[d] Ex. 29. 32. Lev. 8. 31.
[e] Num. 28. 9. John 7. 22.
[f] 2 Chr. 6. 18. Mal. 3. 1.
[g] Hos. 6. 6. Mic. 6. 6.
[h] Mark 3. 1. Luke 6. 6.

Twelve and to the Seventy for the purpose of their mission; or, that Messiahship of Jesus—testified by His mighty works, though unacknowledged by the cities which had witnessed them,—which through Divine Revelation had been made known to and acknowledged by the disciples.

26. Rev. V. 'Yea, Father...was well-pleasing.'

27. Rev. V. 'have been delivered.' Cp. St. John (marg. reff.). There is no substantial difference between the different Evv. in their views of our Lord's Person and Nature. The Gospel of St. John is not the representative of a later theology, but more fully expounds what is implicitly contained in the earliest of the Gospels.

will reveal] *i.e.* is willing (βουλῆται) to reveal.

28. As God, He is One with the Father able to give rest to souls weary with the burden of sin and of the Law.

XII. **1-13.** The two events seem to belong to an earlier period, as they are placed by St. Mark and St. Luke before the choice of the Twelve. The repeated occurrence in St. Matthew of *at that time* (*v.* 1) with regard to events narrated out of chronological order, seems to show that he did not intend to denote by it any exact determination of time or continuity in the order of events (see xi. 25 note).

1. Rev. V. 'At that season...cornfields.' St. Luke implies that the ears must have been nearly ripe. The earliest harvest cannot be placed earlier than the beginning of May. Therefore, the present narrative may be fixed to some time between the Passover and Pentecost.

2. *not lawful*] The objection of the Pharisees turned on the supposed unlawfulness of plucking and eating on the Sabbath, which seems to have been so regarded by some of the later Rabbis: cp. the analogy of the manna-gathering (Ex. xvi. 22-29).

4. The shewbread was given to David on the day on which it was changed, namely, on the Sabbath (see Lev. xxiv. 8). The example is thus appropriate as regards the day as well as the act.

5. *profane the sabbath*] *i.e.* do acts which according to your judgment would be regarded as profanation, such as the Sabbatical Sacrifices (marg. ref.) and the removal of the shewbread.

6. That which is permitted to the servants of the Temple may much more be permitted to the servants of Him Who is greater than the Temple. The well-supported reading *a greater thing* is the principle established in the words which follow.

7. *I will have*] Rev. V. 'I desire' (θέλω). This reference to Hosea may here have a double reference (1) to the case of David, and (2) to the parallel case of the disciples (ix. 13). The precept of the Law (Lev. xxiv. 9) ought not to be interpreted so literally as to forbid the priest from relieving the hunger of David, neither ought the Law of the Sabbath to be so interpreted as to forbid the satisfying the hunger of the disciples.

8. Omit *even* and *day*. In St. Mark the

10 he went into their synagogue: and, behold, there was a man which had *his* hand withered. And they asked him, saying, [t]Is it lawful to heal on the sabbath days? that they might accuse
11 him. And he said unto them, What man shall there be among you, that shall have one sheep, and [k]if it fall into a pit on the
12 sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is
13 lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and
14 it was restored whole, like as the other. ¶ Then [l]the Pharisees went out, and [1]held a council against him, how they might
15 destroy him. But when Jesus knew *it*, [m]he withdrew himself from thence: [n]and great multitudes followed him, and he healed
16 them all; and [o]charged them that they should not make him
17 known; that it might be fulfilled which was spoken by Esaias
18 the prophet, saying, [p]Behold my servant, whom I have chosen; my beloved, [q]in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his
20 voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment
21 unto victory. And in his name shall the Gentiles trust.
22 ¶ [r]Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and
23 dumb both spake and saw. And all the people were amazed,
24 and said, Is not this the son of David? [s]But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by
25 [2]Beelzebub the prince of the devils. And Jesus [t]knew their

[t] Luke 13.14. & 14. 3. John 9. 16.
[k] See Ex. 23. 4, 5. Deut. 22. 4.
[l] ch. 27. 1. Mark 3. 6. Luke 6. 11. John 5. 18. & 10. 39.
[m] See ch. 10. 23. Mark 3. 7.
[n] ch. 19. 2.
[o] ch. 9. 30.
[p] Isai. 42. 1.
[q] ch. 3. 17. & 17. 5.
[r] See ch. 9. 32. Mark 3. 11.
[s] ch. 9. 34. Luke 11. 15.
[t] ch. 9. 4. John 2. 25. Rev. 2. 23.

[1] Or, *took counsel.*
[2] Gr. *Beelzebul:* and so ver. 27.

statement is more complete. There are laws of eternal obligation for which man was made; the authority of which can never be set aside. There are others of temporary obligation, made for man, designed for his discipline, till Christ should come and the shadow give place to the substance. Christ as the Son of Man, the Messiah, the author and end of the Law, is its Lord to make it perfect—to change its observance from the letter to the spirit.

9. This happened (*v.* 1 note) probably on the following Sabbath.

10. Rev. V. 'behold, a man having a withered hand.' St. Matthew records fully our Lord's words, St. Mark and St. Luke only the interrogation which introduced them.

11. In St. Luke (xiv. 5) with a different context. An answer so appropriate may well have been used more than once.

12. Rev. V. 'of more value than.'

14. Rev. V. as in marg.

15. Rev. V. 'And Jesus perceiving *it*, withdrew...and many' &c.

17 &c. Verse 21 is taken from the LXX. and differs from the original; while the earlier part of the prophecy differs from the LXX, and follows the Hebrew. There are portions of Isaiah's prophecy in which "the Lord's servant" can only be understood of the person of the Messiah. See Isai. xli. 8 note.

18. *shew*] Rev. V. 'declare.'

20. *A bruised reed* &c.] Those bowed down by suffering and sin (see xi. 28).

till he &c.] *i.e.* till He shall have carried out His judgment to its final triumph.

21. *the Gentiles*] In the Hebrew, the "islands" (*i.e.* the remote coasts beyond the sea; cp. Jer. xxv. 22) meaning the furthest nations of the Gentiles, who shall submit to His law through trust in the just and merciful character of His rule. For 'trust' the Rev. V. has 'hope.'

22–37. St. Mark interposes the call of the Twelve between this narrative and that which in St. Matthew immediately precedes it; and it is probable that this, together with the Sermon on the Mount and the events immediately following, belong to the period of retirement mentioned in *v.* 15, before our Lord again comes in contact with the Pharisees, as in *v.* 24. See viii. 14 note. St. Matthew groups events according to similarity of features, not according to chronological order.

22. Rev. V. 'insomuch that the dumb man.'

23. *Is not this*] Rev. V. 'is this.'

24. A natural result from the council held by the Pharisees (*v.* 14).

thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided
26 against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your chil-
28 dren cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then [u]the kingdom of
29 God is come unto you. [x]Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the
30 strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scat-
31 tereth abroad. Wherefore I say unto you, [y]All manner of sin and blasphemy shall be forgiven unto men: [z]but the blasphemy
32 *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever [a]speaketh a word against the Son of man, [b]it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the
33 *world* to come. Either make the tree good, and [c]his fruit good; or else make the tree corrupt, and his fruit corrupt: for the
34 tree is known by *his* fruit. O [d]generation of vipers, how can ye, being evil, speak good things? [e]for out of the abundance
35 of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil
36 man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they

[u] Dan. 2. 44. & 7. 14. Luke 1. 33. & 17. 20,21.
[x] Luke 11. 21, 22, 23.
[y] Luke 12.10. Heb. 10. 26. 1 John 5. 16.
[z] Acts 7. 51.
[a] ch. 11. 19. & 13. 55. John 7.12,52.
[b] 1 Tim.1.13.
[c] ch. 7.17. Luke 6. 43, 44.
[d] ch. 23. 33.
[e] Luke 6. 45.

26. Our Lord thus expressly asserts the existence of a personal Tempter and a real kingdom of evil. See xiii. 39; Mark iv. 15; Luke xxii. 31.

27. Rev. V. 'do your sons' &c. Some professed cures of the kind had been wrought by the disciples of the Pharisees. The Lord, by appealing to His casting out devils by the Spirit of God, as a proof that the kingdom of God was come, distinguishes His own miracles from others not wrought by the same Spirit, nor conveying the same evidence. The argument is a rebuke of the hypocrisy of the Pharisees, who permitted their own disciples to pretend to miraculous power, but when Jesus came preaching the kingdom of God and working true miracles, would not listen to His teaching or believe His works, but said "He casteth out &c."

your judges] By exposing their malevolence in attributing His miracles to Satan.

28. Rev. V. 'come upon you.' The miracles were an evidence of the truth of His mission, and a proof that the kingdom of the Messiah (iii. 2), which He preached (iv. 17), was really come.

29. Rev. V. 'Or how...the house of the strong man.' Cp. Isai. xlix. 24. The strong man is Satan; he that binds him is Christ. Christ could not spoil the house of Satan—expel his evil spirits—had He not first overcome Satan himself.

30. *He that is not with me*] There is no middle course between Christ and Satan. They who will not join with Christ in His warfare against Satan, must directly or indirectly aid Satan against Christ.

31. *the blasphemy* against *the* Holy *Ghost* &c.] St. Mark (iii. 30) adds the reason. He who, with full evidence and knowledge of the Divine power manifested by Christ, persists in a spirit of hostility to Christ, manifesting itself in continued acts, gives proof of that reprobate mind which gives no hope of future repentance. Cp. Heb. vi. 4–6.

unto men] Some read 'unto you men.' The words 'unto men' at the end of the verse are omitted by Rev. V.

32. Rev. V. 'shall speak' against Jesus the Messiah (viii. 20 note); not, however, recognising Him as such, nor intending to blaspheme the Holy Ghost and the power manifested in Him (Acts x. 38). Cp. marg. ref. In such persons there is room for better knowledge and repentance.

33. *Either make* &c.] *i.e.* if the work which I have done is good, acknowledge that it is of God. If ye ascribe it to the evil one, shew that the work itself is evil. The general principle is further applied. The tree must be like its fruit. My works being good must come from Him Who is good. Your hearts, being evil, bring forth evil words.

34. *O generation*] Rev. V. 'Ye offspring' (see iii. 7).

35. *of the heart*] Omit these words. Rev. V. reads 'the good man...the evil man.'

36. Rev. V. 'And I say' &c. The *idle word* is every word which does not fulfil

37 shall give account thereof in the day of judgment. For by thy
words thou shalt be justified, and by thy words thou shalt be
38 condemned. ¶ [f]Then certain of the scribes and of the Pharisees
39 answered, saying, Master, we would see a sign from thee. But
he answered and said unto them, An evil and [g]adulterous gene-
ration seeketh after a sign; and there shall no sign be given to
40 it, but the sign of the prophet Jonas: [h]for as Jonas was three
days and three nights in the whale's belly; so shall the Son of
man be three days and three nights in the heart of the earth.
41 [i]The men of Nineveh shall rise in judgment with this genera-
tion, and [k]shall condemn it: [l]because they repented at the
preaching of Jonas; and, behold, a greater than Jonas *is* here.
42 [m]The queen of the south shall rise up in the judgment with this
generation, and shall condemn it: for she came from the utter-
most parts of the earth to hear the wisdom of Solomon; and,
43 behold, a greater than Solomon *is* here. ¶ [n]When the unclean
spirit is gone out of a man, [o]he walketh through dry places,
44 seeking rest, and findeth none. Then he saith, I will return
into my house from whence I came out; and when he is come,
45 he findeth *it* empty, swept, and garnished. Then goeth he, and
taketh with himself seven other spirits more wicked than him-
self, and they enter in and dwell there: [p]and the last *state* of that
man is worse than the first. Even so shall it be also unto this
46 wicked generation. ¶ While he yet talked to the people, [q]behold,
his mother and [r]his brethren stood without, desiring to speak
47 with him. Then one said unto him, Behold, thy mother and
48 thy brethren stand without, desiring to speak with thee. But

[f] Luke 11.16. 29. John 2. 18. 1 Cor. 1. 22.
[g] Isai. 57. 3. ch. 16. 4. Mark 8. 38. John 4. 48.
[h] Jonah 1.17.
[i] Luke 11.32.
[k] Jer. 3. 11. Ezek. 16. 51, 52. Rom. 2. 27.
[l] Jonah 3. 5.
[m] 1 Kin. 10. 1. 2 Chr. 9. 1.
[n] Luke 11.24.
[o] Job 1. 7. 1 Pet. 5. 8.
[p] Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.
[q] Mark 3. 31.
[r] ch. 13. 55. Mark 6. 3. John 2. 12. & 7. 3, 5. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19.

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the purpose for which the gift of speech was given to man. Cp. Eph. v. 6; 1 Pet. i. 18.

39. *adulterous*] In the O. T. sense, *idolatrous*. This generation is rejecting Christ as their fathers rejected the Lord and followed strange gods. See *v.* 43 note.

no sign] The miracle just wrought (*v.* 22) was a sign (cp. John v. 36), but the Pharisees required a sign to confirm a sign, a token from Heaven not wrought by Christ.

40. *three days and three nights*] *i.e.* three of the periods composed of a night and a day (νυχθήμερον), which was reckoned as one day. On the Jewish principle, that a part of any such period is as the whole, a whole day and part of two other days would be reckoned as three (νυχθήμερα).

the whale's] Rather, *the fish's belly*: κῆτος signifies any sea-monster or huge fish. (marg. ref. note). Our Lord confirms by His authority the truth of the marvellous history of Jonah, and shews its import as a type of His own Death and Resurrection.

the heart of the earth] This expression may allude to our Lord's descent into Hades (cp. Eph. iv. 9), or describe His Burial and Resurrection. In St. Luke attention is rather drawn to the deliverance by which Jonah gave to the Ninevites a sign of his divine mission.

41. Rev. V. 'shall stand up' (ἀναστήσονται); in *v.* 42, ἐγερθήσεται.

43 &c. Rev. V. 'But when...passeth through waterless places...findeth it not... becometh worse.' The unclean spirit of idolatry had been cast out from the Jewish people from the time of the Captivity: they had been swept and garnished and prepared for the reception of another spirit of unbelief by the Scribes and Pharisees. The return of the evil spirit is indicated by their blasphemies against Christ; and their last punishment, their second destruction as a nation, has been more terrible and more lasting than the first.

45. Rev. V. 'becometh worse.'

46-50. St. Mark agrees with St. Matthew in the place assigned to this circumstance; and this order is preferable to that of St. Luke (viii. 19 &c.). The probable order in this part of the history is that of St. Mark (iii. 29–vi. 56).

46. Rev. V. 'While he was yet speaking to the multitudes...seeking to speak.' See the probable occasion of their coming in St. Mark (iii. 21), which accounts for the manner in which our Lord received the message. It has been conjectured that Joseph was now dead. If these *brethren* were cousins (see xiii. 55 note), two of them, James and Jude, were at this time Apostles, and probably in the house (*v.* 49). The brethren who "stood without" would be Joses and perhaps Simon with his sisters.

47. This verse is omitted in some MSS.

he answered and said unto him that told him, Who is my
49 mother? and who are my brethren? And he stretched forth his
hand toward his disciples, and said, Behold my mother and my
[e] See John 15. 14. Gal. 5. 6. Col. 3. 11. Heb. 2. 11.
50 brethren! For [e]whosoever shall do the will of my Father which
is in heaven, the same is my brother, and sister, and mother.

Chap. 13. THE same day went Jesus out of the house, [a]and sat
[a] Mark 4. 1.
2 by the sea side. [b]And great multitudes were gathered together
[b] Luke 8. 4.
unto him, so that [c]he went into a ship, and sat; and the whole
[c] Luke 5. 3.
3 multitude stood on the shore. And he spake many things unto
[d] Luke 8. 5.
4 them in parables, saying, ¶ [d]Behold, a sower went forth to sow;
and when he sowed, some *seeds* fell by the way side, and the
5 fowls came and devoured them up: some fell upon stony places,
where they had not much earth: and forthwith they sprung up,
6 because they had no deepness of earth: and when the sun was
up, they were scorched; and because they had no root, they
7 withered away. And some fell among thorns; and the thorns
8 sprung up, and choked them: but other fell into good ground,
[c] Gen. 26. 12.
and brought forth fruit, some [c]an hundredfold, some sixty-
ch. 11. 15. Mark 4. 9.
9 fold, some thirtyfold. [f]Who hath ears to hear, let him hear.
10 ¶ And the disciples came, and said unto him, Why speakest
11 thou unto them in parables? He answered and said unto them,
[g] ch. 11. 25. Mark 4. 11. 1 Cor. 2. 10. 1 John 2. 27.
Because [g]it is given unto you to know the mysteries of the
12 kingdom of heaven, but to them it is not given. [h]For whoso-
[h] ch. 25. 29. Mark 4. 25. Luke 8. 18.
ever hath, to him shall be given, and he shall have more abun-
dance: but whosoever hath not, from him shall be taken away
13 even that he hath. Therefore speak I to them in parables:
because they seeing see not; and hearing they hear not, neither
14 do they understand. And in them is fulfilled the prophecy of

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48. *Who is my mother?*] "She wished to shew to the people that she had power and authority over her Son, imagining not as yet anything great concerning Him: whence also she came unseasonably" (Chrysostom). Not only the immaculate conception of the Blessed Virgin, but even her actual sinlessness, was not regarded by St. Chrysostom as an article of the Catholic Faith.

XIII. **1.** Rev. V. 'on that day' (xii. 46 note).

3. *Parable* (παραβολή) — etymologically a putting forth of one thing beside another, usually for the purpose of comparison—is applied to a narrative like the parables of Scripture, in which supposed events belonging to the ordinary things of life are employed for the representation and illustration of higher spiritual truths.

a sower] Or, **the sower.** This is the first of our Lord's parables recorded by St. Matthew, and probably also the first actually spoken. From *v.* 53 St. Matthew intends to represent all the previous seven parables as spoken on the same occasion (see *v.* 31 note); the first four from the 'boat' to the people on the 'beach,' the last three in the house to the disciples (see *v.* 36).

The subject of all these parables is the condition of the Church of Christ (called "the kingdom of Heaven," see iii. 2) upon earth. In the first, second, and in the last, that Church is depicted in its outward aspect, as containing apparent as well as real disciples. The third and fourth represent the growth of the Church from a small beginning, while the fifth and sixth point out the duty of the individual disciple.

4. *The way side* (the hard foot-path of the field), the *rocky places*, the *thorns*, may still be seen in the fields round the lake.

5. Rev. V. 'straightway they sprang up.' A slight coating of mould covered a rock where the seed could take root.

7. Rev. V. 'upon the thorns...grew up.'

8. Rev. V. 'upon the good...and yielded.'

9 (43). Rev. V. 'He that hath ears, let.'

10. St. Mark adds, *when He was alone.*

11, 12. Rev. V. omits 'because' and 'more.'

13. *see not* &c.] The blindness of the Jews was a penal blindness denounced by Isaiah against them for their sins; and this blindness reached its height in their inability to receive the teaching of Christ. Our Lord's mode of teaching was such as in the spiritually minded disciples would excite a desire to learn the mysteries of the kingdom of Heaven, while the carnally minded seeing nothing in it, and desiring no further knowledge, would be left in their blindness.

14. Rev. V. 'And unto them.' Quoted from the LXX. Sin produces darkness of heart and moral insensibility. The Lord allows this law of moral government to take its course with this generation also.

Esaias, which saith, [t]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
15 for this people's heart is waxed gross, and *their* ears [u]are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted,
16 and I should heal them. But [v]blessed *are* your eyes, for they
17 see: and your ears, for they hear. For verily I say unto you, [w]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those*
18 *things* which ye hear, and have not heard *them*. ¶ [x]Hear ye
19 therefore the parable of the sower. When any one heareth the word [o]of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his
20 heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that
21 heareth the word, and anon [p]with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and
22 by [q]he is offended. [r]He also that received seed [s]among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh
23 unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some
24 sixty, some thirty. ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which
25 sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit,
27 then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good
28 seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto
29 him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also
30 the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them:

[t] Isai. 6. 9. Ezek. 12. 2. John 12. 40. Acts 28. 26. Rom. 11. 8. 2 Cor. 3. 14, 15.
[u] Heb. 5. 11.
[v] ch. 16. 17. Luke 10. 23, 24. John 20. 29.
[w] Heb. 11. 13. 1 Pet. 1. 10, 11.
[x] Mark 4. 14. Luke 8. 11.
[o] ch. 4. 23.
[p] Isai. 58. 2 Ezek. 33. 31, 32. John 5. 35.
[q] ch. 11. 6. 2 Tim. 1. 15.
[r] ch. 19. 23. Mark. 10. 23. Luke 18. 24. 1 Tim. 6. 9. 2 Tim. 4. 10.
[s] Jer. 4. 3.

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15. Rev. V. 'should turn again.'

17. Rev. V. 'righteous men desired ...and saw them not...and heard them not.'

19. *understandeth it not*] Because the heart is hardened; the seed cannot penetrate. By *fowls of the air*—passing thoughts and desires which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed.

he which received seed] Or, *he that was sown* (and so in *vv.* 20, 22, 23). The seed is the word of God, yet the person receiving it is said to be sown. This is a *deep truth.* The seed sown, springing up in the earth, *becomes the plant,* and bears the fruit or fails to bear it: it is, therefore, the representative, when sown, of the individual alluded to.

20, 21. *Anon...by-and-by*] The same word (εὐθὺς). Rev. V. 'straightway.'

21. Rev. V. 'endureth...he stumbleth.'

22. *of this* [Rev. V. the] *world*] Lit. 'age,' this age as opposed to the age of the Messiah (so in *vv.* 39, 40, 49).

25. *while men slept*] Not indicative of negligence on the part of the rulers of the Church whereby ungodly men creep into it unawares; but an expression probably only equivalent to "at night." Cp. Job xxxiii. 15.

Rev. V. 'Sowed tares also,' or *darnel,* a poisonous weed which before it comes into ear is similar to wheat, though afterwards easily distinguishable from it.

30. The evil, though *in* the Church, are not *of* it, though they may apparently remain in it. This parable was largely used in the controversy with the Donatists.

31 but [t]gather the wheat into my barn. ¶ Another parable put he
forth unto them, saying, [u]The kingdom of heaven is like to a grain
of mustard seed, which a man took, and sowed in his field:
32 which indeed is the least of all seeds: but when it is grown, it is
the greatest among herbs, and becometh a tree, so that the birds
33 of the air come and lodge in the branches thereof. ¶ [x]Another
parable spake he unto them; The kingdom of heaven is like
unto leaven, which a woman took, and hid in three [1]measures
34 of meal, till the whole was leavened. [y]All these things spake
Jesus unto the multitude in parables; and without a parable
35 spake he not unto them: that it might be fulfilled which was
spoken by the prophet, saying, [z]I will open my mouth in para-
bles; [a]I will utter things which have been kept secret from the
36 foundation of the world. ¶ Then Jesus sent the multitude
away, and went into the house: and his disciples came unto him,
saying, Declare unto us the parable of the tares of the field.
37 He answered and said unto them, He that soweth the good seed
38 is the Son of man; [b]the field is the world; the good seed are
the children of the kingdom; but the tares are [c]the children of
39 the wicked *one;* the enemy that sowed them is the devil; [d]the
harvest is the end of the world; and the reapers are the angels.
40 As therefore the tares are gathered and burned in the fire; so
41 shall it be in the end of this world. The Son of man shall send
forth his angels, [e]and they shall gather out of his kingdom all
42 [2]things that offend, and them which do iniquity; [f]and shall cast
them into a furnace of fire: [g]there shall be wailing and gnashing
43 of teeth. [h]Then shall the righteous shine forth as the sun in the
kingdom of their father. [i]Who hath ears to hear, let him hear.

[t] ch. 3. 12.
[u] Isai. 2. 2. Mic. 4. 1 Mark 4. 30. Luke 13. 18, 19.
[x] Luke 13. 20, &c.
[y] Mark 4. 33, 34.
[z] Ps. 78. 2.
[a] Rom. 16. 25, 26. 1 Cor. 2. 7. Eph. 3. 9. Col. 1. 26.
[b] ch. 24. 14. Mark 16. 15, 20. Luke 24. 47. Rom. 10. 18. Col. 1. 6.
[c] Gen. 3. 15. John 8. 44. Acts 13. 10. 1 John 3. 8.
[d] Joel 3. 13. Rev. 14. 15.
[e] ch. 18. 7. 2 Pet. 2. 1.
[f] ch. 3. 12. Rev. 19. 20.
[g] ch. 8. 12.
[h] Dan 12. 3. 1 Cor. 15. 42, 43, 58.
[i] ver. 9.

[1] The word in the Greek is *a measure containing about a peck and a half, wanting a little more than a pint.*
[2] Or, *scandals.*

31–33. These parables are given in a different place, and with a different context, by St. Luke (xiii. 18–21), and the probability is in favour of St. Luke's arrangement. The triumph of our Lord over His adversaries (*v.* 17) is an appropriate occasion on which to speak of the growth of His kingdom.

a grain of mustard seed] The common mustard plant grows in Palestine to a size which would justify its being spoken of as more resembling a tree than a herb. "The birds of the air" are small birds which settle on the plant to pick the seed.

32. Rev. V. 'less than all seeds...greater than all herbs.' The mustard seed was a proverbial type for anything very small. The comparison of the growth of a kingdom to a tree is frequent in the Old Testament (see Ps. lxxx. 8; Ezek. xvii. 22-24; Dan. iv. 10-12).

33. The last parable set forth the outward visible manifestation of the kingdom of God; this declares its hidden mysterious working, its influence on the world which on all sides it touches. *Leaven*, used in Scripture as a symbol of evil (see Luke xii. 1) has here a good sense; it denotes the penetrating power of the Gospel.

three measures] A recognised term for the ephah (see the LXX of Ex. xvi. 36).

34. Rev. V. 'spake He nothing.'

35. *the prophet*] Asaph the seer (2 Chr. xxix. 30). Ps. lxxviii. consists of *parables* or *dark sayings*, God in it not directly declaring His purpose towards the house and kingdom of David, but leaving it to be gathered from the history of His past dealings with His people. This teaching is typical of that of Christ, who veiled the purposes of God with regard to the new kingdom of Heaven in parables whose meaning was hidden from the careless and made known only to those who diligently sought for it. The first part of the citation agrees with the LXX; the second part is rather an application than an exact translation.

which...secret] Rev. V. 'hidden.'

36. Rev. V. 'Then He left the multitudes...Explain.'

38. *The field is the world*] The Church is in the world, and the world existed before the planting of the Church, just as the field existed before the sowing of the seed. The Church in the world will contain among its nominal members the evil as well as the good, until the harvest.

Rev. V. 'the sons of the kingdom...the sons of the evil one.'

41. Rev. V. 'things that cause stumbling.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and [k]selleth all that he hath, and [l]buyeth that
45 field. ¶ Again, the kingdom of heaven is like unto a merchant
46 man, seeking goodly pearls: who, when he had found [m]one pearl of great price, went and sold all that he had, and bought
47 it. ¶ Again, the kingdom of heaven is like unto a net, that was
48 cast into the sea, and [n]gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the
49 good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and [o]sever the
50 wicked from among the just, [p]and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
51 ¶ Jesus saith unto them, Have ye understood all these things?
52 They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth
53 forth out of his treasure [q]*things* new and old. ¶ And it came to pass, *that* when Jesus had finished these parables, he departed
54 thence. [r]And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and
55 *these* mighty works? [s]Is not this the carpenter's son? is not his mother called Mary? and [t]his brethren, [u]James, and Joses,
56 and Simon, and Judas? And his sisters, are they not all with
57 us? Whence then hath this *man* all these things? And they [x]were offended in him. But Jesus said unto them, [y]A prophet

[k] Phil. 3. 7.
[l] Isai. 55. 1. Rev. 3. 18.
[m] Prov. 2. 4. & 3. 14, 15.
[n] ch. 22. 10.
[o] ch. 25. 32.
[p] ver. 42.
[q] Cant. 7. 13.
[r] ch. 2. 23.
[s] Isai. 49. 7. Luke 3. 23. John 6. 42.
[t] ch. 12. 46.
[u] Mark 15. 40.
[x] ch. 11. 6. Mark 6. 4.
[y] Luke 4. 24. John 4. 44.

44. Omit "Again." Rev. V. 'a treasure hidden in the field which a man found and hid.' This and the following parable, spoken to the disciples in the house, represent the Church in its relation to the individual believer. In the first, only the eagerness to possess the treasure at any price is commended. The means adopted, that of purchasing the field while concealing its value, is not commended; and as a feature of the parable is excluded from the comparison. A worldly treasure can only be obtained by one man through being parted with by another: the blessings of the Gospel may be shared by all without being diminished to any one.

45. In the previous parable the disciple finds the treasure by accident; in this he is diligently seeking for the pearls. This was the case with St. Augustine, or with Justin Martyr, who sought in the circle of Greek philosophy that which would satisfy the needs of his soul, but sought in vain, till he found it in the Gospel of Christ.

46. Rev. V. 'and having found.'

47. *a net*] *i.e.* a draw-net, different from a casting-net (iv. 18). In this parable stress is chiefly laid on the final separation at the end of the world.

52. In order that his hearers may understand, the instructed teacher brings forward his new doctrines in conjunction with, and by means of, familiar things.) which is *instructed unto*] Rev. V. 'who hath been made a disciple to.'

53. Mark iv. 35 to v. 43 (cp. Matt. viii. 18-34, ix. 10-34) should probably come in between *vv.* 53 and 54.

54. *his own country*] *i.e.* Nazareth (ix. 9): this visit to Nazareth (same as in Mark vi. 1-6) is probably distinct from that in Luke iv. 16.

55. Three principal hypotheses have been maintained concerning the brethren of the Lord:

(I.) the Helvidian; that they were actual uterine brothers of our Lord, the sons of Joseph and Mary. (II.) The Epiphanian; that they were legal half-brothers of our Lord, the sons of Joseph by a former marriage. (III.) The hypothesis supported by St. Jerome and generally adopted in the Latin Church, that they were cousins of our Lord, the sons of Clopas (or Alphæus) and Mary his wife (John xix. 25). Of these Dean Mansel thought that the Hieronymian theory was supported by the evidence of Scripture, and the Epiphanian by Ecclesiastical tradition. [Bp. Lightfoot and Renan agree in supporting the Epiphanian].

Joses] So in Mark vi. 3. *Joseph* [Rev. V. here], the more common form of the name, is one likely to have been substituted for the other by way of explanation.

57. *offended*] Lit. 'caused to stumble.'

is not without honour, save in his own
[a] Mark 6. 5. 58 house. And [a]he did not many mighty works there because of
their unbelief.

[a] Mark 6. 14. Luke 9. 7. CHAP. 14. AT that time [a]Herod the tetrarch heard of the fame of
2 Jesus, and said unto his servants, This is John the Baptist;
he is risen from the dead; and therefore mighty works [1]do
[b] Mark 6. 17. Luke 3. 19. 3 shew forth themselves in him. [b]For Herod had laid hold on
John, and bound him, and put *him* in prison for Herodias'
[c] Lev. 18. 16. & 20. 21. 4 sake, his brother Philip's wife. For John said unto him, [c]It
5 is not lawful for thee to have her. [e]And when he would have
[d] ch. 21. 26. Luke 20. 6. put him to death, he feared the multitude, [d]because they
6 counted him as a prophet. But when Herod's birthday was
kept, the daughter of Herodias danced [2]before them, and pleased
7 Herod. Whereupon he promised with an oath to give her
8 whatsoever she would ask. And she, being before instructed
of her mother, said, Give me here John Baptist's head in a
9 charger. And the king was sorry: nevertheless for the oath's
sake, and them which sat with him at meat, he commanded
10 *it* to be given *her*. And he sent, and beheaded John in the
11 prison. And his head was brought in a charger, and given
12 to the damsel: and she brought *it* to her mother. And his
disciples came, and took up the body, and buried it, and
[e] Mark 6. 32. Luke 9. 10. John 6. 1. 13 went and told Jesus. ¶ [e]When Jesus heard *of it*, he departed

[1] Or, *are wrought by him.* [2] Gr. *in the midst.*

XIV. **1.** Rev. V. 'At that season (cp. xi. 1, 2 notes)...heard the report concerning.' Herod Antipas was the son of Herod the Great. He received from Augustus, the territories of Galilee and Peræa (ii. 22 note); he was afterwards banished together with Herodias by Caligula, to Lyons, and from thence removed to Spain, where he died.

the tetrarch] A title properly applied here. Herod Antipas and Philip each held a quarter of their father's kingdom, the remaining half having been originally assigned to Archelaus.

2. *This is John the Baptist*] The popular rumour. The inference (cp. Mark viii. 15, with Matthew xvi. 6) that Herod was a Sadducee is by no means certain.

therefore...themselves] Rev. V. 'therefore do these powers work.'

3. Cp. iv. 12 (Mark i. 14). The imprisonment of the Baptist took place shortly before our Lord's second visit to Galilee (John iv. 3). John was still living at the time of our Lord's third visit to Galilee (xi. 2), but was put to death before the end of it. His imprisonment lasted about a year.

3. *in prison*] The Castle of Machærus, on the southern boundary of Peræa, which—it is supposed—had passed from the hands of Aretas to those of Herod.

Herodias] The daughter of Aristobulus, son of Herod the Great, and the sister of Herod Agrippa (Acts xii. 1). By the father's side she was niece both to Philip and to Herod Antipas, and thus both her marriages were unlawful (Lev. xviii. 13).

Philip] Not the tetrarch, but another son of Herod the Great, by Mariamne the daughter of Simon the High Priest. He was disinherited by his father, and lived in a private station.

4. *not lawful*] See v. 3, and also because both Philip the husband of Herodias and the wife of Herod Antipas were still living.

5. *he would have put him to death*] Cp. Mark vi. 19, 20. There was a struggle in Herod's mind between his desire to remove the man who had rebuked this sin, and the restraining respect which he could not help feeling for the Baptist himself. St. Matthew lays stress on one aspect of these conflicting motives, St. Mark on the other.

6. Rev. V. 'Herod's birthday came;' either lit. the anniversary of Herod's birth, or fig. that of his accession to the throne.

the daughter of Herodias] Salome, her daughter by Philip. She was afterwards married to her uncle Philip the tetrarch, and, after his death, to Antipater the brother of Herod Agrippa.

8. *instructed*] Rather, **instigated**. Rev. V. 'put forward.' See Mark vi. 24 note.

12. Rev. V. 'took up the corpse (πτῶμα) and buried him (αὐτόν).'

13. This intelligence seems to have arrived simultaneously with the return of the Twelve from their mission (see marg. reff. to Mark and Luke). Herod's suspicion that Jesus and John were the same persons, coupled with his desire to see Jesus (Luke ix. 9), would furnish a reason for our Lord's withdrawing Himself from his dominions.

thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and [f]was moved with compassion toward them, and he healed their sick.
15 [g] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy
16 themselves victuals. But Jesus said unto them, They need not
17 depart; give ye them to eat. And they say unto him, We have
18 here but five loaves, and two fishes. He said, Bring them hither
19 to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, [h]he blessed, and brake, and gave the loaves to *his*
20 disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that re-
21 mained twelve baskets full. And they that had eaten were about
22 five thousand men, beside women and children. ¶And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes
23 away. [i]And when he had sent the multitudes away, he went up into a mountain apart to pray: [k]and when the evening was
24 come, he was there alone. But the ship was now in the midst of
25 the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking
26 on the sea. And when the disciples saw him [l]walking on the sea, they were troubled, saying, It is a spirit; and they cried
27 out for fear. But straightway Jesus spake unto them, saying, Be
28 of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the
29 water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind [1]boisterous, he was afraid; and
31 beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst
32 thou doubt? And when they were come into the ship, the

[f] ch. 9. 36. Mark 6. 34.
[g] Mark 6. 35. Luke 9. 12. John 6. 5.
[h] ch. 15. 36.
[i] Mark 6. 46.
[k] John 6. 16.
[l] Job 9. 8.

[1] Or, *strong*.

a desert place] The country of Gaulonitis in the tetrarchy of Philip (see St. Luke).

15. *the time* &c.] *i.e.* It was 'already' late.

16. Rev. V. 'They have no need to go away,' words addressed to Philip. The reply (*v.* 17) was made by Andrew (see St. John).

20. Rev. V. 'They took up that which remained over of the broken pieces.' The baskets were the food-baskets (κόφινος) used by the Jews in travelling. In xv. 37 the basket (σπυρίς) was a basket capable of holding a man's body. See Acts ix. 25. This description marks the impression of eye-witnesses, and the formation of the text from immediate testimony.

22.-xvi. **12.** Only in St. Matt. and St. Mark.

22. *unto the other side*] St. Mark "towards Bethsaida," the Bethsaida (cp. John xii. 21) on the western shore of the lake near Capernaum, distinct from Bethsaida Julias at the mouth of the Jordan.

Rev. V. 'till He should send.'

23. *when he had sent* &c.] See John vi. 15.

a mountain] Lit. "the mountain," *i.e.* the mountainous part of that region.

the evening] *i.e.* the second evening, after sunset: in *v.* 15 it is the first evening, from the ninth hour till sunset.

24. *in the midst of the sea*] Some read 'many furlongs distant from the land.' Rev. V. 'distressed by the waves.'

25. The Romans divided the night into four watches (Mark xiii. 35). The Jews originally had three watches (Judg. vii. 19), but after their conquest by Pompey they adopted the Roman mode of reckoning.

26. *a spirit*] Lit. an apparition [Rev. V.].

28–31. Narrated by St. Matthew alone. St. Peter exhibits here the same confidence and the same subsequent fear as was afterwards shown in his denial. Rev. V. omits 'boisterous' (*v.* 30) and reads 'took hold of' for *caught*.

33 wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth [m]thou art the Son of God.
34 ¶ [n]And when they were gone over, they came into the land of
35 Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and
36 brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and [o]as many as touched were made perfectly whole.

CHAP. 15. THEN [a]came to Jesus scribes and Pharisees, which
2 were of Jerusalem, saying, [b]Why do thy disciples transgress [c]the tradition of the elders? for they wash not their hands
3 when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your
4 tradition? For God commanded, saying, [d]Honour thy father and mother: and, [e]He that curseth father or mother, let him
5 die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *f*It *is* a gift, by whatsoever thou mightest be
6 profited by me; and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of
7 none effect by your tradition. *Ye* [g]hypocrites, well did Esaias
8 prophesy of you, saying, [h]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their
9 heart is far from me. But in vain they do worship me, [i]teach-
10 ing *for* doctrines the commandments of men. ¶ [k]And he called the multitude, and said unto them, Hear, and under-
11 stand: [l]not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
13 But he answered and said, [m]Every plant, which my heavenly

[m] ch. 16. 16. & 26. 63. Mark 1. 1. Luke 4. 41. John 6. 69. & 11. 27. Acts 8. 37. Rom. 1. 4.
[n] Mark 6. 53.
[o] ch. 9. 20. Mark 3. 10. Luke 6. 19. Acts 19. 12.
[a] Mark 7. 1.
[b] Mark 7. 5.
[c] Col. 2. 8.
[d] Ex. 20. 12. Deut. 5. 16. Prov. 23. 22. Eph. 6. 2.
[e] Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.
[f] Mark 7. 11, 12.
[g] Mark 7. 6.
[h] Isai. 29. 13. Ezek. 33. 31.
[i] Col. 2. 18. Tit. 1. 14.
[k] Mark 7. 14.
[l] Acts 10. 15. Rom. 14. 14, 17, 20. 1 Tim. 4. 4. Tit. 1. 15.
[m] John 15. 2. 1 Cor. 3. 12.

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33. *the Son of God*] The first occasion recorded by St. Matthew, on which this title is given to our Lord by men. The appellation could not have been derived from the current language of the day, but must have arisen from the teaching of Jesus Himself. His own disciples may have been the first to use it here. The similar language of Nathanael (John i. 49) may have been suggested by the testimony of the Baptist (John i. 34).

34. Rev. V. 'to the land, unto Gennesaret'; the plain on the W. side of the lake.

35. Rev. V. 'knew Him.'

36. *the hem*] *i.e.* the fringe or tassel.

XV. **1.** Rev. V. 'Then there come to Jesus from Jerusalem Pharisees and Scribes'; previous to which the discourse recorded by St. John (vi. 22–65) took place. A break must therefore be made between the end of ch. xiv. and the beginning of this ch. An interval of a few days intervened, perhaps spent in healing (xiv. 35, 36).

the elders] *i.e.* the ancients. Cp. Heb. xi. 2. The Scribes and Pharisees regarded their traditions as of greater weight than the written Law, a doctrine which our Lord repudiates by distinguishing "your tradition" from "the commandment of God." These oral expositions of the Law —collected (about 200 A.D.) into a code which, with its commentary, ultimately assumed the form of the two Talmuds—were regarded by later Jewish tradition as having been revealed to Moses along with the written Law, and communicated by him to the elders of the people: but there is no trustworthy evidence to shew a higher antiquity than the time of the return from the Captivity, when the cessation of the Urim and Thummim and of prophecy, gave rise to an organised system of comment and application, and led as here, to glosses subversive of the spirit of the text.

3. *by*] *i.e.* for the sake of (so in *v.* 6).

4. Rev. V. 'For God said...that speaketh evil of.'

5. *a gift*] *i.e.* Devoted to sacred purposes. The Pharisees taught that such a vow was of higher obligation than the natural duty. Rev. V. 'Whosoever...mother, That wherewith thou mightest have been profited by me is given *to God*; he shall not honour his father. And ye have made void the word of God.'

8. The shorter form in which this text is cited in St. Mark (vii. 6) is probably the true reading in both places. [So Rev. V.] The citation nearly follows the LXX.

11. Rev. V. 'the man.'

14 Father hath not planted, shall be rooted up. Let them alone:
[a] they be blind leaders of the blind. And if the blind lead
15 the blind, both shall fall into the ditch. [c]Then answered
16 Peter and said unto him, Declare unto us this parable. And
17 Jesus said, [p]Are ye also yet without understanding? Do not
ye yet understand, that [q]whatsoever entereth in at the mouth
18 goeth into the belly, and is cast out into the draught? But
[r]those things which proceed out of the mouth come forth
19 from the heart; and they defile the man. [s]For out of the heart
proceed evil thoughts, murders, adulteries, fornications, thefts,
20 false witness, blasphemies: these are *the things* which defile a
man: but to eat with unwashen hands defileth not a man.
21 ¶ [t]Then Jesus went thence, and departed into the coasts of
22 Tyre and Sidon. And, behold, a woman of Canaan came out of
the same coasts, and cried unto him, saying, Have mercy on me,
O Lord, *thou* son of David; my daughter is grievously vexed
23 with a devil. But he answered her not a word. And his dis-
ciples came and besought him, saying, Send her away; for she
24 crieth after us. But he answered and said, [u]I am not sent but
25 unto the lost sheep of the house of Israel. Then came she and
26 worshipped him, saying, Lord, help me. But he answered and
said, It is not meet to take the children's bread, and to cast *it* to
27 [x]dogs. And she said, Truth, Lord: yet the dogs eat of the
28 crumbs which fall from their masters' table. Then Jesus
answered and said unto her, O woman, great *is* thy faith: be it
unto thee even as thou wilt. And her daughter was made whole
29 from that very hour. ¶ [y]And Jesus departed from thence, and
came nigh [z]unto the sea of Galilee; and went up into a moun-
30 tain, and sat down there. [a]And great multitudes came unto him,
having with them *those that were* lame, blind, dumb, maimed,
and many others, and cast them down at Jesus' feet; and he
31 healed them: insomuch that the multitude wondered, when they
saw the dumb to speak, the maimed to be whole, the lame to
walk, and the blind to see: and they glorified the God of Israel.
32 ¶ [b]Then Jesus called his disciples *unto him*, and said, I have
compassion on the multitude, because they continue with me

[a] Isai. 9. 16. Mal. 2. 8. Luke 6. 39.
[c] Mark 7. 17.
[p] ch. 16. 9. Mark 7. 18.
[q] 1 Cor. 6. 13.
[r] Jam. 3. 6.
[s] Gen. 6. 5. Prov. 6. 14. Jer. 17. 9.
[t] Mark 7. 24
[u] ch. 10. 5. Acts 3. 25. & 13. 46. Rom. 15. 8.
[x] ch. 7. 6. Phil. 3. 2.
[y] Mark 7. 31.
[z] ch. 4. 18.
[a] Isai. 35. 5, 6. ch. 11. 5. Luke 7. 22.
[b] Mark 8. 1.

14. Rev. V. 'They are blind guides. And if the blind guide...a pit.'

15. *Parable* is here used for an obscure saying. Cp. Ezek. xx. 49. The ceremonial defilement of the Mosaic Law indicates by contrast the moral defilement of the heart.

17. Rev. V. 'Perceive ye not, that &c.'

21. *the coasts*] Lit. "the *parts*, or *borders*."

22. *a woman of Canaan*] "A Greek (*i.e.* a Gentile), a Syrophœnician by nation." (Mark.) Both appellations are correct if we understand them as meaning an inhabitant of that country. The term *Canaan, lowland country*, included the sea-coast of Palestine from Sidon to Gaza. The term *Phœnician* is used by the LXX as a translation of *Canaanite* in this sense (Josh. v. 1).

23. The silence of our Lord was designed to prove the faith of the woman; an opinion borne out by the trying answer of our Lord which was vouchsafed to her second entreaty.

24. Rev. V. 'I was not sent.'

25. *Then came she*] *i.e.* into the house where the Lord was (Mark vii. 24, 25).

27. Rev. V. 'But she said, Yea, Lord: for even' &c. The Lord's mission was to the Jews; yet the overflowings of His mercy might be granted to the heathen, without diminishing the portion granted to the chosen people.

29. *nigh unto the sea of Galilee*] *i.e.* to the eastern coast of the sea, having approached it through the borders of Decapolis.

a mountain] Lit. "the mountain," *i.e.* the mountainous land near the lake.

31. *the God of Israel*] A large part of the inhabitants being heathen (see iv. 25 note), note the propriety of this expression.

32–39. Distinguish between this miracle and that of the five thousand (xvi. 9, 10; Mark viii. 19, 20). Note the difference between the conduct of the disciples on the two occasions. On the former, they propose that the multitude should be dismissed to buy food for themselves; on the latter,

now three days, and have nothing to eat: and I will not send
[e] 2 Kin. 4. 43. 33 them away fasting, lest they faint in the way. [c]And his dis-
ciples say unto him, Whence should we have so much bread in
34 the wilderness, as to fill so great a multitude? And Jesus saith
unto them, How many loaves have ye? And they said, Seven,
35 and a few little fishes. And he commanded the multitude to sit
[d] ch. 14. 19. 36 down on the ground. And [d]he took the seven loaves and the
[e] 1 Sam. 9. 13. fishes, and [e]gave thanks, and brake *them*, and gave to his dis-
Luke 22. 19. 37 ciples, and the disciples to the multitude. And they did all eat,
and were filled: and they took up of the broken *meat* that was
38 left seven baskets full. And they that did eat were four thou-
[f] Mark 8. 10. 39 sand men, beside women and children. ¶[f]And he sent away the
multitude, and took ship, and came into the coasts of Magdala.
[a] ch. 12. 38. **16** THE [a]Pharisees also with the Sadducees came, and tempting
Mark 8. 11. desired him that he would shew them a sign from heaven.
Luke 11. 16. 2 He answered and said unto them, When it is evening, ye say, *It*
1 Cor. 1. 22. 3 *will be* fair weather: for the sky is red. And in the morning,
It will be foul weather to day: for the sky is red and lowring. O
ye hypocrites, ye can discern the face of the sky; but can ye not
[b] ch. 12. 39. 4 *discern* the signs of the times. [b]A wicked and adulterous
generation seeketh after a sign; and there shall no sign be given
unto it, but the sign of the prophet Jonas. And he left them,
[c] Mark 8. 14. 5 and departed. ¶And [c]when his disciples were come to the other
6 side, they had forgotten to take bread. Then Jesus said unto
[d] Luke 12. 1. them, [d]Take heed and beware of the leaven of the Pharisees and
7 of the Sadducees. And they reasoned among themselves, saying,
8 *It is* because we have taken no bread. *Which* when Jesus per-
ceived, he said unto them, O ye of little faith, why reason ye
[e] ch. 14. 17. 9 among yourselves, because ye have brought no bread? [e]Do ye
John 6. 9. not yet understand, neither remember the five loaves of the five
[f] ch. 15. 34. 10 thousand, and how many baskets ye took up? [f]Neither the
seven loaves of the four thousand, and how many baskets ye
11 took up? How is it that ye do not understand that I spake *it*
not to you concerning bread, that ye should beware of the leaven
12 of the Pharisees and of the Sadducees? Then understood they

they confess their inability to supply it, and leave the matter in their Master's hands.

37. Rev. V. 'They took up that which remained over of the broken pieces.'

39. Rev. V. 'entered into the boat; and came into the borders of Magadan'—perhaps another form of the word *Magdala* the modern El Mejdel.

XVI. **1.** Rev. V. 'And the P. and S. came...a sign,' in proof of His divine mission (cp. Joel ii. 30, 31). The Pharisees ascribed our Lord's miracles to Beelzebub.

2. *When* &c.] These words to the end of *v.* 3 are omitted in St. Mark, and in some of the best MSS. here. Cp. Luke xii. 54-56.

3. *the signs of the times*] *i.e.* signs which plainly pointed out that times so much foretold and expected, even the days of the Messias, were at hand.

5. *the other side*] *i.e.* opposite to the coasts of Magdala (xv. 39).

6. *the leaven of...the Sadducees*] In St. Mark, the leaven of Herod. The Herodians were supporters of the authority of the Herodian family, and therefore not rigid observers of the Mosaic ordinances, but inclined to approve of that approximation of Judaism to heathen civilisation, of which the Herodian family were the representatives. Thus their leaven, or influence, though political rather than religious, would in its tendency coincide with that of the Sadducees, the freethinkers of Judaism. See xxii. 16 note.

7. The Pharisees laid down distinctions concerning the kind of leaven that might be used in making bread. The disciples interpreted our Lord's words as a caution against procuring bread from His enemies. Our Lord's reply implies that there was no need to advise them concerning the purchase of food, which His own power could supply, if it were needed. For the distinction in the two words rendered *basket* (*vv.* 9, 10), see xiv. 20 note.

8. Rev. V. 'ye have no bread.'

11. Rev. V. 'that I spake not unto you concerning bread? But beware' &c.

how that he bade *them* not beware of the leaven of bread, but of
13 the doctrine of the Pharisees and of the Sadducees. ¶ When Jesus came into the coast of Cæsarea Philippi, he asked his disciples, saying, [g]Whom do men say that I the Son of man am?
14 And they said, [h]Some *say that thou art* John the Baptist: some,
15 Elias; and others, Jeremias, or one of the prophets. He saith
16 unto them, But whom say ye that I am? And Simon Peter answered and said, [i]Thou art the Christ, the Son of the living
17 God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: [k]for flesh and blood hath not revealed *it* unto
18 thee, but [l]my Father which is in heaven. And I say also unto thee, That [m]thou art Peter, and [n]upon this rock I will build my church; and [o]the gates of hell shall not prevail against it.
19 [p]And I will give unto thee the keys of the kingdom of heaven:

[g] Mark 8. 27. Luke 9. 18.
[h] ch. 14. 2. Luke 9. 7.
[i] ch. 14. 33. Mark 8. 29. Luke 9. 20. John 11. 27. Acts 8. 37. Heb. 1. 2. 1 John 4. 15.
[k] Eph. 2. 8.
[l] 1 Cor. 2. 10. Gal. 1. 16.
[m] John 1. 42.
[n] Eph. 2. 20. Rev. 21. 14.
[o] Job 38. 17. Ps. 9. 13. Isai. 38. 10.
[p] John 20. 23.

12. *the doctrine*] The human traditions by which the Pharisees corrupted the word of God. See xxiii. 1, 2.

13–20. All the Synoptic Evangelists place the great confession of faith, shortly before the Transfiguration. The confession here recorded was shortly afterwards referred to by St. Peter (John vi. 69) as the acknowledged belief of himself and his brethren, and as their reason for abiding with their Master when others left Him.

13. *Cæsarea Philippi*] Situated at the source of the eastern or longer branch of the Jordan. The city was originally called Paneas (modern Banias), probably from having been dedicated to the worship of Pan. Some identify it with Baal-Gad (Josh. xi. 17). Philip, the Tetrarch, enlarged it and called it Cæsarea, in honour of the emperor. Distinguish this from the better known Cæsarea on the sea coast built by Herod the Great.

the Son of man] See viii. 20 note. The people had perhaps accepted this name by which He commonly spoke of Himself, but did not understand it in its proper Messianic sense, or held erroneous opinions concerning the person of the Messiah. The Rev. V. reads 'Who...that the Son of man is.'

14. Rev. V. 'Some *say* John ..Elijah' (misapplying Mal. iv. 5). Jeremiah was placed by the Rabbins first in the list of the prophetical Books (cp. xxvii. 9 note). He was also the hero of sundry traditions (see 2 Macc. ii. 4–7, xv. 12–16).

16. Rev. V. 'the Christ' &c. See xiv. 33 note. Our Lord's reply shews that this expression was used by St. Peter in a far higher sense than that conveyed in its ordinary acceptation. It amounts to a distinct acknowledgment of the Divine Nature of Christ; a truth made known to St. Peter by Divine Revelation of the true meaning of Scripture as realised in his Lord.

17. *Bar-jona*] *i.e.* Son of Jonah, Peter's original name and patronymic (cp. John i. 42).

flesh and blood] *i.e.* man (cp. Ecclus. xiv. 18). So St. Paul contrasts Divine Revelation and human teaching (Gal. i. 16).

18. Rev. V. 'And I also say...thou art Peter;' *i.e.* thou art that which thy name implies, a rock. The name had been given before (marg. ref.). Peter's present conduct shewed its appropriateness.

and upon this rock] The fulfilment of the prediction is to be found in the fact that St. Peter was the chosen agent in laying the foundation of the Christian Church, both among the Jews (Acts ii. 41) and among the Gentiles (Acts x. 44–48, cp. Acts xv. 7). The promise is given to St. Peter individually, as the person who by Divine Revelation had uttered his confession. Nothing is said or intimated concerning any office that Peter was afterwards to hold, nor of any successor in such an office.

my church] The earliest use of ἐκκλησία to denote the Church of Christ, the whole "congregation of faithful men." In the LXX and Apocrypha the word is similarly employed; sometimes denoting the whole people of Israel as the chosen of God (cp. Acts vii. 38), sometimes a special assembly collected on a given occasion.

hell] Hades. The original does not imply the idea of a conflict between the Church of Christ and the power of Satan. Hades is the invisible world, the kingdom of death, the region of departed human souls; not the place of torment, the abode of evil spirits. The meaning is, that the prison of the dead shall have no power to retain the members of Christ's Church, who, by His redemption, shall be rescued from it, and be united with Him in His heavenly kingdom (cp. 1 Cor. xv. 54–57). It is a perversion to interpret the words as implying a promise of infallibility to the Church of St. Peter.

19. *the kingdom of heaven* means the Church of Christ (iii. 2, xiii. 3). *The keys of the kingdom* are the power of admitting to or excluding from the communion of the Church. The expression is taken from Isai. xxii. 22. It may be doubted whether there is any allusion to the key given to a Scribe on admission to his office. See vii. 29.

and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed
20 in heaven. [q]Then charged he his disciples that they should
21 tell no man that he was Jesus the Christ. ¶ From that time forth began Jesus [r]to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the
22 third day. Then Peter took him, and began to rebuke him, saying, [1]Be it far from thee, Lord: this shall not be unto thee.
23 But he turned, and said unto Peter, Get thee behind me, [s]Satan: [t]thou art an offence unto me: for thou savourest not
24 the things that be of God, but those that be of men. ¶ [u]Then said Jesus unto his disciples, If any *man* will come after me, let
25 him deny himself, and take up his cross, and follow me. For [x]whosoever will save his life shall lose it: and whosoever will lose
26 his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or
27 [y]what shall a man give in exchange for his soul? For [z]the Son of man shall come in the glory of his Father [a]with his angels; [b]and then he shall reward every man according to his works.
28 Verily I say unto you, [c]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAP. 17. AND [a]after six days Jesus taketh Peter, James, and

[1] Gr. *Pity thyself.*

[q] ch. 17. 9. Mark 8. 30. Luke 9. 21.
[r] ch. 20. 17. Mark 8. 31. Luke 9. 22.
[s] See 2 Sam. 19. 22.
[t] Rom. 8. 7.
[u] ch. 10. 38. Luke 9. 23. Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12.
[x] Luke 17. 33. John 12. 25.
[y] Ps. 49. 7.
[z] ch. 26. 64. Mark 8. 38. Luke 9. 26.
[a] Dan. 7. 10. Zech. 14. 5. Jude 14.
[b] Job 34. 11. Ps. 62. 12. Jer. 17. 10. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 2. 23.
[c] Mark 9. 1. Luke 9. 27.
[a] Mark 9. 2.

bind...loose] *i.e.* in the Hebrew idiom, *forbid* and *allow*. The meaning is, that St. Peter, under the guidance of the Holy Spirit, should be empowered to enact the rules to be observed as conditions of admission to the Christian Church, and that these laws should have the sanction of Divine authority. The same promise was afterwards given to all the Apostles (xviii. 18), but there are special instances of its fulfilment in the case of St. Peter (*e.g.*, Acts viii. 21, x. 47) The meaning of this passage is distinct from that of the marg. ref. *p*, though the term *to loose* is sometimes used for forgiving sins (see Isai. xl. 2; LXX; Ecclus. xxviii. 2). There is no authority for using *to bind* in the sense of *to retain*.

20. Omit "Jesus."

21. The last year of our Lord's ministry, extending from the Passover of John vi. 4 to the Passover at which He was crucified, and divided into two nearly equal parts by the Feast of Tabernacles (John vii. 2).

raised again] Rev. V. 'raised up.' The disciples at that time did not understand the promise of their Master's Resurrection literally (see Mark ix. 10, 32). Probably they could not reconcile the literal interpretation with their Jewish view of the Messiah.

22. Rev. V. 'This shall never be.'

23. The rebuke which our Lord addressed to the Tempter (iv. 10), He now addresses to Peter as doing the Tempter's work.

an offence] Rev. V. 'a stumbling-block' (σκανδάλον); Peter is no longer the rock of the Church, but the rock of offence. Cp. 1 Pet. ii. 8. Rev. V. 'thou mindest not.'

24. *unto his disciples*] Together with the people. See Mark viii. 34.

will come...will save] Rev. V. 'would (θέλει) come (*i.e.* desires to)...would save.'

take up his cross] See x. 38 note.

26. Rev. V. 'For what shall a man be profited, if...world, and forfeit (Luke ix. 25) his life...in exchange for his life?'

27. *shall come* &c.] To judge the world. There is probably a secondary reference to the destruction of Jerusalem, both as a judgment on those who had rejected Him, and also as typical of the final judgment of the world.

28. Our Lord declares that some of those then present should live to see the foundation of a Church which should acknowledge Him as its King, and over which He would reign to the end of the world. Comparing xxiv. 34, and John xxi. 22, the coming of Christ in judgment at the destruction of Jerusalem may be regarded as the commencement of that kingdom of which the last judgment is the completion. Many expositors refer this verse to the Transfiguration, in which case the promise relates only to the three Apostles, Peter, James, and John. This interpretation does not satisfy the usual meaning of *the kingdom* in the Gospels; and our Lord's words seem to point to a more remote event.

XVII. **1.** *after six days*] St. Luke (ix. 28) "about an eight days." The one reckoning is exclusive, the other inclusive, of the

John his brother, and bringeth them up into an high mountain
2 apart, and was transfigured before them: and his face did shine
3 as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with
4 him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5 [b]While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, [c]This is my beloved Son, [d]in whom I am well pleased; [e]hear ye him.
6 [f]And when the disciples heard *it*, they fell on their face, and
7 were sore afraid. And Jesus came and [g]touched them, and
8 said, Arise, and be not afraid. And when they had lifted up
9 their eyes, they saw no man, save Jesus only. ¶ And as they came down from the mountain, [h]Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen
10 again from the dead. And his disciples asked him, saying,
11 [i]Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first
12 come, and [k]restore all things. [l]But I say unto you, That Elias is come already, and they knew him not, but [m]have done unto him whatsoever they listed. Likewise [n]shall also the
13 Son of man suffer of them. [o]Then the disciples understood
14 that he spake unto them of John the Baptist. ¶ [p]And when they were come to the multitude, there came to him a *certain* man,
15 kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth
16 into the fire, and oft into the water. And I brought him to thy
17 disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither

[b] 2 Pet. 1. 17.
[c] ch. 3. 17. Mark 1. 11. Luke 3. 22.
[d] Isai. 42. 1.
[e] Deut. 18. 15, 19.
[f] 2 Pet. 1. 18.
[g] Dan. 8. 18.
[h] ch. 16. 20. Mark 8. 30.
[i] Mal. 4. 5. ch. 11. 14. Mark 9. 11.
[k] Luke 1. 16. Acts 3. 21.
[l] ch. 11. 14. Mark 9. 12.
[m] ch. 14. 3.
[n] ch. 16. 21.
[o] ch. 11. 14.
[p] Mark 9. 14. Luke 9. 37.

days on which the two events occurred. Peter, James, and John were before this selected as witnesses of the raising of the daughter of Jairus, and afterwards were chosen to accompany their Master in His agony in Gethsemane. Cp. 2 Pet. i. 18.

a high mountain] Not according to early tradition, Tabor; but one of the mountains in the neighbourhood of Cæsarea Philippi, perhaps Hermon. See Mark ix. 2 note.

2. Rev. V. 'His garments became white.' It is impossible to regard the Transfiguration otherwise than as a real and supernatural occurrence.

3. *talking with him*] "Of His decease which he should accomplish at Jerusalem (St. Luke)." The Transfiguration probably took place during the night (cp. St. Luke).

4. *tabernacles*] Or, tents, as abiding places wherein his Master, with Moses and Elias, might prolong His dwelling on the mountain, and perhaps avoid the suffering which awaited Him at Jerusalem. Rev. V. 'I will make.'

5. *them*] Our Lord, Moses, and Elias.

hear ye him] God, Who had spoken in times past to the fathers by the prophets, henceforth would speak by His Son.

9. *the vision*] Lit. 'the thing seen.' The word does not imply any unreality.

10. *Why* &c.] *i.e.*, 'If we are to keep the vision secret, what is the meaning of the doctrine that the coming of Elias must precede the manifestation of the Messiah? Is not this the coming of Elias, and should it not be proclaimed as a sign that the Messiah's kingdom is at hand?'

11. Rev. V. 'Elijah indeed cometh,' *i.e.* the prophecy is true, but it is already fulfilled. Some interpret these words as implying a prediction of a future advent of Elijah in person.

Rev. V. 'and shall restore.' See Mal. iv. 6, LXX. The Rabbis taught that Elias would restore the earlier glories of their Temple and religion, especially of the holy things. Our Lord shews that its true meaning is the repentance preached by John as a preparation for His own coming.

14–21. The cure took place on the day after the transfiguration (St. Luke).

15. Rev. V. 'epileptic and suffereth grievously.' He was also 'dumb.' (Mark ix. 17, 18.)

17. *perverse generation*] Cp. Deut. xxxii. 5 (LXX). Rev. V. 'shall I bear with you'? Our Lord's words are principally

18 to me. And Jesus rebuked the devil; and he departed out
19 of him: and the child was cured from that very hour. Then
came the disciples to Jesus apart, and said, Why could not
20 we cast him out? And Jesus said unto them, Because of
[q] ch. 21. 21. Mark 11. 23. Luke 17. 6. 1 Cor. 12. 9. your unbelief: for verily I say unto you, [q]If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing
21 shall be impossible unto you. Howbeit this kind goeth not out
[r] ch. 20. 17. Mark 8. 31. & 9. 30, 31. Luke 9. 22. 22 but by prayer and fasting. ¶[r]And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the
23 hands of men: and they shall kill him, and the third day he
24 shall be raised again. And they were exceeding sorry. ¶And
[s] Mark 9. 33. [s]when they were come to Capernaum, they that received [1]tribute *money* came to Peter, and said, Doth not your master pay
25 tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their
26 own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [2]a piece of money: that take, and give unto them for me and thee.

[t] Luke 9. 46. & 22. 24. CHAP. 18. AT [t]the same time came the disciples unto Jesus, saying,
2 Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them,

[1] Called in the original *didrachma*, being in value fifteen pence: See Ex. 30. 13. & 38. 62.
[2] Or, *a stater*. It is half an ounce of silver, in value 2*s*. 6*d*. after 5*s*. the ounce.

addressed to the Scribes and those who were influenced by them (cp. xii. 39, xvi. 4; Mark ix. 14).

20. *unbelief*] Rev. V. 'little faith.'

as a grain of mustard seed] *i.e.* the smallest faith. See xiii. 32 note.

say unto this mountain &c.] A Jewish proverb expressive of the all-sufficing power of faith. See 1 Cor. xiii. 2.

21. *this kind*] *i.e.* this kind of evil spirit. The faith which is to work such miracles as the casting out of these evil spirits must itself be formed by prayer and fasting. This verse is omitted by the Rev. V. See Mark ix. 29 note.

22. Rev. V. 'shall be delivered up... raised up.' See xvi. 21. The unbelief of St. Peter shewed how necessary it was that the disciples should be repeatedly taught the same truth. [For "abode" many read "were gathering themselves together," (*i.e.* into companies.)]

24–27. Peculiar to St. Matthew. The word in *v.* 24 for tribute (δίδραχμα) is different from that used in *v.* 25 (xxii. 17) for the tribute (κῆνσον) paid to the Roman emperor; and represents the 'half-shekel' [Rev. V.] (or two drachmas=1*s*. 6*d*.) paid by every Israelite above twenty years of age for the service of the Temple. It was collected at the end of every ecclesiastical year in the month of Adar (early March); but in this instance the Temple-tribute was demanded at an unusual time.

25. St. Peter had failed to recognise the higher dignity of his Lord, hence the Lord puts to him the question, and performs a miracle which should testify that all things served Him, that He was Lord over nature. Rev. V. 'Jesus spake first to...receive toll ...from their sons or from...'

26. *Then* &c.] *i.e.* If the children of earthly kings are exempt from the tribute paid for their service, I, the Son of God, am in like manner free from the tribute raised for God's service.

27. Rev. V. 'But lest we cause them to stumble...find a shekel,' or 'stater,' equal to four drachmæ, or about 3*s*.; sufficient to pay the tribute for two persons.

XVIII. **1.** *At the same time*] *i.e.* during the visit to Capernaum recorded in ch. xvii. The dispute by the way (see Mark ix. 33) might have arisen from the pre-eminence given to the three at the Transfiguration (xvii. 1).

Who is the greatest] Rather, "who then is greatest" [or, greater], and in *v.* 4. The question of the disciples comes between *vv.* 35 and 36 of Mark ix.

2. *a little child*] The tradition of the 9th century, which identifies the child with St. Ignatius, probably arose from a misinterpretation of the proper name θεοφόρος.

3 and said, Verily I say unto you, [b]Except ye be converted, and become as little children, ye shall not enter into the kingdom of
4 heaven. [c]Whosoever therefore shall humble himself as this little
5 child, the same is greatest in the kingdom of heaven. And [d]whoso shall receive one such little child in my name receiveth
6 me. [e]But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
7 ¶ Woe unto the world because of offences! for [f]it must needs be that offences come; but [g]woe to that man by whom the offence
8 cometh! [h]Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two
9 feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast
10 into hell fire. ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven [i]their angels do always
11 [k]behold the face of my Father which is in heaven. [l]For the
12 Son of man is come to save that which was lost. [m]How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into
13 the mountains, and seeketh that which is gone astray? And if

[b] Ps. 131. 2. ch. 19. 14. Mark 10. 14. Luke 18. 16. 1 Pet. 2. 2.
[c] ch. 20. 27. & 23. 11.
[d] ch. 10. 42. Luke 9. 48.
[e] Mark 9. 42.
[f] Luke 17. 1. 1 Cor. 11. 19.
[g] ch. 26. 24.
[h] ch. 5. 29. Mark 9. 43.
[i] Zech. 13. 7. Heb. 1. 14.
[k] Esth. 1. 14. Luke 1. 19.
[l] Luke 9. 56. John 3. 17. & 12. 47.
[m] Luke 15. 4.

3. Our Lord does not satisfy the personal ambition of the disciples by designating an individual who shall be greatest in the kingdom of Heaven, but points out the frame of mind which all should strive to attain without thereby excluding another.

Rev. V. 'except ye turn... in *no* wise... the kingdom of Heaven,' *i.e.* the Church of Christ; limited to the true members of that Church.

4. The humility of a child looking up to his elders, is contrasted with the self-exalting spirit of those who desired to be above their fellows in the kingdom of Heaven.

5. *one such little child*] *i.e.* any one having the humility of a child (1 Cor. xiv. 20).

in my name] The humblest of those who bear Christ's name are His brethren; to receive them is to receive Him.

6. *offend*] Rev. V. 'cause to stumble' (so *vv.* 8, 9); by acts turning away any one from belief in Christ, instead of *receiving*, *i.e.* confirming him in the faith.

Rev. V. 'it is profitable for him... a great millstone should be... should be sunk.' The stone of the large mill was turned by an ass, that of the smaller mills by hand.

7. *offences*] Rev. V. 'occasions of stumbling.' So long as the world lasts, sins and occasions of sin will exist, but this fact does not destroy the personal responsibility of each individual for his own sins.

8. Rev. V. 'And if thy hand... cut it off... it is good (and in *v.* 9)... the eternal fire.' Stress is laid on the duty of avoiding whatever causes offence to ourselves.

everlasting] αἰώνιος is sometimes rendered by A. V. *eternal*, and sometimes *everlasting*. αἰών is applied:—1. To the life of an individual or of a generation: 2. (later) to a present dispensation or state of things (xii. 32, xiii. 39), or other dispensations past or future (1 Cor. ii. 7; Eph. iii. 9, 11): 3. Especially to eternity as distinguished from time (John vi. 51; 2 Pet. iii. 18). Hence αἰώνιος means: 1. Perpetual, lasting for life (Philem. 15. Cp. Deut. xv. 17). 2. Belonging to an entire dispensation past (Rom. xvi. 25). 3. Especially belonging to the entire future dispensation, and hence, by inference, everlasting, because that dispensation will have no end (as here). See Mark ix. 43, note.

10. *their angels* &c.] Guardian Angels appointed to watch over them. Cp. Ps. xxxiv. 7, xci. 11.

11. This verse is omitted by Rev. V. as interpolated from Luke xix. 10. There is a connexion, however, with the former part of *v.* 10; 'Take heed [Rev. V. 'see that'] lest ye despise one of these little ones, and think lightly of causing them to offend (*v.* 6); for in causing the loss even of one of the least of your brethren, ye destroy one whom Christ came to save.' The same thought is further pursued in *v.* 12: 'Think not lightly, &c. God wills their salvation even as a shepherd desires the recovery of a lost sheep.' This parable re-appears in Luke xv. 1-7 with a different context. Here the similitude refers to transgressions which follow from the sin of those who cause the little ones to offend: in St. Luke it refers to actual transgressors, the publicans and sinners.

so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not
14 astray. Even so it is not the will of your Father which is in
15 heaven, that one of these little ones should perish. ¶ More-
[n] Lev. 19. 17. Luke 17. 3. over [n]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee,
16 [o] Jam. 5. 20. 1 Pet. 3. 1. [o]thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in [p] Deut. 17. 6. John 8. 17. Heb. 10. 28. [p]the mouth of
17 two or three witnesses every word may be established. And if he shall neglect to hear them, tell [q] unto the church: but if he neglect to hear the church, let him be unto thee as an
18 [q] Rom. 16. 17. 1 Cor. 5. 9. 2 John 10. [q]heathen man and a publican. Verily I say unto you, [r] Whatsoever ye shall bind on earth shall be bound in heaven: and [r] ch. 16. 19. John 20. 23. 1 Cor. 5. 4. whatsoever ye shall loose on earth shall be loosed in heaven.
19 [s] ch. 5. 24. [t] 1 John 3. 22. [s]Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, [t]it shall be done for
20 them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of
21 them. ¶ Then came Peter to him, and said, Lord, how oft shall [u] Luke 17. 4. my brother sin against me, and I forgive him? [u]till seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times:
23 [x] ch. 6. 14. Mark 11. 25. Col. 3. 13. [x]but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account
24 of his servants. And when he had begun to reckon, one was

13. Rev. V. 'rejoiceth over it more than over...have not gone...' Note the greatness of God's love to man; had only one man out of the race been lost, He would have sent His Son for the salvation of that one, as the shepherd seeks for the one lost sheep of his flock.

14. *your Father*] Some read 'My Father.'

15. The rule of conduct with regard to offences committed against themselves. Many omit "against thee."

gained] *i.e.* to the communion of the Church. Cp. 1 Cor. ix. 19–22.

16. *every word*] *i.e.* that the cause of dispute between you may be determined by Law (see Deut. xix. 15, LXX). The same words are cited by St. Paul (2 Cor. xiii. 1).

17. Rev. V. 'if he shall refuse...the Church also,' *i.e.* the general body of believers (see xvi. 18), over whom authority was given, first to St. Peter and now to all the Apostles (*v.* 18). In course of time a similar jurisdiction was exercised by particular Churches in each locality, though in subordination to the Apostolic authority. Cp. 1 Cor. v. 12.

Rev. V. 'as the Gentile and the publican' (the class). Avoid social intercourse with him. For the Jewish practice, see ix. 11; Acts xi. 3; for the Christian see 1 Cor. v. 11; 2 Thess. iii. 14, 15.

18. The promise to St. Peter (xvi. 19) is extended to all the Apostles. The transition from the singular *thee* (*v.* 17) to the plural *ye* should be noticed. The former verse relates to the conduct of members of the Church in general; the present, to the authority given to the Apostles as rulers of the Church, whose sentence of exclusion should be binding in the sight of God, being pronounced under the inspiration of the Holy Ghost.

19. The promise of the Divine sanction to the authoritative sentence of the Apostles is made part of a general promise that God will grant whatever two of them shall unite in asking by prayer. Divine sanction of any similar sentence is implied to the rulers of the Church in all ages only when their power is exercised in the Apostolic spirit of prayer, and under like government by the Spirit and Word of God.

20. A general promise that Christ will hear the united prayers of any of His true followers. 1 John v. 14, 15, adds the condition of being heard.

in my name] *i.e.* with entire faith and trust in Me. Cp. John xiv. 12, 13.

21. The Jewish doctors allowed forgiveness only for three offences: "seven" may have been suggested by Prov. xxiv. 16.

22. *seventy times seven*] Signifying an indefinitely large number. St. Peter presupposes in man a *right* to bestow forgiveness or withhold it. The Saviour explains that nothing of this kind existed: he who was himself in debt for *his all* could advance a claim for *nothing*.

23. *Therefore*] Because there is no definite limit to forgiveness among Christians.

Rev. V. 'make a reckoning with.'

24. The Attic talent of silver was equivalent to about 240*l.*; so that 10,000 talents would not fall far short of £2½ million. The

brought unto him, which owed him ten thousand [1]talents.
25 But forasmuch as he had not to pay, his lord commanded him
[v]to be sold, and his wife, and children, and all that he had, and
26 payment to be made. The servant therefore fell down, and
[2]worshipped him, saying, Lord, have patience with me, and I
27 will pay thee all. Then the lord of that servant was moved with
28 compassion, and loosed him, and forgave him the debt. But
the same servant went out, and found one of his fellowservants,
which owed him an hundred [3]pence: and he laid hands on
him, and took *him* by the throat, saying, Pay me that thou
29 owest. And his fellowservant fell down at his feet, and besought
him, saying, Have patience with me, and I will pay thee all.
30 And he would not: but went and cast him into prison, till he
31 should pay the debt. So when his fellowservants saw what was
done, they were very sorry, and came and told unto their lord
32 all that was done. Then his lord, after that he had called him,
said unto him, O thou wicked servant, I forgave thee all that
33 debt, because thou desiredst me: shouldest not thou also have
had compassion on thy fellowservant, even as I had pity on
34 thee? And his lord was wroth, and delivered him to the tor-
35 mentors, till he should pay all that was due unto him. [z]So
likewise shall my heavenly Father do also unto you, if ye from
your hearts forgive not every one his brother their trespasses.

v 2 Kin. 4. 1. Neh. 5. 8.

z Prov. 21. 13. ch. 6. 12. Mark 11. 26. Jam. 2. 13.

Chap. 19. AND it came to pass, [a]*that* when Jesus had finished
these sayings, he departed from Galilee, and came into the
2 coasts of Judæa beyond Jordan; [b]and great multitudes followed
3 him; and he healed them there. ¶ The Pharisees also came
unto him, tempting him, and saying unto him, Is it lawful for
4 a man to put away his wife for every cause? And he answered
and said unto them, Have ye not read, [c]that he which made
them at the beginning made them male and female, and said,
5 [d]For this cause shall a man leave father and mother, and shall
6 cleave to his wife: and [e]they twain shall be one flesh? Where-

a John 10. 40.

b ch. 12. 15.

c Gen. 1. 27. Mal. 2. 15.
d Gen. 2. 24. Mark 10. 5–9. Eph. 5. 31.
e 1 Cor. 6. 16, & 7. 2.

[1] *A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.*

[2] Or, *besought him.*

[3] *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half-penny*, ch. 20. 2.

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expression is used indefinitely for a very large sum; or perhaps literally if the servant was a governor who should have remitted the revenues of his province to the treasury. Cp. Esther iii. 9.

25. Rev. V. 'had not *wherewith* to pay.' See Lev. xxv. 39–41. From the mention of the prison and the tormentors (*vv.* 30, 34) the imagery is probably borrowed from a foreign country.

26. *I will pay thee all*] So self-righteousness imagines that, if only time be allowed, it can make good all the shortcomings of the past.

28. Rev. V. 'Pay what thou owest.' The *denarius*, rendered a *penny*, was about 8½*d.*

29. Rev. V. omits 'at his feet' and 'all.'

33. Rev. V. '...besoughtest...mercy... mercy on thee.'

34. Rev. V. omits 'unto him.' Tortures would be applied to make the debtor reveal his hoards, or to wring money from friends.

35. Cp. Ecclus. xxviii. 3, 4.

their trespasses] Omitted by Rev. V.

XIX. **1.** *he departed*] The termination of our Lord's *recorded* ministry in Galilee. Dean Mansel thought that the present departure probably corresponded to Luke ix. 51 (see note).

into the coasts ['borders'] &c.] *i.e.* into the country beyond Jordan, which with the river itself formed the eastern boundary of Judea. Mark x. 1 and the words of this verse relate to our Lord's last journey from Ephraim to Jerusalem (John xi. 54, xii. 1), corresponding to Luke xvii. 11. Some however, interpret this passage and St. Mark, as referring to the journey in John x. 40.

3. See v. 31. The Pharisees asked this question, in order to bring Him into antagonism with the disciples of Hillel or of Shammai. Our Lord avoids the snare, by referring to the primitive institution of marriage, prior to the Mosaic Law.

5. Rev. V. 'shall become one flesh.' The citation is made from the LXX.

fore they are no more twain, but one flesh. What therefore
7 God hath joined together, let not man put asunder. They say
f Deut. 24. 1. ch. 5. 31. unto him, *f*Why did Moses then command to give a writing of
8 divorcement, and to put her away? He saith unto them, Moses
because of the hardness of your hearts suffered you to put away
g Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10, 11. 9 your wives: but from the beginning it was not so. *g*And I
say unto you, Whosoever shall put away his wife, except *it be*
for fornication, and shall marry another, committeth adultery:
and whoso marrieth her which is put away doth commit adul-
h Prov. 21. 19. 10 tery. ¶ His disciples say unto him, *h*If the case of the man be
11 so with *his* wife, it is not good to marry. But he said unto
i 1 Cor. 7. 2, 7, 9, 17. them, *i*All *men* cannot receive this saying, save *they* to whom
12 it is given. For there are some eunuchs, which were so born
from *their* mother's womb: and there are some eunuchs, which
k 1 Cor. 7. 32, 34. & 9. 5, 15. were made eunuchs of men: and *k*there be eunuchs, which
have made themselves eunuchs for the kingdom of heaven's
l Mark 10. 13. Luke 18. 15. 13 sake. He that is able to receive *it*, let him receive *it*. ¶ *l*Then
were there brought unto him little children, that he should
put *his* hands on them, and pray: and the disciples rebuked
14 them. But Jesus said, Suffer little children, and forbid them
m ch. 18. 3. not, to come unto me: for *m*of such is the kingdom of heaven.
n Mark 10. 17. Luke 18. 18. 15, 16 And he laid *his* hands on them, and departed thence. ¶ *n*And,
o Luke 10. 25. behold, one came and said unto him, *o*Good Master, what good
17 thing shall I do, that I may have eternal life? And he said
unto him, Why callest thou me good? *there is* none good but
one, *that is*, God: but if thou wilt enter into life, keep the
p Ex. 20. 13. Deut. 5. 17. 18 commandments. He saith unto him, Which? Jesus said, *p*Thou

8. Rev. V. 'it hath not been so.'

9. *fornication*] See v. 32. St. Mark and St. Luke (marg. reff.) omit the exception. They abridge His teaching, more exactly stated by St. Matthew.

and shall marry another] These words forbid a second marriage in all cases of divorce but one, and by implication permit it in that one. The primitive Church, while discouraging the re-marriage of the innocent party, did not positively forbid it. The Church of Rome, at the Council of Trent, declared that the marriage bond was not dissoluble, even by adultery, and that neither party could marry during the life of the other. The Church of England has never authoritatively sanctioned any other separation than that *à mensâ et thoro*; and this with an express prohibition of re-marriage (Canon 107).

her which is put away] Or, **her when she is put away**: *i.e.* the woman whose divorce has just before been prohibited, not a divorced woman under any circumstances. The man who unlawfully puts away his wife and marries another, commits adultery, because the divorced woman is still really his wife; and he who marries the woman whose divorce has been prohibited commits adultery, because she is still the wife of another man. The present passage though not prohibiting divorce *à vinculo matrimonii*, and consequently re-marriage, in the one case of adultery, affords no sanction to the distinction drawn between the guilty and the innocent party, as regards the permission to marry again. Such a distinction may or may not be desirable on the ground of social expediency; but it derives no support from the present passage.

The last clause of the verse omitted by some is retained in the text of Rev. V.

10. Rev. V. 'it is not expedient.'

11. *this saying*] *i.e.* that it is not good to marry. The vocation of some is for the married life under Christian restrictions, the vocation of others is for a single life.

12. *have made themselves eunuchs*] *i.e.* have renounced all desire for a married life. Cp. 1 Cor. vii. 7.

13-15. Notice that this action of our Lord, in 'laying His hands upon' little children, and thus sanctifying the marriage-tie and its offspring, follows a saying which His disciples erroneously understood to imply that it is not good to marry.

little children] In St. Luke *infants* (τὰ βρέφη). This incident is most appropriately read in our office for the Baptism of Infants. The laying on of hands was the usual accompaniment of blessing (Gen. xlviii. 14).

16. *one*] A young man (*v.* 20) and a ruler (Luke ix. 18 note). Rev. V. omits 'good' before 'Master.'

17. Rev. V. 'Why askest thou Me concerning that which is good? One there is Who is good." See Mark x. 18 note.

Rev. V. 'but if thou wouldest (θέλεις)...

shalt do no murder, Thou shalt not commit adultery, Thou
19 not steal, Thou shalt not bear false witness, [q]Honour thy father
and *thy* mother: and, [r]Thou shalt love thy neighbour as thy-
20 self. The young man saith unto him, All these things have I
21 kept from my youth up: what lack I yet? Jesus said unto
him, If thou wilt be perfect, [s]go *and* sell that thou hast, and
give to the poor, and thou shalt have treasure in heaven: and
22 come *and* follow me. But when the young man heard that
saying, he went away sorrowful: for he had great possessions.
23 ¶ Then said Jesus unto his disciples, Verily I say unto you,
That [t]a rich man shall hardly enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through
the eye of a needle, than for a rich man to enter into the
25 kingdom of God. When his disciples heard *it*, they were
26 exceedingly amazed, saying, Who then can be saved? But
Jesus beheld *them*, and said unto them, With men this is im-
27 possible; but [u]with God all things are possible. ¶ [x]Then
answered Peter and said unto him, Behold, [y]we have forsaken
28 all, and followed thee; what shall we have therefore? And
Jesus said unto them, Verily I say unto you, That ye which
have followed me, in the regeneration when the Son of man
shall sit in the throne of his glory, [z]ye also shall sit upon
29 twelve thrones, judging the twelve tribes of Israel. [a]And
every one that hath forsaken houses, or brethren, or sisters, or
father, or mother, or wife, or children, or lands, for my name's
sake, shall receive an hundredfold, and shall inherit everlasting
30 life. [b]But many *that are* first shall be last; and the last *shall*
20. *be* first. FOR the kingdom of heaven is like unto a man *that is*

[q] ch. 15. 4.
[r] Lev. 19. 18. ch. 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.
[s] ch. 6. 20. Luke 12 [33] & 16. 9. Acts 2. 45. & 4. 34, 35.
[t] ch. 13. 22. Mark 10. 24. 1 Cor. 1. 26. 1 Tim. 6. 9, 10.
[u] Gen. 18. 14. Job 42. 2. Jer. 32. 17. Zech. 8. 6. Luke 1. 37.
[x] Mark 10. 28 Luke 18. 28.
[y] Deut. 33. 9. ch. 4. 20. Luke 5. 11.
[z] ch. 20. 21. Rev. 2. 26.
[a] Mark 10. 29, 30. Luke 18. 29, 30.
[b] ch. 20. 16. & 21. 31, 32. Mark 10. 31. Luke 13. 30.

commandments.' In them, God, Who alone is good, has shown to man what is good.

20. Rev. V. 'have I observed: what.' No hypocritical boast (cp. Mark x. 21). He had come to Christ to ask for a higher good than that which the Law enjoined; and he is bidden to imitate those who had left all and followed Him.

21. Rev. V. 'If thou wouldest (θέλεις) &c., *i.e.* If thou wilt (so far as human power extends) supply all that is lacking (*v.* 20).

23. Rev. V. 'And Jesus said...it is hard for a rich man to enter...heaven,' *i.e.* into the Church of Christ, which required privation and self-denial (iii. 2, v. 3). See the explanation in St. Mark (x. 24). Cp. 1 Tim. vi. 17-19.

24. A proverb denoting an extremely difficult thing.

26. *with God* &c.] Divine Grace can touch the hearts of men who trust in riches.

27. Rev. V. '...left (and in *v.* 29) all...; what then shall we have'?

28. *the regeneration*] The second coming of Christ (Acts iii. 21; Rev. xxi. 5).

sit upon twelve thrones] Whether this prediction is to be understood literally or figuratively, whether the twelve tribes are to be understood in the natural or the spiritual sense, will be uncertain until the fulfilment of the event. It is most suitable to refer this promise to Christ's second coming (cp. 1 Cor. vi. 2, 3).

29. *an hundredfold*] Some read 'manifold.' St. Mark's and St. Luke's *in this time* divides the promise into two parts, the first relating to this world, the second to the world to come. The faith in Christ brings to the believer a happiness even in this life which far outweighs any temporal loss endured for His sake: and Christ Himself will more than repay such loss (xii. 49; 1 Tim. iv. 8).

30. Rev. V. 'But many shall be last *that are* first; and first *that are* last.' This verse, belonging to ch. xx., serves to introduce the parable of the labourers and is illustrated by it.

XX. **1-16.** The spiritual meaning of this difficult parable is as follows:—The vineyard, an image used to describe the Jewish Church under the old Covenant, represents here the Christian Church upon earth in her time of labour and trial, awaiting the second coming of her Lord. The evening and the payment of the labourers represent the close of this dispensation and the coming of Christ in judgment, to render to every man according to his deeds.

Of details, the "penny" (or, denarius) is the reward of labour by virtue of an express

an householder, which went out early in the morning to hire
2 labourers into his vineyard. And when he had agreed with the
labourers for a [1]penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others stand-
4 ing idle in the marketplace, and said unto them; Go ye also
into the vineyard, and whatsoever is right I will give you.
5 And they went their way. Again he went out about the sixth
6 and ninth hour, and did likewise. And about the eleventh hour
he went out, and found others standing idle, and saith unto
7 them, Why stand ye here all the day idle? They say unto him,
Because no man hath hired us. He saith unto them, Go ye also
into the vineyard; and whatsoever is right, *that* shall ye re-
8 ceive. So when even was come, the lord of the vineyard saith
unto his steward, Call the labourers, and give them *their* hire,
9 beginning from the last unto the first. And when they came
that *were hired* about the eleventh hour, they received every
10 man a penny. But when the first came, they supposed that
they should have received more; and they likewise received
11 every man a penny. And when they had received *it*, they mur-
12 mured against the goodman of the house, saying, These last
[2]have wrought *but* one hour, and thou hast made them equal
13 unto us, which have borne the burden and heat of the day. But
he answered one of them, and said, Friend, I do thee no wrong:
14 didst not thou agree with me for a penny? Take *that* thine *is*,
and go thy way: I will give unto this last, even as unto thee.
15 [a]Is it not lawful for me to do what I will with mine own? [b]Is

[a] Rom. 9. 21.
[b] Deut. 15. 9. Prov. 23. 6. ch. 6. 23.

[1] *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half-penny*, ch. 18. 28.

[2] Or, *have continued one hour only.*

covenant on the part of the owner of the vineyard. The performance of that covenant depends upon the labourer (cp. Rom. ii. 6, 7). The main object of the parable is to show that the longer labour does not necessarily establish a claim to the higher reward. God knows not merely the works which men have done, but the spirit in which they have done them, and the character which they have contributed to form. Its *primary application* was to the Apostles (xix. 27). They were not to imagine that (because they were called first and had laboured longest) they should have something pre-eminent above those who *in their own time* were to be afterwards called (see 1 Cor. xv. 8–11). Its *secondary application* is to all to whom the comparison of *first and last called* will apply: *nationally* to the Jews, who were first called, and to the Heathen, who came in afterwards; *individually*, to those whose call has been in early life, and those who have been summoned later, and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, can be made. None of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one 'gift' of God according to the covenant of grace.

1. *the kingdom of heaven*] See xix. 23 note.

early] Sunrise (cp. Mark xiii. 35).

2. *a penny*] See xviii. 28 note: About the usual pay of a Roman soldier at this time. The payment was liberal, regard being had to the then value of money.

3. *the third hour*] *i.e.* near 9 o'clock in the morning; the 6th, 9th, and 11th hours being 12, 3, 5, respectively. The division of the day into twelve equal parts, originally Babylonian, and afterwards adopted by the Greeks and Romans, may have been learnt by the Jews during the captivity.

4. No definite sum is named as wages.

6, 7. Rev. V. omits *idle*: and *and...receive*.

8. The wages of a hired servant were to be paid before night (Lev. xix. 13).

12. Rev. V. 'the burden of the day, and the scorching heat.'

13. *Friend*] Ἑταῖρε. A word not always implying a friendly feeling (cp. xxvi. 50).

14. Rev. V. 'Take up that which is thine...it is my will to give.'

15. Rev. V. 'or is thine eye evil' *i.e.* art thou envious? Envy finds its expression from the eye (marg. reff.); the eye being believed able to put forth positive powers of mischief. Cp. on the other hand, "the ungrudging eye" (Ecclus. xxxv. 10).

16 thine eye evil, because I am good? [c]So the last shall be first, and the first last: [d]for many be called, but few chosen.
17 ¶ [e]And Jesus going up to Jerusalem took the twelve disciples
18 apart in the way, and said unto them, [f]Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to
19 death, [g]and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise
20 again. ¶ [h]Then came to him the mother of [i]Zebedee's children with her sons, worshipping *him,* and desiring a certain thing of
21 him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons [k]may sit, the one on thy right
22 hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of [l]the cup that I shall drink of, and to be baptized with [m]the baptism that I am baptized with? They say unto him,
23 We are able. And he saith unto them, [n]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to [o]give, but *it shall be given to them* for whom it is prepared of my
24 Father. [p]And when the ten heard *it,* they were moved with in-
25 dignation against the two brethren. But Jesus called them *unto him,* and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority
26 upon them. But [q]it shall not be so among you: but [r]whoso-
27 ever will be great among you, let him be your minister; [s]and whosoever will be chief among you, let him be your servant:
28 [t]even as the [u]Son of man came not to be ministered unto, [x]but to minister, and [y]to give his life a ransom [z]for many.

[c] ch. 19. 30.
[d] ch. 22. 14.
[e] Mark 10. 32. Luke 18. 31.
[f] John 12. 12.
[g] ch. 16. 21.
[h] ch. 27. 2. Mark 15. 1. Luke 23. 1. John 18. 28, &c.
[i] Mark 10. 35.
[k] ch. 4. 21.
[l] ch. 19. 28.
[m] ch. 26. 39. Mark 14. 36. Luke 22. 22. John 18. 11.
[n] Luke 12. 50.
[o] Acts 12. 2. Rom. 8. 17. 2 Cor. 1. 7. Rev. 1. 9.
[p] ch. 25. 34.
[q] Mark 10. 41. Luke 22. 24, 25.
[r] 1 Pet. 5. 3
[s] ch. 23. 11. Mark 9. 35.
[t] ch. 18. 4.
[u] John 13. 1.
[x] Phil. 2. 7.
[y] Luke 22. 27. John 13. 14.
[z] Dan. 9. 24. John 11. 51, 52. 1 Tim. 2. 6. 1 Pet. 1. 19.
[z] ch. 26. 28. Rom. 5. 15. Heb. 9. 28.

good] *i.e.* liberal, and give to others more than they have earned.

16. *So the last shall be first* &c.] *i.e.* the last shall be made equal with the first, and the first reduced to an equality made equal with the last—*first* and *last* being understood simply of the time of hiring. For the spiritual sense see *v.* 1 note.

for many be called &c.] Omitted by Rev. V., possibly a marginal comment from marg. ref. The words mean, out of many called, few will receive a special reward.

17. *going up*] Crossing the Jordan on His last journey to Jerusalem. The parable of the Labourers in the Vineyard may well have been spoken in Peræa, which was rich in vineyards.

Rev. V.: 'He took...apart, and in the way He said &c."

18. *betrayed*] Rev. V. 'delivered.' Another warning of His approaching Sufferings and Death and Resurrection, more minute as the time of accomplishment drew nigh.

chief priests...scribes] See ii. 4 note. The actual sentence pronounced by Pilate (Luke xxiii. 24) was at the instigation of the Jewish authorities (xxvii. 20), who had already passed sentence in their own council (xxvi. 66).

19. Rev. V. He shall be raised up.'

20. *desiring*] Rev. V. 'asking.' The sons of Salome had heard our Lord's promise (xix. 28).

21. Rev. V. 'What wouldest thou (θέλεις) ...Command that.'

22. *Ye know not what ye ask*] Because a place of honour is one of suffering also. Cp. 2 Tim. ii. 12. The *cup* denotes the inner and spiritual bitterness resembling the agony of the Lord Himself (see marg. reff.); and the *baptism,* the outer accession of persecution and trial through which we must pass to the kingdom of God. Rev. V. 'that I am about to drink.' Rev. V. omits *and to be baptized...with* here and in *v.* 23.

23. Rev. V. 'but it is for them for whom it hath been prepared' &c. Christ is the giver, not by way of favour, but according to the eternal purpose of the Father.

24. *indignation*] Caused, like the request of the two, by a similar desire of pre-eminence and jealousy of the claim of others. Our Lord again rebukes this spirit (cp. xviii. 1): humility, not ambition, is the condition of greatness in His kingdom.

25. Rev. V. 'the rulers of the G. lord it.

26. Rev. V. 'would (θελῇ) become great... shall be' &c. (so in *v.* 27).

28. *a ransom for many*] *i.e.* in the stead of, or in exchange for, many. The vicarious

[a] Mark 10. 46.
[b] ch. 9. 27.

29 ¶ [a]And as they departed from Jericho, a great multitude fol-
30 lowed him. And, behold, [b]two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying,
31 Have mercy on us, O Lord, *thou* son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou*
32 son of David. And Jesus stood still, and called them, and said,
33 What will ye that I shall do unto you? They say unto him,
34 Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

[a] Mark 11. 1. Luke 19. 29.
[b] Zech. 14. 4.

CHAP. 21. AND [a]when they drew nigh unto Jerusalem, and were come to Bethphage, unto [b]the mount of Olives, then sent Jesus
2 two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with
3 her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them;
4 and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

[c] Isai. 62. 11. Zech. 9. 9.
[d] Mark 11. 4.
[e] 2 Kin. 9. 13.
[f] See Lev. 23. 40. John 12. 13.
[g] Ps. 118. 25.
[h] Ps. 118. 26. ch. 23. 39.

5 [c]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an
6 ass. [d]And the disciples went, and did as Jesus commanded
7 them, and brought the ass, and the colt, and [e]put on them their
8 clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; [f]others cut down branches
9 from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, [g]Hosanna to the son of David: [h]Blessed *is* he that cometh in the

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character of our Lord's Death is here plainly declared.

29. *as they departed*] St. Luke (xviii. 35–xix. 26) supplies the omitted events in Jericho. Jericho was distant about 17½ miles N.E. from Jerusalem, and nearly 7 miles from the Jordan.

30, 31. Rev. V. 'Lord, have mercy.' St. Mark and St. Luke mention only one blind man (Bartimæus); but St. Luke places the cure at the time of our Lord's entry into Jericho. On the apparent discrepancy as regards the *number* see viii. 28 note. The explanation of the difference respecting the time and place of the cure depends on the question whether St. Mark's narrative relates to the same event as St. Luke's.

34. Rev. V. 'Straightway they received their sight.' After this verse and before the next chapter insert the visit to Bethany (John xii. 1–11) which was on the road from Jericho to Jerusalem, about 1¾ English mile from the latter. The day of His leaving Jericho was probably Friday.

XXI. 1–11. The time is fixed by St. John (xii. 1). Our Lord came to Bethany six days before the Passover, *i.e.* on the 8th Nisan. If Friday, the day of our Lord's Crucifixion, was the 14th, the 8th was the Sabbath, and the entry into Jerusalem on the next day (John xii. 12), was on the 9th Nisan, Palm Sunday. If our Lord was crucified on the 15th, and the Passover fell on Thursday, the arrival at Bethany was on the Friday, and our Lord remained at Bethany over the Sabbath, and entered Jerusalem on Sunday the 10th Nisan. In the latter case we must suppose a day to intervene between the entry into Bethany and the supper (John xii. 2), of which there is no hint in St. John's narrative. See xxvi. 2 note.

Bethphage] See Mark xi. 1 note.

2. The Lord rode upon the colt, the mother accompanying it.

4. *All this was done*] Rev. V. 'Now this is come to pass.' See John xii. 16. The disciples recognised the fulfilment of the prophecy after the Ascension of Christ. The quotation is a combination of two prophecies (marg. reff.). The words of Isaiah are a general prediction of what is repeated in Zechariah with more exact detail.

5. *Behold* &c.] The citation differs from the LXX Version sufficiently to shew that it is not taken from it.

6. Rev. V. 'as Jesus appointed them.'

7. Rev. V. 'and He sat thereon,' *i.e.* on the garments.

8. *spread their garments*] As in honour of a king. Cp. 2 K. ix. 13. Rev. V. renders 'And the most part of the multitude.'

9. *Hosanna*] See marg. ref. Here a form of salutation rather than of supplication,

10 name of the Lord; Hosanna in the highest. ¶ [f]And when he
was come into Jerusalem, all the city was moved, saying, Who
11 is this? And the multitude said, This is Jesus [k]the prophet of
12 Nazareth of Galilee. ¶ [l]And Jesus went into the temple of
God, and cast out all them that sold and bought in the temple,
and overthrew the tables of the [m]moneychangers, and the seats
13 of them that sold doves, and said unto them, It is written, [n]My
house shall be called the house of prayer; [o]but ye have made it
14 a den of thieves. And the blind and the lame came to him in the
15 temple; and he healed them. And when the chief priests and
scribes saw the wonderful things that he did, and the children
crying in the temple, and saying, Hosanna to the son of David;
16 they were sore displeased, and said unto him, Hearest thou
what these say? And Jesus saith unto them, Yea; have ye
never read, [p]Out of the mouth of babes and sucklings thou
17 hast perfected praise? And he left them, and went out of
18 the city into [q]Bethany; and he lodged there. ¶ [r]Now in the
19 morning as he returned into the city, he hungered. [s]And when
he saw [1]a fig tree in the way, he came to it, and found nothing
thereon, but leaves only, and said unto it, Let no fruit grow on
thee henceforward for ever. And presently the fig tree withered
20 away. [t]And when the disciples saw *it*, they marvelled, saying,
21 How soon is the fig tree withered away! Jesus answered and
said unto them, Verily I say unto you, [u]If ye have faith, and
[x]doubt not, ye shall not only do this *which is done* to the fig
tree, [y]but also if ye shall say unto this mountain, Be thou re-
22 moved, and be thou cast into the sea; it shall be done. And

[f] Mark 11. 15.
[k] ch. 2. 23. Luke 7. 16. John 6. 14.
[l] Luke 19.45.
[m] Deut. 14. 25.
[n] Isai. 56. 7.
[o] Jer. 7. 11. Mark 11. 17. Luke 19. 46.
[p] Ps. 8. 2.
[q] Mark 11.11. John. 11. 18.
[r] Mark 11.12.
[s] Mark 11.13.
[t] Mark 11.20.
[u] ch. 17. 20. Luke 17. 6.
[x] Jam. 1. 6.
[y] 1 Cor. 13.2.

[1] Gr. *one fig tree.*

"Hail," or "God save" (lit. "Salvation to the Son of David"). If St. Luke's (xix. 38) "peace...the highest" be a paraphrase of 'Hosanna' for Gentile readers, it combines a prayer for blessing on and through Jesus, together with an ascription of glory to God, from Whom the blessing comes.

in the highest] Cp. St. Luke ii. 14, *i.e.* in the highest Heaven. A prayer that the salutation may be ratified in heaven.

11. Rev. V. 'This is the prophet, Jesus, from Nazareth' &c.

12-16. St. Mark (xi. 11 note) gives a more exact account. St. Matthew, as usual, narrates the whole of what took place in the Temple in a single narrative, without noticing the division of days.

12. *them that sold*] This market appears to have first arisen after the Captivity, when many would come from foreign lands to Jerusalem. The money-changers exchanged foreign coins for the half-shekel of the sanctuary, due at the end of every year, *i.e.* just before the present time. The doves were sold for offerings, chiefly of the poor (see Lev. v. 7; Numb. vi. 10; Luke ii. 24; Mark xi. 15 note); oxen and sheep for the greater sacrifices (John ii. 14).

13. Our Lord refers to two passages of the O. T. (marg. reff.). The latter, a denunciation of the crimes of the Jews at the time of the Captivity and of the then profanation of the Temple, is now applied to the profanation of making gain by unholy traffic.

Rev. V. 'ye make it a den of robbers.'

15. Rev. V. 'they were moved with indignation...what these are saying?'

16. Rev. V. 'did ye never read.' Our Lord cites from the LXX (see the A. V.).

17. *into Bethany*] From whence He had come in the morning (John xii. 1, 12).

18. *the morning*] Monday the 10th Nisan.

19. Rev. V. 'and seeing a fig tree,' *i.e.* a single tree standing by itself. Fig-trees were probably numerous in Bethphage (the "House of Figs"). St. Mark, more exact, places this occurrence before the purification of the Temple (see *v.* 12 note). Rev. V. 'Let there be no fruit from thee...and immediately.'

20. Rev. V. 'How did the fig tree immediately wither away?' said by St. Peter (Mark xi. 21).

21. This miracle bears a symbolical meaning similar to that of the parable of the barren fig-tree (Luke xiii. 6-9). It points first to the destruction of the nation who were about to crucify their Messiah, and, secondly, to the punishment of individuals who neglect the grace offered to them, and bear no fruit in good works. Here, also, our Lord dwells on the power of faith in those who really possessed it.

[a] ch. 7. 7. Mark 11. 24. Luke 11. 9. Jam. 5. 16. 1 John 3. 22.
[a] all things, whatsoever ye shall ask in prayer, believing, ye shall
23 receive. ¶ [a] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and [b] said, By what authority doest thou these things?
[a] Mark 11. 27. Luke 20. 1. [b] Ex. 2. 14. Acts 4. 7. & 7. 27.
24 and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.
25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto *us*, Why did ye not then
26 believe him? But if we shall say, Of men; we fear the
[c] ch. 14. 5. Mark 6. 20. Luke 20. 6.
27 people; [c] for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
29 He answered and said, I will not: but afterward he repented,
30 and went. And he came to the second, and said likewise. And
31 he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, [d] Verily I say unto you, That the publicans and the harlots go into the kingdom of
[d] Luke 7. 29, 50.
[e] ch. 3. 1. [f] Luke 3. 12.
32 God before you. For [e] John came unto you in the way of righteousness, and ye believed him not: [f] but the publicans and the harlots believed him: and ye, when ye had seen *it*,
33 repented not afterward, that ye might believe him. ¶ Hear another parable: There was a certain householder, [g] which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husband-
[g] Ps. 80. 9. Jer. 2. 21. Mark 12. 1. Luke 20. 9. [h] ch. 25. 14. [i] Cant. 8. 11, 12.
34 men, and [h] went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, [i] that

23. This was an official deputation from the Sanhedrim, sent to inquire into our Lord's authority as a teacher, and in consequence of a deliberation held to consider how they might destroy Him (Luke xix. 47).

25. *The baptism of John*] *i.e.* his whole mission, of which baptism was the principal feature. John's testimony (John i. 29) was conclusive evidence of the Divine authority of Jesus. Rev. V. 'from men' (and in *v.* 26).

27. Rev. V. 'We know not.'

28. See the meaning in *v.* 31. The comparison is between the notorious sinners, who, having lived in open disobedience to God, repented at the preaching of John; and the self-righteous rulers of the people, who "say and do not."

31. Rev. V. 'the twain.'

go into the kingdom &c.] They who obeyed John's call to repentance had shewn themselves fitter for that kingdom than they who neglected it. In *go...before you*, it is implied that the way is still open for others if they will repent.

32. *the way of righteousness*] *i.e.* that very righteousness of the Law which they acknowledged. Cp. Luke vii. 29, 30. Rev. V. 'when ye saw it...did not even repent yourselves.'

33–46. This parable relates to the same subject as the former, but takes a wider range and a later phase of the history. It shews how nationally Christ would be rejected and put to death by the Jews, and the punishment which would fall upon the nation. The *vineyard* means the covenant and spiritual privileges entrusted to the Jewish people; the *husbandmen* represent the people themselves and their abuse of these privileges. For *a winepress* St. Mark substitutes "the place under the winepress," *i.e.* the vat or receptacle into which the juice flowed from the press; the two were part of the same apparatus. The *tower* was a place for watchmen to protect the vineyard from depredators. The *husbandmen* had to pay their rent in a certain portion of the produce.

a far [Rev. V. 'another'] *country*] St. Luke adds, *for a long time*. At Sinai, when the theocratic constitution was founded, and in the miracles which accompanied the deliverance from Egypt and the bringing into Canaan, the Lord openly manifested Himself to Israel; but then withdrew Himself (Deut. xxxiv. 10-12), waiting to see what the Law would effect.

35 they might receive the fruits of it. [k]And the husbandmen
took his servants, and beat one, and killed another, and stoned
36 another. Again, he sent other servants more than the first:
37 and they did unto them likewise. But last of all he sent unto
38 them his son, saying, They will reverence my son. But when
the husbandmen saw the son, they said among themselves,
[l]This is the heir; [m]come, let us kill him, and let us seize on his
39 inheritance. [n]And they caught him, and cast *him* out of the
40 vineyard, and slew *him*. When the lord therefore of the vine-
41 yard cometh, what will he do unto those husbandmen? [o]They
say unto him, [p]He will miserably destroy those wicked men,
[q]and will let out *his* vineyard unto other husbandmen, which
42 shall render him the fruits in their seasons. Jesus saith unto
them, [r]Did ye never read in the scriptures, The stone which the
builders rejected, the same is become the head of the corner:
this is the Lord's doing, and it is marvellous in our eyes?
43 Therefore say I unto you, [s]The kingdom of God shall be taken
from you, and given to a nation bringing forth the fruits thereof.
44 And whosoever [t]shall fall on this stone shall be broken: but on
45 whomsoever it shall fall, [u]it will grind him to powder. ¶ And
when the chief priests and Pharisees had heard his parables, they
46 perceived that he spake of them. But when they sought to lay
hands on him, they feared the multitude, because [x]they took him
for a prophet.

CHAP. 22. AND Jesus answered [a]and spake unto them again by
2 parables, and said, The kingdom of heaven is like unto a certain

[k] 2 Chr. 24. 21. Acts 7. 52. 1 Thess. 2. 15.
[l] Ps. 2. 8. Heb. 1. 2.
[m] Ps. 2. 2. ch. 26. 3. John 11. 53. Acts 4. 27.
[n] ch. 26. 50. Mark 14. 46, &c. Luke 22. 54, &c. John 18. 12, &c.
[o] See Luke 20. 16.
[p] Luke 21. 24. Heb. 2. 3.
[q] Acts 13. 46. & 15. 7. Rom. 9. & 10, & 11.
[r] Isai. 28. 16. Mark 12. 10. Luke 20. 17. Eph. 2. 20.
[s] ch. 8. 12.
[t] Zech. 12. 3. Luke 20. 18. Rom. 9. 33. 1 Pet. 2. 8.
[u] Isai. 60. 12.
[x] ver. 11. Luke 7. 16. John 7. 40.
[a] Luke 14. 16. Rev. 19. 7.

34. Rev. V. 'when the season...receive his fruits,' *i.e.* the portion of fruit due to him as owner of the vineyard.

35. Neh. ix. 26 is an admirable commentary on this passage. For the treatment of the prophets at different periods of the Jewish history, see marg. reff. and 1 K. xviii. 4; Jer. xxvi. 20-23; Heb. xi. 36, 37.

37. Rev. V. 'But afterward.' Our Lord proceeds from history to prophecy; from the past conduct of the Jewish people towards the prophets, to that which they were about to manifest towards Himself, the Son.

38. *come, let us kill him*] The words of the LXX of Gen. xxxvii. 20; a history typical of His rejection and exaltation. This resolution had already been taken (John xi. 47).

39. Rev. V. 'took him...and killed him.' So He "suffered without the gate" (Heb. xiii. 12, 13; John xix. 17).

40. Rev. V. 'shall come.' The coming of the Lord is here the destruction of Jerusalem, the temporal punishment of the Jewish nation as a nation, and the transference of God's Covenant to the Gentiles.

41. *They*] Some who did not see so clearly as the priests and Scribes the self-condemnation involved in their answer. The words added by St. Luke (xx. 16) "God forbid," may have been uttered by others among the people or the rulers, who saw the meaning of the parable. Rev. V. 'those miserable men.'

42. Rev. V. 'was made the head...this was from the Lord.' Cp. Ps. cxviii. 22 (LXX.). See the more full explanation in Acts iv. 11; 1 Pet. ii. 7.

43. *The kingdom of God*] Here the spiritual privileges implied in the idea of God's Church upon earth. The privileges (Rom. ix. 4) are given to Abraham's children in faith (Rom. ix. 30-xi.).

44. Cp. Isai. viii. 15. They fall on the stone, who are offended at Christ in His low estate (Isai. viii. 4; Luke ii. 34). There was a worse sin to be followed by a worse punishment: they on whom the stone falls are they who set themselves in distinct and self-conscious opposition against the Lord.

Rev. V. 'scatter him as dust,' as by a winnowing fan, by which the chaff, separated from the wheat and crushed, is driven before the wind. The word here implies the previous crushing by the stone. The image is taken from Dan. ii. 35, 44.

XXII. 1-14. A third parable, similar in import to the last, but exhibiting God's relation to His chosen people under the gracious image of an invitation to a feast issued by a king to his subjects. It differs from Luke xiv. 16-24, in time of delivery, in details, and in spiritual meaning.

2. The King represents God the Father, while the marriage of the Son signifies the union of Christ with His Church (Eph. v. 23; Rev. xix. 7-9, xxi. 2, 9). This union represents the scheme of redemption and

3 king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they
4 would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner:
[b] Prov. 9. 2. [b]my oxen and *my* fatlings *are* killed, and all things *are* ready:
5 come unto the marriage. But they made light of *it*, and went
6 their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated *them* spitefully,
7 and slew *them*. But when the king heard *thereof*, he was wroth:
[c] Dan. 9. 26. Luke 19. 27. and he sent forth [c]his armies, and destroyed those murderers,
8 and burned up their city. Then saith he to his servants, The
[d] ch. 10. 11. wedding is ready, but they which were bidden were not [d]worthy.
9 Go ye therefore into the highways, and as many as ye shall find,
10 bid to the marriage. So those servants went out into the high-
[e] ch. 13. 38. ways, and [e]gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11 And when the king came in to see the guests, he saw there
[f] 2 Cor. 5. 3. Rev. 3. 4. & 16. 15. 12 a man [f]which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wed-
13 ding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and
[g] ch. 8. 12. cast *him* [g]into outer darkness; there shall be weeping and
[h] ch. 20. 16. 14 gnashing of teeth. [h]For many are called, but few *are* chosen.
[i] Mark 12. 13. 15 ¶ [i]Then went the Pharisees, and took counsel how they might
16 entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou

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spiritual privileges through Christ which are implied in the idea of the Christian Church, apart from the consideration of the individuals who avail themselves of the offered blessings. The rejection or acceptance of the offer is typified in the later part of the parable by the conduct of the guests. Rev. V. 'marriage-feast' in *vv.* 2, 4, 9.

3. *his servants*] The guests (the Jews) had been previously "bidden" by the Law, which was given as a schoolmaster to bring them to Christ, and by the Prophets who gave witness to Him. The Forerunner and the Apostles of Christ were sent when the time of the kingdom had come.

them that were bidden] This second invitation is quite according to Eastern manners. Cp. Esth. v. 8; vi. 14.

4. *other servants*] *e.g.* other preachers, Stephen, Philip, Barnabas, Paul.

6. Rev. V. 'The rest laid hold on his servants (cp. Acts iv. 3, v. 18), entreated them shamefully (Acts v. 40, xiv. 19, xvii. 5, xxi. 30, xxiii. 2) and killed them' (Acts vii. 58, xii. 2).

7. *But...wroth*] Rev. V. 'But the king was wroth.' The Romans who destroyed Jerusalem were instruments in the hand of God, even as the Assyrian (Isai. x. 5) and Nebuchadnezzar (Jer. xxv. 9).

8. Cp. xxiv. 29 note. The call of the Gentiles was indeed before the destruction of Jerusalem. Yet that destruction had already been determined by God.

were not worthy] Cp. Acts xiii. 46.

9. Rev. V. 'the partings of the highways,' the points where different ways meet, and people collect.

10. Rev. V. 'filled with guests.' Redemption through Christ is offered to all who will accept it, without distinction of persons.

11. The mention of one only makes a personal appeal to the conscience of each individual.

a wedding garment] The king provided them for his guests. The wedding-garment in its spiritual meaning is (cp. Gal. iii. 27; Eph. iv. 24; Col. iii. 10) that regeneration, externally by Baptism (Gal. iii. 27), internally by the Holy Spirit, without which a man cannot enter into the kingdom of God. (John iii. 5. Cp. Rev. xix. 8; Isai. lxi. 10).

13. *servants*] Or, "ministers," διάκονοι, not (as in *vv.* 3, 4) δοῦλοι; *i.e.* (xiii. 39) the Angels. Rev. V. omits 'and take him away.'

15. *entangle*] Rev. V. 'ensnare.'

16. *the Herodians*] See xvi. 6 note. The Herodians, as supporters of the family of Herod, who held their dominions by the grant of the Roman emperor, are thought to have been in favour of paying tribute to the supreme power, while the Pharisees, as the rigid supporters of the Law and the theocracy, and the enemies of the Herodian dynasty, would be opposed to it. An affirmative answer to the question would give the latter a handle for accusing our Lord to the people as one who could

art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give
18 tribute unto Cæsar, or not? But Jesus perceived their wicked-
19 ness, and said, Why tempt ye me, *ye* hypocrites? Shew me
20 the tribute money. And they brought unto him a [1]penny.
And he saith unto them, Whose *is* this image and [2]superscription?
21 They say unto him, Cæsar's. Then saith he unto them, [k]Render therefore unto Cæsar the things which are Cæsar's; and unto
22 God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.
23 ¶ [l]The same day came to him the Sadducees, [m]which say that
24 there is no resurrection, and asked him, saying, Master, [n]Moses said, If a man die, having no children, his brother shall marry
25 his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his bro-
26 ther: likewise the second also, and the third, unto the [3]seventh.
27 And last of all the woman died also. Therefore in the resur-
28 rection whose wife shall she be of the seven? for they all had
29 her. Jesus answered and said unto them, Ye do err, [o]not
30 knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but
31 [p]are as the angels of God in heaven. But as touching the

[k] ch. 17. 25.
[l] Mark 12. 18. Luke 20. 27.
[m] Acts 23. 8.
[n] Deut. 25. 5.
[o] John 20. 9.
[p] 1 John 3. 2.

[1] In value seven pence half-penny: ch. 20. 2.
[2] Or, *inscription.*
[3] Gr. *seven.*

not be their expected deliverer from a foreign yoke; while a negative answer would give an opportunity to the former of accusing Him before the Roman governor. According to others, the Herodians were supporters of the Herodian family as the last hope of retaining for the Jews a fragment of national government as distinguished from absolute dependence upon Rome as a province of the empire. Whichever hypothesis be adopted, their object (Luke xx. 20) was to take hold of our Lord's words that they might deliver Him up to the Roman governor.

17. Judas of Galilee had already denied the lawfulness of paying tribute to the Roman emperor, on the ground that God was the only Ruler of the Jewish people.

20. *a penny*] See xviii. 28 note.

21. Our Lord appeals to their own admission. By accepting the coinage of Cæsar, they acknowledged his supremacy in temporal things, and consequently his claim to tribute. But the answer goes further. Our Lord shews that God was no longer the *civil* Ruler of His people. They had rejected His authority, and He had given them over to a foreign power (Rom. xiii. 1, 7). But God was still, and must ever be, the *spiritual* Ruler of the world, and to Him then as ever worship and obedience were due.

22. Rev. V. 'And when they heard it.'

23. Rev. V. 'On that day there came to Him Sadducees' (see iii. 7). They rejected the Pharisaic belief in an oral revelation through Moses, and recognised only the written books of the Pentateuch as emanating from their great Lawgiver. These books contained, as they believed, no distinct intimation of a future state of reward and punishment, with or without a bodily resurrection, or even of the immortality of the soul. Hence believing that a doctrine so momentous could not, had it been true, have been altogether omitted by Moses, they seem, not indeed to have rejected the later Scriptures, but to have explained away the passages in them which were opposed to their belief. Our Lord's reply aims at the root of their error (see *vv.* 31, 32 notes).

which say] Or, *saying.* These Sadducees came at the time openly denying the resurrection.

24. The substance of marg. ref. is given.

25-27. Rev. V. 'the first married and deceased, and having no seed...And after them all the woman died.' The Sadducees invented an extreme though possible case.

30. Rev. V. 'but are as Angels in Heaven.' Cp. St. Luke. There being no more death, there is no need of the renewal of the race by means of marriage. This does not imply that the higher spiritual qualities and affections fostered by the married life on earth may not have their perfection in the spiritual life.

31. More direct evidence might have been adduced from *e.g.* Job xix. 26; Isai.

resurrection of the dead, have ye not read that which was
32 spoken unto you by God, saying, [q]I am the God of Abraham,
and the God of Isaac, and the God of Jacob? God is not the
33 God of the dead, but of the living. And when the multitude
34 heard *this*, [r]they were astonished at his doctrine. ¶ [s]But when
the Pharisees had heard that he had put the Sadducees to
35 silence, they were gathered together. Then one of them,
which was [t]a lawyer, asked *him a question*, tempting him, and
36 saying, Master, which *is* the great commandment in the law?
37 Jesus said unto him, [u]Thou shalt love the Lord thy God with
38 all thy heart, and with all thy soul, and with all thy mind. This
is the first and great commandment. And the second *is* like
39, 40 unto it, [x]Thou shalt love thy neighbour as thyself. [y]On
these two commandments hang all the law and the prophets.
41 ¶ [z]While the Pharisees were gathered together, Jesus asked
42 them, saying, What think ye of Christ? whose son is he? They
43 say unto him, *The son* of David. He saith unto them, How then
44 doth David in spirit call him Lord, saying, [a]The LORD said unto
my Lord, Sit thou on my right hand, till I make thine enemies
45 thy footstool? If David then call him Lord, how is he his
46 son? [b]And no man was able to answer him a word, [c]neither
durst any *man* from that day forth ask him any more *questions*.

CHAP. 23. THEN spake Jesus to the multitude, and to his disci-
2 ples, saying, [a]The scribes and the Pharisees sit in Moses' seat:

[q] Ex. 3. 6. Mark 12. 26. Luke 20. 37. Acts 7. 32.
[r] ch. 7. 28.
[s] Mark 12. 28.
[t] Luke 10. 25.
[u] Deut. 6. 5. & 30. 6.
[x] Lev. 19. 18. ch. 19. 19. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.
[y] ch. 7. 12. 1 Tim. 1. 5.
[z] Mark 12. 35.
[a] Ps. 110. 1. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
[b] Luke 14. 6.
[c] Luke 20. 40.
[a] Neh. 8. 4. Mal. 2. 7. Mark 12. 38. Luke 20. 45.

xxvi. 19; Dan. xii. 2. But our Lord refers to the Pentateuch because Moses was the authority on whose supposed silence the unbelief of the Sadducees was based.

32. *God is not &c.*] *i.e.* "I am now the God of Abraham. The covenant between us (Gen. xvii. 7) exists still; Abraham is still My living servant." Further, that a man is capable of a personal relation to God as *his* God, implies faculties and aspirations which cannot meet with their adequate object in this life, but point to a life to come. Cp. Heb. xi. 16.

33. Rev. V. 'at His teaching.'

35. *a lawyer*] Synonymous with *one of the scribes* (St. Mark).

tempting him] *i.e.* 'trying Him' (see Mark xii. 28)—honestly endeavouring to test His wisdom as a teacher. Cp. 1 K. x. 1, LXX.

36. Not the same event as that recorded in Luke x. 25-28. The context and the time are different. A "lawyer" was the most likely person on either occasion to ask such a question.

37. Cited nearly according to the LXX. Deut. vi. 5-9 was one of the four places of Scripture inscribed on the phylacteries, (xxiii. 5), and repeated by all Jews every morning and evening, as the general summary of the whole Law. The *heart* denotes the affection and will; the *soul*, the perceptive powers; the *mind*, the reflective and reasoning powers; while *all thy strength* (Mark xii. 30) enjoins the full and entire devotion of all these powers.

38. Rev. V. 'great and first.'

39. This second great commandment (cited according to the LXX), though taken from a different part of Scripture, is sufficiently associated in matter with the former to make it not improbable that the two were sometimes united, not only in our Lord's teaching, but also in that of others. Cp. Mark xii. 32, 33; Luke x. 27.

41. *While*] **And while,** referring back to the gathering in *v.* 34. The following question was equally intended for the people assembled in the Temple.

42. Rev. V. 'the Christ.'

43. Our Lord's words sanction by His own authority the belief that the Psalm was written by David, and written under divine inspiration concerning Christ.

Rev. V. 'in the Spirit' *i.e.* under the inspiration of the Holy Spirit (cp. Mark xii. 36.)

44. Rev. V. 'Till I put Thine enemies underneath Thy feet.'

45. The title "Son of David," a recognised appellation of the Messiah, had been given to our Lord by the multitude only two days before (xxi. 9), and had been accepted by Him. The Pharisees, who denied His Messiahship, are convicted of ignorance of the true nature of the Messiah who, while he was the "Son of David" by human descent, was yet the Lord of David in his Divine Nature.

XXIII. The great discourse against the Scribes and Pharisees. St. Matthew gives it at great length, the other Evangelists give only an abridgment.

2. Or, "Upon the seat of Moses sit

3 all therefore whatsoever they bid you observe, *that* observe and
do; but do not ye after their works: for [b]they say, and do not.
4 [c]For they bind heavy burdens and grievous to be borne, and
lay *them* on men's shoulders; but they *themselves* will not move
5 them with one of their fingers. But [d]all their works they do
for to be seen of men: [e]they make broad their phylacteries, and
6 enlarge the borders of their garments, [f]and love the upper-
7 most rooms at feasts, and the chief seats in the synagogues, and
greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 [g]But be not ye called Rabbi: for one is your Master, *even*
9 Christ; and all ye are brethren. And call no *man* your father
upon the earth: [h]for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, *even*
11 Christ. But [i]he that is greatest among you shall be your ser-
12 vant. [k]And whosoever shall exalt himself shall be abased;
13 and he that shall humble himself shall be exalted. ¶ But [l]woe
unto you, scribes and Pharisees, hypocrites! for ye shut up

[b] Rom. 2. 19, &c.
[c] Luke 11. 46. Acts 15. 10. Gal. 6. 13.
[d] ch. 6. 1, 2.
[e] Num. 15. 38. Prov. 3. 3.
[f] Luke 11. 43. 3 John 9.
[g] Jam. 3. 1. See 2 Cor. 1. 24. 1 Pet. 5. 3.
[h] Mal. 1. 6.
[i] ch. 20. 26.
[k] Job 22. 29. Prov. 15. 33. Jam. 4. 6. 1 Pet. 5. 5.
[l] Luke 11. 52.

the Scribes and the Pharisees." The allusion seems to be to the Sanhedrim, the supreme national council (ii. 4 note). This body always contained a certain number of professional Scribes, and it is probable that the Pharisees, though not officially members, had a preponderating influence in it; though some of the members might be Sadducees (Acts xxiii. 6).

sit in Moses' seat] *i.e.* hold the place held by Moses as the expounder of the Laws of God (see Ex. xviii. 16). This limits their authority to decisions on matters relating to the Law.

3. *Therefore* is emphatic. Obey them in what they command in their official capacity as rulers. This does not include the glosses, minute distinctions, and rules of individual Scribes and Pharisees, such as our Lord on various occasions condemned and disregarded. Rev. V. 'All things therefore whatsoever they bid you, *these* do and observe.'

4. Rev. V. 'Yea, they bind...with their finger.' The Scribes laid down minute rules for the rigid observance of the Law in all conceivable cases (see Mark vii. 3 note).

5. *phylacteries*] Lit. 'preservatives,' *i.e.* amulets or charms for protection against evil spirits; or, as some understand, 'remembrancers,' as promoting the remembrance and observance of the Law. The Old Test. name is *frontlets*. They consisted of strips of parchment, on which were written four passages of the Law (Ex. xiii. 3-10, 11-16; Deut. vi. 4-9, xi. 13-21). These were enclosed in a leather case and fastened to the forehead and to the left arm. They were worn by all males from the age of fourteen. The custom of wearing these phylacteries appears to have arisen from a literal interpretation of the above passages; it is probable that the custom of wearing them is not earlier than the Babylonian Captivity.

the borders] *i.e.* the fringes commanded to be made on the borders of the garments for a memorial (marg. ref. *e*). The offence consisted in their unusual size.

6. Rev. V. 'the chief place at feasts.'

7. Rev. V. 'the salutations in the marketplaces.'

Rabbi] *i.e.* (John i. 38) "Master," or "Teacher" (διδάσκαλος, the true reading in *v.* 8). It was a title of honour given to the Scribes as teachers of the Law; signifying *great*. As applied to the Scribes, it seems originally to have been given to the teachers of the several schools, who were called *Rabbim* (masters), in distinction from their pupils, the *Talmidim* (scholars).

8. Rev. V. "for one is your teacher," omitting "*even* Christ;" this omission has given rise to a question whether the Teacher here spoken of is our Lord Himself or the Holy Ghost. For the latter interpretation see John xiv. 26; but (cp. Matt. x. 24, xxvi. 18; John xiii. 13, 14) the weight of evidence seems in favour of the former.

9. The word *father*, as well as *master*, was a title of honour given by disciples to their teachers (2 K. ii. 12; cp. vi. 21): and the command means 'Give not that filial reverence to these earthly teachers which is due to your Father in Heaven.'

10. Rev. V. '*even* the Christ.'

12. *abased*] Rev. V. 'humbled.' Words used by our Lord on various occasions (cp. Luke xiv. 11, xviii. 14), and in substance a citation from Ezek. xxi. 26.

13. *ye shut up* &c.] *i.e.* ye hinder men from acknowledging the true Messiah and becoming members of His Church (see iii. 2 note). The Scribes as the professed exponents of Scripture should have been the first to recognise Him of Whom the Scripture testified. Instead of this, they both rejected Him themselves and used their authority to persuade others to reject Him. Rev. V. 'ye enter not in...entering in to enter.'

the kingdom of heaven against men: for ye neither go in *your-*
14 *selves*, neither suffer ye them that are entering to go in. ¶ Woe
m 2 Tim. 3. 6. Tit. 1. 11. unto you, scribes and Pharisees, hypocrites! m for ye devour widows' houses, and for a pretence make long prayer: there-
15 fore ye shall receive the greater damnation. ¶ Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-
16 fold more the child of hell than yourselves. ¶ Woe unto you,
n ch. 15. 14. ver. 24. o ch. 5. 33. *n ye* blind guides, which say, o Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of
17 the temple, he is a debtor! *Ye* fools and blind: for whether is
p Ex. 30. 29. greater, the gold, p or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but
19 whoso sweareth by the gift that is upon it, he is [1]guilty. *Ye*
q Ex. 29. 37. fools and blind: for whether *is* greater, the gift, or q the altar
20 that sanctifieth the gift? Whoso therefore shall swear by the
21 altar, sweareth by it, and by all things thereon. And whoso
r 1 Kin. 8. 13. 2 Chr. 6. 2. Ps. 26. 8. shall swear by the temple, sweareth by it, and by r him that
22 dwelleth therein. And he that shall swear by heaven, sweareth
s Ps. 11. 4. ch. 5. 34. Acts 7. 49. 23 by s the throne of God, and by him that sitteth thereon. ¶ Woe unto you, scribes and Pharisees, hypocrites! t for ye pay tithe
t Luke 11. 42.

[1] Or, *debtor*, or, *bound*.

14. This verse is to be omitted as an interpolation from Mark xii. 40; Luke xx. 47.

Rev. V. marg. *even while for a pretence... prayers.* The instruction given by the Scribes was supposed to be gratuitous, but many derived large sums from their profession. Rich widows sometimes maintained a Rabbi to the injury of their own kindred.

Rev. V. marg. *receive greater condemnation;* κρίμα and κρίσις never mean "damnation," but always "judgment," whether favourable or unfavourable, temporal or eternal, must be determined by the context (cp. *v.* 33).

15. Rev. V. 'when he is become so...a son of hell.' Proselytes to Judaism seem to have borne a bad character, both among Gentiles and among Jews. Numbers of proselytes were made at Antioch, Damascus, and Rome. Προσήλυτος is the usual LXX. translation of the Hebrew word rendered by A. V. *stranger*, *i.e.* a person of alien race, dwelling within the possessions of the Israelites in the promised land. These *strangers* were the descendants of the mixed multitude (Ex. xii. 38); the remnant of the Canaanitish nations, captives in war, hired servants &c. Certain things were forbidden them (cp. Lev. xviii. 26, xx. 2, xxiv. 16); certain things were required of them in common with the Israelite (cp. Ex. xii. 19, xx. 10; Lev. xvi. 29, xvii. 10, 15, xxv. 54; Num. xv. 29, xix. 10). If circumcised, they might partake of the Passover (Ex. xii. 48), and intermarry (Gen. xxxiv. 14). The distinction between the uncircumcised and the circumcised *stranger*, is probably that between Proselytes of the Gate (so called from Ex. xx. 10) and Proselytes of Righteousness. The former represented many who, not circumcised, yet worshipped the true God; and according to the later Rabbinical precepts, they were required to observe the so-called seven commandments of Noah.

In the N. T. the term *proselyte* is probably limited to the higher class of converts, the Proselytes of Righteousness; *i.e.* circumcised converts, conforming in all respects to the Law of Moses. Rabbinical writers represent the admission of proselytes as consisting of three successive steps, circumcision, baptism, and sacrifice. Their baptism was probably in earlier times merely a purification, preliminary to the offering of sacrifice (Ex. xxx. 20; Lev. xiv. 9); but after the destruction of the Temple, when the sacrifice was no longer possible, the baptism seems to have assumed the character of an independent and essential rite.

16. These Rabbinical distinctions between valid and invalid oaths gave the Jews an evil reputation among foreign nations as oath-breakers.

the gold of the temple] Money offered as a gift to God, to which the Scribes and Pharisees ascribed peculiar sanctity (xv. 5-6).

17. *sanctifieth*] Rev. V., 'hath sanctified.'

18. Rev. V. 'shall swear by the gift... he is a debtor' (*i.e.* bound by his oath). A distinction was drawn between an oath by created things, Heaven, earth, &c., and an oath by Him Who created them. The former was not regarded as binding.

19. Rev. V. omits 'fools and.'

20-22. Rev. V. 'he that sweareth.'

23. Rev. V. 'Ye tithe mint...and have left undone...but these...and not to have left,' &c. Cp. the boast, in Luke xviii. 12. For the law respecting tithes see Lev. xxvii. 31-33. The Pharisees extended it to the

of mint and [1] anise and cummin, and [u] have omitted the
24 weightier *matters* of the law, judgment, mercy, and faith; these
ought ye to have done, and not to leave the other undone. *Ye*
blind guides, which strain at a gnat, and swallow a camel.
25 ¶ Woe unto you, scribes and Pharisees, hypocrites! [x] for ye make
clean the outside of the cup and of the platter, but within they are
26 full of extortion and excess. *Thou* blind Pharisee, cleanse first
that *which is* within the cup and platter, that the outside of
27 them may be clean also. ¶ Woe unto you, scribes and Pharisees,
hypocrites! [y] for ye are like unto whited sepulchres, which indeed
appear beautiful outward, but are within full of dead *men's*
28 bones, and of all uncleanness. Even so ye also outwardly ap-
pear righteous unto men, but within ye are full of hypocrisy and
29 iniquity. ¶ [z] Woe unto you, scribes and Pharisees, hypocrites!
because ye build the tombs of the prophets, and garnish the
30 sepulchres of the righteous, and say, If we had been in the days
of our fathers, we would not have been partakers with them in
31 the blood of the prophets. Wherefore ye be witnesses unto
yourselves, that [a] ye are the children of them which killed the
32, 33 prophets. [b] Fill ye up then the measure of your fathers. *Ye*
serpents, *ye* [c] generation of vipers, how can ye escape the dam-
34 nation of hell? ¶ [d] Wherefore, behold, I send unto you prophets,
and wise men, and scribes: and [e] *some* of them ye shall kill and
crucify; and [f] *some* of them shall ye scourge in your synagogues,
35 and persecute *them* from city to city: [g] that upon you may come
all the righteous blood shed upon the earth, [h] from the blood of
righteous Abel unto [i] the blood of Zacharias son of Barachias,
36 whom ye slew between the temple and the altar. Verily I say

[1] Gr. ἄνηθον, *dill.*

[u] 1 Sam. 15. 22. Hos. 6. 6. ch. 9. 13.
[x] Mark 7. 4. Luke 11. 39.
[y] Luke 11. 44. Acts 23. 3.
[z] Luke 11. 47.
[a] Acts 7. 51. 1 Thess. 2. 15.
[b] Gen. 15. 16.
[c] ch. 3. 7. & 12. 34.
[d] ch. 21. 34.
[e] Acts 5. 40. & 7. 58, 59. & 22. 19.
[f] ch. 10. 17. 2 Cor. 11. 24, 25.
[g] Rev. 18. 24.
[h] Gen. 4. 8. 1 John 3. 12.
[i] 2 Chr. 24. 20, 21.

most trifling articles, even to herbs, not as grown, but as purchased for domestic use.

judgment, mercy, and faith] Cp. Micah vi. 8 (see also Hosea xii. 6). *Faith* is perhaps used here in the sense of *faithfulness*.

24. Rev. V. 'strain out the gnat, and swallow the camel.'

25. The language denotes the character of the Pharisees, careful in matters of external observance, careless as regards purity of heart and life. Rev. V. 'full from.'

26. Rev. V. 'the inside of...that the outside thereof may become...'

27, 28. Rev. V. 'outwardly...inwardly.'

27. *whited sepulchres*] Any one who touched a grave was unclean for seven days (Numb. xix. 16). In order to avoid this risk, it was customary every year on the 15th day of the month Adar to whiten the sepulchres so that they might be easily seen. At the time of the Passover, when these words were spoken, the marks were still fresh and conspicuous.

31. Rev. V. 'ye are sons of them that slew.' They had inherited the disposition as well as the blood of those who had slain the prophets, and were ready to repeat their acts. Cp. John viii. 39, 40, 44.

33. Rev. V. 'ye offsprings of vipers...the judgment of hell' (see v. 22).

34. *Wherefore* &c.] Because ye are like your fathers, ye will treat His servants as they did. The words of Scripture spoken historically of the latter might be regarded as a prediction of the deeds of their descendants. Cp. Luke xi. 47.

prophets] The Apostles and their coadjutors, called prophets as proclaiming a Divine Revelation, as sharing the prophetic gift in the Christian Church (Acts xiii. 1; 1 Cor. xii. 28; Eph. iv. 11), and as predicting the future (2 Thess. ii. 3; 1 Tim. iv. 1; 2 Tim. iii. 1; 2 Pet. iii. 3; Rev. i. 1). Wisdom is enumerated among the gifts of the Spirit to the first preachers of Christianity (1 Cor. xii. 8). The Apostles are also to be scribes "instructed unto the kingdom of Heaven" (xiii. 52); and the term, even in its strictest sense, might be given to St. Paul, the pupil of Gamaliel, and to Apollos and Zenas (Tit. iii. 31).

35. *temple*] Rev. V. 'sanctuary.' Zechariah the prophet was the son of Berechiah (Zech. i. 1), but he was not murdered. The Zechariah who was stoned in the Temple (marg. ref.) was the son of Jehoiada, and it is almost certain that he is the person here spoken of, the words 'son of B.' having been added by a corrector. The expression "from the blood of Abel...Zacharias" means from the first murder recorded in Scripture to the last.

unto you, All these things shall come upon this generation.
37 ¶ [k]O Jerusalem, Jerusalem, *thou* that killest the prophets, [l]and stonest them which are sent unto thee, how often would [m]I have gathered thy children together, even as a hen gathereth her
38 chickens [n]under *her* wings, and ye would not! Behold, your
39 house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, [o]Blessed *is* he that cometh in the name of the Lord.

CHAP. 24. AND [a]Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of
2 the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, [b]There shall not be left here one
3 stone upon another, that shall not be thrown down. ¶ And as he sat upon the mount of Olives, [c]the disciples came unto him privately, saying, [d]Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the
4 world? And Jesus answered and said unto them, [e]Take heed
5 that no man deceive you. For [f]many shall come in my name, saying, I am Christ; [g]and shall deceive many. And ye shall
6 hear of wars, and rumours of wars: see that ye be not troubled:

k Luke 13. 34.
l 2 Chr. 24. 21.
m Deut. 32. 11, 12.
n Ps. 17. 8.
o Ps. 118. 26. ch. 21. 9.
a Mark 13. 1. Luke 21. 5.
b 1 Kin. 9. 7. Jer. 26. 18. Mic. 3. 12.
c Mark 13. 3.
d 1 Thess. 5. 1.
e Eph. 5. 6. Col. 2. 8. 2 Thess. 2. 3.
f Jer. 14. 14. ver. 24. John 5. 43.
g ver. 11.

37–39. These words (with a different context in Luke xiii. 34, 35) are very appropriate in this place, both as words of pity following the previous denunciation, and as introductory to the desolation of the Temple and city, and the coming of the Son of Man foretold in ch. xxiv.

37. Rev. V. 'which killeth the prophets, and stoneth them that are sent unto her!'

how often &c.] The words refer to the visits to the city recorded by St. John.

38. Cp. Ps. lxviii. 26, LXX. The allusion is not merely to the approaching destruction of the Temple, but to the capture and desolation of the city. (Luke xxi. 24.)

39. *till* &c.] There would be a future acknowledgment by the Jews of their Messiah after the destruction and desolation of their city. Cp. Jer. xxiii. 8; Zech. xii. 10, xiv. 8–11; Rom. xi. 26; 2 Cor. iii. 16.

The narrative of the widow's two mites (St. Mark and St. Luke) should probably be inserted after the above discourse.

XXIV. **1.** Rev. V. 'went out from the Temple, and was going on His way;' cp. John xii. 36. Jesus appeared no more openly before the people, but remained in privacy with His disciples.

2. Rev. V. 'But He answered and said.' With a few exceptions, the whole circuit of the city was so thoroughly levelled that no one visiting it would have believed that it had ever been inhabited.

3. Cp. Luke xxi. 37. Our Lord passed the night during the early part of this week on the Mount of Olives, either in the open air on the mountain side, or in the village of Bethany, on the eastern slope of the mountain.

the disciples] *i.e.* Peter and James, John and Andrew (St. Mark). The Jews at this time believed (cp. Dan. ix. 26) that the coming of the Messiah would be simultaneous with the destruction of the city and the Temple; some regarded this coming as also the end of the world, others expected an earthly reign of the Messiah before the end of all things. The disciples associated the just-predicted destruction of the Temple with a future coming of Christ, and they enquire whether this second coming should also be the end of the world. Our Lord distinguishes between a first coming in judgment during that generation, and a second coming at the end of the world.

4. *deceive*] Rev. V. 'lead astray' (and in *v.* 5). Our Lord warns against expecting His immediate return.

5. *Christ*] Better, 'the Christ' (and in *v.* 23). They would come as pretenders to His title of Messiah. Such false Christs were Theudas (Acts v. 36. Cp. also v. 37; xxi. 38); Simon Magus (Acts viii. 9); his rival Dositheus and his disciple Menander. Many of these false Messiahs appeared in the interval between our Lord's Ascension and the Jewish war, but none before the beginning of His ministry. The true Christ first appeared, and was rejected by the great body of the nation, before they were given over to the delusions of false Christs.

6. *wars, and rumours of wars*] *i.e.* wars actual and threatened. Such were the intended wars of the Romans against Aretas, hindered by the death of Tiberius, and of Caligula against the Jews, the insurrections against Cumanus in the reign of Claudius, and against Felix and Festus in that of Nero, and lastly the great Jewish war, which was commenced in the 12th year of Nero (A.D. 66), and lasted four years before the final destruction of the city. Rev. V. 'For *these things* must needs come to pass.'

for all *these things* must come to pass, but the end is not yet.
7 For [h]nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earth-
8 quakes, in divers places. All these *are* the beginning of sorrows.
9 ¶ [i]Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many [k]be offended, and shall betray one another,
11 and shall hate one another. And [l]many false prophets shall
12 rise, and [m]shall deceive many. And because iniquity shall
13 abound, the love of many shall wax cold. [n]But he that shall
14 endure unto the end, the same shall be saved. And this [o]gospel of the kingdom [p]shall be preached in all the world for

[h] 2 Chr. 15. 6. Hag. 2. 22. Zech. 14. 13.
[i] ch. 10. 17. Mark 13. 9. John 15. 20. & 16. 2. 1 Pet. 4. 16. Rev. 2. 10.
[k] ch. 11. 6. 2 Tim. 1. 15. & 4. 10.
[l] ch. 7. 15. Acts 20. 29.
[m] 1 Tim. 4. 1.
[n] ch. 10. 22. Mark 13. 13. Heb. 3. 6. Rev. 2. 10.
[o] ch. 9. 35.
[p] Rom. 10. 18. Col. 1. 6.

the end] The word is purposely left indefinite. The remaining part of the prophecy is partially applicable to the end of Jerusalem and the Jewish polity, but with further reference to the end of the world.

7. *nation...against nation*] *i.e.* different *races* under one government. Cp. Isai. xix. 2. This prophecy relates to the disturbances between Gentiles and Jews dwelling in the same region, which began to take place shortly after this time, and continued to the beginning of the great Jewish war. Outbreaks were frequent, mostly commencing with insults offered by the Gentiles to the Jewish religion or customs. Such were those at Alexandria (A.D. 38); at Samaria (A.D. 39 or 40); the disturbance at the Passover (A.D. 49) in which 20,000 Jews perished; the tumult at Cæsarea (A.D. 66), which last event was immediately followed by the war.

kingdom against kingdom] *i.e. countries* under different governments. Instances were, the war between Herod and Aretas (probably A.D. 34), that between Izates the proselyte king of Adiabene and the Arabians and Parthians, and possibly that between the Romans and the Parthians.

pestilences] Omitted by Rev. V.; it may have been interpolated from Luke xxi. 11. The famine at the siege of Jerusalem is described by Josephus in a manner which implies the accompaniment of pestilence.

earthquakes] The liability of Judea to earthquakes makes it probable that some occurred within the predicted period which are not recorded in history.

8. Rev. V. 'But all these things are the beginning of travail,' a word expressly chosen to denote the birth-pangs of a new world, the death of the Jewish state and Church being, as it were, the birth of the Christian Church. Cp. Rom. viii. 22.

9. Rev. V. 'Then...up unto tribulation' *i.e.* during this time, not after it. The persecutions commenced immediately after the day of Pentecost (cp. Acts iv. 3 &c.).

hated] Hatred of the doctrine which they preached, and, through it, of those who embraced it. Cp. Acts xxviii. 22; 1 Cor. iv. 12, 13.

10. *many*] The Church in general: "be offended," *i.e.* stumble [Rev. V.] because of the persecution (cp. xiii. 21).

betray] Rev. V. 'deliver up.' Christians did this in Nero's persecution.

11. *false prophets*] Not false Messiahs (*v.* 5), but false teachers among professing Christians; *e.g.* the Judaising opponents of St. Paul (Acts xv. 1; 2 Cor. xi. 13; Gal. i. 7; Col. ii. 16; Titus i. 10); or Hymenæus, Alexander, and Philetus (1 Tim. i. 20; 2 Tim. ii. 17). Other antichrists and false prophets (cp. 1 John ii. 18, 22, iv. 1, 3; 2 John 7) probably belong to a period after the destruction of Jerusalem, as did perhaps the false teachers described by St. Jude (*v.* 4 &c., cp. 2 Pet. ii. 1).

deceive] Rev. V. 'lead astray.' Cp. Rom. xvi. 18; 2 Tim. iii. 6; Titus i. 10, 11.

12. *abound*] Rev. V. 'be multiplied.' That lawlessness (ἀνομία) penetrated into the Christian Church is attested by the presence of false teachers, and by the Epistle of St. James, written from Jerusalem to Jewish Christians. St. Paul's language (2 Thess. ii. 7) points to a future and fuller development of lawlessness.

many] Rather, **the many.** The generality of Christians, though not guilty of open apostacy, will have left their first love. The Christian Church did not escape the influence of the utter lawlessness of Jewish society in the last days of Jerusalem.

13. He that shall endure [Rev. V. 'endureth'] the trials and persecutions allotted to him until they shall come to an end, either in themselves or by his own death, shall receive eternal life. Cp. Mark x. 30.

14. *this gospel*] Cp. iv. 23; *i.e.* the Gospel committed to the Apostles, and on account of which they would suffer persecution. This Gospel should be preached notwithstanding the rise of false teachers and the coldness of the many (Gal. i. 6).

Rev. V. 'the whole world (including *all nations*; cp. xxviii. 19 and marg. reff.) for a testimony unto all the nations.' The partial nature of fulfilment before the destruction of Jerusalem points to a later and fuller accomplishment hereafter.

a witness unto all nations; and then shall the end come.
15 ¶ [q]When ye therefore shall see the abomination of desolation,
spoken of by [r]Daniel the prophet, stand in the holy place,
16 ([s]whoso readeth, let him understand:) then let them which be
17 in Judæa flee into the mountains: let him which is on the
housetop not come down to take any thing out of his house:
18 neither let him which is in the field return back to take his
19 clothes. And [t]woe unto them that are with child, and to them
20 that give suck in those days! But pray ye that your flight be
21 not in the winter, neither on the sabbath day: for [u]then shall
be great tribulation, such as was not since the beginning of the
22 world to this time, no, nor ever shall be. And except those days
should be shortened, there should no flesh be saved: [x]but for
23 the elect's sake those days shall be shortened. [y]Then if any
man shall say unto you, Lo, here *is* Christ, or there; believe *it*
24 not. For [z]there shall arise false Christs, and false prophets, and

[q] Mark 13. 14.
[r] Dan. 9. 27. & 12. 11.
[s] Dan. 9. 25.
[t] Luke 23. 29.
[u] Dan. 9. 26. & 12. 1. Joel. 2. 2.
[x] Isai. 65. 8. Zech. 14. 2.
[y] Mark 13. 21. Luke 17. 23. & 21. 8.
[z] Deut. 13. 1. Rev. 13. 13.

15. Rev. V. 'When therefore ye see,' taking up the first question (*v.* 3). OurLord points out the direct sign of the destruction of Jerusalem and the Temple, and speaks of things which were to happen during the existing generation, and in the lifetime of some at least among His hearers.

the abomination of desolation] St. Luke's words (xxi. 20) may be regarded as a paraphrase, intended to explain to Gentile readers the meaning (or mode of fulfilment) of the obscure prophecy of Daniel [where see note]. Dean Mansel—adopting the view that Daniel (ix. 27) refers to something which is to follow the coming and death of the Messiah, *i.e.* to something connected with the destruction of Jerusalem by the Romans, and accepting the translation, 'And upon the pinnacle of abominations a desolation,' understood the present passage as implying some pollution of the Temple by the Jews, to be punished by its destruction at the hands of the Romans; and identified the pollution with the atrocities committed in the Temple by the Zealots, particularly their seizure of the Holy Place and profane performance of sacrifices. A very usual interpretation identifies the abomination with the eagles of the Roman armies encircling the city, and considers the prophecy as fulfilled at the first siege of Jerusalem by Cestius Gallus (A.D. 66).

the holy place] *i.e.* the outer sanctuary.

whoso...understand] Words intended to call the attention of our Lord's hearers to the book of Daniel. Cp. marg. ref.

16. The exhortation to flight was given to those in the adjacent country as well as to those in the city (*v.* 17). The pollution (*v.* 15 note) occurred between the first investment of the city by Cestius (A.D. 66), and its final investment by Titus (A.D. 70). During the interval which followed the retreat of Cestius the way of escape from the city was open.

into the mountains] Cp. the flight of the Christians to Pella, identified with the ruins of Fahil, among the hills of Gilead.

17. They were to flee for their lives, taking no thought of their goods in the house. Rev. V. 'not go down to take out the things that are in...cloke' (*v.* 18).

20. Rev. V. 'neither on a sabbath,' referring to the external impediments which would hinder a flight on a Sabbath owing to the difficulty of procuring means or assistance from others.

21. The persecution of the Jews by Antiochus Epiphanes (marg. ref.) is here applied to the destruction of Jerusalem, the one event being typical of the other.

was not since, &c.] Rev. V. 'hath not been from the beginning...until now,' &c.

22. Rev. V. 'had been shortened, no flesh would have been saved.' The whole siege by Titus occupied less than five months, and the conduct of the besieged considerably shortened the resistance. The seditious party itself destroyed the supplies of corn and provisions sufficient for a siege of many years, and speedily reduced the city to famine; and the final abandonment of the strongest part of the fortifications enabled the Romans to obtain by fortune what they could not have taken by force. Titus confessed that his success was owing to Divine assistance. Those who perished in the siege were estimated at 1,000,000, in addition to 97,000 taken captive during the war.

the elect] Jews believing in Christ (Rom. xi. 5–7), some of whom might have been unable to leave the city.

23. Rev. V. 'Lo, here is the Christ, or, Here.' Christ's coming was not to be expected at the "beginning of sorrows" (*v.* 8), nor in the time of greatest tribulation.

24. See *vv.* 5, 11 notes. Impostors continued to appear down to and beyond the end of the Jewish war, both in Jerusalem and elsewhere. But the words are not to be limited to this period. Many false Christs

shall shew great signs and wonders; insomuch that, [a]if *it were*
25 possible, they shall deceive the very elect. Behold, I have told
26 you before. Wherefore if they shall say unto you, Behold,
he is in the desert; go not forth: behold, *he is* in the secret
27 chambers; believe *it* not. [b]For as the lightning cometh out
of the east, and shineth even unto the west; so shall also the
28 coming of the Son of man be. [c]For wheresoever the carcase is,
29 there will the eagles be gathered together. ¶ [d]Immediately
after the tribulation of those days [e]shall the sun be darkened,
and the moon shall not give her light, and the stars shall fall
from heaven, and the powers of the heavens shall be shaken:
30 [f]and then shall appear the sign of the Son of man in heaven:
[g]and then shall all the tribes of the earth mourn, [h]and they shall

[a] John 6. 37. Rom. 8. 28. 2 Tim. 2. 19.
[b] Luke 17. 24.
[c] Job 39. 30. Luke 17. 37.
[d] Dan. 7. 11, 12.
[e] Amos 5. 20. Luke 21. 25. Acts 2. 20. Rev. 6. 12.
[f] Dan. 7. 13.
[g] Zech. 12. 12.
[h] ch. 16. 27. Mark 13. 26.

would appear in the world before the first and the second coming of the true Christ. Cp. 2 Thess. ii. 3-10.

shall show &c.] Lit. "shall give." Cp. 2 Thess. ii. 9.

insomuch &c.] Rev. V. 'So as to lead astray, if possible, even the elect...Behold, I have told you beforehand.'

26-28. Given by St. Luke in a different context (marg. reff.) The words were probably spoken on separate occasions.

26. Rev. V. 'wilderness...inner chambers.'

27. Rev. V. 'as the lightning cometh forth from...and is seen...' The coming of Christ shall be visible to the whole world. This intimates that the second coming of Christ is not to be identified with any local event, such as the destruction of Jerusalem.

28. Rev. V. omits 'For.' Many understand the *carcase* to denote the city of Jerusalem, and the *eagles* to refer to the Roman ensigns; but the saying is to be understood in a purely figurative sense, having probably become a proverb. As the eagles are found wherever there is a carcase to prey upon, so the judgment of Christ will come wherever there are sinners to be judged, *i.e.* over the whole world. Cp. Hos. viii. 1. The interpretation according to which the dead body is that of Christ, and the eagles His Saints, who flock to His Presence and feed on Him, especially in the Holy Communion, is open to grave objection in itself, and utterly irreconcileable with the context, which speaks of Christ's Presence, not in grace, but in judgment.

29. Rev. V. 'But immediately after,' &c. Note (1) That the *last days* (Acts ii. 17) were regarded by the Apostles as an indefinite period—the time of the Messiah's kingdom on earth (cp. Heb. i. 2): *last*, as having no dispensation subsequent to it, but not as necessarily implying the immediate end of the world. (2) That the phenomena of those days are grouped together in a single prophetic announcement, as all belonging to the same dispensation, but without implying immediate temporal succession to each other (cp. 2 Pet. iii. 6 &c.).

shall the sun be darkened &c.] A repetition of language used by the prophets to express figuratively the downfall of kingdoms, *e.g.*, Isai. xiii. 10. Our Lord, in adopting it, intended to suggest a similar meaning, without excluding a future and more literal fulfilment, of which the convulsions of human society may be in some measure typical. The present passage refers primarily and immediately to the destruction of Jerusalem, and the consequent extinction of the Jewish nation as a nation, which was to follow immediately after the tribulation, or sufferings of the siege. This event may be regarded in one sense as the commencement of the coming of Christ in His kingdom (see xvi. 28). But probably this does not exhaust even the temporal meaning of the prediction.

30. *and then* &c.] Language pointing in the first instance to the event by which Dan. ii. 44, 45; vii. 13 was fulfilled. It seems natural, therefore, to interpret *the sign of the Son of Man in Heaven* as some indication of the acknowledgment of Christ's dominion upon earth. The *sign* is interpreted by some of the appearance of the Cross in Heaven as a precursor of the Day of Judgment. But perhaps it is not necessary to distinguish between the appearance of the sign of the Son of Man, and the coming of the Son of Man. He appears as a sign that His kingdom is come.

then...mourn] See Zech. xii. 10–12; Rev. i. 7. While the words as employed by St. John refer principally to the last judgment, the words of Zechariah (*v.* 10) refer to Joel ii. 28, primarily fulfilled on the Day of Pentecost. Hence the present passage has a first fulfilment in relation to that earthly kingdom of Christ which was proclaimed on the Day of Pentecost, and more fully manifested after the destruction of Jerusalem. On both of those occasions there was a *mourning* on account of Christ: first a conscious mourning of the penitent for Him (Acts ii. 37), afterwards a despairing sorrow of the impenitent over the destruction which their rejection of Him had brought upon them. The prophecy has further a twofold application: first to the

see the Son of man coming in the clouds of heaven with power
31 and great glory. [i]And he shall send his angels [1]with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 ¶ Now learn [k]a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:
33 so likewise ye, when ye shall see all these things, know [l]that [2]it
34 is near, *even* at the doors. Verily I say unto you, [m]This gene-
35 ration shall not pass, till all these things be fulfilled. [n]Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ [o]But of that day and hour knoweth no *man*, no, not the angels
37 of heaven, [p]but my Father only. But as the days of Noe *were*,
38 so shall also the coming of the Son of man be. [q]For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered
39 into the ark, and knew not until the flood came, and took them
40 all away; so shall also the coming of the Son of man be. [r]Then shall two be in the field; the one shall be taken, and the other
41 left. Two *women shall be* grinding at the mill; the one shall be

[i] 1 Cor. 15. 52. 1 Thess. 4. 16.
[k] Luke 21. 29.
[l] Jam. 5. 9.
[m] Mark 13. 30.
[n] Ps. 102. 26. Isai. 51. 6. Jer. 31. 35. Heb. 1. 11.
[o] Mark 13. 32. Acts 1. 7. 1 Thess. 5. 2. 2 Pet. 3. 10.
[p] Zech. 14. 7.
[q] Gen. 6. 3. 1 Pet. 3. 20.
[r] Luke 17. 34, &c.

[1] Or, *with a trumpet, and a great voice.* [2] Or, *he.*

judgment of *all the tribes of the land*, the Jews at the coming of Christ in His earthly kingdom; and, secondly, to the judgment of *all the kindreds of the earth*, at the coming of Christ in His heavenly kingdom.

Rev. V. 'coming on the clouds,' *i.e.* to judgment (Rev. i. 7); yet also (cp. Dan. vii. 13, 14), with an immediate reference to Christ's dominion over His Church on earth.

31. *his angels*] See xiii. 39, 49, which gives the full and final import of this prophecy. But in this verse the *Angels* may be understood figuratively of the preachers of the Gospel, gathering in Christ's elect into His Church on earth, as the Angels of Heaven will hereafter gather them into His heavenly kingdom.

32. Rev. V. 'Now from the fig-tree learn her parable,' *i.e.* the phenomenon which the fig-tree exhibits, and which serves as a visible symbol of invisible things.

is yet] Rev. V. 'is now become.'

33. Rev. V. 'When ye see all these things,' *i.e.* all the prognostics of the coming of the Son of Man described in *vv.* 21-29.

it] viz., the kingdom of God, signified by the summer. See Luke xxi. 31. Rev. V. 'Know ye that He is nigh.'

34. *generation*] Not *race*, or *people*, but *generation* according to the usual meaning of γενεά (see *e.g.* xii. 39, 41; Luke i. 50, vii. 31. xi. 50; Acts xiii. 36). There is no real difficulty in *generation*, if we bear in mind that *the whole* of the previous language (*vv.* 21-33) has a twofold application, a first and immediate one to Christ's reign over the Church militant on earth, which may be regarded as in one sense commencing with the destruction of Jerusalem; and a second and remote one, to His reign over the Church triumphant in Heaven, commencing from His coming to judge the world. His first Presence with His Church *to* the end of the world is emblematic of His second Presence *from* the end of the world.

34. Rev. V. 'till all these things (*v.* 33 note) be accomplished.'

35. A parenthesis intended to express in an emphatic manner the certainty of Christ's words. This verse, therefore, must not be construed as belonging to the foregoing, or as furnishing an antecedent to the next.

36. The terms *day* and *hour* must be understood generally of the time (cp. Acts i. 7). The earthly kingdom of Christ shall be manifested to this generation; His heavenly kingdom shall come at a time which God only knows. The expression *that day* is elsewhere used, as here, to signify the Day of Judgment. Cp. Matt. vii. 22; Luke x. 12. For the addition made to this verse in St. Mark's account [and inserted in the Rev. V. here] see Mark xiii. 32 note.

37. *But*] Rev. V. 'And.' From this point to the end of the chapter, and also in ch. xxv., our Lord describes His last coming to judge the world. The time of that judgment is unknown to men, and therefore many will live carelessly and be overtaken by it unawares (cp. Luke xvii. 26, 27, 35, 36).

40-51. A figurative description of the final coming of Christ, intended to teach (1) that the elect shall be mingled with the rest of the world till the end; and, (2) that there is need of watchfulness, because the time of that coming is unknown. Cp. ch. xxv.

40, 41. Rev. V. 'one is taken, and one is left:' *taken, i.e.* by the Angels as one of the elect (*v.* 31): *left, i.e.* excluded from Christ's kingdom. The doom of the rejected is stated in a more positive form (xiii. 41, 42, 49, 50).

41. The task of grinding at hand-mills

42 taken, and the other left. ¶ [a]Watch therefore: for ye know not
43 what hour your Lord doth come. [b]But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his
44 house to be broken up. [c]Therefore be ye also ready: for in
45 such an hour as ye think not the Son of man cometh. [d]Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 [e]Blessed *is* that servant, whom his lord when he cometh shall
47 find so doing. Verily I say unto you, That [f]he shall make him
48 ruler over all his goods. But and if that evil servant shall say
49 in his heart, My lord delayeth his coming; and shall begin to smite *his* fellowservants, and to eat and drink with the
50 drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 and shall [1]cut him asunder, and appoint *him* his portion with the hypocrites: [g]there shall be weeping and gnashing of teeth.

CHAP. 25. THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet [a]the
2 bridegroom. [b]And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with
4 them: but the wise took oil in their vessels with their lamps.

[a] ch. 25. 13. Mark 13. 33, &c. Luke 21. 36. [b] 1 Thess. 5. 2. Rev. 3. 3. [c] ch. 25. 13. 1 Thess. 5. 6. [d] Acts 20. 28. Heb. 3. 5. [e] Rev. 16. 15. [f] ch. 25. 21. Luke 22. 29. [g] ch. 8. 12. [a] Eph. 5. 29, 30. Rev. 19. 7. [b] ch. 13. 47. & 22. 10.

[1] Or, *cut him off*.

was anciently, and is still in the East, chiefly performed by women.

42. *what hour*] Rev. V. 'on what day.'

43-51. St. Luke (xii. 39-46) gives this in a different context. St. Luke's narrative probably belongs to an earlier occasion.

43. Rev. V. 'if the master of...the thief was coming...to be broken through.'

45-47. Rev. V. 'the faithful...hath set over...their food...set him over all that he hath.' Cp. Gen. xxxix. 4. The allusion is principally to the Apostles, and then to those who after the Apostles shall be placed in position of stewards of the mysteries of God (cp. 1 Cor. iv. 1, 2). The similitude is, however, applicable to every man in proportion to the degree of trust committed to him.

48. *My lord delayeth his coming*] Rev. V. 'My lord tarrieth.'

50. Rev. V. 'when he expecteth not... when he knoweth not.'

51. *cut him asunder*] *i.e.* put him to death in this manner (cp. 2 Sam. xii. 31; 1 Chron. xx. 3; Dan. ii. 5). The thought of the human master who can punish his slaves with temporal death passes into that of the Divine Judge, Who can punish with spiritual death.

the hypocrites] Cp. Rev. xxi. 8. The Talmud says there are four classes of men who shall not attain to the face of God's glory—"hypocrites, mockers, liars, and slanderers."

XXV. 1-13. This parable and the next (*vv.* 14-30) illustrate the subject of xxiv. 36-51. *The kingdom of Heaven* still signifies, as usual, the Church of Christ, but it is the Church when her time of trial on earth is about to end, and her triumphant reign in Heaven about to begin.

1. Ten was probably a usual number on such occasions. Virgins were the usual companions and proper attendants of the bride (Ps. xlv. 14). The bride was conducted to the bridegroom's house in procession, and at nightfall, by the light of lamps or torches; the former being more commonly used by the Jews.

to meet the bridegroom] The bridegroom with his friends escorted the bride from her father's house to his own; the marriage feast, which concluded the ceremony, taking place at the latter. Here the bridegroom may be supposed to have gone to fetch the bride; the virgins were to join the bridal procession on its way back to the bridegroom's house, and were waiting at some intermediate place.

2. *wise...foolish*] Rev. V. 'foolish...wise.' Those who are, and those who are not, prepared to meet the Lord.

3. Rev. V. 'For the foolish, when they took' &c. They had a small supply of oil in the lamps themselves, but no more when that was exhausted. Cp. Matt. xiii. 21. The spiritual significance of the oil is suggested by the image itself. The flame of the lamp is outward and visible; the oil which feeds it is inward and invisible. The foolish virgins had an outward show of religion, but were deficient in the inward source from which true religion springs, and by which it is maintained.

5 While the bridegroom tarried, [c]they all slumbered and slept.
6 And at midnight [d]there was a cry made, Behold, the bridegroom
7 cometh; go ye out to meet him. Then all those virgins arose,
8 and [e]trimmed their lamps. And the foolish said unto the wise,
9 Give us of your oil; for our lamps are [1]gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they
11 that were ready went in with him to the marriage: and [f]the door was shut. Afterward came also the other virgins, saying,
12 [g]Lord, Lord, open to us. But he answered and said, Verily I
13 say unto you, [h]I know you not. [i]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
14 ¶ [k]For *the kingdom of heaven is* [l]as a man travelling into a far country, *who* called his own servants, and delivered unto them
15 his goods. And unto one he gave five [2]talents, to another two, and to another one; [m]to every man according to his several
16 ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and
17 made *them* other five talents. And likewise he that *had received*
18 two, he also gained other two. But he that had received one
19 went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth
20 with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents

[c] 1 Thess. 5. 6.
[d] ch. 24. 31. 1 Thess. 4. 16.
[e] Luke 12. 35.
[f] Luke 13. 25.
[g] ch. 7. 21.
[h] Ps. 5. 5. Hab. 1. 13. John 9. 31.
[i] ch. 24. 42. Mark 13. 33, 35. 1 Cor. 16. 13. 1 Pet. 5. 8. Rev. 16. 15.
[k] Luke 19. 12.
[l] ch. 21. 33.
[m] Rom. 12. 6. 1 Cor. 12. 7. Eph. 4. 11.

[1] Or, *going out.*
[2] A talent is 187*l.* 10*s.* ch. 18. 24.

5. The tarrying of the bridegroom we may number among the many hints which Christ gave, that the time of His return might possibly be delayed beyond the expectation of His disciples. See xxiv. 48.

all slumbered] The watchfulness of the wise virgins consisted, not in knowing when the bridegroom was coming, but in being prepared when he came suddenly.

6. Rev. V. 'there is a cry, Behold the Bridegroom! Come ye forth...'

7. *trimmed their lamps*] Every one at the last seriously searches whether his life has been one which will have praise of God.

8. *are gone out*] Better, **are going out.**

9. Rev. V. 'saying, Peradventure there will not be enough for us and you: go ye rather,' &c.

10. Rev. V. 'they went away...to the marriage feast,' at the bridegroom's house.

12. *I know you not*] *i.e.* I do not recognise you as mine (cp. John x. 14). The feast represents the Church triumphant in Heaven, into which there shall in nowise enter anything that defileth.

13. *wherein the Son of man cometh*] Omit.

14–30. The parable of the talents differs in many important details from that of the Pounds (Luke xix. 11-27), and in one circumstance especially. In St. Luke the parable is addressed to the people, and directly alludes to our Lord's approaching rejection by His own countrymen, and to the judgment which was to follow in the destruction of Jerusalem; here the parable is addressed to the disciples alone, and continues His previous discourse regarding His future coming in judgment.

14. Rev. V. 'For *it is* as *when* a man, going into another country, called his own servants' or **slaves**; who were often artisans, or were allowed otherwise to engage freely in business, paying a fixed yearly sum to their master; or they had money committed to them wherewith to trade on his account, or with which to enlarge their business, and bring in to him a share of their profits.

15. Our use of *talents*, to signify mental endowments, is a witness to the natural interpretation of this parable, and a confession of man's responsibility in the sight of God for the use of the abilities which God has given him. Yet inasmuch as the parable was primarily addressed to the Apostles alone, the *talents* would signify divers spiritual gifts to be employed by them in His work; and especially those communicated on the Day of Pentecost. Rev. V. 'and he went on his journey. Straightway he that received' &c.

18. *digged in the earth*] In Luke xix. 20 the pound is laid up in a napkin. This difference is in keeping with the difference of the two sums. So large an amount as a talent could not have been so laid up.

19. *After a long time*] Cp. xxiv. 48. The coming of the Lord is not necessarily to be regarded as close at hand (*v.* 5 note).

21 more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, [n]I will make thee ruler over many things: enter thou into [o]the joy of
22 thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have
23 gained two other talents beside them. His lord said unto him, [p]Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter
24 thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering
25 where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather
27 where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should
28 have received mine own with usury. Take therefore the talent
29 from him, and give *it* unto him which hath ten talents. [q]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even
30 that which he hath. And cast ye the unprofitable servant [r]into outer darkness: there shall be weeping and gnashing of teeth.
31 ¶ [s]When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his
32 glory: and [t]before him shall be gathered all nations: and [u]he shall separate them one from another, as a shepherd divideth
33 *his* sheep from the goats: and he shall set the sheep on his right
34 hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, [x]inherit the kingdom [y]prepared for you from the foundation of the

[n] ch. 24. 47. Luke 12. 44.
[o] 2 Tim. 2. 12. 1 Pet. 1. 8.
[p] ver. 21.
[q] ch. 13. 12. Mark 4. 25. Luke 8. 18. John 15. 2.
[r] ch. 24. 51.
[s] Zech. 14. 5. ch. 16. 27. Mark 8. 38. Acts 1. 11. 1 Thess. 4. 16. Jude 14. Rev. 1. 7.
[t] Rom. 14. 10. Rev. 20. 12.
[u] Ezek. 20. 38. ch. 13. 49.
[x] Rom. 8. 17. 1 Pet. 1. 4. Rev. 21. 7.
[y] ch. 20. 23. Mark 10. 40. 1 Cor. 2. 9. Heb. 11. 16.

21. *the joy of thy lord*] The *joy* (Heb. xii. 2) of Christ's heavenly kingdom, into which His faithful servants shall be received—the eternal life (*v.* 46). Rev. V. 'I will set thee over...' (and in *v.* 23).

24. Rev. V. 'And he also that had... didst not sow...didst not scatter' (διεσκόρπισας: and in *v.* 26), as chaff is driven away in winnowing.

26. The plea that the servant was afraid of his master seems to be rejected as a subterfuge, and his conduct attributed to its true cause, slothfulness. The lesson is for those who through indolence neglect the duties of their station.

thou knewest] Perhaps, "Knewest thou?" a question of astonishment, implying, however, that even if the charge were true, the servant was not therefore justified in his conduct.

27. *the exchangers*] "**the bankers**," men who received money on deposit and paid interest for its use, and also lent money on interest. The *money-changers* (xxi. 12) represent the same persons, but with reference to a different branch of their business. Timid natures are here advised to associate themselves with persons of greater strength, under whose guidance they may employ their gifts to the service of the Church. Rev. V. 'I should have received back mine own with interest.'

28. Whether these words will have their special spiritual counterpart at the Day of Judgment, we do not know; but, in God's government of the present world, God's gifts are not left unproductive, because one to whom they are entrusted neglects his duty. Thus the kingdom of God was taken away from the Jews, and given to a nation bringing forth the fruits thereof.

30. Rev. V. 'the (*i.c.* the great) weeping."

31. *When* &c.] **But** when &c. This description (*vv.* 31–46) refers to the final coming of Christ to judge the world.

32. *all* [the] *nations*] All mankind.

sheep...goats] Cp. Ezek. xxxiv. 17. In both passages God's people are represented under the common image of His sheep: and in both Christ is the shepherd; there in His kingdom on earth; here on His judgment-seat at the end of all things. The contrast between sheep and kids probably has reference to the smaller value of the goat in the eye of the shepherd. For "divideth," Rev. V. has 'separateth.'

34. *for you*] Christ's elect (xxiv. 31). The words *from the foundation of the world* are

[a] Isai. 58. 7. Ezek. 18. 7. Jam. 1. 27.
[a] Heb. 13. 2. 3 John 5.
[b] Jam. 2. 15, 16.
[c] 2 Tim. 1. 16.

35 world: [c]for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: [a]I was a stranger, and ye took
36 me in: [b]naked, and ye clothed me: I was sick, and ye visited
37 me: [c]I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an
38 hungred, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and
39 clothed *thee?* Or when saw we thee sick, or in prison, and
40 came unto thee? And the King shall answer and say unto them, Verily I say unto you, [d]Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

[d] Prov. 14. 31. ch. 10. 42. Mark 9. 41. Heb. 6. 10.
[e] Ps. 6. 8. ch. 7. 23. Luke 13. 27.
[f] ch. 13. 40.
[g] 2 Pet. 2. 4. Jude 6.

41 ¶ Then shall he say also unto them on the left hand, [e]Depart from me, ye cursed, [f]into everlasting fire, prepared for [g]the
42 devil and his angels: for I was an hungred, and ye gave me no
43 meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and
44 in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister

[h] Prov. 17. 5. Zech. 2. 8. Acts 9. 5.
[i] John 5. 29. Rom. 2. 7.

45 unto thee? Then shall he answer them, saying, Verily I say unto you, [h]Inasmuch as ye did *it* not to one of the least of these,
46 ye did *it* not to me. And [i]these shall go away into everlasting punishment: but the righteous into life eternal.

[a] Mark 14. 1. Luke 22. 1. John 13. 1.

Chap. 26. AND it came to pass, when Jesus had finished all these
2 sayings, he said unto his disciples, [a]Ye know that after two days

found in this verse only, not in *v.* 41. Often as the election of believers is represented in the New Testament as eternal and dependent upon the predestination of God, it is never said of the wicked that they are predestinated as such.

40. Rev. V. 'as ye did it unto one of these My brethren (the sanctified among mankind; Heb. ii. 11) *even* these least, ye did it unto Me.'

41. *cursed*] Not *of my Father*, as is said of the blessed (*v.* 34). The curse is the fruit of man's own sin.

45. Rev. V. 'one of these least.'

41, 46. *everlasting...eternal*] One and the same word (*αἰώνιος*, see xviii. 8 note); Rev. V. 'eternal.' So far as this word is applicable to *life*, it is applicable to *punishment* also. Cp. Dan. xii. 2 (LXX).

XXVI. **2.** The "two days" probably included the day on which the words were spoken, but excluded that of the Passover itself (see xxi. 1). If so, the present day is Wednesday the 12th Nisan, and Friday, the day of the Crucifixion, will be the 14th Nisan, the day of the Passover. That the evidence seems in favour of this date rather than the 15th Nisan—the day of holy convocation which followed the day on which the Paschal Lamb was slain—appears to be implied in St. John (xiii. 1, xviii. 28, xix. 14), and from the following considerations: —1. The language of St. Paul (1 Cor. v. 7) suggests that the Apostle regarded, not the Last Supper, but the Death of Christ, as the antitype of the Paschal Sacrifice, and the correspondence of type and antitype would be incomplete unless the sacrifice of the Redeemer took place at the time on which alone that of the Paschal Lamb could legally be offered. 2. The testimony of the early Fathers is to the same effect:—Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, and Hippolytus. 3. The Quartodecimans, basing their practice on that of St. John, observed the 14th day as that of the Crucifixion, keeping it as a fast until the actual hour of the Lord's Death, but terminating the fast at that hour, and concluding with the feast of the Communion, in commemoration of the work of redemption accomplished. 4. The day of Pentecost, fifty days later, fell on the same day of the week as the second day of the Paschal Feast. The day of Pentecost fell, in the year of our Lord's Death, on a Sunday. Hence the second day of the Paschal feast also fell on a Sunday, and the first day (the Paschal Sabbath) on a Saturday, coinciding with the weekly Sabbath; and the slaying of the Paschal Lamb on the previous evening took place on Friday, the day of our Lord's Crucifixion. 5. The narrative of the Synoptists itself contains much indirect evidence to show that the Crucifixion could not have taken place on the 15th of Nisan. This day was observed as a Sabbath (Lev. xxiii. 11, 15), in which no manner of work might be done, except the preparation of necessary food. Among the works thus forbidden, Philo expressly mentions judicial business: and thus the trial and condemnation of

is *the feast of* the passover, and the Son of man is betrayed to be
3 crucified. ¶ [b]Then assembled together the chief priests, and the
scribes, and the elders of the people, unto the palace of the high
4 priest, who was called Caiaphas, and consulted that they might
5 take Jesus by subtilty, and kill *him*. But they said, Not on the
6 feast *day*, lest there be an uproar among the people. ¶ [c]Now
when Jesus was in [d]Bethany, in the house of Simon the leper,
7 there came unto him a woman having an alabaster box of very
precious ointment, and poured it on his head, as he sat *at meat*.
8 [e]But when his disciples saw *it*, they had indignation, saying, To
9 what purpose *is* this waste? For this ointment might have been
10 sold for much, and given to the poor. When Jesus understood
it, he said unto them, Why trouble ye the woman? for she hath
11 wrought a good work upon me. [f]For ye have the poor always
12 with you; but [g]me ye have not always. For in that she hath

[b] Ps. 2. 2. John 11. 47. Acts 4. 25.
[c] Mark 14. 3. John 11. 1.
[d] ch. 21. 17.
[e] John 12. 4.
[f] Deut. 15. 11. John 12. 8.
[g] ch. 18. 20. & 28. 20. John 13. 33. & 17. 11.

Jesus on such a day would have been an express violation of the sanctity of the Sabbath. Even if the hatred of the Scribes and Pharisees towards our Lord might have made them willing to commit this profanation, there is no reason whatever to suppose the same motive in the case of the two malefactors who were crucified with Him. Cp. Acts xii. 4. Other acts performed on the same day—the preparation of the spices for embalming the Lord's body; its removal from the Cross and Burial—all of which came under the class of servile works, were forbidden on the Paschal Sabbath as well as on the ordinary weekly Sabbath. 6. The circumstance that Judas obtained a band of men from the chief priests and elders (*v.* 47); nay, that some of the chief priests and elders themselves were present when our Lord was apprehended (Luke xxii. 52), seems incompatible with the supposition that the whole body of the people were engaged on that very evening in eating the Passover. 7. All the four Evangelists are agreed in fixing the day of our Lord's death as that of the Preparation: a term which has reference to a Sabbath as following the day so called: and the most natural interpretation of John xix. 31, is that the "high day" there is the day of holy convocation at the beginning of the Paschal week, which in that year happened to coincide with the weekly Sabbath of the seventh day.

3. Rev. V. 'Then were gathered together the chief priests and the elders...unto the court,' or open space, round which the house was built (*v.* 58). This assembly was not a regular session of the Sanhedrim, but probably only a private meeting of some of its members. The place of meeting varied; that it was sometimes in the Temple (see xxvii. 5) agrees with the tradition of the removal of the council shortly before this time from the chamber called Gazith, to a place called "the Sheds" in the court of the Gentiles. See Mark xiv. 1 note.

Caiaphas] Probably identical with Cephas, a "stone" or "rock." His original name was Joseph. He was made high priest by Valerius Gratius, the predecessor of Pilate (c. A.D. 25) and was deposed (A.D. 37) by L. Vitellius, prefect of Syria, after the removal of Pilate from the procuratorship.

5. Rev. V. 'not during the feast (*i.e.* not on any of the eight days, including the actual day of the Passover, during which the feast lasted) lest a tumult arise.' The numbers assembled in the city made an uproar probable and dangerous. The treachery of Judas enabled the chief priests to avoid this risk.

6. *when Jesus was in Bethany*] *i.e.* on the evening before His triumphal entry into Jerusalem. See John xii. 1. St. Matthew and St. Mark do not introduce the incident in its chronological place, but as an episode, perhaps from its connexion with Judas, and as thus introductory to the narrative of the betrayal. The similar incident recorded by St. Luke (vii. 36) is clearly distinct from the present one. The time, the place, the circumstances, the purpose, of the two events, are all different.

the leper] Perhaps one who had been healed by our Lord. It has been conjectured either that Simon was the husband of Martha, the mistress of the house (John xii. 2); or the father of the family, and dead, though the house was called by his name.

7. *a woman*] Mary, the sister of Lazarus (John xii. 3).

an alabaster box] Rev. V. 'an alabaster cruse.' These boxes usually held a pound (rather more than 11½ oz. avoirdupois). Anointing the head of an honoured guest was not unusual (cp. Luke vii. 46).

8. St. John specifies Judas Iscariot as the disciple who made this complaint.

9. *much*] Three hundred "pence" or denarii (about 10*l.* 12*s.* 6*d.* English) was an ordinary price for some of the more valuable unguents.

10. Rev. V. 'But Jesus perceiving it said unto him.'

poured this ointment on my body, she did *it* for my burial.
13 Verily I say unto you, Wheresoever this gospel shall be preached
in the whole world, *there* shall also this, that this woman hath
[h] Mark 14. 10. Luke 22. 3. John 13. 2. 14 done, be told for a memorial of her. ¶ [h]Then one of the twelve,
called [i]Judas Iscariot, went unto the chief priests, and said *unto*
[i] ch. 10. 4. [k] ch. 27. 3. 15 *them*, [k]What will ye give me, and I will deliver him unto you?
16 And they covenanted with him for thirty pieces of silver. And
[l] Mark 14. 12. Luke 22. 7. 17 from that time he sought opportunity to betray him. ¶ [l]Now the
first *day* of the *feast of* unleavened bread the disciples came to
Jesus, saying unto him, Where wilt thou that we prepare for thee
18 to eat the passover? And he said, Go into the city to such a man,
and say unto him, The Master saith, My time is at hand; I will
19 keep the passover at thy house with my disciples. And the disciples
[m] Mark 14. 17—21. Luke 22. 14. did as Jesus had appointed them; and they made ready the pass-
20 over. ¶ [m]Now when the even was come, he sat down with the

12. Rev. V. 'to prepare Me for burial.' The custom was to wrap up the body with spices and ointments (John xix. 40).

13. Rev. V. 'that also which this...hath done, shall be spoken of...' *Gospel* is used here, as generally, for the record of our Lord's Life upon earth, and of the purpose of that Life and Death (see 1 Cor. xv. 1-6).

15. Rev. V. 'What are ye willing to give me...they weighed unto him' (Zech. xi. 12); a term figurative for "gave him," from the ancient custom of telling money by weight.

pieces of silver] *i.e.* shekels of the sanctuary (xvi. 24 note). The sum would amount to about 4*l.* 10*s.* of English money. Thirty shekels of silver was the value placed on a slave (Ex. xxi. 32).

16. *betray*] Rev. V. 'deliver.'

17. Legally the first day of unleavened bread was the fifteenth day of Nisan or Abib, commencing on the evening of the fourteenth day, after the paschal lamb was eaten; and the feast of unleavened bread lasted seven days (Ex. xii. 18, 19, xxiii. 15). But the day here meant is clearly the fourteenth, being that on which the Passover was slain (marg. reff.). If the Evangelist's words refer to the legal beginning of the day, *i.e.* to the evening following the sunset of the thirteenth, it is possible that the preparation might be made, and the Passover eaten by our Lord and His disciples a day earlier than the usual time. And this is, perhaps, the most natural mode of reconciling the account of the Synoptists with that of St. John. See next note.

Where &c.] It appears to have been customary in Judea to work till noon on the day preceding the Passover (*i.e.* the 14th Nisan), whereas in Galilee no work at all was done on that day. The disciples who were Galileans, would therefore commence their preparation immediately after sunset on the thirteenth, *i.e.* at the legal commencement of the fourteenth day. The ordinary arrangements for the Passover included the killing of the lamb in the court of the Temple (2 Chr. xxx. 16, 17), and the preparation of the unleavened bread, as well as the making ready for the meal in the chamber. As the last alone is mentioned by the Evangelist, the other preparations were probably made privately, as if for a Passover at an unusual time.

18. *such a man*] At the time indicated in a more definite manner (see Mark xiv. 13 note); the name was perhaps omitted, lest the place of meeting should become prematurely known to Judas.

My time] *i.e.* the time of His Betrayal and Death (*v.* 45). The words give the reason for eating the Passover earlier than usual (cp. Luke xxii. 15). Rev. V. 'I keep this Passover &c.'

20. Rev. V. 'Now when even was come (*i.e.* during the evening, not necessarily at its commencement) He was sitting at meat with the twelve disciples.' Our Lord, even supposing that He anticipated the day of the Passover, would observe the usual hour; and thus it is possible that the question of the disciples (*v.* 17) may have been asked at the time of sunset, the legal evening (the commencement of the fourteenth day); and that the supper may have been eaten some time later, when the actual evening and the usual hour of supper had arrived. The variations between the different accounts of the Last Supper chiefly relate to the order of the several occurrences, or to the mention by one Evangelist of circumstances omitted by another. There is no real discrepancy, unless we assume (without evidence) that each Evangelist intended to observe a strict chronological order in his narrative. St. Luke's account seems chiefly designed, like that of St. Paul (1 Cor. xi. 23-25), to give an account of the institution of the Lord's Supper, without reference to the time of its occurrence. St. John's narrative supplies, from the writer's personal knowledge, particulars omitted by the others. For "sat" see Luke xxii. 14, note.

21 twelve. And as they did eat, he said, Verily I say unto you,
22 that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord,
23 is it I? And he answered and said, [n]He that dippeth *his* hand
24 with me in the dish, the same shall betray me. The Son of man goeth [o]as it is written of him: but [p]woe unto that man by whom the Son of man is betrayed! it had been good for that man if he
25 had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.
26 ¶ [q]And as they were eating, [r]Jesus took bread, and [1]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [s]this
27 is my body. And he took the cup, and gave thanks, and gave *it*
28 to them, saying, [t]Drink ye all of it; for [u]this is my blood [x]of the new testament, which is shed [y]for many for the remission of

[n] Ps. 41. 9. Luke 22. 21. John 13. 18.
[o] Ps. 22. Isai. 53. Dan. 9. 26. Acts 17. 2. & 26. 22.
[p] 1 Cor. 15. 3.
[q] John 17. 12. Mark 14. 22.
[r] 1 Cor. 11. 23, 24, 25.
[s] 1 Cor. 10. 16.
[t] Mark 14. 23.
[u] Lev. 17. 11.
[x] Jer. 31. 31.
[y] Rom. 5. 15. Heb. 9. 22.

[1] Many Greek copies have, *gave thanks*. See Mark 6. 41.

21. The strife for precedence (Luke xxii. 24) should probably be placed before this verse. It may have originated in dissatisfaction with their places at the table, and a consequent dispute concerning their relative nearness to their Master. Then, 'during supper' (John xiii. 2, Rev. V.) our Lord rose from the table and taught, by washing the disciples' feet, a lesson of humility both in action and precept (cp. also Luke xxii. 27).

22. Rev. V. 'Is it I, Lord?'

23. *He that dippeth* &c.] **has dipped** (or, in St. Mark, he who *dippeth*, *i.e.* generally in this meal, not specially at a particular moment) with Himself in the dish shall betray Him. Our Lord does not here specify Judas by a sign discernible by the other Apostles. See *v.* 25.

the dish] Probably the vessel containing the customary sauce called Charoseth, made of dates, figs, and other fruits, mixed with vinegar, into which the herbs, bread, and meat were dipped.

24. Rev. V. 'through whom...good were it for that man...'

25. Rev. V. 'And Judas...Is it I, Rabbi? Jesus saith...' This verse, found here only, is not inconsistent with John xiii. 23–28. Our Lord's intention of giving the sop was probably communicated privately to St. John; and its import would be known to St. Peter only. The question of Judas here was probably an attempt at self-justification on receiving the sop, having reference to the previous words of our Lord (*v.* 23). That reply did not intimate that his treachery was to be executed immediately; and hence the disciples might still be ignorant of the purpose for which he went out (John xiii. 29).

Thou hast said] A Hebrew form of affirmation.

26. The institution of the Lord's Supper took place during the latter part of the Paschal meal. St. John, by breaking off this part of his narrative with the departure of Judas, seems to confirm the inference that the traitor was not present at the distribution of the Sacrament (see John xiii. 1 note). The practice of breaking bread, accompanied by blessing to God as the giver, was one of the *latest* of the preliminary ceremonies observed at the Passover before the actual supper. The breaking of bread mentioned here was probably a distinct act, introduced by our Lord towards the close of the meal. It took place *as they were eating*, not after the supper was concluded.

this is my body] *This* indicates the bread (*My Body*) which our Lord gave while He spoke, and does not refer to bread in general as the support of life. When these words were uttered, the living Body of the Lord was visibly present before the disciples, distinct from the bread which He gave to them; and the words must have been understood by them at the time in a sense compatible with this fact.

27. *the cup*] Rather, "**a cup.**" Four cups of wine were drunk at the Passover. The first was taken at the beginning of the Feast (cp. Luke xxii. 17) The third and fourth cups were both taken after the conclusion of the meal, the former immediately followed the blessing after eating the Paschal lamb, and was usually called the *cup of blessing*: the second part of the Hallel or hymn of praise being interposed between it and the fourth cup. The third cup is generally supposed to be that mentioned here and in Luke xxii. 20 (cp. 1 Cor. x. 16). The fourth cup was probably omitted.

and gave thanks] After this example, the custom of giving thanks before the consecration of the elements in the Lord's Supper has always prevailed in the Christian Church; and hence in the earliest writings of the Fathers the term *Eucharist* (εὐχαριστία) is applied to the Sacrament and to the consecrated elements.

28. Rev. V. 'blood of the covenant... unto remission...'; see Ex. xxiv. 8. The

29 sins. But [e]I say unto you, I will not drink henceforth of this
fruit of the vine, [a]until that day when I drink it new with you
30 in my Father's kingdom. ¶ [b]And when they had sung an [1]hymn,
31 they went out into the mount of Olives. Then saith Jesus unto
them, [c]All ye shall [d]be offended because of me this night: for it
is written, [e]I will smite the shepherd, and the sheep of the flock
32 shall be scattered abroad. But after I am risen again, [f]I will
33 go before you into Galilee. Peter answered and said unto him,
Though all *men* shall be offended because of thee, *yet* will I never
34 be offended. Jesus said unto him, [g]Verily I say unto thee,
That this night, before the cock crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I
36 not deny thee. Likewise also said all the disciples. ¶ [h]Then
cometh Jesus with them unto a place called Gethsemane, and
saith unto the disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Peter and [i]the two sons of Zebedee, and
38 began to be sorrowful and very heavy. Then saith he unto
them, [k]My soul is exceeding sorrowful, even unto death: tarry
39 ye here, and watch with me. And he went a little farther, and
fell on his face, and [l]prayed, saying, [m]O my Father, if it be
possible, [n]let this cup pass from me: nevertheless [o]not as I will,

[1] Or *psalm*.

[e] Mark 14.25.
[a] Acts 10.41.
[b] Mark 14.26.
[c] John 16.32.
[d] ch. 11. 6.
[e] Zech. 13. 7.
[f] ch. 28. 7, 10, 16. Mark 14. 28. & 16. 7.
[g] Luke 22.34. John 13. 38.
[h] Mark 14. 32—35. Luke 22. 39. John 18. 1.
[i] ch. 4. 21.
[k] John 12.27.
[l] Heb. 5. 7.
[m] John12.27.
[n] ch. 20. 22.
[o] John 5. 30. & 6. 38. Phil. 2. 8.

sacrifices of the old and of the new Covenant partook of the same expiatory character, and are, therefore, united together (Heb. ix. 1-7, 13, 18-22).

29. St. Luke (xxii. 18) places these words before the institution of the Holy Eucharist in connexion with what is generally interpreted as the distribution of the first Paschal cup. Our Lord will no more eat of the Jewish Passover until it shall have received its fulfilment (see v. 17), by giving place to the Christian Sacrament in the Church which was to be founded after His Resurrection. This Church commenced when the Death of Christ fulfilled the typical meaning of the Jewish sacrifices, and virtually abrogated them. The periodical celebration of the Holy Eucharist commenced from that time (Acts xx. 7). There is also a spiritual meaning in the words, the fulfilment of which will take place hereafter in Christ's heavenly kingdom (cp. Matt. viii. 11; Luke xxii. 30; Rev. xix. 9).

new] Καινός as applied to wine, means wine new in quality or character; νέος new in time, as of a recent vintage. The former is used here. The wine, as an element in the Christian Sacrament, is new in its character as the Blood of the new Covenant.

30. *an hymn*] The Hallel or Paschal hymn of six Psalms (cxiii.-cxviii.). Pss. cxiii., cxiv., were sung in the early part of the meal; Pss. cxv.-cxviii. at the conclusion.

31-35. The prediction of St. Peter's denial (St. Luke and St. John) and the discourses (John xiv.-xvii.) are to be placed here before they left the chamber.

Rev. V. 'offended (marg. *caused to stumble*) in Me,' and in *v.* 33.

32. Rev. V. 'after I am raised up, I will go;' as a shepherd goes before his flock (John x. 4).

33. Rev. V. 'But Peter...If all shall be...'

34. *before the cock crow*] The end of the third watch of the night, or at this season about two o'clock in the morning. Cp. Mark xiv. 30 note.

35. Rev. V. 'Peter saith...Even if I must die...*yet* will I not deny Thee.'

36. *Gethsemane*] *i.e.* "oil-press," which gave its name to the piece of ground or orchard (John xviii. 1) in which it was situate. The traditional site of Gethsemane is a garden at the foot of the Mount of *Olives* on the N.W. side, where now stand eight very old olive-trees, estimated to be 2000 years old.

37. *very heavy*] Rev. V. 'sore troubled.'

38. *tarry*] Rev. V. 'abide ye here.'

39. 'And He went forward a little...let this cup pass away from Me.'

this cup] Of Suffering and Death which He was about to drink to the dregs. Note the emphatic witness borne by these prayers —so full of human feeling coupled with entire resignation to the Divine will—to the reality of the Lord's human Nature and of His more than human sufferings. The slight variations in this prayer, as recorded by the three Synoptists, while the substance is the same in all, show how, even in the words of the Saviour Himself, it has not been the purpose of the Holy Spirit to enforce a mechanical accuracy of language (see iii. 17 note).

40 but as thou *wilt*. And he cometh unto the disciples, and findeth
them asleep, and saith unto Peter, What, could ye not watch
41 with me one hour? [p]Watch and pray, that ye enter not into
temptation: the spirit indeed *is* willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my
Father, if this cup may not pass away from me, except I drink
43 it, thy will be done. And he came and found them asleep again:
44 for their eyes were heavy. And he left them, and went away
45 again, and prayed the third time, saying the same words. Then
cometh he to his disciples, and saith unto them, Sleep on now,
and take *your* rest: behold, the hour is at hand, and the Son of
46 man is betrayed into the hands of sinners. Rise, let us be going:
47 behold, he is at hand that doth betray me. ¶ And [q]while he yet
spake, lo, Judas, one of the twelve, came, and with him a great
multitude with swords and staves, from the chief priests and
48 elders of the people. Now he that betrayed him gave them a
sign, saying, Whomsoever I shall kiss, that same is he: hold
49 him fast. And forthwith he came to Jesus, and said, Hail,
50 master; [r]and kissed him. And Jesus said unto him, [s]Friend,
wherefore art thou come? Then came they, and laid hands on
51 Jesus, and took him. And, behold, [t]one of them which were
with Jesus stretched out *his* hand, and drew his sword, and
52 struck a servant of the high priest's, and smote off his ear. Then
said Jesus unto him, Put up again thy sword into his place: [u]for
all they that take the sword shall perish with the sword.
53 Thinkest thou that I cannot now pray to my Father, and he shall
54 presently give me [x]more than twelve legions of angels? But
how then shall the scriptures be fulfilled, [y]that thus it must be?
55 ¶ In that same hour said Jesus to the multitudes, Are ye come
out as against a thief with swords and staves for to take me? I
sat daily with you teaching in the temple, and ye laid no hold on
56 me. But all this was done, that the [z]scriptures of the prophets
might be fulfilled. Then [a]all the disciples forsook him, and fled.
57 ¶ [b]And they that had laid hold on Jesus led *him* away to Caia-
phas the high priest, where the scribes and the elders were
58 assembled. But Peter followed him afar off unto the high priest's
palace, and went in, and sat with the servants, to see the end.

[p] Mark 13.33. Luke 22. 40, 46. Eph. 6. 18.

[q] Mark 14.43. Luke 22. 47. John 18. 3. Acts 1. 16.

[r] 2 Sam. 20.9.

[s] Ps. 41. 9.

[t] John 18.10.

[u] Gen. 9. 6. Rev. 13. 10.

[x] 2 Kin. 6.17. Dan. 7. 10.

[y] Isai. 53. 7. Luke 24. 25, 44, 46.

[z] Lam. 4. 20. ver. 54.

[a] See John 18. 15.

[b] Luke 22.54.

43. Rev. V. 'And He came again, and found them sleeping' (and in *v.* 40).

45. Paraphrase: 'Henceforth ye may sleep: there is no more occasion to watch with Me (*v.* 40); the hour of agony is past, and that of betrayal is come.'

47. Judas obtained the body of men from the chief priests and elders after he left the supper-table. Hence they were not celebrating their Passover at that time.

48. Rev. V. 'that is He: take Him. And straightway...Hail, Rabbi.'

49. *kissed him*] 'Kissed Him eagerly.' The order of the particulars of the arrest seems to be first the traitor's kiss and the reproachful reply of the Lord (Luke xxii. 48), then the narrative of John xviii. 4-8 (cp. *v.* 50 here), and then the seizure of the Lord.

50. *wherefore art thou come?*] Rev. V. 'Do that for which thou art come.'

51. *one of them*] St. Peter (marg. ref.). The name was suppressed in the earlier Gospels, perhaps because they were written during St. Peter's life. See Mark xiv. 47 note.

53. Rev. V. 'Or thinkest thou that I cannot beseech My Father, and He shall even now send...How then...'

55. *the multitudes*] In St. Luke "the chief priests &c." They had followed their officers to witness and ensure the success of Christ's capture. Rev. V. 'I sat daily in the Temple teaching, and ye took Me not.'

56. *was done*] Rev. V. 'is come to pass.' This verse is probably part of our Lord's own words. The reference is to the general tenor of Scripture.

57. Rev. V. 'And they that had taken Jesus...*the house of* Caiaphas.' See John xviii. 14. This was a judicial inquiry, which (Luke xxii. 66) took place at daybreak.

58. *palace*] "**Court**" (see *v.* 3). In it was the entrance to the room in which

59 Now the chief priests, and elders, and all the council, sought
60 false witness against Jesus, to put him to death; but found none:
yea, though [c]many false witnesses came, *yet* found they none.
61 At the last came [d]two false witnesses, and said, This *fellow* said,
[e]I am able to destroy the temple of God, and to build it in three
62 days. [f]And the high priest arose, and said unto him, Answerest
thou nothing? what *is it which* these witness against thee?
63 But [g]Jesus held his peace. And the high priest answered and
said unto him, [h]I adjure thee by the living God, that thou tell us
64 whether thou be the Christ, the Son of God. Jesus saith unto
him, Thou hast said: nevertheless I say unto you, [i]Hereafter
shall ye see the Son of man [k]sitting on the right hand of power,
65 and coming in the clouds of heaven. [l]Then the high priest rent
his clothes, saying, He hath spoken blasphemy; what further
need have we of witnesses? behold, now ye have heard his blas-
66 phemy. What think ye? They answered and said, [m]He is
67 guilty of death. [n]Then did they spit in his face, and buffeted
him; and [o]others smote *him* with [1]the palms of their hands,
68 saying, [p]Prophesy unto us, thou Christ, Who is he that smote
69 thee? ¶ [q]Now Peter sat without in the palace: and a damsel
came unto him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before *them* all, saying, I know not what thou
71 sayest. And when he was gone out into the porch, another *maid*

[c] Ps. 27. 12. Mark 14. 55. Acts 6. 13.
[d] Deut. 19. 15.
[e] ch. 27. 40.
[f] Mark 14. 60.
[g] Isai. 53. 7. ch. 27. 12.
[h] Lev. 5. 1. 1 Sam. 14. 24, 26.
[i] Dan. 7. 13. ch. 24. 30. Luke 21. 27. Rom. 14. 10. 1 Thess. 4. 16. Rev. 1. 7.
[k] Ps. 110. 1. Acts 7. 55.
[l] 2 Kin. 18. 37.
[m] Lev. 24. 16. John 19. 7.
[n] Isai. 53. 3. ch. 27. 30.
[o] Luke 22. 63. John 19. 3.
[p] Mark 14. 65.
[q] Mark 14. 66. Luke 22. 55. John 18. 16, 17, 25.

[1] Or, *rods*.

our Lord was examined before Annas, and to that in which Caiaphas and the Sanhedrim met (Mark xiv. 54 note).

59. Rev. V. '...priests and the whole council...that they might put him to death, *i.e.* condemn Him to death. The execution of the sentence depended upon the Romans (John xviii. 31).

60. Rev. V. 'and they found it not, though many false witnesses came (because their witness agreed not together; St. Mark). But afterward came two, and said' &c.

61. Rev. V. 'This man' (and in *v.* 71). Our Lord's predictions of His own Resurrection (cp. xvi. 21) had probably reached the ears of the chief priests (xxvii. 63), who were thus aware of the real meaning of His language concerning the Temple. These false witnesses were therefore suborned to put a sense on our Lord's words which His judges knew was not intended.

63. *the Christ, the Son of God*] See xiv. 33. Jesus claimed both titles. The latter alone seems to have been the foundation of the charge of blasphemy.

64. Rev. V. 'sitting at...coming on.'

Hereafter] Rather, "**henceforth.**" The word refers, not to an indefinite future, but to a gradual progress of Christ's kingdom, beginning from the time of His death.

65. *blasphemy*] A charge here and on other occasions (see Mark ii. 7; John v. 18, viii. 59, x. 33) connected with His claim to the Nature or Attributes of God. This claim was represented to Pilate as a breach of the Law involving the punishment of death (John xix. 7). The assumption of the title Son of God was therefore regarded as different from a claim of Messiahship simply. The Jews expected their Messiah to be of merely human birth.

66. Rev. V. 'He is worthy of death.' The old form of pronouncing judgment used in the days when the Jewish court had the power of capital punishment in its own hands. When Judæa was reduced to a province any sentence pronounced by the Sanhedrim was referred to the Roman governor for execution. The charge of blasphemy would not have been recognised by Pilate; and accordingly another charge was substituted, that of rebellion against the Roman emperor, by assuming the title of king as one belonging to the Messiah.

69-71. Rev. V. 'Jesus the Galilæan... Jesus the Nazarene.'

69. For the sake of continuity St. Peter's denials are placed by St. Matthew and St. Mark after—and by St. Luke before—the account of our Lord's trial before the High Priest. St. John (marg. ref.) indicates their exact position.

71. *the porch*] *i.e.* the passage from the court to the entrance. Peter had probably withdrawn to avoid observation, but afterwards returned.

another maid] St. Luke uses a masculine word; St. Mark has "the maid," which may mean either the maid previously mentioned, or the one who had charge of the porch. These slight differences show the independence of the different narratives.

saw him, and said unto them that were there, This *fellow* was
72 also with Jesus of Nazareth. And again he denied with an oath,
73 I do not know the man. And after a while came unto *him* they
that stood by, and said to Peter, Surely thou also art *one* of
74 them; for thy [r]speech bewrayeth thee. Then [s]began he to curse
and to swear, *saying*, I know not the man. And immediately the
75 cock crew. And Peter remembered the word of Jesus, which
said unto him, [t]Before the cock crow, thou shalt deny me thrice.
And he went out, and wept bitterly.

[r] Luke 22. 59.
[s] Mark 14. 71.
[t] ver. 34. Mark 14. 30. Luke 22. 61, 62. John 13. 38.

CHAP. 27. WHEN the morning was come, [a]all the chief priests and
elders of the people took counsel against Jesus to put him to death:
2 and when they had bound him, they led *him* away, and [b]deli-
3 vered him to Pontius Pilate the governor. ¶ [c]Then Judas, which
had betrayed him, when he saw that he was condemned, repented
himself, and brought again the thirty pieces of silver to the chief

[a] Ps. 2. 2. Mark 15. 1. Luke 22. 66. & 23. 1. John 18. 28.
[b] ch. 20. 19. Acts 3. 13.
[c] ch. 26. 14.

73. Rev. V. 'Of a truth thou...thy speech,' *i.e.* his Galilæan dialect. See Mark xiv. 70.

75. Rev. V. 'the word which Jesus had said, Before &c.'

XXVII. **1.** *the morning*] Here the hour of sunrise, after the night-meeting in the residence of Caiaphas. This was the earliest hour at which the Sanhedrim could hold a legal meeting, especially in capital cases.

So far the chief priests kept within the letter of the law; but they now violated that law which affirmed that in capital cases sentence of condemnation could not be legally pronounced on the day of the trial. The second council was, according to Hebrew computation of time, held on the same day. The illegal precipitation of the whole proceeding was due mainly to the influence of Caiaphas and His colleagues, who belonged to the party of the Sadducees, notorious for cruelty; the Pharisees, though probably not forming the majority in the Sanhedrim, certainly took an active part in the later proceedings (see *v.* 62).

all the chief priests &c] The same as those previously present (xxvi. 57, 59). The term "chief priests" was formally applied to all who had held the office of High Priest. The dignity of the office conferred an indelible character on its bearers, and when displaced they retained a great part of the rights and duties which appertained to the acting High Priest. Members of the family of Annas purchased their nomination. No less than eight High Priests (A.D. 6-67) belonged to the family of which he was the head. Five were his own sons. Others also nearly connected with the great priestly families (cp. Acts iv. 6) are called chief priests, in the vague sense of holding priestly rank.

took counsel] A formal consultation. It was held (St. Mark) after the close of the preceding meeting; perhaps in a bazaar belonging to the family of Annas, which was within the outer court of the Temple, and according to the Talmud, was often used for meetings of the Sanhedrim. The place was ill-famed for dishonest practices, which but a few days previously, had been exposed and punished by our Lord.

2. Our Lord had been previously bound (John xviii. 12, 24), simply to secure Him. Now He is bound formally, and, according to old tradition, with a cord round His neck, as one to be handed over to the heathen governor on a charge of treason.

led him *away*] The Prætorium, that is, the Palace of the governor, as representative of the Emperor, is now taken to be the palace which had been lately erected or rebuilt by Herod near the gate of Jaffa, on the north-west of Mount Zion. The road from the Temple to that castle would pass over the Tyropœum, in the direction of the so-called street of David. As our Lord's first trial had taken place in the palace of the High Priest—His own representative—and the second trial in his Father's house, so the third and last was on the site of the castle of David, His great earthly ancestor, and in the presence of a multitude representing all classes of His own people.

delivered] παρέδωκαν has generally a bad meaning. In delivering Him they completed the act of Judas. It was an act of tradition, extradition, and, as affecting the Person of their true King, of treason.

the governor] Pilate held the office ten years from A.D. 26. The word Pontius is omitted by old MSS. [and Rev. V.]; it would indicate the *gens* to which Pilate (probably from *pilum*, a javelin) belonged, either by descent or adoption.

3. *Then*] At the close of the last meeting of the Sanhedrim.

repented] St. Matthew uses here μεταμεληθείς, which indicates a change of thought or feeling, rather than hearty repentance (μετάνοια). Some have thought that Judas, when betraying Jesus, had expected His deliverance by a Divine intervention; others, that he counted upon Christ's acquittal.

4 priests and elders, saying, I have sinned in that I have betrayed
the innocent blood. And they said, What *is that* to us? see thou
5 *to that*. And he cast down the pieces of silver in the temple,
[d] 2 Sam. 17. 23. 6 [d]and departed, and went and hanged himself. And the chief
priests took the silver pieces, and said, It is not lawful for to put
7 them into the treasury, because it is the price of blood. And
they took counsel, and bought with them the potter's field, to
[e] Acts 1. 19. 8 bury strangers in. Wherefore that field was called, [e]The field of
9 blood, unto this day. Then was fulfilled that which was spoken
[f] Zech. 11. 12, 13. by Jeremy the prophet, saying, [f]And they took the thirty pieces
of silver, the price of him that was valued, [1]whom they of the
10 children of Israel did value; and gave them for the potter's field,
11 as the Lord appointed me. ¶And Jesus stood before the
[g] Mark 15. 2. John 18. 33. governor: [g]and the governor asked him, saying, Art thou the
[h] John 18. 37. 1 Tim. 6. 13. King of the Jews? And Jesus said unto him, [h]Thou sayest.
[i] John 19. 9. 12 And when he was accused of the chief priests and elders, [i]he
[k] ch. 26. 62. 13 answered nothing. Then said Pilate unto him, [k]Hearest thou
14 not how many things they witness against thee? And he
answered him to never a word; insomuch that the governor

[1] Or, *whom they bought of the children of Israel.*

4. Rev. V. 'See thou *to it*,' *i.e.* the consequences regard thee only.

5. Rev. V. 'into the sanctuary.' ὁ ναός (not τὸ ἱερόν) applies properly to the sanctuary (cp. xxiii. 35, xxvii. 5, 40, 51), but it includes the Priests' court; and probably also the second court, to which Judas would have access. The word proves the presence of the Sanhedrim in the Temple, immediately after the judgment.

hanged himself] Lit. strangled himself. Cp. Acts i. 18.

6. *the treasury*] Κορβανᾶς, the depository of sacred offerings (cp. Mark vii. 11). Money given as the price of blood, whether guilty or innocent, could not be accepted.

7. The field purchased by the Council was probably that in which the suicide was committed (Acts i. 18).

the potter's field] Situate probably between the dung-gate and the valley-gate, outside the city wall, to the south of Mount Zion. The spot now so called has remains of old pottery work.

strangers] Jews and proselytes who might die at Jerusalem, or generally any visitors.

8. *unto this day*] A notice bearing upon the probable date of the Gospel in its present form. St. Matthew might well notice the fact, if he wrote the Gospel in Greek, with special reference to the wants of Hellenistic readers.

9. Rev. V. 'him that was priced, whom *certain* of...price; and they gave &c.' Many critics assert that the name of Jeremiah here instead of Zechariah was simply an error; others, that the name of Jeremiah stood in the beginning of the volume in the transcriber's hands, and that, when references were made to a collection of writings, it was usual to quote the name given in the general inscription. The order of the prophetic books, as received in the Hebrew Church in St. Matthew's time, ran thus: Jeremiah, Ezekiel, Isaiah, 12 minor prophets. The discrepancies between the text and the quotation are so great as to make it certain, either that St. Matthew did not write with the original text before him, or that his object was simply to note coincidences in leading points.

11. In the Prætorium Pilate examined our Lord privately (St. John); he now took his seat on the tribunal in the open place in front of the palace (*v.* 2 note).

King of the Jews] See xxvi. 66 note.

Thou sayest] An explicit admission of the fact that He claimed to be the Christ. Pilate knew that the term might mean a spiritual king, a matter which concerned him only so far as it might be connected with insurrectionary movements. The charge was therefore followed up (St. Mark) by other accusations, tending to shew that such a connexion did really exist (Luke xxiii. 2).

12. Rev. V. 'accused by' &c. Pilate expected that the charges would have been met, that so he might have grounds for an acquittal.

13. *Hearest thou not?*] Pilate did not infer guilt from that silence, but he was little disposed to defend the prisoner.

14. Rev. V. 'And He gave him no answer, not even to one word.' Pilate stopped the proceedings, and (Luke xxiii. 7) relegated the affair to Herod, who then occupied the old palace of the Asmoneans, between the Xystus and the Prætorium. After a brief interval the Procurator again called together the accusers (Luke

15 marvelled greatly. ¶ [l]Now at *that* feast the governor was wont [l] Mark 15. 6. Luke 23. 17. John 18. 39.
16 to release unto the people a prisoner, whom they would. And
17 they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is
18 called Christ? For he knew that for envy they had delivered
19 him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of
20 him. [m]But the chief priests and elders persuaded the multitude [m] Mark 15. 11. Luke 23. 18. John 18. 40. Acts 3. 14.
21 that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that
22 I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ?
23 *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the
24 more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he [n]took water, and washed *his* hands before the multitude, saying, [n] Deut. 21. 6.

xxiii. 13), and made another attempt to end the matter.

15–26. Pilate was satisfied that the charges were partly false and partly irrelevant as not affecting Roman interests. Herod shared his opinion. The expedient now tried presented itself spontaneously.

15. Rev. V. 'at the feast...multitude one prisoner...' The origin of the custom is uncertain. The Romans and the Greeks had a similar custom.

16. *notable*] Through crime. Barabbas had been a ringleader in an insurrection (Luke xxiii. 19), probably that which had been lately repressed by Pilate with extreme cruelty (Luke xiii. 1). Insurrections were never more numerous than under the dominion of the Romans; and the leaders were well known and popular.

17. Another reading gives a special point to his question: 'shall it be Jesus Barabbas, or Jesus, Who is called Christ?'

18. *for envy*] Pilate therefore expected that the people would ask for the release of our Lord. The envy of their leaders proved that the people were favourably disposed towards our Saviour.

19. Rev. V. 'And while he was sitting, This episode is peculiar to St. Matthew. At that time Roman provincial governors were allowed to take their wives with them, but it was regarded as an abuse. Under Tiberius an attempt had lately been made in the senate to prohibit this liberty altogether. The Romans feared that the influence of women would be used on the side of mercy. The name of the wife of Pilate, according to an old tradition, was Procla, or Claudia Procula; probably she was daughter of a freedman of the emperor, in the same station as her husband.

Rev. V. 'that righteous man.' The character of our Lord was thus known in the family of Pilate.

a dream] The early Christians always regarded it as supernatural, most of them believing it to be a Divine communication. It was not likely to be disregarded by Pilate, a Roman living in an age and society equally remarkable for want of faith and for puerile superstition.

20. Rev. V. 'Now...ask for.' The chief priests &c. went among the people, appealing to their fears, prejudices, and passions, and turned the current of popular feeling. He whom they chose was a true representative of the faction which, within a few years, deluged Jerusalem with blood, and brought about the total ruin of the people.

22. Rev. V. 'What then shall I do unto Jesus.' Pilate made a second offer. Even after their declared preference of Barabbas, he wished to release Jesus (Luke xxiii. 20).

crucified] The demand for a Roman punishment so utterly revolting to Jewish feeling, was perhaps suggested by the party of Caiaphas (John xi. 50). It was always inflicted for the crimes alleged against our Lord.

23. Rev. V. 'they cried out exceedingly.' Our Lord's innocence was a matter about which the populace was indifferent. Their real complaint against Him was this, that He was not dangerous. Had He encouraged resistance to the Romans, the mass of the people would have been on His side.

Let him be crucified] The cry, twice repeated, shews more than common fury. The death which the people deliberately chose for their King was that of a slave, of a criminal handed over to their secular and detested rulers.

24. Rev. V. 'a tumult was arising... he washed.' Pilate regarded the execu-

25 I am innocent of the blood of this just person: see ye *to it*. Then
answered all the people, and said, [o]His blood *be* on us, and on
26 our children. Then released he Barabbas unto them: and when [p]he
27 had scourged Jesus, he delivered *him* to be crucified. ¶ [q]Then
the soldiers of the governor took Jesus into the [1]common hall.
28 and gathered unto him the whole band *of soldiers*. And they
29 stripped him, and [r]put on him a scarlet robe. [s]And when they
had platted a crown of thorns, they put *it* upon his head, and a
reed in his right hand: and they bowed the knee before him, and
30 mocked him, saying, Hail, King of the Jews! And [t]they spit
31 upon him, and took the reed, and smote him on the head. And
after that they had mocked him, they took the robe off from him,
and put his own raiment on him, [u]and led him away to crucify
32 *him*. [x]And as they came out, [y]they found a man of Cyrene,

[1] Or, *governor's house*.

[o] Deut. 19. 10. Josh 2. 19. 2 Sam. 1. 16. Acts 5. 28.
[p] Isai. 53. 5. Luke 23. 16, 24, 25. John 19. 1.
[q] Mark 15. 16.
[r] Luke 23. 11.
[s] Ps. 69. 19. Isai. 53. 3.
[t] Isai. 50. 6.
[u] Isai. 53. 7.
[x] Num. 15. 35. Acts 7. 58. Heb. 13. 12.
[y] Mark 15. 21. Luke 23. 26.

tion as a murder, without legal justification, and thus declared himself guiltless of the innocent blood. So the Jews would understand the act (Deut. xxi. 6, 7). As a Gentile Pilate might do it, (1) because it was customary for a judge to declare himself free from bloodguiltiness before pronouncing sentence of death; and (2) because sacramental washing was considered to cleanse from blood—a feeling deeply seated in the popular mind, and practised in all ages and all countries of the ancient world.

25. *His blood* &c.] The curse was literally accomplished within a few years: the nobles were condemned and scourged on the same spot by Gessius Florus: of the chief priests, the last of the family of Annas was massacred (A.D. 66) in the Temple by the Zealots; and multitudes of the people were crucified with every form of ignominious torture by the soldiers of Titus within sight of Jerusalem.

26. Pilate delivered up Jesus with full consciousness of the injustice, but in cowardly compliance with the popular will.

Rev. V. 'but Jesus he scourged:' the cruel preliminary to crucifixion according to Roman custom. The order was given immediately after condemnation, "Go, lictor, tie together his hands," and the scourging took place in front of the judgment seat. From the notices in St. John and St. Luke it is evident that Pilate had still some hope that it might suffice to satiate the passions of the populace.

27. *the common hall*] **The palace**, lit. the Prætorium (see *v.* 2). The soldiers led away our Saviour from the place in front of the tribunal into the principal court of the palace, where a considerable number of men, from 400 to 600, were always quartered.

28. *they stripped him*] After the scourging, our Lord was again clothed. His clothing was now torn from His bleeding body. Some adopt the reading, they "clothed Him," but against the best authorities.

a scarlet robe] Our Lord had been sentenced as a pretender to royalty; they put upon Him all the insignia of royalty.

29. *The crown of thorns* represented the laurel wreath of the Cæsars, which Tiberius wore habitually. The charge was that our Lord incited an insurrection against Cæsar. The thorn was probably the Zizyphus spina-Christi, found in all the warmer parts of Palestine.

a reed] As representing a royal sceptre.

Rev. V. 'And they kneeled down before Him...King &c.' *i.e.* Thou Who claimest that title. While Jesus still bore the insignia of royalty, Pilate led Him out before the people, and made a last appeal to their feelings (St. John).

31. Note some points which have run through the narrative. First, our Lord's silence. Once only in public, in the presence of the Jews, was that silence broken (*v.* 11); an explanation of His saying being given in private to the Procurator only (John xviii. 33 &c.). Secondly, the total absence of all pretence to legality.

led him away] From the palace (*v.* 2 note), the distance was some 500 or 600 yards eastward to the gate Gennath, then outside the wall, about twice the distance northwards, to Golgotha (*v.* 32 note). The entire distance would be less than one-third of a mile. From the palace to the gate of the city our Saviour bore His cross, according to the custom introduced by the Romans. The tablet, with the inscription afterwards affixed to the cross, was borne before Him. The procession, headed by the Centurion, who had charge of the execution, consisted of the soldiers (four to each cross) and of the two malefactors. It was followed by those who had demanded His crucifixion (*v.* 41), and some pitying spectators (Luke xxiii. 27).

32. *as they came out*] *i.e.* from the gate of the city. Our Lord then sank under the weight of the Cross. The soldiers meeting a stranger forced [impressed, see v. 41] him to 'go *with them*, that he might bear His cross' [Rev. V.]. Whether Simon sympathised with our Lord's teaching is uncertain, but that he became a Christian is more than probable (Mark xv. 21 note).

33 Simon by name: him they compelled to bear his cross. ¶ [z]And when they were come unto a place called Golgotha, that is to say,
34 a place of a skull, [a] they gave him vinegar to drink mingled with
35 gall: and when he had tasted *thereof*, he would not drink. [b]And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [c]They parted my garments among them, and upon my vesture did they
36, 37 cast lots. [d]And sitting down they watched him there; and [e]set up over his head his accusation written, THIS IS JESUS THE
38 KING OF THE JEWS. [f]Then were there two thieves crucified
39 with him, one on the right hand, and another on the left. ¶And [g]they that passed by reviled him, wagging their heads, and say-
40 ing, [h]Thou that destroyest the temple, and buildest *it* in three days, save thyself. [i]If thou be the Son of God, come down from
41 the cross. Likewise also the chief priests mocking *him*, with the
42 scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the

[z] Luke 23.33. John 19. 17.
[a] Ps. 69. 21.
[b] Mark 15.24.
[c] Ps. 22. 18.
[d] ver. 54.
[e] Luke 23.38. John 19. 19.
[f] Isai. 53. 12. John 19. 18.
[g] Ps. 109. 25. Mark 15. 29. Luke 23. 35.
[h] ch. 26. 61. John 2. 19.
[i] ch. 26. 63.

33. Golgotha—'the place of a skull,' equivalent to Calvary (*calva*, a bare skull)—was so called because it was like a skull in form, a mound sloping on all sides, sufficiently high to be seen from some distance. The evidence in support of the traditional site—within the Holy Sepulchre—is strong, and appears conclusive.

34. *vinegar*] Or, [Rev. V.] 'wine' (see *v.* 48 note). A strong narcotic was usually provided by compassionate Hebrew women, with the express intention of producing partial unconsciousness. The soldiers were usually bribed to administer such a potion. Our Lord finding that it was not merely given to appease thirst (*v.* 48), but that it was strongly drugged, declined it. He would teach that the cup of suffering should be received with calm clear consciousness and willing submission to God's Will.

35. Crosses were of three forms, the X, commonly called St. Andrew's cross, the T, and the +; this last was certainly used in this case, the short part above the head serving for the tablet, with its inscription. The middle pole had a short projection supporting the body, lest the hands and feet should give way. If the cross was not previously fixed, the sufferer was stretched out upon it, the nails driven in, and the cross afterwards raised and fixed in its place. Whether both feet were pierced by one great nail is doubtful (the oldest crucifixes have four nails), but seems probable.

his garments] By Roman custom these belonged to the executioners; in this case, to the four soldiers who crucified our Lord: each cross was in charge of a quaternion. Casting lots was specially characteristic of the Roman soldiery.

that...lots] Omitted by Rev. V., probably inserted from John xix. 24.

36. Rev. V. 'and they sat and watched.' The soldiers being responsible, remained close to the cross, to prevent any near approach. Four quaternions were sometimes appointed, relieving each other every three hours. The centurion in command remained through the day.

37. *his accusation*] This was written on a white tablet (*v.* 31 note). Bilingual and trilingual inscriptions were common throughout the East. The differences in the form of the inscription may be accounted for by the three languages in which it is written. Here the inscription shews the only reason assigned for our Lord's condemnation. It was also Pilate's last formal if unconscious testimony to the truth.

38. Rev. V. 'Then are there crucified with Him two robbers' (and in *v.* 44); probably comrades of Barabbas (see Mark xv. 7), objects therefore of popular sympathy. Immense numbers of such brigands, mostly religious fanatics, were crucified during the Jewish wars.

39. *reviled him*] Rev. V. 'railed on Him.' The words shew what charge had been urged most successfully by the chief priests (*v.* 20 note), and the impression which had been made by our Lord's apparent helplessness; but they are also words of unconscious prophecy. See Ps. xxii. 7, 8 notes.

41. St. Matthew names here the representatives of the Sanhedrim as though they had come formally to watch the execution of the sentence. It was now between the services at 9 A.M. and mid-day. The interval between prayers was thus passed in contemplating the agonies of their victim, and in mockery, so strangely worded as to express the truth which they denied.

42. *He saved others*] Singular testimony to His miracles of healing; specially to the crowning miracle, which had brought matters to a crisis (John xi. 46–53).

If &c.] Rev. V. omits *If* and reads, 'He is the King of Israel.'

43 cross, and we will believe him. [k]He trusted in God; let him
deliver him now, if he will have him: for he said, I am the Son
44 of God. [l]The thieves also, which were crucified with him, cast
45 the same in his teeth. ¶ [m]Now from the sixth hour there was
46 darkness over all the land unto the ninth hour. And about the
ninth hour [n]Jesus cried with a loud voice, saying, Eli, Eli, lama
sabachthani? that is to say, [o]My God, my God, why hast thou
47 forsaken me? Some of them that stood there, when they heard
48 *that*, said, This *man* calleth for Elias. And straightway one of
them ran, and took a spunge, [p]and filled *it* with vinegar, and put
49 *it* on a reed, and gave him to drink. The rest said, Let be, let
50 us see whether Elias will come to save him. ¶ [q]Jesus, when he
51 had cried again with a loud voice, yielded up the ghost. ¶ And,

k Ps. 22. 8.
l Luke 23. 39.
m Amos 8. 9. Mark 15. 33.
n Heb. 5. 7.
o Ps. 22. 1.
p Ps. 69. 21. John 19. 29.
q Mark 15. 37. Luke 23. 46.

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43. Rev. V. 'He trusteth on God...if He desireth Him.' His enemies bear witness to His stedfastness of faith.

44. Rev. V. 'cast upon Him the same reproach.'

45. *from the sixth hour*] *i.e.* from midday to 3 P.M. The darkness is represented as supernatural, not as connected with an eclipse. Phlegon of Tralles, a freedman of Adrian, states that the greatest eclipse ever known occurred in the year from Midsummer A.D. 32 to A.D. 33; and that a great earthquake at the same time in Asia Minor overthrew the larger part of the city of Nicæa. As it is certain that there was no natural eclipse in that year, it is evident that Phlegon speaks of a darkness equivalent to an eclipse, connected with a great earthquake, statements coinciding very strikingly with that of the Evangelists. The Birth and the Death of the Saviour have thus analogous accompaniments; the star announcing Life, the darkness prefiguring Death, bear witness to the Lord of Nature. It would seem that none of the seven words were spoken during those three hours. Silence and darkness prevailed during the last struggle with the principalities and powers of darkness.

46. *about the ninth hour*] As the darkness passed away immediately before death, the great cry was uttered. The words are a citation from Ps. xxii., in which the Passion is depicted. To answer the 'why' in that cry the Christian has the words of Gethsemane and the teaching of the Spirit to guide him; the atonement depended on the complete fulfilment of the Will of God by the Son accepting the only commensurate punishment for sin. Yet also the very word that speaks of abandonment declares the certainty of unbroken union, "My God, my God, **why didst Thou forsake Me?**" There was no despair, no bewilderment, but a mighty anguish, mighty in proportion to the absolute dependence of Christ as Man, and as Son, upon the Father. The words are Aramaic, translated directly from the Hebrew. Their form is most accurately represented by St. Mark, who learned it from St. Peter.

47. Rev. V. 'This man calleth Elijah.' It is questioned whether this was spoken in mockery, or was a natural error. The Jews regarded Elias as the great Patron Saint of the people, who conducted souls to Paradise, and who was to come and set all things right; hence the proverb, common in all cases of difficulty, "Wait till Elias comes!"

48. The solitary word expressive of bodily suffering was then spoken, "I thirst" (see St. John); and one of the soldiers filled a sponge with acid wine and placed it upon a reed of hyssop. This indicates the height of the Cross, the head being raised beyond the reach of the outstretched hand, but not more than three or four feet, the greatest length of a hyssop reed.

49. A short time now intervened; it was towards the hour of evening service in the Temple, when the scene of the Passion would be of course deserted by the chief priests and the mass of the people; then those whom Jesus loved most dearly drew near enough to hear His last injunctions (St. John xix.); and then came the end. Rev. V. 'whether Elijah cometh.'

50. *with a loud voice*] With a word of deepest significance (John xix. 30).

the ghost] Rev. V. 'His spirit.'

51-56. These portents represent the complete triumph of the Son of God over the Temple, over the earth, over Hades, and over the spirit of man.

51. The first and most deeply significant sign was the rending of the veil which hung before the Holy of Holies. At the hour of evening prayer on the day of Preparation, the hour and day of the Lord's Death, the officiating priest entered by a door which separated the Holy of Holies from the priests' court, into the space between the two immense curtains (each 40 cubits in height, 10 in breadth); he then opened the golden door of the Sanctuary, and rolled back the outer curtain. Then the priests and the people in the outer court saw the inner curtain rent from top to bottom, leaving the Holy of Holies open. The record suggests manifold thoughts to Christians. Cp. Heb. x. 20.

behold, [r]the veil of the temple was rent in twain from the top to
52 the bottom; and the earth did quake, and the rocks rent; and the
graves were opened; and many bodies of the saints which slept
53 arose, and came out of the graves after his resurrection, and
54 went into the holy city, and appeared unto many. [s]Now when
the centurion, and they that were with him, watching Jesus,
saw the earthquake, and those things that were done, they
55 feared greatly, saying, Truly this was the Son of God. And
many women were there beholding afar off, [t]which followed
56 Jesus from Galilee, ministering unto him: [u]among which was
Mary Magdalene, and Mary the mother of James and Joses, and
57 the mother of Zebedee's children. ¶ [x]When the even was come,
there came a rich man of Arimathæa, named Joseph, who also
58 himself was Jesus' disciple: he went to Pilate, and begged the
body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he wrapped it in a clean
60 linen cloth, and [y]laid it in his own new tomb, which he had hewn
out in the rock: and he rolled a great stone to the door of the
61 sepulchre, and departed. And there was Mary Magdalene, and
62 the other Mary, sitting over against the sepulchre. ¶ Now the
next day, that followed the day of the preparation, the chief
63 priests and Pharisees came together unto Pilate, saying, Sir, we

[r] Ex. 26. 31. 2 Chr. 3. 14. Mark 15. 38.
[s] ver. 36. Luke 23. 47.
[t] Luke 8. 2.
[u] Mark 15. 40.
[x] Mark 15. 42. Luke 23. 50. John 19. 38.
[y] Isai. 53. 9.

the rocks rent] Rocks in the immediate neighbourhood, such as that in which Joseph of Arimathæa had lately hewn a sepulchre, and Golgotha bear traces of earthquake. The ruins of Jerusalem are attributed in great part to earthquakes.

52. *the graves*] *i.e.* the rock-tombs, numerous in the environs of Jerusalem. The opening, a natural concomitant of earthquake, was an emblem of the breaking up of the realm of death.

Rev. V. 'the saints that had fallen asleep were raised.' This occurred after the Resurrection of our Lord, "the first-born from the dead" (Col. i. 18).

54. *Son of God*] The exclamation was apparently drawn forth by the word, "Father," repeated both at the beginning and at the end of the crucifixion.

55. *afar off*] Very near approach was not permitted by the soldiers, but the ridge on which the holy women sat, was not so far distant as to prevent their hearing our Lord's words. That *women* should be present, was contrary to all usage.

56. *among which*] Three only are here mentioned. The presence of our Lord's mother is attested by St. John.

57. The "even," or last quarter of the day, was from 3–6 p.m., when the Sabbath commenced (Mark xv. 42 note).

Rev. V. 'from Arimathæa,' probably Ramathaim of Ephraim (1 Sam. i. 1). Only a rich man like Joseph would possess a private tomb of his own construction, or obtain access to a man like Pilate, notorious for corruption.

58. Rev. V. 'asked for...to be given up.' Otherwise the bodies were thrown into a common pit.

59. Joseph, with the help of Nicodemus (St. John), lowered (St. Mark) the body from the Cross. The nails were removed by the soldiers, the Cross was taken down, and the body removed afterwards. The last rites were, the ablution, the last kiss impressed on the lips, the covering the head with the kerchief, and the wrapping the body in broad bands of finest linen.

60. The tomb was close by, in a garden or enclosure. It was hewn out of a rock, the low ridge immediately opposite to Golgotha (*c.* 33 note). In front of the tomb, there was a vestibule open to the air, then a low entrance on the side of a rock, leading into a square chamber of moderate dimensions, on one side of which was a place for the body, either cut some seven feet into the rock, or lengthways, three feet deep, with a low arch over it.

a great stone] About six feet in breadth, three in height, which had not yet been fixed, but was lying near.

61. The great body of the holy women left in time to purchase the spices before nightfall. Mary Magdalene, and Mary the mother of Joses, probably with Salome, remained. The home of Salome and of either Mary was probably in the northern quarter, where tradition places the house of Zebedee.

62. Rev. V. 'Now on the morn (*i.e.* the Sabbath day) which is *the day* after...' It was a profanation of the Sabbath that on that day they should go to the Palace of the Roman Governor. They expected that *he* would give the order, and that his officers would see to its execution.

remember that that deceiver said, while he was yet alive, [a]After
64 three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than
65 the first. Pilate said unto them, Ye have a watch: go your way,
66 make *it* as sure as ye can. So they went, and made the sepulchre sure, [a]sealing the stone, and setting a watch.

CHAP. 28. IN the [a]end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene [b]and the other
2 Mary to see the sepulchre. And, behold, there [1]was a great earthquake: for [c]the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon
3 it. [d]His countenance was like lightning, and his raiment white
4 as snow: and for fear of him the keepers did shake, and became
5 as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
6 He is not here: for he is risen, [e]as he said. Come, see the place
7 where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, [f]he goeth before you
8 into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great
9 joy; and did run to bring his disciples word. And as they went

[1] Or, *had been*.

[a] ch. 16. 21 Mark 8. 31. Luke 9. 22. John 2. 19.

[a] Dan. 6. 17.

[a] Mark 16. 1. Luke 24. 1. John 20. 1.

[b] ch. 27. 56.

[c] See Mark 16. 5. Luke 24. 4. John 20. 12.

[d] Dan. 10. 6.

[e] ch. 12. 40. & 20. 19.

[f] Mark 16. 7

64. *by night*] Omit these words.

65. Rev. V. 'ye have a guard,' a band, probably a quaternion, of soldiers. The chief priests could not have taken possession of the body, or have employed their own attendants in watching the tomb; for Pilate had given the body to a man of rank, and they would not have dared to interfere with its disposal, or take measures without his concurrence.

66. Rev. V. 'the guard being with them.'

XXVIII. **1.** Rev. V. 'Now late on the Sabbath day.' It was at the early dawn before sunrise on Sunday morning, nearly twelve hours after the close of the Sabbath, that these holy women set out from their home.

the first day *of the week*] St. Matthew takes "day" in the natural, not in the Jewish, sense as beginning with sunrise. The first day was regarded by the Hebrews as specially holy; not less so is it to the Christian, who regards it as the first in the new creation, the first in which the access to Heaven was effected, the first in the dispensation of life.

came] Mary Magdalene and Mary (cp. xxvii. 61) were accompanied by Salome. They had purchased spices the previous evening, after the close of the Sabbath (St. Mark). St. Luke is thought to refer to the other holy women who were with Joanna, the wife of Chuza.

2. *a great earthquake*] It took place while they were on the way from home, thus accounting for what they saw on their arrival: the stone rolled away from the entrance of the tomb [Rev. V. omits 'from the door'], within the vestibule (xxvii. 60 *note*) the guards lying prostrate, and as they entered the vestibule, hastening to the chamber of death, the Angel sitting on the stone.

3. *His countenance*] Lit. His 'appearance' [Rev. V.]; the flashing light of His countenance is meant.

4. Rev. V. 'The watchers did quake.'

5. Rev. V. 'which hath been crucified.'

6. *he is risen*] The Resurrection had taken place before the arrival of the holy women —probably also before the descent of the Angel.

7. The disciples were in Jerusalem and together, probably in the upper chamber.

he goeth before you into Galilee] This (cp. xxvi. 32; Mark xiv. 28) was a command to the twelve and to all who had followed our Lord from Galilee. There, where His public ministry began, the Apostles were to receive their commission.

8. They had been anticipated by Mary Magdalene, and found the disciples informed of what had transpired, though not convinced.

9. *as...his disciples*] Rev. V. omits. The first personal appearance of our Lord was to Mary Magdalene (St. Mark and St. John), and this message brought to the disciples was disbelieved (St. Luke). Some, therefore, assume that in this verse St. Matthew, who gives a succinct and complete summary of all appearances to the women, refers to the separate manifestation to Mary Magdalene; others, that St. Matthew refers to an appearance not recorded by the other Evangelists.

to tell his disciples, behold, [o]Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell [h]my brethren
11 that they go into Galilee, and there shall they see me. ¶Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were
12 done. And when they were assembled with the elders, and had
13 taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him *away* while
14 we slept. And if this come to the governor's ears, we will per-
15 suade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among
16 the Jews until this day. ¶Then the eleven disciples went away into Galilee, into a mountain [i]where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some
18 doubted. And Jesus came and spake unto them, saying, [k]All
19 power is given unto me in heaven and in earth. [l]Go ye therefore, and [m][1]teach all nations, baptizing them in the name of the
20 Father, and of the Son, and of the Holy Ghost: [n]teaching them

[o] See Mark 16. 9. John 20. 14.
[h] See John 20. 17. Rom. 8. 29. Heb. 2. 11.
[i] ch. 26. 32.
[k] Dan. 7. 13. ch. 11. 27. Luke 1. 32. John 3. 35. & 17. 2. Acts 2. 36. Rom. 14. 9. 1 Cor. 15. 27. Eph. 1. 10. Phil. 2. 9. Heb. 1. 2. 1 Pet. 3. 22. Rev. 17. 14.
[l] Mark 16. 15.
[m] Isai. 52. 10. Luke 24. 47. Acts 2. 38. Rom. 10. 18. Col. 1. 23.
[n] Acts 2. 42.

[1] Or, *make disciples*, or, *Christians of all nations*.

All hail] The usual form of salutation; here to be taken literally, "rejoice."

10. *my brethren*] At His first appearance, the risen Saviour gave His loved ones in this title an assurance of His feelings of affection towards them.

11. Rev. V. 'Now while...some of the guard...told...come to pass.'

12. *they gave large money*] If the soldiers had given in such a report (*v.* 13) to their own commander, they would have been executed at once; but if they knew that none would be called for, or that they had only to affirm that the chief priests were satisfied, then they might be induced by a large bribe to make the declaration to the council or to Jews who might make inquiry.

14. *persuade*] In plain words "bribe."

secure you] Rev. V. 'rid you of care.'

15. Rev. V. 'this saying was spread abroad...and continueth until' &c., *i.e.* not only up to the time, but long after the publication of this Gospel, which in its present form was written after an interval of, at least, some thirty years.

16. *Then*] Or, "**But.**" St. Matthew gives no note of time. More than eight days elapsed before they left Jerusalem.

a mountain] "**the mountain**;" not improbably the mountain, on which our Lord delivered the great discourse at the beginning of His public ministry (ch. v.). The following charge was not the last, but the first, solemn charge given to the whole body of believers; it was delivered many days before His Ascension.

17. This was the first meeting with the assembled disciples, of whom upwards of five hundred were present (1 Cor. xv. 6).

they worshipped him] Before the Passion worship had been offered to our Lord by others; rarely by His own Apostles (cp. Matt. xiv. 33).

some doubted] Not whether He was risen, but whether He was there present. The doubt did not imply unbelief, for our Lord does not reproach them, but 'came to them and spake unto them' [Rev. V.].

18. Lit. "all authority is [Rev. V. 'hath been'] given," *i.e.* the fulness of power to govern the universe was imparted to Christ at His Resurrection. His disciples now serve One Who has entered into full possession of unlimited dominion.

in heaven] All principalities and powers of the spiritual world.

in earth] Or, "**on earth**;" the sphere of the Church, as a visible body, where it would have to struggle and prevail until the end.

19. *teach*] Lit. "make disciples of," *i.e.* bring 'all the nations' into the body of disciples. The catholicity of the Church stands thus at the head of its charter. That was the first and most striking distinction between it and Judaism. All nations are to become members of a body, in which there is neither Jew nor Gentile, all being one in Christ. The conditions and processes by which discipleship is effected are, first, the initiatory Sacrament, then, complete instruction.

in the name] Rather, "into the Name," which means that converts are pledged by Baptism to a faith, which has for its object the Being designated by that Name, and which brings them into union with Him. "Name" in Scripture, when applied to God, is equivalent to the Godhead.

the Father...Holy Ghost] Note the two-fold truth in the doctrine of the Trinity. (1.) Identity in Essence and Name. (2.)

to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Subordination as to mutual relation and office: first, He from Whom all proceeded; second, He through Whom all proceedeth; third, He by Whom all proceedeth.

The first act of admission into the Church thus involves recognition of the fundamental principle of all dogmatic truth. In the case of adults, recognition would precede Baptism; in the case of infants, it would follow.

20. *teaching them to observe*] Practical teaching is thus inseparably connected with doctrinal teaching.

alway] Lit. **all the days**; implying continuous Presence and support: "with you" implying intimate relation, abiding support. It refers specially to the name "Immanuel."

the end of the world] The completion of the æon, or age, during which the Church has to accomplish its work of preparation.

Thus St. Matthew winds up his Gospel ["Amen" is omitted in Rev. V.], throughout which he has kept distinctly before the mind the following points; the universal sovereignty of Christ; His purpose of bringing all nations into His kingdom; the conditions of admission and continuance in his Church; the complete records of His teaching, doctrinal, moral, and spiritual; and the assurance of perpetuity and progress under His abiding Presence.

THE GOSPEL ACCORDING TO
ST. MARK.

CHAP. 1. THE beginning of the gospel of Jesus Christ, [a]the Son of
2 God; as it is written in the prophets, [b]Behold, I send my
messenger before thy face, which shall prepare thy way before
3 thee. [c]The voice of one crying in the wilderness, Prepare ye the
4 way of the Lord, make his paths straight. [d]John did baptize in
the wilderness, and preach the baptism of repentance [1]for the re-
5 mission of sins. [e]And there went out unto him all the land of
Judæa, and they of Jerusalem, and were all baptized of him in
6 the river of Jordan, confessing their sins. And John was [f]clothed
with camel's hair, and with a girdle of a skin about his loins;
7 and he did eat [g]locusts and wild honey; and preached, saying,
[h]There cometh one mightier than I after me, the latchet of whose

[a] Matt. 14. 33. Luke 1. 35. John 1. 34.
[b] Mal. 3. 1.
[c] Isai. 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 15.
[d] Matt. 3. 1. John 3. 23.
[e] Matt. 3. 5.
[f] Matt. 3. 4.
[g] Lev. 11. 22.
[h] Matt. 3. 11. John 1. 27.

[1] Or, *unto*.

I. 1. The Gospel of St. Mark begins with the public announcement of the coming of Jesus Christ. The subject-matter of the Baptist's preaching forms an integral part of this "beginning of the Gospel (*vv.* 1–8);" his special object being to announce the advent of the One mightier than himself. "Gospel" is here used in the sense of glad tidings; the announcement of the coming of One Who is Jesus in His humanity, Christ in His office, Son of God in His eternal Nature.

the Son of God] St. Matthew, purposing to shew that Jesus is the Christ, the fulfiller of prophecy as King of Israel, and as such King of all nations of the earth, calls Him "the Son of David." St. John, writing, like St. Mark, chiefly for converts from heathenism, uses the form "Son of God" constantly, contemplating our Lord more specially as the possessor of inherent Divine power, mighty in word and in deed.

2. Rev. V. 'Even as it is written in Isaiah the prophet;' the chief objection to which is that the writer must have known that two prophecies are quoted here; one from Malachi from the Hebrew, the second from Isaiah from the Septuagint: it is therefore to the last degree improbable that St. Mark or St. Peter should have attributed both to the same prophet. The external evidence —MSS., Versions, and early Patristic testimony—is thought to leave the reading uncertain; and the conclusion of some is that the name of Isaiah was introduced into the text of this Gospel early in the second century; but that it could not have been in the original of St. Mark. St. Mark, singularly sparing in references to the prophets, here lays down the principle, that whatever did occur in connexion with the Son of God, had been divinely predicted.

thy face] In Malachi "My face." The change of persons identifies the Son in essence with the Father, and distinguishes Him in personality.

3. Rev. V. 'Make ye ready the way.' For "the Lord," Isaiah has "Jehovah;" and for "His," "our God:" Our Saviour is thus called here "Jehovah," and "our God."

4. Rev. V. 'John came, who baptized ...and preached' &c. He was himself the beginning of the Gospel-tidings (*v.* 1).

the wilderness] The district on the W. of the Jordan, called the Ghor, or Aulon.

baptism of repentance] A baptism requiring an inward spiritual change.

for [Rev. V. 'unto'] *the remission of sins*] If the repentance were sincere, the baptism was a pledge of remission of sins; it took away the guilt of the old life, though it could not, like Christ's Baptism, communicate a new life.

5. Rev. V. 'and all they of Jerusalem; and they were baptised' &c.

6. Rev. V. 'and had a leathern girdle.'

7. Rev. V. 'And he preached,' the subject-matter being the coming of Him Who was to give spiritual Baptism.

one mightier] Or, **He Who is mightier,** the Person designated in Malachi and Isaiah as the object of his preaching.

the latchet...stoop down] The act of a slave humbly and dutifully bowing down at his master's feet; here adopted as a simple expression of extreme reverence. The word "unloose" or 'bear,' is thought to refer to the conclusion of the Master's work. The ministry of John was concerned with

8 shoes I am not worthy to stoop down and unloose. [i] I indeed have
baptized you with water: but he shall baptize you [k] with the Holy
9 Ghost. ¶ [l] And it came to pass in those days, that Jesus came
from Nazareth of Galilee, and was baptized of John in Jordan.
10 [m] And straightway coming up out of the water, he saw the heavens
11 [l] opened, and the Spirit like a dove descending upon him: and
there came a voice from heaven, *saying*, [n] Thou art my beloved
12 Son, in whom I am well pleased. ¶ [o] And immediately the spirit
13 driveth him into the wilderness. And he was there in the
wilderness forty days, tempted of Satan; and was with the wild
14 beasts; [p] and the angels ministered unto him. ¶ [q] Now after that
John was put in prison, Jesus came into Galilee, [r] preaching the
15 gospel of the kingdom of God, and saying, [s] The time is fulfilled,
and [t] the kingdom of God is at hand: repent ye, and believe the
16 gospel. ¶ [u] Now as he walked by the sea of Galilee, he saw
Simon and Andrew his brother casting a net into the sea: for
17 they were fishers. And Jesus said unto them, Come ye after me,
18 and I will make you to become fishers of men. And straightway
19 [x] they forsook their nets, and followed him. [y] And when he had
gone a little farther thence, he saw James the *son* of Zebedee,
and John his brother, who also were in the ship mending their
20 nets. And straightway he called them: and they left their
father Zebedee in the ship with the hired servants, and went
21 after him. ¶ [z] And they went into Capernaum; and straightway
on the sabbath day he entered into the synagogue, and taught.

[i] Acts 1. 5. & 11. 16.
[k] Isai. 44. 3. Joel 2. 28. Acts 2. 4. & 10. 45. 1 Cor. 12. 13.
[l] Luke 3. 21.
[m] Matt. 3. 16.
[n] Ps. 2. 7. ch. 9. 7.
[o] Matt. 4. 1. Luke 4. 1.
[p] Matt. 4. 11.
[q] Matt. 4. 12.
[r] Matt. 4. 23.
[s] Dan. 9. 25.
[t] Matt. 3. 2.
[u] Matt. 4. 18.
[x] Matt. 19. 27.
[y] Matt. 4. 21.
[z] Matt. 4. 13. Luke 4. 31.

[1] Or, *cloven*, or, *rent*.

its beginning only; he went before the Strong One to announce His coming.

8. *with...with the Holy Ghost*] Or, "in...in the Holy Spirit," here represented as a life-giving stream. "In" expresses the immersion of the convert's entire being in the spiritual influence (*vv.* 9–11). The culminating point of John Baptist's proclamation was that the Mightier One should baptize with the Holy Ghost: the Holy Ghost descended on Jesus at His Baptism (*v.* 10). The Spirit was ever with and in our Lord as the Spirit of Holiness, but came at Baptism as the Spirit of office and authority.

10. Rev. V. 'He saw the heavens rent asunder.' The Lord, as man, then saw the act, which marked the initiation of His own office, and sealed Him as the Christ.

11. *in whom*] Rev. V. 'in Thee.'

13. *tempted*] Every access to evil affections was exposed to such a trial as assayed and attested the perfect soundness of Him in Whom God was well pleased.

14. *put in prison*] Lit. "delivered up." [Rev. V.] There was a considerable interval between our Lord's Baptism and the imprisonment of John in the autumn. Our Lord appears to have passed most of that time in Judea (St. John).

Galilee] See marg. ref. note. Our Lord went at once into the very centre of the dominion of Herod, the persecutor of the Baptist. Rev. V. omits 'of the kingdom.'

15. The time predetermined (cp. Gal. iv. 2–4; Eph. i. 10) was fulfilled when John Baptist finished his course. His imprisonment was therefore a critical epoch.

the kingdom of God] St. Mark wrote for Gentiles, to whom the expression of St. Matthew "the kingdom of Heaven" would have been strange.

believe] Rev. V. 'believe in.' Faith in the Gospel, in the glad tidings of salvation, is thus demanded from the first by Jesus.

16. Rev. V. 'And passing along.' As our Lord came from the S., passing through Cana (John ii. 1, 11), He went by the sea-shore towards Capernaum, and on His way found four disciples, whom He had previously chosen, occupied in their old calling. The omission of the circumstances of St. Peter's call (Luke v. 4 &c.) is an instance of St. Mark's rule of not giving prominence to details which reflect special distinction upon that Apostle.

20. *hired servants*] This seems to mark a difference between the position of Zebedee's family, and that of Simon and Andrew. All Israelites had a legal right to fish in the sea of Tiberias. Zebedee therefore, whose home appears to have been in Jerusalem, had 'a boat' [Rev. V.] and hired servants at the sea, and went there with his sons before the great festivals, when a large supply would be needed for Jerusalem.

21. The immediate commencement of His work was preaching, probably the day after the call. The synagogue at Capernaum was the gift of a centurion (Matt. viii. 5–13; Luke vii. 2–10).

22 [a]And they were astonished at his doctrine: for he taught them [a] Matt. 7. 28.
23 as one that had authority, and not as the scribes. [b]And there [b] Luke 4. 33.
was in their synagogue a man with an unclean spirit; and he
24 cried out, saying, Let *us* alone; [c]what have we to do with thee, [c] Matt. 8. 29.
thou Jesus of Nazareth? art thou come to destroy us? I know
25 thee who thou art, the Holy One of God. And Jesus [d]rebuked [d] ver. 34.
26 him, saying, Hold thy peace, and come out of him. And when
the unclean spirit [e]had torn him, and cried with a loud voice, he [e] ch. 9. 20.
27 came out of him. And they were all amazed, insomuch that
they questioned among themselves, saying, What thing is this?
what new doctrine *is* this? for with authority commandeth he
28 even the unclean spirits, and they do obey him. And imme-
diately his fame spread abroad throughout all the region round
29 about Galilee. ¶ [f]And forthwith, when they were come out [f] Matt. 8. 14.
of the synagogue, they entered into the house of Simon and
30 Andrew, with James and John. But Simon's wife's mother lay
31 sick of a fever, and anon they tell him of her. And he came
and took her by the hand, and lifted her up; and immediately
32 the fever left her, and she ministered unto them. ¶ [g]And at even, [g] Matt. 8. 16. Luke 4. 40.
when the sun did set, they brought unto him all that were
33 diseased, and them that were possessed with devils. And all the
34 city was gathered together at the door. And he healed many

22. *astonished*] ἐξεπλήσσοντο. St. Matthew (vii. 28) uses the same strong word in describing the effect of our Lord's teaching after the Sermon on the Mount.

not as the scribes] Their "doctrine" [Rev. V. 'teaching'] was avowedly based on tradition. Our Saviour speaks in His own Name; "I say unto you."

23. One leading characteristic of St. Mark is the special importance which he attaches to the effect of our Lord's manifestation upon evil spirits. He sees in it a special proof of his great thesis, that Jesus is the Son of God (*v.* 1 note).

23. Rev. V. 'And straightway'; such was the immediate effect of Christ's preaching.

with &c.] Lit. "in an unclean spirit." There was an immersion in a foul spiritual personal influence.

he cried out] The unclean spirit is the real speaker (*v.* 24); but the utterance is that of the man who, being possessed by the evil spirit, is its mere instrument.

24. *Let* us *alone*] Omit.

what &c.] The evil spirit resents the intrusion of a hostile power into its own domain.

art thou come to destroy us?] Some prefer, **Thou art come to destroy us**: that being the object of the Lord's mission.

the Holy One] The special characteristic, which involved the ruin of the unholy ones. St. Mark (i. 34, iii. 11) brings out the higher knowledge of spirits, which enabled them to discern at once the significance of the personality of Jesus.

26. The cure was not effected without a crisis of agony. Such is the experience of persons raised suddenly out of a state of spiritual defilement and misery.

27. Rev. V. 'What is this? A new teaching! With authority He commandeth even the unclean spirits,' &c. The word 'amazed' (ἐθαμβήθησαν) is peculiar to St. Mark, and is used by him in connexion with the first and the last miracles and with great spiritual manifestations (cp. ix. 15, x. 24, 32, xiv. 33, xvi. 5). The word "questioned" (συζητεῖν) denotes deep interest and much searching.

28. Rev. V. 'And the report of Him went out straightway everywhere into...'

30. Simon was probably the head of the family, since his wife had her mother residing with her. The wife of Peter accompanied her husband in his missionary work (1 Cor. ix. 5): and her martyrdom is attested by Clement of Alexandria, who also asserts positively that St. Peter had children.

a fever] "A great fever" (Luke iv. 38), *i.e.* typhoid. Severe fevers are common in that marshy district.

anon] Rev. V. 'straightway.'

31. *immediately*] Rev. V. omits. As retained, it is of importance, since recovery from typhoid fever is followed by prostration for a longer or shorter time.

32. *at even*] Not before sunset, for it was the Sabbath day. The time between the breaking up of the Synagogue (between 3 and 4 P.M.) and sunset would suffice for reporting through the town the news of His presence, and all who needed healing were then brought.

33. Our Lord probably used St. Peter's house from this time when He was at Capernaum (see iii. 19, 31).

34. *suffered not...to speak*] The real meaning of the "rebuke" in *v.* 25.

knew him] Some add *to be the Christ*.

that were sick of divers diseases, and cast out many devils; and
[k] ch. 3. 12. See Acts 16. 17, 18. [k] suffered not the devils [1] to speak, because they knew him.
35 ¶ And [i] in the morning, rising up a great while before day, he
[i] Luke 4. 42. went out, and departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed after him.
37 And when they had found him, they said unto him, All *men*
[k] Luke 4. 43. 38 seek for thee. And he said unto them, [k] Let us go into the next
[l] Isai. 61. 1. towns, that I may preach there also: for [l] therefore came I forth.
John 16. 28. & 17. 4. 39 [m] And he preached in their synagogues throughout all Galilee,
[m] Matt. 4. 23. Luke 4. 44. 40 and cast out devils. ¶ [n] And there came a leper to him, beseech-
[n] Matt. 8. 2. Luke 5. 12. ing him, and kneeling down to him, and saying unto him, If
41 thou wilt, thou canst make me clean. And Jesus, moved with
compassion, put forth *his* hand, and touched him, and saith unto
42 him, I will; be thou clean. And as soon as he had spoken,
immediately the leprosy departed from him, and he was cleansed.
43, 44 And he straitly charged him, and forthwith sent him away; and
saith unto him, See thou say nothing to any man: but go thy way,
shew thyself to the priest, and offer for thy cleansing those things
[o] Lev. 14. 3. Luke 5. 14. 45 [o] which Moses commanded, for a testimony unto them. [p] But he
[p] Luke 5. 15. went out, and began to publish *it* much, and to blaze abroad the
matter, insomuch that Jesus could no more openly enter into the
[q] ch. 2. 13. city, but was without in desert places: [q] and they came to him
from every quarter.

[1] Or, *to say that they knew him.*

35. Lonely meditation and prayer accompanied or preceded most events of critical importance in the life of Christ.

prayed] The first special notice of our Lord's personal devotions. Cp. Matt. vi. 6.

36. *followed after him*] With impetuous pursuit, characteristic of St. Peter.

37. Rev. V. 'All are seeking Thee.'

38, 39. These verses indicate the extent of the first missionary journey, in which our Lord was attended by the first-called disciples. [Rev. V. 'go elsewhere...for to this end' &c.]. He preached in their Synagogues in different towns, and on successive Sabbaths (see marg. reff.). It has been calculated that this circuit through the whole of Galilee must have occupied four or five months; so that our Lord's return to Capernaum would be in the spring. The next circuit began in May.

39. *cast out devils*] St. Mark alone presents this act as, next to preaching, a most prominent feature of our Lord's public ministry, and of His last charge to His Apostles (xvi. 17 note). Rev. V. 'And he went into...Galilee, preaching and casting out devils.'

40. Leprosy, as a disease incurable and typical of sin, specially attested the need and the power of a Divine Healer. This happened towards the close of the circuit, after the Sermon on the Mount (Matt. viii. 1); and "in one of the cities" of Galilee (St. Luke). It probably took place in a synagogue and on the Sabbath day. A separate place was allotted to such lepers in synagogues (see *v.* 43 note).

If thou wilt, thou canst] Full faith in the power of the Saviour, but imperfect faith in His goodness.

41, 42. *clean*] Rev. V. 'made clean.' Rev. V. omits *And...spoken.*

43. Rev. V. 'And He strictly (marg. *sternly*) charged him and straightway sent him out,' from the synagogue. From our Lord's injunction, "offer for thy cleansing," the man was counted ceremonially unclean, and as such unfit to come into contact with members of the congregation.

44. *say nothing*] Our Lord was unwilling to allow attention to be diverted from His teaching and fixed upon miracles, the purport of which would be but partially understood.

45. *he went out*] *i.e.* out of the city. Rev. V. 'enter into a city.'

The first chapter of St. Mark thus completes one great section of our Lord's history, extending over some twelve months from His Baptism. His personal influence, both as a Preacher and the Master of the natural and the spiritual world, had made itself felt throughout Galilee: His fame had reached far into Syria, Decapolis, and Southern Palestine. Hitherto no spirit of opposition seems to have been manifested. It was a period of rapid advance and uninterrupted triumph.

The chapter also throws great light on the special character of St. Mark's Gospel, and its relation to the other Synoptists. We have extreme compression, short summaries of important transactions; but withal proofs that the writer did not merely

CHAP. 2. AND again [a]he entered into Capernaum after *some* days; [a] Matt. 9. 1. Luke 5. 18.
2 and it was noised that he was in the house. And straightway
many were gathered together, insomuch that there was no room
to receive *them*, no, not so much as about the door: and he
3 preached the word unto them. And they come unto him, bring-
4 ing one sick of the palsy, which was borne of four. And when
they could not come nigh unto him for the press, they uncovered
the roof where he was: and when they had broken *it* up, they
5 let down the bed wherein the sick of the palsy lay. When Jesus
saw their faith, he said unto the sick of the palsy, Son, thy sins
6 be forgiven thee. But there were certain of the scribes sitting
7 there, and reasoning in their hearts, Why doth this *man* thus
8 speak blasphemies? [b]who can forgive sins but God only? And [b] Job 14. 4. Isai. 43. 25.
immediately [c]when Jesus perceived in his spirit that they so [c] Matt. 9. 4.
reasoned within themselves, he said unto them, Why reason ye
9 these things in your hearts? [d]Whether is it easier to say to the [d] Matt. 9. 5.
sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise,
10 and take up thy bed, and walk? But that ye may know that
the Son of man hath power on earth to forgive sins, (he saith to
11 the sick of the palsy,) I say unto thee, Arise, and take up thy
12 bed, and go thy way into thine house. And immediately he
arose, took up the bed, and went forth before them all; in-
somuch that they were all amazed, and glorified God, saying,
13 We never saw it on this fashion. ¶[e]And he went forth again [e] Matt. 9. 9.
by the sea side; and all the multitude resorted unto him, and

copy or condense the narrative of previous writers, but derived his information from one personally acquainted with the facts. On the other hand, we have more distinct accounts of some transactions than are given in the other Evangelists, and a more complete and intelligible narrative, especially of the first six months of our Lord's public ministry. The most remarkable omission is that of the discourses, *e.g.* the great Sermon on the Mount.

II. 1.-III. 6. This passage marks a great epoch; progressive manifestations of power and claims to authority, beginning with forgiveness of sin; and progressive indications of antagonism on doctrinal grounds: a clearer recognition of our Lord's Nature, and stronger attachment on the part of His disciples.

1. Rev. V. 'And when He entered again ...some days, it was' &c. Months had elapsed (i. 38 note). He entered the house known to be His home in Capernaum (see i. 33 note).

2. *many*] Not only from other cities of Galilee, but from Judea, and specially Pharisees and teachers of the Law from Jerusalem (Luke v. 17), true leaders of an antagonism as yet latent. They may have been sent from Jerusalem in order to watch our Lord's proceedings (iii. 22 note). Rev. V. omits 'straightway.'

The house probably consisted of a single story with low flat roof covered with tiles (cp. Luke v. 19); one large central room opened upon a court. In this room, elevated a few steps above the court, was our Lord; the outer court was completely thronged. The roof, accessible by a stair outside the house, could be approached without passing through the court (cp. xiii. 15 note).

he preached] Rev. V. 'He spake.' The use of "the word" seems to be Petrine (cp. 1 Pet. i. 23, 25, ii. 2, iii. 1; Acts x. 36, 37).

4. *the press*] Rev. V. 'the crowd.'

The "bed" was a thin mattress, or pallet, just large enough for a man to lie upon.

5. Rev. V. 'thy sins are forgiven' (and in *v.* 9). Notice two points: (1) the spiritual relief is first given—cp. the Hebrew maxim, 'No sick man is healed of his disease, until all his sins have been forgiven him;' (2) our Lord gives, not promises as a future gift, the remission of sins which John the Baptist had announced.

7. Rev. V. 'Why doth this man thus speak? He blasphemeth: who can forgive sins but One, *even* God.'

12. Rev. V. 'And he arose, and straightway took' &c. The result was a general increase of faith among the people. The Scribes were silenced, but not convinced, and left the house with a rankling sense of discomfiture.

13. *he went forth again*] The beginning of a second missionary circuit; probably after the Passover (i. 38 note), and southwards along the sea shore. The high road from Damascus to Acco passed through the plain of Gennesaret, and the 'place of toll' [Rev. V.] or custom-house, would be on it.

14 he taught them. [f]And as he passed by, he saw Levi the *son* of Alphæus sitting [1]at the receipt of custom, and said unto him,
15 Follow me. And he arose and followed him. [g]And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there
16 were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans
17 and sinners? When Jesus heard *it*, he saith unto them, [h]They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
18 ¶ [i]And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and
19 of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom
20 with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they
21 fast in those days. No man also seweth a piece of [2]new cloth on an old garment: else the new piece that filled it up taketh away
22 from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:
23 but new wine must be put into new bottles. ¶ [k]And it came to

[f] Matt. 9. 9. Luke 5. 27.
[g] Matt. 9. 10.
[h] Matt. 9. 12, 13. Luke 5. 31. & 19. 10. 1 Tim. 1. 15.
[i] Matt. 9. 14. Luke 5. 33.
[k] Matt. 12. 1. Luke 6. 1.

[1] Or, *at the place where the custom was received.* [2] Or, *raw, or, unwrought.*

14. Levi is in the first Gospel "a man called Matthew." Matthew was probably a second name, equivalent to Theodotus, or Deodatus, *i.e.* 'given of God.'

16. Rev. V. 'And the Scribes of the Pharisees (*i.e.* the Scribes who belonged to that party), when they saw that He was eating with the sinners and publicans.' The Pharisees, probably attracted by the personal holiness of our Lord, were the first to remonstrate against an act which seemed to them inconsistent with such a character. Our Lord's answer touched the disputed point, contact with sinners.

How is it that] Rev. V. omits.

17. Rev. V. omits "to repentance."

18. Rather, "**the disciples of John and the Pharisees were fasting**" at the time in question, not improbably on the same day as that on which Matthew gave the feast. It is conjectured that the banquet was given on one of the two weekly fast-days observed by the Pharisees (see Luke xviii. 12), but not enjoined by the Law: hence the expostulation. The union of John's disciples with the Pharisees is held to indicate jealousy on the part of John's disciples.

19. Rev. V. 'sons of the bridechamber.'

20. *taken away*] By a painful severance, such as awaited our Lord Himself and His disciples. Note that these words were spoken in the midst of Christ's early triumphs.

in those days] Better, "**in that day.**"

21. Rev. V. 'No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.' The "piece" or patch of new undressed material, rough and strong, holds fast, while at the least wrench the old cloth gives way. The *filling up* is by the patch, which covers a hole in the cloth. The patch would shrink when exposed to the sun, and thus at once cause a rent. The two illustrations may be connected thus: the patch spoils the garment by shrinking, the new wine bursts the skins by swelling; thus new customs fall short of the old, or go beyond them; in either case, when unseasonably introduced, they cause rents, schisms, and inflict serious damage. Our Lord, in His method in teaching, passed from the mere outer occasion to inner principles of universal import. The disciples—still Jews—are taught what is the true principle of fasting, which is in itself right and natural, so far as it is a genuine expression of grief for sin or loss of Divine grace, or when used for the subjugation of passions: on the other hand, they learn that the first work is always that of internal renovation, not of outward form: with a new nature new habits will come naturally; an attempt to anticipate will but cause disturbance and damage.

22. *bottles*] Or, **skins** (used as bottles). Rev. V. renders 'else the wine will burst the skins, and the wine perisheth, and the skins: but *they put*...into fresh wineskins.'

pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, [t]to pluck the ears of corn. [t] Deut. 23. 25.
24 And the Pharisees said unto him, Behold, why do they on the
25 sabbath day that which is not lawful? And he said unto them, Have ye never read [u]what David did, when he had need, and [u] 1 Sam.
26 was an hungred, he, and they that were with him? How he 21. 6.
went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, [x]which is not lawful to eat [x] Ex. 29. 32. Lev. 24. 9.
but for the priests, and gave also to them which were with him?
27 And he said unto them, [y]The sabbath was made for man, and not
28 man for the sabbath: therefore [o]the Son of man is Lord also of [o] Matt. 12. 8.
the sabbath.

CHAP. 3. AND [a]he entered again into the synagogue; and there was [a] Matt. 12. 9. Luke 6. 6.
2 a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might
3 accuse him. And he saith unto the man which had the withered
4 hand, [1]Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?
5 But they held their peace. And when he had looked round about on them with anger, being grieved for the [2]hardness of their hearts, he saith unto the man, Stretch forth thine hand. And

[1] Gr. *Arise*, stand forth *in the midst.* [2] Or, *blindness.*

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23. *the sabbath day*] Possibly the day following the banquet (*v.* 15). This Sabbath is called by St. Luke "the second-first," *i.e.* probably the first Sabbath in the second month, Iyar (or, May).

he went] Or, "**He was going**" through a field by a path, the corn being now in full ear.

began &c.] Lit. "began to make (their) way, plucking the ears," being hungry (St. Matt.), and rubbing them in order to clear them of husks (St. Luke). This accounts for the special charge of the Pharisees; our Lord meets it specifically in His answer, referring exclusively to the use of food.

24. The Pharisees took offence at a breach of rules laid down to prevent encroachments upon the observance of the Sabbath.

26. Rev. V. 'When Abiathar was High Priest...save for the priests...'

27. Note, (1) The Sabbath was made for man; it must therefore be valued and used as a gift, a pledge of the Divine goodness, bringing with it present rest, and an anticipation of eternal peace. (2) Man is not to be sacrificed to it; what is needful must be done.

28. Rev. V. 'so that...lord even of the Sabbath.' The authority of Christ is thus asserted over the whole ceremonial Law, which culminated in the Sabbath.

III. 1–6. This section completes the first series of conflicts, terminating with the resolution of the Pharisees (*v.* 6). Christ gave them offence (*a*) in connexion with the healing of the paralytic (ii. 7); (*b*) by His contact with sinners (ii. 16); (*c*) in connexion with fasting (ii. 18); (*d*) and (*e*) by His acts on the Sabbath day (ii. 24, iii. 2).

1. This event took place probably at the same place on the next Sabbath. It is not improbable that the Pharisees mentioned were visitors from Jerusalem, come down, it may be, for the special purpose of watching our Lord's proceedings: the state of feeling among the dominant party in Jerusalem coinciding with that of the Scribes and Pharisees in Galilee.

withered] "dried up," as the result of disease. St. Luke also observes with his accuracy as a surgeon that it was the right hand which was affected.

2. *watched*] παρετήρουν denotes jealous, perverse, hostile observation. Medical treatment on the Sabbath was not allowed by scrupulous Sabbatarians, save in critical and urgent attacks of disease. Work, as prohibited under pain of death by the Law (see Ex. xxxi. 13-17), was held to include every act not absolutely necessary, or not connected with Divine worship.

3. *Stand forth*] Lit. "Arise into the midst." The man was sitting in his place as a member of the congregation, and was bidden come forward into the space in front of the speaker, where all would see him.

4. His question admitted but of one answer. He asks, "which is truly lawful, to do a beneficent act or to seek the ruin of him who does it?" The Pharisees felt the rebuke, but were not corrected by it.

5. The anger elicited by the silence of the Pharisees was blended with grief.

hardness] Rev. V. 'hardening;' the insensibility to good impressions which, if not corrected, ends in total deadness.

he stretched *it* out: and his hand was restored whole as the
[b] Matt. 12. 14. 6 other. [b]And the Pharisees went forth, and straightway took
[c] Matt. 22. 16. counsel with [c]the Herodians against him, how they might
7 destroy him. ¶ But Jesus withdrew himself with his disciples
to the sea: and a great multitude from Galilee followed him,
[d] Luke 6. 17. 8 [d]and from Judæa, and from Jerusalem, and from Idumæa, and
from beyond Jordan; and they about Tyre and Sidon, a great
multitude, when they had heard what great things he did, came
9 unto him. And he spake to his disciples, that a small ship
should wait on him because of the [1]multitude, lest they should
10 throng him. For he had healed many; insomuch that they
[1]pressed upon him for to touch him, as many as had plagues.
[e] ch. 1. 23. Luke 4. 41. 11 [e]And unclean spirits, when they saw him, fell down before him,
[f] Matt. 14. 33. ch. 1. 1. 12 and cried, saying, [f]Thou art the Son of God. And [g]he straitly
[g] Matt. 12. 16. ch. 1. 25. 13 charged them that they should not make him known. ¶ [h]And
[h] Matt. 10. 1. Luke 9. 1. he goeth up into a mountain, and calleth *unto him* whom he
14 would: and they came unto him. And he ordained twelve,
that they should be with him, and that he might send them
15 forth to preach, and to have power to heal sicknesses, and to
[i] John 1. 42. 16 cast out devils: and Simon [i]he surnamed Peter; and James
17 the *son* of Zebedee, and John the brother of James; and he
18 surnamed them Boanerges, which is, The sons of thunder: and
Andrew, and Philip, and Bartholomew, and Matthew, and
Thomas, and James the *son* of Alphæus, and Thaddæus, and

[1] Or, *rushed.*

whole as the other] Rev. V. omits as inserted from St. Matthew.

6. A crisis in our Lord's history. The Pharisees had two alternatives: either to accept His teaching, or to hold Him liable to the penalty for Sabbath-breaking. Yet no tribunal would have pronounced the sentence which they desired; the healing was effected not by an act, but by a word only; and it was a recognised principle that a prophet in cases like this was not bound by the ceremonial Law. It was therefore necessary to secure allies; and going much further than before (ii. 18) they applied to their natural enemies, a fact recorded by St. Mark only. The Herodians were the avowed partisans of the secularists headed by Herod: on ordinary occasions they were directly opposed to the Pharisees (see Matt. xxii. 16 note).

This is the close of the second period in our Lord's public ministry: it leaves Him with a far wider sphere of influence, but in presence of bitter enemies bent upon destroying Him. The time was probably soon after the feast of Pentecost.

7. *to the sea*] The miracle therefore took place in the interior of Galilee, possibly at Sepphoris, at that time the fortified capital of Herod Antipas. There the Herodians would be numerous and influential, so too would the Pharisees, since one of the five Sanhedrims then existing in Palestine, met in that city. The scene of the transactions here related was some portion of the district of Gennesaret, on a level spot (marg. ref.), and close to the mountain (*v.* 13 note). Rev. V. '...multitude from Galilee (*i.e.* the interior of Galilee) followed: and from Judæa...and beyond Jordan, and about Tyre...multitude hearing' &c.

11. Rev. V. 'whensoever they beheld Him fell down...'

13. *a mountain*] **The mountain**; traditionally, Mount Hattin. See Luke vi. 12.

whom he would] He **Himself.** His will was the motive cause, their will consenting: the call His, theirs the responsive act. The choice in the case of five, perhaps of seven, had been previously made, and some had (cp. i. 38) attended Him on His first missionary circuit.

14. Rev. V. 'appointed (lit. *made*) twelve.'

15. Rev. V. 'and to have authority to cast out devils.'

17. *Boanerges*] The Aramaic pronunciation of the Hebrew *Bene-ragesh*, "sons of thunder." Fiery zeal characterised both brothers; guided and informed by Divine grace it was the mainspring of their new life. The Apocalypse affords most striking illustrations of that spirit in St. John.

18. *Bartholomew*] Or, Bar Talmai, *i.e.* son of Talmai; identified with Nathanael (John i. 45-51. See Matt. x. 3 note). For Thaddæus and 'Simon the Cananæan' [Rev. V.] see same ref.

St. Mark omits the Sermon on the Mount, and two miracles after the descent from the Mount, before our Lord's return to His usual residence at Capernaum. He

19 Simon the Canaanite, and Judas Iscariot, which also betrayed
20 him. ¶ And they went [1]into an house. And the multitude
cometh together again, [k]so that they could not so much as eat
21 bread. And when his [2]friends heard *of it*, they went out to lay
22 hold on him: [l]for they said, He is beside himself. And the
scribes which came down from Jerusalem said, [m]He hath Beel-
23 zebub, and by the prince of the devils casteth he out devils. [n]And
he called them *unto him*, and said unto them in parables, How
24 can Satan cast out Satan? And if a kingdom be divided against
25 itself, that kingdom cannot stand. And if a house be divided
26 against itself, that house cannot stand. And if Satan rise up
against himself, and be divided, he cannot stand, but hath an
27 end. [o]No man can enter into a strong man's house, and spoil
his goods, except he will first bind the strong man; and then he
28 will spoil his house. [p]Verily I say unto you, All sins shall be
forgiven unto the sons of men, and blasphemies wherewith
29 soever they shall blaspheme: but he that shall blaspheme
against the Holy Ghost hath never forgiveness, but is in danger
30 of eternal damnation: because they said, He hath an unclean
31 spirit. ¶ [q]There came then his brethren and his mother, and,
32 standing without, sent unto him, calling him. And the multi-
tude sat about him, and they said unto him, Behold, thy mother
33 and thy brethren without seek for thee. And he answered
34 them, saying, Who is my mother, or my brethren? And he
looked round about on them which sat about him, and said,
35 Behold my mother and my brethren! For whosoever shall do
the will of God, the same is my brother, and my sister, and
mother.

[k] ch. 6. 31.

[l] John 7. 5. & 10. 20.
[m] Matt. 9. 34. & 10. 25. Luke 11. 15. John 7. 20. & 8. 48, 52.
[n] Matt. 12. 25.

[o] Isai. 49. 24. Matt. 12. 29.

[p] Matt. 12. 31. Luke 12. 10. 1 John 5. 16.

[q] Matt. 12. 46. Luke 8. 19.

[1] Or, *home*.

[2] Or. *kinsmen*.

hastens on to describe the feelings of the nearest relatives of our Lord at a period when He was taking a decisive step towards the organisation of His Church.

19. Rev. V. 'betrayed Him. And He cometh into a house' (i. 33 note).

20. The zeal of the multitude, *i.e.* of the population of the city and adjoining district, is contrasted with the very different feelings of our Lord's own connexions (*v.* 21).

21. Probably the report reached them at Nazareth (vi. 3) that He had been followed by immense multitudes, among whom a number of demoniacs were conspicuous; that He had formally appointed a company of attendants; and that on His return He was surrounded by the whole population. Bear in mind the personal want of faith of His brethren, and their jealousy and indignation (John vii. 3-9). They would also hear that at Jerusalem, where He had gone eschewing their company, He had been rejected and persecuted by the rulers, specially on the ground of His Galilean origin, and was regarded by many as a demoniac (John vii. 20, 41, 48, 52, viii. 48, 52). Hence they concluded that He was "beside Himself," in a state bordering on insanity. They therefore came to put Him under restraint, and force Him to return to His old home.

22. The scribes were probably sent down formally by the Sanhedrim, who would at that time be anxious to ascertain what was going on in Galilee, and to prevent the increase of our Lord's influence by notifying their own judgment touching His claims.

He hath Beelzebub] *i.e.* as a permanent inmate, and as "the strong one" (*v.* 27), a source of preternatural power. Christ meets the charge; disposes of the reasoning; and closes with a warning, which also applies to all dishonest, and consciously untrue, imputations.

25. *cannot*] Rev. V. 'will not be able.'

26. Rev. V. 'hath risen up.'

29. *is in danger* &c.] Or, "**is guilty of an eternal sin**" [Rev. V.]; a sin of which the effects and punishment belong to eternity.

31. The crowd in the principal open room and in the forecourt of the house was so dense that the brothers had to remain outside at the gate.

34. *sat about him*] Lit. "**were sitting about Him in a circle**;" the words denote the inner circle of His disciples, the Twelve, others being with them.

35. The great truth that spiritual relationship is deeper, more permanent and absolute than that which is merely natural; to be as a mother, as a brother, is the

[a] Matt. 13. 1. Luke 8. 4.

CHAP. 4. AND [a]he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by
2 the sea on the land. And he taught them many things by
[b] ch. 12. 38. 3 parables, [b]and said unto them in his doctrine, Hearken; Be-
4 hold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air
5 came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up,
6 because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked
[c] John 15. 5. Col. 1. 6. 8 it, and it yielded no fruit. And other fell on good ground, [c]and did yield fruit that sprang up and increased; and brought forth,
9 some thirty, and some sixty, and some an hundred. And he
[d] Matt. 13. 10. Luke 8. 9. 10 said unto them, He that hath ears to hear, let him hear. ¶ [d]And when he was alone, they that were about him with the twelve
11 asked of him the parable. And he said unto them, Unto you
[e] 1 Cor. 5. 12. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7. it is given to know the mystery of the kingdom of God: but unto [e]them that are without, all *these* things are done in para-
[f] Isai. 6. 9. John 12. 40. Acts 28. 26. Rom. 11. 8. 12 bles: [f]that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
13 And he said unto them, Know ye not this parable? and how

highest privilege and dignity conferred upon true disciples. The brothers were men of strong narrow feelings, genuine Jews, yet with a nature capable of nearer union; men in fact destined, when the final crisis came, to be counted among His sincere and loving followers.

IV., V. A series of manifestations of our Lord: first, as the Teacher and Judge of Israel (iv. 1–34); then as Lord over inanimate nature (iv. 35–41); over the powers of darkness (v. 1–20); and over physical evils, life and death (v. 21–43).

1. On the time, see Matt. xii. 46 note.

there ... multitude] Rev. V. 'There is gathered...a very great multitude.'

a ship] Lit. "the ship." It was perhaps kept for such emergencies (cp. iii. 9).

2. *doctrine*] Rev. V. 'teaching,' that systematically introduced.

3–8. See notes on St. Matthew.

3. *Hearken*] This word, preserved by St. Mark alone, prepares the way for the warning in *v.* 9.

4. Rev. V. 'some *seed*...the birds came.'

5. Rev. V. 'the rocky ground' (*v.* 16).

7. *it yielded no fruit*] The first seed produced nothing; the second produced blades only; the third came near the point of bearing grain, but was then choked by the growth of thorns.

8. Rev. V. 'fruit, growing up and increasing.' Words (in St. Mark only) which mark the contrast, first with the seed which did not spring up at all, and then with that which yielded no produce. In each class there are three distinct degrees, in the one of failure, in the other of success, the latter proportioned to the goodness of the soil and its state of preparedness. Rev. V. 'and brought forth thirty fold, and sixty fold, and a hundred fold.'

9. All have ears, but some have no inward ear for God's harmonies.

10. *the parable*] Read **the parables.** The inquiry and the answer were general.

11. Rev. V. 'Unto you' (who thus inquire, seeking to know the truth, and ask what is the inner meaning) 'is given the mystery of the kingdom of God.' "Mystery" is a truth unknown previously, but now revealed. A distinct advance in spiritual intelligence is recognised in the disciples.

that are without] Out of the spiritual sphere, not seeking spiritual truth.

all...parables] *i.e.* all the things which pertain to the kingdom of God are presented under the form of parables. They only who recognise the spirituality of Christ's kingdom can discern the inner meaning of His teaching or of the events.

12. Rev. V. 'lest haply they should turn again, and it should be forgiven them.' The verse refers to the state of the hearers who are 'without.' They see the outward indications of Christ's Presence, but their spiritual deadness or moral obliquity makes them wilfully incapable of discerning the inner meaning.

13. *this parable?*] The first parable.

how then &c.] *i.e.* "how then will ye understand all the parables, as it behoveth those to do who are initiated into the mystery of the Messianic kingdom?" Their spiritual instinct was but imperfectly developed.

14 then will ye know all parables? [o]The sower soweth the word. [o] Matt.13.19.
15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and
16 taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with glad-
17 ness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the
18 word's sake, immediately they are offended. And these are they
19 which are sown among thorns; such as hear the word, and the cares of this world, [h]and the deceitfulness of riches, and the [h] 1 Tim. 6. 9, 17.
lusts of other things entering in, choke the word, and it be-
20 cometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
21 ¶ [i]And he said unto them, Is a candle brought to be put under a [l]bushel, or under a bed? and not to be set on a candlestick? [i] Matt. 5. 15. Luke 8. 16. & 11. 33.
22 [k]For there is nothing hid, which shall not be manifested; neither [k] Matt.10.26. Luke 12. 2.
23 was any thing kept secret, but that it should come abroad. [l]If [l] Matt.11.15. ver. 9.
24 any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: [m]with what measure ye mete, it shall be measured to you: and unto you that hear shall more [m] Matt. 7. 2. Luke 6. 38.
25 be given. [n]For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. [n] Matt.25.29. Luke 19. 26.
26 ¶ And he said, [o]So is the kingdom of God, as if a man should [o] Matt.13.24.
27 cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not
28 how. For the earth bringeth forth fruit of herself; first the
29 blade, then the ear, after that the full corn in the ear. But

[l] The word in the original signifieth a less measure, as Matt. 5. 15.

14-20. Exposition of the first parable. See notes on St. Matthew (marg. ref.).

15. *the word...hearts*] Rev. V. 'the word which hath been sown in them.'

17. *are offended*] Rev. V. 'stumble.'

18. Rev. V. 'And others are they; (this marks a considerable difference)...these are they that have heard the word' &c.

19. *this world*] Rev. V. 'The world:' the cares of the age, of common life.

20. *And these are they*] Or, *and* **those** *are they:* pointing to a distinct class.

are sown] Or, **have been sown.**

21. The object of the first saying is to impress upon the disciples their duty.

'The lamp' [Rev. V.] is the light of truth, which comes in the person of Christ; it is not brought by Him that it should be hidden. His disciples who understand His parables must teach others, must hold up the light that others may see it.

a bushel] **The** bushel: the flour-box, or measure, containing about six pints, sufficient for a few days' consumption in a small family. In the common houses of the people there was one principal room, in which they ate and slept; the "candlestick," *i.e.* lampstand, with its single light, the flour-bin, and the bed, with a few seats, were all its furniture.

22. Rather, **for there is nothing hidden but in order that it may be manifested.** The hidden meaning of the parable is to be manifested to those who seek for light.

neither was &c.] Or, **neither was it concealed** (in parable) **but** (with the intention) **that it should come to light.**

24. The disciples must look attentively at what is set before them, both as to its import and as to the duty which it imposes. If they measure it correctly and distribute it freely, they will receive a corresponding reward; nay, far more shall be given. Omit "that hear;" the reward will be not for those who hear, but for those who use what they receive for the benefit of others.

26-29. A parable peculiar to St. Mark. It describes the progress of the kingdom between establishment and completion.

27. The sower represents the human preacher, to whom the Lord commits His word. The vitality of the seed is independent of the ministerial act. The earth is represented as self-acting: it develops the seed by natural processes, the influences of sunshine, breeze, and shower, thus representing the heart under the influence of grace.

when the fruit is [1]brought forth, immediately [p]he putteth in
30 the sickle, because the harvest is come. ¶ And he said, [q]Where-
unto shall we liken the kingdom of God? or with what com-
31 parison shall we compare it? *It is* like a grain of mustard
seed, which, when it is sown in the earth, is less than all the
32 seeds that be in the earth: but when it is sown, it groweth
up, and becometh greater than all herbs, and shooteth out
great branches; so that the fowls of the air may lodge under
33 the shadow of it. ¶ [r]And with many such parables spake he
34 the word unto them, as they were able to hear *it*. But without
a parable spake he not unto them: and when they were alone,
35 he expounded all things to his disciples. ¶ [s]And the same day,
when the even was come, he saith unto them, Let us pass over
36 unto the other side. And when they had sent away the mul-
titude, they took him even as he was in the ship. And there were
37 also with him other little ships. And there arose a great storm of
wind, and the waves beat into the ship, so that it was now
38 full. And he was in the hinder part of the ship, asleep on a
pillow: and they awake him, and say unto him, Master, carest
39 thou not that we perish? And he arose, and rebuked the
wind, and said unto the sea, Peace, be still. And the wind
40 ceased, and there was a great calm. And he said unto them,
Why are ye so fearful? how is it that ye have no faith?
41 And they feared exceedingly, and said one to another, What
manner of man is this, that even the wind and the sea obey him?

[p] Rev. 14. 15.
[q] Matt. 13. 31. Luke 13. 18. Acts 2. 41.
[r] Matt. 13. 34. John 16. 12.
[s] Matt. 8. 18, 23. Luke 8. 22.

[1] Or, *ripe*.

29. *is brought forth*] Rev. V. 'is ripe' for the reaper. The reaping represents the season of reward rather than of judgment.

The parable refers primarily to the Church as a whole. When its work is complete, the end will come.

30. Rev. V. 'How shall we liken...God? or in what parable shall we set it forth?' In the "we" our Lord invites His disciples to consider with Him under what form the Church can be most completely represented.

31. Rev. V. 'though it be less...yet when.'

32. The description of the process of growth is fuller than in the parallels.

33. *as they were able to hear*] The parables were, therefore, not delivered in immediate succession; an interval was allowed for reflection.

34. *without a parable* &c.] Or, "except in parable," He did not speak to them, *i.e.* the mixed multitude; 'but privately to His own disciples He expounded all things' [so Rev. V.]. The word "expounded" has a two-fold interest:—(1) It occurs nowhere else in the Gospels, and (2) it supplies St. Peter with the word for the interpretation of prophecy (2 Peter i. 20). Its bearing upon the Canon of Scripture in reference to the genuineness of this Gospel and of the second epistle of St. Peter is therefore important.

35—v. **43.** The first miracle reveals Him as Lord of nature, the second as Lord of spirits, the third as Healer of deadly disease, the fourth as Lord and Restorer of life. The second gave occasion to the first formal rejection of His ministrations.

35. *pass over*] *i.e.* to a district of the Decapolis, a stronghold of heathenism, where His preaching was specially needed.

36. Rev. V. 'And leaving the multitude, they take Him' &c. Many followed Him, either in their own boats (omit *little*) or hiring some.

37. *arose*] Lit. "ariseth;" the historical present, common in St. Mark. The *great storm* was a sudden and violent wind, such as frequently bursts on the lake, surrounded by mountains with deep ravines. Rev. V. 'insomuch that the boat was now filling.'

38. Rev. V. 'And He Himself was in the stern, asleep on the cushion,' the small low bench, upon which the captain rested his head when he slept on the quarter-deck.

carest thou not] An expression of impatience, probably spoken by St. Peter, and characteristically recorded by St. Mark.

39. *arose*] Rev. V. 'awoke.' St. Mark and St. Luke place the command to the wind and sea before the rebuke to the disciples. This order seems more accurate than that of St. Matthew. This miracle marks a new disclosure of Divine power. The disciples, instructed in the mysteries of the kingdom, become witnesses of the power of the King.

40. Rev. V. 'Why are ye fearful? Have ye not yet faith?'

41. Rev. V. 'Who then is this, that' &c.

CHAP. 5. AND [a]they came over unto the other side of the sea, into
2 the country of the Gadarenes. And when he was come out of
the ship, immediately there met him out of the tombs a man
3 with an unclean spirit, who had *his* dwelling among the tombs;
4 and no man could bind him, no, not with chains: because that
he had been often bound with fetters and chains, and the chains
had been plucked asunder by him, and the fetters broken in
5 pieces: neither could any *man* tame him. And always, night
and day, he was in the mountains, and in the tombs, crying, and
6 cutting himself with stones. But when he saw Jesus afar off,
7 he ran and worshipped him, and cried with a loud voice, and
said, What have I to do with thee, Jesus, *thou* Son of the most
high God? I adjure thee by God, that thou torment me not.
8 For he said unto him, Come out of the man, *thou* unclean spirit.
9 And he asked him, What *is* thy name? And he answered,
10 saying, My name *is* Legion: for we are many. And he besought
him much that he would not send them away out of the coun-
11 try. Now there was there nigh unto the mountains a great
12 herd of swine feeding. And all the devils besought him, saying,
13 Send us into the swine, that we may enter into them. And
forthwith Jesus gave them leave. And the unclean spirits went
out, and entered into the swine: and the herd ran violently
down a steep place into the sea, (they were about two thou-
14 sand;) and were choked in the sea. And they that fed the
swine fled, and told *it* in the city, and in the country. And
15 they went out to see what it was that was done. And they
come to Jesus, and see him that was possessed with the devil,
and had the legion, sitting, and clothed, and in his right mind:
16 and they were afraid. And they that saw *it* told them how
it befell to him that was possessed with the devil, and *also* con-
17 cerning the swine. And [b]they began to pray him to depart

[a] Matt. 8. 28. Luke 8. 26.

[b] Matt. 8. 34 Acts 16. 39.

V. 1. *Gadarenes*] Rather, "Gerasenes," the people of Gerasa, the ruins of which are close to the sea, opposite to Capernaum. Directly above it is a mountain, in which are ancient tombs. The lake is so near the base of the mountain that the swine rushing madly down could not stop, but would be hurried on into the water and be drowned. Gadara may have been the better known name of the district.

2. *a man*] See marg. ref. note.

3. *his dwelling*] His habitual residence. Evil or unclean spirits are generally represented as haunting waste desolate places and tombs. Rev. V. 'could any more bind him...chain.'

4. *neither* &c.] Rev. V. 'and no man had strength to tame him.' The graphic details in *v.* 5, each characteristic of frenzy, are peculiar to St. Mark.

6. Rev. V. 'And when he saw Jesus from afar, he ran...and crying out...he saith...'

7. *I adjure thee*] The unclean spirit speaks as if in dread of torture after expulsion.

8. Rev. V. 'Come forth, thou unclean spirit, out of the man.'

9. *Legion*] A host, so to speak, of evil powers. Cp. xvi. 9; Matt. xii. 45.

10. The demoniac, speaking as the prophet (μάντις) of the in-dwelling spirits, besought Him not to send them out of the heathenish district.

11. Rev. V. 'Now there was there on the mountain side,' which (*v.* 1) was close to the sea.

12. *enter into them*] The unclean spirits sought a new home in unclean beasts, which however, recoiled from the contact.

13. Rev. V. 'the herd rushed down the steep.'

about two thousand] Immense herds of swine were kept in many provinces of the Roman empire specially for the provisionment of the army.

14. Rev. V. 'And they came to see what it was that had come to pass.'

15. Contrast the beauty of this picture with the preceding horrors; yet the effect upon the people was simply terror.

16. *and concerning the swine*] A notable climax—*their* swine; that determined them 'to beseech Him to depart from their borders' (*v.* 17, Rev. V.). Such was the effect of our Lord's first contact with heathenism.

18 out of their coasts. And when he was come into the ship, [c] he
that had been possessed with the devil prayed him that he might
19 be with him. Howbeit Jesus suffered him not, but saith unto
him, Go home to thy friends, and tell them how great things
the Lord hath done for thee, and hath had compassion on thee.
20 And he departed, and began to publish in Decapolis how
great things Jesus had done for him: and all *men* did marvel.
21 ¶ [d] And when Jesus was passed over again by ship unto the
other side, much people gathered unto him: and he was nigh
22 unto the sea. [e] And, behold, there cometh one of the rulers of
the synagogue, Jairus by name; and when he saw him, he fell
23 at his feet, and besought him greatly, saying, My little daughter
lieth at the point of death: *I pray thee*, come and lay thy hands
24 on her, that she may be healed; and she shall live. And *Jesus*
went with him; and much people followed him, and thronged
25 him. ¶ And a certain woman, [f] which had an issue of blood twelve
26 years, and had suffered many things of many physicians, and had
spent all that she had, and was nothing bettered, but rather grew
27 worse, when she had heard of Jesus, came in the press behind,
28 and touched his garment. For she said, If I may touch but his
29 clothes, I shall be whole. And straightway the fountain of her
blood was dried up; and she felt in *her* body that she was healed
30 of that plague. And Jesus, immediately knowing in himself
that [g] virtue had gone out of him, turned him about in the press,
31 and said, Who touched my clothes? And his disciples said unto
him, Thou seest the multitude thronging thee, and sayest thou,
32 Who touched me? And he looked round about to see her that
33 had done this thing. But the woman fearing and trembling,
knowing what was done in her, came and fell down before him,
34 and told him all the truth. And he said unto her, Daughter,
[h] thy faith hath made thee whole; go in peace, and be whole of
35 thy plague. ¶ [i] While he yet spake, there came from the ruler of
the synagogue's *house certain* which said, Thy daughter is dead:
36 why troublest thou the Master any further? As soon as Jesus
heard the word that was spoken, he saith unto the ruler of the

[c] Luke 8. 38.
[d] Matt. 9. 1. Luke 8. 40.
[e] Matt. 9. 18. Luke 8. 41.
[f] Lev. 15. 25. Matt. 9. 20.
[g] Luke 6. 19 & 8. 46.
[h] Matt. 9. 22. ch. 10. 52. Acts 14. 9.
[i] Luke 8. 49.

18. Rev. V. 'And as He was entering.'

19. Rev. V. 'And He.., Go to thy house unto.., and *how* He had mercy...' Spiritually the man gained all he asked: he became a missionary to his own people, a first apostle to the Gentiles, a type of St. Paul. Our Lord revisited the district towards the close of His ministry in Galilee (vii. 31, viii. 10 notes).

21. *by ship*] Rather, **in the ship**, the same ship as before, back to the shore near Capernaum. Rev. V. 'and He was by the sea.'

22. Rev. V. 'and seeing Him, he falleth ...and beseecheth Him much...'

23. Rev. V. 'that she may be made whole, and live.'

26. The disease was incurable, and the sufferer was reduced to poverty.

27. Rev. V. 'having heard the things concerning Jesus, came in the crowd (and in *v.* 30) behind...'

28. Rev. V. 'If I touch...I shall be made whole.' Expositors see in this woman a type of the Jewish Church, bleeding to death, and tortured by inefficacious, tedious, and costly treatment.

30. Rev. V. 'And straightway Jesus perceiving in Himself that the power proceeding from Him had gone forth.' The miraculous effluence from the Person of our Saviour was physical in its operation, but spiritual in its source and condition; and had been drawn forth by faith.

31. Peter was the spokesman (St. Luke, marg. ref.).

33. Rev. V. 'what had been done to her.' She feared that the faith which suggested her act would not be accepted; hence the terror and trembling, the sudden prostration, and the full confession.

34. *be whole*] A different word from that in *v.* 28, giving an assurance of restoration to perfect health.

35. Rev. V. 'they come...saying...'

36. Rev. V. 'But Jesus not heeding the word spoken, saith...'

37. The selection of these three is dis-

37 synagogue, Be not afraid, only believe. And he suffered no
man to follow him, save Peter, and James, and John the brother
38 of James. And he cometh to the house of the ruler of the syna-
gogue, and seeth the tumult, and them that wept and wailed
39 greatly. And when he was come in, he saith unto them, Why
make ye this ado, and weep? the damsel is not dead, but
40 [k]sleepeth. And they laughed him to scorn. [l]But when he had
put them all out, he taketh the father and the mother of the
damsel, and them that were with him, and entereth in where the
41 damsel was lying. And he took the damsel by the hand, and
said unto her, Talitha cumi; which is, being interpreted, Damsel,
42 I say unto thee, arise. And straightway the damsel arose, and
walked; for she was *of the age* of twelve years. And they were
43 astonished with a great astonishment. And [m]he charged them
straitly that no man should know it; and commanded that
something should be given her to eat.

[k] John 11.11.
[l] Acts 9. 40.
[m] Matt. 8. 4. & 9. 30. & 17. 9. ch. 3. 12. Luke 5. 14.

CHAP. 6. AND [a]he went out from thence, and came into his own
2 country; and his disciples follow him. And when the sabbath
day was come, he began to teach in the synagogue: and many
hearing *him* were astonished, saying, [b]From whence hath this
man these things? and what wisdom *is* this which is given unto
him, that even such mighty works are wrought by his hands?
3 Is not this the carpenter, the son of Mary, [c]the brother of
James, and Joses, and of Juda, and Simon? and are not his
4 sisters here with us? And they [d]were offended at him. But
Jesus said unto them, [e]A prophet is not without honour, but in
his own country, and among his own kin, and in his own house.
5 [f]And he could there do no mighty work, save that he laid his

[a] Matt. 13. 54.
[b] John 6. 42.
[c] See Matt. 12. 46. Gal. 1. 19.
[d] Matt. 11. 6. [e] Matt. 13. 57. John 4. 44.
[f] See Gen. 19. 22. & 32. 25. ch. 9. 23.

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tinctly marked on critical occasions. This was the first great presage of the Resurrection.

38. Rev. V. 'And they come...and He beholdeth a tumult, and many weeping and wailing greatly.'

39. *this ado*] Or, "tumult," as in *v.* 38.

41. *Talitha cumi*] The original form of our Lord's command in the vernacular language of Palestine.

42. Rev. V. 'amazed straightway with a great amazement.' This was the first miracle which manifested their Master as Lord over death and life, the first which prepared their minds for the Resurrection.

43. The reason for the prohibition was to avoid a notoriety, which might excite the people and give occasion to tumultuous proceedings. Such prohibitions seem to have been confined to occasions on which miracles were wrought privately.

VI. **1–6.** Some hold that both St. Mark and St. Luke (iv. 16 &c.) refer to the same event; others that St. Luke refers to Christ's first visit to Nazareth, and St. Mark (and St. Matthew) to a second and later one. According to this latter view, Jesus remained a considerable time engaged in missionary work before He revisited Nazareth. The works wrought in the interval, the effects of His personal influence, worked upon the minds of the Nazarenes so far as to prepare them for listening to Him, notwithstanding their former rejection.

1. *from thence*] From Capernaum: He began a new missionary journey.

came] Or, "**He cometh.**" The direct journey from Capernaum would occupy about seven hours. The presence of His disciples at Nazareth was likely to produce a strong effect. Our Lord could no longer be regarded as an unknown youth with no recognised position. He came with a suite of adherents, some known to the Nazarenes.

2. *astonished*] Cp. i. 22. Rev. V. 'What is the wisdom that is given (as a new gift) unto this man, and *what mean* such mighty works wrought' &c.

3. The only passage which expressly states that our Lord was Himself "the carpenter" of Nazareth. The Jews held manual labour to be not merely compatible with the highest personal distinction, but indispensable to a public teacher.

the son of Mary] Joseph was now dead. The expression is taken to be either contemptuous (cp. "sons of Zeruiah," 2 Sam. iii. 39), or more probably to indicate a difference between His position and that of the brothers and sisters by another mother. See Matt. xiii. 55 note.

4. *kin*] Near relations; Nazareth was the original home of Joseph. The "sisters" had probably married Nazarenes.

hands upon a few sick folk, and healed *them*. And [g] he marvelled because of their unbelief. [h] And he went round about
the villages, teaching. ¶ [i] And he called *unto him* the twelve, and began to send them forth by two and two; and gave them
power over unclean spirits; and commanded them that they should take nothing for *their* journey, save a staff only; no
scrip, no bread, no [l] money in *their* purse: but [k] *be* shod with
sandals; and not put on two coats. [l] And he said unto them, In what place soever ye enter into an house, there abide till ye de-
part from that place. [m] And whosoever shall not receive you, nor hear you, when ye depart thence, [n] shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom [2] and Gomorrha in the day
of judgment, than for that city. And they went out, and preached
that men should repent. And they cast out many devils, [o] and anointed with oil many that were sick, and healed *them*.
¶ [p] And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in
him. [q] Others said, That it is Elias. And others said, That it
is a prophet, or as one of the prophets. [r] But when Herod heard *thereof* he said, It is John, whom I beheaded: he is risen
from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his
brother Philip's wife: for he had married her. For John had said unto Herod, [s] It is not lawful for thee to have thy brother's

[g] Isai. 59. 16.
[h] Matt. 9. 35. Luke 13. 22.
[i] Matt. 10. 1. ch. 3. 13. Luke 9. 1.
[k] Acts 12. 8.
[l] Matt. 10. 11. Luke 9. 4.
[m] Luke 10. 10.
[n] Acts 13. 51. & 18. 6.
[o] Jam. 5. 14.
[p] Matt. 14. 1. Luke 9. 7.
[q] Matt. 16. 14. ch. 8. 28.
[r] Matt. 14. 2. Luke 3. 19.
[s] Lev. 18. 16. & 20. 21.

[1] The word signifieth *a piece of brass money, in value somewhat less than a farthing*, Matt. 10. 9, but here it is taken in general for *money*, Luke 9. 3. Gr. *or.*

5. Faith is necessary in order to receive help from Jesus Christ.

6. *he marvelled* &c.] In proportion to His insight into the human heart (cp. John ii. 25) and clearness of reason was the surprise caused by unreasonableness. What the Nazarenes would not receive, He offered to the villagers of the district.

7–13. The order differs from that of St. Matthew. After a course of personal teaching through the district, our Lord "called" formally the disciples, and began to send them forth (for the first time) two by two to work apart from Him: a distinct stage in their preparatory training.

7. *power*] Rev. V. 'authority,' given by laying on of hands, or by breathing.

over unclean spirits] St. Mark notes this power only (see St. Matthew), in accordance with his plan of fixing attention upon the central object of the work—to contend against evil in every form (cp. xvi. 17).

8. *scrip*] Rev. V. 'wallet.'

9. Rev. V. 'and, *said He*, put not on...' Persons of distinction usually wore two tunics, the under one of fine linen.

11. Rev. V. 'And whatsoever place...and they hear you not...testimony unto them.' *Verily...city* is omitted by Rev. V.

12. *preached* &c.] See xvi. 20 note. It was the main object of their mission which may have occupied some weeks, during which our Lord was engaged in His own work (*e.g.* at Nain); cp. Luke vii. 11 with viii. 1.

13. Unction, still applied as a remedy in the East, was efficacious by virtue of the power given to the disciples. Cp. marg. ref. A symbolical or sacramental character is assigned to such unction, but it was not administered as a viaticum *in extremis*.

14. *king Herod*] See Matt. xiv. 1 note. Herod was absent in Rome during the first part of our Lord's public ministry, and on his return, after Midsummer A.D. 29, he was occupied by public and private troubles. The death of John Baptist took place probably in the winter of A.D. 30, or the early spring of A.D. 31; either immediately before or during the advent of our Lord in the district about Nazareth. At this time Herod appears to have been chiefly residing at Bethsaida Julias in Peræa.

Rev. V. 'His Name had become known: ...therefore do these powers work in Him.'

15. These conjectures indicate the general increase of our Lord's personal influence. On Elijah see Matt. xxvii. 47 note.

a prophet &c.] More correctly, "a prophet or [*even*, Rev. V.] as one of the prophets;" equal in gifts and powers to the old prophets.

16. Rev. V. 'But Herod, when he heard *thereof*, said, John whom I beheaded, he is risen.'

19 wife. Therefore Herodias had [1]a quarrel against him, and
20 would have killed him; but she could not: for Herod [t]feared
John, knowing that he was a just man and an holy, and [2]observed
him; and when he heard him, he did many things, and heard
21 him gladly. [u]And when a convenient day was come, that Herod
[x]on his birthday made a supper to his lords, high captains, and
22 chief *estates* of Galilee; and when the daughter of the said
Herodias came in, and danced, and pleased Herod and them
that sat with him, the king said unto the damsel, Ask of me
23 whatsoever thou wilt, and I will give *it* thee. And he sware
unto her, [y]Whatsoever thou shalt ask of me, I will give *it* thee,
24 unto the half of my kingdom. And she went forth, and said
unto her mother, What shall I ask? And she said, The head of
25 John the Baptist. And she came in straightway with haste unto
the king, and asked, saying, I will that thou give me by and by
26 in a charger the head of John the Baptist. [z]And the king was
exceeding sorry; *yet* for his oath's sake, and for their sakes
27 which sat with him, he would not reject her. And immediately
the king sent [3]an executioner, and commanded his head to be
28 brought: and he went and beheaded him in the prison, and
brought his head in a charger, and gave it to the damsel: and
29 the damsel gave it to her mother. And when his disciples heard
of it, they came and took up his corpse, and laid it in a tomb.
30 ¶ [a]And the apostles gathered themselves together unto Jesus,
and told him all things, both what they had done, and what they
31 had taught. [b]And he said unto them, Come ye yourselves apart
into a desert place, and rest a while: for [c]there were many
coming and going, and they had no leisure so much as to eat.
32 ¶ [d]And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and
ran afoot thither out of all cities, and outwent them, and came

t Matt. 14. 5. & 21. 26.
u Matt. 14. 6.
x Gen. 40. 20.
y Esth. 5. 3, 6. & 7. 2.
z Matt. 14. 9.
a Luke 9. 10.
b Matt. 14. 13.
c ch. 3. 20.
d Matt. 14. 13.

[1] Or, *an inward grudge.* [2] Or, *kept him,* or, *saved him.* [3] Or, *one of his guard.*

19, 20. St. Matthew represents Herod as wishing to slay John, but restrained by fear; Josephus affirms that he put John to death, being jealous of his popularity and fearing an insurrection.

19. Rev. V. 'And H. set herself against him, and desired to kill him.'

20. Herod "feared" John as a man of God, whose death would be avenged.

observed him] Rev. V. 'kept him safe' in the fortress of Machærus, apparently to protect him from Herodias.

he did many things] Herod acted, to some extent, justly under the influence of John: a probable result. The reading, 'he was much perplexed' [Rev. V.] is thought by many scarcely consistent with "he heard him gladly." Herod would not be likely to court perplexity.

21. *high captains*] Or, **the** [military] **tribunes.** It is supposed that Herod was at that time collecting his forces to meet Aretas, the father of his repudiated wife; and on that account occupied Machærus, on the extreme border of his Tetrarchy. The excitement of the mother and daughter must have then risen to its highest point; and Herod might be disposed to bitter feelings against the Saint who had openly taken part with the forsaken wife.

chief estates] Rather, **chief men.**

25. *by and by*] Rev. V. 'forthwith.'

26. *reject*] Frustrate or disappoint.

27. *executioner*] Rev. V. 'a soldier of his guard.' St. Mark uses the Latin word, "speculator," (*speculor*, to watch), *i.e.* one of the imperial bodyguard.

30. St. Mark, for the first and only time, here calls the disciples Apostles: perhaps to indicate their success.

31. *a desert place*] On the E. of the Jordan, on the N. shore of the Sea of Galilee.

32. Rev. V. 'And they went away in the boat (kept, as usual, at our Lord's disposal, near Capernaum) to a desert place apart.'

33. *knew him*] Or, **understood,** *i.e.* perceived in what direction they were going. Rev. V. 'knew *them.*'

and outwent &c.] Or, "and on foot (or by land) from all the cities (they) ran together thither, and came before them." Rev. V. omits *and came...him.* The passage by sea would take some five or six hours; the distance by land was twenty miles.

[e] Matt. 9. 36. & 14. 14.
[f] Luke 9. 11.
[g] Matt. 14. 15. Luke 9. 12.
[h] Num. 11. 13, 22. 2 Kin. 4. 43.
[i] Matt. 14. 17. Luke 9. 13. John 6. 9.
[k] 1 Sam. 9. 13. Matt. 26. 26.
[l] Matt. 14. 22. John 6. 17
[m] Matt. 14. 23. John 6. 16.
[n] See Luke 24. 28.
[o] ch. 8. 17.

34 together unto him. [e]And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [f]he began to
35 teach them many things. [g]And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and
36 now the time *is* far passed: send them away, that they may go into the country round about, and into the villages, and buy
37 themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, [h]Shall we go and buy two hundred [1]pennyworth of bread,
38 and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [i]Five,
39 and two fishes. And he commanded them to make all sit down
40 by companies upon the green grass. And they sat down in
41 ranks, by hundreds, and by fifties. And when he had taken the five loaves, and the two fishes, he looked up to heaven, [k]and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.
42, 43 And they did all eat, and were filled. And they took up
44 twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.
45 ¶ [l]And straightway he constrained his disciples to get into the ship, and to go to the other side before [2]unto Bethsaida, while
46 he sent away the people. And when he had sent them away, he
47 departed into a mountain to pray. [m]And when even was come, the ship was in the midst of the sea, and he alone on the land.
48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and [n]would have passed by
49 them. But when they saw him walking upon the sea, they
50 supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not
51 afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond mea-
52 sure, and wondered. For [o]they considered not *the miracle* of

[1] The Roman penny is seven pence halfpenny; as Matt. 18. 28.
[2] Or, *over against Bethsaida.*

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34. Rev. V. 'And He came forth (*i.e.* out of the ship), and saw...' He gave up at once the purpose for which He had retreated to the desert, and began to teach them.

35. *and now* &c.] Rev. V. 'and the day is now far spent.'

36. *buy* &c.] Rev. V. 'buy themselves somewhat to eat.'

37. Rev. V. 'But He answered...' The difficulty was twofold. The disciples would have to go some distance, and make a large purchase: 200 denarii (more than £7) would probably be a larger sum than they had with them; a smaller sum would not buy bread for 5000 men.

39. *the green grass*] The grass in that district is not green after April. This event occurred probably in March.

40. *in ranks*] Or, "in divisions."

41. Rev. V. 'And He took...and looking up...He blessed' &c.

43. Rev. V. 'And they took up broken pieces, twelve basketfuls, and also...'

44. Rev. V. omits *about.*

45. *Bethsaida*] Near Capernaum (viii. 22).

46. Rev. V. 'And after He had taken leave of them...the mountain...'

48, 49. Rev. V. 'And seeing them distressed in rowing...them, about...,supposed that it was an apparition...'

St. Mark omits the account of St. Peter's act of faith (Matt. xiv. 28). This is an illustration of a principle which pervades the Petrine Gospel. St. Mark never gives the first Apostle the pre-eminence which the other Evangelists assign to him, except when he relates official and public acts.

51. Rev. V. omits *beyond...wondered.*

52. *they considered not*] Or, **they understood not**; their minds had not been opened by the miracle of the loaves. St. Mark notes any shortcomings of the Twelve.

53 the loaves: for their [p]heart was hardened. ¶ [q]And when they had passed over, they came into the land of Gennesaret, and
54 drew to the shore. And when they were come out of the
55 ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that
56 were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that [r]they might touch if it were but the border of his garment: and as many as touched [1]him were made whole.

[p] ch. 3. 5. & 16. 14.
[q] Matt. 14.34.
[r] Matt. 9. 20. ch. 5. 27, 28. Acts 19. 12.

CHAP. 7. THEN [a]came together unto him the Pharisees, and cer-
2 tain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with [2]defiled, that is to
3 say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands [3]oft, eat
4 not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the
5 washing of cups, and [4]pots, brazen vessels, and of [5]tables. [b]Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with un-
6 washen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [c]This people honoureth me with *their* lips, but their heart is far from me.
7 Howbeit in vain do they worship me, teaching *for* doctrines the
8 commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots
9 and cups: and many other such like things ye do. And he said unto them, Full well ye [6]reject the commandment of God, that
10 ye may keep your own tradition. For Moses said, [d]Honour thy father and thy mother; and, [e]Whoso curseth father or mother,

[a] Matt. 15.1.
[b] Matt. 15.2.
[c] Isai. 29.13. Matt. 15. 8.
[d] Ex. 20.12. Deut. 5. 16. Matt. 15. 4.
[e] Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.

[1] Or, *it.*
[2] Or, *common.*
[3] Or, *diligently:* in the original, *with the fist:* Theophylact, *up to the elbow*
[4] Sextarius is about a pint and an half.
[5] Or, *beds.*
[6] Or, *frustrate.*

53. Rev. V. 'they came to the land unto Gennesaret and moored...'

55, 56. Journeys which occupied some time—possibly from March to June; so that a Passover and Pentecost intervened.

56. Rev. V. 'And wheresoever...the sick in the market-places.'

VII. **1.** This was probably at the close of the circuit through Galilee (vi. 56).

came together] **Come together**; the historical present separates the arrival of the Pharisees from the preceding occurrences. The Scribes came apparently as a deputation from Jerusalem for the express purpose of collecting evidence of such violation of law as might insure the condemnation of Jesus.

1, 2. Rev. V. 'which had come...and had seen that...ate...' They came prepared to question Him, having previously noticed the act which follows. The washing had no reference to cleanliness, but to contamination or pollution.

they found fault] Rev. V. omits.

3. *oft*] So the Vulgate. Rev. V. 'diligently.' The Gk. is lit. *with the fist* (πυγμῇ): an expression taken to be equivalent to "vigorously," as though the palm of one hand was rubbed with the other fist. Others render it 'up to the elbow' [Rev. V. marg.].

4. *the market*] Where they would come into contact with foreigners, slaves, and others ceremonially unclean.

wash...washing] Lit. baptize...baptizings; baptisms denoting ceremonial sprinkling or immersion. According to the Talmud, earthen vessels ceremonially defiled were to be broken; metallic vessels, specially brazen or copper, were to be purified.

and of tables] Or, "couches" on which foreigners, or others ceremonially unclean, might have lain. Rev. V. omits the words.

5. The word "walk" is used technically for the *halacha* (lit. walking), *i.e.* the teaching of the Rabbis, which regulated the details of daily life.

unwashen] Or, 'common,' *i.e.* 'defiled.'

8. The antithesis is very exact: Rev. V. 'ye leave...and hold fast.' Rev. V. omits *as the washing...ye do.*

10. Rev. V. 'and, He that speaketh evil of father and mother.'

11 let him die the death: but ye say, If a man shall say to his
[f] Matt. 15. 5. & 23. 18. father or mother, *It is* [f]Corban, that is to say, a gift, by what-
12 soever thou mightest be profited by me; *he shall be free.* And
ye suffer him no more to do ought for his father or his mother;
13 making the word of God of none effect through your tradition,
which ye have delivered: and many such like things do ye.
[g] Matt. 15.10. 14 ¶ [g]And when he had called all the people *unto him*, he said
unto them, Hearken unto me every one *of you*, and understand:
15 there is nothing from without a man, that entering into him
can defile him: but the things which come out of him, those are
[h] Matt. 11.15. 16 they that defile the man. [h]If any man have ears to hear, let
[i] Matt. 15.15. 17 him hear. [i]And when he was entered into the house from the
18 people, his disciples asked him concerning the parable. And
he saith unto them, Are ye so without understanding also? Do
ye not perceive, that whatsoever thing from without entereth
19 into the man, *it* cannot defile him; because it entereth not into
his heart, but into the belly, and goeth out into the draught,
20 purging all meats? And he said, That which cometh out of the
[k] Gen. 6. 5. & 8. 21. Matt. 15. 19. 21 man, that defileth the man. [k]For from within, out of the heart
of men, proceed evil thoughts, adulteries, fornications, murders,
22 thefts, [1]covetousness, wickedness, deceit, lasciviousness, an evil
23 eye, blasphemy, pride, foolishness: all these evil things come
[l] Matt. 15.21. 24 from within, and defile the man. ¶ [l]And from thence he arose,
and went into the borders of Tyre and Sidon, and entered into
an house, and would have no man know *it*: but he could not be
25 hid. For a *certain* woman, whose young daughter had an un-
26 clean spirit, heard of him, and came and fell at his feet: the
woman was a [2]Greek, a Syrophenician by nation; and she be-

[1] Gr. *covetousnesses, wickednesses.* [2] Or, *Gentile.*

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11. See marg. ref. Rev. V. reads: 'but **ye** say...mother, That wherewith thou **mightest** have been profited by me is Corban, **that is to say,** Given *to God;* ye no longer suffer him to do aught' &c.

13. Rev. V. 'making void...which ye' (the Scribes, as representative teachers of the Law) 'have delivered.'

many such] Such were the general tendencies of the Pharisaic party.

This passage illustrates the difference in style between St. Mark and St. Matthew. Both had the same narrative, whether oral or written, before them: the latter slightly condensed it, the other added to it touches supplied by St. Peter, whose memory was full of his Master's words, acts, and looks.

14. unto him] Add **again.** The people called together were the same who had been present before the discussion with the Scribes, which appears to have taken place within the house (see *v.* 17).

15. *a man*] Lit. "**the man.**" Nothing external to a man can possibly defile him; but that only **which cometh forth out of the man** as the source.

16. This verse is omitted by Rev. V.

17. St. Peter was the spokesman.

19. *purging all meats*] Or, counting this a remark appended by the Evangelist, '*This He said*, making all meats clean' [Rev. V.]. Cp. Acts x. 15. Others take the meaning to be that the "draught," or sewer, carries off all impurities: the food, which is assimilated, remains in the system; that which does not benefit and might defile is carried away.

21, 22. An enumeration of evils more complete than in St. Matthew, but not classified. St. Matthew follows the Decalogue, from evil thoughts proceeding to murder, &c., and concluding with blasphemy, the great sin against the Spirit of God; in all, six forms of evil. St. Mark has thirteen, in which the principle of order is obscure. The climax is "foolishness;" all evil culminates in a total eclipse of moral and intellectual light (cp. Ps. xiv. 1; Rom. i. 21, 28, 31).

24. *went*] Or, **went away.** The beginning of a journey for the first time into a foreign and heathen country. He withdrew from the tumultuous excitement in Galilee, for the further instruction of the Twelve.

no man know it] It was not then His intention to teach or to work miracles.

he could not be hid] See iii. 8.

25. Rev. V. 'But straightway a woman ...having heard...came...' She lived at some distance within the Tyrian district.

26. The word "Greek" (Gentile, marg.) is equivalent to "heathen," here and in the Acts of the Apostles.

sought him that he would cast forth the devil out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is
not meet to take the children's bread, and to cast *it* unto the
28 dogs. And she answered and said unto him, Yes, Lord: yet the
29 dogs under the table eat of the children's crumbs. And he
said unto her, For this saying go thy way; the devil is gone
30 out of thy daughter. And when she was come to her house, she
found the devil gone out, and her daughter laid upon the bed.
31 ¶ [m]And again, departing from the coasts of Tyre and Sidon, he
came unto the sea of Galilee, through the midst of the coasts of
32 Decapolis. And [n]they bring unto him one that was deaf, and
had an impediment in his speech; and they beseech him to put
33 his hand upon him. And he took him aside from the multitude,
and put his fingers into his ears, and [o]he spit, and touched his
34 tongue; and [p]looking up to heaven, [q]he sighed, and saith unto
35 him, Ephphatha, that is, Be opened. [r]And straightway his ears
were opened, and the string of his tongue was loosed, and he
36 spake plain. And [s]he charged them that they should tell no
man: but the more he charged them, so much the more a great
37 deal they published *it;* and were beyond measure astonished,
saying, He hath done all things well: he maketh both the deaf
to hear, and the dumb to speak.

[m] Matt. 15. 29.
[n] Matt. 9. 32. Luke 11. 14.
[o] ch. 8. 23. John 9. 6.
[p] ch. 6. 41. John 17. 1.
[q] John 11. 33, 38.
[r] Isai. 35. 5, 6. Matt. 11. 5.
[s] ch. 5. 43.

CHAP. 8. IN those days [a]the multitude being very great, and

[a] Matt. 15. 32.

27. *Let the children first be filled*] A saying not recorded by St. Matthew; it prepares the way for the still harder saying which follows. Our Lord's intention may be explained by the effect of His words. They elicited strong faith and deep humility, and shewed the power of prayer, thus giving the disciples their lesson.

28. Dogs are contrasted with "children:" and "under the table" with the children's position. Rev. V. Yea, Lord; even the dogs' &c.

the children's] St. Matthew has "their masters':" a different shade of meaning. St. Mark (or St. Peter) felt specially the tenderness of Christ to His own, and their own coldness to those still without.

29. Our Lord's words differ in the two accounts. Each Evangelist gives part only of His answer. St. Matthew (xv. 28) seems to adhere more closely to the original Apostolic tradition, St. Mark to have rested on the account of St. Peter. Neither Evangelist could have had the narrative of the other before him. The words, one very peculiar (ψιχίων), which they have in common indicate a common source.

30. Rev. V. 'And she went away unto... and found...'

This narrative marks a great crisis in the training of the disciples. It indicated the line which they were to follow in dealing with the heathen, and it foreshadowed the different characteristics of leading parties in the early Church.

31. Rev. V. 'And again He went out from the borders of Tyre, and came through Sidon unto...the borders of D.' (Matt. iv. 25 note), *i.e.* He made a considerable circuit outside of Palestine, the only instance of such a course; passing through the old capital of heathen Phœnicia, and thence probably by the great road across Libanus and Antilibanus to Damascus, thence to Cæsarea Philippi and to the eastern coast of the Sea of Galilee.

32. *had an impediment*] μογιλάλον: he could scarcely speak; an ordinary result of long-continued deafness.

33. The cure was to be wrought 'privately' (added by Rev. V. after 'multitude'); the significant acts being intended partly for the deaf man, partly for His own disciples. Christ sought thus to awaken the man's faith, and stir up the expectation of a blessing.

34. *looking up to heaven*] Referring the healing power to His Father (cp. Matt. xiv. 19; John xi. 41, 42).

sighed] Or, "groaned," through strong feeling, caused by the sight of suffering.

35. *string*] Rev. V. 'bond,' any impediment.

he spake plain] *i.e.* correctly.

36. He did not wish to impress the people with a feeling of His power, but to confer a blessing on an individual sufferer, and to instruct His disciples. If the Syrophœnician woman represented the Gentile Church, so this man may have represented the Jewish Church, not hearing the word with the spiritual ear, and therefore not speaking clear and correct words of doctrine; at His touch, it recovers the inward sense, it speaks aright, sound and true doctrine.

VIII. **1.** *In those days*] Our Lord remained some time in the region to the N.E. of the sea of Galilee. It was out of

having nothing to eat, Jesus called his disciples *unto him*, and
2 saith unto them, I have compassion on the multitude, because
they have now been with me three days, and have nothing to
3 eat: and if I send them away fasting to their own houses, they
4 will faint by the way: for divers of them came from far. And
his disciples answered him, From whence can a man satisfy these
[b] Matt.15.34. ch. 6. 38. 5 *men* with bread here in the wilderness? [b]And he asked them,
6 How many loaves have ye? And they said, Seven. And he
commanded the people to sit down on the ground: and he took
the seven loaves, and gave thanks, and brake, and gave to his
disciples to set before *them;* and they did set *them* before the
[c] Matt.14.19. ch. 6. 41. 7 people. And they had a few small fishes: and [c]he blessed, and
8 commanded to set them also before *them.* So they did eat, and
were filled: and they took up of the broken *meat* that was left
9 seven baskets. And they that had eaten were about four thou-
[d] Matt.15.39. 10 sand: and he sent them away. ¶ And [d]straightway he entered
into a ship with his disciples, and came into the parts of Dalma-
[e] Matt.12.38. & 16. 1. John 6. 30. 11 nutha. [e]And the Pharisees came forth, and began to question
12 with him, seeking of him a sign from heaven, tempting him. And
he sighed deeply in his spirit, and saith, Why doth this genera-
tion seek after a sign? verily I say unto you, There shall no sign
13 be given unto this generation. And he left them, and entering
[f] Matt. 16. 5. 14 into the ship again departed to the other side. ¶ [f]Now *the dis-
ciples* had forgotten to take bread, neither had they in the ship
[g] Matt. 16. 6. Luke 12. 1. 15 with them more than one loaf. [g]And he charged them, saying,
Take heed, beware of the leaven of the Pharisees, and *of* the
16 leaven of Herod. And they reasoned among themselves, saying,
[h] Matt. 16. 7. 17 *It is* [h]because we have no bread. And when Jesus knew *it*, he
saith unto them, Why reason ye, because ye have no bread?
[i] ch. 6. 52. [i]perceive ye not yet, neither understand? have ye your heart yet
[k] Matt.14.20. ch. 6. 43. Luke 9. 17. John 6. 13. 18 hardened? Having eyes, see ye not? and having ears, hear ye
19 not? and do ye not remember? [k]When I brake the five loaves
among five thousand, how many baskets full of fragments took

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the dominion of Herod Antipas, and, being sparsely peopled, it gave ample opportunities for retirement and private instruction.

Rev. V. 'When there was again a great multitude...and they had nothing...He...' The people reassembled on the level adjoining the lake.

3. *for divers* &c.] Rather, "**and some of them are come from far.**"

4. Rev. V. 'Whence shall one be able to fill...in a desert place?'

8. Rev. V. 'of broken pieces that remained over.' The baskets were large enough to hold a man (2 Cor. xi. 33).

9. Rev. V. omits 'that had eaten.' See Matt. xv. 32 note.

10. *Dalmanutha*] See marg. ref. It was probably identical with Magadan on the N.E. side of the sea.

11. The Sadducees (see Matt. iii. 7 note) came also; they represented the party of the Chief Priests, who were bent upon overthrowing our Lord's influence (*v.* 15 note).

a sign from heaven] Such as were expected to usher in Messiah's kingdom. This was a test-question: if He refused, it would be represented as an admission that He was not the Messiah, in which case violation of tradition would be punishable by law.

12. *he sighed deeply*] With grief and indignation. St. Mark omits the exception (see Matt. xvi. 4), probably because the reference to Jonah would not have been understood by his readers without explanation.

13. *to the other side*] To the W. shore of the lake, near Bethsaida (*v.* 22).

14. Rev. V. 'And they forgot.' The passage would take five or six hours, so that the neglect might cause inconvenience.

15. The Sadducees of St. Matt. (marg. ref.) are here called the adherents of Herod. They were, in fact, the secularist party, attached as such to the High Priests in Jerusalem and to the tetrarch in Galilee. See Matt. xxii. 16 note. The "leaven" refers to the difference between the principles of the Pharisees and the Herodians.

16. Rev. V. 'Saying, We have no bread.'

17. Note the strange obtuseness of the disciples, still unable to discern the spiritual significance of the miracle. Rev. V. omits *yet* before *hardened.* See Matt. xvi. 7 note.

19, 20. Rev. V. 'baskets (κοφίνους) full

20 ye up? They say unto him, Twelve. And [l]when the seven among four thousand, how many baskets full of fragments took
21 ye up? And they said, Seven. And he said unto them, How is
22 it that [m]ye do not understand? ¶And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to
23 touch him. And he took the blind man by the hand, and led him out of the town; and when [n]he had spit on his eyes, and
24 put his hands upon him, he asked him if he saw ought. And he
25 looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and
26 he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, [o]nor tell *it*
27 to any in the town. ¶[p]And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
28 And they answered, [q]John the Baptist: but some *say*, Elias,
29 and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto
30 him, [r]Thou art the Christ. [s]And he charged them that they
31 should tell no man of him. And [t]he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and
32 after three days rise again. And he spake that saying openly.
33 And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the
34 things that be of God, but the things that be of men. ¶And when he had called the people *unto him* with his disciples also, he said unto them, [u]Whosoever will come after me, let him deny

[l] Matt. 15.37. ver. 8.
[m] ch. 6. 52. ver. 17.
[n] ch. 7. 33.
[o] Matt. 8. 4. ch. 5. 43.
[p] Matt.16.13. Luke 9. 18.
[q] Matt. 14. 2.
[r] Matt.16.16. John 6. 69. & 11. 27.
[s] Matt.16.20.
[t] Matt.16.21. & 17. 22. Luke 9. 22.
[u] Matt.10.38. & 16. 24. Luke 9. 23. & 14. 27.

of broken pieces.....basketfuls (σπυρίδων πληρώματα) of broken pieces...'

21. Rev. V. 'do ye not yet understand?'

22-26. Related by St. Mark only.

22. Rev. V. 'And they come.' Bethsaida is not Bethsaida Julias on the N.E. of the lake, but the landing-port for Capernaum. It was a village, chiefly inhabited by fishermen. Our Lord led the man out for the reason given in vii. 33.

23-26. Rev. V. 'Seest thou aught?...I see men; for I behold them as trees walking. Then again...his eyes; and he looked stedfastly, and was restored, and saw all things... Saying, Do not even enter into the village.'

26. Rev. V. omits 'nor tell it to any.'

With this miracle St. Mark winds up the journey commenced in vii. 24. As our Lord set out then from Capernaum, He probably now returned thither, before His last journey in northern Palestine.

27. *went out*] Another journey. Our Lord proceeded in a N.E. direction along the valley of the Upper Jordan towards Paneas, which had lately been enlarged and fortified by the Tetrarch Philip, and named by him Cæsarea Philippi (see Matt. xvi. 13 note). The object of a journey through a district to a great extent heathen and lately traversed, was the special instruction of His disciples.

the towns] **The villages** of the district.

29. *And Peter*] Omit "and." Rev. V. 'And He asked them...am? Peter...' The suddenness of the answer is characteristic of St. Peter. St. Mark, with striking reserve, omits St. Peter's fuller confession, and the great word of our Saviour addressed to him (see marg. ref.). St. Peter, speaking by St. Mark, did not choose to give prominence to his own name.

31. Words had previously been spoken which might have prepared the disciples for the sufferings and Death of Christ (ii. 20 note); but now, the full confession of faith being made and accepted, it was important that the character of the Messiah revealed by Isaiah (ch. liii.) should be set forth free from the notions popularly entertained and shared by the disciples.

rejected] *i.e.* after examination.

after three days] An interval long enough to make the fact of real death certain.

32. *openly*] Without reserve. Hence St. Peter's excitement.

took him] St. Peter was following (see *v.* 33), and took hold of Him to rebuke Him.

33. Rev. V. 'But He, turning about and seeing...thou mindest (cp. Rom. viii. 5) not...'

34. *the people*] All needed the lesson on the conditions of discipleship. Rev. V. 'If any man would (θέλει) come...would (θελῇ) save...' Here, for the first time in St. Mark's Gospel, is distinct mention of the Cross.

[x] John 12.25. 35 himself, and take up his cross, and follow me. For [x]whosoever
will save his life shall lose it; but whosoever shall lose his life
36 for my sake and the gospel's, the same shall save it. For what
shall it profit a man, if he shall gain the whole world, and lose
37 his own soul? Or what shall a man give in exchange for his
[y] Matt. 10.33. Luke 9. 26. & 12. 9. [z] See Rom. 1. 16. 2 Tim. 1. 8. & 3. 12. 38 soul? [y] Whosoever therefore [z]shall be ashamed of me and of my
words in this adulterous and sinful generation; of him also shall
the Son of man be ashamed, when he cometh in the glory of his
Father with the holy angels.

[a] Matt. 16.28. Luke 9. 27. [b] Matt. 24.30. & 25. 31. Luke 22. 18. [c] Matt. 17. 1. Luke 9. 28. [d] Dan. 7. 9. Matt. 28. 3. **CHAP. 9.** AND he said unto them, [a]Verily I say unto you, That
there be some of them that stand here, which shall not taste of
death, till they have seen [b]the kingdom of God come with power.
2 ¶ [c]And after six days Jesus taketh *with him* Peter, and James,
and John, and leadeth them up into an high mountain apart by
3 themselves: and he was transfigured before them. And his
raiment became shining, exceeding [d]white as snow; so as no
4 fuller on earth can white them. And there appeared unto them
5 Elias with Moses: and they were talking with Jesus. And Peter
answered and said to Jesus, Master, it is good for us to be here:
and let us make three tabernacles; one for thee, and one for
6 Moses, and one for Elias. For he wist not what to say; for they
7 were sore afraid. And there was a cloud that overshadowed
them: and a voice came out of the cloud, saying, This is my
8 beloved Son: hear him. And suddenly, when they had looked
round about, they saw no man any more, save Jesus only with
[e] Matt. 17. 9. 9 themselves. ¶ [e]And as they came down from the mountain, he
charged them that they should tell no man what things they had
10 seen, till the Son of man were risen from the dead. And they
kept that saying with themselves, questioning one with another
11 what the rising from the dead should mean. And they asked

36 &c. Rev. V. 'For what doth it profit... and forfeit his life (same word as in *v.* 35). For what should a man give...life? For whosoever' &c.

38. *ashamed*] The shame which prevents open acknowledgment of belief in Christ, specially as the crucified Saviour, and in His words, *i.e.* in His doctrinal teaching. Rev. V. 'the Son of Man (Matt. viii. 20 note) also shall be ashamed of him...'

IX. **1.** The verse division here (contrast St. Matthew), points out the very close connexion between the Transfiguration and the previous discourse. Rev. V. 'There be some here of them that stand *by* which shall in no wise taste...till they see...' The Transfiguration was at once a symbol, a pledge, and a partial manifestation of the glory of Messiah's kingdom (2 Pet. i. 16) vouchsafed at the crisis when its significance would be likely to be felt. On the one hand, Christ had assured the Apostles of the establishment, perpetuity, and triumph of His Church, and had directed their minds to His second Advent; on the other, He had announced the sufferings by which His Resurrection would be preceded. This teaching is now presented in living outward act, in the transaction which forms the culminating point in our Lord's ministerial life.

2. *after six days*] Not more than might be expected, considering the special object of our Lord's journey (viii. 27 note), and the paramount importance of the truths which He there prepared the minds of His disciples to receive. The Transfiguration took place on one of the loftiest peaks of Hermon.

transfigured] Lit. "changed in form;" the transfigured form was an effulgence of the Divine glory. Cp. Phil. ii. 6.

3. Rev. V. 'His garments became glistering, exceeding white.' The "fuller on earth" can give to material clothing natural whiteness: the heavenly Fuller alone gives perfect purity. Cp. Mal. iii. 2.

6. Rev. V. 'what to answer, for they became sore afraid' (cp. *v.* 5).

7. *overshadowed*] The cloud was bright (St. Matt.); but brightness is the Divine veil (cp. Hab. iii. 4).

8. *with themselves*] A preparation for His great promise (Matt. xviii. 20).

10. Their thoughts gave occasion to the question which follows (*v.* 11); "If the series of events ending with the Resurrection is to take place forthwith, how are we to understand the current interpretation of Malachi's prophecy concerning Elijah?" See Matt. xvii. 10, 11 notes.

him, saying, Why say the scribes [f]that Elias must first come? [f] Mal. 4. 5. Matt. 17. 10.
12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [g]how it is written of the Son of man, [g] Ps. 22. 6. Isai. 53. 2. Dan. 9. 26.
13 that he must suffer many things, and [h]be set at nought. But I say unto you, That [i]Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. ¶ [k]And [h] Luke 23.11. Phil. 2. 7. [i] Matt.11.14. & 17. 12. Luke 1. 17. [k] Matt.17.14. Luke 9. 37.
14 when he came to *his* disciples, he saw a great multitude about
15 them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and
16 running to *him* saluted him. And he asked the scribes, What
17 question ye [1]with them? And [l]one of the multitude answered and said, Master, I have brought unto thee my son, which hath a
18 dumb spirit; and wheresoever he taketh him, he [2]teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out;
19 and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I
20 suffer you? bring him unto me. And they brought him unto him: and [m]when he saw him, straightway the spirit tare him; [l] Luke 9. 38. [m] ch. 1. 26. Luke 9. 42.
21 and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him?
22 And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst
23 do any thing, have compassion on us, and help us. Jesus said unto him, [n]If thou canst believe, all things *are* possible to him [n] Matt.17.20. ch. 11. 23. Luke 17. 6. John 11. 40.
24 that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into

[1] Or, *among yourselves?* [2] Or, *dasheth him.*

11. Rev. V. 'The scribes say' &c.

12. The meaning is, "Elias [Rev. V. Elijah], when he comes, does restore all things, *i.e.* brings them into a state of preparedness for the Son; but that does not affect the prophecies concerning the Son Himself. You have still to learn the meaning of the Scriptures, how it has been written" &c. Rev. V. 'and how is it written...man, that He should suffer...'

14. Rev. V. 'they came...they saw;' and in *v.* 19, 'them' for *him*. The scribes probably came from a distance for the express purpose of watching His proceedings. Jesus found them evidently triumphing at the discomfiture of His disciples.

15. *greatly amazed*] ἐξεθαμβήθη expresses amazement and profound awe at our Lord's appearance, and intimates a mien and bearing of more than usual majesty.

16. *the scribes*] Or, "them," the people who came to meet Him.

17. Rather, "**I brought.**" He brought his son, in the first place, to Jesus, but not finding Him, applied to the disciples.

18. Rev. V. 'it dasheth him down:...and grindeth his teeth...; and they were not able.'

19. *suffer*] Rev. V. 'bear with.' Notice the expression 'bring him to Me,' both for its force and as referring to the father's statement in *v.* 17.

20-24. Found in St. Mark alone.

21. *he asked his father*] Faith—the absolute condition of receiving aught from Christ (see vi. 5 note)—was to be elicited from the father, as the child's representative.

22. *if thou canst*] The man, half-trusting, half-doubting Christ's power, appeals confidently to the compassion so often tested and never failing (cp. vii. 28).

23. The question was not whether Jesus could act, but whether the man could believe. Rev. V. 'If thou canst! All things are possible to him who believeth.'

24. Rev. V. '...said, I believe.' His words express the deepest feeling in every stage of a faith, conscious, above all things, of its own weakness.

26. *rent him sore*] This last convulsion is recorded by St. Mark only. The expulsion of evil from our spiritual being is not effected without a struggle. A passage from Lucian containing an ironical allusion to this miracle (see Trench *in loco*) is an early attestation both to the general reception of this Gospel and to the wide-spread belief in our Lord's miraculous power.

26 him. And *the spirit* cried, and rent him sore, and came out of
him: and he was as one dead; insomuch that many said, He is
27 dead. But Jesus took him by the hand, and lifted him up; and
o Matt.17.19. 28 he arose. [o]And when he was come into the house, his disciples
29 asked him privately, Why could not we cast him out? And he
said unto them, This kind can come forth by nothing, but by
30 prayer and fasting. ¶ And they departed thence, and passed
through Galilee; and he would not that any man should know *it*.
p Matt.17.22. Luke 9. 44. 31 [p]For he taught his disciples, and said unto them, The Son of
man is delivered into the hands of men, and they shall kill him;
32 and after that he is killed, he shall rise the third day. But they
q Matt. 18. 1. Luke 9. 46. & 22. 24. 33 understood not that saying, and were afraid to ask him. ¶ [q]And
he came to Capernaum: and being in the house he asked them,
What was it that ye disputed among yourselves by the way?
34 But they held their peace: for by the way they had disputed
35 among themselves, who *should be* the greatest. And he sat
r Matt.20.26, 27. ch. 10. 43. down, and called the twelve, and saith unto them, [r]If any man
desire to be first, *the same* shall be last of all, and servant of all.
s ch. 10. 16. 36 And [s]he took a child, and set him in the midst of them: and
37 when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me:
t Matt.10.40. Luke 9. 48. and [t]whosoever shall receive me, receiveth not me, but him that
u Num.11.28. Luke 9. 49. 38 sent me. ¶ [u]And John answered him, saying, Master, we saw one
casting out devils in thy name, and he followeth not us: and we
39 forbad him, because he followeth not us. But Jesus said, Forbid
x 1 Cor. 12. 3. him not: [x]for there is no man which shall do a miracle in my
y See Matt. 12. 30. 40 name, that can lightly speak evil of me. For [y]he that is not
z Matt. 10. 42. 41 against us is on our part. [z]For whosoever shall give you a cup
of water to drink in my name, because ye belong to Christ, verily

26. Rev. V. 'became as one dead; insomuch that the more part...'

29. *and fasting*] Rev. V. omits from text but places in marg.

30. Our Lord, with His disciples, left the district of Cæsarea Philippi, crossed the Upper Jordan by the bridge or ford below Lake Huleh, and thence followed the route to Capernaum.

and he would not &c.] Because the disciples needed further instruction, specially concerning His death (see *v.* 31).

31. Rev. V. 'and when He is killed, after three days...rise again.'

32. The disciples could not reconcile suffering and death with what they knew of Him; and they were at an utter loss as to the sense in which He was to rise again.

33. Rev. V. 'they came..., What were ye reasoning in the way?'

34. Rev. V. 'who was the greatest.' This discussion of their own relative position proves that they realised their Master's Messianic calling and the nearness of His kingdom, but, also, how far they were from understanding the conditions of admission into it.

35. *servant*] Rev. V. 'minister' (διάκονος).

36. St. Mark alone notices the taking the child in His arms (ἐναγκαλισάμενος, a very graphic word). Was the child St. Peter's? (i. 30 note). It was probably in his house that this took place. Cp. Matt. xviii. 2.

37. Rev. V. 'whosoever receiveth Me... not Me,' *i.e.* not Me only. There was special fitness in the reference to His own position as sent by the Father. He was giving a lesson of subordination.

38. Rev. V. 'John said unto Him...Name: and we forbade him, because he followed not us.' What perplexed St. John was, that one not belonging to them should have wrought the miracle which stood foremost among the signs of Apostleship, and which they had failed to work (*vv.* 18, 23). The fact itself shewed that our Lord's teaching and influence had worked so powerfully upon some not counted among His immediate followers, that they had not only true faith, but the strong faith which brings with it mastery over the spiritual foes of man.

39. Rev. V. 'there is no man which shall do a mighty work (δύναμιν)...and be able quickly to speak...' The faith which enables a man to do a good work in the Name of Jesus will generally be accompanied with the grace of love.

40. *on our part*] Rev. V. 'for us.'

41. The extension of the principle to all acts of Christian sympathy and charity. Rev. V. 'a cup of water to drink, because ye are Christ's, verily...'

42 I say unto you, he shall not lose his reward. [a]And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he
43 were cast into the sea. [b]And if thy hand [1]offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be
44 quenched: [c]where their worm dieth not, and the fire is not
45 quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into
46 hell, into the fire that never shall be quenched: where their worm
47 dieth not, and the fire is not quenched. And if thine eye [2]offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell
48 fire: where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, [d]and every sacrifice shall
50 be salted with salt. [e]Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? [f]Have salt in yourselves, and [g]have peace one with another.

CHAP. 10. AND [a]he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
2 [b]And the Pharisees came to him, and asked him, Is it lawful for

[a] Matt. 18. 6. Luke 17. 1
[b] Deut. 13. 6. Matt. 5. 29. & 18. 8.
[c] Isai. 66. 24.
[d] Lev. 2. 13. Ezek. 43. 24.
[e] Matt. 5. 13. Luke 14. 34.
[f] Eph. 4. 29. Col. 4. 6.
[g] Rom. 12. 18. 2 Cor. 13. 11. Heb. 12. 14.
[a] John 10. 40. & 11. 7.
[b] Matt. 19. 3.

[1] Or, *cause thee to offend:* and so ver. 45. 47.
[2] Or, *cause thee to offend.*

42. With the good act (*v.* 41) is contrasted the evil act. The least act of love will be rewarded; any act which offends Christ's little ones, that is, causes any of His followers to swerve from the right way [Rev. V. 'cause to stumble,' *vv.* 42–47] involves deadly sin.

Rev. V. a 'great millstone,' *i.e.* a millstone turned by an ass (cp. Matt. xviii. 6 note).

43. The *hand* represents all acts of which the hand is an instrument; here, perhaps, specially acts of violence.

into hell &c.] Lit. "into Gehenna, into the fire which is unquenchable."

44. The "worm" represents the anguish of remorse, unending so long as memory remains and is burdened with the consciousness of unpardonable sin. The "fire" is the action of Divine wrath, the Presence of God revealed as a "consuming fire" to the lost. Rev. V. omits this verse and *v.* 46 as identical with *v.* 48, which it retains.

49. *everyone shall be*] *i.e.* every one (of the lost) will be salted with fire. Salt and fire are alike in some essential characteristics and operation. Salt preserves flesh, preventing disintegration; the unquenchable fire must therefore be analogous, not destroying, but preserving from dissolution. This may apply to spiritual fire acting upon the consciousness of the lost. As long as the past is remembered and the struggle against God's Will lasts, the torment will endure, quickening instead of destroying.

and every sacrifice...salt] Omitted by Rev. V. from text but placed in marg. The *sacrifice* is the being or person consecrated to God as an acceptable offering; *e.g.* a Christian, as such, offers himself "a living sacrifice" (see Rom. xii. 1). Salt is the principle or power by which the offering is made acceptable; here grace, indicated throughout this passage by brotherly love, peace among brethren (*v.* 50), charity, "the very bond of peace, and of all virtues." Grace is the salt of life social and spiritual; it keeps the soul quick, vigorous, acceptable to God, and keeps brotherly union unbroken. It is the salt of the New Covenant, thus exactly analogous to the salt of sacrifice in the Old (Lev. ii. 13).

50. *Salt is good*] The salt used for sacrifice is good, in the literal sense, as a material thing; and good in the highest sense, as a spiritual influence. If natural salt be spoiled, it becomes useless; if spiritual salt be corrupted, *e.g.* love be perverted into envy, or selfishness, nothing can replace it.

Have salt &c.] Have this principle in your hearts; and, as a consequence, you will have peace one with another.

X. 1. See Matt. xix. 1 note.

into...Jordan] Rev. V. 'into the borders of Judæa and beyond Jordan.' In the beginning of the journey He touched the frontier of Samaria, and between His departure from Galilee and arrival at Jericho several incidents occurred (see Luke ix. 51 note).

and the people &c.] Or, **and multitudes come together again unto Him.**

2. Rev. V. 'And there came unto Him Pharisees.' The question tested our Lord's position with reference to the leading schools of Judæa. The followers of Shammai and Hillel differed. The former allowed divorce, but only in cases of moral

3 a man to put away *his* wife? tempting him. And he answered
4 and said unto them, What did Moses command you? And they
c Deut. 24. 1. Matt. 5. 31. said, cMoses suffered to write a bill of divorcement, and to put
5 *her* away. And Jesus answered and said unto them, For the
6 hardness of your heart he wrote you this precept. But from the
d Gen. 1. 27. & 5. 2. beginning of the creation dGod made them male and female.
e Gen. 2. 24. 1 Cor. 6. 16. Eph. 5. 31. 7 e For this cause shall a man leave his father and mother, and
8 cleave to his wife; and they twain shall be one flesh: so then
9 they are no more twain, but one flesh. What therefore God hath
10 joined together, let not man put asunder. And in the house his
11 disciples asked him again of the same *matter*. And he saith unto
f Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10. them, fWhosoever shall put away his wife, and marry another,
12 committeth adultery against her. And if a woman shall put
away her husband, and be married to another, she committeth
g Matt. 19. 13. Luke 18. 15. 13 adultery. ¶ gAnd they brought young children to him, that he
should touch them: and *his* disciples rebuked those that brought
14 *them*. But when Jesus saw *it*, he was much displeased, and said
unto them, Suffer the little children to come unto me, and forbid
h 1 Cor. 14. 20. 1 Pet. 2. 2. i Matt. 18. 3. 15 them not: for hof such is the kingdom of God. Verily I say
unto you, iWhosoever shall not receive the kingdom of God as a
16 little child, he shall not enter therein. And he took them up in
k Matt. 19. 16. Luke 18. 18. 17 his arms, put *his* hands upon them, and blessed them. ¶ kAnd
when he was gone forth into the way, there came one running,
and kneeled to him, and asked him, Good Master, what shall I
18 do that I may inherit eternal life? And Jesus said unto him,
Why callest thou me good? *there is* none good but one, *that is*,
l Ex. 20. 14. Rom. 13. 9. 19 God. Thou knowest the commandments, lDo not commit adul-
tery, Do not kill, Do not steal, Do not bear false witness,
20 Defraud not, Honour thy father and mother. And he answered
and said unto him, Master, all these have I observed from my
21 youth. Then Jesus beholding him loved him, and said unto him,

defilement; the latter, the more influential teacher, left it altogether to the husband's will: and such was the common practice. (Cp. marg. ref. note.) The decision of our Lord appealed to a religious principle which could not be gainsaid.

11. St. Mark omits the exception "in the case of adultery" (see Matt. v. 32, xix. 9 notes), either as being well known, or as not bearing directly upon the question of the disciples.

12. *be married to*] Rev. V. 'marry.' The man who marries a woman divorced for her sin commits adultery; so does such a divorced woman who marries again. A man separated from an adulterous wife, who is dead to him, incurs no blame for remarriage; the penalty falls on the evil-doer.

13. *they brought*] Probably to the same house (v. 10). Cp. ix. 36 note.

14. *much displeased*] ἠγανάκτησε; a strong word; Rev. V. 'moved with indignation.'

and forbid them not] Omit "and."

15. St. Matthew (marg. ref.) has this saying on another occasion. Our Lord recalled it to His disciples, already forgetful of the lesson so lately given (ix. 36, 37).

16. Rev. V. '...arms, and blessed (lit. fervently blessed) them, laying His hands...' The Church applies this verse to Infant-Baptism; if children are capable of receiving a blessing, they must be fit recipients of that which is signified and conveyed in Baptism.

17. Rev. V. 'And as He was going forth ...there ran one to Him and kneeled...,' shewing zeal and reverence, a recognition of Jesus, if not as the Christ, yet as a Teacher specially empowered to shew the way to eternal life.

inherit] As one of God's true children, and, as such, inheritors of the kingdom.

18. *Why callest thou me good?*] Our Lord will not permit the expression to be applied to Himself if regarded merely as a human Teacher. His statement leads on to the truth that, since all goodness proceeds from, and exists in, God only, the epithet "good" being rightly applied to the Son, involves His oneness in Essence with the Father. Rev. V. 'none is good save One, *even* God.'

19. Rev. V. 'Do not kill, Do not commit adultery;' cp. Matt. xix. 18.

21. *beholding him*] Rather, "looking upon him;" with an earnest, searching look, followed by a special call to him to be thenceforth enrolled among His followers. Rev. V. omits 'take up the cross' here. Cp. viii. 34.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [m]treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. ¶ [n]And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [o]that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for [p]with God all things are possible. [q]Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, [r]but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. [s]But many *that are* first shall be last; and the last first. ¶ [t]And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. [u]And he took again the twelve, and began to tell them what things should happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. ¶ [x]And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup

[m] Matt. 6.19, 20. Luke 12. 33. & 16. 9.
[n] Matt. 19.23. Luke 18. 24.
[o] Job 31. 24. Ps. 52. 7. 1 Tim. 6. 17.
[p] Jer. 32. 17. Luke 1. 37.
[q] Matt. 19.27. Luke 18. 28.
[r] 2 Chr. 25.9. Luke 18. 30.
[s] Matt. 19.30. & 20. 16. Luke 13. 30.
[t] Matt. 20.17. Luke 18. 31.
[u] ch. 8. 31. Luke 9. 22.
[x] Matt. 20.20.

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22. Rev. V. 'But his countenance fell at the saying, and he went away sorrowful:' στυγνάσας implies a gloom overclouding the countenance, like the sky darkened at the approach of a sudden storm.

24. *astonished*] ἐθαμβοῦντο (Rev. V. 'amazed') denotes utter bewilderment, and is seldom used by other N. T. writers.

26. *among themselves*] Not openly; but their hearts were open to the Heart-searcher. Rev. V. has 'unto Him' in the text, and 'among themselves' in the marg.

29. Rev. V. omits 'wife' here, but retains it in Luke xviii. 29. Every Christian will receive far more than he gives up; he will have dearer ties than natural ties, possessions more precious than earth can supply, but he must share his Master's earthly trials (*with persecutions*, v. 30). St. Mark and St. Luke omit the great promise to the Twelve (Matt. xix. 28); perhaps as scarcely intelligible to Romans and Gentiles.

32. Rev. V. 'and Jesus was going before them...and they that followed were afraid.' Their utter bewilderment (cp. i. 27) was due to the feeling that the last crisis was now near at hand; that persecution would be the lot of all true disciples (v. 30); and that a warning was given to those who were foremost among them (v. 31).

34. Rev. V. 'after three days.'

35. This application was made after the announcement of the cruel Death of our Lord and of His Resurrection. The two brothers thus shewed devoted zeal and strong faith, though with an alloy of personal feeling which called for repression. St. Mark omits Salome (marg. ref. note). Rev. V. 'whatsoever we shall ask of Thee.'

that I drink of? and be baptized with the baptism that I am bap-
39 tized with? And they said unto him, We can. And Jesus said
unto them, Ye shall indeed drink of the cup that I drink of; and
with the baptism that I am baptized withal shall ye be baptized:
40 but to sit on my right hand and on my left hand is not mine to
[y] Matt.20.24. 41 give; but *it shall be given to them* for whom it is prepared. [y]And
when the ten heard *it*, they began to be much displeased with
42 James and John. But Jesus called them *to him*, and saith unto
[z] Luke 22.25. them, [z]Ye know that they which [1]are accounted to rule over
the Gentiles exercise lordship over them; and their great ones
[a] Matt.20.26, 28. ch. 9. 35. Luke 9. 48. 43 exercise authority upon them. [a]But so shall it not be among
you: but whosoever will be great among you, shall be your
44 minister: and whosoever of you will be the chiefest, shall be
[b] John 13.14. Phil. 2. 7. 45 servant of all. For even [b]the Son of man came not to be
[c] 1 Tim. 2. 6. Tit. 2. 14. ministered unto, but to minister, and [c]to give his life a ransom
46 for many. ¶ [d]And they came to Jericho: and as he went out of
[d] Matt.20.29. Luke 18. 35. Jericho with his disciples and a great number of people, blind
Bartimæus, the son of Timæus, sat by the highway side begging.
47 And when he heard that it was Jesus of Nazareth, he began to
cry out, and say, Jesus, *thou* son of David, have mercy on me.
48 And many charged him that he should hold his peace: but he
cried the more a great deal, *Thou* son of David, have mercy on
49 me. And Jesus stood still, and commanded him to be called.
And they call the blind man, saying unto him, Be of good com-
50 fort, rise; he calleth thee. And he, casting away his garment,
51 rose, and came to Jesus. And Jesus answered and said unto
him, What wilt thou that I should do unto thee? The blind man
52 said unto him, Lord, that I might receive my sight. And Jesus
[e] Matt. 9. 22. ch. 5. 34. said unto him, Go thy way; [e]thy faith hath [2]made thee whole.
And immediately he received his sight, and followed Jesus in
the way.

[a] Matt. 21. 1. Luke 19. 29. John 12. 14. **CHAP. 11.** AND [a]when they came nigh to Jerusalem, unto Beth-
phage and Bethany, at the mount of Olives, he sendeth forth two

[1] Or, *think good.* [2] Or, *saved thee.*

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38. *the baptism* &c.] A baptism of blood. The question was, had they the courage to go with Him through sufferings and death? Rev. V. 'Are ye able to drink...We are able.' There may be an allusion in *v.* 39 to the death of St. James and the protracted trials of St. John.

40. Rev. V. 'but *it is for them* for whom' &c. See Matt. xx. 23 note.

42. *which are accounted to rule*] οἱ δοκοῦντες ἄρχειν means probably, "who are regarded as rulers," and as such exercise dominion; perhaps implying pretension rather than right. See A. V. marg.

43, 44. Rev. V. 'But it is not so among you; but whosoever would become great ...whosoever would be first among you...'

46-52. St. Matthew and St. Mark pass over the reception of our Lord in Jericho related by St. Luke, who places the healing of the blind man before the entry into the city. St. Matthew mentions two blind men (see xx. 30 note).

46. Rev. V. '...a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side.'

47. *son of David*] By the use of this title (i. 1 note) the blind man recognised Him as the Messiah.

48. Rev. V. 'And many rebuked him.'

49. Rev. V. 'and said, Call ye him.'

50. *rose*] Rev. V. 'sprang up.'

51. *Lord*] Rabboni, *i.e.* Master and Teacher (cp. John xx. 16).

XI. **1.** The journey from Jericho to Jerusalem occupies about seven hours. It is laborious and trying. On the height overhanging the descent to Bethany, the view of Jerusalem—by far the grandest—opens upon the traveller from the E. There our Lord looked down on the Temple; there He publicly announced Himself as the Messiah by preparations for a formal entrance, like one of the kings of old, riding upon an ass, and attended by a vast multitude proclaiming His rank (see Matt. xxi. 1 note). Bethphage, "House of Figs," was the term applied to a district to the E. of

2 of his disciples, and saith unto them, Go your way into the
village over against you: and as soon as ye be entered into it, ye
shall find a colt tied, whereon never man sat; loose him, and
3 bring *him*. And if any man say unto you, Why do ye this? say
ye that the Lord hath need of him; and straightway he will send
4 him hither. And they went their way, and found the colt tied
by the door without in a place where two ways met; and they
5 loose him. And certain of them that stood there said unto them,
6 What do ye, loosing the colt? And they said unto them even as
7 Jesus had commanded: and they let them go. And they brought
the colt to Jesus, and cast their garments on him; and he sat
8 upon him. [b]And many spread their garments in the way: and [b] Matt. 21.8.
others cut down branches off the trees, and strawed *them* in the
9 way. And they that went before, and they that followed, cried,
saying, [c]Hosanna; Blessed *is* he that cometh in the name of the [c] Ps. 118. 26.
10 Lord: blessed *be* the kingdom of our father David, that cometh
11 in the name of the Lord: [d]Hosanna in the highest. [e]And Jesus [d] Ps. 148. 1.
entered into Jerusalem, and into the temple: and when he had [e] Matt. 21.12.
looked round about upon all things, and now the eventide was
12 come, he went out unto Bethany with the twelve. ¶ [f]And on [f] Matt. 21.18.
the morrow, when they were come from Bethany, he was hungry:
13 [g]and seeing a fig tree afar off having leaves, he came, if haply [g] Matt. 21.19.
he might find anything thereon: and when he came to it, he
14 found nothing but leaves; for the time of figs was not *yet*. And
Jesus answered and said unto it, No man eat fruit of thee here-
15 after for ever. And his disciples heard *it*. ¶ [h]And they come to [h] Luke 19.45. John 2. 14.
Jerusalem: and Jesus went into the temple, and began to cast
out them that sold and bought in the temple, and overthrew the
tables of the moneychangers, and the seats of them that sold
16 doves; and would not suffer that any man should carry *any*
17 vessel through the temple. And he taught, saying unto them,

Jerusalem, and Bethany was situate on its western border. Bethany, "House of Booths" (?), may have been the place where travellers attending the festivals set up their booths or tents.

2. *whereon never man sat*] Animals which had not previously been used were alone admissible for sacred purposes (Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7).

3. Rev. V. 'he will send him back hither.'

4. Rev. V. 'a colt tied at the door without in the open street,' *i.e.* a place in front of the gate, outside the courtyard.

8. *and others* &c.] Rev. V. 'and others branches (στιβάδας), which they had cut from the fields.' In marg., Gr. *layers of leaves.*

10. Rev. V. 'Blessed *is* the kingdom that cometh, *the kingdom* of our father David,' *i.e.* the Messianic kingdom.

11. St. Matthew passes over this visit of inspection; but it accords with our Lord's character that He should act after an interval, rather than on His first entrance, when he was surrounded by an excited multitude.

12. *on the morrow*] *i.e.* on the Monday.

hungry] Perhaps He had passed the night in "prayer and fasting" (ix. 29). He was about to cast out the Evil One from His own Father's House.

13. *the time* &c.] Rev. V. 'it was not the season of figs.' Cp. marg. ref. He came to the fig-tree; not because it was the time of year, but because the leaves were out, it being invariably the case that they come out after the early fruit-buds. The tree represents the Hebrew people; the leaves the outward forms, which should have been signs and accompaniments of holy acts. Our Lord came hungering for such fruits of righteousness, but the time for them, though overdue, had not yet come.

14. *No man eat fruit* &c.] A warning to converts from Judaism, liable as such, to relapse into old habits. The disciples were to take that lesson to themselves.

15. See Matt. xxi. 12 &c. notes. Certain booths, or bazaars, within the Temple-enclosure belonged to the family of the High Priest (Annas), who derived a large income from them, especially from the sale of pigeons. These booths were destroyed about three years before the fall of the Temple, probably in the insurrection, when the last of that evil family was massacred.

16. Peculiar to St. Mark.

Is it not written, [i]My house shall be called [1]of all nations the
18 house of prayer? but [k]ye have made it a den of thieves. And
[l]the scribes and chief priests heard *it*, and sought how they might
destroy him: for they feared him, because [m]all the people was
19 astonished at his doctrine. ¶ And when even was come, he went
20 out of the city. [n]And in the morning, as they passed by, they
21 saw the fig tree dried up from the roots. And Peter calling to
remembrance saith unto him, Master, behold, the fig tree which
22 thou cursedst is withered away. And Jesus answering saith
23 unto them, [2]Have faith in God. For [o]verily I say unto you,
That whosoever shall say unto this mountain, Be thou removed,
and be thou cast into the sea; and shall not doubt in his heart,
but shall believe that those things which he saith shall come to
24 pass; he shall have whatsoever he saith. Therefore I say unto
you, [p]What things soever ye desire, when ye pray, believe that
25 ye receive *them*, and ye shall have *them*. And when ye stand
praying, [q]forgive, if ye have ought against any: that your Father
26 also which is in heaven may forgive you your trespasses. But
[r]if ye do not forgive, neither will your Father which is in heaven
27 forgive your trespasses. ¶ And they come again to Jerusalem:
[s]and as he was walking in the temple, there come to him the
28 chief priests, and the scribes, and the elders, and say unto him, By
what authority doest thou these things? and who gave thee this
29 authority to do these things? And Jesus answered and said unto
them, I will also ask of you one [3]question, and answer me, and
30 I will tell you by what authority I do these things. The baptism
31 of John, was *it* from heaven, or of men? answer me. And they
reasoned with themselves, saying, If we shall say, From heaven;
32 he will say, Why then did ye not believe him? But if we shall
say, Of men; they feared the people: for [t]all *men* counted John,

[1] Or, *an house of prayer for all nations?* [2] Or, *Have the faith of God.* [3] Or, *thing.*

[i] Isai. 56. 7.
[k] Jer. 7. 11.
[l] Matt. 21 45, 46. Luke 19. 47.
[m] Matt. 7. 28. ch. 1. 22. Luke 4. 32.
[n] Matt. 21. 19.
[o] Matt. 17. 20. & 21. 21. Luke 17. 6.
[p] Matt. 7. 7. Luke 11. 9. John 14. 13. & 15. 7. Jam. 1. 5.
[q] Matt. 6. 14. Col. 3. 13.
[r] Matt. 18. 35.
[s] Matt. 21. 23. Luke 20. 1.
[t] Matt. 3. 5. & 14. 5. ch. 6. 20.

17. Rather, "My house shall be called a house of prayer **for all the nations.**" The bazaars were notorious for fraudful dealings; they were probably let out to traffickers at an exorbitant rate.

18. Rather, **And the chief priests and the scribes** &c. The former were infuriated because their authority and their interests were attacked; the Scribes were offended by the assumption of a power to which He could have no claim, save as a Prophet or as the Christ. Neither of these parties, however, could act at once. The Priests were aware that the breach of Law originated with them; the Scribes felt that they must, in the first place, overthrow our Lord's authority.

19. Rev. V. 'And every evening He went out of the city.'

20, 21. *dried up, withered away*, are one and the same word in the original.

23. *shall not doubt*] Words which touch the inner state of St. Peter most closely. The removal of the mountain would be understood spiritually (cp. Zech. iv. 7); it was a common metaphor in the Rabbinical schools. The promise is general, including all manifestations of supernatural power.

Rev. V. 'Be thou taken up and cast... believe that what he saith cometh to pass, he shall have it.'

24. Rev. V. 'All things whatsoever ye pray and ask for (*i.e.* ask for when praying), believe that ye have received them...' Requests offered by a faithful heart in prayer will be granted.

25. *forgive...trespasses*] A chief hindrance to faith, without which there can be no spiritual power, is the presence of angry, uncharitable feelings (cp. ix. 50 note).

26. Omitted in the text of Rev. V. Cp. Matt. vi. 15.

27. The inquiry as to "authority" took place on the morning after the sweeping reform of the Temple.

28. *and who*] Rev. V. 'or who,' which draws out the alternative question more distinctly. Did our Lord claim an inherent authority or a special mission? His answer might be used to support a charge of blasphemy, or lead to a formal trial of His pretensions.

32. Rev. V. 'But should we say, From men...: for all verily held John to be a prophet.' Note the sudden turn, the abrupt break, and the forcible declaration.

33 that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. 12. AND [a]he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out 2 to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from 3 the husbandmen of the fruit of the vineyard. And they caught 4 *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully 5 handled. And again he sent another; and him they killed, and 6 many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto 7 them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill 8 him, and the inheritance shall be our's. And they took him, and 9 killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the 10 husbandmen, and will give the vineyard unto others. And have ye not read this scripture; [b]The stone which the builders re- 11 jected is become the head of the corner: this was the Lord's 12 doing, and it is marvellous in our eyes? [c]And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and 13 went their way. ¶ [d]And they send unto him certain of the 14 Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful 15 to give tribute to Cæsar, or not. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why 16 tempt ye me? bring me a [1]penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and

[a] Matt.21.33. Luke 20. 9.

[b] Ps. 118. 22.

[c] Matt.21.45. 46. ch. 11. 18. John 7. 25, 30, 44.

[d] Luke 20. 20.

[1] Valuing of our money, seven pence halfpenny as Matt. 18. 28.

33. Rev. V. 'And they answered Jesus and say, We know not. And Jesus saith unto them...'

XII. **1-12.** See notes on St. Matthew (marg. ref.). The parable carries on the thought of the symbolical miracle of the fig-tree, and developes it more fully. The vineyard so well cared for produced not only no good fruit, but abundance of the deadliest fruits.

Our Lord, in the height of His last outward triumph, now foretold publicly what He had hitherto announced to His disciples privately, His final rejection, and Death.

3. Note the gradation. The first servant received no fruit, and was beaten; the second was more cruelly and ignominiously maltreated [Rev. V. reads *v.* 4, '...servant; and him they wounded in the head and handled shamefully']; the third was slain; then many were sent, and all in like manner were beaten or slain.

6. *Having* &c.] "He had yet one; a beloved son [so Rev. V.];" a construction abrupt and animated, characteristic of St. Mark.

he sent him also last] Omit *also*. For the force of *last*, cp. Heb. i. 2.

8. *killed* him, *and cast* him *out*] The reverse of the order of St. Matthew. To the enemies of Christ, expulsion from the community was the last and greatest penalty. Cp. Heb. xiii. 12.

10. Rev. V. 'Have ye not read even .. rejected, the same was made...This was from the Lord...'

13. The Pharisees held first a private council (Matt. xxii. 15), and suborned spies, (marg. ref.). On the alliance between Herodians and Pharisees see iii. 6. They, at that time, were on bad terms with the Roman governor (see Luke xxiii. 12).

in his *words*] Rev. V. 'in talk.'

14. Rev. V. 'but of a truth teachest... God.'

15. *hypocrisy*] Their consummate acting.

17 superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they mar-
[e] Matt.22.23. Luke 20.27. [f] Acts 23. 8. [g] Deut. 25. 5.
18 velled at him. ¶ [e]Then come unto him the Sadducees, [f]which say
19 there is no resurrection; and they asked him, saying, Master, [g]Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take
20 his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no
21 seed. And the second took her, and died, neither left he any
22 seed: and the third likewise. And the seven had her, and left no
23 seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for
24 the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures,
25 neither the power of God? For when they shall rise from the
[h] 1 Cor. 15.42, 49, 52.
dead, they neither marry, nor are given in marriage; but [h]are
26 as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the
[i] Ex. 3. 6.
bush God spake unto him, saying, [i]I *am* the God of Abraham,
27 and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly
[k] Matt.22.35.
28 err. ¶ [k]And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them
29 well, asked him, Which is the first commandment of all? And
[l] Deut. 6. 1. Luke 10. 27.
Jesus answered him, The first of all the commandments *is*, [l]Hear,
30 O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first com-
[m] Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8. [n] Deut. 4. 39. Isai. 45. 6.
31 mandment. And the second *is* like, *namely* this, [m]Thou shalt love thy neighbour as thyself. There is none other command-
32 ment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; [n]and

17. *marvelled*] Rev. V. 'marvelled greatly.'

18. Rev. V. 'And there come unto Him Sadducees, which say that...'

22, 23. Rev. V. omits *had her, and ...therefore, when they shall rise.*

24. Rev. V. 'Jesus said...Is it not for this cause that ye err, that...'

26. Rev. V. 'But as...are raised...Moses, in *the place concerning* the Bush...'

27. Rev. V. omits *therefore*; this is in keeping with St. Mark's style (*v.* 6 note).

The Sadducees—men closely connected with the dominant priesthood—strove to throw contempt on the doctrine which our Lord would maintain. An unsatisfactory answer would have disheartened His supporters and removed the only obstacle to an open attack. In our Lord's answer notice two points:—(1.) The wisdom with which, not noticing the captious question, He meets the attack out of the Pentateuch (see Matt. xxii. 31 note) and by an unanswerable exposition, which presents, in a clear, short, pregnant sentence the innermost truth involved in the permanent relations between God and His saints; they all lived to Him and in Him. (2.) The view which our Lord gives of the future condition of the risen body. It will be a spiritual body differing, as such, in essential qualities from the natural body (cp. 1 Cor. xv. 44).

28. According to St. Matthew (marg. ref.) the Pharisees heard that he had silenced the Sadducees: in their turn they would test our Lord's teaching by a crucial question. This scribe, perhaps accepted by the Pharisees as their representative, was instructed to ask a new and searching question on a point specially interesting to all true Hebrews. See notes on St. Matthew. Rev. V. '...asked Him, What commandment is the first of all? Jesus answered, The first is, Hear...strength. The second is this' &c. Rev. V. omits *and with all the soul* in *v.* 33. Deut. vi. 4–9 was repeated twice daily by devout Jews.

32. Rev. V. 'Of a truth, Master, Thou hast well said that He is One.' This recognition by the scribe (*v.* 34) gave a legal attestation of weight to the soundness of our Saviour's ethical doctrine, which was not called in question before Caiaphas.

33 there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [o]is more
34 than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. [p]And no man after that durst
35 ask him *any question*. ¶ [q]And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son
36 of David? For David himself said [r]by the Holy Ghost, [s]The LORD said to my Lord, Sit thou on my right hand, till I make
37 thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he *then* his son? And the common
38 people heard him gladly. ¶ And [t]he said unto them in his doctrine, [u]Beware of the scribes, which love to go in long clothing,
39 and [x]*love* salutations in the marketplaces, and the chief seats in
40 the synagogues, and the uppermost rooms at feasts: [y]which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. ¶ [z]And Jesus sat over
41 against the treasury, and beheld how the people cast [1]money
42 [a]into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two [2]mites,
43 which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That [b]this poor widow hath cast more in, than all they which have cast into the
44 treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, [c]*even* all her living.

[o] 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 6.
[p] Matt. 22. 46.
[q] Luke 20. 41.
[r] 2 Sam. 23. 2.
[s] Ps. 110. 1
[t] ch. 4. 2.
[u] Matt. 23. 1, &c. Luke 20. 46.
[x] Luke 11. 43.
[y] Matt. 23. 14.
[z] Luke 21. 1.
[a] 2 Kin. 12. 9.
[b] 2 Cor. 8. 12.
[c] Deut. 24. 6. 1 John 3. 17.

[1] *A piece of brass money:* See Matt. 10. 9.

[2] It is the seventh part of one piece of that brass money.

33. *more than* &c.] The Judaism of our Lord's time laid greater importance upon the ceremonial than upon the moral Law.

34. *Thou art not far* &c.] A recognition of the good faith of this questioner. He had put others to shame; this one He convinced and brought to the very border of the kingdom of God.

35. *answered*] He *answered* the thought of the Pharisees:—what were His views touching the Person of Christ? He asks, "What do the scribes mean when they say, 'the Christ' [Rev. V.] is the Son of David? Does it mean simply a descendant, a successor, not differing from him in nature? How then do you explain his own saying?" It clearly could not be explained from their point of view (Matt. xxii. 45 note); but it is clear to all who receive St. Paul's statement (Rom. i. 3, 4).

36. Rev. V. 'David...in the Holy Spirit:' it omits *therefore*, and in *v.* 37 *then*.

37. *the common people*] Lit. "the great multitude," all the bystanders who did not share the prejudices of His opponents. They did not understand the Lord to repudiate descent from David, but to indicate a far higher sense in Messianic prophecies than any recognised by the scribes.

38. The rupture was now complete. The denunciations are given fully by St. Matthew (marg. ref.). St. Mark signalises the prominent characteristics of the Pharisaic scribes,—ostentation, arrogance, rapacity, and religious hypocrisy. Rev. V. 'And in His teaching He said,...which desire to walk in long robes and *to have*...and chief places at feasts.'

40. *damnation*] Rev. V. 'condemnation.'

41–44. A transition from wrath to tenderness, equally characteristic of true holiness, marks the close of our Saviour's public teaching. His last words in the Temple are words of grace.

41. The treasury was on the N. side of the outer court in which He sometimes taught (see John viii. 20). Gifts were put into apertures, called, from their shape, "trumpets," of which there were thirteen in the wall of the outer court, some with special inscriptions marking the destination of offerings; through those apertures the money or gifts passed into the several departments of the treasury.

42. Less than two mites was not permitted; but every offering was voluntary.

43. Rev. V. '...widow cast...which are casting...' The words were spoken while the offerings were being made.

44. *abundance*] Lit. 'superfluity,' [Rev. V.] in sharp antithesis to the "want," the utter "destitution" of the widow.

her living] *i.e.* her means of subsistence. The word indicates that entire devotion of

[a] Matt. 24. 1. Luke 21. 5.
CHAP. 13. AND [a]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what
2 buildings *are here!* And Jesus answering said unto him, Seest
[b] Luke 19. 44. thou these great buildings? [b]there shall not be left one stone
3 upon another, that shall not be thrown down. And as he sat
[c] Matt. 24. 3. upon the mount of Olives over against the temple, Peter and
Luke 21. 7. 4 James and John and Andrew asked him privately, [c]Tell us, when
shall these things be? and what *shall be* the sign when all these
5 things shall be fulfilled? And Jesus answering them began to
[d] Jer. 29. 8. 6 say, [d]Take heed lest any *man* deceive you: for many shall come
Eph. 5. 6. 7 in my name, saying, I am *Christ;* and shall deceive many. And
1 Thess. 2. 3. when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be*
8 yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and
[e] Matt. 24. 8. there shall be famines and troubles: [e]these *are* the beginnings of
[f] Matt. 24. 9. Rev. 2. 10. 9 [1]sorrows. ¶ But [f]take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for
[g] Matt. 24. 14. [h] Matt. 10. 19. Luke 12. 11. [i] Acts 2. 4. & 4. 8. 31. [k] Mic. 7. 6. Matt. 10. 21. & 24. 10. Luke 21. 16. [l] Matt. 24. 9. Luke 21. 17. [m] Dan. 12. 12. Matt. 10. 22. & 24. 13. Rev. 2. 10.
10 a testimony against them. And [g]the gospel must first be pub-
11 lished among all nations. [h]But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, [i]but the
12 Holy Ghost. Now [k]the brother shall betray the brother to death, and the father the son; and children shall rise up against
13 *their* parents, and shall cause them to be put to death. [l]And ye shall be hated of all *men* for my name's sake: but [m]he that shall

[1] The word in the original importeth *the pains of a woman in travail.*

self, life as well as livelihood, to God's service, which shall mark the difference between those who offer partial oblations, and those who, as Christians, devote cheerfully and freely to their Lord's service all that they have and are.

XIII. See Matt. xxiv. notes; differences in style and detail are due to the independence of both Evangelists.

1. Our Lord probably left the Temple by the so-called Golden Gate, on the E. The present wall has been built probably on the foundation of the older one, and the same stones re-used; the lower courses of the masonry are composed of immense stones, one of which is no less than 23 feet 8 inches long and 4 feet deep. Rev. V. omits *are here* and in *v.* 2 *answering.*

2. *left*] Or, left **here** [Rev. V.]. This prophecy has been literally fulfilled. There is nothing now 'in situ' of the wall on which our Lord's disciples were then gazing.

thrown down] Καταλυθῇ; **loosed**, displaced, so as not to remain "in situ."

4. St. Mark and St. Matthew (see marg. ref. note) present the future events referred to under two distinct aspects. St. Mark appears to represent them as closely connected, if not inseparable [Rev. V. 'when these things are all about to be accomplished']: a point of great importance as affecting the interpretation of some portions of the prophecy.

5-8. See St. Matthew notes. Rev. V. 'And Jesus began to say unto them, Take heed that no man lead you astray. Many... I am *He;* and shall lead many astray... troubled: *these things* must needs come to pass, but the end is not yet.'

8. Rev. V. '...places; there shall be famines: these things are the beginning of travail.'

9-13. St. Mark's account of the persecutions to which the first believers were subjected (cp. Matt. x. 17-22) belongs specially to persecutions between the Resurrection and the overthrow of Jerusalem, which were general throughout the empire, and exceedingly cruel.

9. Rev. V. 'and before governors and kings shall ye stand for My sake, for a testimony unto them.'

10. Rev. V. 'preached unto all the nations.' A long interval before the end must be allowed for the publishing of the Gospel (cp. Luke xxi. 24). Tribulation is to be the portion of the Church throughout the interval.

11. Rev. V. 'And when they lead you *to judgment*...be not anxious.' Rev. V. omits *Neither do ye premeditate.*

12-13. Rev. V. 'And brother shall

14 endure unto the end, the same shall be saved. ¶ [n]But when ye shall see the abomination of desolation, [o]spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then [p]let them that be in Judæa flee to the moun-
15 tains: and let him that is on the housetop not go down into the house, neither enter *therein*, to take anything out of his house:
16 and let him that is in the field not turn back again for to take up
17 his garment. [q]But woe to them that are with child, and to them
18 that give suck in those days! And pray ye that your flight be
19 not in the winter. [r]For *in* those days shall be affliction, such as was not from the beginning of the creation which God created
20 unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
21 [s]And then if any man shall say to you, Lo, here *is* Christ; or,
22 lo, *he is* there; believe *him* not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if
23 *it were* possible, even the elect. But [t]take ye heed: behold, I
24 have foretold you all things. ¶ [u]But in those days, after that tribulation, the sun shall be darkened, and the moon shall not
25 give her light, and the stars of heaven shall fall, and the powers
26 that are in heaven shall be shaken. [x]And then shall they see the Son of man coming in the clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to
28 the uttermost part of heaven. ¶ [y]Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves,
29 ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at
30 the doors. Verily I say unto you, that this generation shall not pass,
31 till all these things be done. Heaven and earth shall pass away:
32 but [z]my words shall not pass away. ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven,

[n] Matt.24.15.
[o] Dan. 9. 27.
[p] Luke 21.21.
[q] Luke 21.23. & 23. 29.
[r] Dan. 9. 26. & 12. 1. Joel 2. 2. Matt. 24. 21.
[s] Matt.24.23. Luke 17.23. & 21. 8.
[t] 2 Pet. 3.17.
[u] Dan. 7. 10. Zeph. 1. 15. Matt. 24. 29, &c. Luke 21. 25.
[x] Dan. 7. 13. Matt. 16. 27. ch. 14. 62. Acts 1. 11. 1 Thess.4.16. 2 Thess. 1. 7, 10. Rev. 1. 7.
[y] Matt.24.32. Luke 21. 29, &c.
[z] Isai. 40. 8.

deliver up brother...father his child... endureth.'

14. The "but" refers to *v.* 13. Christians are to hold out to the end; but that does not imply they are to remain in Jerusalem up to the day of its destruction. A sign would be given: then they were at once to flee. See St. Matthew notes.

spoken of by Daniel the prophet] Omitted by Rev. V. It is contrary to St. Mark's usage to name a prophet (cp. vii. 6. See i. 2 note). The reference, however, to Daniel is not less certain than in St. Matthew. Rev. V. reads 'where he ought not.'

15. *neither enter* therein] The stairs of common houses were on the outside wall; a man would have to go down, and enter his house, in order to get anything.

16. *garment*] Rev. V. 'cloke.'

18. Rev. V. 'pray ye that it be not' &c.

19. Rev. V. 'For those days...tribulation, such as there hath not been...until now, and never shall be.'

20. Rev. V. '...would have been saved... whom He chose.' The word for "shortened" (ἐκολόβωσε) is of rare occurrence. The shortening of the time refers to the interval between the entrance of the invading army and the destruction of Jerusalem.

21. Rev. V. 'the Christ; or, Lo, there.'

22. *to seduce*] Rev. V. 'that they may lead astray, if possible, the elect.'

24. The events now to be described would occur immediately (St. Matthew) after the overthrow of the Hebrew dispensation. The words must be understood in a spiritual or symbolical sense.

25. Rather, 'the stars shall be falling from heaven, and the powers that are in the heavens, &c.'

26. *And then...man*] Cp. xiv. 62; Matt. xxvi. 64; Luke xxii. 69. If this prophecy applies primarily to a manifestation of the Son of God in power within the lifetime of the hearers, the Angels (*v.* 27), His messengers, would be the Apostles and their immediate successors. See St. Matthew notes.

28, 29. Rev. V. 'Now from the fig-tree learn her parable: when her branch is now become tender...Even so ye also, when ye see...coming to pass, know ye that He...'

33 neither the Son, but the Father. [a]Take ye heed, watch and
34 pray: for ye know not when the time is. [b]*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and com-
35 manded the porter to watch. [c]Watch ye therefore: for ye know not when the master of the house cometh, at even, or at mid-
36 night, or at the cockcrowing, or in the morning: lest coming
37 suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

[a] Luke 12. 40. Rom. 13. 11. 1 Thess. 5. 6.
[b] Matt. 24. 45. & 25. 14.
[c] Matt. 24. 42. 44.

CHAP. 14. AFTER [a]two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought
2 how they might take him by craft, and put *him* to death. But they said, Not on the feast *day*, lest there be an uproar of the
3 people. ¶[b]And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of [1]spikenard, very precious; and she brake
4 the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste
5 of the ointment made? For it might have been sold for more than three hundred [2]pence, and have been given to the poor.
6 And they murmured against her. And Jesus said, Let her alone;

[a] Matt. 26. 2. Luke 22. 1. John 11. 55. & 13. 1.
[b] Matt. 26. 6. John 12. 1, 3.

[1] Or, *pure nard*, or, *liquid nard*.
[2] See Matt. 18. 28.

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32. *neither the Son*] An addition given by St. Mark only (see Matt. xxiv. 36 note). Note (1) That the appellation THE SON, applied thus to our Lord by Himself, is one of the highest significance (cp. Matt. xi. 27; Luke x. 22). It separates Him essentially from all created beings, "as begotten, not made;" and gives special solemnity to His declaration that knowledge was withheld from Him in His human nature and state of voluntary humiliation; in that state His wisdom was progressive, and superhuman knowledge was communicated as needed or conducive to the edification of the Church. (2) A precise knowledge of the future was not communicated through Christ to His people then or ever (see Acts i. 7). What the disciples did learn was the signal of the approaching overthrow of Jerusalem; by that their own actions were to be determined. What they did not learn—as forming no part of the revealed scheme of Redemption—was the epoch of the Last Advent, a knowledge of which, if near at hand, might have paralysed the Church, and, if postponed for a far distant period, would have made watchfulness wholly impossible.

33-37. Cp. Matt. xxiv. 42-51, xxv. 14-30 notes.

34. Rev. V. 'It *is* as *when* a man sojourning in another country, having left and given...work, commanded also...'

35. *at even...morning*] The four regular watches represent periods in the world's history, or epochs in human life.

XIV. From this point to the Resurrection there is an almost complete and minute agreement in the Synoptical narratives. Cp. the notes on St. Matthew.

1. St. Mark names the two classes in the Sanhedrim who combined to destroy our Lord. Both had on that day received the last and most effective blow to their character and authority. The Sanhedrim assembled at the house of Caiaphas (Matt.). Rev. V. 'Now after...take Him with subtilty and kill Him: for they said, Not during the feast, lest haply there shall be a tumult' &c.

3. Rev. V. 'And while He was in B.' This transaction, if identical with that in St. John (xii. 1-8), took place four days earlier, on our Lord's first arrival in Bethany. Placed here it accounts for the final determination of Judas Iscariot to betray his Master. The Synoptists give no account of our Lord's proceedings on Wednesday: the striking events, and still more striking discourses related by St. John (xii. 20-36) belong to that day.

box [Rev. V. 'cruse']...*of spikenard*] The epithet πιστικῆς (cp. John xii. 3) probably means "genuine;" the genuine ointment symbolising sincere love. The A. V., 'spikenard' seems intended to express *spicata nardus*, an unguent drawn from well-known aromatic herbs. See Rev. V. marg.

4. Rev. V. 'But there were...among themselves, *saying*, To what purpose hath ...been made?'

5. *three hundred pence*] Or, "**300 denarii**" (Matt. xxvi. 9 note). 200 denarii nearly sufficed to buy bread for 5000 men with their families. One denarius was full pay for a day's work at harvest time.

they murmured] ἐνεβριμῶντο implies vehement rebuke.

7 why trouble ye her? she hath wrought a good work on me. For
[c] ye have the poor with you always, and whensoever ye will ye [c] Deut.15.11.
8 may do them good: but me ye have not always. She hath done
what she could: she is come aforehand to anoint my body to the
9 burying. Verily I say unto you, Wheresoever this gospel shall be
preached throughout the whole world, *this* also that she hath
10 done shall be spoken of for a memorial of her. ¶ [d] And Judas [d] Matt.26.14. Luke 22. 3,4.
Iscariot, one of the twelve, went unto the chief priests, to betray
11 him unto them. And when they heard *it*, they were glad, and
promised to give him money. And he sought how he might con-
12 veniently betray *him*. ¶ [e] And the first day of unleavened bread, [e] Matt.26.17. Luke 22. 7.
when they [1] killed the passover, his disciples said unto him,
Where wilt thou that we go and prepare that thou mayest eat
13 the passover? And he sendeth forth two of his disciples, and
saith unto them, Go ye into the city, and there shall meet you a
14 man bearing a pitcher of water: follow him. And wheresoever
he shall go in, say ye to the goodman of the house, The Master
saith, Where is the guestchamber, where I shall eat the passover
15 with my disciples? And he will shew you a large upper
16 room furnished *and* prepared: there make ready for us. And his
disciples went forth, and came into the city, and found as he had
17 said unto them: and they made ready the passover. [f] And in the [f] Matt.26.20, &c.
18 evening he cometh with the twelve. And as they sat and did eat,
Jesus said, Verily I say unto you, One of you which eateth with
19 me shall betray me. And they began to be sorrowful, and to say
20 unto him one by one, *Is* it I? and another *said*, *Is* it I? And
he answered and said unto them, *It is* one of the twelve, that
21 dippeth with me in the dish. [g] The Son of man indeed goeth, as [g] Matt.26.24. Luke 22. 22.
it is written of him: but woe to that man by whom the Son of
man is betrayed! good were it for that man if he had never been
22 born. ¶ [h] And as they did eat, Jesus took bread, and blessed, and [h] Matt.26.26. Luke 22.19. 1 Cor. 11.23.
brake *it*, and gave to them, and said, Take, eat: this is my body.
23 And he took the cup, and when he had given thanks, he gave *it*
24 to them: and they all drank of it. And he said unto them, This
is my blood of the new testament, which is shed for many.

[1] Or, *sacrificed*.

7. *may...good*] Or, **can** (δύνασθε) *do them good*: an exhortation to beneficence recorded by St. Mark only.

8. Rev. V. 'she hath anointed My body aforehand for the burying.'

9. *this gospel*] Rev. V. 'the gospel.'

10. Rev. V. 'And J. I., he that was one... that he might deliver (and so in *v.* 11)...'

11. *he sought*] This implies that some time elapsed between the conception of the deed and its execution (*v.* 3 note).

12. *when they killed...*] Rev. V. 'when they sacrificed the Passover.'

13. St. Peter and St. John (St. Luke) would not know where our Lord would be that evening; for the unknown guide was to meet them on their arrival. Had Judas known in what place our Lord was to be found out of the Temple, arrest would have been easy. No precaution was omitted until the time was fully come.

14. *the* [Rev. V. 'My'] *guest-chamber*] Or *resting-place* (κατάλυμα), the room in which a traveller rests after a journey. That was His last resting-place on earth.

15. Rev. V. 'And he will himself shew... and ready.' The house was large, such upper chambers belonging only to the houses of the upper classes. The word "furnished" (ἐστρωμένον) applies specially to cushions placed upon the couches. The owner of the house was known to our Lord; perhaps it belonged to St. Mark's family (*v.* 51 note).

18. Or, **one of you shall betray Me, he who eateth with Me** [so Rev. V.].

19. *and another...I?*] Rev. V. omits.

20. Rev. V. 'And He said...twelve, he that dippeth...' The present tense shews that the words were spoken just when Judas was in the act of brotherly communion, expressed by putting a piece of bread into the common dish.

22. Rev. V. 'said, Take ye: this is...'

23. *the cup*] Rev. V. 'a cup.'

24. *of the new testament*] Or, **of the cove-**

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

[i] Matt.26.30. 26 ¶ [i]And when they had sung an [l]hymn, they went out into the
[k] Matt.26.31. 27 mount of Olives. [k]And Jesus saith unto them, All ye shall be
[l] Zech. 13. 7. offended because of me this night: for it is written, [l]I will smite
[m] ch. 16. 7. 28 the shepherd, and the sheep shall be scattered. But [m]after that
[n] Matt.26.33, 34. Luke 22. 33, 34. John 13. 37, 38. 29 I am risen, I will go before you into Galilee. [n]But Peter said
30 unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

[o] Matt.26.36. Luke 22. 39. John 18. 1. 32 ¶ [o]And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
33 And he taketh with him Peter and James and John, and began
34 to be sore amazed, and to be very heavy; and saith unto them,
[p] John 12.27. [p]My soul is exceeding sorrowful unto death: tarry ye here, and
35 watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from
[q] Rom. 8. 15. Gal. 4. 6. 36 him. And he said, [q]Abba, Father, [r]all things *are* possible unto
[r] Heb. 5. 7. thee; take away this cup from me: [s]nevertheless not what I
[s] John 5. 30. & 6. 38. 37 will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest
38 not thou watch one hour? Watch ye and pray, lest ye enter
[t] Rom. 7. 23. Gal. 5. 17. into temptation. [t]The spirit truly *is* ready, but the flesh *is*
39 weak. And again he went away, and prayed, and spake the
40 same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to
41 answer him. And he cometh the third time, and saith unto
[u] John 13. 1. them, Sleep on now, and take *your* rest: it is enough, [u]the hour is come; behold, the Son of man is betrayed into the hands of
[x] Matt.26.46. John 18. 1, 2. 42 sinners. [x]Rise up, let us go; lo, he that betrayeth me is at
[y] Matt.26.47. Luke 22. 47. John 18. 3. 43 hand. ¶ [y]And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords

nant. Neither *covenant* nor *testament* exhaust the meaning of διαθηκή. The blood of Jesus at once ratifies the covenant of grace, and conveys the gifts bequeathed by Him to His Church.

27. *because...night*] Omitted by Rev. V.: "offended" (here and in *v.* 29) is lit. 'caused to stumble.'

28. Rev. V. 'Howbeit, after I am raised up I will go before you...'

30. *crow twice*] Mentioned by St. Mark only. It is a great aggravation of St. Peter's guilt. The first trial in the house of Caiaphas could scarcely have taken place before one or two o'clock; and the first crowing which St. Peter heard was at that time, and the second about five A.M.

31. Rev. V. 'exceeding vehemently, If I must die...deny Thee. And in like manner also...'

32. *a place*] Lit. an enclosed piece of ground.

33. *to be sore* [Rev. V. 'greatly'] *amazed*] ἐκθαμβεῖσθαι indicates amazement at the intuition into the abyss of evil, by which He was for a season to be overwhelmed.

very heavy] ἀδημονεῖν; Rev. V. 'sore troubled.'

34. Rev. V. 'sorrowful even unto death.'

35. "The hour" is that of the supreme crisis; the hour of dread spiritual anguish.

36. *Father* is the explanation of *Abba*. Here the question was, would the Will of God—would absolute righteousness—require and exact the atonement?

37. *Simon*] Not 'Peter' (a rock; see Luke xxii. 31). The appeal to St. Peter has a significant reference to his protestations.

38. Rev. V. '...pray that ye enter not... the spirit indeed is willing...'

40. Rev. V. 'And again He came, and found them sleeping.'

41. *it is enough*] They had been bidden to watch during His agonizing struggle: that was over; no more watching was needed.

42. *let us go*] Rev. V. 'let us be going.' Our Lord heard the traitor approaching.

43. Rev. V. omits *great*.

and staves, from the chief priests and the scribes and the
44 elders. And he that betrayed him had given them a token,
saying, Whomsoever I shall kiss, that same is he; take him,
45 and lead *him* away safely. And as soon as he was come, he
goeth straightway to him, and saith, Master, master; and
46 kissed him. And they laid their hands on him, and took him.
47 ¶ And one of them that stood by drew a sword, and smote a
48 servant of the high priest, and cut off his ear. [z]And Jesus [z] Matt.26.55. Luke 22. 52.
answered and said unto them, Are ye come out, as against a
49 thief, with swords and *with* staves to take me? I was daily with
you in the temple teaching, and ye took me not: but [a]the scrip- [a] Ps. 22. 6. Isai. 53. 7. Luke 22. 37. & 24. 44.
50 tures must be fulfilled. [b]And they all forsook him, and fled.
51 And there followed him a certain young man, having a linen
cloth cast about *his* naked *body;* and the young men laid hold [b] Ps. 88. 8.
52 on him: and he left the linen cloth, and fled from them naked.
53 ¶ [c]And they led Jesus away to the high priest: and with him [c] Matt.26.57. Luke 22. 54. John 18. 13.
were assembled all the chief priests and the elders, and the
54 scribes. And Peter followed him afar off, even into the palace
of the high priest: and he sat with the servants, and warmed
55 himself at the fire. [d]And the chief priests and all the council [d] Matt.26.59.
sought for witness against Jesus to put him to death; and found
56 none. For many bare false witness against him, but their wit-
57 ness agreed not together. And there arose certain, and bare
58 false witness against him, saying, We heard him say, [e]I will [e] ch. 15. 29. John 2. 19.
destroy this temple that is made with hands, and within three
59 days I will build another made without hands. But neither so
60 did their witness agree together. [f]And the high priest stood [f] Matt.26.62.
up in the midst, and asked Jesus, saying, Answerest thou

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45. *kissed him*] Gr. 'kissed Him eagerly.'

47. Rev. V. 'But a certain one...' The omission by St. Mark of St. Peter's name shews that he regarded his act one of true, though ill-informed, zeal.

a servant] Or, 'the servant;' Malchus, who was probably the leader of the band.

49. Rev. V. 'but *this is done* that the Scriptures might be fulfilled.'

51. This notice is found in St. Mark only. The youth was probably St. Mark himself. He was then a young man; perhaps then as afterwards residing in Jerusalem with his mother, in whose house (Acts xii. 12, 25) was perhaps the "upper room" dear to Christians. The youth 'followed with' [Rev. V.] Him; *i.e.* he came with the disciples from the house, where they had partaken of the Last Supper. He must have left the house in haste, roused apparently from his bed, not having time to dress, but merely wrapping himself loosely in a fine linen cloth (sindon), probably a light thin wrapper, thrown over him on his pallet. This proves that he belonged to an opulent family; the "sindon" was not used by the lower or even middle classes.

Rev. V. 'they lay hold on him, but...'

53. *the high priest*] Caiaphas. Annas, his father-in-law and the real head of the family, occupied a portion of the official residence of the High Priest (see John xviii. 13, 14, 28). Rev. V. 'and there come together with him.'

54. Rev. V. 'And Peter had followed... even within, into the court...' then filled by the guards with the slaves of the chief priests. The Sanhedrim probably (*v.* 1 note) met in a large room, not open to the public, within the palace: so that St. Peter could not see the proceedings. Rev. V. '...he was sitting with the officers, and warming himself in the light *of the fire*.'

56. *agreed not together*] They did not tally. Unless two witnesses at least concurred substantially in their statements their evidence could not be legally received.

57. Two men (St. Matt.) came forward spontaneously. Their words, as reported by St. Matt. and St. Mark, differ materially. Both men knew something about the words of our Lord (John ii. 19–21): but they relied upon the accounts of others or had a very imperfect remembrance.

60. *in the midst*] *i.e.* the High Priest, leaving his official seat, came forward into the middle of the semicircle in which the members of the Sanhedrim were seated. The accused stood facing them, so that the High Priest like the accuser in Zechariah (iii. 1), stood at our Lord's right hand. Had our Lord answered Caiaphas, it must have been either to question the report

61 nothing? what *is it which* these witness against thee? But
[g] Isai. 53. 7. [h] Matt. 26. 63. [g] he held his peace, and answered nothing. [h] Again the high
priest asked him, and said unto him, Art thou the Christ, the
[i] Matt. 24. 30. & 26. 64. Luke 22. 69. 62 Son of the Blessed? And Jesus said, I am: [i] and ye shall see
the Son of man sitting on the right hand of power, and coming
63 in the clouds of heaven. Then the high priest rent his clothes,
64 and saith, What need we any further witnesses? Ye have heard
the blasphemy: what think ye? And they all condemned him to
65 be guilty of death. And some began to spit on him, and to cover
his face, and to buffet him, and to say unto him, Prophesy:
and the servants did strike him with the palms of their hands.
[k] Matt. 26. 58, 69. Luke 22. 55. John 18. 16. 66 ¶ [k] And as Peter was beneath in the palace, there cometh one
67 of the maids of the high priest. and when she saw Peter warming himself, she looked upon him, and said, And thou also wast
68 with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into
[l] Matt. 26. 71. Luke 22. 58. 69 the porch; and the cock crew. [l] And a maid saw him again,
and began to say to them that stood by, This is *one* of them.
[m] Matt. 26. 73. Luke 22. 59. John 18. 26. [n] Acts 2. 7. 70 And he denied it again. [m] And a little after, they that stood
by said again to Peter, Surely thou art *one* of them: [n] for thou
71 art a Galilæan, and thy speech agreeth *thereto*. But he began
to curse and to swear, *saying*, I know not this man of whom ye
[o] Matt. 26. 75. 72 speak. [o] And the second time the cock crew. And Peter called
to mind the word that Jesus said unto him, Before the cock
crow twice, thou shalt deny me thrice. And [1] when he thought
thereon, he wept.

[1] Or, *he wept abundantly*, or, *he began to weep.*

of His words, or to explain them; both courses equally unadvisable. Silence was at once the wisest and most dignified mode of dealing with vague charges.

61. *Again* &c.] In words of solemn adjuration (Matt. xxvi. 63). This was the practice of the Jewish court.

62. *I am*] Equivalent to "thou hast said" (St. Matt.). See xiii. 26 note. The manifestation would be within the lifetime of some of the hearers, if it referred to the establishment and spread of the Church.

63. *clothes* &c.] Rather, **tunics**. People of rank frequently wore two tunics, the inner one of fine linen. Rev. V. 'What further need have we of witnesses.'

64. *they all*] *i.e.* all present. When the later and more formal council met at daybreak, and legally pronounced sentence of death, two at least (Nicodemus and Joseph of Arimathæa) were not consenting to His Death. Rev. V. 'worthy of death.'

65. *to cover*] They called upon Him to tell supernaturally who struck Him; if unable to do that, how could He know the great events of futurity?

the servants &c] Rev. V. 'the officers received Him with blows of their hands' (marg. Or, *strokes of rods*).

66. *in the palace*] Or, **in the court**. The Sanhedrim met in an upper room.

67. Rev. V. 'Thou also wast with the Nazarene, *even* Jesus.'

68. *neither understand I*] In St. Mark only. This slight addition aggravates St. Peter's sin.

the porch] A small forecourt in the open air. On the cock-crowing see *v.* 30 note.

69. *a maid*] The portress (St. John xviii. 17); Rev. V. 'the maid saw him, and began again to say' &c. There was an interval of about two hours between this and the preceding denial: another interval of about an hour (St. Luke) passed, and the bystanders, one recognising him as the smiter of Malchus, unanimously charged him.

70. Rev. V. omits *and thy speech agreeth thereto.*

71. St. Mark adds a few sharp painful words, *this* (contemptuous), and the expression, *of Whom ye speak*, as though he knew Him only from their statement.

72. The Rev. V. has 'straightway' before *the second time*. This was about an hour before dawn. The trial was then just over: our Lord was in the court passing towards the porch, bound and in the hands of the attendants; He turned (St. Luke) to cast a look on the denier. That look St. Peter never forgot, but of it and its message of unbroken affection he does not suffer himself to speak. He relates only (through St. Mark) the greatness of his fall, and the simple fact of his grief on the awakening of conscience.

the word that] Rev. V. 'the word, how that Jesus' &c.

Thus ended the preliminary inquiry.

CHAP. 15. AND [a]straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. [b]And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. And the chief priests accused him of many things: but he answered nothing. [c]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. [d]But Jesus yet answered nothing; so that Pilate marvelled. ¶Now [e]at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, [g]who had committed murder in the insurrection. And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But [f]the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. [g]And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. ¶[h]And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. [i]And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his

[a] Ps. 2. 2. Matt. 27. 1. Luke 22. 66. & 23. 1. John 18. 28. Acts 3. 13.
[b] Matt. 27. 11.
[c] Matt. 27. 13.
[d] Isai. 53. 7. John 19. 9.
[e] Matt. 27. 15. Luke 23. 17. John 18. 39.
[f] Matt. 27. 20. Acts 3. 14.
[g] John 19. 1, 16.
[h] Matt. 27. 27.
[i] Matt. 27. 32.

The decision that death was the proper penalty had been given (on its illegality, see Matt. xxvii. 1 note); the question remained how it was to be executed.

XV. **3.** *but...nothing*] Rev. V. omits.

4. *witness* &c.] Rev. V. 'accuse thee of.'

5. Rev. V. 'But Jesus no more answered anything; insomuch...'

6. Rev. V. 'Now at the feast he used to release...whom they asked of him.'

7. Rev. V. '*lying* bound with them that had made insurrection, men who' &c.

8. *crying aloud*] ἀναβοήσας; another reading (ἀναβάς) is more probable. Rev. V. 'went up, and began to ask him *to do* as he was wont to do unto them;' 'went up,' *i.e.* to the governor's palace from all parts of the town, to claim the usual privilege.

9. Pilate expected that a large party would declare in favour of Jesus, as a protest against the *envy* of the chief priests (*v.* 10). A few days before they had publicly acknowledged Him as the true King. Note the irony, characteristic of the Roman, "The king! a prisoner in chains!"

10. *he knew*] Rev. V. 'he perceived.'

11. *moved*] Rev. V. 'stirred up'; ἀνέσεισαν implies energetic and successful efforts to stir up their worst passions. The charge which was urged most effectually was that He had threatened to destroy the Temple (cp. *v.* 29), and the fearful humiliation to which He had been subjected would be represented as a just punishment for such an offence. The people ratified the sentence.

12. Rev. V. 'And Pilate again answered ..., What then shall I do' &c.

14. Rev. V. omits 'the more.'

15. *willing*] Rev. V. 'wishing.' Pilate did this not as recognising the justice of the doom, but to meet the popular wish. The death of an obscure provincial would be a trifle in his eyes. Cp. Matt. xxvii. 31 note.

16. Rev. V. 'within the court, which is the Prætorium' (see Matt. xxvii. 2 note).

17. The red cloak of the soldiers represented the purple robe of royalty.

21. In Cyrene there was a considerable Jewish settlement; probably, therefore, Simon was a merchant. He came to Jeru-

22 cross. ¶ [k]And they bring him unto the place Golgotha, which
23 is, being interpreted, The place of a skull. [l]And they gave him
24 to drink wine mingled with myrrh: but he received *it* not. And
when they had crucified him, [m]they parted his garments, casting
25 lots upon them, what every man should take. And [n]it was the
26 third hour, and they crucified him. And [o]the superscription of
his accusation was written over, THE KING OF THE JEWS.
27 And [p]with him they crucify two thieves; the one on his right
28 hand, and the other on his left. And the scripture was fulfilled,
29 which saith, [q]And he was numbered with the transgressors. ¶And
[r]they that passed by railed on him, wagging their heads, and
saying, Ah, [s]thou that destroyest the temple, and buildest *it* in
30, 31 three days, save thyself, and come down from the cross: Like-
wise also the chief priests mocking said among themselves with
32 the scribes, He saved others; himself he cannot save. Let Christ
the King of Israel descend now from the cross, that we may see
and believe. And [t]they that were crucified with him reviled him.
33 ¶And [u]when the sixth hour was come, there was darkness over
34 the whole land until the ninth hour. And at the ninth hour,
Jesus cried with a loud voice, saying, [x]Eloi, Eloi, lama sabach-
thani? which is, being interpreted, My God, My God, why hast
35 thou forsaken me? And some of them that stood by, when
36 they heard *it*, said, Behold, he calleth Elias. And [y]one ran and
filled a spunge full of vinegar, and put *it* on a reed, and [z]gave
him to drink, saying, Let alone; let us see whether Elias will
37 come to take him down. ¶ [a]And Jesus cried with a loud voice,
38 and gave up the ghost. And [b]the veil of the temple was
39 rent in twain from the top to the bottom. And [c]when the
centurion, which stood over against him, saw that he so cried
out, and gave up the ghost, he said, Truly this man was the
40 Son of God. [d]There were also women looking on [e]afar off:
among whom was Mary Magdalene, and Mary the mother of
41 James the less and of Joses, and Salome; (who also, when
he was in Galilee, [f]followed him, and ministered unto him;) and

[k] Luke 23. 33. John 19. 17.
[l] Matt. 27. 34.
[m] Ps. 22. 18. Luke 23. 34. John 19. 23.
[n] See Matt. 27. 45.
[o] Matt. 27. 37. John 19. 19.
[p] Matt. 27. 38.
[q] Isai. 53. 12. Luke 22. 37.
[r] Ps. 22. 7.
[s] ch. 14. 58. John 2. 19.
[t] Matt. 27. 44. Luke 23. 39.
[u] Matt. 27. 45. Luke 23. 44.
[x] Ps. 22. 1. Matt. 27. 46.
[y] Matt. 27. 48. John 19. 29.
[z] Ps. 69. 21.
[a] Matt. 27. 50. John 19. 30.
[b] Matt. 27. 51. Luke 23. 45.
[c] Matt. 27. 54.
[d] Matt. 27. 55. Luke 23. 49.
[e] Ps. 38. 11.
[f] Luke 8. 2.

salem for the festival, but passed the night, as was usual, in the adjoining country. His two sons, Alexander and Rufus (Rom. xvi. 13) must have been well known, probably as residents at Rome, where St. Mark wrote. It is said that Simon was converted by St. Mark. The Cross which he was compelled (marg. ref. note) to bear after Jesus (Luke xxiii. 26) was taken to his heart.

22. *bring him*] Lit. "**bear** (φέρουσιν) **Him.**" In this Gospel the word generally implies infirmity or dependence in the person brought. Perhaps our Lord was sinking under the weight of His Cross.

23. *they gave him to drink*] Or, **they offered Him** a strong narcotic (see Matt. xxvii. 34 note).

24. Rev. V. 'And they crucify Him, and part His garments among them.'

25. *the third hour*] 9 A.M. On St. John's "sixth hour," see John xix. 14 note.

26. *The king of the Jews*] The shortest, and therefore probably the Latin (John xix. 20), superscription, "Rex Judæorum."

27. Rev. V. 'two robbers; one on His right hand and one on His left.'

28. This verse, omitted by Rev. V. (cp. Luke xxii. 37), shows that this ignominy had been contemplated in the eternal counsels of God.

32. *Christ*] Rev. V. 'the Christ.'

34. *Eloi*] The Aramaic form of Eli (Matt.).

36. Rev. V. 'whether Elijah cometh.'

37. *cried* &c.] Rev. V. 'uttered a loud voice' &c.; the last cry and the last breath were simultaneous.

39. The centurion is thought to refer to that word of our Lord, "Father, into Thy hands I commend My spirit" (Luke xxiii. 46.)—"Father!" this then must be the "Son." The words *so cried out* are omitted from the text of Rev. V.

40. Rev. V. 'women beholding from afar.'

41. Note in this verse the mention of *two* groups of women—those who formed part of His habitual attendants, and those who had accompanied Him on His last journey.

many other women which came up with him unto Jerusalem.
42 ¶ [v]And now when the even was come, because it was the pre-
43 paration, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also [h]waited for the kingdom of God, came, and went in boldly unto Pilate, and
44 craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked
45 him whether he had been any while dead. And when he knew
46 *it* of the centurion, he gave the body to Joseph. [f]And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a
47 rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

[v] Matt. 27. 57. Luke 23. 50.
[h] Luke 2. 25, 38.
[f] Matt. 27. 59, 60. Luke 23. 53. John 19. 40.

Chap. 16. AND [a]when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, [b]had bought sweet
2 spices, that they might come and anoint him. [c]And very early in the morning the first *day* of the week, they came unto the
3 sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the
4 sepulchre? And when they looked, they saw that the stone
5 was rolled away: for it was very great. [d]And entering into the sepulchre, they saw a young man sitting on the right side, clothed
6 in a long white garment; and they were affrighted. [e]And he

[a] Matt. 28. 1. John 20. 1.
[b] Luke 23. 56.
[c] Luke 24. 1. John 20. 1.
[d] Luke 24. 3. John 20. 11, 12.
[e] Matt. 28. 5, 6, 7.

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43. *an honourable counsellor*] Joseph held a leading position in the Sanhedrim. Rev. V. 'a councillor of honourable estate, who also himself was looking for...' His boldness is in contrast with previous timidity (John xix. 38). The application would bring on him the fierce enmity of the Sanhedrim.

44. Pilate expected that death would not come on before the hour when the soldiers would break the legs of the crucified.

43-45. Joseph asked for the *body* (σῶμα); Pilate gave him the *corpse* (πτῶμα) [so Rev. V.]. The word "gave" (ἐδωρήσατο, Rev. V. 'granted') seems to imply that Pilate gave it up without receiving a bribe: an unusual act for him.

46. Rev. V. 'And he bought a linen cloth, and taking Him down, wound Him in the linen cloth...'

XVI. **1.** *had bought*] Omit "had." The Sabbath ended at sunset on Saturday. Mary Magdalene, the other Mary, and Salome, rested the Sabbath day; immediately after its legal termination they purchased the spices. St. Mark does not mention Joanna (Luke xxiv. 10), nor Susanna, nor the other women who came with them from Galilee. These clear indications of two separate groups are thus accounted for. The home of Salome, Zebedee, and their sons, was in Jerusalem; the traditional site is placed not far from the Church of the Holy Sepulchre. Joanna resided with her husband Chuza, steward to Herod, in the Asmonean Palace on Mount Sion. Thus Joanna and her companions would be at a greater distance from the scene of the entombment; and though they set out (Luke xxiv. 1) "very early," they probably reached it somewhat later than the others. St. Mark, deriving his information from St. Peter, who was with St. John (John xx. 2), would be more specially informed as to the proceedings of Salome and her connexions; St. Luke would record matters touching Herod's household (cp. Luke viii. 3, xxiii. 8-12).

anoint] The process of anointing the Body would be commenced when the large linen cloth, with the hundred pounds' weight of aloes and myrrh (John xix. 39) was unfolded. At first enough only had been done to preserve the mangled Body from the rapid progress of corruption.

2. Rev. V. 'And very early on the first day of the week, they come to the tomb when the sun was risen.'

3. *they said*] Or, **they were saying.** They had seen the "very great" stone rolled to the entrance, an aperture of at least three or four feet in height and two or three in breadth, and it would take two or three men to move it.

4. Rather, "**and looking up** they see that the stone is rolled back." Through the vestibule or corridor in front open to the air (Matt. xxvii. 60 note), the entrance to the chamber of sepulture would be visible from some distance. Mary Magdalene went away at once to call St. Peter and St. John (John xx. 2).

5. The word "sepulchre" [Rev. V. 'tomb'] applies to the whole structure, including the antechamber.

affrighted] Rev. V. 'amazed.' Such alarm is elsewhere represented as the first effect of a manifestation of heavenly Spirits (cp.

saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the
7 place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye
f Matt. 26. 32. ch. 14. 28. 8 see him, *f*as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed:
g See Matt. 28. 8. Luke 24. 9. *g*neither said they any thing to any *man;* for they were afraid.
h John 20. 14. i Luke 8. 2. 9 ¶ Now when *Jesus* was risen early the first *day* of the week, *h*he appeared first to Mary Magdalene, *i*out of whom he had cast
k Luke 24. 10. John 20. 18. l Luke 24. 11. 10 seven devils. *k*And she went and told them that had been with
11 him, as they mourned and wept. *l*And they, when they had heard that he was alive, and had been seen of her, believed not.
m Luke 24. 13. 12 ¶ After that he appeared in another form *m*unto two of them,
13 as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.
n Luke 24. 36. 14 ¶ *n*Afterward he appeared unto the eleven as they sat [1]at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after

[1] Or, *together.*

Jud. xiii. 20; Dan. x. 7-9; Luke i. 12, ii. 9; Rev. i. 17). The word (ἐξεθαμβήθησαν) is indicative of great mental perturbation (cp. ix. 15, xiv. 33).

6. The sentences are rapid and abrupt: "Fear not—ye seek—He is not here—He is risen—He is not here—see the place."

Jesus &c.] Rev. V. 'Jesus, the Nazarene, which hath been crucified.'

the place] The mortuary chamber, or the recess (Matt. xxvii. 60 note).

7. There was a reason why St. Peter should receive a distinct intimation; he was plunged in a state of despondency (xiv. 72).

as he said] The fulfilment of the promise recalled to St. Peter his own failing and his Master's goodness (xiv. 27-31).

8. *quickly*] Omitted by Rev. V.

they trembled &c.] Rev. V. 'for trembling and astonishment had come upon them: and they said nothing to any one...;' ἔκστασις represents a state of excitement produced by the manifestation of supernatural power in acts of mercy and goodness. Such a state involves an undercurrent of joy. The bewilderment, passing away, would leave the mind full of the joy inseparable from the assurance that Christ was risen; but so long as it lasted it incapacitated them for action.

On the authority of the 12 *vv.* following, see note after *v.* 20.

9. The repetition of the mark of time is in accordance with the style of the Evangelist. A slight difference of idiom—in *v.* 2 the Greek has the Hebrew idiom (τῇ μιᾷ τῶν σαββάτων); here, the Latin idiom (πρώτῃ σαββάτου) corresponding to "prima Sabbati"—is a mark of genuineness. In *v.* 2 St. Mark is thought to have adopted the form which he found in the Apostolic tradition, whether oral or written. Here he uses the form familiar to him in addressing Latin readers.

The appearance to Mary Magdalene agrees substantially with St. John's account (marg. ref.); but it is recorded in the fewest possible words, and it contains a new statement; this is said to be in accordance with St. Mark's method throughout this concluding portion of his Gospel, a method equally characteristic of the introductory portion (i. 1-39).

out of whom &c.] The reason for the selection of Mary: none had suffered more, none had received greater blessings.

10. Omit "and." It obscures the rapid transition of St. Mark's style (*v.* 6 note). She (emphatic, ἐκείνη) went straightway; unlike the other women who were for a time overcome by mingled feelings.

them that had been with him] All who had accompanied our Lord in and from Galilee.

11. *believed not*] Rev. V. 'disbelieved': until her statement was confirmed by our Lord appearing in Person.

12. *he appeared*] He "**was manifested**" (ἐφανερώθη; cp. iv. 22), a word which seems chosen to shew that He was recognised at last. This account agrees with St. Luke (marg. ref.) sufficiently to shew that the two Evangelists derived their information from a common source; but it differs enough to shew their mutual independence.

of them] *i.e.* of those to whom Mary Magdalene had told what she had seen (*v.* 10).

13. *the residue*] Lit. *the rest.* St. Luke takes no notice of the effect produced by their account, but says that while they were yet speaking our Lord appeared. St. Mark adheres to his main object, proving that the disciples accepted no evidence short of a personal appearance of our Lord.

14. Rev. V. 'And afterwards He was manifested (cp. *v.* 12) unto the eleven them-

15 he was risen. °And he said unto them, Go ye into all the world,
16 ᵖand preach the gospel to every creature. ᑫHe that believeth and is baptized shall be saved; ʳbut he that believeth not shall
17 be damned. And these signs shall follow them that believe; ˢIn my name shall they cast out devils; ᵗthey shall speak with
18 new tongues; ᵘthey shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ˣthey shall lay hands
19 on the sick, and they shall recover. ¶So then ʸafter the Lord had spoken unto them, he was ᶻreceived up into heaven.
20 and ᵃsat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, ᵇand confirming the word with signs following. Amen.

° John 15. 16.
ᵖ Col. 1. 23.
ᑫ John 3. 18, 36. Acts 2. 38. Rom. 10. 9. 1 Pet. 3. 21.
ʳ John 12. 48.
ˢ Luke 10. 17. Acts 5. 16. & 16. 18.
ᵗ Acts 2. 4. 1 Cor. 12. 10, 28.
ᵘ Luke 10. 19.
ˣ Acts 5. 15, 16. & 9. 17. Jam. 5. 14.

ʸ Acts 1. 2, 3. ᶻ Luke 24. 51. ᵃ Acts 7. 55. ᵇ Acts 5. 12. & 14. 3. 1 Cor 2. 4. Heb. 2. 4.

selves...' At a very late hour in the evening: after nightfall (cp. John xx. 19; Luke xxiv. 29). Hitherto our Lord had appeared to individuals not having an official character. St. Mark calls attention to the rebuke (contrast St. Luke). This is characteristic. St. Mark is always careful to note the shortcomings of the Apostles.

15. The following charge forms part of the last discourse delivered at Bethany (cp. Luke xxiv. 50; Acts i. 4).

Go...and preach] The verbs in the original imply urgency. Power to execute the commission given effectually (Matt. xxviii. 18), and to begin at once, is now promised immediately before the Ascension. The previous commission was 'to all the nations' [Rev. V.], *i.e.* the Gentiles (Matt. xxviii. 19): here the distinction between them and the Jews is effaced; the whole world is to be the field of operation.

to every creature] Or, "**to the whole creation.**" Cp. marg. ref., the resemblance of which to this indicates a common origin, viz. the Apostolic tradition of our Lord's words.

16. *that believeth not* &c.] Or, **that disbelieveth** (as in *v.* 11) shall be **condemned** (Matt. xxiii. 13 note). Sentence is incurred by unbelief, both as being a rejection of God's witness to His Son (cp. 1 John v. 10), and as precluding a man from deliverance from a state of unpardoned sin.

17. "Signs" as credentials: σημεῖον is used in the N. T. in the special sense of a miracle wrought in attestation of a Divine Presence. Signs would be needed for the first establishment of that faith which once received rests on other evidence.

In my name...devils] The special characteristic of our Lord's work, as apprehended by St. Mark (i. 1 note).

speak with new tongues] Ten days afterwards the promise was fulfilled. Within a short time after the age of the Apostles the gift appears to have been withdrawn. No writer in the second century would have invented this promise.

take up serpents] Cp. Acts xxviii. 3–8.

any deadly thing] Tradition asserts the fulfilment of this promise in the case of Justus Barsabas and St. John.

the sick] Lit. the weakly. The word (ἀρρώστους) occurs thrice in St. Mark, elsewhere twice only in the N. T.

19, 20. Rev. V. 'So then the Lord Jesus, after He had spoken unto them' (cp. marg. ref.) 'was received...sat down at...the word by the signs that followed.' The designation "the Lord" (Κύριος) is taken to refer to the prophecy cited in the beginning of this Gospel (i. 3). St. Mark thus completes the task which he undertook in the beginning of his Gospel. Jesus is the Son of God. His last charge regards the whole Creation (*v.* 15). His work is wound up, in heaven, by restoration to the Throne which was His with the Father (John xvii. 4, 5); on earth, by the preaching of the Gospel under His abiding help (*v.* 20). St. Matthew contemplates our Lord more specially as the Christ, Receiver and Depositary of all power in heaven and earth; St. Mark as the Son of God, having His place at His Father's right hand, and thence exercising supreme dominion.

9–20. I. External Evidence.—1. All uncial MSS. (except ℵ B L), and all cursive MSS. contain the entire section. Such agreement is extremely rare in disputed passages. The two MSS. ℵ (the Sinaitic Codex), B (the Vatican), admitted to be the oldest (about the middle of the 4th cent.), and regarded by most critics as on the whole entitled to the greatest weight, omit the entire paragraph. When those MSS. are supported by other old MSS., by ancient Versions, and by early Christian writers, their testimony is generally accepted as conclusive. This is not the case here; ℵ omits the passage, and leaves no place for its insertion; but the Vatican Codex B has an entire column left blank (evidence of an omission) between St. Mark and

St. Luke, sufficient for the insertion of the twelve missing verses, and so bears indirect witness to the existence of the disputed passage. The Codex L (about the 8th cent.), after a spurious addition to *v.* 9, subjoins the whole passage, with the notice that it was extant, or generally received. Some cursive MSS. mark the passage as one of which the genuineness was disputed. Certainly in the fourth century and probably much earlier, these verses were read in the public services of the Church; and they are found in all ancient Evangelisteria.

2. The ancient Versions represent the judgment of the teachers of the early Church in every part of Christendom. Without one exception they recognise the disputed passage. In the Eastern Church, of the four Syriac Versions the Curetonian (far earlier than ℵ or B) bears a peculiar testimony. The whole of St. Mark's Gospel is lost in the only extant copy, with the exception of one fragment, and that contains the last four verses. The Coptic Versions come from the same school of recension as ℵ and B: the best known are the Memphitic Version (current in Lower Egypt) and the Sahidic or Thebaic Version (used in Upper Egypt); of these the former gives this passage in its entirety, one fragment of the latter contains part of the last verse of the chapter: these two Versions are entirely independent of each other. In the Western Church, the Vulgate (prepared by Jerome), and the still earlier Version called the old Italic (belonging to primitive antiquity) contain the passage. The Gothic Version (made by Bishop Ulphilas, in the 4th century, and contemporary with ℵ, B), has the passage from *v.* 8 to the beginning of *v* 12.

3. **Early Writers.**—In the Epistle of St. Barnabas (written before the end of the 1st, or early in the 2nd, century), there is a passage at the end of § xv., which refers to Mark xvi. 19. The 'Shepherd of Hermas' (written probably before the middle of the 2nd century), has a passage (Sim. ix. § 25) which has verbal coincidences with Mark xvi. 16, too close to be merely fortuitous. Celsus, an early antagonist of the Gospels, referring to Mark xvi. 9–11, attests the existence of this section, in the middle of the 2nd century, as a recognised portion of the original Gospel. Justin Martyr (about the middle of the 2nd century) refers to the last two verses repeatedly; quoting, *e.g.* the ipsissima verba of St. Mark (xvi. 19) in his application of the 110th Psalm. Irenæus, a younger contemporary of Justin Martyr, writing exclusively for Christians, cites the beginning (i. 2) and the end (xvi. 19) of this Gospel. He would not have quoted a passage open to challenge, without any intimation that it needed defence. There is no indication of a dispute arising about it at any period of the Antenicene Church.

II. Internal Evidence.—1. Evidence supplied by the structure of the Gospel.—The special object of St. Mark's Gospel is to show that Jesus, the Son of God, is the Possessor and Manifester of Divine power (see i. 1 note). The culminating manifestation of that power was undoubtedly the Ascension (xvi. 19 note). No other Evangelist lays so much stress on the expulsion of Satan and his emissaries. This is the first sign which in the final charge is promised to the disciples (xvi. 17 note).

2. Evidence supplied by the structure of the last chapter.—St. Mark's object is to show the progressive effects produced by the various appearances after the Resurrection (*e.g.* *v.* 14 note). After which he proceeds, with a rapid and abrupt transition in accordance with his usual style, to the final charge given to the Apostles immediately before the Ascension.

3. For the evidence from style, see the notes on the *vv.* in this section given in the large edition of this work. St. Mark has a certain number of passages in which it is evident that he writes in independence of the other Gospels, either presenting new facts, or presenting in a different form facts described by the other Evangelists.

Objections.—Special stress is laid on the number of words peculiar to the last 12 *vv.* of this Gospel. The question is therefore, whether a similar peculiarity is not found in other passages. There are 19 such passages, yet not one of them has been rejected or attacked on the ground of the peculiarity of its expressions. Such peculiarities as have been noticed, have been justly regarded as characteristic of St. Mark's style; and in part are accounted for by the nature of the subject, new thoughts and new facts naturally eliciting new expressions. These observations apply with equal force to the present disputed passage, more especially to those *vv.* on which the greatest stress has been laid.

There is little doubt that objections to this passage originated with Eusebius. In a treatise addressed to Marinus, who applied to him for a solution of certain difficulties connected with the interpretation of Holy Scripture, Eusebius has to meet the objection that the statements in *v.* 9 cannot easily be reconciled with the account of St. Matthew. His object, therefore, is apologetic, and his answer amounts to this. In some copies of the Gospel, to which he, a learned critic, attached great importance, this portion was omitted, and he suggests reasons for such omission. The very brief accounts of our Lord's appearances might be regarded as "superfluous," the substance being fully given in the other Evangelists; and some difficulty might certainly be felt in reconciling details, though he himself enters upon an elaborate argument to prove that St. Mark's account, rightly understood, is not at variance with that of St. Matthew. It is a mistake to suppose that Jerome, who accepted the passage in his most important and authoritative work as translator and reviser, accepted the statement of Eusebius.

A careful and dispassionate survey of the whole subject leads the writer of this note to the conviction that the question of the authenticity of this passage is simply a question of evidence. The evidence of the immense majority of MSS., of ancient Versions, of early Fathers, and of internal structure, is on one side; on the other is a single writer of great eminence (Eusebius), influenced by considerations which, in other cases, would generally be regarded as alien to scientific inquiry.

[The Rev. V. places this section in the text, and inserts in the marg. the following note: "The 2 oldest Gk. MSS. and some other authorities omit from *v.* 9 to the end. Some other authorities have a different ending to the Gospel"].

THE GOSPEL ACCORDING TO
ST. LUKE.

CHAP. 1. FORASMUCH as many have taken in hand to set forth
in order a declaration of those things which are most surely
2 believed among us, [a]even as they delivered them unto us, which
[b]from the beginning were eyewitnesses, and ministers of the
3 word; [c]it seemed good to me also, having had perfect under-
standing of all things from the very first, to write unto thee [d]in
4 order, [e]most excellent Theophilus, [f]that thou mightest know
the certainty of those things, wherein thou hast been instructed.
5 ¶THERE was [g]in the days of Herod, the king of Judæa, a
certain priest named Zacharias, [h]of the course of Abia: and

[a] Heb. 2. 3. 1 Pet. 5. 1. 1 John 1. 1.
[b] John 15. 27
[c] Acts 15. 19. 1 Cor. 7. 40.
[d] Acts 11. 4.
[e] Acts 1. 1.
[f] John 20. 31.
[g] Matt. 2. 1.
[h] Neh. 12. 4.

I. 1-4. The language of the Preface is more polished and classical than that of those portions of the Gospel in which St. Luke incorporates, with slight modifications, accounts which he derives from other sources written or oral. A similar distinction between the style of original and of documentary matter is observable in the Acts of the Apostles. The writer does not claim to be a primary authority, but a careful inquirer, well acquainted with the course of events.

1. *to set forth...things*] Rev. V. 'to draw up a narrative concerning those matters...' The *many* writers are not to be *confined* to the other Evangelists, and (*v.* 2) do not include the Evangelists *who were also Apostles*. St. Luke does not here refer to St. Matthew, though he may have used some of the documents on which it was based; nor to St. Mark's Gospel, though he knew it and uses it largely in his narrative. There are points of strong resemblance to the so-called Gospel of the Hebrews.

which &c.] Rev. V. 'which have been fulfilled:' *i.e.* accomplished in accordance with the Divine Will. Cp. the Greek text of 2 Tim. iv. 5, 17.

2. St. Luke having access to the same sources as others, and being in a position to inquire into all questions of importance, might properly supplement their work with special reference to the doctrinal instruction which had been already received by Theophilus and other converts.

from the beginning] *i.e.* of our Saviour's ministry (Mark i. 1 note). The Apostles had been eye-witnesses of the events which were the matter of "the word" preached, and thus became "ministers of the word" or the Gospel.

3. *having had* &c.] Rev. V. 'Having traced the course of all things accurately...'

from the very first] *i.e.* the events immediately preceding the Birth of Christ.

in order] In the order in which the events occurred. As St. Matthew groups together events and discourses on the principle of mutual likeness, St. Luke connects them mainly, though not invariably, according to their historical sequence.

most excellent] The title κράτιστος occurs thrice in the Acts of the Apostles (xxiii. 26; xxiv. 3; xxvi. 25): in addresses to Roman Governors and in Inscriptions it is formally applied to officials of high rank. 'Theophilus' means 'loved by God.' Like St. Luke, he was a Gentile convert. He was probably an Italian, perhaps a dweller in Rome, where St. Luke is supposed to have written this Gospel. There is an old tradition that Theophilus became Bishop of Cæsarea Philippi.

4. *hast been instructed*] "**Wast instructed.**" The original term [κατηχήθης: cp. Catechism] is properly used of oral instruction, by which the facts of the Evangelical History and doctrinal truths were communicated. Cp. 1 Cor. xv. 1-11.

5. It is thought that St. Luke has here embodied in his history an earlier record, probably a translation from an Aramaic writing, and it has been suggested that these chapters, referring to affairs of a private and domestic character, are the work either of the mother of Christ, or, of James "the Lord's brother."

a certain priest] He was not the High Priest. [There were each day about fifty priests on duty. Zacharias was at least 60 years old, that age being considered by the Rabbis 'the beginning of agedness' (cp. *v.* 7); but never during these years had he been honoured with the office of incensing].

the course of Abia] Or, of "Abijah." Cp. 1 Chron. xxiv. 3-19. Of these "courses" that of Abijah was the eighth in order. [This "course" was on duty in the first week of October, A.U.C. 748 (*i. e.* B.C. 6); a date which would also place the Birth of Christ in the end of December, 749 (cp. Matt. ii. 1 note).]

his wife *was* of the daughters of Aaron, and her name *was*
[g] Gen. 17. 1. 1 Kin. 9. 4. Job 1. 1. Acts 23. 1. Phil. 3. 6.
6 Elisabeth. And they were both [g]righteous before God, walking
in all the commandments and ordinances of the Lord blameless.
7 And they had no child, because that Elisabeth was barren, and
8 they both were *now* well stricken in years. And it came to pass,
that while he executed the priest's office before God [h]in the
[h] 2 Chr. 8. 14. & 31. 2.
9 order of his course, according to the custom of the priest's office,
[i] 1 Sam. 2. 28. 1 Chr. 23. 13.
his lot was [i]to burn incense when he went into the temple of
[m] Lev. 16. 17. Rev. 8. 3, 4.
10 the Lord. [m]And the whole multitude of the people were pray-
[n] Ex. 30. 1.
11 ing without at the time of incense. And there appeared unto
him an angel of the Lord standing on the right side of [n]the
[o] Judg. 6. 22. ver. 29. Acts 10. 4.
12 altar of incense. And when Zacharias saw *him*, [o]he was troubled,
13 and fear fell upon him. But the angel said unto him, [p]Fear not,
Zacharias: for thy prayer is heard; and thy wife Elisabeth shall
[p] ver. 60, 63.
14 bear thee a son, and [p]thou shalt call his name John. And thou
[q] ver. 58.
shalt have joy and gladness; and [q]many shall rejoice at his
[r] ch. 7. 33.
15 birth. For he shall be great in the sight of the Lord, and [r]shall
drink neither wine nor strong drink; and he shall be filled with
[s] Jer. 1. 5. Gal. 1. 15.
16 the Holy Ghost, [s]even from his mother's womb. [t]And many
[t] Mal. 4. 5.
of the children of Israel shall he turn to the Lord their God.
[u] Matt. 11. 14. Mark 9. 12.
17 [u]And he shall go before him in the spirit and power of Elias,
to turn the hearts of the fathers to the children, and the dis-

his wife was] Rev. V. 'he had a wife.' The Baptist was of priestly race on both sides, an origin much esteemed among the Jews. Elisabeth was named after her ancestress Elisheba, Aaron's wife (Ex. vi. 23). The name means "God is my oath," *i.e.* I worship God.

6. *righteous before God*] *i.e.* truly righteous, righteous in God's eyes and in His judgment. Their righteousness was a legal righteousness (cp. xviii. 18-21, and Matt. xix. 16-20), and as such necessarily imperfect. Cp. Rom. iii. 23.

commandments and ordinances] The former denote the moral, and the latter the ceremonial, precepts of the Law.

9. The lot, which fell to Zacharias, was "**to go into the Temple**" (or, Sanctuary, ναὸν) "**of the Lord and burn incense.**" Only the priests were allowed to enter the Sanctuary. The altar of incense (*v.* 11) stood in front of the vail which divided the two portions of the Sanctuary (Ex. xxx. 1-6; xl. 5, 27). Incense was to be offered upon this altar evening and morning, at the time when the lamps were lighted and trimmed (Ex. xxx. 7, 8).

10. *without*] *Without* the Sanctuary, but *within* the Temple. Incense symbolised prayer (Ps. cxli. 2; Rev. viii. 3).

11. According to Scripture, we are surrounded by Angels (2 K. vi. 17; Ps. xxxiv. 7); but to make us aware of their presence we need a peculiar state of receptivity. That was the state of Zacharias. He had been prepared for it by the sanctity of the place, by the solemnity of the service, by his lively sympathy with those who prayed for national deliverance, and by the sense of his own domestic trial.

the right side] An omen of good fortune, according to Jewish ideas. It also marks the high dignity of the Angel (cp. *v.* 19).

12. *troubled*] Cp. Mark xvi. 5 note.

13. *thy prayer*] Zacharias, as priest offering the supplications of the people, prayed for their deliverance by the coming of the Messiah, of whom the Baptist was the immediate precursor.

John] *i.e.* "the Lord is gracious."

15. *great in the sight of the Lord*] Not with mere worldly greatness. Cp. *v.* 6 note.

neither wine] Cp. Judg. xiii. 3-5; Numb. vi. 2-4. The strict life of John is described by the Evv. (Matt. iii. 4; Mark i. 6), and contrasted by our Lord with His own (Matt. xi. 18, 19).

strong drink] σίκερα, an Aramaic word; fermented liquor made from other materials than the juice of the grape. Cp. Judg. xiii. 4 (LXX.). The contrast between the influence of the Holy Spirit and the effect of artificial stimulants, is also noted in Acts ii. 15-18; Eph. v. 18.

17. *before him*] Before "the Lord their God" (*v.* 16). The angelic communication plainly refers to Mal. iii. 1, iv. 5, 6, on the latter of which, and on his mysterious removal from this world, a popular expectation of the return of Elijah was founded (John i. 21; Mark vi. 15; Matt. xvi. 14, xvii. 10, xxvii. 47, 49). The words of the Angel shew in what sense the Baptist's coming was a return of Elijah. Cp. Mark vi. 17-20 with 1 K. xviii. 18; xxi. 19, 20, and Matt. iii. 4 with 2 K. i. 8.

to the wisdom] Rev. V. '*to walk* in the wisdom,' the practical and moral direction of the understanding.

obedient [1]to the wisdom of the just; to make ready a people
18 prepared for the Lord. And Zacharias said unto the angel,
[x]Whereby shall I know this? for I am an old man, and my wife
19 well stricken in years. And the angel answering said unto him,
I am [y]Gabriel, that stand in the presence of God; and am sent
20 to speak unto thee, and to shew thee these glad tidings. And,
behold, [z]thou shalt be dumb, and not able to speak, until the
day that these things shall be performed, because thou believest
21 not my words, which shall be fulfilled in their season. And the
people waited for Zacharias, and marvelled that he tarried so
22 long in the temple. And when he came out, he could not speak
unto them: and they perceived that he had seen a vision in the
temple: for he beckoned unto them, and remained speechless.
23 ¶ And it came to pass, that, as soon as [a]the days of his minis-
24 tration were accomplished, he departed to his own house. And
after those days his wife Elisabeth conceived, and hid herself five
25 months, saying, Thus hath the Lord dealt with me in the days
wherein he looked on *me*, to [b]take away my reproach among men.
26 ¶ And in the sixth month the angel Gabriel was sent from God
27 unto a city of Galilee, named Nazareth, to a virgin [c]espoused
to a man whose name was Joseph, of the house of David; and
28 the virgin's name *was* Mary. And the angel came in unto her,
and said, [d]Hail, *thou that art* [2]highly favoured, [e]the Lord *is*
29 with thee: blessed *art* thou among women. And when she saw
him, [f]she was troubled at his saying, and cast in her mind what
30 manner of salutation this should be. And the angel said unto
her, Fear not, Mary: for thou hast found favour with God.
31 [g]And, behold, thou shalt conceive in thy womb, and bring forth
32 a son, and [h]shalt call his name JESUS. He shall be great,
[i]and shall be called the Son of the Highest: and [k]the Lord God
33 shall give unto him the throne of his father David: [l]and he

[1] Or, *by*. [2] Or, *graciously accepted*, or, *much graced*: See ver. 30.

[x] Gen. 17. 17.
[y] Matt. 18. 10. Heb. 1. 14.
[z] Ezek. 3. 26. & 24. 27.
[a] See 2 Kin. 11. 5. 1 Chr. 9. 25.
[b] Isai. 4. 1. & 54. 1, 4.
[c] Matt. 1. 18. ch. 2. 4, 5.
[d] Dan. 9. 23. & 10. 19.
[e] Judg. 6. 12.
[f] ver. 12.
[g] Isai. 7. 14. Matt. 1. 21.
[h] ch. 2. 21.
[i] Mark 5. 7.
[k] 2 Sam. 7. 11, 12. Ps. 132. 11. Isai. 9. 6, 7. Jer. 23. 5. Rev. 3. 7.
[l] Obad. 21. Mic. 4. 7. John 12. 34. Heb. 1. 8.

18. Zacharias asks for a sign, a symptom of unbelief (cp. Matt. xii. 38); and a sign is given him, by way of punishment (*v.* 20).

an old man] The ministrations of the Levites ceased at the age of 50 (Numb. viii. 25, 26); priests were not disqualified by age, but only by infirmity.

19. *Gabriel*] *i.e.* "Man of God." The name denotes the substance of the Angel's message, concerning the Incarnation of the Son of God. The Angel stands near the throne of God (cp. Rev. viii. 2). He says this to accredit himself as a Divine messenger, and to assure Zacharias of the performance of his promise. Rev. V. 'I was sent...to bring thee...'

20. *dumb*] Rather, "**silent.**"

21. *marvelled that*] Rev. V. 'marvelled while.' The priests ordinarily continued for a short time only in the Sanctuary, apparently from a sense of reverence.

22. *beckoned* &c.] Rev. V. 'he continued making signs...dumb.'

25. *my reproach*] That of being childless. Cp. Gen. xxx. 23; Hos. ix. 11.

26. St. Luke alone records that the mother of our Lord had lived at Nazareth before His birth. Nazareth is 'a rich and beautiful field' in the midst of green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear. These are the natural features which for nearly thirty years met the almost daily view of Christ. The obscurity of Nazareth was such that the only instruction He could receive would be in His own family and in the Synagogue; there He would not be under the influence of Grecian culture, nor under that of Rabbinical teachers, with whose whole spirit and system His own was most strongly contrasted.

27. *espoused*] Rev. V. 'betrothed.'

of the house of David] These words refer to Joseph, but the Evangelist regards Mary also as a descendant of David (*vv.* 32, 69).

Mary] The same as Miriam (Ex. xv. 20).

28. *highly favoured*] κεχαριτωμένη (cp. Eph. i. 6). Rev. V. omits here (cp. *v.* 42) the words *blessed art thou among women*, a Hebrew superlative.

29. Rev. V. omits *when she saw him*.

32. *the Son of the Highest*] [Rev. V. 'Most High']. A title indicating Divine origin.

his father David] On Mary's side, her Child would have no mortal father (*v.* 35).

shall reign over the house of Jacob for ever; and of his kingdom
34 there shall be no end. Then said Mary unto the angel, How
35 shall this be, seeing I know not a man? And the angel answered
m Matt. 1.20. and said unto her, mThe Holy Ghost shall come upon thee, and
the power of the Highest shall overshadow thee: therefore also
n Matt.14.33. that holy thing which shall be born of thee shall be called nthe
. 1. John 1. 34. Acts 8. 37.
36 Son of God. And, behold, thy cousin Elisabeth, she hath also
conceived a son in her old age: and this is the sixth month with
o Jer. 32. 17. Zech. 8. 6. Mark 10. 27. Rom. 4. 21.
37 her, who was called barren. For owith God nothing shall be
38 impossible. And Mary said, Behold the handmaid of the Lord;
be it unto me according to thy word. And the angel departed
39 from her. ¶And Mary arose in those days, and went into the
p Josh. 21. 9, 10, 11.
40 hill country with haste, pinto a city of Juda; and entered into
41 the house of Zacharias, and saluted Elisabeth. And it came
to pass, that, when Elisabeth heard the salutation of Mary, the
babe leaped in her womb; and Elisabeth was filled with the
42 Holy Ghost: and she spake out with a loud voice, and said,
q Judg. 5. 24. ver. 28.
qBlessed *art* thou among women, and blessed *is* the fruit of thy
43 womb. And whence *is* this to me, that the mother of my
44 Lord should come to me? For, lo, as soon as the voice of thy
salutation sounded in mine ears, the babe leaped in my womb
45 for joy. And blessed *is* she [1]that believed: for there shall be
a performance of those things which were told her from the Lord.
46 And Mary said,
r 1 Sam. 2. 1, &c. Ps. 34. 2, 3. Hab. 3. 18.
rMy soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For she hath regarded the low estate of his handmaiden:
s Ps. 138. 6. t Mal. 3. 12. ch. 11. 27.
For, behold, from henceforth tall generations shall call me
blessed.
u Ps. 126. 2.
49 For he that is mighty u hath done to me great things;
x Ps. 111. 9.
And xholy *is* his name.

[1] Or, *which believed that there.*

33. *no end*] Cp. Isai. ix. 7; Dan. vii. 14. The kingdom of the Son of Mary was to be universal and supernatural.

34. The question of Mary expresses, not unbelief (*v.* 20), nor even doubt, but innocent surprise.

35. Rev. V. '...the power of the Most High...: wherefore also that which is to be born shall be called holy, the Son of God.' The human Nature of Christ was the direct and miraculous production of Divine power.

36. *cousin*] Or, "**kinswoman.**" The exact relationship is not known.

37. Rev. V. 'For no word from God shall be void of power.' Cp. Gen. xviii. 14; Matt. xix. 26.

38. A great example of faith. Mary not only believes the assurance of the Angel, but prays for its fulfilment.

39. The "city" in which the parents of the Baptist ordinarily dwelt, was situated in that hilly district S. of Jerusalem, and W. of the Dead Sea, of which Hebron was the centre. The object of the journey seems to have been two-fold, first, retirement (cp. *v.* 24), and then to confer with Elisabeth on the blessings promised to her.

42. Rev. V. 'and she lifted up her voice with a loud cry, and said...'

43. *whence* is *this*] An expression of humility and reverence.

45. Rev. V. 'there shall be a fulfilment... which have been spoken to her...'

46. St. Luke alone of the sacred historians preserves the three Evangelical hymns, the *Magnificat*, the *Benedictus*, the *Nunc Dimittis*, and the angelic hymn which has since been developed into the *Gloria in Excelsis*. Zacharias, Simeon, Elisabeth, and the Blessed Virgin spoke under the direct influence of the Holy Spirit; and He "Who spake by the prophets" caused those who spoke by this Power to use the language of Psalmists and Prophets. This song of the Virgin is a reminiscence of the song of Hannah, uttered under similar circumstances (1 Sam. ii. 1-10), with which Mary would have been familiar. The hymn falls into four stanzas, viz. (*a*) 46-48 (*a*), (*b*) 48 (*β*)-50, (*c*) 51-53, and (*d*) 54, 55.

48. *regarded*] "**Looked upon,**" *i.e.* with favour. Cp. 1 Sam. i. 11.

low estate] Lit. humiliation; her present

50 And [v]his mercy *is* on them that fear him
From generation to generation.
51 [z]He hath shewed strength with his arm;
[a]He hath scattered the proud in the imagination of their hearts.
52 [b]He hath put down the mighty from *their* seats,
And exalted them of low degree.
53 [c]He hath filled the hungry with good things;
And the rich he hath sent empty away.
54 He hath holpen his servant Israel,
[d]In remembrance of *his* mercy;
55 [e]As he spake to our fathers,
To Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned
57 to her own house. ¶Now Elisabeth's full time came that she
58 should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great
59 mercy upon her; and [f]they rejoiced with her. And it came to pass, that [g]on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said, [h]Not *so;* but he shall be
61 called John. And they said unto her, There is none of thy
62 kindred that is called by this name. And they made signs to
63 his father, how he would have him called. And he asked for a
64 writing table, and wrote, saying, [i]His name is John. And they marvelled all. [k]And his mouth was opened immediately, and
65 his tongue *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these [l]sayings were
66 noised abroad throughout all [l]the hill country of Judæa. And all they that heard *them* [m]laid *them* up in their hearts, saying, What manner of child shall this be! And [n]the hand of the
67 Lord was with him. ¶And his father Zacharias [o]was filled with the Holy Ghost, and prophesied, saying,
68 [p]Blessed *be* the Lord God of Israel;
For [q]he hath visited and redeemed his people,
69 [r]And hath raised up an horn of salvation for us
In the house of his servant David;
70 [s]As he spake by the mouth of his holy prophets,
Which have been since the world began:

[l] Or, *things.*

v Gen. 17. 7. Ex. 20. 6. Ps. 103. 17.
z Ps. 98. 1. Isai. 40. 10. & 52. 10.
a Ps. 33. 10. 1 Pet. 5. 5.
b 1 Sam. 2. 6, &c. Job 5. 11. Ps. 113. 6.
c Ps. 34. 10.
d Ps. 98. 3. Jer. 31. 3.
e Gen. 17. 19. Ps. 132. 11. Rom. 11. 28.
f ver. 14.
g Lev. 12. 3.
h ver. 13
i ver. 13.
k ver. 20.
l ver. 39.
m ch. 2. 19.
n Gen. 39. 2. Ps. 80. 17. Acts 11. 21.
o Joel 2. 28.
p 1 Kin. 1. 48. Ps. 41. 13.
q Ex. 3. 16. Ps. 111. 9.
r Ps. 132. 17.
s Jer. 23. 5, 6. & 30. 10. Dan. 9. 24. Acts. 3. 21.

condition contrasted with that of the house of David from which she sprang.

50–54. Rev. V. 'And His mercy is unto generations and generations on them that fear Him...princes from their thrones, and hath exalted...that He might remember mercy (as He spake unto our fathers) toward Abraham and his seed for ever.'

56. *about three months*] *i.e.* until the time of Elisabeth's delivery. The circumstances in Matt. i. 18–24 occurred after the return of Mary from her visit to Elisabeth.

58. Rev. V. '...her kinsfolk heard that the Lord had magnified (cp. v. 46) His mercy towards her.'

59. *on the eighth day*] Gen. xvii. 12. It was customary to give names to male children at their circumcision, and to female children when they were weaned.

called] Rev. V. 'would have called.'

60. Zacharias probably communicated to his wife in writing the prediction of the Angel.

63. Rev. V. 'a writing-tablet.'

64. Zacharias makes the first use of the recovered faculty of speech to give glory to God (*vv.* 67 *sq.*). Verses 65, 66 follow naturally after the hymn.

66. *What manner* &c.] Rev. V. 'What then shall this child be? For the hand' &c.

68. Rev. V. '...the Lord, the God of Israel;...visited (*i.e.* looked upon with favour; cp. xix. 44) and wrought redemption for His people.'

69. The "horn," a common symbol of power (cp. marg. ref.), is in this case the horn of salvation, the Messiah. The past tense ('hath raised') is used because the horn of salvation was virtually raised up when the Incarnation became an accomplished fact.

71 That we should be saved from our enemies,
And from the hand of all that hate us;
[t] Lev. 26. 42. Ps. 98. 3. Ez. 16. 60. 72 [t]To perform the mercy *promised* to our fathers,
And to remember his holy covenant;
[u] Gen. 12. 3. Heb. 6. 13. 73 [u]The oath which he sware to our father Abraham,
74 That he would grant unto us,
That we being delivered out of the hand of our enemies
[x] Rom. 6. 18, 22. Heb. 9. 14. Might [x]serve him without fear,
[y] Jer. 32. 39, 40. 75 [y]In holiness and righteousness before him,
All the days of our life.
Eph. 4. 24. 2 Tim. 1. 9. 2 Pet. 1. 4. 76 And thou, child, shalt be called the prophet of the Highest:
[z] Mal. 4. 5. Matt. 11. 10. For [z]thou shalt go before the face of the Lord to prepare his ways;
[a] Mark 1. 4. 77 To give knowledge of salvation unto his people
[a1]By the remission of their sins,
78 Through the [2]tender mercy of our God;
Whereby the [3]dayspring from on high hath visited us,
[b] Isai. 9. 2. Matt. 4. 16. Acts 26. 18. 79 [b]To give light to them that sit in darkness and *in* the shadow of death,
To guide our feet into the way of peace.
[c] ch. 2. 40. [d] Matt. 11. 7. 80 And [c]the child grew, and waxed strong in spirit, and [d]was in the deserts till the day of his shewing unto Israel.

Chap. 2. AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be
[a] Acts 5. 37. 2 [4]taxed. ([a]*And* this taxing was first made when Cyrenius was

[1] Or, *for.* [2] Or, *bowels of the mercy.* [3] Or, *sunrising*, or, *branch*, Zech. 3. 8. & 6. 12. Mal. 4. 2. Num. 24. 17. Isai. 11. 1. [4] Or, *inrolled.*

71. *That we should be saved from*] 'Salvation from' [Rev. V.]. In apposition with the "horn of salvation" in *v.* 69.

72. Rev. V. 'to shew mercy towards our fathers,' viz., in keeping His covenant with the patriarchs and showing mercy to their descendants.

74. The deliverance to be wrought by the Messiah is of a spiritual nature (*v.* 78 note).

76. Rev. V. 'yea, and thou,' contrasting his own child with the Messiah, the "horn of salvation" (*v.* 69).

77, 78. Rev. V. '...in the remission of their sins, because of the tender mercy of our God, whereby the day-spring from on high shall visit us, to shine upon them...' The gift of the knowledge of salvation, which is imparted in the forgiveness of sins, is wholly due to God's tender mercy. God's free grace is the ultimate source of our salvation. The "day-spring from on high" is the dawn of a new day for Israel and for mankind, sent to us from heaven. [Others think that the word ἀνατολή is meant to recall the LXX of Jer. xxiii. 5; Zech. iii. 8]. The images are to be understood of spiritual light and spiritual darkness.

80. *in spirit*] *i.e.* in *his* spirit—the human spirit enlightened by the Divine Spirit.

the deserts] The thinly inhabited parts of Judæa (Matt. iii. 1 note), especially the rugged country on the western shores of the Dead Sea. This was in the neighbourhood of Hebron (see *v.* 39 note).

his shewing unto Israel] The commencement of his ministry is here so called, in obvious opposition to his previous retirement. The Essenes had ascetic communities in this region; but their teaching was wholly opposed to that of the Baptist.

II. 1. *in those days*] The historian refers to the birth of John the Baptist (i. 57).

taxed] Or, 'enrolled' for the purpose of taxation.

2. Rev. V. 'this was the first enrolment made when Quirinius was' &c.

Cyrenius, the Quirinius of Tacitus, came to Judæa as Imperial legate, and in the year A.D. 6 or 7 completed a census of the people, *i.e.* about ten years after our Lord's birth. St. Luke connects a census under Cyrenius with the Nativity, and asserts that it took place in consequence of a decree of Augustus Cæsar, that the whole world should be taxed. Two explanations are offered, it being borne in mind that St. Luke refers distinctly to the census of Quirinius in his report of Gamaliel's speech (Acts v. 37): to the former of these explanations the writer of this note gives the preference.

(*a*) The sentence affirms that this registration "took place," or "was completed" (ἐγένετο), first when Cyrenius was Governor of Syria. An edict was issued by Augustus towards the close of Herod's reign that all the tributary states of the Empire should be subjected to a registration, That edict ap-

3 governor of Syria.) And all went to be taxed, every one into
4 his own city. And Joseph also went up from Galilee, out of the
city of Nazareth, into Judæa, unto [b]the city of David, which is
called Bethlehem; ([c]because he was of the house and lineage of
5 David:) to be taxed with Mary [d]his espoused wife, being great
6 with child. And so it was, that, while they were there, the days
7 were accomplished that she should be delivered. And [e]she brought
forth her firstborn son, and wrapped him in swaddling clothes,
and laid him in a manger; because there was no room for them
8 in the inn. ¶ And there were in the same country shepherds
abiding in the field, keeping [1]watch over their flock by night.
9 And, lo, the angel of the Lord came upon them, and the glory
of the Lord shone round about them: [f]and they were sore afraid.
10 And the angel said unto them, Fear not: for, behold, I bring you
11 good tidings of great joy, [g]which shall be to all people. [h]For
unto you is born this day in the city of David [i]a Saviour, [k]which
12 is Christ the Lord. And this *shall be* a sign unto you; Ye
shall find the babe wrapped in swaddling clothes, lying in a

[b] 1 Sam. 16. 1, 4. John 7. 42.
[c] Matt. 1. 16.
[d] Matt. 1. 18.
[e] Matt. 1. 25.
[f] ch. 1. 12.
[g] Gen. 12. 3. Matt. 28. 19. Mark 1. 15. Col. 1. 23.
[h] Isai. 9. 6.
[i] Matt. 1. 21.
[k] Matt. 1. 16. & 16. 16. Acts 10. 36. Phil. 2. 11.

[1] Or, *the night watches.*

plied to Judæa, and Herod took measures preparatory to a registration. But he had the strongest possible reasons to prevent its actual accomplishment. He was well aware of the religious and patriotic feelings of his subjects, which in fact found vent in an outbreak when the registration was effected. His influence at Rome was sufficient to secure attention to the representations which he might address to Augustus, and the execution of the decree was therefore, most probably, postponed; nor were any further steps taken until Judæa was reduced to the state of a province on the deposition of Archelaus. In accordance with this explanation, the sense is, "This, a first enrolment, was carried into effect when Cyrenius was Governor of Syria," *i.e.* though contemplated, and actually prepared for under Herod, it was not completed, for reasons already specified, until the time of Cyrenius.

(*b*) By others St. Luke is supposed to refer to a registration which took place when Quirinius was first governor of Syria, Quirinius holding that office twice. The date of the first appointment would be about the latter half of the year B.C. 4 to about Midsummer B.C. 2. It is therefore possible that a registration under his authority may have been held within that interval, and if so that St. Luke may have referred to it as a first registration.

3, 5. *be taxed*] Rev. V. 'enrol themselves ...enrol himself.'

4. *Bethlehem*] See on Matt. ii. 1.

lineage [Rev. V. 'family'] *of David*] Cp. i. 27; iii. 23-38. Among the Jews, each family was reputed to belong to the place where its ancestors had been settled.

5. The name of Mary was to be enrolled as well as that of her husband. This was Roman not Jewish usage. The census took place partly in the Roman and partly in the Jewish manner; Judæa not having yet been formally incorporated with the Roman empire.

his espoused wife] Rev. V. 'Mary, who was betrothed to him.'

7. *firstborn*] Cp. marg. ref. where the Rev. V. has 'son' in place of *firstborn*. It has been inferred from the use of the term in these passages, that Mary became afterwards the mother of other children: but to speak of a "first-born" child (though the only one) is in accordance with common usage.

no room] By reason of the concourse of people who had come to be enrolled. Caverns were often used for stables; and a particular cavern was pointed out in later days as the scene of the Nativity, over which a church was built by Helena the mother of Constantine.

8. Sheep needed for the daily sacrifices in the Temple were fed near Bethlehem. [They lay out all the year round, and were "watched" from the 'tower of the flock' by special shepherds. This tower lay close to the town, on the road to Jerusalem].

9. Rev. V. 'And an Angel of the Lord stood by them.'

10. *people*] "**the people**," *i.e.* Israel, as distinguished from the "nations" or Gentiles. The announcement is national in its character. Simeon (*v.* 32) foresaw the wider import of the Messiah's birth.

11. *Christ the Lord*] The predicted and expected Messiah (Acts ii. 25). To a Jew, "the Lord" would be the equivalent of the Divine Name; the title is given to Christ, as representing the majesty of Jehovah, or because He was of Divine Nature.

12. *this* shall *be a sign*] Rev. V. 'this is the sign' that my words are true, and of the identity of the new-born child.

manger. [t]And suddenly there was with the angel a multitude
of the heavenly host praising God, and saying, [m]Glory to God
in the highest, and on earth [n]peace, [o]good will toward men.
¶And it came to pass, as the angels were gone away from them
into heaven, [t]the shepherds said one to another, Let us now go
even unto Bethlehem, and see this thing which is come to pass,
which the Lord hath made known unto us. And they came
with haste, and found Mary, and Joseph, and the babe lying in
a manger. And when they had seen *it*, they made known
abroad the saying which was told them concerning this child.
And all they that heard *it* wondered at those things which were
told them by the shepherds. [p]But Mary kept all these things,
and pondered *them* in her heart. And the shepherds returned,
glorifying and praising God for all the things that they had
heard and seen, as it was told unto them. ¶[q]And when eight
days were accomplished for the circumcising of the child, his
name was called [r]JESUS, which was so named of the angel
before he was conceived in the womb. ¶And when [s]the days of
her purification according to the law of Moses were accomplished,
they brought him to Jerusalem, to present *him* to the Lord; (as
it is written in the law of the Lord, [t]Every male that openeth
the womb shall be called holy to the Lord;) and to offer a
sacrifice according to [u]that which is said in the law of the
Lord, A pair of turtledoves, or two young pigeons. ¶And,
behold, there was a man in Jerusalem, whose name *was*
Simeon; and the same man *was* just and devout, [x]waiting for
the consolation of Israel: and the Holy Ghost was upon him.
And it was revealed unto him by the Holy Ghost, that he should

[t] Gen. 28. 12. & 32. 1. Dan. 7. 10. Heb. 1. 14. Rev. 5. 11.
[m] ch. 19. 38. Rev. 5. 13.
[n] Isai. 57. 19. Rom. 5. 1. Col. 1. 20.
[o] John 3. 16. Eph. 2. 4. 2 Thess. 2. 16.
[p] Gen. 37. 11. ch. 1. 66.
[q] Lev. 12. 3. ch. 1. 59.
[r] Matt. 1. 21, 25. ch. 1. 31.
[s] Lev. 12. 2, 3, 4, 6.
[t] Ex. 13. 2. Num. 3. 13.
[u] Lev. 12. 6.
[x] Isai. 40. 1. Mark 15. 43.

[1] Gr. *the men the shepherds.*

13. *heavenly host*] The army of Angels (cp. 1 K. xxii. 19; Ps. ciii. 20, 21; cxlviii. 2). This army announces peace.

14. God has good will towards men, *i.e.* views them with entire complacency, because they are redeemed by His Son. This is the crowning result of the Incarnation. Rev. V. removes the comma after 'peace,' reads εὐδοκίας instead of εὐδοκία, and renders 'peace among men in whom He is well pleased.' The external evidences stand thus: in favour of εὐδοκίας the four principal uncial MSS., the Vulgate, the old Latin, and the Gothic (derived from it) Versions, and the Latin Fathers; in favour of εὐδοκία all other MSS. uncial and cursive, all other old Versions, and the virtually unanimous evidence of the Greek Fathers. The sense supplied by the former reading is not satisfactory. Instead of an announcement of glad tidings to all mankind, such as the Pauline Evangelist has the special privilege of recording, we find a limitation which no two commentators agree in defining. Further, it has been shewn that the construction ἀνθρώποις εὐδοκίας, however explained, does not accord with the laws of the Greek language, or with the usage of the N. T.

17. Rev. V. omits 'abroad.'

19. *things*] Rev. V. 'sayings.' See *v.* 51.

21. Cp. Gen. xvii. 12. For *of the child*, read 'Him' [Rev. V.].

22. For the law see marg. ref. If the family were not rich enough to afford a lamb, two turtle doves or two young pigeons were to be offered (cp. *v.* 24), the one for a burnt offering, and the other for a sin offering. Rev. V. 'their purification;' during the interval the members of a family were ceremonially unclean, the mother by childbirth, the others by daily contact.

present him] The first-born male of every species was sacred to the Lord (Ex. xii. 29, 30; xiii. 2); but the first-born male child was to be redeemed for money (Ex. xiii. 11-15; Numb. xviii. 15, 16). The whole tribe of Levi was regarded as substituted for the first-born (Numb. iii. 12, 13).

25. Simeon (or Simon) was a name extremely common among the Jews.

just [Rev. V. 'righteous'] *and devout*] Cp. i. 6; *just* refers mainly to the outward, and *devout* to the inward religious character.

consolation of Israel] The promised Messiah, and all that His coming should involve.

26. *was* [Rev. V. 'had been'] *revealed...by the Holy Ghost*] A prelude to Christian inspiration, since the Spirit (according to the Jews) had departed from Israel since the days of Malachi.

27 not [v]see death, before he had seen the Lord's Christ. And he came [z]by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of
28 the law, then took he him up in his arms and blessed God, and said,
29 Lord, [a]now lettest thou thy servant depart in peace, according to thy word:
30 For mine eyes [b]have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 [c]A light to lighten the Gentiles,
And the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which
34 were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [d]fall and rising again of many in Israel; and for [e]a sign which shall be
35 spoken against; (yea, [f]a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived
37 with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers
38 [g]night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that
39 [h]looked for redemption in [1]Jerusalem. ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 [i]And the child grew, and waxed strong in spirit, filled with

[v] Ps. 89. 48. Heb. 11. 5.
[z] Matt. 4. 1.
[a] Gen. 46. 30. Phil. 1. 23.
[b] Isai. 52. 10. ch. 3. 6.
[c] Isai. 9. 2. & 42. 6. & 60. 1, 2, 3. Matt. 4. 16. Acts 13. 47.
[d] Hos. 14. 9. Matt. 21. 44. Rom. 9. 32. 1 Cor. 1. 23, 24. 1 Pet. 2. 7.
[e] Acts 28. 22.
[f] Ps. 42. 10.
[g] Acts 26. 7. 1 Tim. 5. 6.
[h] Mark 15. 43. ch. 24. 21.
[i] ch. 1. 80. ver. 52.

[1] Or, *Israel*.

the Lord's Christ] *i.e.* The Lord's Anointed; the Messiah Whom Jehovah gives and sends.

27. *by the Spirit*] Or, **in**, *i.e.* in an inspired condition (cp. Matt. xxii. 43; Rev. i. 10).

28. Rev. V. 'Then he received Him into his arms' &c.

29. His death seemed now near since he had seen the Lord's Christ (*v.* 26).

31. *all people*] Rather, "**all peoples**;" both Gentiles and Israel (*v.* 32. Cp. i. 79).

32. Rev. V. 'A light for revelation to the Gentiles.'

33. Rev. V. 'And His father and His mother were marvelling.' Cp. *v.* 43 note.

34. *is set*] Lit. "**lies**" (κεῖται); cp. Phil. i. 17: is "appointed" in God's Providence.

fall &c.] Or, *i.e.* for the falling of many who now stand, and for the rising up of many who now lie prostrate, "that the thoughts out of many hearts may be revealed." The Child was to be a touchstone of character, of faith, and of love. Cp. Isai. viii. 14, 15. Thus the Christ would be "a sign that shall be [Rev. V. 'is'] spoken against," and His life and teaching would promote violent opposition. Cp. xi. 30. The *falling* was fulfilled in the scribes and Pharisees, the *rising again* in publicans and sinners, both falling and rising again in St. Paul (cp. Rom. xi. 11 &c.)

35. Rev. V. 'yea, and a sword ... soul, that thoughts out of many hearts' &c. The opposition, which the pure life and doctrine of Jesus was to arouse, would cause bitter pain to His mother; specially in the mental torture which she would endure before the Cross (John xix. 25). It is the first foreshadowing of the Passion in the N. T.

36. *Anna*] Or, "Hannah" (1 Sam. i. 2). She was recognised as endowed with prophetic gifts (cp. Judg. iv. 4; Acts xxi. 9), and is a singular example of a member of one of the Ten Tribes (Asher) being found in the Holy Land at this epoch.

37. Rev. V. 'and she had been a widow even for fourscore and four years.'

departed not] The words mean that her attendance at all the services was assiduous. Cp. Acts ii. 46. [No one permanently resided in the Temple].

38. Rev. V. 'And coming up at that very hour she gave thanks to God.'

gave thanks likewise] ἀνθωμολογεῖτο contains within itself the notion of *a response;* every giving of thanks is in answer to the blessings for which thanks are given. The A. V. 'likewise' (omitted by Rev. V.) suggests that the words of Anna formed a kind of antistrophe to those of Simeon.

looked &c.] Rev. V. 'that were looking for the redemption of Jerusalem.' Cp. *v.* 25.

40. *in spirit*] Omitted by Rev. V. The words refer to the physical and moral development of the Son of man.

filled with] Gr. 'becoming full of.'

41 wisdom: and the grace of God was upon him. ¶Now his
[k] Ex. 34. 23. Deut. 16. 1. parents went to Jerusalem [k]every year at the feast of the
42 passover. And when he was twelve years old, they went up
43 to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of*
44 *it*. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kins-
45 folk and acquaintance. And when they found him not, they
46 turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them
[l] Matt. 7. 28. Mark 1. 22. ch. 4. 22. John 7. 15. 47 questions. And [l]all that heard him were astonished at his
48 understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee
49 sorrowing. And he said unto them, How is it that ye sought
[m] John 2. 16. me? wist ye not that I must be about [m]my Father's business?
[n] ch. 9. 45. & 18. 34. 50 And [n]they understood not the saying which he spake unto
51 them. And he went down with them, and came to Nazareth,
[o] Dan. 7. 28. ver. 19. and was subject unto them: but his mother [o]kept all these
[p] 1 Sam. 2. 26. 52 sayings in her heart. ¶And Jesus [p]increased in wisdom and [1]stature, and in favour with God and man.

[1] Or, *age*.

grace of God] Cp. John i. 14.

41. *went*] Rather, "**used to go**"; it was their habitual practice. In the case of Joseph, this was a matter of obligation (Ex. xxiii. 17): not so in that of his wife. But according to the tenets of the school of Hillel, women went up to the Passover.

42. At 12, males commenced their attendance at the three great Festivals and their regular observance of ceremonial law, at which age they were called "sons of the Law." Cp. the position of Confirmation in the economy of the Christian Church. This journey, then, of our Saviour was a very solemn occasion, regarded by His parents and by Him as marking a critical epoch in His life. Hence this single incident has been selected out of a long period of thirty years, and alone put on record.

43. *when they had fulfilled the days*] The seven days of the Paschal feast (Ex. xii. 15).

Joseph and his mother] Rather, "**His parents.**" The text may have been altered on theological grounds. Cp. *v.* 41.

44. *company*] συνοδία implies persons travelling together for mutual protection: a caravan.

a day's journey] *i.e.* as far as the first night's resting-place.

46. *three days*] Probably the first day's journey and the day of their return to Jerusalem are to be reckoned as two of the three days.

in the temple] In one of the courts [perhaps on the terrace of the Court of the Priests. The existence of either Synagogue or Academy within the sacred precincts is historically uncertain]. Jesus Himself continually taught in the Temple (John xviii. 20).

sitting &c.] His position was that of a learner sitting at the feet of a teacher, seeking for instruction, and testing it by inquiry, as was customary among the Hebrews. Hillel, then a very old man, was the recognised head of the chief school, and was especially distinguished for his strict adherence to traditional principles; in his school the utmost deference was enjoined upon all learners. At this our Lord's first appearance as 'a son of the Law,' He gave an example of teachableness and earnestness in the search for truth. Then, as throughout His life, our Lord was a perfect model of all relative duties (cp. *v.* 51).

both hearing &c.] In the Rabbinical method of instruction, the teacher put a case or a problem bearing on the interpretation or application of the Law, and desired his pupils to solve it.

49. *about my Father's business*] Or, 'In my Father's house' [Rev. V.]; (cp. marg. ref.). The mother of Jesus had addressed Him as "Son" (*v.* 48), appealing to His filial relation to herself: she had even spoken of Joseph as His father. To this He answered, with a slight touch of rebuke, that they had found Him in His Father's house, where His son ought to be; His true Father is God.

52. A weighty argument for the doctrine of the reality and perfection of Christ's humanity. Cp. *v.* 40.

CHAP. 3. NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of
2 Abilene, [a]Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
3 [b]And he came into all the country about Jordan, preaching the
4 baptism of repentance [c]for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, [d]The voice of one crying in the wilderness, Prepare ye the way of the
5 Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made
6, 7 smooth; and [e]all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, [f]O generation of vipers, who hath warned you to flee from the
8 wrath to come? Bring forth therefore fruits [1]worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these

[a] John 11. 49, 51. Acts 4. 6.
[b] Mark 1. 4.
[c] ch. 1. 77.
[d] Isai. 40. 3. Matt. 3. 3. Mark 1. 3. John 1. 23.
[e] Ps. 98. 2. Isai. 52. 10. ch. 2. 10.
[f] Matt. 3. 7.

[1] Or, *meet for.*

III. 1. The formal opening of St. Luke's history (cp. Matt. iii. 1; Mark i. 2). The previous narrative was probably supplied to the Evangelist (i. 5 note). True to his intention of writing an accurate and orderly narrative (i. 3, 4), St. Luke begins by giving the date which forms the *terminus a quo* of his continuous history. Throughout this Gospel and the Acts, St. Luke shows that he was familiar with the historical literature of his age. The coincidences between St. Luke and Josephus prove that they had access to common sources of information; the divergences shew their independence of each other. The date in the text will fall somewhere between the years A.U.C. 779 and 782 (c. A.D. 26). Pontius Pilate (Matt. xxvii. 2 note) was governor, or procurator, under the Proconsul of Syria. Herod Antipas was a son of Herod the Great, and brother of Archelaus (Matt. xiv. 1 note). Philip ('tetrarch of the region of I. and T.,' Rev. V.) was son of Herod the Great and Cleopatra. Ituræa (mod. El-Jeidûr) was a region on the N.E. borders of Palestine, in the direction of Damascus, so called from Jetur the son of Ishmael (Gen. xxv. 15); Trachonitis was a district to the E. of Ituræa, Batanæa, and Gaulonitis, bordering on the desert. Lysanias was probably a descendant of the Lysanias, king of Abilene, who had been put to death by Mark Antony (B.C. 36). The Tetrarchy adjoined that of Herod Antipas, and was afterwards granted to Herod Agrippa, by Claudius (A.D. 41). Abilene or the district of Abila, was a town situated at the foot of the Antilibanus range, on its E. side, and to the N.W. of Damascus. The Tetrarchy of Lysanias marks the extreme limit to the N.E. St. Luke thus gives a complete view of all authorities, secular and ecclesiastic, within the districts to which our Lord's ministry was confined.

2. Rev. V. 'in the high-priesthood of A. and C.' In theory, there could be but one High Priest. Annas had held the office, and had been deprived of it by Valerius Gratus, Pilate's predecessor, who had also nominated and deprived in turn four High Priests. Caiaphas, the present High Priest, whose proper name was Joseph, was the son-in-law of Annas (John xviii. 13). Annas was probably regarded by the people as the real High Priest, and as having been irregularly deprived.

the word of God came unto] The solemn formula of announcing a Divine communication to a prophet (cp. 1 K. xvii. 2; Jer. i. 2; Hos. i. 1). St. Luke agrees with St. Mark in representing the announcement by John the Baptist as the beginning of the Gospel-tidings (Mark i. 1 note).

the wilderness] Cp. i. 80; Matt. iii. 1; the barren and thinly peopled country near the western shore of the Dead Sea; from it (v. 3) John went into the arid plains about the mouth of the Jordan. Cp. John x. 40.

4, 5. Cp. marg. reff. Rev. V. 'Make ye ready the way...the crooked shall become straight...'; obstacles shall be removed; the prophecy declares the universality of the salvation offered to mankind.

7. *Then said he*] Lit. "he said therefore." St. Luke seldom uses οὖν; and it is inferred that, as usual, he took it from a document before him; an inference not without importance in its bearing upon St. Luke's method of composition.

multitude] Or, "multitudes" (and v. 10). Cp. marg. ref. Rev. V. 'Ye offspring of vipers, who warned you' &c.

8. *begin not*] A warning against any

9 stones to raise up children unto Abraham. And now also the
g Matt. 7. 19. axe is laid unto the root of the trees: g every tree therefore which
bringeth not forth good fruit is hewn down, and cast into the fire.
h Acts 2. 37. 10 ¶ And the people asked him, saying, h What shall we do then?
i ch. 11. 41. 11 He answereth and saith unto them, i He that hath two coats,
2 Cor. 8. 14. Jam. 2. 15. 1 John 3. 17. let him impart to him that hath none; and he that hath meat,
& 4. 20. 12 let him do likewise. Then k came also publicans to be baptized,
k Matt. 21. 32. ch. 7. 29. 13 and said unto him, Master, what shall we do? And he said
unto them, l Exact no more than that which is appointed you.
l ch. 19. 8. 14 And the soldiers likewise demanded of him, saying, And what
shall we do? And he said unto them, [1] Do violence to no man,
m Ex. 23. 1. Lev. 19. 11. m neither accuse *any* falsely; and be content with your [2] wages.
5 ¶ And as the people were [3] in expectation, and all men [4] mused
in their hearts of John, whether he were the Christ, or not;
n Matt. 3. 11. 16 John answered, saying unto *them* all, n I indeed baptize you
with water; but one mightier than I cometh, the latchet of
whose shoes I am not worthy to unloose: he shall baptize you
17 with the Holy Ghost and with fire: whose fan *is* in his hand,
o Mic. 4. 12. Matt. 13. 30. and he will throughly purge his floor, and o will gather the wheat
into his garner; but the chaff he will burn with fire unquench-
18 able. And many other things in his exhortation preached he
p Matt. 14. 3. Mark 6. 17. 19 unto the people. ¶ p But Herod the tetrarch, being reproved by
him for Herodias his brother Philip's wife, and for all the evils
20 which Herod had done, added yet this above all, that he shut up
q John 1. 32. 21 John in prison. ¶ Now when all the people were baptized, q it
came to pass, that Jesus also being baptized, and praying, the
22 heaven was opened, and the Holy Ghost descended in a bodily
shape like a dove upon him, and a voice came from heaven,

[1] Or, *Put no man in fear.*
[2] Or, *allowance.*
[3] Or, *in suspense.*
[4] Or, *reasoned*, or, *debated.*

attempt at reliance on national privileges (cp. John viii. 33-58; Rom. ii. 17-29). As children of Abraham they thought themselves secure.

9. *now*] Rev. V. 'even now.'

10. Rev. V. 'What then must we do' (so in *vv.* 12, 14). This question, and that of the publicans and soldiers, is peculiar to St. Luke. There is a marked difference between the Baptist's answers to the several classes. Each man is subjected to a trial of his sincerity (cp. xviii. 22, 23).

11. The first answer is general. It inculcates the primary duty of charity in a practical form. Rev. V. 'he that hath food.'

13. *Exact*] Rev. V. 'extort.' He who exercised a despised vocation, is simply told to do his duty in that vocation, and to resist the temptations incidental to it.

14. Rev. V. 'And soldiers also asked him'; men on active service with Herod, or Roman soldiers coming under Jewish influences.

Do violence] *i.e.* Extort money by intimidation. For "accuse any falsely," Rev. V. reads 'exact *anything* wrongfully.'

15. Rev. V. '... reasoned in their hearts concerning John, whether haply he were the Christ.' St. Luke regarding events in connexion with their historical causes, alone of the Synoptical Evv. mentions the popular expectation and various surmises current concerning John. Cp. John i. 19-28.

16. Rev. V. 'but there cometh He that is mightier than I.'

17. Rev. V. '... hand, throughly to cleanse His threshing-floor, and to gather.'

18. Rev. V. 'With many other exhortations therefore preached he good tidings (marg. 'the gospel');' the proclamation of the Messiah being always involved, or referred to, in the Baptist's teaching.

the people] *i.e.* Israel (ii. 10 note).

19. *Herod*] Antipas (*v.* 1 note). The Baptist's imprisonment is mentioned by anticipation. It is characteristic of St. Luke's style to avoid repetitions, and to save space by collecting and condensing notices of connected events. He thus clears off the history of John the Baptist's public ministry, before he commences that of our Lord. Late editors [Rev. V.] omit "Philip," but it is in St. Luke's style to give such an historical reference. He shows familiarity with details relating to the Herodian family.

21. Rev. V. 'Jesus also having been baptized, and praying' &c. Some think that the Baptism of Christ took place when John's ministry was drawing to a close. See the details of the Baptism in St. Matthew.

which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be [r]about thirty years of age, being (as was supposed) [s]the son of Joseph, which was *the son* 24 of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which 25 was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the* 26 *son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, 27 which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which 28 was *the son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of 29 Elmodam, which was *the son* of Er, which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which 30 was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* 31 of Eliakim, which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of 32 [t]Nathan, [u]which was *the son* of David, [x]which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, 33 which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* 34 of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [y]which was *the son* of Thara, 35 which was *the son* of Nachor, which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was 36 *the son* of Heber, which was *the son* of Sala, [z]which was *the son* of Cainan, which was *the son* of Arphaxad, [a]which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, 37 which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which 38 was *the son* of Cainan, which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [b]which was *the son of* God.

[r] See Num. 4. 3, 35, 39, 43, 47.
[s] Matt. 13. 55. John 6. 42.
[t] Zech. 12. 12.
[u] 2 Sam. 5. 14. 1 Chr. 3. 5.
[x] Ruth 4. 18, &c. 1 Chr. 2. 10, &c.
[y] Gen. 11. 24, 26.
[z] See Gen. 11, 12.
[a] Gen. 5. 6. & 11. 10.
[b] Gen. 5. 1, 2.

CHAP. 4. AND [a]Jesus being full of the Holy Ghost returned from

[a] Matt. 4. 1. Mark 1. 2.

22. Rev. V. 'in a bodily form, as a dove.'

23. Rev. V. 'And Jesus Himself, when He began *to teach*, was about thirty years of age,' an indication of the date at which our Lord commenced His ministry. The Baptism of Christ was His solemn inauguration and dedication to His office. For the comparison and criticism of the two genealogies of Christ, see Matt. i. 2 &c. notes. The two genealogies converge in David (v. 31): and in Nathan the son of David (2 Sam. v. 14) that of St. Luke first comes in contact with the O. T. history.

34. St. Luke's Gospel being for all nations carries up the genealogy of Christ from Abraham to Adam.

38. *Adam*...the son *of God*] Community of nature subsists between all mankind (cp. Acts xvii. 26 28), and men stand to God in filial relation, not merely as being the creatures of His hand, but also as being made in His image (Gen. i. 26, 27). All things are of God through Christ; and all things are brought back through Christ to God.

IV. **1.** *full of the Holy Ghost*] Which came upon Him in full measure at His Baptism (iii. 22), and Which led Him into the wilderness. This was the internal action of the Spirit; with this is contrasted the temptation which comes from without in words addressed either to the physical or the spiritual sense. Rev. V. 'was led...in the wilderness during forty days, being tempted of the devil.'

The writer of these notes prefers the A. V. (*into the wilderness*) as more intelligible and according better with the accounts of the other Evv.

[b] ch. 2. 27. ver. 14. [c] Ex. 34. 28. 1 Kin. 19. 8.

2 Jordan, and [b]was led by the Spirit into the wilderness, being forty days tempted of the devil. And [c]in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, com-
4 mand this stone that it be made bread. And Jesus answered

[d] Deut. 8. 3.

him, saying, [d]It is written, That man shall not live by bread
5 alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of
6 the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for

[e] Rev. 13. 2, 7.

[e]that is delivered unto me; and to whomsoever I will I give
7 it. If thou therefore wilt [1]worship me, all shall be thine. And
8 Jesus answered and said unto him, Get thee behind me, Satan:

[f] Deut. 6. 13. & 10. 20. [g] Matt. 4. 5.

for [f]it is written, Thou shalt worship the Lord thy God, and him
9 only shalt thou serve. [g]And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou

[h] Ps. 91. 11.

10 be the Son of God, cast thyself down from hence: for [h]it is written,
11 He shall give his angels charge over thee, to keep thee: and in *their* hands they shall bear thee up, lest at any time thou
12 dash thy foot against a stone. And Jesus answering said unto

[i] Deut. 6. 16.

13 him, [i]It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from

[k] John 14. 30. [l] John 4. 43. [m] ver. 1. [n] Acts 10. 37. [o] Matt. 2. 23. [p] Acts 13. 14.

14 him [k]for a season. ¶ [l]And Jesus returned [m]in the power of the Spirit into [n]Galilee: and there went out a fame of him through all
15 the region round about. And he taught in their synagogues,
16 being glorified of all. And he came to [o]Nazareth, where he had been brought up: and, as his custom was, [p]he went into the

[1] Or, *fall down before me.*

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2. Rev. V. omits 'afterward.'

3. Rev. V. 'If Thou art...become bread.'

4. Rev. V. omits *but by every word of God.*

5. On the order of the last two temptations, see Matt. iv. 10 note. St. Matthew gives the chronological sequence, St. Luke the order of ideas. He proceeds from the temptation addressed to the natural appetites, through that of ambition, to the more refined and subtle temptation of pride. Rev. V. reads, 'And he led Him up, and shewed Him' &c.

in a moment of time] Peculiar to St. Luke. The prospect was presented not to the bodily eye of the Redeemer, but to His spiritual sense.

6. Rev. V. 'To Thee will I give all this authority...for it hath been delivered unto me.' Cp. John xiv. 30; xii. 31. Gentile readers should understand that the power actually exercised by the Evil One was permissive, not, according to the dualistic notion, independent of the Divine Will.

7. Rev. V. 'wilt worship before me, it shall all be Thine.'

8. *Get thee...for*] Rev. V. omits.

9-11. Rev. V. 'If Thou art... charge concerning thee, to guard thee: and, On their hands...lest haply thou' &c.

13. *all the temptation*] Rather "**Every**" (*i.e.* every kind of) temptation. Satan had assailed the Saviour in every point of His human nature (*v.* 5 note; Heb. iv. 15).

for a season] "Until an *appointed* time;" *i.e.* until Satan's appointed time or opportunity should come (cp. xxii. 53). The fulfilment is to be found in the opposition raised against our Lord throughout His earthly career, of which the Temptation was a specimen; but especially in the agony in the Garden, and on the Cross.

14. *returned*] *i.e.* to the country in which He had been brought up.

in the power of the Spirit] *i.e.* full of the Holy Ghost (*v.* 1 note).

a fame] For the reason in *v.* 15.

16. Cp. Matt. xiii. 53-58; Mark vi. 1 note. In support of the view that two separate visits are described, is St. Luke's extreme care to avoid repetitions. This occasions several remarkable omissions, even when the omission leaves a striking hiatus in the course of his own narrative. Exemplifications of this rule are (1) the omission of the account of the healing of a dumb man (Mark vii. 31-37), because a similar transaction is related (xi. 14): (2) the curse on the barren fig-tree (Mark xi. 12 &c.) is omitted because the lesson was conveyed by the parable (xiii. 6-9): (3) the last unction of our Lord at Bethany (John xii. 24), which resembles that in vii. 36-50.

where he had been brought up] Words incidentally confirming Luke ii. 51.

his custom] Cp. Acts xvii. 2. Our Lord, Who had been in the habit of attending the

17 synagogue on the sabbath day, and stood up for to read. And
there was delivered unto him the book of the prophet Esaias.
And when he had opened the book, he found the place where it
18 was written, [q]The Spirit of the Lord *is* upon me, because he hath [q] Isai. 61. 1.
anointed me to preach the gospel to the poor; he hath sent me
to heal the brokenhearted, to preach deliverance to the captives,
and recovering of sight to the blind, to set at liberty them that
19, 20 are bruised, to preach the acceptable year of the Lord. And
he closed the book, and he gave *it* again to the minister, and sat
down. And the eyes of all them that were in the synagogue
21 were fastened on him. And he began to say unto them, This
22 day is this scripture fulfilled in your ears. And all bare him
witness, and [r]wondered at the gracious words which proceeded [r] Ps. 45. 2.
out of his mouth. And they said, [s]Is not this Joseph's son? [s] John 6. 42.
23 And he said unto them, Ye will surely say unto me this proverb,
Physician, heal thyself: whatsoever we have heard done in
24 [t]Capernaum, do also here in [u]thy country. And he said, Verily [t] Matt. 4. 13.
I say unto you, No [x]prophet is accepted in his own country. [u] Matt. 13. 54.
25 But I tell you of a truth, [y]many widows were in Israel in the [x] Matt. 13. 57.
days of Elias, when the heaven was shut up three years and six [y] Jam. 5. 17.
26 months, when great famine was throughout all the land; but [z] 2 Kin. 5. 14.
unto none of them was Elias sent, save unto Sarepta, *a city* of
27 Sidon, unto a woman *that was* a widow. [z]And many lepers
were in Israel in the time of Eliseus the prophet; and none of
28 them was cleansed, saving Naaman the Syrian. And all they in
the synagogue, when they heard these things, were filled with
29 wrath, and rose up, and thrust him out of the city, and led him
unto the [1]brow of the hill whereon their city was built, that
30 they might cast him down headlong. But he [a]passing through [a] John 8. 59.
31 the midst of them went his way, and [b]came down to Capernaum, [b] Matt. 4. 13.

[1] Or, *edge*.

Synagogue at Nazareth as a worshipper, was now invited to read and publicly expound the Scriptures, before He left the town.

18. The quotation nearly agrees with the LXX. Rev. V. omits *to heal the broken-hearted*, and for the next words has 'to proclaim release.'

19. *the acceptable year*] The year of God's special grace and favour.

20. *closed*] Or, "**rolled up**" (the roll).

minister] Rev. V. 'attendant,' whose duty it was to bring the sacred volume to the reader, and to restore it to its place. They read the Holy Scriptures standing (an attitude of respect), and taught sitting (an attitude of authority).

21. Rev. V. 'To-day hath this Scripture been fulfilled in your ears.'

22. *wondered*] See the reason in their question.

23. Rev. V. 'Doubtless ye will say unto Me this parable.'

Physician &c.] The proverb means: "Do something for Thine own countrymen."

24. *i.e.* No prophet is received in his own country (cp. marg. reff.), as he is elsewhere. It is God's way, to send His messengers to strangers, as in the case of Elijah and Elisha, who were sent to be the ministers of God's mercy to Gentiles. St. Luke, a Gentile convert of the Apostle of the Gentiles, naturally records such words.

25. *Elias*] Elijah: 1 K. xvii. 8, xviii. 1.

three years and six months] A more definite statement (cp. marg. ref.) than in the original history; perhaps a current tradition.

26. *Sarepta*] Zarephath, between Tyre and Zidon, and belonging to the latter.

27. *Eliseus*] Elisha. Cp. marg. ref.

28. They were indignant not only at His rejection of His countrymen, but because He pointed it by citing the examples of the two great prophets.

29. *thrust him out*] Drove Him out with violence. Rev. V. 'cast Him forth.'

the brow] Or, "**a brow.**" Such a cliff is to be found in the limestone rock, about 30 or 40 feet high, overhanging the Maronite convent at the S.W. corner of the town.

30. The Evangelist is generally understood to mean that the inherent miraculous power of Jesus paralysed His enemies. [A full stop should follow *way*.]

31. Rather, "And **He** came down." A distinct paragraph begins with this passage; "down" refers to the situation of Capernaum on the shore of the Sea of Tiberias. Cp. marg. ref. and Mark i. 21–28 (see notes).

32 a city of Galilee, and taught them on the sabbath days. And
c Matt. 7. 28, 29. Tit. 2. 15. they were astonished at his doctrine: c for his word was with
33 power. ¶ d And in the synagogue there was a man, which had a
d Mark 1. 23. 34 spirit of an unclean devil, and cried out with a loud voice, saying, [1] Let *us* alone; what have we to do with thee, *thou* Jesus of
e ver. 41. Nazareth? art thou come to destroy us? e I know thee who
f Ps. 16. 10. Dan. 9. 24. ch. 1. 35. 35 thou art; f the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and
36 hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.
37 And the fame of him went out into every place of the country
g Matt. 8. 14. Mark 1. 29. 38 round about. ¶ g And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with
39 a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately
h Matt. 8. 16. 40 she arose and ministered unto them. ¶ h Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and
i Mark 1. 34. & 3. 11. k Mark 1. 25, 34. ver. 34, 35. l Mark 1. 35. 41 healed them. i And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And k he rebuking *them* suffered them not [2] to speak: for they knew that he was
42 Christ. ¶ l And when it was day, he departed and went into a desert place: and the people sought him, and came unto him,
43 and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities
m Mark 1. 39. 44 also: for therefore am I sent. m And he preached in the synagogues of Galilee.

a Matt. 4. 18. Mark 1. 16. CHAP. 5. AND a it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

[1] Or, *Away.* [2] Or, *to say that they knew him to be Christ.*

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32. *doctrine...power*] Rev. V. 'teaching... authority.'

33, 34. Rev. V. 'And he cried out with a loud voice, Ah! what have we to do' &c.

35. *and hurt him not*] A detail peculiar to St. Luke, "the beloved physician."

36, 37. Rev. V. 'And amazement came upon all, and they spake together, one with another, saying, What is this word?...And there went forth a 'rumour concerning Him...region round about.'

38. See marg. reff. notes. St. Luke (the physician) alone tells us that the patient was "taken [Rev. V. 'holden'] with a *great* fever," a technical expression, used by contemporary Greek physicians; and alone informs us that the cure was complete at once, and that she rose and ministered to them *immediately*. Other examples of St. Luke's minute statement of medical or physiological details will be found in *v.* 35; v. 12; vi. 6; xxii. 50, 51; Acts iii. 6-8; iv. 22; ix. 33; xxviii. 8.

40. See Mark i. 31-34 notes.
laid his hands on] Peculiar to St. Luke.

42, 43. See marg. ref. notes.
and the people &c.] Rev. V. 'and the multitudes sought after Him, and came unto Him' (did not give over seeking Him till they had found Him), 'and would have stayed Him, that He should not go &c.'

43. Rev. V. 'But He said...I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent.'

44. *Galilee*] A singular reading, Judæa, (probably an error of transcription) is found in the principal MSS., but is rejected by nearly all critics, as irreconcileable with the narrative of the Evangelist. At the time in question our Lord's public teaching in Synagogues was confined to Galilee.

V. In this chapter St. Luke does not observe a strictly chronological order. The conversion of St. Peter and three other disciples is transposed. This had taken place before our Lord's preaching in Capernaum, where He was the guest of Simon Peter (iv. 38). St. Luke's object in grouping events separated by considerable intervals of time, and occurring in different places (cp. *vv.* 1, 12, 16, 18), is probably to be referred to his general intention (i. 3), viz., to shew the certainty of the truths in which

2 and saw two ships standing by the lake: but the fishermen were
3 gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down,
4 and taught the people out of the ship. Now when he had left speaking, he said unto Simon, [b]Launch out into the deep, and
5 let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken
6 nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of
7 fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that
8 they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, [c]Depart from me; for I am a sinful
9 man, O Lord. For he was astonished, and all that were with
10 him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;
11 [d]from henceforth thou shalt catch men. And when they had brought their ships to land, [e]they forsook all, and followed him.
12 ¶ [f]And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me
13 clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed
14 from him. [g]And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, [h]according
15 as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: [i]and great multitudes came together to hear, and to be healed by him of their
16 infirmities. [k]And he withdrew himself into the wilderness, and
17 prayed. ¶ And it came to pass on a certain day, as he was

[b] John 21. 6.

[c] 2 Sam. 6. 9. 1 Kin. 17. 18.

[d] Matt. 4. 19. Mark 1. 17.
[e] Matt. 4. 20. & 19. 27. Mark 1. 18. ch. 18. 28.
[f] Matt. 8. 2. Mark 1. 40.

[g] Matt. 8. 4.
[h] Lev. 14. 4, 10, 21, 22.
[i] Matt. 4. 25. Mark 3. 7. John 6. 2.
[k] Matt. 14. 23. Mark 6. 46.

converts had been previously instructed. Each of the three miracles here recorded has a distinct spiritual significance and effect. The first (*vv.* 1-11) seals the conversion of the disciples; the second (*vv.* 12-15) symbolises cleansing from the defilement of sin; the third (*vv.* 18-26) shews the immediate object of certain miraculous works, viz., attestation to the authority of the Son of Man.

1. Rev. V. 'while the multitude..., and heard..., that He was standing.'

3. Jesus made use of the boat as a kind of pulpit. After teaching, He gave a sign to Simon and the rest (cp. John i. 35–42). They were (to a certain extent) believers in Him; they were henceforth to be His ministers, to leave all and to follow Him.

4. *Launch out*] Singular; addressed to Peter as the master of the boat: "let down" plural, addressed to all in the boat.

5. Rev. V. 'we toiled...and took...nets.'

6. *net brake*] "nets were **breaking**."

8. *Depart from me*] *i.e.* "Go away from and leave me." The nearness of the Divine Power, and the sense of God's Presence brought to Peter's mind a feeling of his own sinfulness and infirmity. Cp. Job xlii. 5, 6. "Lord" is a term of greater reverence than "Master" (*v.* 5).

11. *all*] Boats, nets, trade, and even homes and families (marg. reff.).

12. Rev. V. 'while He was in one of the cities.'

a man full of leprosy] Peculiar to St Luke the Physician (iv. 38 note). The leprosy taint had spread itself all over the man's body, but not as in Lev. xiii. 13, since he was unclean.

13. Rev. V. 'be thou made clean.'

15. Rev. V. '...went abroad the report concerning Him.'

16. Or, "But He used to withdraw Himself into the wilderness, and to pray;" our Lord's practice (iii. 21 note).

17. Rev. V. '...on one of those days, that He was teaching; and there were Pharisees ...out of every village...the power of the Lord was with Him to heal.' St. Luke agrees closely with St. Mark. The Power of the Lord God was working in and with Jesus.

teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal
[l] Matt. 9. 2. Mark 2. 3.
18 them. [l]And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and
19 to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling
20 with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
[m] Matt. 9. 3 Mark 2. 6. [n] Ps. 32. 5. Isai. 43. 25.
21 [m]And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [n]Who can forgive
22 sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
23 Whether is easier, to say, Thy sins be forgiven thee; or to say,
24 Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go
25 into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house,
26 glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange
[o] Matt. 9. 9. Mark 2. 13.
27 things to day. ¶ [o]And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and
28 he said unto him, Follow me. And he left all, rose up, and fol-
[p] Matt. 9. 10. Mark 2. 15. [q] ch. 15. 1.
29 lowed him. [p]And Levi made him a great feast in his own house: and [q]there was a great company of publicans and of others that
30 sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with
31 publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.
[r] Matt. 9. 13. 1 Tim. 1. 15.
32 [r]I came not to call the righteous, but sinners to repentance.
[s] Matt. 9. 14. Mark 2. 18.
33 ¶ And they said unto him, [s]Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Phari-
34 sees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bride-
35 groom is with them? But the days will come, when the bride-
[t] Matt. 9. 16, 17. Mark 2. 21, 22.
groom shall be taken away from them, and then shall they fast
36 in those days. [t]And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if other-

sitting] As more honoured than the rest.

18–26. See the parallels and notes.

20. *their faith*] That of the sick man and of those who had brought him.

22. *thoughts*] Rev. V. 'reasonings.'

23. Rev. V. 'are forgiven' (and in *v.* 20).

25. *glorifying God*] Added by St. Luke.

27–29. Cp. marg. reff. notes.

27. Rev. V. 'sitting at the place of toll.'

28. *all*] Peculiar to St. Luke (*v.* 11 note).

29. *others*] In parallels *sinners*.

30. Rev. V. 'And the Pharisees and their Scribes (*i.e.* belonging to their party)...the publicans and sinners' (*i.e.* those just mentioned).

against his disciples] In St. Matt. and St. Mark, against Jesus; *i.e.* the charge which the Pharisees brought against Him, they brought against His followers also.

32. Rev. V. 'I am not come.'

33–39. Cp. marg. reff. notes. The accounts agree substantially with one exception. St. Matthew makes certain disciples of John ask the question; St. Mark represents the question as proceeding from the disciples of John and the Pharisees (Mark ii. 18 note).

33. *make prayers*] Peculiar to St. Luke, perhaps formal prayers at stated times (cp. xi. 1; Matt. vi. 5). Our Lord's reply does not touch this point. Rev. V., omitting *Why do*, drops the question-form.

36. Render: "**No man teareth a patch** [Rev. V. 'rendeth a piece'] **from a new garment and putteth it upon an old**

wise, then both the new maketh a rent, and the piece that was
37 *taken* out of the new agreeth not with the old. And no man
putteth new wine into old bottles; else the new wine will burst
38 the bottles, and be spilled, and the bottles shall perish. But new
wine must be put into new bottles; and both are preserved.
39 No man also having drunk old *wine* straightway desireth new:
for he saith, The old is better.

CHAP. 6. AND [a]it came to pass on the second sabbath after the [a] Matt. 12. 1. Mark 2. 23.
first, that he went through the corn fields; and his disciples
plucked the ears of corn, and did eat, rubbing *them* in *their*
2 hands. And certain of the Pharisees said unto them, Why do
3 ye that [b]which is not lawful to do on the sabbath days? And [b] Ex. 20. 10.
Jesus answering them said, Have ye not read so much as this,
[c]what David did, when himself was an hungred, and they which [c] 1 Sam. 21. 6.
4 were with him; how he went into the house of God, and did
take and eat the shewbread, and gave also to them that were
with him; [d]which it is not lawful to eat but for the priests alone? [d] Lev. 24. 9.
5 And he said unto them, That the Son of man is Lord also of the
6 sabbath. ¶ [e]And it came to pass also on another sabbath, that [e] Matt. 12. 9. Mark 3. 1. ch. 13. 14. & 14. 3. John 9. 16.
he entered into the synagogue and taught: and there was a man
7 whose right hand was withered. And the scribes and Pharisees
watched him, whether he would heal on the sabbath day; that
8 they might find an accusation against him. But he knew their
thoughts, and said to the man which had the withered hand,
Rise up, and stand forth in the midst. And he arose and stood
9 forth. Then said Jesus unto them, I will ask you one thing;
Is it lawful on the sabbath days to do good, or to do evil? to
10 save life, or to destroy *it*? And looking round about upon them
all, he said unto the man, Stretch forth thy hand. And he did
11 so: and his hand was restored whole as the other. And they
were filled with madness; and communed one with another what
12 they might do to Jesus. ¶ [f]And it came to pass in those days, [f] Matt. 14. 23.
that he went out into a mountain to pray, and continued all

garment: but if otherwise, (*i.e.* if he does,, [else]) **he will both tear** [rend] **the new, and** [also] **the piece which was taken from the new will not agree with the old;**" a two-fold evil, the new garment is spoiled for the sake of the old one, and the patch does not suit the latter. This figurative teaching drawn from wine and garments was suitable to the "great feast."

37, 38. Rev. V. 'wine-skins' for "bottles." It omits the words *and both are preserved*.

39. Peculiar to St. Luke. The "new wine" is the doctrine of Christ. In *vv.* 37, 38, Jesus had shewn that His teaching could not be conveyed in the old forms and with the old machinery of the Law. He now illustrates how they who have become habituated to another religious system, were unable as yet to accept that which He came to introduce. Rev. V. 'And no man having drunk old *wine* desireth new: for he saith, the old is good,' *i.e.* men are unwilling to give up that to which they are accustomed.

VI. 1–5. See notes to parallel passages. The word "second after the first" **second-first** (δευτεροπρώτῳ) probably means the first Sabbath in the second month (Mark ii. 23 note). Rev. V. simply 'on a Sabbath.'

[At the end of *v.* 4, one MS. (D) reads: 'The same day He beheld a man working on the Sabbath, and said to him: Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art cursed and a transgressor of the Law'].

6–12. See marg. reff. and notes.

7. Rev. V. 'find how to accuse Him.'

9. Rev. V. 'I ask you, Is it lawful on the Sabbath to do good or to do harm? to save a life' &c. This question placed the cavillers in a dilemma.

10. Or, "**when he had looked round about**" &c. St. Mark adds "with anger."

whole as the other] Rev. V. omits.

12. St. Luke, indifferent to topographical details, omits to mention the retirement of Jesus to the sea-side (Mark. iii. 7–12 notes; cp. Matt. xii. 15–21) due to the plots of His enemies against Him. He proceeds at once to the appointment of the Twelve Apostles, related in a different order by St. Matthew (x. 1–42).

a mountain] Rather, "**the mountain**" (Mark iii. 13 note). This special prayer

13 night in prayer to God. And when it was day, he called *unto*
him his disciples: [g]and of them he chose twelve, whom also he
[h] John 1. 42. 14 named apostles; Simon, ([h]whom he also named Peter,) and Andrew
15 his brother, James and John, Philip and Bartholomew, Matthew
and Thomas, James the *son* of Alphæus, and Simon called Zelotes,
[i] Jude 1. 16 and Judas [i]*the brother* of James, and Judas Iscariot, which also
17 was the traitor. ¶ And he came down with them, and stood in
[k] Matt. 4. 25. the plain, and the company of his disciples, [k]and a great multi-
tude of people out of all Judæa and Jerusalem, and from the
sea coast of Tyre and Sidon, which came to hear him, and to be
18 healed of their diseases; and they that were vexed with unclean
[l] Matt. 14. 36. [m] Mark 5. 30. ch. 8. 46. 19 spirits: and they were healed. And the whole multitude [l]sought
to touch him: for [m]there went virtue out of him, and healed
[n] Matt. 11. 5. Jam. 2. 5. [o] Isai. 55. 1. & 65. 13. 20 *them* all. ¶ And he lifted up his eyes on his disciples, and said,
[n]Blessed *be ye* poor: for your's is the kingdom of God.
[p] Isai. 61. 3. [q] 1 Pet. 2. 19. & 4. 14. 21 [o]Blessed *are ye* that hunger now: for ye shall be filled.
[p]Blessed *are ye* that weep now: for ye shall laugh.
22 [q]Blessed are ye, when men shall hate you, and when they
[r] John 16. 2. [s] Acts 5. 41. Col. 1. 24. Jam. 1. 2. [t] Acts 7. 51. [u] Amos 6. 1. Jam. 5. 1. [x] ch. 12. 21. [y] Matt. 6. 2, 5, 16. [z] Isai. 65. 13. [r]shall separate you *from their company*, and shall reproach *you*,
and cast out your name as evil, for the Son of man's sake.
23 [s]Rejoice ye in that day, and leap for joy: for, behold, your re-
ward *is* great in heaven: for [t]in the like manner did their fathers
unto the prophets.
24 [u]But woe unto you [x]that are rich! for [y]ye have received your
consolation.
25 [z]Woe unto you that are full! for ye shall hunger.

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and communion with God was connected with His choice of men to be specially set apart to do His work.

13–16. Cp. marg. reff.; Mark iii. 16 &c.; Acts i. 13.

15. *Zelotes*] Rev. V. 'the Zealot.'

16. *Judas* the brother *of James*] Cp. marg. ref. [Rev. V. here and in Acts i. 13, *the son* in text, 'the brother' in marg.]. In St. Matthew (x. 3 note) and in St. Mark (iii. 18), "Thaddæus" occupies the place of this Judas.

17. *came down*] From the mountain (*v.* 12). Rev. V. '...stood on a level place, and a great multitude of His disciples, and a great number of the people from...diseases; and they...spirits were healed.'

On *vv.* 17–19, see Mark iii. 7–12.

20.–IX. 4. St. Luke departs from the order observed by St. Mark. He here follows a set of documents which contained discourses of our Lord partly recorded by St. Matthew and partly independent of the first Gospel. The section contains (1) the Sermon on the Plain, differing in some important particulars from the Sermon on the Mount in St. Matt.; (2) sundry events in ch. viii. It has special characteristics; discourses and transactions bringing out in strong relief peculiar features of our Saviour's Personality; a style differing from that of the early portion, which is full of Hebraisms, and from that of the narrative which agrees most closely with St. Mark; and yet resembling the great section (ix. 51–xviii. 15). These variations of style, peculiar to St. Luke, are best accounted for by his close adherence to the sources which he follows; although in many passages he uses his own language.

20–49. On the identity between this Sermon on the Plain (*v.* 17) and the Sermon on the Mount, see Matt. v. 1 note. St. Matthew and St. Luke both begin with the Beatitudes, the latter in an abbreviated form (cp. *v.* 21 with Matt. v. 4, 6); to them St. Luke subjoins a like number of corresponding woes. The discourses of Matt. v. 17–vi. 18, are wanting in St. Luke, with the exception of a discourse on forgiveness (cp. *v.* 27 with Matt. v. 43&c.). The remainder of St. Luke's Sermon condenses Matt. vii., interspersed with sayings found in St. Matthew in other connexions.

20. *poor*] Add "in spirit" (Matt. v. 3). Earthly sufferings are taken in these Beatitudes as symbols of the inward frame of soul which they are naturally the means of bringing about.

22. *separate you* &c.] *i.e.* cast you out of their Synagogues (cp. marg. ref.).

24–26. These four woes (peculiar to St. Luke), are in all respects the antitheses of the corresponding beatitudes, and are addressed to the rich and powerful classes at Jerusalem.

ye have received] "Ye have all your consolation." Cp. xvi. 25.

25. Rev. V. 'Woe unto you, ye that are full now!...ye that laugh now' &c.

[a]Woe unto you that laugh now! for ye shall mourn and weep.
26 [b]Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 [c]But I say unto you which hear, Love your enemies, do good
28 to them which hate you, bless them that curse you, and [d]pray
29 for them which despitefully use you. [e]And unto him that smiteth thee on the *one* cheek offer also the other; [f]and him that taketh
30 away thy cloke forbid not *to take thy* coat also. [g]Give to every man that asketh of thee; and of him that taketh away thy
31 goods ask *them* not again. [h]And as ye would that men should
32 do to you, do ye also to them likewise. [i]For if ye love them which love you, what thank have ye? for sinners also love those
33 that love them. And if ye do good to them which do good to you,
34 what thank have ye? for sinners also do even the same. [k]And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But [l]love ye your enemies, and do good, and [m]lend, hoping for nothing again; and your reward shall be great, and [n]ye shall be the children of the Highest: for he is kind unto the un-
36 thankful and *to* the evil. [o]Be ye therefore merciful, as your
37 Father also is merciful. [p]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye
38 shall be forgiven: [q]give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [r]bosom. For [s]with the same measure

[a] Prov. 14. 13.
[b] John 15. 19. 1 John 4. 5.
[c] Ex. 23. 4. Prov. 25. 21. Rom. 12. 20.
[d] ch. 23. 34. Acts 7. 60.
[e] Matt. 5. 39.
[f] 1 Cor. 6. 7.
[g] Deut. 15. 7, 8, 10. Prov. 21. 26.
[h] Matt. 7. 12.
[i] Matt. 5. 46.
[k] Matt. 5. 42.
[l] ver. 27.
[m] Ps. 37. 26.
[n] Matt. 5. 45.
[o] Matt. 5. 48.
[p] Matt. 7. 1.
[q] Prov. 19. 17.
[r] Ps. 79. 12.
[s] Matt. 7. 2. Jam. 2. 13.

26. A warning to the disciples: "so" *i.e.* in the same manner [Rev. V.].

27. The remainder of the discourse falls into three sections, (1) the law of charity (*vv.* 27-38); (2) a warning against hypocrisy and hollow religion (*vv.* 39-45); and (3) an exhortation to be "doers of the word" (*vv.* 46-49). It is thought that no very close connexion can be established between *vv.* 27-38 and the "woes" which immediately precede them. In this Gospel we appear to have a condensed report, and the links of connexion have fallen out. St. Luke has here brought together and thrown into one, two of our Lord's modifications of the Law (Matt. v.).

29. Rev. V. 'And from him...withhold not thy coat also.' The coat (the *chiton* or tunic) is the inner and more indispensable part of dress. Legal oppression is here intended (cp. marg. reff.).

32. *For if ye love*] Or, "**And if ye love.**" For "thank" and "sinners" St. Matthew has "reward" and "publicans."

33. St. Luke's recital of these sayings marks a gradual climax—"to love," "to do good," "to lend without hope of repayment."

34. Rev. V. 'even sinners lend to...'

35. *do good*] Rev. V. 'do *them* good.'

hoping for nothing again] The antithesis is with "hope to receive" (*v.* 34). Rev. V. reads 'never despairing,' and in the parallel marg. *despairing of no man.*

and ye shall be &c.] A present, not a future reward, is *here* offered (cp. marg. ref.), the reward of being *truly* (*i.e.* in spirit and in character) 'sons' [Rev. V.] of our heavenly Father (cp. Eph. iv. 31-v. 1).

36. Omit "therefore," and "also." Between this and *v.* 37, lies in St. Matthew's recital the whole of ch. vi.; the omission of which may be accounted for by St. Luke's habit of avoiding repetitions (iv. 16 note). St. Matthew's text is also full of allusions to Hebrew customs, not likely to be adopted by Gentile converts, who would need rather to be warned against backwardness than over-display in their devotions.

37. *Judge not*] Or, "**And judge not;**" *i.e.* in a hard, sharp, condemnatory spirit. Cp. Matt. xviii. 21-35.

forgive, and ye shall be forgiven] Rather, "**Absolve, and ye shall be absolved;**" *i.e.* we are to pass a sentence of acquittal on the offender, in order that a favourable judgment may be passed upon us. Rev. V. 'release, and ye shall be released.'

38. Liberality may be taken as the symbol of the positive working of the law of charity; so that "charity," with us, has come to stand for "almsgiving" in common language. The sense of the infinite liberality of God is vividly expressed by the accumulation of epithets.

shall men give] Or, "**shall they give;**" they who shall serve as the agents of God's bounty to you.

bosom] The loose folds of the dress above the girdle, which served as a pocket. The image of the verse is taken from corn-measures.

with the same measure] Rev. V. 'with what measure.' Cp. Mark iv. 24 note.

39 that ye mete withal it shall be measured to you again. ¶ And
[t] Matt.15.14. he spake a parable unto them, [t]Can the blind lead the blind?
[u] John 13.16. 40 shall they not both fall into the ditch? [u]The disciple is not
above his master: but every one [1]that is perfect shall be as his
[x] Matt. 7. 3. 41 master. [x]And why beholdest thou the mote that is in thy
brother's eye, but perceivest not the beam that is in thine
42 own eye? Either how canst thou say to thy brother, Brother,
let me pull out the mote that is in thine eye, when thou thyself
beholdest not the beam that is in thine own eye? Thou hypo-
[y] See Prov. 18. 17. crite, [y]cast out first the beam out of thine own eye, and then
shalt thou see clearly to pull out the mote that is in thy brother's
[z] Matt. 7. 16, 17. 43 eye. [z]For a good tree bringeth not forth corrupt fruit; neither
[a] Matt.12.33. 44 doth a corrupt tree bring forth good fruit. For [a]every tree is
known by his own fruit. For of thorns men do not gather figs,
[b] Matt.12.35. 45 nor of a bramble bush gather they [2]grapes. [b]A good man out
of the good treasure of his heart bringeth forth that which is
good; and an evil man out of the evil treasure of his heart
[c] Matt.12.34. bringeth forth that which is evil: for [c]of the abundance of the
[d] Mal. 1. 6. Matt. 25. 11. ch. 13. 25. 46 heart his mouth speaketh. ¶ [d]And why call ye me, Lord, Lord,
47 and do not the things which I say? [e]Whosoever cometh to me,
[e] Matt. 7. 24. and heareth my sayings, and doeth them, I will shew you to
48 whom he is like: he is like a man which built an house, and
digged deep, and laid the foundation on a rock: and when the
flood arose, the stream beat vehemently upon that house, and
49 could not shake it: for it was founded upon a rock. But he that
heareth, and doeth not, is like a man that without a foundation
built an house upon the earth; against which the stream did beat
vehemently, and immediately it fell; and the ruin of that house
was great.

[1] Or, *shall be perfected as his master.* [2] Gr. *a grape.*

39. In marg. ref. the image of this verse is used of the traditional teaching of the Pharisees. Here the connexion [Rev. V. inserts 'also' after 'spake'] with the context is this. Jesus has warned His disciples against "judging," because it is, or is in danger of being, uncharitable (*v.* 37). He now warns them against judging, because their judgment may be given with imperfect knowledge and on insufficient grounds. He therefore makes use of the parabolic expression which occurs in Matt. xv. 14, but with a somewhat different reference. There, the teacher is said to be as blind as the scholar; here the judge is said to be as blind, nay as weak and sinful, as he whom he judges: thus the expression is connected both with what goes before, and with that which follows (*vv.* 41, 42). Rev. V. '...guide the blind?... into a pit.'

40. This must be taken closely with *v.* 39, and read in the light of it. See *v.* 43 note. Rev. V. 'every one when he is perfected' &c., *i.e.* thoroughly schooled.

41. Cp. marg. ref. notes. Rev. V. 'but considerest not...'

43. Cp. the strictly parallel passage in marg. ref. Here also the reference is to teaching, with which the idea of judging (*v.* 37 &c.) is closely connected. The succession of thoughts throughout is — "Do not judge hastily. Do not judge with a predisposition to condemn; but let your leaning be all the other way (*vv.* 37, 38). What is your judgment worth? Can it raise the character of those with whom you have to do? To do that, you must begin by reforming yourself. The blind cannot lead the blind; but like teacher, like scholar (*vv.* 39, 40). Before correcting others, correct yourself; you will be better able to do it, as your moral vision will be purified (*vv.* 41, 42). Every attempt to influence the character and conduct of others, unless your own heart be changed for the better, will be in vain. Like can only produce like even in the natural world (*vv.* 43, 44). It is equally so in the moral world. Let a man try never so much to guide and influence others for good by his words, yet his words will reflect his true character, since the mouth utters that of which the heart is full" (*v.* 45).

45. *for of the*] Rev. V. 'for out of the.'

46–49. See Matt. vii. 21–27 notes. Here it is cast more into the form of a parable.

48. Rev. V. 'he is like a man building a house, who digged and went deep, and laid the foundation upon the rock: ...the stream brake (and in *v.* 49) against...: because it had been well builded.'

CHAP. 7. NOW when he had ended all his sayings in the audience
2 of the people, [a]he entered into Capernaum. And a certain centu- [a] Matt. 8. 5.
rion's servant, who was dear unto him, was sick, and ready to
3 die. And when he heard of Jesus, he sent unto him the elders
of the Jews, beseeching him that he would come and heal his
4 servant. And when they came to Jesus, they besought him in-
stantly, saying, That he was worthy for whom he should do this:
5 for he loveth our nation, and he hath built us a synagogue.
6 Then Jesus went with them. And when he was now not far from
the house, the centurion sent friends to him, saying unto him,
Lord, trouble not thyself: for I am not worthy that thou
7 shouldest enter under my roof: wherefore neither thought I
myself worthy to come unto thee: but say in a word, and my
8 servant shall be healed. For I also am a man set under autho-
rity, having under me soldiers, and I say unto [1]one, Go, and he
goeth; and to another, Come, and he cometh; and to my servant,
9 Do this, and he doeth *it*. When Jesus heard these things, he
marvelled at him, and turned him about, and said unto the
people that followed him, I say unto you, I have not found so
10 great faith, no, not in Israel. And they that were sent, return-
ing to the house, found the servant whole that had been sick.
11 ¶ And it came to pass the day after, that he went into a city
called Nain; and many of his disciples went with him, and
12 much people. Now when he came nigh to the gate of the city,
behold, there was a dead man carried out, the only son of his
mother, and she was a widow: and much people of the city was
13 with her. And when the LORD saw her, he had compassion on
14 her, and said unto her, Weep not. And he came and touched
the [2]bier: and they that bare *him* stood still. And he said,
15 Young man, I say unto thee, [b]Arise. And he that was dead sat [b] ch. 8. 54.
up, and began to speak. And he delivered him to his mother. John 11. 43.
16 [c]And there came a fear on all: and they glorified God, saying, Acts 9. 40.
[d]That a great prophet is risen up among us; and, [e]That God Rom. 4. 17.
17 hath visited his people. And this rumour of him went forth [c] ch. 1. 65.
[d] ch. 24. 19.
John 4. 19.
[e] ch. 1. 68.

[1] Gr. *this man.* [2] Or, *coffin.*

VII. 2-10. Cp. Matt. viii. 5-13 notes. Here the centurion is represented as sending a body of elders of the Synagogue (*v.* 5) and afterwards a party of his own friends: St. Matthew says that the centurion came himself. *Qui facit per alium, facit per se.*

servant] Or, "**slave**:" *dear unto him*, because of his obedience (*v.* 8).

4. Rev. V. 'besought Him earnestly, saying, He is worthy that Thou shouldest do this for him.'

5. *a synagogue*] **The** [our] *synagogue*: the only Synagogue in the city was thus the gift of a Gentile soldier.

6. The words οὐ γὰρ εἰμὶ ἱκανός (sufficient) imply "unfitness" rather than personal unworthiness: the unfitness of a Gentile and an alien from Israel. The character and position of the centurion as a Gentile, and at the same time a lover of Israel, are naturally recorded by St. Luke.

7. *thought...worthy*] ἠξίωσα (cp. ἄξιος *v.* 4) a different word from that used in *v.* 6; he now speaks of his feelings, there of his state.

10. Rev. V. omits *that had been sick.*

11. *the day after*] Rev. V. in text 'soon afterwards;' in marg. 'on the next day.' The miracle (*vv.* 11-17) occurs in no other Gospel. Nain was in Galilee, or on its borders, about two or three hours' distance from Nazareth.

many of] Rev. V. omits.

much people] "**a great multitude.**"

12. Rev. V. 'There was carried out one that was dead.' The places of sepulture were outside the towns, to avoid ceremonial pollution.

13. The peculiar sadness of the widowed mother's position touched the Saviour's heart. His motive was not to exhibit His Divine power, or to attest His mission, but to do good. He comforts her by His word, in anticipation of His work of mercy.

14. *I say unto thee, Arise*] A word of command from the Prince of life.

throughout all Judæa, and throughout all the region round about.
f Matt. 11. 2. 18 ¶ *f* And the disciples of John shewed him of all these things.
19 And John calling *unto him* two of his disciples sent *them* to
Jesus, saying, Art thou he that should come? or look we for
20 another? When the men were come unto him, they said, John
Baptist hath sent us unto thee, saying, Art thou he that should
21 come? or look we for another? And in that same hour he
cured many of *their* infirmities and plagues, and of evil spirits;
g Matt. 11. 4. 22 and unto many *that were* blind he gave sight. *g* Then Jesus
answering said unto them, Go your way, and tell John what
h Isai. 35. 5. things ye have seen and heard; *h* how that the blind see, the
lame walk, the lepers are cleansed, the deaf hear, the dead are
i ch. 4. 18. 23 raised, *i* to the poor the gospel is preached. And blessed is *he*,
k Matt. 11. 7. 24 whosoever shall not be offended in me. *k* And when the mes-
sengers of John were departed, he began to speak unto the
people concerning John, What went ye out into the wilderness
25 for to see? A reed shaken with the wind? But what went ye
out for to see? A man clothed in soft raiment? Behold, they
which are gorgeously apparelled, and live delicately, are in
26 kings' courts. But what went ye out for to see? A prophet?
27 Yea, I say unto you, and much more than a prophet. This is
l Mal. 3. 1. *he*, of whom it is written, *l* Behold, I send my messenger before
28 thy face, which shall prepare thy way before thee. For I say
unto you, Among those that are born of women there is not a
greater prophet than John the Baptist: but he that is least in
29 the kingdom of God is greater than he. And all the people
m Matt. 3. 5. that heard *him*, and the publicans, justified God, *m* being bap-
ch. 3. 12. 30 tized with the baptism of John. But the Pharisees and lawyers
n Acts 20.27. [1] rejected *n* the counsel of God [2] against themselves, being not
o Matt.11.16. 31 baptized of him. ¶ And the Lord said, *o* Whereunto then shall I
liken the men of this generation? and to what are they like?
32 They are like unto children sitting in the market place, and
calling one to another, and saying, We have piped unto you, and
ye have not danced; we have mourned to you, and ye have not
p Matt. 3. 4. 33 wept. For *p* John the Baptist came neither eating bread nor
Mark 1. 6. 34 drinking wine; and ye say, He hath a devil. The Son of man is
ch. 1. 15. come eating and drinking; and ye say, Behold a gluttonous man,

[1] Or, *frustrated.* [2] Or, *within themselves.*

17. *Judæa*] The fame of this miracle, having filled the whole of Galilee, was also spread throughout Judæa. This is closely connected with what follows. The news of our Lord's wonder-working power reached the Baptist in his prison.

19. Rev. V. 'sent them to the Lord.' On the Baptist's message to Jesus (*vv.* 18–35), see marg. ref. notes. St. Luke places it immediately after the raising of the widow's son, which followed the Sermon on the Plain (vi. 20–49), and the appointment of the Apostles (vi. 13). St. Matthew places the message of the Baptist next after the appointment of the Apostles and the charge given to them (Matt. x.)

20. Rev. V. 'Art Thou He that cometh.'

23. *shall not* &c.] Rev. V. 'shall find none occasion of stumbling in Me.'

26. *much more*] *i.e.* One more remarkable than a prophet.

28. Omit *For*. Rev. V. 'there is none greater than John.' Cp. Matt. xi. 11 note.

that is least] Rather, **he that is less** [Rev. V. 'but little'], *i.e.* inferior to John, in gifts and power, yet being "in the kingdom" is in a higher state.

29. *that heard him*] Rev. V. 'when they heard.' The statement, *vv.* 29 30, is now usually regarded as a portion of our Lord's discourse—the words in *v.* 31 ("And the Lord said") not being genuine [they are omitted by Rev. V.].

justified God] They practically declared that they believed God to be right, in sending such a messenger.

30. *rejected ... themselves*] Or, "**Brought to nought the design of God with regard to themselves.**" Rev. V. 'rejected for themselves the counsel of God.'

33. Rev. V. 'John the Baptist is come.'

35 and a winebibber, a friend of publicans and sinners! [q] But
36 wisdom is justified of all her children. ¶ [r] And one of the Pharisees desired him that he would eat with him. And he went
37 into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster
38 box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the
39 ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [s] This man, if he were a prophet, would have known who and what manner of woman *this*
40 *is* that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And
41 he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred [1] pence, and the other
42 fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him
43 most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.
44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and
45 wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to
46 kiss my feet. [t] My head with oil thou didst not anoint: but

[r] Matt. 26. 6. Mark 14. 3. John 11. 2.

[s] ch. 15. 2.

[t] Ps. 23. 5.

[1] See Matt. 18. 28.

36–50. This narrative, closely resembling, is yet different from that referred to in marg. reff. (see Matt. xxvi. 6 note). Bear in mind St. Luke's constant habit of omitting accounts of transactions which are similar in character (iv. 16 note). He relates this in its right place, and does not record the second anointing at Bethany.

The invitation given by a Pharisee to Jesus, points to an early period of His ministry. Later on, it would have been impossible for Simon to have acted thus without censure. An Eastern house being open at the hours of meals, it was not (and is not) uncommon for strangers to enter and converse with the guests at table. These lay on couches with their heads turned towards the table in the centre, their feet from it. The sandals were laid aside, and the feet were bare. The woman, who was notoriously a person of abandoned character (*vv.* 37, 39), would therefore be able to approach unseen, to stand at the feet of Jesus "behind Him" (*v.* 38), and anoint them. The identification of this woman with Mary Magdalene is incorrect.

36. *sat down*] Lit. "**lay down**" (κατεκλίθη).

37. Or, "And, behold, a woman which was in the city, a sinner" [Rev. V.]. She had been brought by the teaching of Jesus to repentance, faith, and a moral change, and was conscious that He had been the means of this change.

alabaster box] See Matt. xxvi. 7 note.

39. *a prophet*] [Some MSS. the prophet (cp. John i. 19 note).] The reality of his prophetic mission was just the question on which we may suppose the mind of Simon to have been in a state of suspense. Here was a crucial test. If Jesus were really endowed with extraordinary powers and insight, He must have known the character of this woman: and if He did know it, then, Simon thought, He must, if He were truly sent from God, have recoiled at her touch [Rev. V. 'that she is a sinner']. Jesus answers the unspoken objection of Simon, by shewing His power of reading the heart, as well as by proving to him that the woman, gross sinner though she had been, was forgiven and accepted. The parable which follows is altogether different from that in Matt. xviii. 23–35 (see notes).

41. *five hundred...fifty*] About £15 12*s.* 6*d.* and £1 11*s.* 3*d.* respectively.

42. *Tell me therefore*] Rev. V. omits.

44. *water for my feet*] According to custom (Gen. xviii. 4; Judg. xix. 21; 1 Tim. v. 10). The feet had no covering but sandals, and were necessarily soiled with dust. Rev. V. 'She hath wetted (and in *v.* 38) My feet with her tears...with her hair.'

45. *kiss*] Required by custom (Ex. xviii. 7). There is an antithesis between the omitted ordinary kiss and the kissing (lit. kissing much, and in *v.* 38) *the feet.*

46. A double antithesis. The ointment was more precious and costly than oil; and

[u] 1 Tim. 1. 14.
47 this woman hath anointed my feet with ointment. [u] Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth
[x] Matt. 9. 2. Mark 2. 5.
48, 49 little. And he said unto her, [x] Thy sins are forgiven. And they that sat at meat with him began to say within themselves,
[y] Matt. 9. 3. Mark 2. 7.
50 [y] Who is this that forgiveth sins also? And he said to the woman, [z] Thy faith hath saved thee; go in peace.
[z] Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 18. 42.

CHAP. 8. AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings
2 of the kingdom of God: and the twelve *were* with him, and
[a] Matt. 27. 55, 56.
[a] certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, [b] out of whom went seven
[b] Mark 16. 9.
3 devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their
[c] Matt. 13. 2. Mark 4. 1.
4 substance. ¶ [c] And when much people were gathered together, and were come to him out of every city, he spake by a parable:
5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the
6 air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
7 And some fell among thorns; and the thorns sprang up with
8 it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
[d] Mark 4. 10.
9 ¶ [d] And his disciples asked him, saying, What might this parable
[e] Isai. 6. 9. Mark 4. 12.
10 be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [e] that

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the feet a less dignified part of the body than the head.

47. The moral of the Parable. Our Lord teaches that the love of God is the result of the forgiveness of sins; "We love Him, because He first loved us" (1 John iv. 19); yet (*v.* 50) is it faith (not love) which saves. The verse may be paraphrased. "This being the case, I declare unto thee that those many sins with which thou upbraidest her, have already been forgiven, as may be seen from the fact that she loveth much: whereas he to whom little is forgiven loveth little." Not that the love of God is proportionate to the magnitude of sins forgiven; but that the love which man bears towards God is in proportion to *his sense* of God's forgiveness.

48. Our Lord gives, what the conscience of the sinner needed, an assurance of that forgiveness which had been virtually secured by her faith.

49. *forgiveth sins also*] Or, "**Even forgiveth sins.** [Rev. V.]" Cp. v. 21.

50. He uses the same words elsewhere (viii. 48) with reference to the cure of a bodily infirmity: here they are used of spiritual healing.

VIII. **1.** Rev. V. 'soon afterwards.'

went throughout] Or, "**Kept journeying through**" [Rev. V. 'went about through']. The tense marks continued practice. Notice the change in our Lord's manner of life. He now commenced a life of wandering through the towns and villages of Galilee. On the women (*cr.* 2, 3) see xxiii. 55 and marg. reff. notes. Chuza seems to have been at the head of the household of Herod Antipas. Nothing is known of either Joanna or Susanna.

3. *unto him*] Rev. V. 'unto them,' *i.e.* to Jesus and the Twelve.

4. Rev. V. 'And when a great multitude came together, and they of every city resorted unto Him.' For the Parable see marg. reff. (notes). The order is clearest in St. Mark.

5. Rev. V. 'the sower...under foot....the birds of the heaven...' This part of the similitude is found only in St. Luke. The seed having no covering is exposed to every kind of internal injury, whether from birds or from the feet of wayfarers.

6. Rev. V. 'And other fell on the rock,' *i.e.* shallow, rocky ground (St. Matthew and St. Mark).

because...moisture] Added by St. Luke.

7. Rev. V. 'And other fell amidst the thorns.' St. Luke alone says that the thorns "sprang up [Rev. V. 'grew'] *with*" the seed.

8. *an hundredfold*] St. Matthew and St. Mark speak of various degrees of fruitfulness: St. Luke mentions the highest degree only. Rev. V. 'the good ground...As He said these things.'

9. Rev. V. 'And His disciples asked Him what this parable might be.'

10. *to others*] Rev. V. 'to the rest.'

seeing they might not see, and hearing they might not under-
11 stand. [f] Now the parable is this: The seed is the word of God. [f] Matt. 13.18. Mark 4. 14.
12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they
13 should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall
14 away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches
15 and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with
16 patience. ¶ [g] No man, when he hath lighted a candle, covereth [g] Matt. 5. 15. ch. 11. 33.
it with a vessel, or putteth *it* under a bed; but setteth *it* on a
17 candlestick, that they which enter in may see the light. [h] For [h] Matt. 10. 26. ch. 12. 2.
nothing is secret, that shall not be made manifest; neither *any*
18 *thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear: [i] for whosoever hath, to him shall be [i] Matt. 13. 12. & 25. 29. ch. 19. 26.
given; and whosoever hath not, from him shall be taken even
19 that which he [1] seemeth to have. ¶ [k] Then came to him *his* mother [k] Matt. 12. 46. Mark 3. 31.
20 and his brethren, and could not come at him for the press. And it was told him *by certain* which said, Thy mother and thy brethren
21 stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the
22 word of God, and do it. ¶ [l] Now it came to pass on a certain [l] Matt. 8. 23.
day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And
23 they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were
24 filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he

[1] Or, *thinketh that he hath.*

12. *Those by the wayside*] *i.e.* they which are sown by the wayside. The seed represents the word of God (*v.* 11), but is here applied to those who receive it.

hear &c.] Rev. V. 'have heard (and *v.* 13)...that they may not believe and be saved'; peculiar to St. Luke.

14. Rev. V. 'these are they that have heard, and as they go on their way they are choked.' Peculiar to St. Luke. The phrase marks the transition from hearing and learning to active life, and the dangers which religious principles encounter when subjected to the rough test of practice.

15. *in an honest and good heart*] Peculiar to St. Luke, and explanatory of Matt. xiii. 23. There must be in the heart something responsive to God's message, in order that it may germinate and fructify.

keep it [Rev. V. 'hold it fast']...*with patience*] Expressions found in St. Luke alone. They urge the need of perseverance, in opposition to the various temptations to fall away which have just been described. Cp. Rom. ii. 7.

16-18. Proverbial sayings which, in St. Matthew, appear in different positions (see marg. reff.). Our Lord repeated His sayings, and it seems clear that they were also made use of by Him in somewhat different connexions. The first words of *v.* 18, "Take heed...hear," give the key-note both of this paragraph and of the foregoing parable, and bind together the whole.

a candle...a candlestick] Rev. V. 'a lamp ...a stand.'

17. *come abroad*] Or, "**Come to light.**"

18. *that which* &c.] Or as in marg. [and Rev. V. text]. Peculiar to St. Luke. He seemeth to have who doth not use.

19. *Then came*] Or, **But** [Rev. V. 'and'] **there came.** Cp. marg. reff. and notes, where this event precedes (instead of, as here, follows) the Parable of the Sower.

the press] Or, "**the multitude.**"

20. by certain *which said*] Rev. V. omits.

21. *hear the word of God, and do it*] The words have acquired a new turn from the Parable of the Sower which they follow (cp. *vv.* 12, 15, 18).

22. *on a certain day*] Rev. V. 'on one of those days.' St. Mark (iv. 35-41) fixes the place and time.

23. *were filled*] Or, "**were filling.**"

24. *Then he arose*] Rev. V. 'And He awoke and rebuked...'

arose, and rebuked the wind and the raging of the water: and
25 they ceased, and there was a calm. And he said unto them,
Where is your faith? And they being afraid wondered, saying
one to another, What manner of man is this! for he commandeth
[m] Matt.8.28. Mark 5. 1. 26 even the winds and water, and they obey him. ¶ [m]And they
arrived at the country of the Gadarenes, which is over against
27 Galilee. And when he went forth to land, there met him out of
the city a certain man, which had devils long time, and ware no
28 clothes, neither abode in *any* house, but in the tombs. When
he saw Jesus, he cried out, and fell down before him, and with
a loud voice said, What have I to do with thee, Jesus, *thou* Son of
29 God most high? I beseech thee, torment me not. (For he had
commanded the unclean spirit to come out of the man. For
oftentimes it had caught him: and he was kept bound with
chains and in fetters; and he brake the bands, and was driven
30 of the devil into the wilderness.) And Jesus asked him, saying,
What is thy name? And he said, Legion: because many devils
31 were entered into him. And they besought him that he would
[n] Rev. 20. 3. 32 not command them to go out [n]into the deep. And there was
there an herd of many swine feeding on the mountain: and they
besought him that he would suffer them to enter into them. And
33 he suffered them. Then went the devils out of the man, and
entered into the swine: and the herd ran violently down a steep
34 place into the lake, and were choked. When they that fed *them*
saw what was done, they fled, and went and told *it* in the city
35 and in the country. Then they went out to see what was done;
and came to Jesus, and found the man, out of whom the devils
were departed, sitting at the feet of Jesus, clothed, and in his
36 right mind: and they were afraid. They also which saw *it* told
them by what means he that was possessed of the devils was
[o] Matt. 8. 34. 37 healed. [o]Then the whole multitude of the country of the Gada-
[p] Acts 16.39. renes round about [p]besought him to depart from them; for
they were taken with great fear: and he went up into the ship,
[q] Mark 5. 18. 38 and returned back again. Now [q]the man out of whom the
devils were departed besought him that he might be with him:
39 but Jesus sent him away, saying, Return to thine own house,
and shew how great things God hath done unto thee. And he
went his way, and published throughout the whole city how
40 great things Jesus had done unto him. ¶ And it came to pass,
that, when Jesus was returned, the people *gladly* received him:

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25. *What manner* &c.] Rev. V. 'Who then is this, that He commandeth' &c.

26 &c. See marg. reff. and notes. There is close agreement between St. Mark and St. Luke, who speak of one demoniac only; St. Matthew speaks of two (see Matt. viii. 28 note).

they arrived] Or, "**they sailed in.**"

the Gadarenes] Rev. V. (and so in *v.* 37) 'the Gerasenes' (see parallels, notes).

27. Rev. V. 'who had devils; and for a long time he had worn no clothes, and abode not in *any* house' &c.

29. *he had commanded*] παρήγγελλε; omit *had*. The tense expresses the urgency and persistency with which the command was given.

oftentimes] Rather, "**for a long time.**" Rev. V. 'it had seized him: and he was kept under guard, and bound with... and breaking the bands asunder, he was driven of the devil' &c.

31. *the deep*] Rev. V. 'abyss.' St. Mark gives this request in a different form (see v. 10 note). The phrase here is illustrated by Rev. ix. 1; xx. 3 ("the bottomless pit"), and it stands for the under-world, in which evil spirits are confined.

33. *a steep place*] "**the steep.**"

34, 35. *what was done*] Rev. V. 'what had come to pass.'

36. *was healed*] Properly "**was saved,**" Rev. V. marg.; in text, 'was made whole.'

40. Rev. V. 'And as Jesus returned (*i.e.* to Galilee) the multitude welcomed Him.' The order of events connected with *vv.* 40-56 is given by St. Mark (marg. ref. where see notes).

41 for they were all waiting for him. [r]And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come
42 into his house: for he had one only daughter, about twelve years of age, and she lay a dying. ¶ But as he went the people thronged
43 him. [s]And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither
44 could be healed of any, came behind *him*, and touched the border of his garment: and immediately her issue of blood
45 stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?
46 And Jesus said, Somebody hath touched me: for I perceive that
47 [t]virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she
48 had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath
49 made thee whole; go in peace. ¶ [u]While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to
50 him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only,
51 and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and
52 John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not
53 dead, [x]but sleepeth. And they laughed him to scorn, knowing
54 that she was dead. And he put them all out, and took her by
55 the hand, and called, saying, Maid, [y]arise. And her spirit came again, and she arose straightway: and he commanded to give
56 her meat. And her parents were astonished: but [z]he charged them that they should tell no man what was done.

[r] Matt. 9. 18. Mark 5. 22.
[s] Matt. 9. 20.
[t] Mark 5. 30. ch. 6. 19.
[u] Mark 5. 35.
[x] John 11. 11, 13.
[y] ch. 7. 14. John 11. 43.
[z] Matt. 8. 4. & 9. 30. Mark 5. 43.

CHAP. 9. THEN [a]he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

[a] Matt. 10. 1. Mark 3. 13.

43. Some ancient authorities omit "had spent...physicians."

44. *the border*] Or, "**the fringe**" (see Matt. xxiii. 5 note).

45. *and they that were with him*] Some omit these words. St. Peter, the leader and spokesman of the Apostles, exhibits in this place his usual hastiness, assuming that the touch, of which our Lord was conscious, was nothing but the ordinary pressure of the crowd. Rev. V. omits *and sayest... Me.* Observe the patient dignity of the reply (*v.* 46): Rev. V. 'Someone did touch Me: for I perceived that power (Mark v. 30 note) had gone forth from Me.'

48. Rev. V. omits *be of good comfort.*

49–51. Cp. St. Mark. St. Luke condenses into one the two entries made by our Lord: (1) with Peter, James, and John into the house of Jairus; and (2) with the three Apostles, and the father and mother, into the chamber of death.

51. Rev. V. 'to enter in with Him.'

52. Rev. V. 'And all were weeping, and bewailing her:' not in the chamber of death, but in the house (cp. Mark v. 40).

she is not dead &c.] Not that the maid was not really dead, but with Him in Whose hands are the issues of life and death, death is no death, but merely a transient sleep out of which He can at will awaken His servants (cp. marg. ref.). Hence the Apostolic, and later, Church has substituted for "death" the word "sleep" (see Acts vii. 60; 1 Thess. iv. 14).

54. Rev. V. 'But He, taking her by the hand, called, saying, Maiden, arise.'

55. The charge 'that *something* be given her to eat' [Rev. V.] shows that the miracle was no mere display of thaumaturgic power. Jesus wrought the miracle, not to shew His power, but because He desired to do good (cp. vii. 13 note).

IX. 1–9. Cp. Mark vi. 7–13. St. Matthew, as usual, gives the *discourse* much more in detail (Matt. x., cp. Luke xii.).

1. *His twelve disciples*] Read, "**the twelve,**" the expression regularly employed by St. Luke.

2 And [b]he sent them to preach the kingdom of God, and heal
3 the sick. [c]And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money;
4 neither have two coats apiece. [d]And whatsoever house ye en-
5 ter into, there abide, and thence depart. [e]And whosoever will not receive you, when ye go out of that city, [f]shake off the very
6 dust from your feet for a testimony against them. [g]And they departed, and went through the towns, preaching the gospel, and
7 healing every where. ¶ [h]Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it
8 was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the
9 old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? [i]And
10 he desired to see him. ¶ [k]And the apostles, when they were returned, told him all that they had done. [l]And he took them, and went aside privately into a desert place belonging to the city
11 called Bethsaida. And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom
12 of God, and healed them that had need of healing. [m]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for
13 we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this
14 people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.
15, 16 And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before
17 the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

[b] Matt. 10. 7, 8. ch. 10. 1, 9.
[c] Matt. 10. 9. ch. 22. 35.
[d] Matt. 10. 11.
[e] Matt. 10. 14.
[f] Acts 13. 51.
[g] Mark 6. 12.
[h] Matt. 14. 1.
[i] ch. 23. 8.
[k] Mark 6. 30.
[l] Matt. 14. 13.
[m] Matt. 14. 15. Mark 6. 35. John 6. 1.

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3. Rev. V. 'staff.' It omits "apiece."

5. Rev. V. 'And as many as receive you not,... shake off the dust...'

7. *Herod the tetrarch*] Herod Antipas (iii. 1 note). The mission (*v.* 6) had no doubt the effect of spreading the fame of Jesus widely throughout Galilee (see Mark vi. 15 note).

by him] Omit. Herod heard not only of the works of Jesus, but also of the teaching and works of His Apostles.

said of some] *e. g.* by Herod himself (see St. Mark).

8. *Elias*] Elijah. See i. 17 note.

9. *have I beheaded*] Rather, "**I beheaded.**" St. Luke mentions the death of John only in this incidental way.

he desired [Rev. V. 'sought'] *to see him*] Peculiar to St. Luke. For the reason see marg. ref.

10-17. See marg. ref. note. St. Matthew intimates that Jesus withdrew in consequence of His hearing of the violent death of John, and as a precautionary measure. St. Mark states that it was for the sake of quiet. The two reasons run up into one. St. Luke assigns no reason, and omits all mention of the voyage by ship and the return.

10. *and went aside* &c.] Rev. V. 'and withdrew apart to a city' &c. See Mark vi. 45 note.

11. Rev. V. 'But the multitudes perceiving it followed Him: and He welcomed them...'

12. Or, "And the day began to wear away; and the twelve came" &c.

13. Cp. Mark vi. 37, 38; John vi. 5-9.

14. *men*] ἄνδρες means adult males. See the addition in Matt. xiv. 21. Rev. V. '...sit down in companies, about fifty each.'

17. Between this and *v.* 18 there is a considerable gap. St. Luke passes over a series of events related by St. Mark (vii. 24-viii. 26). The omission is important, (1) because it is the most striking instance of St. Luke's habit of avoiding repetition; (2) because it supplies a strong argument against the theory that St. Luke was guided throughout by the one purpose of giving prominence to all acts and sayings which concerned the Gentiles. The miss-

18 ¶ *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people
19 that I am? They answering said, [o]John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen
20 again. He said unto them, But whom say ye that I am? [p]Peter
21 answering said, The Christ of God. [q]And he straitly charged
22 them, and commanded *them* to tell no man that thing; saying, [r]The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be
23 raised the third day. [s]And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross
24 daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall
25 save it. [t]For what is a man advantaged, if he gain the whole
26 world, and lose himself, or be cast away? [u]For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. [x]But I tell you of a truth,
27 there be some standing here, which shall not taste of death, till
28 they see the kingdom of God. ¶ [y]And it came to pass about an eight days after these [1]sayings, he took Peter and John and
29 James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was*
30 white *and* glistering. And, behold, there talked with him two
31 men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
32 But Peter and they that were with him [z]were heavy with sleep: and when they were awake, they saw his glory, and the
33 two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee,

[n] Matt.16.13. Mark 8. 27.
[o] Matt. 14. 2. ver. 7, 8.
[p] Matt.16.16. John 6. 69.
[q] Matt.16.20.
[r] Matt.16.21. & 17. 22.
[s] Matt.10.38. & 16. 24. ch. 14. 27.
[t] Matt.16.26. Mark 8. 36.
[u] Matt.10.33. Mark 8. 38. 2 Tim. 2. 12.
[x] Matt.16.28. Mark 9. 1.
[y] Matt. 17. 1. Mark 9. 2.
[z] Dan. 8. 18. & 10. 9.

[1] Or, *things*.

ing portion expressly describes the proceedings of our Lord in heathen and semi-heathen districts, Phœnicia, North Galilee, and Decapolis.

18–27. This occurred on the way to Cæsarea Philippi (see marg. reff. note).

20. St. Matthew gives St. Peter's answer at the greatest length, St. Mark most succinctly. The answers are virtually the same. The blessing and promise to St. Peter (Matt. xvi. 17–19) is wanting in the other Gospels; and the rebuke spoken by Peter, and the Lord's reproof is wanting in St. Luke—a point of importance in its bearing upon the feelings of the Evangelist, the disciple of St. Paul, towards the older Apostle.

23. *all*] His disciples and the people.

will] *i.e.* "Willeth" (θέλει). Rev. V. 'would come...would save' (*v.* 24).

24. *will lose*] Rather, "**Shall lose.**"

25. *be cast away*] Rather, "**Suffer damage**" (as opposed to "gain"). Rev. V. 'and lose or forfeit his own self.'

27. *standing here*] Or, "**Of them that stand here.**" Rev. V. 'which shall in no wise taste' &c.

28–36. See marg. reff. notes. There is close substantial agreement between the three accounts, combined with such difference of language as shows their independence of each other.

28. *took*] Rather, "**took with Him.**"

went up...to pray] Mentioned by St. Luke alone (see iii. 21). Rev. V. 'the mountain.'

29. *white* and *glistering*] Or, "Sparkling white." Rev. V. '*became* white *and* dazzling.'

31. *decease*] Lit. "departure" [ἔξοδον] out of this world, which Jesus 'was about to accomplish' [Rev. V.] at Jerusalem. St. Luke alone gives the subject of their conversation. The word is especially chosen to include the Death and the Ascension of Christ. From peculiarities of style, and from the tone of the narrative, it is inferred that St. Luke derived this notice from the same source as that which supplied the materials for the large portion (ix. 51–xviii. 14) peculiar to this Evangelist.

32. St. Luke alone tells us that the disciples were "heavy with sleep." The words 'but when they were fully awake' [Rev. V.] imply a successful struggle against the heaviness.

33. *as they departed*] Or, "**As they** (Moses and Elijah) **were being separated** [Rev. V. 'were parting'] from Him."

and one for Moses, and one for Elias: not knowing what he said.
34 While he thus spake, there came a cloud, and overshadowed
35 them: and they feared as they entered into the cloud. And
[c] Matt. 3. 17. there came a voice out of the cloud, saying, [a]This is my beloved
[b] Acts 3. 22. 36 Son: [b]hear him. And when the voice was past, Jesus was found
[c] Matt. 17. 9. alone. [c]And they kept *it* close, and told no man in those days
[d] Matt. 17. 14. Mark 9. 14, 17. 37 any of those things which they had seen. ¶ [d]And it came to pass, that on the next day, when they were come down from the
38 hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son:
39 for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again,
40 and bruising him hardly departeth from him. And I besought
41 thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the
43 child, and delivered him again to his father. And they were all amazed at the mighty power of God. ¶ But while they wondered every one at all things which Jesus did, he said unto his disciples,
[e] Matt. 17. 22. 44 [e]Let these sayings sink down into your ears: for the Son of
[f] Mark 9. 32. ch. 2. 50 & 18. 34. 45 man shall be delivered into the hands of men. [f]But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.
[g] Matt. 18. 1. Mark 9. 34. 46 ¶ [g]Then there arose a reasoning among them, which of them
47 should be greatest. And Jesus, perceiving the thought of their
48 heart, took a child, and set him by him, and said unto them,

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34. St. Luke alone adds that "they (the disciples) feared as they (Moses and Elias) entered into the cloud." The cloud came and concealed the forms of the prophets from the eyes of the disciples, even as Jesus Himself was afterwards hid from their sight (Acts i. 9).

35. *beloved* (ἀγαπητός)] Rather, "**chosen**" (ἐκλελεγμένος). Rev. V. 'This is My son, My chosen.' Cp. Isai. xlii. 1.

36. Rev. V. 'And when the voice came ...And they held their peace...' See fuller details in St. Matthew and St. Mark, who subjoin a short report (here wanting) of a conversation on the expected return of Elijah &c. The omission is not an indication of St. Luke's tendency to avoid references to events interesting to Hebrews, but to avoid repetition concerning the Baptist (cp. i. 17, vii. 24–35).

37–45. See marg. reff. notes. The Transfiguration is supposed to have occurred in the night (cp. *v.* 32).

much people] Or, "**A great crowd.**"

38. Rev. V. '...a man from the multitude cried, saying' &c.

mine only child] Peculiar to St. Luke.

39. On the physical character of this attack see St. Mark *l.c.* note.

41. *suffer you*] Rev. V. 'bear with you.'

42. Rev. V. 'the devil dashed him down, and tare *him* grievously.' See the touching conversation between our Lord and the father of the child recorded in Mark ix. 21–24. At the end of this verse St. Matthew and St. Mark add the question put by His disciples ("Why could not we cast him out?") and our Lord's reply. A trace of this is to be found in *v.* 43 (*a*), 'And they were all astonished at the majesty of God' [Rev. V.].

43 (*b*)**–45.** A declaration not to be connected with the special miracle in *v.* 42. See marg. reff. notes. Jesus had left the place where He had healed the demoniac child, and was on His way through Galilee. St. Luke, disregarding the order of events, places in marked contrast the wonder and admiration excited by the works of Christ, and the announcement of His approaching Death (the second made by Him; see *v.* 22). The words of Christ were calculated to check the disciples' hope of an earthly kingdom.

43 (*b*). Rev. V. 'But while all were marvelling at all things which He did,' *i.e.* did continually (ἐποίει).

45. Rather, "**That they should not perceive it.**" The meaning was concealed from them by a higher Power.

46. Rev. V. 'And there arose &c.' See marg. ref., Matt. xvii. 24–xviii. 5 notes.

greatest] St. Matthew adds "in the kingdom of heaven."

47. *thought*] "**reasoning**" (as in *v.* 46).

48. *a child*] Rev. V. 'a little child;' who

[h] Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: [i] for he that is least among you all, the same shall be great.

49 ¶ [k] And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth

50 not with us. And Jesus said unto him, Forbid *him* not: for [l] he that is not against us is for us. ¶ And it came to pass, when the time was come that [m] he should be received up, he stedfastly

52 set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samari-

53 tans, to make ready for him. And [n] they did not receive him,

54 because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and

55 consume them, even as [o] Elias did? But he turned, and rebuked

[h] Matt. 10. 40. & 18. 5. Mark 9. 37. John 12. 44.
[i] Matt. 23. 11, 12.
[k] See Num. 11. 28.
[l] See Matt. 12. 30. ch. 11. 23.
[m] Mark 16. 19. Acts 1. 2.
[n] John 4. 4.
[o] 2 Kin. 1. 10, 12.

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stands as the type of the humble and childlike disciple. Such a disciple is the greatest: he is so honoured by God, that he stands on earth as the representative of Christ and of God Himself: "he that is (willingly) least among you all, the same shall be [Rev. V. 'is'] (truly) great."

49. Our Lord had spoken (*v.* 48) of receiving a little child, or one who was like a little child, "in His Name." This suggests to John to speak of that which had been attempted, or effected, in the Name of Christ (see Mark ix. 38 note).

50. *against us is for us*] Read, "**against you is for you.**" See Mark ix. 40 note.

51-xviii. **14.** This entire section is independent of the other Synoptists, especially of St. Mark, whom St. Luke has followed most closely in the preceding chapters. The parables differ in important points from those which were delivered in the earlier part of our Lord's ministry. They are generally much longer, and founded on personal narratives rather than on natural analogies, while the doctrinal lessons which they specially enforce resemble those of which we find the strongest traces in the writings of St. Paul. The whole course of events opens a series of discourses and ministrations, of which few traces are found in the other Evv. The style has comparatively few Hebraisms; and the section, like others which touch on points omitted by St. Mark (vi. 20 note), is more classical in tone. In fact, it is chiefly from this section that critics draw their illustrations of St. Luke's characteristics. There are, indeed, many passages of doctrinal import which correspond closely with St. Matthew, but they are not derived from that Gospel. It is far more probable that our Lord, having a different set of hearers on those occasions, intentionally repeated what He had previously taught in Galilee. The natural impression made by the narrative is that it refers to the interval between our Lord's final departure from Galilee, and the time when St. Luke's account again coincides with that of the other Evv. This cannot, however, be affirmed with certainty, owing to St. Luke's habit of omitting to name places and to note events, save those which bear distinctly on the doctrinal teaching of our Lord. A careful examination brings out points both of internal coherence, and of very striking coincidences with notices in other books, more especially with the statements of St. John (x. xi.). The length of this portion is not surprising if we bear in mind the fact that St. Luke, who is concise in dealing with events recorded by St. Mark, abounds in details and writes in a far more flowing style when he follows other authorities, whether written or oral.

51. Rev. V. 'when the days were well nigh come that He should be received up.' His Ascension is meant, the close of His manifestation upon earth (cp. marg. reff.; 1 Tim. iii. 16).

he steadfastly set his face] Jesus looked forward to dangers and obstacles (*e.g. v.* 53) to be encountered and surmounted. Cp. Jer. xxi. 10, LXX.

52. *sent messengers*] He was accompanied by so great a train of disciples (cp. *vv.* 57–62; viii. 2, 3; Matt. xxvii. 55) that it was necessary to make preparation for their reception.

53. The ordinary road from Galilee to Jerusalem lay through the country of Samaria (John iv. 4), and the rancorous feeling between Jews and Samaritans (John iv. 9, 20; viii. 48) would be likely to be unusually violent at the time of the great festivals. Our Lord is thought to have been then going up to the Feast of the Dedication of the Temple. Bigoted opposition to the Jewish religion would be strongest of all in a country village.

54. The circumstance accords remarkably with the temper and character of the "Sons of Thunder" (Mark iii. 17 note).

even as Elias did] See marg. ref. Rev. V. omits the words. The words of the disciples contain independently an allusion to

them, and said, Ye know not what manner of spirit ye are of.
56 For [p] the Son of man is not come to destroy men's lives, but to
57 save *them*. And they went to another village. ¶ [q] And it came
to pass, that, as they went in the way, a certain *man* said unto
58 him, Lord, I will follow thee whithersoever thou goest. And
Jesus said unto him, Foxes have holes, and birds of the air
have nests; but the Son of man hath not where to lay *his* head.
59 [r] And he said unto another, Follow me. But he said, Lord,
60 suffer me first to go and bury my father. Jesus said unto him,
Let the dead bury their dead: but go thou and preach the
61 kingdom of God. And another also said, Lord, [s] I will follow
thee; but let me first go bid them farewell, which are at home
62 at my house. And Jesus said unto him, No man, having put
his hand to the plough, and looking back, is fit for the kingdom
of God.

CHAP. 10. AFTER these things the Lord appointed other seventy
also, and [a] sent them two and two before his face into every city

[p] John 3. 17. & 12. 47.
[q] Matt. 8. 19.
[r] Matt. 8. 21.
[s] See 1 Kin. 19. 20.
[a] Matt. 10. 1. Mark 6. 7.

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the act of Elijah. They had lately learned (*v.* 35) that their Master, the beloved Son of God, was to be "heard" even more than the Law or the Prophets, and they concluded that He, and those who were with Him, wielded the corrective power intrusted of old to Elijah.

55. The words "and said...save them" are omitted by Rev. V. Many think it unlikely that they should have been interpolated. The lesson which they teach is of the highest importance, whether we adopt the interpretation, "Ye do not know of what spirit ye are, who call for such an act," *i.e.* you feel not as Christians, but as Jews; or "Ye do not as yet realise the feelings which ought to actuate you and will actuate you, if ye are moved by the spirit which breathes in Christians."

56. *another village*] According to some a Galilean village; according to others a Samaritan village. There appear to be reasons in support of the view that our Lord continued this missionary journey through Samaria (cp. x. 2, 8 notes).

57. *as they went*] *i.e.* to "another village" (*v.* 56). The passage (*vv.* 57-62) occurs also in St. Matthew (marg. ref.), but with different circumstances. If it occurred once only there can be little doubt that St. Luke gives it in its right place. The conversations are likely to have taken place in the course of that journey immediately after the refusal of the Samaritan villagers (*v.* 53). But similar events, eliciting similar words, occurred more than once in our Lord's history. The omission here by St. Matthew is probably owing to this having taken place in a part of the history which he has not dealt with. Rev. V. omits 'Lord.'

60. Rev. V. 'Leave the dead to bury...; but go thou and publish abroad...' "The dead" in spirit could bury the dead: *he* was called to higher things. The Law provided for a conflict of duties in a similar case (Lev. xxi. 10-12; Num. vi. 6-7 compared with Num. xix. 11, &c.).

61, 62. Peculiar to St. Luke. Connect it with the foregoing: (1) the offer of a self-confident spirit is checked by a severe test of perseverance; (2) a command to a cautious follower is accompanied by an intimation that the work to which he was called was the highest duty; (3) a conditional offer. Our Lord was on His way to meet death in Jerusalem. There was then no time for delay; those who would be with Him must at once take up the Cross and follow Him.

61. *go bid them farewell*] Some prefer, "have done with the things," (cp. the use of ἀποτάξασθαι in xiv. 33) "that are there." If there be an allusion to the calling of Elisha by Elijah (marg. ref.), the permission accorded to Elisha is here refused to the disciple who offers to follow. Complete and unconditional self-devotion is required by Christ.

X. **1.** *After these things*] *i.e.* after the events recorded (ix. 57-62) which served as a test and probation. The mission of the Seventy disciples here recorded is only found in St. Luke. They represent the great body of teachers, whose duty it is to prepare the Lord's way before Him.

appointed] Lit. "set forth." ἀνέδειξεν implies a solemn inauguration into office.

other seventy also] As contrasted with the Twelve rather than with the messengers despatched into Samaria (ix. 52).

In some MSS. the reading (here and in *v.* 17) is "seventy-two;" perhaps a traditional correction to bring the text into accordance with the number of the Sanhedrim. In the number "seventy," allusions have been found to the seventy elders (Numb. xi. 16-25), to the seventy palm-trees at Elim (Ex. xv. 27), or to a Rabbinical notion, founded on Gen. x., that the human race consisted of 70 nations.

2 and place, whither he himself would come. Therefore said he
unto them, [b]The harvest truly *is* great, but the labourers *are*
few: [c]pray ye therefore the Lord of the harvest, that he would
3 send forth labourers into his harvest. Go your ways: [d]behold, I
4 send you forth as lambs among wolves. [e]Carry neither purse,
5 nor scrip, nor shoes: and [f]salute no man by the way. [g]And into
whatsoever house ye enter, first say, Peace *be* to this house.
6 And if the son of peace be there, your peace shall rest upon it:
7 if not, it shall turn to you again. [h]And in the same house
remain, [i]eating and drinking such things as they give: for [k]the
labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat
9 such things as are set before you: [l]and heal the sick that are
therein, and say unto them, [m]The kingdom of God is come nigh
10 unto you. But into whatsoever city ye enter, and they receive
you not, go your ways out into the streets of the same, and say,
11 [n]Even the very dust of your city, which cleaveth on us, we do
wipe off against you: notwithstanding be ye sure of this, that
12 the kingdom of God is come nigh unto you. But I say unto
you, that [o]it shall be more tolerable in that day for Sodom, than
13 for that city. ¶ [p]Woe unto thee, Chorazin! woe unto thee,
Bethsaida! [q]for if the mighty works had been done in Tyre and
Sidon, which have been done in you, they had a great while ago
14 repented, sitting in sackcloth and ashes. But it shall be more
tolerable for Tyre and Sidon at the judgment, than for you.
15 [r]And thou, Capernaum, which art [s]exalted to heaven, [t]shalt be
16 thrust down to hell. [u]He that heareth you heareth me; and

[b] John 4. 35.
[c] 2 Thess. 3. 1.
[d] Matt. 10. 16.
[e] Mark 6. 8. ch. 9. 3.
[f] 2 Kin. 4. 29.
[g] Matt. 10. 12.
[h] Matt. 10. 11.
[i] 1 Cor. 10. 27.
[k] 1 Cor. 9. 4. 1 Tim. 5. 18.
[l] ch. 9. 2.
[m] Matt. 3. 2. & 4. 17. ver. 11.
[n] Matt. 10. 14. ch. 9. 5. Acts 18. 6.
[o] Mark 6. 11.
[p] Matt. 11. 21.
[q] Ezek. 3. 6.
[r] Matt. 11. 23.
[s] See Gen. 11. 4. Isai. 14. 13. Jer. 51. 53.
[t] See Ezek. 26. 20.
[u] Mark 9. 37. John 13. 20.

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would come] "**Was about to come.**" This mission included Peræa, and probably a great part of Samaria and Judæa.

2. Rev. V. 'And He said...'

The harvest] See Matt. ix. 37, 38 notes. Cp. marg. ref. Samaria, compared with worn-out Galilee (*vv.* 13–16) and barren Judæa, was a fresh field promising an abundant harvest.

4. *salute no man*] A direction to the messengers to go straight to their object, and not to waste time or thought upon secondary matters (cp. marg. ref.). Eastern salutations were tedious and over-burdened with ceremony. At the domestic hearth (*v.* 5) they must deliver their message.

5. The disciples were to communicate a message of peace, of a kind higher and better than the ordinary greeting, just as the Prophet of old was to communicate his message of warning (Ezek. iii. 17–21) to all, whether "worthy" or not.

6. *the son of peace...it*] Rev. V. 'a son of peace...him.' Such as were capable of receiving this message are called here, in Hebrew phraseology (cp. John xvii. 12; Eph. ii. 3, v. 6), the Sons of Peace. Even if the message should fall on inattentive ears or stubborn hearts, yet it should not be fruitless, since the duty performed should bring peace to the messengers.

8. *eat such things*] Cp. 1 Cor. x. 27; a proof of the dependence of St Luke upon St. Paul (see ix. 51 note). There is a peculiar suitableness in the injunction. The Seventy were sent before our Lord, probably to different parts of Samaria (ix. 56 note). The more scrupulous Jews held it unlawful to eat with the Samaritans. Our Lord, therefore, condemned that prejudice (cp. John iv. 8). St. Paul generalises the precept, extending it to food eaten in the residence of Gentiles. Note this coincidence between St. Paul's teaching (in an Epistle specially remarkable for opposition to narrow Judaism) and that of our Saviour.

9. *The kingdom of God*] See Matt. iii. 2 note. God had drawn near to them for blessing, if they would have a blessing: if not, for judgment (*v.* 11).

11, 12. Rev. V. 'Even the dust from your city, that cleaveth to our feet...howbeit know this, that the kingdom of God is come nigh. I say unto you, It' &c.

13–15. Cp. marg. ref., where the warning immediately follows the conversation with the messengers of St. John the Baptist. The condition of these Galilean towns forced from Jesus more than once the words of warning. Here they are called forth by the remembrance of the inefficacy of previous ministrations.

15. Rev. V. 'And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down to Hades.'

16. *despiseth*] Rev. V. 'rejecteth.' Cp.

[z] 1 Thess. 4. 8.
[y] John 5. 23.
[a] ver. 1.

[a] he that despiseth you despiseth me; [y] and he that despiseth me
17 despiseth him that sent me. ¶ And [a] the seventy returned again
with joy, saying, Lord, even the devils are subject unto us through
18 thy name. And he said unto them, [a] I beheld Satan as light-
19 ning fall from heaven. Behold, [b] I give unto you power to tread
on serpents and scorpions, and over all the power of the enemy:
20 and nothing shall by any means hurt you. Notwithstanding
in this rejoice not, that the spirits are subj ect unto you; but
rather rejoice, because [c] your names are written in heaven.
21 ¶ [d] In that hour Jesus rejoiced in spirit, an d said, I thank thee,
O Father, Lord of heaven and earth, that thou hast hid these
things from the wise and prudent, and hast revealed them unto
babes: even so, Father; for so it seemed good in thy sight.
22 [e] [1] All things are delivered to me of my Father: and [f] no man
knoweth who the Son is, but the Father; and who the Father
23 is, but the Son, and *he* to whom the Son will rev eal *him*. And
he turned him unto *his* disciples, and said priv ately, [g] Blessed
24 *are* the eyes which see the things that ye see: for I tell you,
[h] that many prophets and kings have desired to see those things
which ye see, and have not seen *them*; and to hear those things
25 which ye hear, and have not heard *them*. ¶ And, behold, a
certain lawyer stood up, and tempted him, saying, [i] Master,

[b] Acts 28. 5.
[c] Isai. 4. 3. Dan. 12. 1. Heb. 12. 23. Rev. 13. 8.
[d] Matt. 11. 25.
[e] Matt. 28. 18. John 3. 35. & 17. 2.
[f] John 1. 18. & 6. 44, 46.
[g] Matt. 13. 16.
[h] 1 Pet. 1. 10.
[i] Matt. 19. 16. & 22. 35.

[1] Many ancient copies add these words, *And turning to his disciples, he said.*

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the charge to the Twelve (Matt. x. 40). Jesus closed both these addresses with the same, or very similar words.

17. St. Luke, not here regarding the chronological order of events, passes to the return of the Seventy. Cp. ix. 1, 10. "Even the devils" had been cast out by them "in the Name" (cp. ix. 49) of Jesus. This was a success not unexpected by our Lord: though He had not expressly communicated to them, as to the Twelve (ix .1), the power of casting out devils.

18. Rev. V. 'I beheld Satan fallen as lightning from heaven.' While the Seventy were struggling successfully with the inferior ministers of the powers of evil, Jesus in spirit (cp. Acts vii. 56) beheld the fall of the head of the kingdom of darkness (cp. John xii. 31; Rev. xii. 9)—a presage of the total fall of the kingdom of evil.

like lightning] For swiftness.

19. *power*] Rev. V. 'I have given you authority.' Cp. Ps. xci. 13. "Serpents and scorpions" are not to be understood literally (as in Mark xvi. 18), but as emblems of the powers of evil.

20. Visible success in the Master's service is of far less importance than the sense of being His servants, and saved by Him. Omit "rather."

21, 22. See Matt. xi. 25-27 notes, where these words occur in a different context. The passage is in its natural position here. Jesus "rejoiced in spirit" (Rev. V. 'in the Holy Spirit') on contemplating the ultimate triumph of good over evil, and praised the wisdom of His Father, Who had chosen such weak instruments to perform so great a work. Rev. V. '...didst hide... didst reveal...: yea, Father; for so it was well-pleasing in Thy sight.'

22. Rev. V. 'have been delivered (by the eternal decree of God)...willeth (*βούληται*) to reveal.'

23, 24. Cp. marg. ref. In both places they have special significance; they were twice spoken by our Lord. Rev. V. 'kings desired...and saw not...and heard not...'

25-37. The mention of the lawyer makes it nearly certain that our Lord was then in Judæa, and (*v.* 38) on the way to Bethany. The choice of a subject with local illustrations accords with frequent notices in the records of our Lord's teaching. The history has nothing in common with Matt. xxii. 35 &c. and Mark x. 17 &c., beyond the profession of the person who asks the question, and the definition of duty which is there given, and here elicited, by our Lord.

25. *tempted him*] Tested Him; making trial of His skill in solving legal questions, and probably of His orthodoxy in interpreting the Law. The object of the lawyer was not practical, but rather to exhibit his own dialectical skill, and to fence with this new Teacher. Jesus desired to shew him that his question, if not raised with a practical view, was worse than idle. The lawyer felt this home thrust. His conscience told him that his theory of conduct had not been realised in his own life. Therefore 'desiring to justify himself' (Rev. V.) he raised a distinction: "Who is my neighbour? What are the limits of the obligation defined in the passage just quoted from the Law?" The parable shews that the law of love is

26 what shall I do to inherit eternal life? He said unto him,
27 What is written in the law? how readest thou? And he answering said, [k]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [l]thy neighbour as thyself. And he said unto him, Thou
29 hast answered right: this do, and [m]thou shalt live. But he, willing to [n]justify himself, said unto Jesus, And who is my
30 neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed,
31 leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, [o]he passed by on the
32 other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.
33 But a certain [p]Samaritan, as he journeyed, came where he was:
34 and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and
35 took care of him. And on the morrow when he departed, he took out two [1]pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when
36 I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the
37 thieves? And he said, He that shewed mercy on him. Then
38 said Jesus unto him, Go, and do thou likewise. ¶ Now it came to pass, as they went, that he entered into a certain village: and a
39 certain woman named [q]Martha received him into her house. And she had a sister called Mary, [r]which also [s]sat at Jesus' feet, and

[k] Deut. 6. 5.
[l] Lev. 19. 18.
[m] Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Rom. 10. 5.
[n] ch. 16. 15
[o] Ps. 38. 11.
[p] John 4. 9.
[q] John 11. 1. & 12. 2, 3.
[r] 1 Cor. 7. 32, &c.
[s] ch. 8. 35. Acts 22. 3.

[1] See Matt. 20. 2.

not bounded by any limits save those of opportunity. This is illustrated by describing a spontaneous act of kindness performed by one who was as far as possible from being a "neighbour" to the recipient, in the sense in which the lawyer would of himself have understood that expression.

30. *answering*] Lit. "Taking him up."

A certain man] *i.e.* A Jew: an act of kindness done by a Samaritan to a Jew would be much more startling than one done by a Samaritan to a heathen.

from Jerusalem] The road—a long descent of 3000 feet—passed through a wild district, of evil repute for robbers.

which stripped him] Rather, "**who, having both stripped him and beaten him, went away, leaving him half dead.**"

31. *a certain priest*] Probably going to the great sacerdotal station in Jericho.

32. Rev. V. 'when he came to the place, and saw him, passed by' &c.

33. *had compassion* on him] "**Was moved with compassion.**"

34. *an inn*] πανδοχεῖον, a different word from that in ii. 7 (κατάλυμα). The latter was a mere caravanserai, in which travellers might find shelter, but neither food nor furniture.

35. *when he departed*] Rev. V. omits.

two pence] See Matt. xx. 2 note; a sum equivalent to two days' wages of an ordinary labourer, probably sufficient to defray expenses until the donor might return.

when I come again] "**I** (the pronoun is emphatic), **when I come back again, will repay thee.**"

36. *was neighbour*] Rev. V. 'proved neighbour.'

37. *do thou likewise*] Practical teaching. Jesus opposes the action of the Samaritan to the idle casuistry of the Rabbins.

38-42. Found only in St. Luke. The village here spoken of is Bethany. The absence of the name of Lazarus from St. Luke's narrative constitutes no difficulty. The real point of this short history is to contrast the conduct and character of the two sisters (cp. marg. reff.).

38. Rev. V. 'Now as they went on their way, He entered' &c., alone, unaccompanied by His disciples.

Martha] An Aramaic name, signifying "Lady." Martha was the mistress of the house. She may have been either a married woman or a widow, but there is nothing to shew it.

39. *Jesus' feet*] Or, "**the Lord's feet.**" She sat as a learner, while the entertainment was being prepared by the mistress of the house.

40 heard his word. But Martha was cumbered about much serving,
and came to him, and said, Lord, dost thou not care that my sister
hath left me to serve alone? bid her therefore that she help me.
41 And Jesus answered and said unto her, Martha, Martha, thou
[c] Ps. 27. 4. 42 art careful and troubled about many things: but [c] one thing is
needful: and Mary hath chosen that good part, which shall not
be taken away from her.

CHAP. 11. AND it came to pass, that, as he was praying in a certain
place, when he ceased, one of his disciples said unto him, Lord,
2 teach us to pray, as John also taught his disciples. And he said
[a] Matt. 6. 9. unto them, When ye pray, say, ¶ [a] Our Father which art in
heaven, Hallowed be thy name. Thy kingdom come. Thy will
3 be done, as in heaven, so in earth. Give us [1] day by day our
4 daily bread. And forgive us our sins; for we also forgive every
one that is indebted to us. And lead us not into temptation;
5 but deliver us from evil. ¶ And he said unto them, Which of you
shall have a friend, and shall go unto him at midnight, and say
6 unto him, Friend, lend me three loaves; for a friend of mine [2] in
his journey is come to me, and I have nothing to set before him?
7 And he from within shall answer and say, Trouble me not: the
door is now shut, and my children are with me in bed; I cannot
[b] ch. 18.1,&c. 8 rise and give thee. I say unto you, [b] Though he will not rise and

[1] Or, *for the day.* [2] Or, *out of his way.*

40. *cumbered*] "**Distracted**" by a multitude of things requiring her personal attention or supervision. The characters of the two sisters are marked. Both are devoted to Christ: each desires to serve Him and to do Him pleasure. But Martha is practical, anxious, and demonstrative; Mary gentle, retiring, quiet, and contemplative.

41. Rev. V. 'But the Lord answered' &c. In marg. it notes the following reading: *Martha, Martha, thou art troubled: Mary hath chosen* &c.

42. *one thing*] One, and only one. There is a strong contrast here between the many acts of personal service which Martha desired to render to Christ, and the one thing which Mary did for Him, or sought from Him—viz., salvation—care for the soul. Another reading: "But few things are needful, or one only" [placed by Rev. V. in marg.] is thought to have arisen from a misunderstanding; "we only want one thing," *i.e.* only one kind of food.

Our Lord, being in the immediate vicinity of Jerusalem, in all probability visited the city. Cp. John x. 22 &c.

XI. **1–4.** The Lord's Prayer may have been delivered by Christ to His disciples more than once (Matt. vi. 9–13), especially if it was intended by Him as a form, and not merely as a pattern, of prayer. There were special reasons why it should be delivered now, a second time, in answer to a request by one of the new disciples (*v.* 1), who came to Him "in a certain place," probably the place where John first baptized (John x. 40–42). He made there many disciples, who would be specially interested in the inquiry into the difference between our Saviour and the Baptist. Our Lord answers the request by giving a form of prayer; but by the parable and exhortations which follow He teaches that earnestness and constancy in prayer are the important points in any form of words used.

2–4. The following are the readings of the text of the Rev. V. where it differs from the A. V.: 'say, Father, Hallowed be Thy name. Thy kingdom come. Give us...indebted to us. And bring us not into temptation.' Rev. V. omits 'Thy will...earth'; and 'but deliver...evil,' probably on the ground that the text of St. Luke is considered altered to bring it into accordance with St. Matthew.

2. *Thy kingdom*] For these words two of the Fathers read "Thy Holy Spirit," as indicating the (to them) true interpretation.

3. *our daily bread*] See Matt. vi. 11 note. Late critics are divided between our "bread for the coming day" (Rev. V. marg.); "our sufficient of bread": and "our spiritual bread." A reference to the mystical signification of "bread" can scarcely be questioned in the twice-repeated miracle of feeding (cp. John vi. 26–59). The rendering "sufficient" does not exclude such reference.

5–8. In this and other parables (*e.g.* xvi. 1–8) the difficulty occurs that the actor in the narrative, who represents (so to speak) Almighty God, is introduced as influenced by unworthy motives, or approving of unworthy conduct. The answer to the difficulty is that every member of the similitude is not ordinarily to be pressed in interpreting our Lord's parables. The lesson of this parable is given in xviii. 1.

give him, because he is his friend, yet because of his importunity
9 he will rise and give him as many as he needeth. [c]And I say unto
you, Ask, and it shall be given you; seek, and ye shall find;
10 knock, and it shall be opened unto you. For every one that
asketh receiveth; and he that seeketh findeth; and to him that
11 knocketh it shall be opened. [d]If a son shall ask bread of any
of you that is a father, will he give him a stone? or if *he ask* a
12 fish, will he for a fish give him a serpent? Or if he shall ask an
13 egg, will he [1]offer him a scorpion? If ye then, being evil, know
how to give good gifts unto your children: how much more shall
your heavenly Father give the Holy Spirit to them that ask him?
14 ¶ [e]And he was casting out a devil, and it was dumb. And it
came to pass, when the devil was gone out, the dumb spake;
15 and the people wondered. But some of them said, [f]He casteth
16 out devils through [2]Beelzebub the chief of the devils. And
17 others, tempting *him*, [g]sought of him a sign from heaven. [h]But
[i]he, knowing their thoughts, said unto them, Every kingdom
divided against itself is brought to desolation; and a house
18 *divided* against a house falleth. If Satan also be divided against
himself, how shall his kingdom stand? because ye say that I
19 cast out devils through Beelzebub. And if I by Beelzebub cast
out devils, by whom do your sons cast *them* out? therefore shall
20 they be your judges. But if I [k]with the finger of God cast out
21 devils, no doubt the kingdom of God is come upon you. [l]When
a strong man armed keepeth his palace, his goods are in peace:
22 but [m]when a stronger than he shall come upon him, and over-
come him, he taketh from him all his armour wherein he trusted,
23 and divideth his spoils. [n]He that is not with me is against me:
24 and he that gathereth not with me scattereth. [o]When the un-
clean spirit is gone out of a man, he walketh through dry places,
seeking rest; and finding none, he saith, I will return unto my
25 house whence I came out. And when he cometh, he findeth *it*
26 swept and garnished. Then goeth he, and taketh *to him* seven
other spirits more wicked than himself; and they enter in, and
dwell there: and [p]the last *state* of that man is worse than the first.

[1] Gr. *give.* [2] Gr. *Beelzebul*, and so ver. 18, 19.

[c] Matt. 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 6. 1 John 3. 22.
[d] Matt. 7. 9.
[e] Matt. 9. 32. & 12. 22.
[f] Matt. 9. 34.
[g] Matt. 12. 38. & 16. 1.
[h] Mark 3. 24.
[i] John 2. 25.
[k] Ex. 8. 19.
[l] Mark 3. 27.
[m] Isai. 53. 12. Col. 2. 15.
[n] Matt. 12. 30.
[o] Matt. 12. 43.
[p] John 5. 14. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

8. *importunity*] Or, "**shamelessness.**"

9 &c. See Matt. vii. 7-11 notes.

11. Rev. V. 'And of which of you that is a father, shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion?' There is a resemblance between the form of an egg and that of a scorpion, and a resemblance between an eel ("a fish") and a serpent. This addition is peculiar to St. Luke.

13. *the Holy Spirit*] The best gift of all.

14 &c. This miracle [corresponding to one recorded in St. Matthew (marg. ref.)] differs from that in Matt. xii. 22 &c. (see notes). Similarity of expression may be to some extent due to the natural tendencies of oral tradition in transmitting accounts of similar transactions. St. Luke uses the present occasion to elicit an important doctrine which he, careful to avoid repetitions, had not previously recorded. The emissaries of the Jews were at this time actively opposing our Lord (John x. 20).

15. *through Beelzebub*] Lit. "**in Beelzebub**;" in the strength of the demon, by whom (Mark iii. 22) they believed Him to be possessed.

16. The demand for a "sign" is differently placed in St. Matt. and St. Mark (see marg. reff. notes).

20. *the finger of God*] Cp. marg. ref. The opposition between the power by which Jesus cast out the unclean spirits, and that by which His opponents said that He cast them out, was the same as that which subsisted between the miraculous powers entrusted to Moses, and the powers wielded by the Egyptian magicians.

no doubt] Rev. V. 'then' (ἄρα).

21. Rev. V. 'when the strong *man* fully armed guardeth his own court' &c. Cp. Matt. xii. 29 note.

24-26. See marg. ref. note.

26. *is worse*] Rev. V. '**becometh worse.**'

27 ¶ And it came to pass, as he spake these things, a certain woman
q ch. 1.28, 48 of the company lifted up her voice, and said unto him, qBlessed
is the womb that bare thee, and the paps which thou hast sucked.
r Matt. 7. 21. ch. 8. 21. Jam. 1. 25. 28 But he said, Yea rrather, blessed *are* they that hear the word of
29 God, and keep it. ¶ sAnd when the people were gathered thick
s Matt. 12. 38, 39. Mark 8. 11. together, he began to say, This is an evil generation: they seek
a sign; and there shall no sign be given it, but the sign of Jonas
t Jonah 1. 17. & 2. 10. 30 the prophet. For as tJonas was a sign unto the Ninevites, so
31 shall also the Son of man be to this generation. uThe queen of
u 1 Kin. 10. 1. the south shall rise up in the judgment with the men of this
generation, and condemn them: for she came from the utmost
parts of the earth to hear the wisdom of Solomon; and, behold,
32 a greater than Solomon *is* here. The men of Nineve shall rise
up in the judgment with this generation, and shall condemn it:
x Jonah 3. 5. for xthey repented at the preaching of Jonas; and, behold, a
y Mark 4. 21. ch. 8. 16. 33 greater than Jonas *is* here. yNo man, when he hath lighted a
candle, putteth *it* in a secret place, neither under a [1]bushel, but
z Matt. 6. 22. 34 on a candlestick, that they which come in may see the light. zThe
light of the body is the eye: therefore when thine eye is single,
thy whole body also is full of light; but when *thine eye* is evil,
35 thy body also *is* full of darkness. Take heed therefore that the
36 light which is in thee be not darkness. If thy whole body there-
fore *be* full of light, having no part dark, the whole shall be full
of light, as when [2]the bright shining of a candle doth give thee
37 light. ¶ And as he spake, a certain Pharisee besought him to
38 dine with him: and he went in, and sat down to meat. And
a Mark 7. 3. awhen the Pharisee saw *it*, he marvelled that he had not first
b Matt. 23. 25. 39 washed before dinner. bAnd the Lord said unto him, Now do ye

[1] See Matt. 5. 15

[2] Gr. *a candle by its bright shining.*

27, 28. This incident, peculiar to St. Luke, takes the place of a somewhat similar incident, eliciting a very similar reflexion, in Matt. xii. 46-50; Mark iii. 31-35.

of the company] Or, "**out of the multitude.**"

29. Rev. V. 'And when the multitudes were gathering together unto Him.' The following sayings have their counterparts recorded on other occasions by the first two Evangelists (see marg. reff. notes). St. Luke probably gives a few selected from a long discourse then delivered to the new disciples in Peræa (cp. John x. 42).

the prophet] Omitted by Rev. V.

33. Cp. marg. ref. and Matt. v. 15. It was one of those proverbial phrases which were repeated by our Lord on various occasions. The connexion of the saying in this place is this: "The Son of Man shall be a sign to this generation." The sign shall be capable of being read of all men. This is part of the nature of a sign: no man, when he has lighted a candle, conceals it: that is no sign, which is not seen. But in order that the sign may convince, the mind must be in a healthy and unbiassed condition. They only whose hearts are free from prejudice can appreciate the spiritual light which God has afforded to them. They who saw in the mighty works of Jesus an exhibition of the power of the Evil one would not be likely to recognise any sign from heaven.

secret place] Or, "**in a crypt,**" or, "**covered way.**" Rev. V. 'in a cellar.' For 'candle' and 'candlestick,' Rev. V. reads 'lamp' and 'the stand.'

34. Rev. V. 'The lamp of thy body is thine eye: when thine eye' &c.

35. Rev. V. 'Look therefore whether the light that is in thee' &c.

36. Peculiar to St. Luke. Gradual growth in purity and holiness tends to overcome and expel every prejudice and hindrance to the reception of Divine truth, so that the whole man, in heart and life alike, becomes subject to it.

37-54. The formal decision to destroy our Lord had not yet been declared (John xi. 53), but the Pharisees and Scribes were watching for grounds of formal complaint. The similarity of these denunciations with those recorded by St. Matthew (marg. reff.) will be variously accounted for according as they are regarded as derived from a common source or as taken from the other Evangelist. There is certainly no reason to suppose that they were not uttered on this occasion. Note the effect produced on our Lord's opponents (*vv.* 53, 54).

to dine] Really, "**to breakfast;**" the first meal of the day.

Pharisees make clean the outside of the cup and the platter; but
40 [c]your inward part is full of ravening and wickedness. *Ye* fools, [c] Tit. 1. 15.
did not he that made that which is without make that which is
41 within also? [d]But rather give alms [1]of such things as ye have; [d] Isai. 58. 7. Dan. 4. 27. ch. 12. 33.
42 and, behold, all things are clean unto you. ¶[e]But woe unto [e] Matt. 23. 23.
you, Pharisees! for ye tithe mint and rue and all manner of
herbs, and pass over judgment and the love of God: these ought
43 ye to have done, and not to leave the other undone. ¶[f]Woe unto [f] Matt. 23. 6. Mark 12. 38, 39.
you, Pharisees! for ye love the uppermost seats in the syna-
44 gogues, and greetings in the markets. ¶[g]Woe unto you, scribes [g] Matt. 23. 27.
and Pharisees, hypocrites! [h]for ye are as graves which appear [h] Ps. 5. 9.
not, and the men that walk over *them* are not aware *of them*.
45 ¶Then answered one of the lawyers, and said unto him, Master,
46 thus saying thou reproachest us also. And he said, ¶Woe unto
you also, *ye* lawyers! [i]for ye lade men with burdens grievous [i] Matt. 23. 4.
to be borne, and ye yourselves touch not the burdens with one of
47 your fingers. ¶[k]Woe unto you! for ye build the sepulchres of [k] Matt. 23. 29.
48 the prophets, and your fathers killed them. Truly ye bear wit-
ness that ye allow the deeds of your fathers: for they indeed
49 killed them, and ye build their sepulchres. Therefore also said
the wisdom of God, [l]I will send them prophets and apostles, and [l] Matt. 23. 34.
50 *some* of them they shall slay and persecute: that the blood of all
the prophets, which was shed from the foundation of the world,
51 may be required of this generation; [m]from the blood of Abel [m] Gen. 4. 8.
unto [n]the blood of Zacharias, which perished between the altar [n] 2 Chr. 24. 20, 21.
and the temple: verily I say unto you, It shall be required of
52 this generation. ¶[o]Woe unto you, lawyers! for ye have taken [o] Matt. 23. 13.
away the key of knowledge: ye entered not in yourselves, and

[1] Or, *as you are able.*

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39. Cp. marg. ref. note. For 'ravening' read "extortion" (as in St. Matt.).

40. Rev. V. 'Ye foolish ones, did not He that made the outside make the inside also?' Peculiar to St. Luke. The same God hath made the things of the spirit as well as the things of the body. Obedience to Him demands purity in both. They are foolish ones who strictly avoid external defilement, but allow their inward parts to be defiled by all manner of wickedness.

41. Rev. V. 'Howbeit give for alms these things which are within:' τὰ ἐνόντα is taken to mean the things in the cup and the platter. These would be purified, not by any formal outward acts, but by that spirit of love which would dictate a right and charitable destination of their contents.

42. Cp. marg. ref. The Pharisees are censured for not observing a due proportion between the great eternal principles and the minor requirements of the Law.

43. Rev. V. 'the chief seats... the salutations in the market-places.'

44. *scribes and Pharisees, hypocrites*] Omitted by Rev. V. as inserted from marg. ref. In St. Matthew the sepulchres are "whited" and outwardly beautiful; here, they are unseen, so that men are legally defiled by treading on them unawares. Rev. V. 'the men that walk over *them*, know it not.'

45. The leaning of the lawyers would generally be to the Pharisaic party (cp. Matt. xxii. 35); this lawyer felt that the reproaches which had been directed against the *party*, also touched the *profession* to which he belonged. In reply, a threefold woe is denounced against them (*vv.* 46, 47, 52) as against the Pharisees (*vv.* 42–44).

46. See marg. ref. note. A reproach specially applicable to the lawyers. The Pharisees, as a party, did observe this burdensome ceremonial (*v.* 42).

48. Rev. V. 'So ye are witnesses [*i.e.* ye give favourable testimony] and consent unto the works of your fathers' &c.

49–51. Cp. marg. ref. notes. In the introductory words there is a reference to the whole of 2 Chron. xxiv. 19–22; and the wisdom of God is here represented as promising to do that which God is recorded to have done in the passage referred to.

52. The 'knowledge' is the true and living knowledge of God, of which the Scriptures were the key. The Scribes, by arrogating to themselves exclusive authority to interpret the Scriptures, while they did not interpret them truly, either for their own use, or for the good of those whom they in-

53 them that were entering in ye [1]hindered. ¶ And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:
[p] Mark 12.13. 54 laying wait for him, and [p]seeking to catch something out of his mouth, that they might accuse him.

[a] Matt. 16. 6. Mark 8. 15. **CHAP. 12.** IN [a]the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,
[b] Matt. 16. 12. [b]Beware ye of the leaven of the Pharisees, which is hypocrisy.
[c] Mark 4. 22. ch. 8. 17. 2 [c]For there is nothing covered, that shall not be revealed; neither
3 hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon
[d] Isai. 51. 7, 8, 12, 13. Jer. 1. 8. 4 the housetops. [d]And I say unto you [e]my friends, Be not afraid of them that kill the body, and after that have no more
[e] John 15. 14, 15. 5 that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into
6 hell; yea, I say unto you, Fear him. Are not five sparrows sold for two [2]farthings, and not one of them is forgotten before
7 God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
[f] Mark 8. 38. 2 Tim. 2. 12. 1 John 2. 23. 8 [f]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
9 but he that denieth me before men shall be denied before the
[g] 1 John 5. 16. 10 angels of God. And [g]whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

[1] Or, *forbad.* [2] See Matt. 10. 29.

structed, kept the key of knowledge shut up and useless.

53. Rev. V. 'And when He was come out from thence,...began to press upon...laying wait for Him to catch something out of His mouth.'

54. Rev. V. omits *that...him.*

XII. **1.** *an innumerable multitude of people*] Rev. V. 'the many thousands of the multitude.' The discourse (*vv.* 1-12) was delivered very shortly after the foregoing. It contains sayings which were also made use of on other occasions (see marg. reff. and notes). By His recent outspoken attack on the Scribes and Pharisees (xi. 39-52) Jesus had provoked their animosity to the utmost. He now warns His disciples against hypocrisy, and encourages them to freedom of speech (*vv.* 1-3), in opposition to the underhand conduct of the Pharisees (xi. 53, 54): He bids them be bold in their Master's service (*vv.* 4, 5), assuring them of the Divine protection (*vv.* 6, 7, 11, 12). He warns them against denying or being ashamed of their Master's cause (*vv.* 8, 9), and speaks of the fearful sin of ascribing God's work to the powers of evil (*v.* 10).

first of all] *i.e.* in the first place; or according to some "above everything."

hypocrisy] The "hypocrite" is the man who has to play a part, consistently with the conventional maxims of the party with which he is allied or the profession to which he belongs. This 'leaven,' *i.e.* this subtle tendency to evil, would especially work in a party such as the sect of the Pharisees, the maintainers of scrupulous and decorous orthodoxy. They would, almost unconsciously, put a face on things, and conceal their real sentiments, for the sake of custom, decency, or expediency. Against this the disciples are warned.

2-9. Cp. Matt. x. 26-33 notes. The differences here are thought to mark a later stage in our Lord's teaching.

3. *closets*] "Store rooms" [Rev. V. 'inner chambers']: the most secret part of the house.

6. See Matt. x. 29 marginal note.

9. Rev. V. 'in the presence of men...in the presence of the Angels.'

10. Cp. Matt. xii. 31, 32; Mark iii. 28-30, where the same saying occurs in a different connexion. In the passage of this Gospel (xi. 17-36) parallel to those the saying is wanting, St. Luke as usual omitting on one occasion what he records in connexion with another. The saying is peculiarly suitable to this place. The disciples are warned that there is a more terrible fall than denial (*v.* 9). Words spoken against Jesus personally, in error or in ignorance (cp. Acts xxvi. 9), would be forgiven upon repentance; but they who, like the Pharisees, could not recognise the Spirit of Holiness in His work

11 [h]And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what
12 thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.
13 ¶ And one of the company said unto him, Master, speak to my
14 brother, that he divide the inheritance with me. And he said unto him, [i]Man, who made me a judge or a divider over you?
15 And he said unto them, [k]Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the
16 things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth
17 plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my
18 fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits
19 and my goods. And I will say to my soul, [l]Soul, thou hast much goods laid up for many years; take thine ease, eat,
20 drink, *and* be merry. But God said unto him, *Thou* fool, this night [1][m]thy soul shall be required of thee: [n]then whose shall
21 those things be, which thou hast provided? So *is* he that layeth up treasure for himself, [o]and is not rich toward God.
22 ¶ And he said unto his disciples, Therefore I say unto you, [p]Take no thought for your life, what ye shall eat; neither for
23 the body, what ye shall put on. The life is more than meat, and

[1] Or, *do they require thy soul.*

[h] Matt.10.19. Mark 13. 11. ch. 21. 14.
[i] John 18. 36.
[k] 1 Tim. 6. 7, &c.
[l] Eccles.11.9. 1 Cor. 15. 32. Jam. 5. 5.
[m] Job 20. 22. & 27. 8. Ps. 52. 7. Jam. 4. 14.
[n] Ps. 39. 6. Jer. 17. 11.
[o] Matt. 6. 20. 1 Tim. 6. 18, 19.
[p] Matt. 6. 25.

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on earth, and who obstinately refused to listen to the teaching which proceeded from Him, should 'not be forgiven.'

11. See Matt. x. 17–20 notes, where this assurance occurs in the charge to the Twelve. It does not occur in the charge to the Twelve as given by St. Luke (ix. 1–5), or in that to the Seventy (x. 1–24): and it is peculiarly suitable to its position here. Rev. V. 'before the Synagogues, and the rulers, and the authorities, be not anxious how' &c.

12. This special mention of the Holy Ghost, as Paraclete, or Advocate, agrees closely with St. John's account of our Lord's teaching. It is a proof of correspondence between the third and fourth Gospels, and a mark of historical accuracy in the latter.

13. Rev. V. 'And one out of the multitude (*v.* 1)...bid my brother divide...' This incident (*vv.* 13–21) addressed to the people is peculiar to St. Luke. Our Lord here, as elsewhere (cp. John viii. 3–11), steadily refuses to leave His own province of spiritual teaching for that of earthly law, or to interfere with the action of the constituted authorities of the country. His enemies were watching Him with a view to convict Him of illegality.

15. Rev. V. 'Keep yourselves from all covetousness.'

for a man's life &c.] Abundance is not a necessary condition of existence; all that is needed is a mere sufficiency.

16. Cp. Ecclus. xi. 18, 19; Ps. xlix. The character of the rich man is a combination of activity in promoting his own temporal interest (*v.* 17) with a selfish love of ease and pleasure (*v.* 19). The "soul" which he addresses, is the seat of the emotions and of the power of enjoyment,—not the spiritual element in man. The frequent repetition of the personal pronoun is characteristic, "my fruits," "my barns," "my goods," and above all, "my soul," as if the last were a secure possession.

18. *all*] Not a word of the poor.

my fruits] Rev. V. 'my corn.'

20. Rev. V. 'Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?'

21. *is not rich toward God*] *i.e.* "is not rich in spiritual goods, and therefore rich in God's sight." Cp. *vv.* 33, 34.

22–40. An exhortation to use this world as not abusing it: it is conceived in a higher tone of unworldliness than that just delivered to the people. The disciples are not merely to "beware of covetousness," they are to "take no thought [Rev. V. 'be not anxious;' so in *vv.* 25, 26] for their life." The greater part of the discourse (*vv.* 22–31) occurs in a somewhat different form in the Sermon on the Mount (see marg. reff. notes). The special suitableness to this last period of our Lord's ministry must be recognised.

24 the body *is more* than raiment. Consider the ravens: for they
neither sow nor reap; which neither have storehouse nor barn;
[q] Job 38. 41. Ps. 147. 9 and [q]God feedeth them: how much more are ye better than
25 the fowls? And which of you with taking thought can add to
26 his stature one cubit? If ye then be not able to do that thing
27 which is least, why take ye thought for the rest? Consider
the lilies how they grow: they toil not, they spin not; and yet
I say unto you, that Solomon in all his glory was not arrayed
28 like one of these. If then God so clothe the grass, which is
to day in the field, and to morrow is cast into the oven; how
29 much more *will he clothe* you, O ye of little faith? And seek
not ye what ye shall eat, or what ye shall drink, [1]neither be ye
30 of doubtful mind. For all these things do the nations of the
world seek after: and your Father knoweth that ye have need
[r] Matt. 6. 33. 31 of these things. [r]But rather seek ye the kingdom of God; and
[s] Matt. 11. 25, 26. 32 all these things shall be added unto you. Fear not, little flock;
for [s]it is your Father's good pleasure to give you the king-
[t] Acts 2. 45. [u] Matt. 6. 20. ch. 16. 9. 1 Tim. 6. 19. 33 dom. [t]Sell that ye have, and give alms; [u]provide yourselves
bags which wax not old, a treasure in the heavens that faileth
not, where no thief approacheth, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
[x] Eph. 6. 14. 1 Pet. 1. 13. [y] Matt. 25. 1, &c. 35¶ [x]Let your loins be girded about, and [y]*your* lights burning;
36 and ye yourselves like unto men that wait for their lord,
when he will return from the wedding; that when he cometh
[z] Matt. 24. 46. 37 and knocketh, they may open unto him immediately. [z]Blessed
are those servants, whom the lord when he cometh shall find
watching: verily I say unto you, that he shall gird himself, and
make them to sit down to meat, and will come forth and serve
38 them. And if he shall come in the second watch, or come in
the third watch, and find *them* so, blessed are those servants.
[a] 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3 & 16. 15. 39 [a]And this know, that if the goodman of the house had known
what hour the thief would come, he would have watched, and
40 not have suffered his house to be broken through. [b]Be ye
[b] Matt. 25. 13. Mark 13. 33. ch. 21. 34. therefore ready also: for the Son of man cometh at an hour
41 when ye think not. ¶ Then Peter said unto him, Lord, speakest
42 thou this parable unto us, or even to all? And the Lord said,

[1] Or, *live not in careful suspense.*

24. Rev. V. 'of how much more value are ye than the birds!'

26. Peculiar to St. Luke. Rev. V. 'even that which is least.'

28. Rev. V. 'But if God doth so clothe the grass in the field, which to day is, and to morrow' &c.

31. Rev. V. 'Howbeit seek ye His kingdom, and these things...'

32. This verse, and the beginning of *v.* 33, are peculiar to St. Luke.

33. *and give alms*] Cp. Matt. xix. 21, 29; Acts iv. 34-37. The abandonment of possessions is not here demanded of all Christians, but only of the little flock of disciples who accompanied Christ, and for whom detachment from worldly ties was necessary for their vocation. Rev. V. 'make for yourselves purses which wax not old..., neither moth destroyeth.'

35-38. Verses peculiar to St. Luke, resembling the Parable of the Ten Virgins (Matt. xxv. 1-12) in their imagery.

37. *he shall gird himself*] Cp. John xiii. 4.

38. *in the second watch* &c.] *i.e.* however late the return might be. Among the ancient Jews the night had only three divisions (Judges vii. 19); later, the Roman reckoning four was adopted; 6-9, 9-12, 12-3, 3-6.

39. *And this know*] Or, "And this ye know." Christ appeals to common sense (see Matt. xxiv. 43).

41 &c. Cp. Matt. xxiv. 44-51 notes. The words are certainly in their proper place here. Our Lord's reply is not a direct answer to the question, although it involves its answer. He gives to His exhortation to vigilance such a turn that it results in an exact answer to that enquiry. That reply is, in effect, that the larger the powers and opportunities entrusted to any servant of Christ, the greater the measure of watch-

¶ [c]Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion
43 of meat in due season? Blessed *is* that servant, whom his lord
44 when he cometh shall find so doing. [d]Of a truth I say unto
45 you, that he will make him ruler over all that he hath. [e]But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and
46 to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [1]cut him in sunder, and will
47 appoint him his portion with the unbelievers. And [f]that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many
48 *stripes*. [g]But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
49 ¶ [h]I am come to send fire on the earth; and what will I, if it be
50 already kindled? But [i]I have a baptism to be baptized with;
51 and how am I [2]straitened till it be accomplished! [k]Suppose ye that I am come to give peace on earth? I tell you, Nay;
52 [l]but rather division: [m]for from henceforth there shall be five in one house divided, three against two, and two against three.
53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in

[c] Matt.25.21. 1 Cor. 4. 2.
[d] Matt.24.47.
[e] Matt.24.48.
[f] Num.15.30. Dent. 25. 2. John 9. 41. Acts 17. 30. Jam. 4. 17.
[g] Lev. 5. 17. 1 Tim. 1. 13.
[h] ver. 51.
[i] Mark 10.38.
[k] ver. 49.
[l] Mic. 7. 6. John 7. 43. & 10. 19.
[m] Matt. 10 35.

[1] Or, *cut him off*, Matt. 24. 51.
[2] Or, *pained*.

fulness needed on his part, lest he should neglect or abuse them.

46. *unbelievers*] Rev. V. 'unfaithful.' In Matt. xxiv. 51, "hypocrites."

47, 48. Peculiar to this Gospel. Results must be proportionate to opportunities.

prepared not himself] Or, more probably, "**made not ready**" things required.

48. *But he that knew not* &c.] *i.e.* Such a servant cannot remain unpunished, not because he has not obeyed his lord's will (for that was unknown to him), but because he has done that for which he deserved to be punished. Cp. Rom. ii. 12–15.

For unto whomsoever &c.] More lit. "Of every one to whom there was given much, much shall be required: and to whom they" (impersonal) "entrusted much, of him will they ask much more" (*i.e.* "more" than of others, to whom less was entrusted).

49–59. Verses which describe either the tests of fidelity and vigilance coming upon the disciples, or the character of the times, the epoch of a great crisis, which forbad Christ's servants to give themselves up to self-indulgence, like the evil "servant" (*v.* 46; cp. 2 K. v. 26). The imminent future is very critical. The object of Christ's coming was to awaken in men's minds a spiritual excitement which would disturb and divide the world, producing not peace, but a sword, so much so that He Himself would suffer (*v.* 50) in the conflict which His own teaching would arouse.

49. *I am come*] Rather, "**I came**" (the tense referring to the historical fact of the Incarnation) "**to cast fire upon the earth.**" The Fathers generally understood the "fire" of the fire of the Holy Spirit; others of God's word; others of the stirring and tumult which would take place in men's minds in consequence of the coming, teaching, and life of Christ (cp. *vv.* 51–53). Note that the words, "I came" &c., could only be spoken by One Who had a consciousness of pre-existence; and the expression, "to *cast* fire on the earth," is spoken from the point of view of His heavenly origin.

and what will I &c.] Variously understood; "And what more do I wish, if it be already kindled," *i.e.* the fire is already kindled, therefore My work is done; or, "And what will I?" (what do I desire now?): "O that it were already kindled."

50. *a baptism*] *i.e.* of blood (see Matt. xx. 22 note).

straitened] Pressed; in a difficulty; distracted (cp. John xii. 27); an anticipation of Gethsemane.

51–53. See Matt. x. 34–36 note.

division] In Matt. x. 34, "a sword."

52. Rev. V. 'For there shall be from henceforth five...three. They shall be divided, father against son' &c.; *i.e.* the family is divided into two parties of two and three respectively: the former representing the elder and the latter the younger generation (cp. Mal. iv. 6).

54 law, and the daughter in law against her mother in law. ¶ And
[n] Matt. 16. 2. he said also to the people, [n]When ye see a cloud rise out of the
west, straightway ye say, There cometh a shower; and so it is.
55 And when *ye see* the south wind blow, ye say, There will be heat;
56 and it cometh to pass. *Ye* hypocrites, ye can discern the face of
the sky and of the earth; but how is it that ye do not discern
57 this time? Yea, and why even of yourselves judge ye not what
[o] Prov. 25. 8. 58 is right? [o]When thou goest with thine adversary to the ma-
[p] See Ps. 32. 6. Isai. 55. 6. gistrate, [p]*as thou art* in the way, give diligence that thou mayest
be delivered from him; lest he hale thee to the judge, and the
judge deliver thee to the officer, and the officer cast thee into
59 prison. I tell thee, thou shalt not depart thence, till thou hast
paid the very last [1]mite.

CHAP. 13. THERE were present at that season some that told him
of the Galilæans, whose blood Pilate had mingled with their sacri-
2 fices. And Jesus answering said unto them, Suppose ye that
these Galilæans were sinners above all the Galilæans, because
3 they suffered such things? I tell you, Nay: but, except ye re-
4 pent, ye shall all likewise perish. Or those eighteen, upon
whom the tower in Siloam fell, and slew them, think ye that

[1] See Mark 12. 42.

54–59. This address, spoken "to the people" ("**to the multitudes**"), contains two elements also found in the Gospel of St. Matthew, though in altogether different contexts:—*a* (*vv.* 54–56) occurs in marg. ref. (see note). The saying may have been uttered twice (cp. ix. 57 note); at least, the suitableness to this occasion is clear. Jesus, after warning His disciples, warns also the multitudes that the time is critical, and upbraids them with spiritual blindness (*vv.* 54-57):—*b* (*vv.* 58, 59) occurs in Matt. v. 25, 26 (see note). Here the train of thought is deep and natural. The two verses form a parable the real point of which lies not in its details, but in its general lesson. Christ had warned the people; now He appeals to them to make their peace with God without loss of time; and this is represented by the advice to agree with a creditor on the way to the court.

54. The rains in Palestine come up from the Mediterranean, and, as with us, are commonly preceded by a cloud rising on the coast (cp. 1 K. xviii. 44). The south wind, coming across the desert, brings a dry heat. The rapidity and certainty of men's conclusions in these matters is contrasted with their slowness and dulness in seeing the signs of the times, and in acting upon them.

56. The people at large were "hypocrites"; they were satisfied with decency and respectability, custom and routine and tradition; content with a form of godliness; failing to apply to all actions the test of conduct which God had given, and "of themselves" judging what was right. Such men can never see the signs of the times: they can only perceive the outside of things, and are wholly devoid of spiritual insight. Rev. V. 'ye know how to interpret the face of the earth and heaven;... ye know not how to interpret this time,' this special time, which above all things calls to amendment.

57. Peculiar to St. Luke.

right] Especially amendment and reconciliation with God. The word lit. "just" or "righteous" appears to suggest the following parable. Strict justice suggests the idea of a debt due from man to God, a figure under which sin is commonly represented (Matt. vi. 12).

58. Rev. V. 'For as thou art going...before the magistrate, on the way give diligence to be quit of him, lest haply he' &c.

the officer] Lit. "the exactor," whose duty it was to compel the payment of the debt.

XIII. **1.** Rev. V. 'Now there were some present at that very season which told Him...' This information was brought to our Lord just when He was urging men to repentance and reconciliation to God, in the view of a period of impending judgment (xii. 54–59). The communication was made with the idea that these Galileans were great sinners, and that their violent death was what men call "a judgment" upon them. Men have been prone to attribute extraordinary misfortune to extraordinary criminality from the days of Job downwards. Of the facts (*vv.* 1, 4), history makes no mention. Riots often took place at Jerusalem (cp. Matt. xxvii. 16 note). This one probably occurred at one of the great Feasts, at which the Galileans would be present. The fact that they were slaughtered in the Temple, and during the time of the sacrifices being offered, is put forward apparently to express most strongly the speaker's sense of the sufferers' sins.

3. *except ye repent*] Cp. xii. 58, 59.

4. The well of Siloam (John ix. 7) stood

5 they were [1]sinners above all men that dwelt in Jerusalem? I
tell you, Nay: but, except ye repent, ye shall all likewise perish.
6 ¶ He spake also this parable; [a]A certain *man* had a fig tree [a] Isai. 5. 2. Matt. 21. 19.
planted in his vineyard; and he came and sought fruit thereon,
7 and found none. Then said he unto the dresser of his vine-
yard, Behold, these three years I come seeking fruit on this
fig tree, and find none: cut it down; why cumbereth it the
8 ground? And he answering said unto him, Lord, let it alone
9 this year also, till I shall dig about it, and dung *it:* and if it
bear fruit, *well:* and if not, *then* after that thou shalt cut it down.
10 ¶ And he was teaching in one of the synagogues on the sabbath.
11 And, behold, there was a woman which had a spirit of infirmity
eighteen years, and was bowed together, and could in no wise
12 lift up *herself.* And when Jesus saw her, he called *her to him,*
and said unto her, Woman, thou art loosed from thine infirmity.
13 [b]And he laid *his* hands on her: and immediately she was made [b] Mark 16. 18. Acts 9. 17.
14 straight, and glorified God. And the ruler of the synagogue
answered with indignation, because that Jesus had healed on
the sabbath day, and said unto the people, There are six days [c] Ex. 20. 9.
in which men ought to work: in them therefore come and be
15 healed, and [d]not on the sabbath day. The Lord then answered [d] Mark 3. 2. ch. 6. 7. & 14. 3.
him, and said, *Thou* hypocrite, [e]doth not each one of you on [e] ch. 14. 5.
the sabbath loose his ox or *his* ass from the stall, and lead *him* [f] ch. 19. 9.
16 away to watering? And ought not this woman, [f]being a
daughter of Abraham, whom Satan hath bound, lo, these eigh-
17 teen years, be loosed from this bond on the sabbath day? And
when he had said these things, all his adversaries were ashamed:
and all the people rejoiced for all the glorious things that were
18 done by him. ¶ [g]Then said he, Unto what is the kingdom of God [g] Mark 4. 30.

[1] Or, *debtors*, Matt. 18. 24. ch. 11. 4.

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at the entrance of the valley Tyropœon, which runs up between Mounts Sion and Moriah.

sinners] "**Debtors**" (see xii. 57 note).

6–9. This parable (peculiar to St. Luke) is closely connected with *vv.* 3, 5, and with Rom. ii. 4. The owner and the dresser of the vineyard are ordinarily interpreted of God and Christ. The vineyard is the church of God on earth. The fig-tree signifies the people of Israel, to whom the continuance of their privileges stood in the way of God's merciful purpose towards others (*v.* 7; cp. Rom. xi. 19). The three years are God's various successive calls to Israel by the Law, the Prophets, and by Christ, or the three years of our Saviour's ministry; others refer them to the three years of the past: the fourth year (*v.* 8) is the remaining time of grace afforded to Israel.

7. Rev. V. 'why does it also cumber?' *i.e.* It is not merely unfruitful itself, but stands in the way of something better.

9. Rev. V. 'And if it bear fruit thenceforth *well;* but if not, thou...'

10–17. Peculiar to this Gospel. Jesus never failed to attend the Synagogue on the Sabbath, and teach if asked (iv. 16–22 note).

11. The evil spirit (*v.* 16) had power to produce "infirmity" (strictly, bodily weakness). The close and mysterious connexion between the will and the nervous system makes it very conceivable that this disorder depended directly on mental causes.

14. The ruler (cp. viii. 49) addressing the people indirectly rebukes Jesus.

15. Thou *hypocrite*] Rather, "**Ye hypocrites,**" *i.e.* the ruler of the synagogue and those about him. They pretended to defend the law of the Sabbath from violation; what they really wanted was to stir up enmity against Jesus. Cp. Matt. xii. 10–13 notes.

16. *daughter of Abraham*] Cp. marg. ref.

17. Rev. V. 'And as He said...were put to shame: and all the multitude' &c.

18. 'He said therefore' &c.

18–21. The parables of the mustard seed and leaven occur among the "Parables of the Kingdom" (Matt. xiii. 31–33, see notes). They were uttered together, being reported together by the two Evv., and being the necessary complement to one another, giving (as it were) the outside and the inside of the same teaching;—but when? St. Matthew is in general more disposed to group events and sayings together, according to a principle of mutual resemblance; St. Luke adopts as a rule, the chronological order.

19 like? and whereunto shall I resemble it? It is like *a* grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in
20 the branches of it. And again he said, Whereunto shall I liken
21 the kingdom of God? It is like leaven, which a woman took and hid in three [1]measures of meal, till the whole was leavened.

[h] Matt. 9. 35. Mark 6. 6.
22 ¶ [h]And he went through the cities and villages, teaching, and
23 journeying toward Jerusalem. Then said one unto him, Lord,
[i] Matt. 7. 13.
24 are there few that be saved? And he said unto them, [i]Strive
[k] See John 7. 34. & 13. 33. Rom. 9. 31.
to enter in at the strait gate: for [k]many, I say unto you, will
25 seek to enter in, and shall not be able. [l]When once the master of the house is risen up, and [m]hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [n]Lord, Lord, open unto us; and he shall answer and say unto
26 you, [o]I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast
27 taught in our streets. [p]But he shall say, I tell you, I know you not whence ye are; [q]depart from me, all *ye* workers of
28 iniquity. [r]There shall be weeping and gnashing of teeth, [s]when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves*
29 thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall

[l] Isai. 55. 6. [m] Matt. 25. 10. [n] ch. 6. 46. [o] Matt. 7. 23. [p] Matt. 7. 23. [q] Ps. 6. 8. [r] Matt. 8. 12. & 24. 51. [s] Matt. 8. 11.

[1] See Matt. 13. 33.

This particular passage very naturally falls into its place in St. Luke's narrative here, and yet, from its affinity to the other parables of the Kingdom, has been placed among them in St. Matthew's Gospel. The two parables form a contrast to the picture of the establishment of Messiah's Kingdom which the Jewish imagination had formed. To their views, Jesus opposes the idea of a development, which works by spiritual means and takes account of free will, and is slow and progressive. In the face of these parables, did He believe in the immediate nearness of His return?

19. Rev. V. '...whereunto shall I liken it? It is like unto (so *v.* 21)...and became a tree...'

22. Rev. V. 'And He went on His way,' probably from the North of Peræa.

23. A question natural after our Lord's urgent appeals to His hearers to repent and be reconciled to God (cp. xii. 54—xiii. 9). The question seems to have been one asked out of curiosity, and not answered directly. He rather tells His hearers generally that the work of salvation is an anxious one, and that it must be set about in earnest.

24–30. Cp. marg. reff. to St. Matt. and notes. Cp. also Matt. xxv. 10-12, 40, 41.

24. *the strait gate*] Rather, "**the narrow door.**" St. Matthew and St. Luke do not refer to the same thing. The *gate* in St. Matthew is that of the wall surrounding the court: the *door* here is that which admits into the house. Note the contrast between "strive" (ἀγωνίζεσθε) and "seek." It is possible to seek without striving. The command to strive, suggests the image of a large crowd gathered round a narrow postern, and struggling for admission. Such vigorous efforts carry men into the kingdom of heaven (cp. Matt. xi. 12). They who are said to seek (ζητεῖν, *i.e.* desire and wish), seek and no more. They do not struggle for admission. So far the lesson is one of earnestness and activity. Note also that they who seek and are not able to enter, are not said to seek to enter in at the "narrow door." They wish to enter, but not in the appointed way.

25. The image of the closed door is preserved. The master of the house, at a certain hour, rises from the table and closes the door, so that even the inmates who may be lingering out too late, are not only refused admission, but are not recognised as members of his family (*v.* 27, cp. Matt. vii. 21-23). The Jews thought they could claim admission to the kingdom of heaven as children of Abraham (*vv.* 28, 29); nevertheless they might be shut out at the last.

27. *workers of iniquity*] Cp. Matt. vii. 23, where the *iniquity* is *sin* in the sense of lawlessness (ἀνομία), a warning to those who should neglect their bounden duties: here as addressed to Jews specially it is *sin* in the sense of unrighteousness (ἀδικία), disregard of the fundamental principles of God's kingdom. The difference is a testimony to the independence of the two accounts.

28. Rev. V. 'the (*i.e.* the great) weeping.'

30 sit down in the kingdom of God. [t]And, behold, there are last which shall be first, and there are first which shall be last.
31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill
32 thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the
33 third *day* [u]I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be
34 that a prophet perish out of Jerusalem. [x]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye
35 would not! Behold, [y]your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [z]Blessed *is* he that cometh in the name of the Lord.

[t] Mark 10.31.
[u] Heb. 2. 10.
[x] Matt. 23. 37.
[y] Lev. 26. 31, 32. Ps. 69. 25. Isai. 1. 7. Dan. 9. 27. Mic. 3. 12.
[z] Ps. 118. 26. Matt. 21. 9. Mark 11. 10. ch. 19. 38. John 12. 13.

Chap. 14. AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that

30. Cp. the same proverbial saying in Matt. xix. 30, xx. 16: here the last are the heathen; the first, the Jews.

31. *The same day*] Or, 'In that very hour' [Rev. V.]. The account in *vv.* 31-33 is peculiar to this Gospel. Our Lord was at this time within the dominions of Herod, which comprised Perœa as well as Galilee, and the advice tendered by these Pharisees is thought to have been inspired by Herod himself, who, condescending to play the part of an intriguer, is called a "fox," the symbol of cunning. The message which follows is divided into two parts, each enigmatical.

32. The period mentioned is naturally taken as a proverbial expression for a very short space of time:—the time which would actually intervene before His departure from Herod's territory.

I shall be perfected] Rather, "I am perfected"; a present verb (τελειοῦμαι), though in the sense of an immediate and certain future. It is a question whether it is to be taken with reference to the Lord's Death, or to the end of His work in Galilee. Another meaning, "I complete My work," connects it with the crowning miracle wrought shortly afterwards (John xi. 40-44).

33. *walk*] Rev. V. 'go on My way'; it is the term used by the Pharisees (in *v.* 31, *depart*) and throughout this portion of the Gospel (ix. 51-xviii. 14) with reference to our Lord's going about from place to place in His journey towards Jerusalem. Paraphrase: "You tell Me that Herod seeks My life. Tell him that I know that I am safe from him for the short time which is still given to Me. God has determined that I shall go about doing good for this little while. Besides, Jerusalem is the place where a prophet must be put to death." The Baptist's death in Galilee was not an example of a prophet falling a victim to Jewish unbelief.

34. Rev. V. 'killeth...stoneth...unto her.' Cp. marg. ref. note. The words may have been spoken originally on the occasion to which they are assigned by St. Matthew; or they may have been spoken on the occasion mentioned in the text, and embodied in St. Matthew's recital on account of the similarity of subject; or they, or words like them, were spoken twice. The saying is peculiarly suitable to its position here, and attaches itself to the last words of *v.* 33 in a very natural manner. They to whom, and against whom, His words were uttered, were representatives of Jerusalem and of the spirit which prevailed there; and the consideration that this lamentation over the obduracy of Jerusalem was poured forth in Perœa makes it more touching. Some however—remembering St. Luke's habit of omitting notices of time and place, and of bringing together discourses which refer to one general subject, —assume a break in the narrative between *vv.* 33 and 34. Within a few days our Lord left the territory of Herod to go to Bethany, to the sisters of Lazarus (John xi. 3 &c.). There is no improbability in the conjecture that, after the completion of His greatest miracle, which was followed by a deliberate resolution of the Jewish leaders to destroy Him, He looked down on Jerusalem and uttered these words, afterwards repeated at the same spot, on the Mount of Olives.

35. *desolate*] Absent from the oldest MSS. and by the Rev. V. placed in the text in italics. It was probably taken from St. Matthew. Rev. V. omits *verily* and *the time come when*.

XIV. **1.** Rev. V. 'when He went...one of the rulers of the P. on a Sabbath...' The whole of this scene (*vv.* 1-24) is peculiar to St. Luke. On the parable with which it closes, see Matt. xxii. 2-14 notes.

they watched him. And, behold, there was a certain man
before him which had the dropsy. And Jesus answering
[a] Matt.12.10. spake unto the lawyers and Pharisees, saying, [a]Is it lawful to
heal on the sabbath day? And they held their peace. And
he took *him*, and healed him, and let him go; and answered
[b] Ex. 23. 5. Deut. 22. 4. them, saying, [b]Which of you shall have an ass or an ox fallen
into a pit, and will not straightway pull him out on the sabbath
day? And they could not answer him again to these things.
¶ And he put forth a parable to those which were bidden, when
he marked how they chose out the chief rooms; saying unto
them, When thou art bidden of any *man* to a wedding, sit not
down in the highest room; lest a more honourable man than
thou be bidden of him; and he that bade thee and him come
and say to thee, Give this man place; and thou begin with
[c] Prov. 25. 6, 7. shame to take the lowest room. [c]But when thou art bidden,
go and sit down in the lowest room; that when he that bade
thee cometh, he may say unto thee, Friend, go up higher:
then shalt thou have worship in the presence of them that
[d] Job 22. 29. Ps. 18. 27. Prov. 29. 23. Matt. 23. 12. ch. 18. 14. Jam. 4. 6. 1 Pet. 5. 5. sit at meat with thee. [d]For whosoever exalteth himself shall
be abased; and he that humbleth himself shall be exalted.
¶ Then said he also to him that bade him, When thou makest
a dinner or a supper, call not thy friends, nor thy brethren,
neither thy kinsmen, nor *thy* rich neighbours; lest they also bid
thee again, and a recompence be made thee. But when thou
[e] Neh. 8. 10. makest a feast, call [e]the poor, the maimed, the lame, the blind:
and thou shalt be blessed; for they cannot recompense thee:
for thou shalt be recompensed at the resurrection of the just.
¶ And when one of them that sat at meat with him heard these
[f] Rev. 19. 9. things, he said unto him, [f]Blessed *is* he that shall eat bread in
[g] Matt. 22. 2. the kingdom of God. [g]Then said he unto him, A certain man
[h] Prov.9.2,5. made a great supper, and bade many: and [h]sent his servant
at supper time to say to them that were bidden, Come; for all
things are now ready. And they all with one *consent* began to
make excuse. The first said unto him, I have bought a piece of

they watched] Rev. V. 'they were watching.' The invitation of the Pharisee was a treacherous one (cp. xi. 53, 54). He introduced a sick man on the Sabbath, for the express purpose of seeing what Jesus would do. Our Lord divined his treacherous purpose: observe "answering" (*v.* 3).

3. Rev. V. 'Is it lawful to heal on the Sabbath, or not?'

5. *ass*] Some read "son." The A. V. retains the more natural connexion between "ass" and "ox." Cp. xiii. 15. Rev. V. has 'ass' in the text and 'son' in margin.

7. *a parable*] Here a lesson drawn from outward manners, but having reference to inward matters teaching the great lesson of humility (*v.* 11).

chief rooms] πρωτοκλισίας. Rev. V. 'chief seats' (so in *v.* 8). The guests were arranged in a definite order of precedence.

9, 10. *lowest room*] Rev. V. 'lowest place' (τόπον). In *v.* 10, Rev. V. reads, 'shalt thou have glory in the presence of all.'

11. Rev. V. 'For every one...shall be humbled; and he that humbleth' &c.

12. Jesus turns to his host, to teach him a lesson of charity.

14. Rev. V. 'because they have not *wherewith* to recompense thee.' In the "resurrection of the just," we do not find any real support of the doctrine of a twofold resurrection; the just are mentioned because their resurrection alone has any bearing upon the question.

15. Our Lord was probably understood to mean, that the recompense (*v.* 14) would take the form of an invitation to the great banquet in the Kingdom of the Messiah, at which the faithful Israelite would sit down in company with the Patriarchs (cp. Matt. viii. 11; ch. xiii. 28).

16. This parable, different from that in marg. ref. (see notes), was a direct answer to the exclamation of the guest (*v.* 15), who regarded the great festival in the Kingdom of God as open only to Israelites, and—among them—only to those who led creditable lives. See *vv.* 21-23 notes. The first invitation was that borne by Moses and the Prophets, the second invitation (*v.* 17) that by Christ.

18. Rev. V. 'bought a field...go out...'

ground, and I must needs go and see it: I pray thee have me
19 excused. And another said, I have bought five yoke of oxen, and
20 I go to prove them: I pray thee have me excused. And another
21 said, I have married a wife, and therefore I cannot come. So
that servant came, and shewed his lord these things. Then the
master of the house being angry said to his servant, Go out
quickly into the streets and lanes of the city, and bring in
hither the poor, and the maimed, and the halt, and the blind.
22 And the servant said, Lord, it is done as thou hast commanded,
23 and yet there is room. And the lord said unto the servant,
Go out into the highways and hedges, and compel *them* to come
24 in, that my house may be filled. For I say unto you, [i]That
none of those men which were bidden shall taste of my supper.
25 ¶And there went great multitudes with him: and he turned,
26 and said unto them, [k]If any *man* come to me, [l]and hate not
his father, and mother, and wife, and children, and brethren,
and sisters, [m]yea, and his own life also, he cannot be my disciple.
27 And [n]whosoever doth not bear his cross, and come after me,
28 cannot be my disciple. For [o]which of you, intending to build
a tower, sitteth not down first, and counteth the cost, whether
29 he have *sufficient* to finish *it?* Lest haply, after he hath laid
the foundation, and is not able to finish *it*, all that behold *it*
30 begin to mock him, saying, This man began to build, and was
31 not able to finish. Or what king, going to make war against
another king, sitteth not down first, and consulteth whether he

[i] Matt. 21. 43. & 22. 8. Acts 13. 46.
[k] Deut. 13. 6. & 33. 9.
[l] Rom. 9. 13.
[m] Rev. 12. 11.
[n] Matt. 16. 24. Mark 8. 34. ch. 9. 23. 2 Tim. 3. 12.
[o] Prov. 24. 27.

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21. Those whom our Lord recommends the Pharisee to invite (*v.* 13). They are the wretched outcasts of society, found in the back streets and lanes, but still *within the city*. Therefore they represent Jews, but Jews of the worst stamp, the "publicans and sinners" (xv. 1), "the poor" (vii. 22), the "cursed" (John vii. 49). They to whom the invitation was originally addressed were the rich, the learned, the religious world of the time, all who enjoyed the greatest religious opportunities.

23. This final invitation is to those without the city, and refers to the calling of the Gentiles.

compel them] By moral compulsion, not by persecution. Rev. V. 'constrain *them*.' The master bade his servant urge these new guests to fill the house without delay.

that my house &c.] See Rom. xi. 23.

24. "I," *i.e.* the master of the house.

25. The great crowd of followers was not that which He most desired: He sought for true disciples, who should give Him their hearts. In *v.* 26, He draws a distinction between outward and true discipleship. Then He places the qualification of a true disciple very high (*v.* 27; cp. Matt. x. 37, 38).

26. *hate not*] Not to be explained simply "love not less than Me:" the expression must have a more definite and positive meaning. The last term in the series of things which the disciple is called to hate ("his own life"; see xii. 22 note) is the key to the meaning of the whole. So far as the love of any earthly object or of any earthly person comes into competition with the love of God; so far as these things are loved because they form part of "our own life" (the love of kindred being sometimes only selfishness in the second degree) and not "in the Lord," then they ought to be hated and not loved. Our Lord spiritualises the precept (Deut. xxi. 18–21) which enjoined the parents of a rebellious son to denounce him. The more forcible expressions in this passage compared with Matt. x. 37 are best accounted for by the different circumstances: these words were spoken with special reference to the severe trials immediately impending.

28. The spirit of this and the following parable, peculiar to St. Luke, enjoins on those who "come to" Christ to be outwardly His followers, the duty of counting the cost and of duly estimating beforehand the greatness of their task. They also denote respectively, the positive and the negative side of the Christian's work; on the one hand, the *building up* the individual character (cp. the frequent use of "edify" by St. Paul), and on the other the war against evil in the heart and life. The disciple of Christ must remember that he has this double work to perform, and perform it (as far as may be) thoroughly.

sitteth down] This denotes careful and exact computation: so in *v.* 31.

31. Rev. V. 'Or what king, as he goeth to encounter another king in war, will not sit down first' &c.

be able with ten thousand to meet him that cometh against him
32 with twenty thousand? Or else, while the other is yet a great
way off, he sendeth an ambassage, and desireth conditions of
33 peace. So likewise, whosoever he be of you that forsaketh not
[p] Matt. 5. 13. Mark 9. 50.
34 all that he hath, he cannot be my disciple. [p]Salt *is* good: but
if the salt have lost his savour, wherewith shall it be seasoned?
35 It is neither fit for the land, nor yet for the dunghill; *but* men
cast it out. He that hath ears to hear, let him hear.

[a] Matt. 9. 10.
CHAP. 15. THEN [a]drew near unto him all the publicans and
2 sinners for to hear him. And the Pharisees and scribes mur-
[b] Acts 11. 3.
mured, saying, This man receiveth sinners, [b]and eateth with
[c] Matt. 18. 12.
3, 4 them. And he spake this parable unto them, saying, [c]What
man of you, having an hundred sheep, if he lose one of them,
doth not leave the ninety and nine in the wilderness, and go
5 after that which is lost, until he find it? And when he hath
6 found *it*, he layeth *it* on his shoulders, rejoicing. And when
he cometh home, he calleth together *his* friends and neigh-
bours, saying unto them, Rejoice with me; for I have found
[d] 1 Pet. 2. 10, 25.
7 my sheep [d]which was lost. I say unto you, that likewise joy
[e] ch. 5. 32.
shall be in heaven over one sinner that repenteth, [e]more than
over ninety and nine just persons, which need no repentance.
8 ¶Either what woman having ten [1]pieces of silver, if she lose

[1] *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny, Matt. 18. 28.

33. *forsaketh*] Rev. V. 'renounceth:' in ix. 61 the same Greek verb is rendered "bid farewell to."

34. Rev. V. 'Salt therefore is good.' See marg. reff. notes. This, like other proverbial sayings, was repeated by Jesus on different occasions. In St. Matthew it is used of the Apostles; here it is applied to all the disciples. They who bear the name of Christ, are to be the salt of the earth.

35. Neither fit for the land as manure, nor for the dunghill to be mixed with it.

XV., XVI. A section containing a series of parables peculiar, with one exception, to St. Luke. The first portion (ch. xv.) treats of God's willingness and desire to win back offenders: the second treats of the right employment of this world's goods (ch. xvi.). The parables belong to the same period as the foregoing narrative. The first three, and the last, were elicited by the opposition of the Pharisees.

1. *Then drew near*] Rather, "**Now there were drawing near.**" The presence of the publicans in numbers shews that these parables were delivered in or near a city on the borders of a Province, probably near or in Judæa. To eat with them or with those banished from the society of religious people would be a special offence in the eyes of the strict Pharisees and Scribes, on account of the ceremonial defilement contracted. Cp. Gal. ii. 12, 13.

4. This parable also occurs in a form less full and perfect in marg. ref. (see note). This and the next parable are an answer to the cavils of the Scribes and Pharisees. They shrank from contact with sinners from a sense of superiority and the fear of contamination: hence the disapprobation of our Saviour's free intercourse with such persons. Our Saviour answers that God does not stand aloof from sinners, nay seeks their recovery, and that this fully justifies His own conduct. It is as if He had said, "Would not a *man* (*v.* 4) do all this? How much more God!" And by asking "what man *of you?*" He turns the argument upon His accusers. The distinction between these two parables lies in the difference between two aspects of God's love towards sinners; on the one hand, His infinite compassion, and on the other, the exceeding preciousness to Him of every soul.

7. *just persons*] Rev. V. 'righteous persons'; δίκαιοι has almost a technical sense (cp. i. 6), the righteous according to the legal standard. There is, however, something higher, even as there is something more inward than this. And into this more blessed condition the truly penitent sinner is translated (as the newly found sheep is removed to the house of its owner); so that his conversion is more a matter of rejoicing than the strict observance of the Law by others. The parables do not represent a distinction between the innocent and those who have fallen, or between Jew and Gentile; but between the careful observers of the Law according to the ideal of the Scribes and Pharisees, and the outcasts and offenders of every sort.

one piece, doth not light a candle, and sweep the house, and
9 seek diligently till she find *it*? And when she hath found *it*,
she calleth *her* friends, and *her* neighbours together, saying,
Rejoice with me; for I have found the piece which I had
10 lost. Likewise, I say unto you, there is joy in the presence
11 of the angels of God over one sinner that repenteth. ¶ And
12 he said, A certain man had two sons: and the younger of
them said to *his* father, Father, give me the portion of goods
13 that falleth *to me*. And he divided unto them *f* his living. And *f* Mark 12.44.
not many days after the younger son gathered all together, and
took his journey into a far country, and there wasted his sub-
14 stance with riotous living. And when he had spent all, there
arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country;
16 and he sent him into his fields to feed swine. And he would
fain have filled his belly with the husks that the swine did eat:
17 and no man gave unto him. And when he came to himself, he
said, How many hired servants of my father's have bread enough
18 and to spare, and I perish with hunger! I will arise and go to
my father, and will say unto him, Father, I have sinned against
19 heaven, and before thee, and am no more worthy to be called
20 thy son: make me as one of thy hired servants. And he arose,
and came to his father. But *g* when he was yet a great way off, *g* Acts 2.39. Eph. 2.13,17.
his father saw him, and had compassion, and ran, and fell on
21 his neck, and kissed him. And the son said unto him, Father,
I have sinned against heaven, *h* and in thy sight, and am no more *h* Ps. 51. 4.
22 worthy to be called thy son. But the father said to his servants,

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8. *a candle*] "**A lamp.**" The houses in the East are commonly without windows.

11. The Parable of the Prodigal Son is the crown of parables. It consists of two distinct portions: the former (*vv.* 11-24) is also the justification of our Lord's own conduct, the latter (*vv.* 25-33) a censure upon the objections of His opponents.

12. *goods*] Rev. V. 'substance,' as in *v.* 13. The request of the younger son points to the root of all sin;—the desire of independence, the anxiety to be free and live as one pleases. The desire was granted. God bestows upon every man the mysterious gift of free will, the power of choosing or of refusing His service. The two sons respectively represent those who were strict and careful observers of the Law, and those who had broken with the Law and lived in a state of utter self-abandonment (*v.* 13).

14. *a mighty famine*] The weariness and disgust which is the natural fruit of a sinful course, and most heavily felt under the pressure of outward circumstances. The "want" marks the emptiness of a heart which has sacrificed everything to pleasure, and for which there is apparently nothing left but suffering.

15. *joined himself*] ἐκολλήθη, "he clave unto;" *i.e.* he was in a state of absolute dependence upon a Gentile, being, in effect, a slave; a position made doubly degrading by the occupation forced upon him. The feeding swine represents that utter moral degradation, impossible at the beginning of a sinful course, but to which a man is at length forced. The desire unsatisfied even by feeding on swine's food (*v.* 16) marks the last stage of this degradation in union with the utmost misery.

16. Rev. V. 'he would fain have been filled with the husks...' or pods of the carob tree, mainly used for feeding animals. They are like a large bean-pod, and like a sickle, whence called 'little horn' (κεράτων).

no man gave) Mark the contempt in which even the world holds the utterly abandoned sinner.

17. *came to himself*] Self-recollection is the first step in the way towards recovery.

hired servants] Mere day-labourers, not inmates of the house like the "servants" (*i.e.* slaves, in *vv.* 22, 26). The son envies even those among his father's dependents who have the lowest privileges.

perish] Rev. V. 'perish here.'

19. *And am*] Rev. V. 'I am,' so in *v.* 21.

20. The love of God towards sinful men is the moving cause of their return to Him.

kissed him] Lit. "kissed him much." Love is quick-sighted; the father had been daily watching for the prodigal's return.

21. Consciousness of his father's love does not permit the offender to forget the deadliness of the offence. This marks the sincerity and depth of his repentance.

Bring forth the best robe, and put *it* on him; and put a ring on
23 his hand, and shoes on *his* feet: and bring hither the fatted calf,
[i] ver. 32. Eph. 2. 1. & 5. 14. Rev. 3. 1.
24 and kill *it*, and let us eat, and be merry: [i]for this my son was dead, and is alive again; he was lost, and is found. And they
25 began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and
26 dancing. And he called one of the servants, and asked what
27 these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath re-
28 ceived him safe and sound. And he was angry, and would not
29 go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry
30 with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him
31 the fatted calf. And he said unto him, Son, thou art ever with
32 me, and all that I have is thine. It was meet that we should
[k] ver. 24. make merry, and be glad: [k]for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. 16. AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto
2 him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of
3 thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh

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22. Rev. V. 'Bring forth quickly.' The robe was a long and richly embroidered vestment, such as are presented to honoured guests. The ring and the shoes (slaves went barefooted) were signs of a free man.

23. *the fatted calf*] That which was fattened and reserved for some great occasion.

28. The discontent of the elder son represents the feeling out of which sprang the objection (*v.* 2) of the Pharisees. Rev. V. 'and his father came out and intreated him.' As God in Christ then intreated the Pharisees.

29. *I serve thee*] δουλεύω is properly applicable to a slave's work. The elder son reckons up the years of service on the principle of so much pay for so much work. Rev. V. 'and I never transgressed a commandment of thine.'

30. Not "my brother" but "thy son." The elder brother had no love for him: and "*this* thy son" is said contemptuously.

31. *Son*] "**Child**," more tender than "son." Rev. V. 'all that is mine is thine.'

32. Rev. V. 'But it was meet to make merry' &c.

this thy brother] The contrast to "this thy son" (*v.* 30). The elder is reminded that the younger son is his brother.

In these three parables note that Jesus completely identifies Himself with God; it is God Who seeks and Who receives sinners: and the doctrinal importance of these parables depends upon this being the work of Him by Whom they were spoken. What God does, Jesus does; and the action of both is treated as one and the same.

XVI. Parables (both peculiar to St. Luke) and sayings bearing on the right use of riches in this world, with regard to the prospect of another world. The central lesson of the first parable is given in *v.* 9. In the other, the misuse of wealth is represented as terribly punished in the world to come. The meaning of the parables will appear from the notes. In the application of the first parable the rich man represents the Possessor of all things; the steward denotes all those whom He puts in any position of responsibility whether in temporal or in spiritual concerns, and more especially the disciples of Christ. In the sentence of dismissal is the certainty of death (*cp. v.* 9), when all things committed to us here will pass for ever away from us.

1. *unto his disciples*] Not to the Apostles only, but to the whole body of those who had attached themselves to Him. The parable was, however, spoken (*v.* 14) in the presence of the Pharisees.

wasted] Rev. V. 'was wasting,' the same word as in xv. 13.

2. *How* &c.] Or, "**what is this that I hear of thee?**" It was something which he had never expected. God trusts man.

give an account] Or, "**render the account ...for thou canst be no longer steward.**"

away from me the stewardship: I cannot dig; to beg I am
4 ashamed. I am resolved what to do, that, when I am put out
5 of the stewardship, they may receive me into their houses. So
he called every one of his lord's debtors *unto him*, and said unto
6 the first, How much owest thou unto my lord? And he said,
An hundred [1]measures of oil. And he said unto him, Take thy
7 bill, and sit down quickly, and write fifty. Then said he to
another, And how much owest thou? And he said, An hundred
[2]measures of wheat. And he said unto him, Take thy bill, and
8 write fourscore. And the lord commended the unjust steward,
because he had done wisely: for the children of this world are
9 in their generation wiser than [a]the children of light. And I
say unto you, [b]Make to yourselves friends of the [3]mammon of
unrighteousness; that, when ye fail, they may receive you into
10 everlasting habitations. [c]He that is faithful in that which is
least is faithful also in much: and he that is unjust in the least

[a] Eph. 5. 8. 1 Thess. 5. 5.
[b] Dan. 4. 27. Matt. 6. 19. ch 11. 41. 1 Tim. 6. 17, 18, 19.
[c] Matt. 25. 21.

[1] The word *Batos* in the original containeth nine gallons three quarts: See Ezek. 45. 10, 11, 14.
[2] The word here interpreted *a measure* in the original containeth about fourteen bushels and a pottle.
[3] Or, *riches*.

3. *I cannot dig*] Rather, "**I have not strength to dig.**"

5. *every one*] Rather, "**each one.**" The debtors were dealt with separately and privately.

6. *measures*] Or, "**baths**" (see marg. note). The amount is very large, and best agrees with the supposition that the debtors were traders who had made purchases from the rich man's estate.

bill] Rev. V. 'bond.' The note of hand which the steward had kept among his papers, and now returned to the debtor to be altered.

7. *measures*] Or, "**Cors**" (marg. note).

8. *the lord*] Rev. V. 'his lord.' Not the Lord Jesus, but the lord of the steward. Difficulty has been raised about this commendation of the unjust steward. This is not, however, the only instance in which our Lord has made wrong action the medium of conveying spiritual lessons (cp. xviii. 1-8; Matt. xiii. 44). Praise is bestowed upon the steward, not for his dishonesty, but for his quick intelligence. The man's deed has two sides—one, the side of its dishonesty, upon which it is most blameworthy; the other, the side of its foresight, which supplies a sufficient analogy to a Christian virtue, and which may be usefully extolled for the purpose of provoking God's people to a like prudence; which yet should be at once a holy prudence, and a prudence employed about things of far higher and more lasting importance.

wisely] Or, "**prudently.**" Sagacity in reference to the choice of means, whatever may be the object contemplated.

children of this world] Cp. xx. 14; those whose thoughts, hopes, and actions are limited to the things of earth.

in their generation wiser] *i.e.* Worldly men are more prudent and far-seeing in their dealings with those like-minded with themselves, than are God's servants with regard to their fellow-servants. Let these seek so to act in all their relations as to secure for themselves an eternal reward.

children of light] Cp. John xii. 36.

9. *friends*] Not Angels but the poor, and all who stand in need. Not that merit attaches to almsgiving; but that practice is to be encouraged which assures us of friends and protectors at our entrance into the world to come.

How the poor may be said to receive into (not give) "everlasting habitations" those who have shown them kindness, is explained in Matt. xxv. 35–40.

of the mammon of unrighteousness] Rather, "by means of the mammon of unrighteousness." Mammon is an Aramaic word signifying wealth (not, a god of wealth), of which it is a kind of personification (v. 13; Matt. vi. 24 note). Why is wealth termed the unrighteous mammon? On account of the evil which in so many ways attaches to wealth, either to its acquisition, or in the way of the manifold temptations to which it ministers (cp. 1 Tim. vi. 9, 10), and which make it difficult for a rich man to enter into the kingdom of God (xviii. 24, 25). There is no condemnation of property *as such*. The sin consists, not in being the steward of what God has given, but in forgetting this.

ye fail] Rev. V. 'it shall fail.'

everlasting habitations] Lit. "**the everlasting** [Rev. V. 'eternal'] **tabernacles**" or tents. The tent is a temporary habitation (cp. 2 Cor. v. 1), therefore "everlasting" stands here in marked contrast to the temporary habitations.

10. *in that which is least*] Rev. V. 'in a very little.' This verse limits and explains the meaning of the foregoing parable.

11 is unjust also in much. If therefore ye have not been faithful
in the unrighteous [1]mammon, who will commit to your trust
12 the true *riches?* And if ye have not been faithful in that
which is another man's, who shall give you that which is your
[d]Matt. 6. 24. 13 own? [d]No servant can serve two masters: for either he will
hate the one, and love the other; or else he will hold to the
one, and despise the other. Ye cannot serve God and mam-
[e]Matt. 23. 14. 14 mon. ¶And the Pharisees also, [e]who were covetous, heard
15 all these things: and they derided him. And he said unto
[f]ch. 10. 29. them, Ye are they which [f]justify yourselves before men; but
[g]Ps. 7. 9. [g]God knoweth your hearts: for [h]that which is highly esteemed
[h]1 Sam. 16. 7. [i]Matt. 4. 17. 16 among men is abomination in the sight of God. [i]The law
& 11. 12. ch. 7. 29. and the prophets *were* until John: since that time the king-
[k]Ps. 102. 26, 27. Isai. 40. 8. & 51. 6. 1 Pet. 1. 25. 17 dom of God is preached, and every man presseth into it. [k]And
it is easier for heaven and earth to pass, than one tittle of the
[l]Mark 10. 11. 1 Cor. 7. 10. 18 law to fail. [l]Whosoever putteth away his wife, and marrieth
another, committeth adultery: and whosoever marrieth her
that is put away from *her* husband committeth adultery.
19 ¶There was a certain rich man, which was clothed in purple
20 and fine linen, and fared sumptuously every day: and there was
a certain beggar named Lazarus, which was laid at his gate, full
21 of sores, and desiring to be fed with the crumbs which fell from

[1] Or, *riches*.

12. *another man's*] Rather, "**another's** (*i.e.* God's);" we are only stewards of God's gifts.

13. See marg. ref. note. This proverbial saying was probably repeated more than once. The fidelity required is a choosing of God instead of mammon for our lord. In this world we are servants from whom two masters are claiming allegiance: one is God, man's rightful lord; the other is this unrighteous mammon, which was given to be our servant, and to be wielded by us in God's interests, but which has erected itself into a lord, and demands obedience from us. Of these two lords one must be despised; faithfulness to the one must make us break with the other.

serve] *i.e.* "**be the slaves of.**"

14–18. Detached sayings, which are brief notes or heads of a continuous discourse. Our Lord's teaching (*vv.* 10–12) simply seemed to the Pharisees absurd (*v.* 14). He therefore distinguished between merely outward, legal righteousness and true, inward righteousness (*v.* 15). The reign of outward legal righteousness was at an end since the proclamation of the spiritual kingdom of God by John the Baptist (*v.* 16); the inward principle of the Law was eternal (*v.* 17). Of this a special example is given (*v.* 18). In the Parable of the Rich Man He teaches the right use of riches, with a view to eternity.

14. *covetous*] Rev. V. 'lovers of money.'

17. *And*] Rather, "**but,**" *i.e.* although 'the gospel of the kingdom of God is preached, and every man entereth violently into it' (*v.* 16, Rev. V.), yet the Law shall not fail. Cp. Matt. v. 17, 18, 21–48.

18. This verse is the condensation of a longer discourse, illustrating the contrast between the eternal law of morality and the external Law, by which it had been hitherto taught to the Jews. Cp. Matt. v. 31, 32; xix. 9.

19. Rev. V. 'Now there was' &c. In this parable (*vv.* 19–31), our Lord advances beyond the teaching of the Parable of the unjust steward. He condemns not merely the positive misuse, but also the careless and thoughtless use, of this world's goods. The rich man is the true centre of the picture, and the contrast is between selfish and thoughtless use of abundance, and the beggar's miserable doom. The main points taught by the parable are, (1) The uncertainty and transitoriness of earthly blessings; (2) The responsibility of rich men not only for what they do, but for what they do not do, with their wealth; and (3) The supremacy of the Law of God as a guide to eternal life. Light is thrown upon the condition of departed spirits in the intermediate state.

purple and fine linen] The outer garment was of dyed wool, the inner of fine white linen from Egypt.

20. Or, "and a certain beggar, by name Lazarus, was laid at his gate" or porch.

Lazarus] Or, "Eleazar," *i.e.* God-help. God helped one destitute of human help. It was also the name of one whom Jesus loved, and whose raising had taken place, most probably, a very short time previously.

21. *the crumbs*] Not alms but the casual overflowings of his abundance. Rev. V. puts "crumbs" in italics, the actual word being absent from the text followed.

the rich man's table: moreover the dogs came and licked his
22 sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also
23 died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his
24 bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and [m]cool my tongue; for I [n]am tormented in
25 this flame. But Abraham said, Son, [o]remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.
27 Then he said, I pray thee therefore, father, that thou wouldest
28 send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of
29 torment. Abraham saith unto him, [p]They have Moses and the
30 prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will
31 repent. And he said unto him, If they hear not Moses and the prophets, [q]neither will they be persuaded, though one rose from the dead.

[m] Zech. 14. 12.
[n] Isai. 66. 24. Mark 9. 44, &c.
[o] Job 21. 13. ch. 6. 24.
[p] Isai. 8. 20. & 34. 16. John 5. 39. Acts 15. 21. & 17. 11.
[q] John 12. 10, 11.

Chap. 17. THEN said he unto the disciples, [a]It is impossible but that offences will come: but woe *unto him*, through whom they
2 come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should
3 offend one of these little ones. Take heed to yourselves: [b]If thy brother trespass against thee, [c]rebuke him; and if he repent,
4 forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I
5 repent; thou shalt forgive him. ¶ And the apostles said unto

[a] Mark 9. 42. 1 Cor. 11. 19.
[b] Matt. 18. 15, 21.
[c] Lev. 19. 17. Prov. 17. 10. Jam. 5. 19.

moreover the dogs] Or, "**but [yea] even the dogs**;" variously regarded as an alleviation of his suffering, or as intended to place the cruelty of the rich man in strong contrast with the way in which the very dogs treated the beggar, or as meant to mark a condition of Lazarus so feeble that even the wandering dogs which infest an Eastern city licked his sores without being driven away.

22. The burial of Lazarus was not worthy of record like the splendid obsequies of the rich man. For the office here assigned to Angels, cp. Matt. xxiv. 31; Mark xiii. 27; Heb. i. 14.

Abraham's bosom] The faithful children of Abraham are regarded as gathered up, after death, into their great father's arms.

23. *hell*] "**Hades**;" — "Sheol," or the place of departed spirits, divided into two portions by a great and impassable gulf.

24. The rich man rested his hopes on his descent from Abraham, who acknowledges the relationship (*v.* 25). Cp. iii. 8; John viii. 33.

25. *receivedst*] Lit. receivedst to the full. The rich man and Lazarus have each completely exhausted his allotted share of blessings or of sufferings in this life. Rev. V. 'but now here he is comforted' &c.

26. *so that* &c.] Rev. V. 'that they which would pass from hence to you may not be able, and that none may cross over from thence to us.'

27. The five brethren are in danger of being condemned, not for being rich but for impenitence.

29. The supremacy and permanence of the Law (*v.* 17). They who have and use the guidance which God has given them, do not need any startling dispensation from Him to convince them of sin or to lead them to repentance.

31. *though one rose*] "**If one rise from the dead.**" The conduct of the Pharisees after the raising of Lazarus supplies the best commentary upon this great saying.

XVII. **1.** *Then said he*] Or, "And He said." The transition is from the address to the Pharisees to sayings to the disciples. For *vv.* 1–4 see Matt. xviii. 6-35 notes; they are in their true places in the text.

offences] Rev. V. 'occasions of stumbling:' *e.g.* the behaviour of the Pharisees (xvi. 14).

2. *offend*] Rev. V. 'cause to stumble.'

3. *trespass against thee*] Rev. V. 'sin.'

6 the Lord, Increase our faith. [d] And the Lord said, If ye had faith
as a grain of mustard seed, ye might say unto this sycamine
tree, Be thou plucked up by the root, and be thou planted in the
7 sea; and it should obey you. But which of you, having a servant
plowing or feeding cattle, will say unto him by and by, when
8 he is come from the field, Go and sit down to meat? And will
not rather say unto him, Make ready wherewith I may sup, and
[e] ch. 12. 37. gird thyself, [e] and serve me, till I have eaten and drunken; and
9 afterward thou shalt eat and drink? Doth he thank that servant
because he did the things that were commanded him? I trow
10 not. So likewise ye, when ye shall have done all those things
which are commanded you, say, We are [f] unprofitable servants:
11 we have done that which was our duty to do. ¶ And it came
to pass, [g] as he went to Jerusalem, that he passed through the
12 midst of Samaria and Galilee. And as he entered into a certain
village, there met him ten men that were lepers, [h] which stood
13 afar off: and they lifted up *their* voices, and said, Jesus, Master,
14 have mercy on us. And when he saw *them*, he said unto them,
[i] Go shew yourselves unto the priests. And it came to pass, that,
15 as they went, they were cleansed. And one of them, when he saw
that he was healed, turned back, and with a loud voice glorified
16 God, and fell down on *his* face at his feet, giving him thanks: and
17 he was a Samaritan. And Jesus answering said, Were there not
18 ten cleansed? but where *are* the nine? There are not found that
[k] Matt. 9. 22. 19 returned to give glory to God, save this stranger. [k] And he said
Mark 5. 34. unto him, Arise, go thy way: thy faith hath made thee whole.
ch. 7. 50. & 18. 42. 20 ¶ And when he was demanded of the Pharisees, when the king-

[d] Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23.

[f] Job 22. 3. Ps. 16. 2. Matt. 25, 30. Rom. 3. 12. 1 Cor. 9. 16. Phil. 11.

[g] Luke 9. 51. John 4. 4.

[h] Lev. 13. 46.

[i] Lev. 13. 2. Matt. 8. 4. ch. 5. 14.

5. *Increase our faith*] Lit. "**add unto us faith.**" See marg. reff. notes.

6. Rev. V. 'If ye have faith...ye would say...and it would have obeyed you.'

as a grain of mustard seed] *i.e.* the smallest quantity (cp. Matt. xiii. 32).

sycamine tree] This tree, different from the sycomore (xix. 4 note), is the black mulberry tree.

7–10. Peculiar to St. Luke. Human works give men no claim on God, and the highest earthly excellence is merely the performance of an obligation. The "servant" here is a slave. A warning against reliance on gifts indicating personal qualifications may have been specially needed after the promise recorded in *v.* 6.

7. Rev. V. 'But who is there of you... plowing or keeping sheep, that will say unto him, when...Come straightway' &c.

9. Rev. V. omits *I trow not.*

11. Rev. V. 'as they were on the way to Jerusalem.' The miracle (*vv.*12-19) is peculiar to St. Luke.

through the midst of] Or, "**between,**" *i.e.* "along the frontiers of." The notice of Samaria before Galilee requires explanation, being in the direction of a route opposite to that towards Jerusalem. After the raising of Lazarus, our Lord went to Ephraim (John xi. 54), *i.e.* towards the N.E. frontier of Judæa. On leaving that district He would pass northwards, along the frontier of Samaria towards Galilee, on His way to Peræa, whence He set out for the last time on His way to Jerusalem.

12. *stood afar off*] For the reason, cp. marg. ref. If the village was on the borders of Samaria and Galilee, Jews and Samaritans, who would not otherwise have associated with each other, had here banded together in one company, being driven from human habitations.

14. *shew yourselves*] Cp. Lev. xiv. 2-32.

17. *Were there not ten cleansed?*] Rather, "were not the ten (*i.e.* all of them) cleansed?"

18. Rev. V. 'Were there none found ...stranger?' The 'stranger' was one not an Israelite. The religion of the Samaritans was partly Jewish; but their blood was wholly heathen. St. Luke, who alone gives the Parable of the Good Samaritan (x. 30-37), alone records the faith and love of the Samaritan leper. It was in accordance with the catholic tendency of his own and St. Paul's teaching.

19. *made thee whole*] Or, "**saved thee.**"

20 &c. The Pharisees looked for a kingdom which was to be an outward manifestation of God's sovereignty in the world, and in which a position of supremacy would be assigned to their own nation. Jesus answers them by turning their minds from the outward to the inward Kingdom (*vv.* **20, 21**); and comforts His disciples by pointing to the visible coming of the Kingdom which was as yet in the distant future (*vv.* **27-37**).

dom of God should come, he answered them and said, The king-
21 dom of God cometh not [1]with observation: [l]neither shall they say, Lo here! or, lo there! for, behold, [m]the kingdom of God is
22 [2]within you. And he said unto the disciples, [n]The days will come, when ye shall desire to see one of the days of the Son of
23 man, and ye shall not see *it*. [o]And they shall say to you, See
24 here; or, see there: go not after *them*, nor follow *them*. [p]For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son
25 of man be in his day. [q]But first must he suffer many things,
26 and be rejected of this generation. [r]And as it was in the days
27 of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood
28 came, and destroyed them all. [s]Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they
29 planted, they builded; but [t]the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed
30 *them* all. Even thus shall it be in the day when the Son of man
31 [u]is revealed. In that day, he [x]which shall be upon the housetop, and his stuff in the house, let him not come down to take it away;
32 and he that is in the field, let him likewise not return back. [y]Re-
33 member Lot's wife. [z]Whosoever shall seek to save his life shall
34 lose it; and whosoever shall lose his life shall preserve it. [a]I tell you, in that night there shall be two *men* in one bed; the one
35 shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left.
36 [3]Two *men* shall be in the field; the one shall be taken, and the
37 other left. And they answered and said unto him, [b]Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

[l] ver. 23.
[m] Rom. 14. 17.
[n] See Matt. 9. 15.
John 17. 12.
[o] Mark 13. 21.
ch. 21. 8.
[p] Matt. 24. 27.
[q] Mark 8. 31. & 9. 31.
ch. 9. 22.
[r] Gen. 7.
Matt. 24. 37.
[s] Gen. 19.
[t] Gen. 19. 16, 24.
[u] 2 Thess. 1. 7.
[x] Mark 13. 15.
[y] Gen. 19. 26.
[z] Matt. 10. 39. & 16. 25.
Mark. 8 35.
John 12. 25.
[a] Matt. 24. 40, 41.
[b] Job 39. 30.

[1] Or, *with outward shew.*
[2] Or, *among you*, John 1 26
[3] This 36th verse is wanting in most of the Greek copies.

Their attitude and that of the Church must be one of patient expectation (*vv.* 22, 23) and earnest prayer (xviii. 1–8), since the coming of the Son of Man, even if distant (*v.* 25), is sudden (*v.* 24). He will find men unprepared, engaged in the ordinary business of life, mingled together, good and bad alike (*vv.* 26-37). Therefore men must be ready at any moment, even at the price of all that is esteemed most precious (*vv.* 31–33). Cp. Matt. xxiv.; ch. xxi. 8-36.

demanded of the Pharisees] The question was put insidiously (cp. xi. 53, 54).

cometh not &c.] *i.c.* it is not its nature or character to come in such a manner as to be the subject of observation: it comes unobserved, unmarked. Παρατήρησις generally implies captious, or uncandid observation (see xx. 20), and is used in reference to the course pursued by the Pharisees.

21. Rev. V. 'Lo, here! or, There! for lo! the kingdom of God' &c.

within you] ἐντὸς ὑμῶν might also be rendered 'in the midst of you' (cp. xi. 20). The following exhortations refer to a visible coming.

22. *one of the days*] One of those blessed days which should follow His return. Cp. Matt. xxiv. 21, 22.

23. See Matt. xxiv. 23-27 notes. Rev. V. 'Lo, there! Lo, here! go not away, nor' &c.

24. Rev. V. 'for as the lightning, when it lighteneth' &c.

25. The Son of Man must be taken away before He can return. Therefore the *visible* Kingdom of God of which He speaks belongs as yet to the future.

this generation] *i.c.* the Jews of that day.

28. This example is peculiar to St. Luke.

31. See Matt. xxiv. 17, 18 notes. Men are warned by the example of Lot's wife not to look back, but to place themselves unreservedly in their Preserver's hands.

33. *save*] Rev. V. 'gain.' Cp. ix. 24.

34. "Night," with especial reference to the illustration peculiar to St. Luke which follows; but also because night is the season of peace and security, and the Son of Man cometh "as a thief in the night." See also marg. ref. notes.

36. Omitted by Rev. V.

37. *they*] *i.c.* the disciples, who ask

CHAP. 18. AND he spake a parable unto them *to this end*, that
[a] ch. 11. 5. & 21. 36. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Thess. 5. 17. 2 men ought [a]always to pray, and not to faint; saying, There
was [1]in a city a judge, which feared not God, neither regarded
3 man: and there was a widow in that city; and she came
4 unto him, saying, Avenge me of mine adversary. And he
would not for a while: but afterward he said within himself,
[b] ch. 11. 8. 5 Though I fear not God, nor regard man; [b]yet because this
widow troubleth me, I will avenge her, lest by her continual
6 coming she weary me. And the Lord said, Hear what the
[c] Rev. 6. 10. 7 unjust judge saith. And [c]shall not God avenge his own elect,
which cry day and night unto him, though he bear long with
[d] Heb. 10. 37. 8 them? I tell you [d]that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
[e] ch. 10. 29. & 16. 15. 9 ¶ And he spake this parable unto certain [e]which trusted in
10 themselves [2]that they were righteous, and despised others: Two
men went up into the temple to pray; the one a Pharisee, and
[f] Ps. 135. 2. [g] Isai. 1. 15. & 58. 2. Rev. 3. 17. 11 the other a publican. The Pharisee [f]stood and prayed thus with
himself, [g]God, I thank thee, that I am not as other men *are*, ex-
12 tortioners, unjust, adulterers, or even as this publican. I fast
13 twice in the week, I give tithes of all that I possess. And the
publican, standing afar off, would not lift up so much as *his* eyes
unto heaven, but smote upon his breast, saying, God be merciful
14 to me a sinner. I tell you, this man went down to his house
[h] Job 22. 29. Matt. 23. 12. ch. 14. 11. Jam. 4. 6. 1 Pet. 5. 5, 6. justified *rather* than the other: [h]for every one that exalteth himself shall be abased; and he that humbleth himself shall be ex-
15 alted. ¶ [i]And they brought unto him also infants, that he would
[i] Mark 10. 13.

[1] Gr. *in a certain city.* [2] Or, *as being righteous.*

"where" this manifestation of the Son of Man (*v.* 30) should take place. On the answer, see Matt. xxiv. 28 note.

XVIII. 1-14. Two parables, found only in St. Luke. The first teaches earnestness in prayer: the second humility in prayer. The first is also connected with the foregoing discourse, as exhorting the Church to be patient during the absence of her Lord.

1. *men*] Or, "they," the disciples, representatives of the Church in all ages.

2. A parable illustrating the efficacy of earnest prayer. It is parallel to the parable of the friend coming at midnight (cp. xi. 5 note); and has special relation to the needs of a waiting and suffering Church, whose prayers God will at length answer.

3. *came*] Rev. V. 'came oft.' ['Avenge me,' in the sense of 'do me justice' (so in *vv.* 5, 7, 8)].

adversary] The opponent in a suit.

5. *weary me*] Rev. V. 'wear me out.'

6. As if He had said, "Even the teaching of this 'unrighteous judge' (Rev. V.; cp. xvi. 8 note) may convey a lesson."

7. "God" is emphatic. The unjust judge is not the representative of God.

elect] Whom He has chosen out of mankind (cp. Matt. xxiv. 22, 24).

though he bear long] Rev. V. 'and He is longsuffering over them:' μακροθυμεῖν, as applied to God, has always relation to human sin. It involves the notion of enduring the contradiction of sinners. Cp. Ecclus. xxxv. 17, 18. God forbears and delays punishing the guilty world in His desire to allow His elect time for discipline and purification.

8. *speedily*] Cp. 2 Pet. iii. 8, 9.

faith] That special form of faith commended in the parable, *i.e.* patience and confidence (cp. Heb. x. 35-xii. 13).

9. Rev. V. 'And He spake also...and set all others at nought.' A parable to and concerning some of the disciples in whom this Pharisaic tendency had manifested itself.

11. *stood*] The attitude of prayer (marg. ref.) Rev. V. 'I am not as the rest of men.'

12. *fast twice*] Private and voluntary fasts (see Mark ii. 18 note).

possess] Rather, "get." He gives the tenth of his income, not of his property.

13. Rev. V. marg., '*the sinner.*'

14. *justified*] Pardoned, accepted, regarded and treated by God as righteous. The Pharisee's humility was pride in the guise of humility; he reckons up his positive and negative virtues and good deeds with relish. The Publican is all self-abandonment. Rev. V. for 'abased' reads 'humbled.'

15. *infants*] Rev. V. 'their babes.' The narrative of St. Luke again runs parallel with those of St. Matt. and St. Mark. See Matt. xix. 13-xx. 34; Mark x. 13-45 notes.

touch them: but when *his* disciples saw *it*, they rebuked them.
16 But Jesus called them *unto him*, and said, Suffer little children
to come unto me, and forbid them not: for [k]of such is the king-
17 dom of God. [l]Verily I say unto you, Whosoever shall not receive
the kingdom of God as a little child shall in no wise enter therein.
18 ¶ [m]And a certain ruler asked him, saying, Good Master, what
19 shall I do to inherit eternal life? And Jesus said unto him,
Why callest thou me good? none *is* good, save one, *that is*, God.
20 Thou knowest the commandments, [n]Do not commit adultery,
Do not kill, Do not steal, Do not bear false witness, [o]Honour
21 thy father and thy mother. And he said, All these have I kept
22 from my youth up. Now when Jesus heard these things, he
said unto him, Yet lackest thou one thing: [p]sell all that thou
hast, and distribute unto the poor, and thou shalt have trea-
23 sure in heaven: and come, follow me. And when he heard
24 this, he was very sorrowful: for he was very rich. And when
Jesus saw that he was very sorrowful, he said, [q]How hardly
shall they that have riches enter into the kingdom of God!
25 For it is easier for a camel to go through a needle's eye, than
26 for a rich man to enter into the kingdom of God. And they
27 that heard *it* said, Who then can be saved? And he said, [r]The
things which are impossible with men are possible with God.
28 ¶ [s]Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily I say unto you, [t]There is no
man that hath left house, or parents, or brethren, or wife, or
30 children, for the kingdom of God's sake, [u]who shall not re-
ceive manifold more in this present time, and in the world
31 to come life everlasting. ¶ [x]Then he took *unto him* the twelve,
and said unto them, Behold, we go up to Jerusalem, and all
things [y]that are written by the prophets concerning the Son
32 of man shall be accomplished. For [z]he shall be delivered
unto the Gentiles, and shall be mocked, and spitefully en-
33 treated, and spitted on: and they shall scourge *him*, and put
34 him to death: and the third day he shall rise again. [a]And
they understood none of these things: and this saying was hid
from them, neither knew they the things which were spoken.
35 ¶ [b]And it came to pass, that as he was come nigh unto Jericho,
36 a certain blind man sat by the way side begging: and hearing
37 the multitude pass by, he asked what it meant. And they told
38 him, that Jesus of Nazareth passeth by. And he cried, saying,
39 Jesus, *thou* son of David, have mercy on me. And they which
went before rebuked him, that he should hold his peace: but he
cried so much the more, *Thou* son of David, have mercy on me.

[k] 1 Cor. 14. 20. 1 Pet. 2. 2.
[l] Mark 10. 15.
[m] Matt. 19. 16.
[n] Ex. 20. 12. Deut. 5. 16. Rom. 13. 9.
[o] Eph. 6. 2. Col. 3. 20.
[p] Matt. 6. 19, 20. 1 Tim. 6. 19.
[q] Prov. 11. 28.
[r] Jer. 32. 17. Zech. 8. 6. ch. 1. 37.
[s] Matt. 19. 27.
[t] Deut. 33. 9.
[u] Job 42. 10.
[x] Matt. 16. 21. & 17. 22.
[y] Ps. 22. Isai. 53.
[z] Matt. 27. 2. ch. 23. 1. John 18. 28. Acts 3. 13.
[a] ch. 2. 50. & 9. 45. John 10. 6. & 12. 16.
[b] Mark 10. 46.

16. *called them*] *i.e.* the babes.

18. *ruler*] This fact is peculiar to Luke.

21. Rev. V. 'All these things have I observed...And when Jesus heard it...'

23, 24. Rev. V. 'he became exceeding sorrowful...And Jesus seeing him said...'

28. Rev. V. 'we have left our own...'

31. Rev. V. 'And all the things that are written by the prophets shall be accomplished unto the Son of Man.' The clause is peculiar to St. Luke.

32. *the Gentiles*] St. Luke, the Evangelist of the uncircumcision, omits the prediction of the part played by the Chief Priests.

34. Peculiar to St. Luke. This was the third announcement of the Passion, but it ran counter to the fixed ideas of the disciples concerning the nature of the Messiah's kingdom; and so they failed to understand it. This appears from the request of James and John (see Mark x. 35 note). St. Luke omits that incident, but depicts the state of mind out of which it arose.

35. See Matt. xx. 29 &c. notes. Rev. V. 'as He drew nigh.'

39. Rev. V. 'he cried out the more a great deal.'

40 And Jesus stood, and commanded him to be brought unto him:
41 and when he was come near, he asked him, saying, What wilt
thou that I shall do unto thee? And he said, Lord, that I may
42 receive my sight. And Jesus said unto him, Receive thy sight:
[c] ch. 17. 19. 43 [c]thy faith hath saved thee. And immediately he received his
[d] ch. 5. 26. Acts 4. 21. & 11. 18. sight, and followed him, [d]glorifying God: and all the people,
when they saw *it*, gave praise unto God.

CHAP. 19. AND *Jesus* entered and passed through Jericho. And,
2 behold, *there was* a man named Zacchæus, which was the chief
3 among the publicans, and he was rich. And he sought to see
Jesus who he was; and could not for the press, because he was
4 little of stature. And he ran before, and climbed up into a
5 sycomore tree to see him: for he was to pass that *way*. And
when Jesus came to the place, he looked up, and saw him, and
said unto him, Zacchæus, make haste, and come down; for to
6 day I must abide at thy house. And he made haste, and came
7 down, and received him joyfully. And when they saw *it*, they
[a] Matt. 9. 11. ch. 5. 30. all murmured, saying, [a]That he was gone to be guest with a
8 man that is a sinner. And Zacchæus stood, and said unto the
Lord; Behold, Lord, the half of my goods I give to the poor;
[b] ch. 3. 14. and if I have taken any thing from any man by [b]false accusa-
[c] 1 Sam. 12. 3. 2 Sam. 12. 6. [d] Rom. 4. 11, 12, 16. Gal. 3. 7. [e] ch. 13. 16. [f] See Matt. 10. 6. & 15. 24. [g] Acts 1. 6. [h] Matt. 25. 14. Mark 13. 34.
9 tion, [c]I restore *him* fourfold. And Jesus said unto him, This
day is salvation come to this house, forsomuch as [d]he also is [e]a
10 son of Abraham. [f]For the Son of man is come to seek and
11 to save that which was lost. ¶And as they heard these
things, he added and spake a parable, because he was nigh to
Jerusalem, and because [g]they thought that the kingdom of
12 God should immediately appear. [h]He said therefore, A cer-
tain nobleman went into a far country to receive for himself
13 a kingdom, and to return. And he called his ten servants,

42. Rev. V. 'thy faith hath made thee whole.'

XIX. 1. Or, "And having entered He was passing through Jericho. *Vv.* 1-27 are peculiar to St. Luke.

2. *Zacchæus*] *i.e.* Remembrancer. Cp. Ezr. ii. 9; Neh. vii. 14. He was 'a chief publican' [Rev. V.]; probably the agent of the Roman *publicanus*, entrusted with the oversight of the tax-collectors. The chief source of revenue at Jericho was balsam.

3. *the press*] "**The crowd.**"

4. *sycomore*] Different from the sycamine, xvii. 6 note: it grows only in the warmest parts of Palestine.

5. Rev. V. omits *and saw him.*

7. *That he* &c.] Rev. V. 'saying, He is gone in to lodge with' &c.

8. *stood*] The attitude denotes a free and fearless character, and willingness to do any act which a conscience convinced of sin would suggest as right and just.

if I have taken &c.] Rev. V. 'If I have wrongfully exacted aught of any man.' The temptation to do this was incidental to the calling. On *fourfold*, see Ex. xxii. 1.

9. *salvation*] Meaning both Himself, and the conversion of Zacchæus, which His words had wrought.

is a son of Abraham] Not 'has become one in a spiritual sense by his conversion, but literally; he had claims and rights by reason of his covenant-relation to God, as well as other Jews, although a publican.

11-27. This parable in its general outline resembles the parable of the Talents (Matt. xxv. 14-30 notes), but in structure and incident the two are essentially different. It is not difficult to conceive that our Lord repeated the parable (as He certainly did other sayings) with variations adapted to the occasion.

they thought] 'They' refers to the bystanders, who had been murmuring (*v.* 7).

12. The story reflects the political circumstances of the age. It represents a person of high position travelling to Rome to receive a vassal-kingdom like that of the Herods. There may be a special allusion to Archelaus, as a message, like that of *v.* 14, was actually sent in his case.

into a far country] An answer to the "immediately" of *v.* 11.

13. Rev. V. 'ten servants of his,' *i.e.* "slaves." They belonged to his household and might therefore be expected to be diligent and earnest. They represent the professing followers of Christ, of whom each will be called to give an account of the use made of God's gifts.

and delivered them ten [1]pounds, and said unto them, Occupy
14 till I come. [g]But his citizens hated him, and sent a message [g] John 1. 11.
after him, saying, We will not have this *man* to reign over
15 us. And it came to pass, that when he was returned, having
received the kingdom, then he commanded these servants to
be called unto him, to whom he had given the [2]money, that
he might know how much every man had gained by trading.
16 Then came the first, saying, Lord, thy pound hath gained ten
17 pounds. And he said unto him, Well, thou good servant: be-
cause thou hast been [k]faithful in a very little, have thou autho- [k] ch 16. 10.
18 rity over ten cities. And the second came, saying, Lord, thy
19 pound hath gained five pounds. And he said likewise to him,
20 Be thou also over five cities. And another came, saying, Lord,
behold, *here is* thy pound, which I have kept laid up in a napkin:
21 [l]for I feared thee, because thou art an austere man: thou takest [l] Matt. 25. 24.
up that thou layedst not down, and reapest that thou didst not
22 sow. And he saith unto him, [m]Out of thine own mouth will I [m] 2 Sam. 1. 16.
judge thee, *thou* wicked servant. [n]Thou knewest that I was an Job 15. 6.
austere man, taking up that I laid not down, and reaping that I Matt. 12. 37.
23 did not sow: wherefore then gavest not thou my money into [n] Matt. 25. 26.
the bank, that at my coming I might have required mine own
24 with usury? And he said unto them that stood by, Take from
25 him the pound, and give *it* to him that hath ten pounds. (And
26 they said unto him, Lord, he hath ten pounds.) For I say unto
you, [o]That unto every one which hath shall be given; and from [o] Matt. 13. 12. & 25. 29.
him that hath not, even that he hath shall be taken away Mark 4. 25.
27 from him. But those mine enemies, which would not that I ch. 8. 18.
should reign over them, bring hither, and slay *them* before me.
28 ¶And when he had thus spoken, [p]he went before, ascending [p] Mark 10. 32.
29 up to Jerusalem. [q]And it came to pass, when he was come [q] Matt. 21. 1. Mark 11. 1.
nigh to Bethphage and Bethany, at the mount called *the mount*
30 of Olives, he sent two of his disciples, saying, Go ye into the
village over against *you;* in the which at your entering ye shall
find a colt tied, whereon yet never man sat: loose him, and
31 bring *him hither*. And if any man ask you, Why do ye loose
him? thus shall ye say unto him, Because the Lord hath need
32 of him. And they that were sent went their way, and found
33 even as he had said unto them. And as they were loosing the

[1] *Mina*, here translated a pound, is twelve ounces and an half: which according to five shillings the ounce is three pounds two shillings and sixpence.
[2] Gr. *silver*, and so ver. 23.

pounds] Or, Minæ. See marg. note.

Occupy] πραγματεύσασθε; Rev. V. 'trade ye *herewith*'; the word is specially used of commercial transactions.

14. *his citizens*] The Jews, as being the countrymen of Christ. Rev. V. 'sent an ambassage after him, saying, We will not that this man (contemptuously said)' &c.

15. *how much* &c.] Rev. V. 'what they had gained by trading.'

16. *thy pound*] He modestly attributes this to his lord's money, and not to his own work. Cp. 1 Cor. xv. 10.

hath gained] Rev. V. 'hath made (and in *v.* 18) ten pounds more.'

23. Rev. V. 'and I at my coming should have required it with interest.'

25. *they*] The bystanders (*v.* 24).

26. Rev. V. omits 'For.' The saying is often used by our Lord (cp. marg. reff.). The master proceeds without noticing the interruption (*v.* 25).

27. *But*] Rev. V. 'Howbeit.' The figurative coming of Christ to take vengeance upon the Jews who rejected Him, and His literal coming at the end of the world, are here combined as in Matt. xxiv.

28. *before*] *i.e.* at the head of His disciples. From this point the Synoptical Gospels coincide in the main, but St. Luke is far more sparing in details.

29–40. See Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–19 notes.

colt, the owners thereof said unto them, Why loose ye the colt?
34, 35 And they said, The Lord hath need of him. And they brought
r 2 Kin. 9. 13. him to Jesus: r and they cast their garments upon the colt, and
s Matt. 21. 8. 36 they set Jesus thereon. s And as he went, they spread their
37 clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for
t Ps. 118. 26. ch. 13. 35. u ch. 2. 14. Eph. 2. 14. 38 all the mighty works that they had seen; saying, t Blessed *be* the King that cometh in the name of the Lord: u peace in heaven,
39 and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40 And he answered and said unto them, I tell you that, if these
x Hab. 2. 11. should hold their peace, x the stones would immediately cry out.
y John 11. 35. 41 ¶ And when he was come near, he beheld the city, and y wept
42 over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they
43 are hid from thine eyes. For the days shall come upon thee,
z Jer. 6. 3, 6. that thine enemies shall z cast a trench about thee, and compass
a 1 Kin. 9. 7, 8. Mic. 3. 12. b Matt. 24. 2. Mark 13. 2. ch. 21. 6. c Dan. 9. 24. 1 Pet. 2. 12. 44 thee round, and keep thee in on every side, and a shall lay thee even with the ground, and thy children within thee; and b they shall not leave in thee one stone upon another; c because thou
45 knewest not the time of thy visitation. ¶ d And he went into
d John 2. 14. e Isai. 56. 7. f Jer. 7. 11. the temple, and began to cast out them that sold therein, and
46 them that bought; saying unto them, e It is written, My house is the house of prayer: but f ye have made it a den of
g Mark 11. 18. John 7. 19. 47 thieves. ¶ And he taught daily in the temple. But g the chief priests and the scribes and the chief of the people sought to
48 destroy him, and could not find what they might do: for all the people [1] were very attentive to hear him.

a Matt. 21. 23. **CHAP. 20.** AND a it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

[1] Or, *hanged on him*, Acts 16. 14.

37. St. Luke alone states the exact place at which this manifestation of popular feeling began. Over the ridge above Bethany begins 'the descent of the Mount of Olives' towards Jerusalem. There the first view is caught of the S.E. corner of the city. St. John (xii. 18) connects this popular feeling with the resurrection of Lazarus; and St. Luke connects the exclamations with His miracles. See xiii. 32 note.

38. *peace...highest*] In St. Luke only. "There is peace in heaven" between God and man: therefore let "glory" be ascribed to God "in the highest." In St. Matthew and St. Mark the multitude cry "Hosanna." St. Luke omits what Gentiles would not have understood.

39, 40. Peculiar to St. Luke.

40. Rev. V. 'If these shall hold their peace, the stones will cry out.' Cp. marg. ref.

41-44. This lamentation over Jerusalem is found in St. Luke only. The intervening ridge of Olivet passed, the path mounts and reaches a ledge of smooth rock, and the whole city bursts into view, as it were rising out of a deep abyss. Here, on this rocky ledge, the multitude paused again, and Jesus wept.

42. Rev. V. 'If thou hadst known in this day, even thou...belong unto peace!' &c. The objection (*v.* 39) brought to His mind the blindness of the people.

43. *trench*] Rev. V. 'bank.' Strictly a "stockade," [or, palisade], such as was actually raised by Titus. Cp. xxi. 20.

44. *the time of thy visitation*] The season of grace (cp. i. 68).

45, 46. Rev. V. ends *v.* 45 with 'sold.' In *v.* 46, it reads, 'And my house shall be a house...a den of robbers.' St. Luke omits the retirement to Bethany and the Barren Fig-tree. His narrative is condensed.

47. This daily teaching is mentioned by St. Luke alone. On *the chief priests* &c. see Mark xi. 18 note.

48. Rev. V. 'for the people all hung upon Him (*i.e.* His words), listening.'

XX. 1. *one of those days*] On which He "taught daily in the Temple" (xix. 47).

came upon] "**Came suddenly upon**" Him. For *vv.* 1-8, see marg. ref. and Mark xi. 27 &c. notes.

2 and spake unto him, saying, Tell us, [b]by what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one
4 thing; and answer me: The baptism of John, was it from hea-
5 ven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye
6 him not? But and if we say, Of men; all the people will stone
7 us: [c]for they be persuaded that John was a prophet. And they
8 answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.
9 ¶ Then began he to speak to the people this parable; [d]A certain man planted a vineyard, and let it forth to husbandmen, and
10 went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and
11 sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and
12 sent *him* away empty. And again he sent a third: and they
13 wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it
14 may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheri-
15 tance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do
16 unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*,
17 they said, God forbid. And he beheld them, and said, What is this then that is written, [e]The stone which the builders rejected,
18 the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but [f]on whomsoever it shall
19 fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable
20 against them. ¶ [g]And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power
21 and authority of the governor. And they asked him, saying, [h]Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God

[b] Acts 4. 7. & 7. 27.
[c] Matt. 14. 5. & 21. 26.
[d] Matt. 21. 33. Mark 12. 1.
[e] Ps. 118. 22. Matt. 21. 42.
[f] Dan. 2. 34, 35. Matt. 21. 44.
[g] Matt. 22. 15.
[h] Matt. 22. 16. Mark 12. 14.

3. *one thing*] Rev. V. 'a question.' To this conversation St. Matthew appends the Parable of the Two Sons (xxi. 28-32).

9-18. See marg. reff. notes. St. Luke alone tells us that the parable was addressed "to the people."

11, 12. More exactly, "he sent in addition." Rev. V. 'handled him shamefully.'

13. Rev. V. omits *when they see him*, and *come* in *v.* 14.

16. *And when* &c.] Peculiar to St. Luke.

17. *beheld them*] *i.e.* looked gravely upon them: only in St. Luke.

What is this then] *i.e.* "If this is not to be, what then is the meaning of this scripture?" (Ps. cxviii. 22). See St. Matthew's addition (xxi. 43).

18. Rev. V. 'Every one that falleth... shall be broken to pieces; but..., it will scatter him as dust.'

19. St. Matthew inserts another parable bearing on the same subject, viz., that of the Wedding of the King's son.

feared] This made them give up the attempt.

20-40. Cp. marg. reff. to St. Matthew and St. Mark, and notes.

20. *spies*] Men suborned (ἐγκαθέτους); a classical expression. Rev. V. 'spies, which feigned themselves to be righteous' [*i.e.* scrupulous according to the Law].

that so &c.] Peculiar to St. Luke.

unto the power &c.] Rather, "to the secular power [Rev. V. 'rule'] and to the authority of the governor." They already contemplated that act which filled up the measure of their guilt (Matt. xxvii. 1, 2).

22 [1]truly: Is it lawful for us to give tribute unto Cæsar, or no?
23 But he perceived their craftiness, and said unto them, Why tempt
24 ye me? Shew me a [2]penny. Whose image and superscription
25 hath it? They answered and said, Cæsar's. And he said unto
them, Render therefore unto Cæsar the things which be
26 Cæsar's, and unto God the things which be God's. And
they could not take hold of his words before the people: and
[i] Matt.22.23. Mark 12. 18. [k] Acts 23.6,8. 27 they marvelled at his answer, and held their peace. ¶ [i]Then
came to *him* certain of the Sadducees, [k]which deny that there
28 is any resurrection; and they asked him, saying, Master,
[l] Deut. 25. 5. [l]Moses wrote unto us, If any man's brother die, having a wife,
and he die without children, that his brother should take his
29 wife, and raise up seed unto his brother. There were there-
fore seven brethren: and the first took a wife, and died without
30 children. And the second took her to wife, and he died child-
31 less. And the third took her; and in like manner the seven
32 also: and they left no children, and died. Last of all the
33 woman died also. Therefore in the resurrection whose wife of
34 them is she? for seven had her to wife. And Jesus answering
said unto them, The children of this world marry, and are given
35 in marriage: but they which shall be accounted worthy to obtain
that world, and the resurrection from the dead, neither marry,
36 nor are given in marriage: neither can they die any more: for
[m] 1 Cor. 15. 42, 49, 52. 1 John 3. 2. [m]they are equal unto the angels; and are the children of God,
37 [n]being the children of the resurrection. Now that the dead are
[n] Rom. 8. 23. raised, [o]even Moses shewed at the bush, when he calleth the
[o] Ex. 3. 6. Lord the God of Abraham, and the God of Isaac, and the God
38 of Jacob. For he is not a God of the dead, but of the living:
[p] Rom. 6. 10, 11. 39 for [p]all live unto him. Then certain of the scribes answering
40 said, Master, thou hast well said. And after that they durst
41 not ask him any *question at all*. ¶ And he said unto them,
[q] Matt.22.42 42 [q]How say they that Christ is David's son? And David himself
[r] Ps. 110. 1. Acts 2. 34. saith in the book of Psalms, [r]The LORD said unto my Lord,
43 Sit thou on my right hand, till I make thine enemies thy foot-
44 stool. David therefore calleth him Lord, how is he then his son?
[s] Mark 12.38. 45 ¶ [s]Then in the audience of all the people he said unto his dis-
[t] Matt. 23. 5. 46 ciples, [t]Beware of the scribes, which desire to walk in long robes,

[1] Or, *of a truth*. [2] See Matt. 18. 28.

23. Rev. V. omits *Why tempt ye Me?*

24. *penny*] Or, "**denarius**" (Matt. xx. 2 marg. note), "the tribute-money" (Matt.).

27. Rev. V. '...Sadducees, they which say that there is no resurrection.'

30-32. Rev. V. 'And the second; and the third took her; and likewise the seven also left no children and died. Afterward the woman also died.'

33. *is she?*] Rev. V. 'shall she be?'
for seven] Rather, "**for the seven.**"

34. *The children* &c.] See xvi. 8. Some remarkable words are omitted here (cp. Matt. xxii. 29; Mark xii. 24).

35. Rev. V. 'worthy to attain to...'

36. *Neither*] Rather, "**for neither.**"
equal unto the angels] A distinct assertion of the doctrine of Angels against the Sadducees, who denied it. Cp. Acts xxiii. 8.
being the children &c.] They are children of God in a special sense, since God has given them life by an act of His power.

37. *even Moses*] In whom they trusted.
at the bush] *i.e.* "in the passage concerning the bush" (marg. ref.).

38. Rev. V. 'Now He is not the God of the dead, but of the living.'
for all live unto him] Peculiar to St. Luke. Cp. Rom. xiv. 8; Acts xvii. 28.

39-47. See Mark xii. 28-40 notes. Rev. V. reads, 'For they durst not' &c.
St. Matthew and St. Mark interpose (between *vv.* 39 and 40) a third question, that concerning "the great commandment of the law" (see x. 25 note).

41, 42. Rev. V. 'the Christ...For David.'

45-47. St. Luke and St. Mark condense the discourse in Matt. xxiii.

45. Rev. V. 'And in the hearing of all...'

46. *long robes*] In order to attract attention. Cp. marg. ref.

and [u]love greetings in the markets, and the highest seats in the
47 synagogues, and the chief rooms at feasts; [x]which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. 21. AND he looked up, [a]and saw the rich men casting their
2 gifts into the treasury. And he saw also a certain poor widow
3 casting in thither two [1]mites. And he said, Of a truth I say unto
4 you, [b]that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she
5 had. ¶ [c]And as some spake of the temple, how it was adorned
6 with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which [d]there shall not be
7 left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?
8 ¶ And he said, [e]Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* [2]and the time
9 draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
10 [f]Then said he unto them, Nation shall rise against nation, and
11 kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights
12 and great signs shall be there from heaven. [g]But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and [h]into prisons, [i]being
13 brought before kings and rulers [k]for my name's sake. And [l]it
14 shall turn to you for a testimony. [m]Settle *it* therefore in your
15 hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, [n]which all your adversaries shall
16 not be able to gainsay nor resist. [o]And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and
17 [p]*some* of you shall they cause to be put to death. And [q]ye shall

[1] See Mark 12. 42.

[2] Or, *and, The time,* Matt. 3. 2. & 4. 17.

[u] ch. 11. 43.
[x] Matt. 23. 14.
[a] Mark 12. 41.
[b] 2 Cor. 8. 12.
[c] Matt. 24. 1. Mark 13. 1.
[d] ch. 19. 44.
[e] Eph. 5. 6. 2 Thess. 2. 3.
[f] Matt. 24. 7.
[g] Mark 13. 9. Rev. 2. 10.
[h] Acts 4. 3. & 12. 4. & 16. 24.
[i] Acts 25. 23.
[k] 1 Pet. 2. 13.
[l] Phil. 1. 28. 2 Thess. 1. 5.
[m] Matt. 10. 19. ch. 12. 11.
[n] Acts 6. 10.
[o] Mic. 7. 6. Mark 13. 12.
[p] Acts 7. 59. & 12. 2.
[q] Matt. 10. 22.

chief rooms] Rev. V. 'chief places.' See Matt. xxiii. 6, 7.

47. Rev. V. 'for a pretence (cp. Matt. vi. 5)...: these shall receive greater condemnation.'

XXI. **1-4.** See Mark (marg. ref. notes).

3. *more than they all*] The true estimate of human actions is their *quality.*

4. Rev. V. 'For all these did of their superfluity cast in unto the gifts; but she of her want did cast in' &c.

5. See marg. reff. notes. The remark of the disciples was possibly elicited by their misunderstanding the Lord's saying about the widow's mite. "Had none given more than that poor widow, where would have been the goodly stones and costly offerings?" The temple was built of white marble, the size and workmanship of which attracted the admiration of the disciples.

6. Rev. V. 'there shall not be left here one stone' &c. (cp. Mark xiii. 2, note).

7. Rev. V. 'when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass?'

8-36. The great prophecy: see also Matt. xxiv. 4 &c.; Mark xiii. 5 notes &c.

8. *I am* Christ] Or, "**I am** *He.*"

the time &c.] *i.e.* of the manifestation of the Messianic kingdom: peculiar to St. Luke. Rev. V. omits 'therefore.'

9. *by and by*] Rather, "Immediately."

11. Rev. V. 'and there shall be great earthquakes, and in divers places famines... and there shall be terrors and great signs.'

12. *before all these*] *i.e.* before all that has been predicted shall have been fulfilled. First would be the opposition of Jewish authorities, then the opposition of the heathen emperors and governors.

13. Read in the light of Mark xiii. 9 and Matt. x. 18 (see notes) the text must mean, "this will issue for you in an opportunity of bearing witness to the world."

15. Peculiar to St. Luke.

16. Rev. V. 'But ye shall be delivered up even by parents...'

18 be hated of all *men* for my name's sake. [r]But there shall not an
19 hair of your head perish. In your patience possess ye your souls.
20 ¶ [s]And when ye shall see Jerusalem compassed with armies,
21 then know that the desolation thereof is nigh. Then let them
which are in Judæa flee to the mountains; and let them which
are in the midst of it depart out; and let not them that are in
22 the countries enter thereinto. For these be the days of ven-
23 geance, that [t]all things which are written may be fulfilled. [u]But
woe unto them that are with child, and to them that give suck,
in those days! for there shall be great distress in the land, and
24 wrath upon this people. And they shall fall by the edge of the
sword, and shall be led away captive into all nations: and Jeru-
salem shall be trodden down of the Gentiles, [x]until the times of
25 the Gentiles be fulfilled. [y]And there shall be signs in the sun,
and in the moon, and in the stars; and upon the earth distress
of nations, with perplexity; the sea and the waves roaring;
26 men's hearts failing them for fear, and for looking after those
things which are coming on the earth: [z]for the powers of
27 heaven shall be shaken. And then shall they see the Son of
28 man [a]coming in a cloud with power and great glory. And
when these things begin to come to pass, then look up, and lift
29 up your heads; for [b]your redemption draweth nigh. ¶ [c]And
he spake to them a parable; Behold the fig tree, and all the
30 trees; when they now shoot forth, ye see and know of your own
31 selves that summer is now nigh at hand. So likewise ye, when
ye see these things come to pass, know ye that the kingdom of
32 God is nigh at hand. Verily I say unto you, This generation
33 shall not pass away, till all be fulfilled. [d]Heaven and earth
34 shall pass away: but my words shall not pass away. ¶ And
[e]take heed to yourselves, lest at any time your hearts be over-
charged with surfeiting, and drunkenness, and cares of this life,
35 and *so* that day come upon you unawares. For [f]as a snare shall
it come on all them that dwell on the face of the whole earth.
36 [g]Watch ye therefore, and [h]pray always, that ye may be ac-

[r] Matt.10.30.
[s] Mark 13.14.
[t] Dan. 9. 26, 27. Zech. 11. 1.
[u] Matt.24.19.
[x] Dan. 9. 27. & 12. 7.
[y] 2 Pet. 3.10, 12.
[z] Mati. 24.29.
[a] Rev. 1. 7. & 14. 14.
[b] Rom. 8. 19, 23.
[c] Matt.24.32. Mark 13. 28.
[d] Matt.24.35.
[e] Rom.13.13. 1 Thess. 5. 6. 1 Pet. 4. 7.
[f] 1 Thess.5.2. 2 Pet. 3. 10. Rev. 3. 3.
[g] Matt.25.13.
[h] ch. 18. 1.

19. Only in St. Luke. "In your patience ye shall acquire [Rev. V. 'win'] your souls." Through patience and constancy they would save their souls.

20. The true sign (cp. *v.* 7) in opposition to false signs (*vv.* 8–19).

Jerusalem compassed] This is an interpretation intended for Gentile readers, and of paramount importance for the exegesis of the other Evangelists.

21. *countries*] *i.e.* the rural districts. Inhabitants of the country naturally take refuge in fortified cities in time of war: the people of Palestine are warned against doing so, as the chief catastrophe would fall upon Jerusalem.

22. Peculiar to St. Luke.

23. *for there shall*] The rest of this verse and *v.* 24 are only found in St. Luke.

24. *the times of the Gentiles*] *i.e.* "The seasons" or "opportunities of the Gentiles." The period during which "the nations," *i.e.* the Gentiles hold the Holy Land in subjection coincides with, and is an outward symbol of, the period during which they possess the Church of God in place of the Jews. Cp. Rom. xi. 25. This passage carries on the prophetic announcements, past our own times, to the days of the end. It separates the strictly eschatological portion of the great prophecy from that belonging to the destruction of Jerusalem.

25. The heavenly signs are given more minutely by St. Matthew and St. Mark; the terrestrial (*vv.* 25, 26) only by St. Luke.

distress of nations] *i.e.* of the whole world. Rev. V. 'in perplexity for the roaring of the sea and the billows' (the type of an unsettled and tumultuous condition of the world); 'men fainting for fear, and for expectation of the things which are coming on the world.'

28. Cp. another promise (Mark xiii. 27).

34–36. The practical exhortation to watchfulness with which the discourse ends varies in all the Synoptical Gospels (see Matt. xxiv. 36–42; Mark xiii. 32–37 notes); but the lesson is in all cases the same.

34. Rev. V. 'and that day come on you suddenly as a snare: for *so* shall it come... But watch ye at every season, making supplication, that ye may prevail to escape.'

counted worthy to escape all these things that shall come to pass,
37 and [f]to stand before the Son of man. ¶ [k]And in the day time he
was teaching in the temple; and [l]at night he went out, and abode
38 in the mount that is called *the mount* of Olives. And all
the people came early in the morning to him in the temple, for
to hear him.

[f] Ps. 1. 5. Eph. 6. 13.
[k] John 8. 1
[l] ch. 22. 39.

Chap. 22. NOW [a]the feast of unleavened bread drew nigh, which
2 is called the Passover. And [b]the chief priests and scribes
sought how they might kill him; for they feared the people.
3 ¶ [c]Then entered Satan into Judas surnamed Iscariot, being of the
4 number of the twelve. And he went his way, and communed
with the chief priests and captains, how he might betray him
5 unto them. And they were glad, and [d]covenanted to give him
6 money. And he promised, and sought opportunity to betray
7 him unto them [1]in the absence of the multitude. ¶ [e]Then came
the day of unleavened bread, when the passover must be killed.
8 And he sent Peter and John, saying, Go and prepare us the
9 passover, that we may eat. And they said unto him, Where
10 wilt thou that we prepare? And he said unto them, Behold,
when ye are entered into the city, there shall a man meet you,
bearing a pitcher of water; follow him into the house where
11 he entereth in. And ye shall say unto the goodman of the
house, The Master saith unto thee, Where is the guestcham-
12 ber, where I shall eat the passover with my disciples? And he
shall shew you a large upper room furnished: there make
13 ready. And they went, and found as he had said unto them:
14 and they made ready the passover. ¶ [f]And when the hour was
15 come, he sat down, and the twelve apostles with him. And he
said unto them, [2]With desire I have desired to eat this passover
16 with you before I suffer: for I say unto you, I will not any
more eat thereof, [g]until it be fulfilled in the kingdom of God.

[a] Matt. 26. 2 Mark 14. 1.
[b] Ps. 2. 2. John 11. 47. Acts 4. 27.
[c] John 13. 2 27.
[d] Zech. 11. 12.
[e] Matt. 26. 17. Mark 14. 12.
[f] Matt. 26. 20. Mark 14. 17.
[g] Acts 10. 41.

[1] Or, *without tumult.*
[2] Or, *I have heartily desired.*

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38. *came early*] In their eagerness.

XXII. **1.** *drew nigh*] St. Matthew and St. Mark (marg. reff.) say that the Passover was "two days" after the great prophecy (Matt. xxiv.).

which is called the Passover] The whole paschal week was termed the Feast of unleavened bread: the Passover was, strictly, the 15th of Nisan, "the great day of the feast."

3. *Then entered Satan*] See Matt. xxiv. 14-16; Mark xiv. 10, 11 notes.

4. *captains*] St. Luke only. The captains of the Temple (*v.* 52; Acts iv. 1) maintained order within the precincts.

5. *money*] "Thirty pieces of silver" (Matt. xxvi. 15 note).

7. *the day* &c.] "The first day" (marg. reff.), 'on which the Passover must be sacrificed' [Rev. V.].

8. St. Luke only names the messengers.

10. *a man* &c.] Mark xiv. 13 note. The particular sign was not without meaning. According to Jewish usage, on the evening of the 13th of the month Nisan every father of a family was to go to the well to draw pure water with which the unleavened bread was kneaded. It was a real rite, which they performed pronouncing the words, "This is the water of the unleavened bread." Then they lighted a candle, and searched the house, sweeping every corner, to clear away the smallest traces of leavened bread.

11. *guest chamber*] Mark xiv. 14 note.

14. *the hour*] *i.e.* the hour appointed for the paschal supper.

sat down] Properly "reclined" (Matt. xxvi. 20); a later usage. According to the Law, the Israelites were to eat the Passover standing (Ex. xii. 11). Rev. V. omits *twelve* before *Apostles.*

15. *With desire I have desired*] A Hebraism meaning, "I have greatly desired." *Vv.* 15-18 are found only in St. Luke. There is a parallelism between the celebration by our Saviour of His last Passover and the institution of the Lord's Supper (*vv.* 19, 20). Each consists of two parts, eating and drinking. The former is the solemn abrogation of an old feast, as the latter is the solemn institution of a new one.

this passover] This particular Passover, His last on earth (*v.* 16).

16. Rev. V. 'I will not eat it, until' &c.

fulfilled &c.] The paschal Feast was

17 And he took the cup, and gave thanks, and said, Take this, and
[h] Matt.26.29. 18 divide *it* among yourselves: for [h]I say unto you, I will not drink
of the fruit of the vine, until the kingdom of God shall come.
[i] Mark 14.22. [k] 1 Cor.11.24. 19 ¶ [i]And he took bread, and gave thanks, and brake *it*, and gave
unto them, saying, This is my body which is given for you: [k]this
20 do in remembrance of me. Likewise also the cup after supper,
[l] 1 Cor.10.16. [m] Ps. 41. 9. [n] Matt.26.24. [o] Acts 2. 23. & 4. 28. [p] John 13.22, 25. [q] ch. 9. 46.
[l]saying, This cup *is* the new testament in my blood, which is
21 shed for you. [m]But, behold, the hand of him that betrayeth me
22 *is* with me on the table. [n]And truly the Son of man goeth, [o]as it
was determined: but woe unto that man by whom he is betrayed!
23 ¶ [p]And they began to enquire among themselves, which of them
24 it was that should do this thing. [q]And there was also a strife
among them, which of them should be accounted the greatest.
[r] Mark 10.42. [s] Matt. 20.26. 1 Pet. 5. 3. [t] ch. 9. 48. [u] ch. 12. 37. [x] Matt. 20.28. Phil. 2. 7. [y] Heb. 4. 15. [z] Matt.24.47. 2 Cor. 1. 7. [a] Matt. 8. 11. ch. 14. 15. Rev. 19. 9. [b] Ps. 49. 14. 1 Cor. 6. 2. Rev. 3. 21. [c] 1 Pet. 5. 8.
25 [r]And he said unto them, The kings of the Gentiles exercise
lordship over them; and they that exercise authority upon them
26 are called benefactors. [s]But ye *shall* not *be* so: [t]but he that
is greatest among you, let him be as the younger; and he that
27 is chief, as he that doth serve. [u]For whether *is* greater, he that
sitteth at meat, or he that serveth? *is* not he that sitteth at
28 meat? but [x]I am among you as he that serveth. Ye are they
29 which have continued with me in [y]my temptations. And [z]I
appoint unto you a kingdom, as my Father hath appointed unto
30 me; that [a]ye may eat and drink at my table in my kingdom,
31 [b]and sit on thrones judging the twelve tribes of Israel. ¶ And
the Lord said, Simon, Simon, behold, [c]Satan hath desired *to*

typical of the fulness of joy and perfect communion with God and with each other, which shall be the lot of the faithful in the kingdom of glory (see *v.* 30; xiv. 15; Matt. xxii. 1–14; Rev. xix. 9).

17. *took the cup*] Or, "received a cup," the first cup drunk at the paschal meal after the master of the house had pronounced words of thanksgiving ("gave thanks"), some of which have been thought to be preserved in the expression, "the fruit of the vine." δεξάμενος points to the actual partaking of the cup by Jesus Himself.

18. Rev. V. 'I will not drink from henceforth of the fruit' &c.

19, 20. Cp. marg. reff. (notes), and 1 Cor. xi. 23–25. The close resemblance with the last passage points to the connexion between St. Luke's Gospel and the teaching of St. Paul. The Rev. V. notes in the marg. that some authorities omit *which is given for you ...which is poured out for you*, but retains the words in the text.

19. *gave thanks*] So 1 Cor. xi. 24. Matthew and Mark have "blessed." To *This is My body* the other Evv. prefix "Take, eat."

which is given...Me] These words have no parallel in St. Matthew or St. Mark; they occur in 1 Cor. xi. 24, where instead of "given" A.V. reads "broken," [others omit the word: *e.g.* Rev. V. 'which is for you.']

20. *Likewise*] Rev. V. 'in like manner,' *i.e.* "He took, gave thanks, and gave" &c.

the new testament in my blood] Rev. V. 'The new covenant in My blood, even that which is poured out for you.' To these last words there is no parallel in 1 Cor. xi.

22. Rev. V. 'For the Son of Man indeed goeth, as it hath been determined.'

24. Rev. V. 'is accounted to be greatest.' The strife between the disciples is closely connected by the word "also" with the question of *v.* 23. They passed from the enquiry, who should occupy the lowest position in the Kingdom of God, to the enquiry, who should occupy the highest;—the renewal of a contention which had broken out before (see marg. ref.; Matt. xx. 20 &c.; Mark ix. 34 note). This incident is connected with John xiii. 2–20. See *v.* 27 note.

25. See Matt. xx. 25–28.

benefactors] εὐεργέται. Our Lord contrasts the potentates who had earned the title (*e.g.* Ptolemy "Euergetes") by their beneficent rule with Himself Who deserved that title not for exercising authority over His followers but for "serving" them.

27. Rev. V. 'but he that is the greater among you, let him become as the younger.'

as he that serveth] The saying followed or accompanied the act of washing the disciples' feet. This is a striking instance of the frequent coincidences between the third and fourth Gospels.

28. *temptations*] Or, "**trials**" (Jas. i. 2).

30. *sit on thrones*] Cp. Matt. xix. 28 note.

31. *And the Lord said*] Omitted by Rev. V. as inserted to relieve the abruptness. Some hold that there were two warnings; some, only one. There is nothing to forbid the former view. Peter's two professions differ materially.

Simon &c.] Rev. V. 'Simon, Simon, behold, Satan asked to have you (plural)

32 *have* you, that he may [d]sift *you* as wheat: but [e]I have prayed for thee, that thy faith fail not: [f]and when thou art converted,
33 strengthen thy brethren. And he said unto him, Lord, I am
34 ready to go with thee, both into prison, and to death. [g]And he said, I tell thee, Peter, the cock shall not crow this day, before
35 that thou shalt thrice deny that thou knowest me. ¶ [h]And he said unto them, When I sent you without purse, and scrip, and
36 shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him
37 sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, [i]And he was reckoned among the transgressors: for the things con-
38 cerning me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.
39 ¶ [k]And he came out, and [l]went, as he was wont, to the mount
40 of Olives; and his disciples also followed him. [m]And when he was at the place, he said unto them, Pray that ye enter not
41 into temptation. [n]And he was withdrawn from them about a
42 stone's cast, and kneeled down, and prayed, saying, Father, if thou be [1]willing, remove this cup from me: nevertheless [o]not
43 my will, but thine, be done. And there appeared [p]an angel
44 unto him from heaven, strengthening him. [q]And being in an agony he prayed more earnestly: and his sweat was as it were
45 great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he
46 found them sleeping for sorrow, and said unto them, Why
47 sleep ye? rise and [r]pray, lest ye enter into temptation. ¶ And while he yet spake, [s]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto

[d] Amos 9. 9.
[e] John 17. 9, 11, 15.
[f] Ps. 51. 13. John 21. 15, 16, 17.
[g] Matt. 26. 34. John 13. 38.
[h] Matt. 10. 9.
[i] Isai. 53. 12. Mark 15. 28.
[k] John 18. 1.
[l] ch. 21. 37.
[m] Matt. 26. 41.
[n] Mark 14. 35.
[o] John 5. 30. & 6. 38.
[p] Matt. 4. 11.
[q] John 12. 27. Heb. 5. 7
[r] ver. 40.
[s] Matt. 26. 47. Mark 14. 43. John 18. 3.

[1] Gr. *willing to remove.*

that he might sift you as wheat; but I made supplication for thee (singular) that thy faith fail not, and do thou, when once thou hast turned again, stablish thy brethren.' One, Judas, had already failed before the test; Peter, from his impulsive character, was in greater danger than the rest. That the failure should be but temporary, to be followed by future recovery, is assured by the Saviour's prayer.

33. Or, "**Lord, with Thee** (emphatic) I am ready to go" &c. Cp. John xiii. 37.

34. *shall not crow*] Mark alone (xiv. 30 note) says "twice."

35–38. Peculiar to St. Luke. Our Lord contrasts the favour with which His emissaries were once received (ix. 1–10, x. 1–20) with the troubles now awaiting them.

35, 36. *scrip*] Rev. V. 'wallet.' Earthly means were necessary now for their support, and a sword for defence.

37. Rev. V. 'for that which concerneth Me hath fulfilment,' *i.e.* (probably) the things written concerning Christ, which (*e.g.* that just quoted) were to be accomplished, as well as other prophecies.

38. *two swords*] The disciples misunderstood our Lord, and interpreted His words quite literally (cp. Matt. xvi. 6, 7). His reply, "It is enough," means that the speakers had no real conception of the opposition to be encountered.

39–46. See Matt. xxvi. 36–46; Mark xiv. 32–42 notes.

39. *as he was wont*] Peculiar to St. Luke.

41. *withdrawn*] Rev. V. 'parted.' Cp. Acts xxi. 1. Reluctant departure, accompanied by mental effort.

about a stone's cast] Peculiar to St. Luke.

42. The three Synoptists give the prayer somewhat differently: but all agree in the image of the "cup:" and all record the Saviour's act of resignation.

43, 44. Peculiar to St. Luke. The Rev. V. places them in the text, with a note in the marg. that many ancient authorities omit them.

43. *strengthening him*] ἐνισχύων is specially used of physical support, such as our Lord's human body needed (cp. marg. ref.).

44. *was as it were*] Rev. V. 'became as it were' &c.: they presented the appearance of natural blood; a descriptive trait characteristic of the physician.

45, 46. St. Luke thus sums up the repeated visits of our Lord to His disciples &c. (Matt. xxvi. 40–46; Mark xiv. 37–42; notes). Rev. V. 'that ye enter not.'

48 Jesus to kiss him. But Jesus said unto him, Judas, betrayest
49 thou the Son of man with a kiss? When they which were about
him saw what would follow, they said unto him, Lord, shall we
[f] Matt.26.51. 50 smite with the sword? And [f]one of them smote the servant of
51 the high priest, and cut off his right ear. And Jesus answered
and said, Suffer ye thus far. And he touched his ear, and healed
[w] Mark14.48. 52 him. [w]Then Jesus said unto the chief priests, and captains of the
temple, and the elders, which were come to him, Be ye come out,
53 as against a thief, with swords and staves? When I was daily
with you in the temple, ye stretched forth no hands against
[x] John 12.27. 54 me: [x]but this is your hour, and the power of darkness. ¶ [y]Then
[y] Matt.26.57. took they him, and led *him*, and brought him into the high
[z] Matt.26.58. 55 priest's house. [z]And Peter followed afar off. [a]And when they
John 18. 15.. had kindled a fire in the midst of the hall, and were set down
[a] Matt.26.69. 56 together, Peter sat down among them. But a certain maid
beheld him as he sat by the fire, and earnestly looked upon
57 him, and said, This man was also with him. And he denied
[b] Mark14.69. 58 him, saying, Woman, I know him not. [b]And after a little
while another saw him, and said, Thou art also of them. And
[c] John 18.26. 59 Peter said, Man, I am not. [c]And about the space of one hour
after another confidently affirmed, saying, Of a truth this
60 *fellow* also was with him: for he is a Galilæan. And Peter
said, Man, I know not what thou sayest. And immediately,
61 while he yet spake, the cock crew. And the Lord turned, and
[d] Mark14.72. looked upon Peter. [d]And Peter remembered the word of the

47. *to kiss him*] The sign agreed upon (cp. Matt. xxvi. 48; Mark xiv. 44).

48. *Judas, betrayest...kiss*] Peculiar to St. Luke. The token of love became the instrument of treachery.

49. Peculiar to St. Luke. Cp. *v.* 36.

50. From St. John (xviii. 10) we learn that the striker was Peter, and that the servant's name was Malchus.

51. The words "suffer" &c. and the miracle are peculiar to St. Luke (cp. John xviii. 11.) If addressed to the multitude, they were a request to allow Him to heal the wounded man; if addressed to the disciples they mean: "Let the multitude proceed thus far." The exhortation would in the latter case be virtually equivalent to the longer speech given by St. Matthew (Matt. xxvi. 52-54). The next words of Jesus (*vv.* 52, 53) are addressed to His captors.

52. *chief priests*] See Matt. xxvii. 1 note. St. Luke alone mentions them among the captors of Jesus.

53. *but this* &c.] Peculiar to St. Luke. "This is YOUR (emphatic) hour (the time which God has given you to triumph in), and this (*i.e.* this power by which you work) is the power of darkness. "Power" (ἐξουσία) means "authority," and is used of a delegated or conceded authority (John xix. 10, 11). It appears to stand in this place for the temporary licence given by God to the powers of evil. "Darkness" means the power of evil generally as opposed to God and to all that is good. The Synoptists agree in ascribing the previous non-interference and present action of the Jews to God's Providence.

54. *the high priest's house*] See iii. 2; Mark xiv. 53, and marg. ref. notes.

55-62. The denials of St. Peter are related, somewhat variously, by the four Evangelists (see marg. ref.; Mark xiv. 66-72; John xviii. 17-27 notes). St. Luke inverts the order followed by St. Matthew and St. Mark in order to bring all the incidents of one transaction into a single connected narrative (see his practice iii. 19 note). St. John gives the order of events with the greatest accuracy.

55. *the hall* &c.] Rev. V. 'the court... Peter sat in the midst of them.'

56. *a certain maid*] "One of the maids of the High Priest" (St. Mark): "the damsel that kept the door" (St. John). Rev. V. 'as he sat in the light *of the fire*.'

57. Rev. V. 'But he denied, saying.'

58. *another*] A man (ἕτερος); "another (maid)" (St. Matt.): "a maid," or rather "the maid" (St. Mark): in St. John "they said."

58, 59. The notes of time are peculiar to St. Luke, and characteristic.

another] A man, a slave of the High Priest, and a kinsman of Malchus (St. John). In St. Matt. and St. Mark "the by-standers."

a Galilæan] He was known by his speech (St. Matt. and St. Mark). In St. John the slave recognises Peter, as having seen him in the garden.

61. *And the Lord turned* &c.] Peculiar to St. Luke. Our Lord was crossing the court

Lord, how he had said unto him, [e]Before the cock crow, thou
62 shalt deny me thrice. And Peter went out, and wept bitterly.
63 ¶ [f]And the men that held Jesus mocked him, and smote *him*.
64 And when they had blindfolded him, they struck him on the face,
and asked him, saying, Prophesy, who is it that smote thee?
65 And many other things blasphemously spake they against him.
66 ¶ [g]And as soon as it was day, [h]the elders of the people and the
chief priests and the scribes came together, and led him into
67 their council, saying, [i]Art thou the Christ? tell us. And he
68 said unto them, If I tell you, ye will not believe: and if I also
69 ask *you*, ye will not answer me, nor let *me* go. [k]Hereafter
shall the Son of man sit on the right hand of the power
70 of God. Then said they all, Art thou then the Son of God?
71 And he said unto them, [l]Ye say that I am. [m]And they said,
What need we any further witness? for we ourselves have heard
of his own mouth.

[e] Matt. 26. 34, 75. John 13. 38.
[f] Matt. 26. 67, 68. Mark 14. 65.
[g] Matt. 27. 1.
[h] Acts 4. 26. See Acts 22. 5.
[i] Matt. 26. 63.
[k] Heb. 1. 3. & 8. 1.
[l] Mark 14. 62.
[m] Matt. 26. 65.

Chap. 23. AND [a]the whole multitude of them arose, and led him
2 unto Pilate. And they began to accuse him, saying, We found
this *fellow* [b]perverting the nation, and [c]forbidding to give tribute
3 to Cæsar, saying [d]that he himself is Christ a King. [e]And Pilate
asked him, saying, Art thou the King of the Jews? And he
4 answered him and said, Thou sayest *it*. Then said Pilate to the
chief priests and *to* the people, [f]I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people,
teaching throughout all Jewry, beginning from Galilee to this
6 place. When Pilate heard of Galilee, he asked whether the man
7 were a Galilæan. And as soon as he knew that he belonged unto
[g]Herod's jurisdiction, he sent him to Herod, who himself also

[a] Matt. 27. 2. Mark 15. 1. John 18. 28.
[b] Acts 17. 7.
[c] Matt. 17. 27. & 22. 21. Mark 12. 17.
[d] John 19. 12.
[e] Matt. 27. 11.
[f] 1 Pet. 2. 22.
[g] ch. 3. 1.

on the way from the house of Caiaphas. Rev. V. 'Before the cock crow this day.'

63–65. Cp. marg. reff. notes.

64. Rev. V. 'And they blindfolded Him, and asked Him.'

65. Peculiar to St. Luke.

66. See marg. ref.; Mark xv. 1 notes. These questions of the High Priest and our Lord's replies are recorded by St. Matthew and St. Mark as having been spoken at the house of Caiaphas. The same scene may have been re-enacted in the Sanhedrim; but it is also possible either that St. Luke may have transferred some of its incidents of the inquiry in the High Priest's house to the later inquiry here related; or that the reverse process may have taken place in the other Gospels.

Rev. V. 'the assembly of the elders of the people (the Sanhedrim; cp. Acts xxii. 5) was gathered together, both chief priests and scribes;...If thou art the Christ, tell us.'

68. *if I also ask* you] Such questions as those in xx. 3–8, 41–44. Rev. V. omits *nor let Me go*, and begins *v.* 69 'But from henceforth:' *i.e.* the kingdom is about to be immediately inaugurated. The Lord's Cross is regarded as the first step to the throne of His glory (see ix. 51); here the Session in glory is spoken of: in Matt. xxvi. 64; Mark xiv. 62 (notes) the glorious Advent.

XXIII. **1.** *the whole multitude*] Or, "the whole **number** (πλῆθος, Rev. V. 'company')" of the elders of the people (xxii. 66). Matthew here mentions the fate of Judas (Matt. xxvii. 3-10). In the trial scenes before Pilate (*vv.* 2–25) St. Luke is full of minute detail, and diverges considerably from the first two Evangelists, while St. John (xviii. 28–xix. 16) records much different matter.

2. Rev. V. 'our nation...and saying.'

forbidding to give tribute] This charge, utterly false (xx. 20–26), was closely connected with the partly true charge which immediately follows. Before the Sanhedrim the accusation was blasphemy: before Pilate, it was treason.

a King] This is added to explain the term Christ ('anointed') to the Roman governor. The title is changed into that of Son of God before the Sanhedrim.

3. See John xviii. 33–38; in consequence of Christ's answer Pilate twice pronounced Him innocent (John xviii. 38; xix. 4). This explains the acquittal in *v.* 4.

5. *fierce*] Rev. V. 'urgent' (ἐπίσχυον).

Jewry] Rev. V. '...Judæa, and beginning... place. But when Pilate heard it.' A reference to our Lord's teaching between the departure from Galilee and the arrival at Jerusalem, which coincides with the statements of St. John. Cp. ix. 51; Acts x. 36–38.

7–12. Trial before Herod Antipas (marg. ref.), peculiar to St. Luke (cp. Mark xvi. 1 note). Pilate was unwilling on the one

8 was at Jerusalem at that time. And when Herod saw Jesus, he
h ch. 9. 9. was exceeding glad: for h he was desirous to see him of a long
i Matt. 14. 1. Mark 6. 14. *season*, because i he had heard many things of him; and he hoped
9 to have seen some miracle done by him. Then he questioned
10 with him in many words; but he answered him nothing. And
the chief priests and scribes stood and vehemently accused him.
k Isai. 53. 3 11 k And Herod with his men of war set him at nought, and mocked
him, and arrayed him in a gorgeous robe, and sent him again to
l Acts 4. 27. 12 Pilate. And the same day l Pilate and Herod were made friends
together: for before they were at enmity between themselves.
m Matt. 27. 23. Mark 15. 14. John 18. 38. & 19. 4. 13 ¶ m And Pilate, when he had called together the chief priests
14 and the rulers and the people, said unto them, n Ye have brought
this man unto me, as one that perverteth the people: and,
behold, o I, having examined *him* before you, have found no
n ver. 1, 2. o ver. 4. fault in this man touching those things whereof ye accuse him:
15 no, nor yet Herod: for I sent you to him; and, lo, nothing
p Matt. 27. 26. 16 worthy of death is done unto him. p I will therefore chastise
q Mark 15. 6. John 18. 39. 17 him, and release *him*. q (For of necessity he must release one
r Acts 3. 14. 18 unto them at the feast.) And r they cried out all at once, saying,
19 Away with this *man*, and release unto us Barabbas: (who for a
certain sedition made in the city, and for murder, was cast into
20 prison.) Pilate therefore, willing to release Jesus, spake again
21 to them. But they cried, saying, Crucify *him*, crucify him.
22 And he said unto them the third time, Why, what evil hath he
done? I have found no cause of death in him: I will therefore
23 chastise him, and let *him* go. And they were instant with loud
voices, requiring that he might be crucified. And the voices of
s Mark 15. 15. John 19. 16. 24 them and of the chief priests prevailed. And s Pilate [1] gave
25 sentence that it should be as they required. And he released
unto them him that for sedition and murder was cast into prison,
whom they had desired; but he delivered Jesus to their will.
t Matt. 27. 32. Mark 15. 21. 26 ¶ t And as they led him away, they laid hold upon one Simon,
a Cyrenian, coming out of the country, and on him they laid
27 the cross, that he might bear *it* after Jesus. And there followed
him a great company of people, and of women, which also be-
28 wailed and lamented him. But Jesus turning unto them said,

[1] Or, *assented*, Ex. 23. 2.

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hand to offend the Jews, and, on the other, to condemn an innocent man (*v.* 4); he hoped to escape responsibility by leaving the case in the hands of Herod as ruler of Galilee. He may also have wished, as a matter of public policy, to treat Herod with deference and courtesy (cp. *v.* 12). The word *sent* (ἀνέπεμψεν) accurately expresses the transfer of a case to a court of competent jurisdiction.

7. *at that time*] Lit. "**in those days**;" being the time of the Passover.

8. Rev. V. omits 'many things.'

he was desirous &c.] Peculiar to St. Luke. Cp. ix. 7-9 note.

9. *answered nothing*] He was silent because He knew Herod's character and motives (cp. xiii. 31 note).

11. *gorgeous*] Shining white (cp. Acts x. 30); the dress of one claiming kingly dignity.

12. Quarrel had possibly arisen out of some question of jurisdiction. Cp. xiii. 1.

14. Or, "ye brought...I...found" &c.

15. Rev. V. 'Herod: for he sent Him back to us,...hath been done by Him.' Rev. V. omits *v.* 17 from the text, but places it in the marg. with a note that the words are inserted by some after *v.* 19.

18. *all at once*] Lit. "in full number" (παμπληθεί, Rev. V. 'all together'), *i.e.* chief priests, rulers, and people (*v.* 13).

20. Rev. V. 'And Pilate spake unto them again, desiring to release Jesus.'

22. *I have found* &c.] Cp. *vv.* 14, 16.

23. Rev. V. 'And their voices prevailed.'

26. *after Jesus*] Peculiar to St. Luke.

27-32. Peculiar to St. Luke. The women (*v.* 27) are not those who followed Jesus from Galilee (*v.* 55), but (*v.* 28) women of Jerusalem, who felt sympathy with Him.

Daughters of Jerusalem, weep not for me, but weep for your-
29 selves, and for your children. [u]For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.
30 [x]Then shall they begin to say to the mountains, Fall on us;
31 and to the hills, Cover us. [y]For if they do these things in a
32 green tree, what shall be done in the dry? [z]And there were also two other, malefactors, led with him to be put to death.
33 And [a]when they were come to the place, which is called [1]Calvary, there they crucified him, and the malefactors, one on
34 the right hand, and the other on the left. Then said Jesus, Father, [b]forgive them; for [c]they know not what they do. And
35 [d]they parted his raiment, and cast lots. And [e]the people stood beholding. And the [f]rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the
36 chosen of God. And the soldiers also mocked him, coming to
37 him, and offering him vinegar, and saying, If thou be the king
38 of the Jews, save thyself. [g]And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,
39 THIS IS THE KING OF THE JEWS. ¶ [h]And one of the malefactors which were hanged railed on him, saying, If thou
40 be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art
41 in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done
42 nothing amiss. And he said unto Jesus, Lord, remember me
43 when thou comest into thy kingdom. And Jesus said unto him,

[u] Matt. 24. 19. ch. 21. 23.
[x] Isai. 2. 19. Hos. 10. 8. Rev. 6. 16.
[y] Prov. 11. 31. Jer. 25. 29. 1 Pet. 4. 17.
[z] Isai. 53. 12.
[a] Matt. 27. 33. Mark 15. 22. John 19. 17, 18.
[b] Acts 7. 60.
[c] Acts 3. 17.
[d] Matt. 27. 35. Mark 15. 24. John 19. 23.
[e] Ps. 22. 17. Zech. 12. 10.
[f] Matt. 27. 39. Mark 15. 29.
[g] Matt. 27. 37. Mark 15. 26. John 19. 19.
[h] Matt. 27. 44. Mark 15. 32.

[1] Or, *The place of a skull.*

31. *For if* &c.] *i.e.* If the Romans deal thus with an innocent person among the Jews, how will they treat the guilty people? Cp. Ezek. xx. 47, xxi. 3, 4.

33. *called Calvary*] St. Luke, writing for Gentiles, omits the Hebrew name (cp. marg. reff.). Rev. V. 'called The skull.' They assign to Jesus the place of honour in mockery, as to the king of the Jews.

34. *Then said Jesus...they do*] Retained by Rev. V. in text, but a marg. note announces their omission in some authorities. Their insertion, if not genuine, is not easily accounted for. The words of the penitent thief (*vv.* 40-42) can hardly be explained except by the impression which the prayer of Jesus had produced on him. Our Lord prayed not only for the Roman soldiers, but for His enemies, specially the Jews (cp. Acts iii. 17; 1 Cor. ii. 8). The first and last (*v.* 46) prayers of Jesus on the cross begin with "Father" (Mark xv. 39 note).

35. Omit "with them;" the mockery was that of the rulers (cp. marg. reff.).

if he be] Rev. V. 'if this is the Christ of God, His chosen.'

36, 37. Peculiar to St. Luke. The soldiers were eating their mid-day meal at the foot of the cross, and offered our Lord the sour wine served out to them with their rations (cp. Matt. xxvii. 34, 48 notes).

38. Cp. marg. reff. notes. The words *written* and *in letters of Hebrew and Greek and Latin* are omitted by Rev. V.

39-43. St. Luke, in this as in many other important instances, gives particulars of our Lord's sayings not recorded in the other Gospels.

If thou be Christ] Read, "**Art not Thou the Christ?**" The prayer (*v.* 42), and probably also the rebuke (*v.* 40), seem to show that the penitent thief was a Jew.

40. Or, "**Dost thou not even fear God?**" *i.e.* "Dost thou not so much as fear God? thou, above all, who art a partner in this torture?"

42. Rev. V. 'And he said, Jesus, remember me when Thou comest in Thy Kingdom;' a Kingdom beyond the grave, since he could see the Sovereign of that Kingdom in one who was at the point of death. He believed in the coming of the Christ, not *into* His Kingdom (as A. V.) but to earth,—He being already in His kingdom—invested with the kingly dignity (cp. Matt. xxv. 31). The thief may well have become acquainted at Jerusalem with the predictions of Jesus concerning His coming, and he may also have heard Him himself, and remembered what he heard. In the face of death he exhibits an extraordinary and firm faith in those predictions.

Verily I say unto thee, To day shalt thou be with me in paradise.

44 ¶ [s] And it was about the sixth hour, and there was a darkness
45 over all the [1]earth until the ninth hour. And the sun was darkened, and [k] the veil of the temple was rent in the midst.
46 And when Jesus had cried with a loud voice, he said, [l] Father, into thy hands I commend my spirit: [m] and having said thus,
47 he gave up the ghost. ¶ [n] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous
48 man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and
49 returned. [o] And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.
50 ¶ [p] And, behold, *there was* a man named Joseph, a counsellor;
51 *and he was* a good man, and a just: (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: [q] who also himself waited for the kingdom of God.
52 This *man* went unto Pilate, and begged the body of Jesus. [r] And
53 he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
54 And that day was [s] the preparation, and the sabbath drew on.
55 ¶ And the women also, [t] which came with him from Galilee, followed after, and [u] beheld the sepulchre, and how his body
56 was laid. And they returned, and [x] prepared spices and ointments; and rested the sabbath day [y] according to the commandment.

24 NOW [a] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, [b] bringing the spices which they had prepared, and certain *others* with them.

2 [c] And they found the stone rolled away from the sepulchre.

[1] Or, *land*.

[s] Matt.27.45. Mark 15. 33.
[k] Matt.27.51. Mark 15. 38.
[l] 1 Pet. 2. 23.
[m] John 19. 30.
[n] Matt.27.54. Mark 15. 39.
[o] Ps. 38. 11. See John 19. 25.
[p] Matt.27.57.
[q] Mark 15.43. ch. 2. 25, 38.
[r] Matt.27.59. Mark 15. 46.
[s] Matt.27.62.
[t] ch. 8. 2.
[u] Mark 15.47.
[x] Mark 16. 1.
[y] Ex. 20. 10.
[a] Matt. 28. 1. Mark 16. 1.
[b] ch. 23. 56.
[c] Matt. 28. 2. Mark 16. 4.

43. *paradise*] The word, of Persian origin, means a park or garden. It is used (Gen. ii. 8, LXX) of the garden of Eden. This paradise is not the heavenly paradise (2 Cor. xii. 4; Rev. ii. 7); but a part of Sheol, opposed to Gehenna, and called indifferently "paradise" and "Abraham's bosom" (xvi. 22).

44. *And it was about* &c.] Read, "and it was now about" &c. St. Luke, as usual, is more exact as regards time than St. Matthew and St. Mark. The other Evv. give other particulars of our Saviour's death (Matt. xxvii. 46–50; Mark xv. 34-37; John xix. 28–33); St. Luke, as usual sparing of details, hurries to the conclusion.

45. Rev. V. 'And there was a darkness over all the earth...hour, the sun's light failing.' Peculiar to St. Luke; added to explain the phenomenon in *v.* 44.

46. *Father, into* &c.] The words (from Ps. xxxi. 5) are not given by the other Evv. Cp. marg. ref.

gave &c.] Or, "yielded up His spirit."

47. *he glorified God*] Peculiar to St. Luke.

a righteous man] A Gentile rendering of "the Son of God," the words in St. Matthew and St. Mark.

48. Or, "**and all the multitudes...when they had seen** (the earthquake &c.)...**turned back** [returned] **smiting their breasts**" (in token of penitence. Cp. Acts ii. 37.

49. See St. Matthew (xxvii. 55, 56) and St. Mark (xv. 40, 41).

from Galilee] See viii. 1 note.

50. *a counsellor*] *i.e.* a member of the Sanhedrim (cp. Mark xv. 43).

a good man &c.] Peculiar to St. Luke. St. John alone (xix. 39) tells us that Nicodemus also took part in our Lord's burial.

51. *waited*] Or, "**was waiting for.**"

54. *drew on*] Lit. "was dawning;" ἐπέφωσκε, properly used of the opening of the natural day, is here transferred to that of the conventional day, which began (with the Jews) at 6 p.m. (cp. Matt. xxvii. 57).

[The day of 'preparation' would be Friday, and the 'Sabbath' the Sabbath eve, the whole interval from sunset to Sunday.]

55. Read, "And women which had come with Him out of Galilee followed after, and beheld the tomb" &c.

56. *returned*] *i.e.* from the sepulchre. Rev. V. puts a full stop after 'ointments,' and reads 'And on the Sabbath day they rested according to the commandment. But on the first day of the week, at early dawn (cp. John xx. 1) 'they came' &c.

XXIV. **1.** See xxiii. 56 note. Cp. *vv.* 1–12 with the other Evv. St. Luke records what happened to a second group (see reff. in *v.* 4 note), viz. the other holy women who were with Joanna, the wife of Chuza.

and certain...them] Rev. V. omits.

3 [d]And they entered in, and found not the body of the Lord
4 Jesus. And it came to pass, as they were much perplexed thereabout, [e]behold, two men stood by them in shining gar-
5 ments: and as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [1]the living among
6 the dead? He is not here, but is risen: [f]remember how he
7 spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be cru-
8 cified, and the third day rise again. And [g]they remembered his
9 words, [h]and returned from the sepulchre, and told all these
10 things unto the eleven, and to all the rest. It was Mary Magdalene, and [i]Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the
11 apostles. [k]And their words seemed to them as idle tales, and
12 they believed them not. [l]Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was
13 come to pass. ¶ [m]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-
14 score furlongs. And they talked together of all these things
15 which had happened. And it came to pass, that, while they communed *together* and reasoned, [n]Jesus himself drew near, and
16 went with them. But [o]their eyes were holden that they should
17 not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk,
18 and are sad? And the one of them, [p]whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there
19 in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [q]which was a prophet [r]mighty in deed and word before God and all the
20 people: [s]and how the chief priests and our rulers delivered him

[1] Or, *him that liveth?*

[d] Mark 16. 5. ver. 23.
[e] John 20.12. Acts 1. 10.
[f] Matt. 16.21. & 17. 23. Mark 8. 31. & 9. 31.
[g] John 2. 22.
[h] Matt. 28. 8. Mark 16. 10.
[i] ch. 8. 3.
[k] Mark16.11. ver. 25.
[l] John 20. 3—10.
[m] Mark 16. 12.
[n] Matt.18.20 ver. 36.
[o] John 20.14. & 21. 4.
[p] John 19.25.
[q] Matt.21.11. ch. 7. 16. John 3. 2. Acts 2. 22.
[r] Acts 7. 22.
[s] ch. 23. 1 Acts 13. 27.

4. *two men*] See Matt. xxviii. 2; Mark xvi. 1 notes. Rev. V. 'in dazzling apparel.'

5. *the living*] He Who hath *life in Himself* (John v. 26; cp. Acts ii. 24), and whom God raised up.

6. *remember how he spake*] Cp. ix. 22; xviii. 33. St. Luke omits all notices of the appearances of our Lord in Galilee, in accordance with his usual disregard of geographical details.

7. *sinful men*] The Gentiles (xviii. 32; cp. Gal. ii. 15).

10. *Joanna*] See Mark xvi. 1 note.

12. *Then*] Or, "But;" marking the contrast between the conduct of Peter, and the unbelief of others (v. 11). The Rev. V. retains the verse in text, but in marg. notes its omission by some authorities.

and departed &c.] Rather, "and he departed to his home, wondering at that &c."

13–35. St. Luke completes the brief account of St. Mark (xvi. 12-13 note).

two of them] *i.e.* of the general company of disciples (*v.* 22).

went] Rather, "**were going.**"

Emmaus] There appear to have been three places of the name in Palestine; one was distant about sixty furlongs from Jerusalem, and is probably to be identified with the place mentioned here.

14. *talked*] Rev. V. 'communed.'

15. *reasoned*] Or, '**enquired together.**'

16. *But their eyes* &c.] St. Mark (xvi. 12) speaks of a change in our Lord's outward appearance (cp. marg. reff.), St. Luke of an impediment to recognition in the disciples themselves.

17. *ye have*] ἀντιβάλλετε, "Ye cast backwards and forwards" [Rev. V. 'exchange'].

as ye walk &c.] Rev. V. 'as ye walk? And they stood still, looking sad.'

18. *Cleopas*] A shortened form of Cleopatrus, and apparently a different name from Cleophas (John xix. 25 note). Of neither person here mentioned is anything known; neither of them were Apostles (*v.* 33).

Art thou &c.] Rather, "dost Thou alone sojourn in Jerusalem and not know" &c.: *i.e.* "art Thou the only sojourner in Jerusalem who does not know?" &c.

21 to be condemned to death, and have crucified him. But we
[t] ch. 1. 68. trusted [t]that it had been he which should have redeemed Israel:
and beside all this, to day is the third day since these things
[u] ver. 9, 10. 22 were done. Yea, and [u]certain women also of our company made
23 us astonished, which were early at the sepulchre; and when
they found not his body, they came, saying, that they had also
24 seen a vision of angels, which said that he was alive. And
[x] ver. 12. [x]certain of them which were with us went to the sepulchre,
and found *it* even so as the women had said: but him they saw
25 not. Then he said unto them, O fools, and slow of heart to
[y] Acts 17. 3. 26 believe all that the prophets have spoken: [y]ought not Christ to
1 Pet. 1. 11. 27 have suffered these things, and to enter into his glory? [z]And
[z] ver. 45. beginning at [a]Moses and [b]all the prophets, he expounded unto
[a] Gen. 3. 15. & 22. 18. Num. 21. 9. Deut. 18. 15. 28 them in all the scriptures the things concerning himself. And
[b] Ps. 16. 9. & 22. Isai. 7. 14. & 9. 6. & 40. 10. & 50. 6. & 53. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 25. Dan. 9. 24. Mic. 7. 20. Mal. 3. 1. & 4. 2. they drew nigh unto the village, whither they went: and [c]he
29 made as though he would have gone further. But [d]they con-
strained him, saying, Abide with us: for it is toward evening, and
30 the day is far spent. And he went in to tarry with them. And
it came to pass, as he sat at meat with them, [e]he took bread, and
31 blessed *it*, and brake, and gave to them. And their eyes were
opened, and they knew him; and he [1]vanished out of their
32 sight. And they said one to another, Did not our heart burn
within us, while he talked with us by the way, and while he
33 opened to us the scriptures? And they rose up the same hour,
and returned to Jerusalem, and found the eleven gathered to-
[c] Mark 6. 48. 34 gether, and them that were with them, saying, The Lord is risen
[d] Gen. 19. 3. 35 indeed, and [f]hath appeared to Simon. And they told what things
[e] Matt. 14. 19. [f] 1 Cor. 15. 5. *were done* in the way, and how he was known of them in breaking
[g] Mark 16. 14. 36 of bread. ¶ [g]And as they thus spake, Jesus himself stood in the
37 midst of them, and saith unto them, Peace *be* unto you. But they
[h] Mark 6. 49. were terrified and affrighted, and supposed that they had seen [h]a

[1] Or, *ceased to be seen of them.* See ch. 4. 30. John 8. 59.

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21. Rev. V. 'But we hoped that...should redeem.' Cp. Acts i. 6.

22. *which were*] Or, "having been."

25. *fools, and slow of heart*] The former epithet [Rev. V. 'foolish men'] refers to intellectual, the latter to moral, impediments to belief.

26. Rev. V. 'Behoved it not the Christ to suffer' &c. Was it not necessary as a fulfilment of the Divine Will declared by the Prophets? (cp. *v.* 46).

27. The Lord probably directed the attention of the disciples less to isolated Scriptures, than to the whole tenor of the Old Testament in its typical and symbolical character.

expounded] Rev. V. 'interpreted.'

28. *went*] Or, "**were going**:" cp. *v.* 13.

29. *abide with us...tarry* [abide] *with them*] *i.e.* "in their company." It was not their house, but an inn.

30. *sat*] Or, "**reclined**" (xxii. 14 note).

He was recognised by the two disciples *in breaking of bread* (*v.* 35): but this was not because it reminded them of the Last Supper (xxii. 19), at which the Apostles only were present, but because our Lord had probably often (*e.g.* ix. 16) so acted at the common meals of His disciples.

32. Or, "Was not our heart burning..., while He spake to us..." They reproached themselves for not having had the sense to infer that it was Jesus Who spoke to them.

33. It was about sunset (*i.e.* about 6 P.M.) when our Lord vanished out of their sight. They abandoned their plan of remaining all night at Emmaus, in order that they might carry the news of this appearance to the Apostles. With *vv.* 33–43 cp. John xx. 19–29; Mark xvi. 14.

The Lord is risen] These words are used throughout the Eastern Church as a salutation between Christians who meet on the morning of Easter-day.

36. *Jesus himself*] Read, "He himself." A sudden appearance (see John xx. 19).

Peace be unto you] See *v.* 40 note. The ordinary Jewish salutation, but of more than ordinary meaning in the mouth of the Lord (see John xiv. 27).

37. Rev. V. 'supposed that they beheld a spirit.' Cp. Matt. xiv. 26.

38 spirit. And he said unto them, Why are ye troubled? and why
39 do thoughts arise in your hearts? Behold my hands and my feet,
that it is I myself: [t]handle me, and see; for a spirit hath not
40 flesh and bones, as ye see me have. And when he had thus
41 spoken, he shewed them *his* hands and *his* feet. And while they
yet believed not [k]for joy, and wondered, he said unto them, [l]Have
42 ye here any meat? And they gave him a piece of a broiled fish,
43 and of an honeycomb. [m]And he took *it*, and did eat before them.
44 ¶And he said unto them, [n]These *are* the words which I spake
unto you, while I was yet with you, that all things must be
fulfilled, which were written in the law of Moses, and *in* the
45 prophets, and *in* the psalms, concerning me. Then [o]opened he
their understanding, that they might understand the scriptures,
46 and said unto them, [p]Thus it is written, and thus it behoved
47 Christ to suffer, and to rise from the dead the third day: and
that repentance and [q]remission of sins should be preached in his
48 name [r]among all nations, beginning at Jerusalem. And [s]ye are
49 witnesses of these things. [t]And, behold, I send the promise of
my Father upon you: but tarry ye in the city of Jerusalem,
50 until ye be endued with power from on high. ¶And he led
them out [u]as far as to Bethany, and he lifted up his hands, and
51 blessed them. [x]And it came to pass, while he blessed them,

[t] John 20.20, 27.
[k] Gen. 45.26.
[l] John 21. 5.
[m] Acts 10.41.
[n] ver 6.
[o] Acts 16.14.
[p] ver. 26. Acts 17. 3.
[q] Dan. 9. 24. Acts 13. 38. 1 John 2. 12.
[r] Gen. 12. 3. Isai. 49. 6. Jer. 31. 34. Hos. 2. 23. Mic. 4. 2. Mal. 1. 11.
[s] John 15.27. Acts 1. 8.
[t] Isai. 44. 3. Joel 2. 28.
[u] Acts 1. 12.
[x] 2 Kin. 2. 11. John 20. 17.

38. Rev. V. 'and wherefore do reasonings arise in your hearts?'

39. Cp. marg. ref. The incident belongs to the appearance on the octave of the Resurrection; St. Luke, condensing the accounts, does not distinguish the two appearances.

40. This verse and the words, "and saith ...unto you" (*v.* 36), are retained by the Rev. V. in the text; some authorities omit them.

41. Rev. V. 'And while they still disbelieved for joy...Have ye here anything to eat?' As a further assurance of the reality of His Resurrection, since they were still doubtful (marg. ref., Acts x. 41).

42. *fish*] This was brought in great quantities to Jerusalem at the principal festivals; and Zebedee, in whose house the disciples were probably assembled, chiefly resided in that city. Rev. V. omits *and of an honeycomb* from the text, but places it in the marg.

44–53. A summary of the accounts of the earlier Evangelists. St. Luke hurries to a close in this portion of his history, and gives but a brief sketch of the words and actions of our Lord during the period between the Resurrection and the Ascension.

Thus the sayings in *vv.* 44–48 were uttered at indeterminate times during that period; that which appears in *v.* 49 having been spoken immediately before the Ascension (cp. Acts i. 4).

law of Moses...psalms] Those portions of the O. T. which are the most full of Messianic types and predictions.

46. Rev. V. 'Thus it is written that the Christ should suffer and rise again...'

47. *beginning at Jerusalem*] Cp. *v.* 49; Acts i. 8. Some read "...nations. Ye, beginning from Jerusalem, are witnesses."

48. *these things*] My Death and Resurrection. Cp. Acts i. 22; x. 41.

49. A striking instance of the habit of St. Luke of passing from one scene to another without giving any indication of an omission. A considerable interval intervened between this appearance and that recorded in the preceding verses.

I send] Rev. V. 'I send forth.' The "I" is emphatic: He pledges His word for the fulfilment of the promise, and claims the power of sending the Holy Spirit (cp. John xv. 26; Acts ii. 33), Who is elsewhere said to be sent by the Father in the Son's Name (John xiv. 26).

the promise of my Father] Cp. Acts i. 4; *i.e.* the Holy Ghost (Act i. 5, 8).

be endued] Rev. V. 'be clothed.'

50–53. Cp. Mark xvi. 19; Acts i. 9–11, see notes. The Ascension took place on the fortieth day after the Resurrection (Acts i. 3), and *not many* (*i.e.* ten) *days* before the descent of the Holy Ghost on the day of Pentecost.

Bethany] Mount Olivet is more precisely stated in marg. ref. Bethany lay on the eastern slope of the Mount of Olives. The traditional scene of the Ascension is one of the four summits of the Mount of Olives, overhanging, and in full view of, the city of Jerusalem; but too far from Bethany and too near to Jerusalem to satisfy the conditions of the narrative. Rev. V. 'And He led them out until *they were* over against Bethany.'

lifted up his hands] The attitude of prayer (1 Tim. ii. 8) and of benediction.

52 he was parted from them, and carried up into heaven. [v] And they worshipped him, and returned to Jerusalem with great joy:
53 and were continually [a] in the temple, praising and blessing God. Amen.

[v] Matt. 28. 9, 17.
[a] Acts 2. 46. & 5. 42.

51. *he was parted*] Or, "**He parted.**"

and [was] *carried up into heaven*] The words are retained in the text of the Rev. V. though absent in some MSS.; so with *worshipped him, and* (*v.* 52).

52. The word "worshipped" can only signify, in this context, the adoration which is offered to a Divine Person (Ps. ii. 12). The "joy" of the disciples was in consequence of their Master's exaltation (John xiv. 28). This joy was a prelude to that of Pentecost.

53. In the closing words of the Gospel, St. Luke anticipates the description of the life of the Apostolic Church (Acts ii. 46; iii. 1; v. 21, 42). Rev. V. omits *praising and* and *Amen.*

ST. JOHN.

INTRODUCTION.

I. *The Authorship of the Gospel.*—The Gospel itself forms the proper starting-point for a satisfactory inquiry into its origin. The Book is impressed with an individual character, and contains indications of the circumstances under which it was composed. These indications, therefore, must first be examined; and this character must first be defined, so far as it illustrates the relation of the writer to the religious and social circumstances of the first century. What then is the *internal evidence* which the Fourth Gospel itself bears to its authorship, first indirectly, and next directly?

(A) *Indirect evidence.*—(1.) A candid examination appears to prove that *the Author of the Fourth Gospel was a Jew.* He is familiar with Jewish opinions and customs, his composition is impressed with Jewish characteristics, he is penetrated with the spirit of the Jewish dispensation. His special knowledge, his literary style, his religious faith, all point to the same conclusion.[1]

(2.) Not only, however, was he a Jew, but *a Palestinian Jew of the first century.* It is inconceivable—that a Gentile, living at a distance from the scene of religious and political controversy which he paints, could have realised, as the Evangelist has done, with vivid and unerring accuracy the relations of parties and interests which ceased to exist after the fall of Jerusalem;— that he could have marked distinctly the part which the hierarchical class — the unnamed Sadducees — took in the crisis of the Passion;—that he could have caught the real points at issue between true and false Judaism, which in their first form had passed away when the Christian society was firmly established:—that he could have portrayed the growth and conflict of opinion as to the national hopes of the Messiah side by side with the progress of the Lord's ministry. All these phases of thought and action, which would be ineffaceably impressed upon the memory of one who had lived through the events which the history records, belonged

[1] (α) His familiarity with Jewish opinions is shewn most strikingly by the outline which he gives of the contemporary Messianic expectations. See the details given or implied in i. 21, iv. 25, vi. 14 f., vii. 40 ff., xii. 34 &c. Cp. p. 265. The details of Jewish observances are touched upon with equal precision: *e.g.* in vii. 22 f.; xviii. 28. The account of the visit to the Feast of Tabernacles only becomes fully intelligible when we supply the facts at which the writer barely hints (vii. 38, viii. 12 note). Notice the familiar and decisive knowledge of the people shewn in glimpses of their domestic life (ii. 1–10, xi. 17–44).

(β) The style of the narrative alone is conclusive as to its Jewish authorship. The vocabulary, the structure of the sentences, the symmetry and numerical sym-

to a state of things foreign to the experience of an Alexandrine, or an Asiatic, in the 2nd century.[2]

Amongst the most convincing of the indications that the author of the Fourth Gospel was a Jew of Palestine, is his local knowledge. He speaks of places with an unaffected precision, as familiar in every case with the scene which he wishes to recall.[3] The notices of the topography of Jerusalem are still more conclusive than the notices of isolated places in Palestine. The desolation of Jerusalem after its capture was complete. Yet the writer of the Fourth Gospel is evidently at home in the city as it was before its fall.[4] The allusions to the Temple shew no less certainly the familiarity of the writer with the localities in which he represents Christ as teaching.[5]

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bolism of the composition, the expression and the arrangement of the thoughts, are essentially Hebrew. Terms such as "light," "darkness," "flesh," "spirit," "life," "this world," "the kingdom of God"; images such as "the shepherd," "the living water," "the woman in travail"; the simplicity of the connecting particles; the parallelism and symmetry of the clauses—owe their peculiarities to the O. T. The words are Greek words, but the spirit by which they live is Hebrew.

(γ) The O. T. is no less certainly the source of the religious life of the writer. His Jewish opinions and hopes are taken up into and transfigured by his Christian faith; Judaism is the Divine starting-point of Christianity. "The Law" is treated by him, both in his record of the Lord's teaching (*e.g.* iii. 14, v. 46, vi. 32, 45, vii. 37, viii. 56, xv. 25), and, more especially, in his own comments (*e.g.* ii. 17, xii. 14 &c., 37 &c., xix. 35), as only a Jew could have treated it. The Evangelist wrote to shew that Jesus was not only the *Son of God*, but also *the Christ*, the promised Messiah of the Jews (xx. 31), just as Nathanael, the true representative of Israel (i. 47), had recognised Him at first under this double title. Similarly the portraiture of the people is no less indicative of Jewish authorship. Two great divisions are portrayed with marked clearness, "the multitude," and "the Jews." *The multitude* (ὁ ὄχλος) represents the general gathering of the Jewish inhabitants of Palestine, Galilæans for the most part, who are easily swayed to and fro, with no settled policy, and no firm convictions. "The Jews" reflect the spirit of Jerusalem (i. 19), and hold fast by the popular expectation of a national Messiah, and a national sovereignty. From first to last they appear as the representatives of the narrow finality of Judaism (ii. 18, xix. 38). Among them were two distinct tendencies, which found their expression in the Pharisees and Sadducees respectively; the latter being "the high priests," the faction of Annas and Caiaphas (Acts v. 17), the reckless hierarchy, whose policy is sharply distinguished in one or two life-like traits from that of the religious zealots, the Pharisees. The Pharisees are the true representatives of "the Jews" (i. 19 ‖ i. 24, ix. 13 ‖ ix. 18, ix. 22 ‖ xii. 42), even if the Death of the Lord was due to the decisive action of the Sadducæan hierarchy. The general use of the term "the Jews" for the opponents of Christ not only belongs necessarily to the position of an Apostle at the close of the 1st century, but it is even possible to trace in the books of the N. T. the gradual change by which it assumed this specific force. False-styled Jews (cp. Rev. ii. 9, iii. 9) were the worst enemies of the Gospel; and a Christian writing at the close of the century could not but speak of the people generally by the title which characterized them to his contemporaries.

[2] Remember that the old landmarks, material and moral, were destroyed by the Roman war: that the destruction of the Holy City—a true coming of Christ—revealed the essential differences of Judaism and Christianity, and raised a barrier between them: that at the beginning of the 2nd century the influence of Alexandria was substituted for that of the Jewish schools in the growing Church.

[3] Cp. *e.g.* his notices of "Cana of Galilee" (ii. 1, 11, iv. 46), of "Bethany beyond Jordan" (i. 28), as distinguished from the familiar Bethany "near Jerusalem" (xi. 18), of Ephraim (xi. 54), of Ænon (iii. 23). On Sychar, see iv. 5 note.

[4] Cp. v. 2, ix. 7, xviii. 1, xix. 13, 17, 20.

[5] Cp. ii. 14-16, in contrast with the similar passage in the Synoptists; x. 22, xiv. 31 (see note). The incidents of the Feast of Tabernacles (ch. vii. viii., see notes) cannot be understood without an accurate acquaintance with the Temple ritual.

A presumption in favour of the same conclusion may be derived from the quotations from the O. T. which are contained in the Gospel. These shew at least that the writer was not dependent on the LXX.; and they suggest that he was acquainted with the original Hebrew.[6]

Lastly, the doctrine of the Word, as it is presented in the Prologue, when taken in connexion with the whole Gospel, seems to shew clearly that the writer was of Palestinian and not of Hellenistic training. It may be assumed that—when he speaks of "the Word," "the Only-begotten," and of His relations to God, to the world and to man—he employs a vocabulary and refers to modes of thought which were already current when he wrote. He transferred to the region of history the phrases in which men before him had spoken of "the Logos"—"the Word," "the Reason"—in the region of metaphysics. St. Paul had brought home to believers the Divine majesty of the glorified Christ: St. John laid open the unchanged majesty of "Jesus come in the flesh."[7]

(3.) The writer of the Gospel was *an eye-witness* of the events which he describes. His narrative is marked by minute details of persons, and time, and number, and place, and manner, which cannot but have come from a direct experience.[8] And further this *eye-witness was also an Apostle.* This

[6] Cp. (1) *Quotations by the Evangelist:* ii. 17: xii. 14, 15, 38, 40; xix. 24, 36, 37. (2) *Quotations in the Lord's discourses;* vi. 45; vii. 38; x. 34; xiii. 18; xv. 25. (3) *Other quotations;* i. 23; vi. 31. An examination of these 14 citations shews that they fall into the following groups: 1. Some agree with the Hebrew and LXX., where these both agree; 2. Others agree with the Hebrew against the LXX. 3. Others differ from the Hebrew and LXX. where these both agree. 4. Others differ from the Hebrew and LXX. where they do not agree. 5. Free adaptations. But there is no case where a quotation agrees with the LXX. against the Hebrew.

[7] The immediate source from which St. John borrowed the cardinal term *Logos*, a term which enshrines in itself large treasures of theological speculation, is to be found in the Palestinian Targums (or paraphrases of the Hebrew Scriptures), rather than in the writings of Philo of Alexandria (born *c.* B. C. 20). Both Philo and St. John found the same term current, and used it according to their respective apprehensions of the truth. Philo, following closely in the track of Greek philosophy, saw in the Logos the divine Intelligence in relation to the universe: the Evangelist, trusting firmly to the ethical basis of Judaism, sets forth the Logos mainly as the revealer of God to man, through creation, through theophanies, through prophets, through the Incarnation.

[8] *e.g.* (α) *Persons.* Ch. i. is crowded with figures which live and move: John with his disciples, Andrew, Simon Peter, Philip, Nathanael. Momentous questions are connected with definite persons (vi. 5, 7, xii. 21, xiv. 5, 8, 22). (β) *Time.* The greater seasons may be supposed to have been preserved in tradition, as the first Passover (ii. 13, 23), the Feast of the New Year (v. 1), the Second Passover (vi. 4), the Feast of Tabernacles (vii. 2), the Feast of Dedication (x. 22); but other specifications of date can only be referred to the knowledge of actual experience. Such are the indications of the two marked weeks at the beginning and end of Christ's ministry (i. 29, 35, 43, ii. 1, xii. 1, 12 (xiii. 1), xix. 31, xx. 1), of the week after the Resurrection (xx. 26), the enumeration of the days before the raising of Lazarus (xi. 6, 17, 39). Still more remarkable is the mention of the hour or of the time of day which occurs under circumstances likely to have impressed it upon the mind of the writer, as *the tenth hour* (i. 40), *the sixth hour* (iv. 6), *the seventh hour* (iv. 52), *about the sixth hour* (xix. 14), *it was night* (xiii. 30), *in the early morning* (xviii. 28, xx. 1, xxi. 4), *the evening* (vi. 16, xx. 19), *by night* (iii. 2). (γ) *Number.* Experience alone dictated such definite and, as it appears, immaterial statements as *two* disciples of the Baptist (i. 35), the *six* waterpots (ii. 6), the *five* loaves and *two* small fishes (vi. 9), the *five-and-twenty* furlongs (vi. 19), the *four* soldiers (xix. 23. Cp. Acts xii. 4), the *two hundred* cubits (xxi. 8), the *hundred and fifty and*

follows almost necessarily from the character of the scenes which he describes, evidently from his own knowledge; *e.g.* the call of the first disciples (i. 19—34), the journey through Samaria (iv.), the feeding of the five thousand (vi.), the successive visits to Jerusalem (vii. ix. xi.), the Passion, the appearances after the Resurrection.[9] He evidently stood very near to the Lord. He was conscious of His emotions (xi. 33, xiii. 21). He was in a position to be well acquainted with the grounds of His action (ii. 24 f., iv. 1, v. 6, vi. 15, vii. 1, xvi. 19). He speaks as one to whom the mind of the Lord was laid open; (vi. 6, 61, 64, xiii. 1, 3, 11, xviii. 4, xix. 28). Such statements when they are taken in connexion with the absolute simplicity of the narrative necessarily leave the impression that the Evangelist was conscious of having had the opportunity of entering, more deeply even than others, into the conditions of the Lord's life.

(4.) This reflection brings us to the last point. If the writer of the fourth Gospel was an Apostle, does the narrative indicate any special Apostle as the writer? In the Epilogue (xxi. 24) the authorship of the book is assigned to *the disciple whom Jesus loved.* This disciple appears under the same title twice in the narrative of the Passion (xiii. 23, xix. 26), as well as twice afterwards (xxi. 7, 20; cp. also xx. 2). He is known to the High-Priest (xviii. 15), and stands in very close relationship with St. Peter (xiii. 24, xx. 2, xxi. 7; cp. xviii. 15; Acts iii). From the enumeration (xxi. 2; cp. i. 35 ff.) of those present at the scene described in the last chapter, it follows that he must have been either one of *the sons of Zebedee*, or one of the *two other disciples* not described more particularly. St. John alone completely satisfies the conditions that the writer should be in close connexion with St. Peter, and also one admitted to peculiar intimacy with the Lord. And one peculiarity of the Gospel confirms the inference. The Evangelist is for the most part singularly exact in

three fishes (xxi. 11). (δ) *Manner.* Take the record of a special scene, and mark the several points which seem to reveal the impressions of an eye-witness, as the calling of the first disciples (i. 35-51), or the foot-washing (xiii. 1-20), or the scene in the High-Priest's court (xviii. 15-27), or the draught of fishes (xxi. 1-14). The vivid touches correspond with the actual experience of one who had looked upon what he describes. Note also the special particularity of detached phrases. The loaves used at the feeding of the 5,000 are *barley* loaves which *a boy* has (vi. 9; cp. *v.* 13); when Mary came to Jesus she *fell at His feet* (xi. 32; contrast *vv.* 20 f.); after the ointment was poured out *the house was filled with its fragrance* (xii. 3); the branches strewn in the way of Jesus were taken from *the palm-trees* by the roadside (xii. 13); *it was night* when Judas went forth (xiii. 30); Judas brings a band of Roman soldiers as well as officers of the priests to apprehend Jesus (xviii. 3); Christ's tunic was *without seam, woven from the top throughout* (xix. 23); the napkin which had been about His head was *wrapped together in a place by itself* (xx. 7); Peter *was grieved* because Jesus said to him the third time, Lovest thou Me? (xxi. 17).

[9] The fact is further indicated by the intimate acquaintance which he exhibits with the feelings of "the disciples." He knows their thoughts at critical moments (ii. 11, 17, 22, iv. 27, vi. 19, 60 f., xii. 16, xiii. 22, 28, xxi. 12; cp. Luke xxiv. 8; Matt. xxvi. 75). He recalls their words spoken among themselves (iv. 33, xvi. 17, xx. 25, xxi. 3, 5) as to their Lord (iv. 31, ix. 2, xi. 8, 12, xvi. 29). He is familiar with their places of resort (xi. 54, xviii. 2, xx. 19). He is acquainted with imperfect or erroneous impressions entertained by them at one time, and afterwards corrected (ii. 21 f., xi. 13, xii. 16, xiii. 28, xx. 9, xxi. 4).

defining the names in his Gospel.[1] But in spite of this habitual particularity the Evangelist never speaks of the Baptist, like the three other Evangelists, as "John the Baptist," but always simply as "John." If the writer of the Gospel were himself the other John of the Gospel history, it is perfectly natural that he should think of the Baptist, apart from himself, as John only.

(B) *Direct Evidence.*—Three passages of the Gospel appear to point directly to the position and person of the author. In the first (i. 14) the words *we beheld* are to be taken historically; the writer was an eye-witness of that which he records (cp. 1 John i. 1). In the second (xix. 35) the witness is described as "fulfilling the true conception of witness" (ἀληθινός), and not simply as being correct (ἀληθής). The whole comment brings out clearly the two conditions which testimony ought to satisfy, the first that he who gives it should be competent to speak with authority, and the second that the account of his experience should be exact. In the third passage (xxi. 24) the writing of the Gospel is distinctly assigned by the words to "the beloved disciple" (*v.* 21). The passage contains a declaration as to the authorship of the Gospel which is contemporaneous with its publication, for there is not the least evidence that the Gospel was ever circulated in the Church without the epilogue (ch. xxi.). And yet further, the declaration extends both to the substantial authorship (*he that witnesseth concerning these things*) and also to the literal authorship of the record (*he that wrote these things*).[2]

In considering the external evidence for the authorship of the Fourth Gospel, bear in mind the conditions under which it must be sought. The Gospel was written at a late date, towards the close of the first century, when the Evangelic tradition, preserved in the Synoptic Gospels, had gained general currency, and had practically determined the popular view of the life and teaching of the Lord. Further, the substance of the record deals with problems which belong to the life of the Church and to a more fully developed faith. References to the contents of a Gospel dealing with these subjects would naturally be rarer in ordinary literature than

[1] He never mentions Simon after his call (i. 42 f.) by the simple name, but always by the full name Simon Peter, or by the new name Peter. Thomas is three times out of four further marked by the correlative Greek name Didymus (xi. 16, xx. 24, xxi. 2), which is not found in the Synoptists. Judas Iscariot is described as the son of a Simon not elsewhere noticed (vi. 71, xii. 4, xiii. 2, 26). The second Judas is expressly distinguished from Iscariot even when the latter had left the eleven (xiv. 22). Nicodemus is identified as *he that came to Jesus by night* (xix. 39 [vii. 50]). Caiaphas on each of the two separate occasions where he is introduced is qualified by the title of his office as *the high-priest of that year* (xi. 49, xviii. 13).

[2] The Gospel as originally composed ended with xx. 31, to which xxi. 25 was attached. The narrative in xxi. 1—24 was drawn up by the same author at a later time under circumstances which called for authoritative interpretation of a mistaken tradition. It was added to the record by those who had sought for this additional explanation of the Lord's words, and preserved when the completed Gospel was issued to the Church. At the same time, *v.* 25 was transferred to the end of the enlarged record. The general result of the examination of these passages is that the Fourth Gospel claims to be written by an eye-witness, and that this claim is attested by those who put the work in circulation.

references to the contents of the other Gospels. The scant literature of the second century gives very little scope for the direct use of the N. T. Christian theological literature practically begins for us with Irenæus, Clement of Alexandria, and Tertullian. It is therefore most significant that Eusebius, who had access to many works which are now lost, speaks without reserve of the Fourth Gospel as the unquestioned work of St. John, no less than those three great representative Fathers who sum up the teaching of the century, and use the four Gospels fully and decisively. If Eusebius had known of any doubts as to its authorship among ecclesiastical writers, he would without question have mentioned these, as he has quoted the criticism of Dionysius of Alexandria on the Apocalypse. Therefore about the last quarter of the second century, when from the nature of the case clear evidence could first be obtained, the Gospel was accepted as authoritative by heretical writers like Ptolemæus and Heracleon (175 A.D.), and used by opponents of Christ such as Celsus, and assigned to St. John by Fathers in Gaul, Alexandria, and North Africa who claimed to reproduce the ancient tradition of their Churches.[3] The Gospel was not received by Marcion, but there is no evidence to shew that he was influenced by anything but subjective considerations in the formation of his collection of Scriptures. The traces of the use of the Fourth Gospel between 100—160 A.D. are necessarily less clear; but as far as they can be observed they are not only in perfect harmony with the belief in its Apostolic origin, but materially strengthen this belief.[4] With POLYCARP and PAPIAS decisive testimony to the authenticity of St. John's writings really begins. Recent investigations, independent of all theological interests, have fixed the martyrdom of Polycarp in 155—6 A.D. At the time of his death he had been a Christian for eighty-six years. He must then have been alive during the greater part of St. John's residence in Asia, and there is no reason for questioning the truth of the statements that he "associated with the Apostles in Asia (*e.g.* John, Andrew, Philip); and was entrusted with the oversight of the Church in Smyrna by those who were eye-witnesses and ministers

[3] The first quotation of the Gospel by name is made by THEOPHILUS of Antioch (c. 181 A.D.). ATHENAGORAS (c. 176 A.D.) paraphrases and combines the language of the Gospel in such a way as to shew that it was both familiar and authoritative, and had been carefully weighed by him: and still earlier TATIAN, the scholar of Justin (c. 160 A.D.) begins his Diatessaron with the words of this Gospel as well known. [If Tatian made use of a Syriac Version, corresponding practically with Cureton's Syriac Version, this would throw back the date of that Version to the middle of the 2nd century, and sweep away all theories which place the composition of this Gospel on this side of A.D. 100 (Sanday)].

[4] The EPISTLE OF CLEMENT to the Corinthians was probably written before the Gospel of St. John, but already this writing shews traces of the forms of thought which are characteristic of the book (cc. VII. XXXVI.). The EPISTLE OF BARNABAS offers some correspondences and more contrasts with the teaching of St. John in the common region of "mystical" religious thought. In the LETTERS OF IGNATIUS, which -even if they are not authentic—certainly fall within the first half of the century, the influence of the teaching, if not demonstrably of the writings, of St. John is more direct, *e.g.* 'ad Rom.' VII.; cp. John vi. 32, 51, 53: 'ad Philad.' VII.; cp. John iii. 8, xvi. 8.

of the Lord" (Euseb. 'H. E.' iii. 36). Thus, like St. John himself, he lived to unite two ages. When already old he used to speak to his scholars of "his intercourse with John and the rest of those who had seen the Lord"; and Irenæus, in his later years, vividly recalled the teaching which he had heard from him as a boy. Now Irenæus cannot with any reason be supposed to have assigned to the Fourth Gospel the place which he gives to it unless he had received it with the sanction of Polycarp. The person of Polycarp, the living sign of the unity of the faith of the first and second centuries, is therefore in itself a sure proof of the Apostolicity of the Gospel.[5] The testimony of PAPIAS to the Gospel of St. John, is, like that of Polycarp, secondary and inferential. Papias, according to Eusebius, "used testimonies from the former Epistle of John" (Euseb. 'H. E.' iii. 39). The use of the Epistle by Papias points to his acquaintance with the Gospel.[6] And there is a remarkable tradition found in a preface to a Latin MS. of the Gospel which assigns to Papias an account of the composition of the Gospel similar to that given in the Muratorian Fragment (see p. 253). In close connexion with Papias stand "the elders" quoted by Irenæus, among whose words is one clear reference to John xiv. 2. The main value of the testimony of Polycarp and Papias lies in the fact that they represent what can justly be called a school of St. John. Papias like Polycarp may himself have heard the Apostle. At least he studied with Polycarp. And he had still another point of connexion with the Apostolic body: he conversed at Hierapolis with two daughters of the Apostle Philip. Nor were these two men alone. There were many about them, like the elders quoted by Irenæus, who shared in the same life. The succession was afterwards continued at Sardis through Melito, at Ephesus through Polycrates, at Hierapolis through Claudius Apollinaris, at Lyons through Pothinus and Irenæus; and the concordant testimony of the latest witnesses in these different Churches is a sure proof that they preserved the belief which had been held from the first by the school to which they belonged.

JUSTIN MARTYR appears to have

[5] One short letter of Polycarp has been preserved. In this there is a striking coincidence with the language of 1 John: "Every one," he writes, "who doth not confess that Jesus Christ hath come in the flesh is antichrist" ('ad Phil.' VII.; cp. 1 John iv. 2, 3). The sentence is not a mere quotation, but a reproduction of St. John's thought in compressed language which is all borrowed from him. The words of St. John have, so to speak, been shaped into a popular formula. And if it be said that the reference to the Epistle shews nothing as to the Gospel, the reply is that the authorship of the two cannot reasonably be separated. A testimony to one is necessarily by inference a testimony to the other.

[6] It is said that if Papias had used the Gospel Eusebius would not have neglected to notice the fact. The statement rests on a complete misunderstanding of what Eusebius professed to do. He did not undertake to collect references to "the acknowledged books," among which he placed the four Gospels, so that however often Papias might have quoted St. John's Gospel, Eusebius would not according to his plan have noticed the fact, unless something of special interest had been added to the reference. The object of Papias was to illustrate the evangelic records by such information as he could gain from the earliest disciples; and it is by no means unlikely that the "history of the woman taken in adultery," which has found a place in the Gospel of St. John, was recorded by him in illustration of John viii. 15 (see note).

been acquainted with this Gospel, though the evidence is somewhat obscure. All his references to the Gospels are anonymous; but at the same time his description of "the Memoirs" as written "by the *Apostles* and those who followed them," exactly answers to our present collection of four. And though the coincidences of language between Justin and St. John are not such as to establish beyond question Justin's dependence on the Evangelist, this at least is the most natural explanation of the similarity; while his acquaintance with the Valentinians, who used the Gospel, shews that it could not have been unknown to him.[7]

Outside the Church the testimony to the general use of St. John's Gospel is both early and decisive. In the quotations from early heretical writers the references to it are comparatively frequent. In many cases its teaching formed the starting-point of their partial and erroneous conclusions.[8]

In reviewing these traces of the use of the Gospel in the first three-quarters of a century after it was written, all the evidence points in one direction. There is not any positive indication that doubt was anywhere thrown upon the authenticity of the Book.

II. *The Composition of the Gospel.* (1.) *The Author.*—St. John was the son, apparently the younger son, of Zebedee and Salome (Mark xv. 40, xvi. 1 cp. with Matt. xxvii. 56). Salome (see John xix. 25 note) was the sister of "the Mother of the Lord," so that St. John was the cousin of the Lord "according to the flesh." He was probably younger than the Lord and than the other Apostles. Of his father Zebedee, a fisherman probably of Bethsaida or the neighbourhood (John i. 41 ff.), nothing is known except that he was sufficiently prosperous to have hired servants (Mark i. 20). At a later time Salome appears as one of the women who followed the Lord and "ministered to Him of their substance" (Mark xv. 40 &c.; cp. with Luke viii. 3). And it is clear (John xix. 27) that the Apostle had some means.

[7] Justin's teaching on the Word is perhaps a still more important indication of the influence of St. John. This teaching presupposes the teaching of St. John, and in many details goes beyond it. Thoughts which are characteristically Alexandrine, as distinguished from Hebraic, find a place in Justin; and he shews not only how little power there was in the 2nd century to fashion such a doctrine as that of the Fourth Gospel, but also how little Christian speculation was able to keep within the limits laid down by the Apostles. The SHEPHERD OF HERMAS offers an instructive example of the precariousness of the argument from silence. The book contains no definite quotations from the Old or New Testament. Yet it is certain from independent testimony, that the Gospel of St. John was accepted as one of the four Gospels almost at the same date when "the Shepherd" was written, and probably in the same place. The Muratorian Fragment notices that the Shepherd was written "very lately (c. 170 A.D.) in our times, in the city of Rome," and at the same time speaks of the Gospel according to St. John as "the fourth" Gospel in such a way as to mark its general recognition (see p. 253). To about the same date also must be referred the two great translations of the East and West, the Syriac and Latin, in which the four Gospels stand without rivals.

[8] The testimony of Basilides is of singular interest. 'The Refutation of Heresies,' attributed to Hippolytus, contains numerous quotations from his writings and from the writings of his school. In one passage at least, where there can be no reasonable doubt that the author of the 'Refutation' is quoting Basilides himself (c. 130 A.D.), a phrase from the Gospel of St. John is used as the authoritative basis for a mystical explanation ('Ref. Hær.,' VII. 22).

Like the other Apostles, with the single exception of Judas Iscariot, St. John was a Galilæan. The fact has a moral value. When the rest of the Jewish nation was drawn partly to political intrigues, partly to speculations of the schools, the people of Galilee retained much of the simple faith and stern heroism of earlier times.[9] They were ready to do and to suffer something for their eager if mistaken Messianic hope. It was amidst the memories of such conflicts, and in an atmosphere of passionate longing, that St. John grew up. And in some measure he shared the aspirations of his countrymen if he avoided their errors. When the Baptist proclaimed the Advent of Christ, St. John was at once ranged among his disciples. Though "simple and unlettered" (Acts iv. 13), he grasped the spiritual import of the Baptist's message, who directed him immediately to Christ as "the Lamb of God." St. John obeyed the sign, and followed without delay the Master Who was mysteriously pointed out to him. Thus from the first the idea of sovereignty was mingled with that of redemption, the issue of victory with the way of suffering, in the conception of the work of the Messiah Whom he welcomed. The ardour of the Galilæan temper remained in the Apostle. St. John with his brother St. James received from the Lord (Mark iii. 17) the surname, Boanerges, "sons of thunder." Thunder in the Hebrew idiom is "the voice of God;" and the sons of Zebedee appear to have given swift, startling, vehement utterance to the Divine truth which they felt within them.[1] The well-known incident which occurred on the last journey to Jerusalem reveals the weakness and the strength of their character. Their mother, interpreting the desire of her sons, begged of Christ that they might sit, the one on His right hand and the other on His left, in His Kingdom (Matt. xx. 20 ff., comp. Mark x. 35 ff.). If they misunderstood the nature of that especial closeness to their Lord which they sought, they shewed that they were ready to welcome what would be only a prerogative of suffering. And the prayer was granted when Salome and St. John waited by the Cross (xix. 25 ff.). This last scene reveals St. John nearest of all the Apostles to Christ, as "the disciple whom

[9] It was made a reproach to them that they were unskilled in the traditions, and kept to the letter of the Law (cp. vii. 52 note). The rising of Judas "in the days of the taxing" (Acts v. 37) may have been a hopeless outburst of fanaticism, but at least it shewed that there were many in Galilee who were ready to die for the confession that they had "no lord or master but God." A similar spirit appears in the multitude who would have "taken Jesus by force" at the lake of Tiberias and made Him king (vi. 14 f.).

[1] It may have been some stern voice which marked St. James as the first martyr among the Apostles. Certainly the sayings of St. John recorded by St. Luke correspond with the prophetic energy which the title indicates (Luke ix. 49 ‖ Mark ix. 38; comp. Num. xi. 28; Luke ix. 54). His zeal was undisciplined, but it was loyal and true. He knew that to be with Christ was life, to reject Christ was death; and he did not shrink from expressing the thought in the spirit of the old dispensation. He learnt from the Lord, as time went on, a more faithful patience, but he did not unlearn the burning devotion which consumed him. To the last, words of awful warning, like the thunderings about the throne, reveal the presence of that secret fire. Every page of the Apocalypse is inspired with the cry of the souls beneath the altar, "How long" (Rev. vi. 10); and nowhere is error as to the Person of Christ denounced more sternly than in his Epistles (2 John 10; 1 John iv. 1 ff.).

Jesus loved" (xiii. 23 note). Together with his brother St. James and St. Peter, he was one of the three admitted to a closer relationship with Christ than the other Apostles (Luke viii. 51, ix. 28; Mark xiv. 33); and of the three his connexion was the closest. He followed Christ to judgment and to death (xviii. 15, xix. 26), and received from Him the charge of His Mother as her own son (xix. 27 note). After the Ascension St. John remained at Jerusalem with the other Apostles. He was with St. Peter at the working of his first miracle; and afterwards he went with him to Samaria (Acts i. 13, iii. 1 ff., viii. 14). At the time of St. Paul's first visit to Jerusalem he seems to have been absent from the city (Gal. i. 18); but on a later occasion St. Paul describes him as one of those accounted to be "the pillars of the Church" (Gal. ii. 9). At what time and under what circumstances he left Jerusalem is wholly unknown. At the opening of the Apocalypse (i. 9) he speaks of himself as "in the island called Patmos, for the word and the testimony of Jesus." Beyond this there is no further notice of him in the N. T.[2]

Nothing is better attested in early Church history than the residence and work of St. John at Ephesus. But the dates of its commencement and of its close are alike unknown. It began after the final departure of St. Paul, and it lasted till about the close of the first century (Iren. II. 22, 5, A.D. 98—117). He did most truly "tarry till the Lord came." It is impossible for us to realise fully what was involved in the destruction of the Holy City to those who had been trained in Judaism. It was nothing else than an end of the world. The old sanctuary, "the joy of the whole earth," was abandoned. Henceforth the Christian Church was the sole appointed seat of the Presence of God. When Jerusalem fell Christ came, and with His coming came also the work of St. John. During the period of conflict and fear and shaking of nations which preceded that last catastrophe, St. John had waited patiently. He had fulfilled his filial office to the Mother of the Lord in his own home in Galilee to the last, gaining by that a fuller knowledge of the revelation of the Son of God, and bringing into a completer harmony the works which he had seen, and the words which he had heard.

In these scattered traits we can gain a consistent if imperfect conception of St. John. The central characteristic of his nature is intensity; intensity of thought, word, insight, life. He regards everything on its Divine side. He sees

[2] Beyond the limits of Scripture, St. John is still presented to us under the same character, as the Son of Thunder, the prophetic interpreter of the Old Covenant. Now it is related that he refused to remain under the same roof with Cerinthus (al. Ebion), who denied the reality of the Incarnation (Iren. III. 3, 4; cp. Epiph. 'Hær.' xxx. 24). Now he is described as a "priest wearing the plate (or diadem)" prescribed by the Law (Ex. xxxix. 30 f.) for the High Priest (Polycrates ap. Euseb. 'H. E. III. 31, v. 24). Now he is shewn, in one of the most beautiful of early histories, seeking out the lost and enforcing the obligation of ministerial duty (Euseb. 'H. E.' III. 23). Once again; at Ephesus, in extreme old age, he used to say no more at their several meetings in the Church than this, 'Little children, love one another.' When asked, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his reply, 'and if this alone be done, it is enough.'

the past and the future gathered up in the manifestation of the Son of God. This was the one fact in which lay the hope of the world. Of this he had himself been assured by evidence of sense and thought.

An early and consistent tradition represents the Gospel of St. John as written at the request of those who were intimate with the Apostle, and had already heard from his lips that teaching which they desired to see recorded for the perpetual guidance of the Church. CLEMENT OF ALEXANDRIA states on the authority "of the elders of an earlier generation" that "St. John, last [of the Evangelists], when he saw that the outward (bodily) facts had been set forth in the [existing] Gospels, impelled by his friends, [and] divinely moved by the Spirit, made a spiritual Gospel." This general statement is given with additional details in the MURATORIAN FRAGMENT on the Canon:—"The fourth Gospel [was written by] John, one of the disciples (*i.e.* Apostles). When his fellow-disciples and bishops urgently pressed him, he said, 'Fast with me [from] to-day, for three days, and let us tell one another any revelation which may be made to us, either for or against [the plan of writing].' On the same night it was revealed to Andrew, one of the Apostles, that John should relate all in his own name, and that all should review [his writing]."[3] This belief that the Fourth Gospel was written as an answer to the questionings of a comparatively advanced age of the Church, was widely spread in the last quarter of the second century; and the conclusion from the earliest direct evidence is that it was written after the other three, in Asia, at the request of the Christian churches there, as a summary of the oral teaching of St. John upon the life of Christ, and to meet a want which had grown up in the Church at the close of the Apostolic age.

(2.) The *contents* of the Gospel go far to support this view of its relatively late date. (*a*) It deals with later aspects of Christian life and opinion than the Synoptic narratives. (*b*) It corresponds with the circumstances of a new world.

(*a*) No one can read the Fourth Gospel carefully without feeling that the writer occupies a position remote from the events which he describes. Though an eye-witness of the Life of the Lord, he looks back

[3] JEROME had before him either this fragment, or, more probably, the original narrative on which it was based, when he says that "ecclesiastical history records that John, when he was constrained by his brothers to write, replied that he would do so, if a fast were appointed and all joined in prayer to God; and that after this [fast] was ended, filled to the full with revelation, he indited the heaven-sent preface: *In the beginning was the Word...*" ('Comm. in Matt.' Prol.). Eusebius, to whom we are indebted for the testimony of Clement of Alexandria, adds in another place, as a current opinion, that St. John wrote after the other Evangelists, to the truth of whose narrative he bore witness, in order to supply an account of the early period of the Lord's ministry which they omitted; and at the same time he implies, what is otherwise most likely, that the Apostle committed to writing what he had long delivered in unwritten preaching (Euseb. 'H. E.' III. 24). In the Scholia on the Apocalypse attributed to VICTORINUS of Pettau († c. 304), it is said that St. John "wrote the Gospel after the Apocalypse. For, when Valentinus and Cerinthus and Ebion and the others of the school of Satan were spread throughout the world, all the bishops from the neighbouring provinces came together to John, and constrained him to commit his own testimony to writing."

upon it from a distance. When the Evangelist wrote xi. 51 f., he was reading the fulfilment of the unconscious prophecy of Caiaphas in the condition of the Christian Church about him. The same actual experience of the spread of the Gospel explains the prominent position which St. John assigns to those sayings of Christ in which He declares the universality of His mission (cp. x. 16, xii. 32, xvii. 2, xviii. 37): Christ, while He fulfilled "the Law," which was the heritage of the Jews, revealed and satisfied the Truth, which is the heritage of humanity. There are indeed traces of the announcement of this universalism of the Gospel in the Synoptic narratives, and especially in that of St. Luke (*e.g.*, ii. 31, 32, xxiv. 47), but in these cases the truth is not traced back to its deepest foundations; nor does it occupy the same relative position as in St. John. The experience of an organized Christian society lies between the two records. This is plainly intimated by the language of the Evangelist himself. He speaks in his own person of the great crisis of the choice of Israel as over (i. 11); and so in some sense, the choice of the world was also decided (iii. 19). The message of the Gospel had already been proclaimed in such a way to Jew and Gentile that a judgment could be pronounced upon the general character of its acceptance. This typical example serves to shew how St. John brings into their true place in the completed Christian edifice the facts of Christ's teaching which were slowly realised in the course of the Apostolic age. The record of appeals to a future growth of knowledge (xiii. 7, xvi. 12) can admit of only one interpretation. In dwelling on such aspects of Christ's teaching, it is clear that the Evangelist is measuring the interval between the first imperfect views of the Apostles as to the kingdom of God and that just ideal which he had been allowed to shape, under the teaching of the Paraclete, through disappointments and disasters. Now at length, on the threshold of a new world, he can feel the Divine force of much that was before hard and mysterious. He had waited till his Lord came; and he was enabled to recognise His Presence, as once before by the lake of Galilee, in the unexpected victories of faith.

(*b*) In the last quarter of the first century, the world relatively to the Christian Church was a new world; and St. John presents in his view of the work and Person of Christ the answers which he had found to be given in Him to the problems which were offered by the changed order. The overthrow of Jerusalem, carrying with it the destruction of the ancient service and the ancient people of God, the establishment of the Gentile congregations on the basis of St. Paul's interpretation of the Gospel, the rise of a Christian philosophy (γνῶσις) from the contact of the historic creed with Eastern and Western speculation, could not but lead one who had lived with Christ to go back once more to those days of a Divine discipleship, that he might find in them, according to the promise, the anticipated replies to the questionings of a later age. Note, for example, the striking difference of treatment of the Jewish people in the Fourth Gospel and in the other three. They appear as the heirs of Divine blessings who have Esau-

like despised their birthright. The Synoptic Gospels are full of warnings of judgment: pictures of speedy desolation are crowded into the record of the last days of the Lord's ministry (Matt. xxiv., Mark xiii., Luke xxi.): His coming to judgment is a central topic. In St. John all is changed. There are no prophecies of the siege of the Holy City; there is no promise of a Return; the judgment had been wrought. Christ had come. The task of the Evangelist was to unfold the essential causes of the catastrophe, which were significant for all time, and to show that even through apparent ruin and failure the Will of God found fulfilment. St. John traces step by step the progress of unbelief in the representatives of the people, and at the same time the correlative gathering of the children of God by Christ to Himself. There was a Divine law of inward affinity to good or evil in the obedience and disobedience of those who heard (x. 14, 15, 26, 27, iii. 19). He reveals also the constitution of the Spiritual Church. The true people of God survived the ruin of the Jews: the ordinances of a new society replaced in a nobler shape the typical and transitory worship of Israel.

When this Gospel was written, the Christian congregations, as we see from St. Paul's Epistles, were already organized, but the question could not but arise, how far their organization was fitted to realise the ideal of the kingdom which Christ preached. The Evangelist shews from the Lord's words what are the laws of His service, and how they are fulfilled by the institutions in which they were embodied. The absolute worship was to be in *spirit and truth* (iv. 23), as distinguished from letter and shadow; and the discourses with Nicodemus and at Capernaum set forth by anticipation how the Sacraments satisfy this condition for each individual. On the other hand, the general ministerial commission, which is contained only in the Fourth Gospel (xx.), gives the foundation of the whole. In that lies the unfailing assurance of the permanence of the new society.

In like manner the Fourth Gospel met difficulties which had not been and could not be felt till the preaching of St. Paul had moulded the Christian Society in accordance with the law of freedom. Then first the great problems as to the nature of the object of personal faith, as to the revelation of the Deity, as to the universality of the Gospel, were apprehended in their true vastness; and the Evangelist shews that these thoughts of a later age were not unregarded by Christ Himself. The experience of the life of the Church—which is nothing less than the historic teaching of the Holy Spirit—made clear in due time what was necessarily veiled at first. Christ, in relation to humanity, was not characteristically the Prophet or the King, but the Saviour of the world, the Son of Man, the Son of God. In this connexion the fact of the Incarnation obtained its full significance. By the Incarnation alone the words which were partially interpreted through the crowning miracle of the Lord's ministry were brought home to all men; *I am the Resurrection and the Life* (xi. 25). Thus by the record of the more mysterious teaching of the Lord, in connexion with typical works, St. John has given

a historical basis for the preaching of St. Paul. He shews how Faith can find a personal object. The words *He that hath seen Me hath seen the Father* (xiv. 9) mark an epoch in the development of religious thought. By them the idea of God receives an abiding embodiment, and the Father is thereby brought for ever within the reach of intelligent devotion The revelation itself is complete (xvii. 6, 26), and yet the interpretation of the revelation is set forth as the work of the Holy Spirit through all ages (xiv. 26). God in Christ is placed on a living union with all creation (v. 17; cp. i. 3, note). The world, humanity, and God are presented in the words and in the Person of Christ under new aspects of fellowship and unity.[4]

Again; when the Fourth Gospel was written Christianity occupied a new intellectual position. In addition to social and doctrinal developments, there were also those still vaster questions which underlie all organization and all special dogma, as to the function and stability of knowledge, as to the interpretation and significance of life, as to the connexion of the seen and unseen. The new faith had made these questions more urgent than before, and the teaching of the Lord furnished such answers to them as man can apprehend. Knowledge was placed in its final position by the declaration *I am the Truth...The Truth shall make you free* (xiv. 6, viii. 31 ff.). Everything real is thus made tributary to religious service. Again, the eternal is revealed as present, and life is laid open in all its possible nobility. The separation which men are inclined to make arbitrarily between "here" and "there" in spiritual things is done away. *This is life eternal...*(xvii. 3); *He that heareth My word hath life eternal...* (v. 24). Once more, the essential unity and the actual divisions of the world are alike recognised. *All things were made* (*ἐγένετο*) *through Him* [in the Word] (i. 3);...*and the Light shineth in the darkness* (i. 5); and *the Word became* (*ἐγένετο*) *flesh.* Thus in Christ there is offered the historic reconciliation of the finite and the infinite, by which the oppositions of thought and experience are made capable of being reduced to harmony.

These internal indications of date completely accord with the historical tradition, and lead to the conclusion that the composition

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[4] *e.g.* Notice how the doctrine of the sovereignty of the Divine Will, and the doctrine of the union of the believer with Christ, two cardinal doctrines, which rise supreme in the Pauline Epistles, lie deep in the Fourth Gospel. The first, the doctrine of Providence, or Predestination, not only finds reiterated affirmation in the discourses of the Lord contained in this Gospel, but it is also implied as the rule of the progress of the Lord's life. His "hour" determines the occurrence of events from man's point of view (*e.g.* ii. 4, vii. 30, xiii. 1, xvi. 4, xvii 1). So also the Will or "the gift" of the Father is the spring of the believer's power (iii. 27, vi. 37, 44, 65, xvii. 12); and Christ fulfils and applies that Will to each one who comes to Him (xv. 16, 5, v. 21). Faith again assumes a new aspect in the narrative of St. John. It is an energy of the whole nature, an active transference of the whole being into another life. Faith in a Person—in One revealed under a new "Name"—is the ground of sonship (i. 12), of life (xi. 25), of power (xiv. 12), of illumination (xii. 36, 46). The key-words of two complementary views of truth are finally combined: *this is the work of God, that ye believe*—believe with a continuous ever-present faith—*on Him Whom He hath sent* (vi. 29; cp. viii. 30 note).

of the Gospel must be placed late in the generation which followed the destruction of Jerusalem. The shock of that momentous revolution was over, and Christians had been enabled to interpret it. There is no evidence to determine the date exactly. St. John, according to the Asiatic tradition lived "till the times of Trajan" (A.D. 98–117), and the writing of the Gospel must be placed at the close of his life. It is probable therefore that it may be referred to the last decennium of the first century, and even to the close of it. Tradition is uniform in fixing St. John's residence at Ephesus, and naming that city as the place where he wrote his Gospel.

(3.) *The object.*—The circumstances under which the Fourth Gospel was written served to define its object (xx. 30 f.). The record is therefore a selection from abundant materials at the command of the writer, made by him with a specific purpose, first to create a particular conviction in his readers, and then in virtue of that conviction to bring life to them. He makes it his purpose to shew that Jesus, Who is declared by that human name to be truly and historically man, is at once *the Christ*, in Whom all types and prophecies were fulfilled, and also *the Son of God*, Who is, in virtue of that Divine being, equally near to all *the children of God*—His Father and their Father (xx. 17)—*scattered throughout the world* (xi. 52; cp. i. 49). The whole narrative must therefore be interpreted with a continuous reference to these two ruling truths, and also to the consequence which flows from them, that life is to be found in vital union with Him Who is made known in this character. The one element in this fundamental conviction (*Jesus is the Christ*) bears witness to the special preparation which God had made; the other (*Jesus is the Son of God*) bears witness to the inherent universality of Christ's mission. The one establishes the organic union of Christianity with Judaism; the other liberates Christianity from Jewish limitations (cp. 1 John i. 1–4).

This description of the object of the Gospel coincides with the view given as to the date and occasion of its composition. To establish that *Jesus is the Christ* is to prove that Christianity is the true spiritual heir of Judaism, through which a Divine society and a Divine service have been established for all time. To establish that *Jesus is the Son of God* is to place the doctrine of St. Paul upon a firm basis, inasmuch as the Saviour is revealed in His essential relation of Creator to all the world. To establish that *life* is to be had *in His Name*, is to raise all being, all thought, into a new region, where rests the hope of the reconciliation of the conflicts and contradictions of our present order.

So far then the Fourth Gospel is distinguished from the other three in that it is shaped with a conscious design to illustrate and establish an assumed conclusion. Comparing the avowed purpose of St. John with that of St. Luke (i. 1–4), it may be said with partial truth that the inspiring impulse was in the one case doctrinal, and in the other case historical. But care must be taken not to exaggerate or misinterpret this contrast. Christian doctrine is history, and this is above all things

the lesson of the Fourth Gospel. The Synoptic narratives are implicit dogmas, no less truly than St. John's dogmas are concrete facts. The real difference is that the earliest Gospel contained the fundamental facts and words which experience afterwards interpreted, while the latest Gospel reviews the facts in the light of their interpretation. But in both cases the exactness of historical truth is paramount.

If the scope of the Fourth Gospel is thus distinctly apprehended in all its fulness according to the Evangelist's own description, it becomes unnecessary to discuss at any length the different special purposes which have been assigned as the motive of his work. The narrative is not in express design polemical, or supplementary, or didactic, or harmonizing; and yet it is all these, because it is the mature expression of Apostolic experience perfected by the teaching of the Holy Spirit in the writer's own life and in the life of the Church.[5]

(4.) *The plan of the Gospel.*—This is the parallel development of faith and unbelief through the historical Presence of Christ. Every part of the Evangelist's narrative is referred to one final truth made clear by experience, that "Jesus is the Christ, the Son of God." He makes no promise to compose a life of Christ, or to give a general view of His teaching, or to preserve a lively picture of the general effect which he produced on average observers, or to compose a chapter on the general history of his own times, or to add his personal recollections to memoirs of the Lord already current. The history consists chiefly of a Prologue (i. 1–18), and a Narrative (i. 19–xxi. 23), consisting of two parts, the Self-revelation of Christ (*a*) to the world (i. 19–xii. 50), and (*b*) to the disciples (xiii.–xxi.). In developing his plan thus broadly defined St. John dwells on three pairs of ideas, witness and truth, glory and light, judgment and life. There is the manifold attestation of the Divine mission: there is the progressive manifestation of the inherent majesty of the Son: there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided.[6]

[5] The Gospel is not specifically polemical. Many passages in the Gospel of St. John are conclusive against particular points of Ebionitic and Docetic error (cp. 1 John ii. 22, iv. 2), and against false claims of the disciples of the Baptist (cp. Acts xix. 3 f.); but it does not follow that it was the particular object of St. John to refute these false opinions. The first Ep. of St. John shews with what directness the Apostle would have dealt with adversaries if controversy had been the purpose immediately present to his mind. So as regards the "Supplemental" theory. As a matter of fact the Fourth Gospel does supplement the other three, which it presupposes. It supplements them in the general chronology of the Lord's life, as well as in detailed incidents. But this is because the Gospel is the vital analysis of faith and unbelief. It traces in order the gradual development of the popular views of Christ among those to whom He came. As a natural consequence it records the successive crises in the Divine revelation which happened in Jerusalem, the centre of the religious activity of the Jewish theocracy. The scope of the Gospel is from the nature of the case supplementary to that of the other three; and this being so, the history is also supplementary

[6] See this drawn out at length in the larger edition of this work the Speaker's Commentary.

The characteristic repetition and development of these three pairs of ideas, serves to indicate the peculiarities of the style of the Book. There is both in the vocabulary and in the form of the sentences a surprising simplicity, which becomes majestic by its solemn directness. The narrative is uniformly direct. Even the words and opinions of others are given directly and not obliquely (*e.g.* i. 19 ff., vii. 40 f.). It is a part of the same method that illustrative details are added parenthetically or as distinct statements, and not wrought into the texture of the narrative (vi. 10, iv. 6, x. 22, xiii. 30, xviii. 40). The circumstantiality of St. John's style is a necessary result of this directness. Each element in the action is distinguished, as a general rule, and set out clearly.[7] The circumstantiality of St. John's style leads to frequent repetition of the subject or of the significant word in a sentence. Such repetitions are singularly marked in the record of dialogues, in which the persons are constantly brought into prominence. Sentence after sentence begins with words, "Jesus said," "the Jews said," and the like, so that the characters in the great conflict are kept clearly present to the mind of the reader in sharp contrast (ii. 18 ff., iv. 7 ff., viii. 48 ff., x. 23 ff.). This usage leads to what has been called the personality of St. John's narrative. Much of the teaching of the Lord's discourses depends upon the careful recognition of the emphatic reference to His undivided Personality (*e.g.* v. 31, viii. 14, 16).

These features which mark the constituent sentences, mark also whole sections of his work. Words, sentences, paragraphs follow one another in what must appear to an unreflecting reader needless iteration, though in fact it is by this means that the central thought is placed in varied lights, so that its fulness can at last be grasped (*e.g.* xvii.). The most obvious illustration of this feature lies in St. John's constant habit of framing his record of events and discourses without connecting particles.[8]

The Fourth Gospel, so far as it is regarded as a biography, or biographical sketch, is confined to certain limited aspects of the Person and Life and Work with which it deals. The literal accuracy of the contents of the Gospel is not, however, in any way prejudiced by the existence of this particular purpose. The historical illustrations of the writer's theme are no less historical because they are illustrations:

[7] Thus while the other Evv. write habitually according to the common Greek idiom [*Jesus*] *answering said*, St. John never uses this form, but writes instead [*Jesus*] *answered and said*. He places the two parts of the act in equal prominence. The same tendency is shewn in St. John's analysis of other actions (i. 15, 25, vii. 28, xii. 44). The separation of the whole into its parts adds to the impressiveness and to the meaning of the description. One remarkable illustration of this particularity is found in the combination of the positive and negative expression of the same truth (*e.g.* i. 3, 20, ii. 24, iii. 16).

[8] His most characteristic particle in narrative (it is rare in the discourses) is *therefore* (οὖν), and this serves in very many cases to call attention to a sequence which is real, if not obvious (*e.g.* iii. 25, xi. 6). In like manner the unusual frequency of the phrase *in order that* (ἵνα), which marks a direct object, is a sign of the habitual tendency of St. John to regard things in their moral and providential relations (*e.g.* iv. 34, viii. 56, xiii. 34, xvii. 3); and frequently the particle suggests a profound interpretation of the divine counsel (v. 20, x. 17, xii. 38, xv. 8, xvi. 2).

the Evangelist's conception of the real significance of Christ's Presence is not to be set aside because it is his conception: the special traits which are given are in no degree open to suspicion, because they are special traits emphasized with a definite object. Neither the Apostolical authorship nor the historical trustworthiness of the narrative is affected by the admission that the writer fulfils his work, according to his own words, with an express purpose in view.[9] He professes to write in the hope of creating in others the faith which he holds himself (xix. 35, xx. 31). Now that faith is in reality a special interpretation of all history, drawn from a special interpretation of One Life. The writer of the Fourth Gospel has a distinct conception of a spiritual law of the life of humanity which found its final realization in the Incarnation. This conception is therefore his clue in the choice and arrangement of facts. He takes just so many events and so much of each as will illustrate the central truth which he finds in a particular view of the Person of Christ. This "subjectivity" affords in itself, therefore, no presumption against his historical accuracy. It is no disparagement of the strict historical character of the Fourth Gospel that the writer has fulfilled the design which he set before himself, of recording such "signs" out of the whole number of Christ's works as he considered likely to produce a specific effect.

It must now be considered if this method of explanation applies to all the phenomena of St. John's Gospel. The discourses of the Lord, in especial as given there, are regarded by some as free compositions of the Evangelist; their contents are alleged to be monotonous and without progress from first to last, of the same character under different circumstances, without individuality of style, and almost undistinguishable in form and substance from the first Epistle in which the writer speaks in his own person, and from the speeches which he places in the mouth of other characters, as (*e.g.*) the Baptist. It is undeniable that the discourses of the Lord which are peculiar to St. John's Gospel are, for the most part, very brief summaries of ela-

[9] It is sometimes plainly said, and more often silently assumed, that an Apostle could not have spoken of One with Whom he had lived familiarly, as the writer of the Fourth Gospel speaks of the Lord. This takes for granted all that is finally at issue, and implies that it is *not* true that "the Word became flesh." If, on the other hand, this revelation is true, as we believe, then the Fourth Gospel helps us to understand how the overwhelming mystery was gradually made known: how the Divine Nature of Christ was revealed little by little to those with whom He had conversed as man. The Incarnation is confessedly a great mystery, in every sense of the word, but no fresh difficulty is occasioned by the fact that in due time it was laid open to those among whom the Son of God had moved. Moreover the difficulty of admitting that an Apostle came to recognise the true divinity of One with Whom he had lived as man with man is not done away by denying the Apostolic authorship of the Gospel. They who refuse to assign the Gospel to St. John agree in assigning the Apocalypse to him; and it is no easier for us to understand how an Apostle could use the language of iii. 7, v. 13 &c., than to understand how he could look back upon His *Life* as the Life of the Incarnate Word. The Christology of the Gospel and the Christology of the Apocalypse are alike historically inexplicable unless we take as the key to their interpretation the assertion of the fact, "the Word became flesh," apprehended under the action of the Spirit, in the consciousness of those who had known Christ "from the baptism of John to the Resurrection."

borate discussions and expositions in relation to central topics of faith. Compression involves adaptation of phraseology. And when once we realise the inevitable conditions of condensation (as *e.g.* in viii. 34 &c., xii. 44–50), we find ourselves constrained to trust to the insight and power of him who selects, arranges, emphasizes words which are in his judgment best suited to convey the proportionate impression of discourses which he apprehends in their totality. The force of these considerations is increased if, as seems to be surely established, most of the discourses recorded by St. John were spoken in Aramaic. Whatever may have been the case in some other parts of Palestine, a large and miscellaneous crowd gathered at Jerusalem was able to understand what was spoken to them "in the Hebrew tongue" (Acts xxi. 40), and the favour of the multitude was conciliated by the use of it. Many indications lead to the conclusion that at the Holy City and in intercourse with the inner circle of the disciples Christ used the vernacular Aramaic dialect. If then He spoke in Aramaic on those occasions with which St. John chiefly deals, the record of the Evangelist contains not only a compressed summary of what was said, but that also a summary in a translation. Further, the providential office of St. John was to preserve the most universal aspect of Christ's teaching. His experience fitted him to recall and to present in due proportions thoughts which were not understood at first. In this way it is probable that his unique style was slowly fashioned as he pondered the Lord's words through long years, and delivered them to his disciples at Ephesus. This derogates in no respect from the complete authority and truthfulness of St. John's record of the Lord's discourses. The power of the prophet to enter into the Divine thoughts is the measure of the veracity of his account. It may or may not be the case that the particular words, in this sentence or that, are his own. We are only concerned to know whether, under the circumstances, these were the words fitted to gather into a brief space and to convey to us the meaning of the Lord. We may admit then that St. John has recorded the Lord's discourses with "freedom." But freedom is exactly the reverse of arbitrariness, and the phrase in this connexion can only mean that the Evangelist, standing in absolute sympathy with the thoughts, has brought them within the compass of his record in the form which was truest to the idea.

Next, as regards the alleged monotony of the discourses in St. John, St. John writes with the purpose of revealing to his readers the Person of the Lord, and shows Him to be "the Christ," and "the Son of God." As a natural consequence he chooses for his record those discourses which bear most directly upon his theme, and dwells on that side of those discourses which is most akin to it. There is therefore in the teaching which he preserves an inevitable monotony up to a certain point. The fundamental truths of the Gospel as an object of faith are essentially simple. Christ is Himself the sum of all, and St. John brings together just those words in which on exceptional occasions (as it appears) He revealed Himself to adversaries and doubters and friends. For

there is an indication that the discourses recorded by St. John are not (so to speak) average examples of the Lord's popular teaching, but words called out by peculiar circumstances.[1] Further: while there is so far a "monotony" in the discourses of St. John that the Lord, after the beginning of His public ministry, turns the thoughts of His hearers in each case to Himself, as the one centre of hope, yet the form in which this is done presents a large variety of details corresponding with the external circumstances under which the several discourses were held, and there is also a distinct progress in the revelation. The discourses, if examined strictly by themselves, offer in succession fresh aspects of the Lord's Person and work: the appearances of repetition are superficial: each discourse, or rather each group of discourses, deals completely with a special topic.[2]

In addition to a clear advance and historical development in the self-revelation of Christ as presented by St. John, there is also an intimate correspondence between the several discourses and their external conditions. For the most part the discourses grew out of the circumstances by which they were occasioned. The festival discourses, for example, are coloured by the peculiar thoughts of the season. The idea of the Passover is conspicuous in ch. vi., that of the Feast of Tabernacles in cc. vii., viii., that of the Dedication in ch. x. There is a psychological harmony between the words and the hearers for the time being. The scene by the well at Sychar illustrates one type of teaching (iv. 4–42): the discourse after the healing at Bethesda another (v. 19–47).[3]

But it is said that the language attributed to the Baptist and that of the Evangelist himself are undistinguishable from that of the discourses of the Lord. What has been said already shews to what extent this must be true. St. John deals with one aspect of the truth, and uses the same general forms of speech to present the different elements

[1] Nothing in the Fourth Gospel corresponds with the circumstances under which the Sermon on the Mount or the great group of parables were spoken. On the other hand, the private discussions with Nicodemus and the woman of Samaria find no parallels in the other Gospels, and yet they evidently answer to conditions which must have arisen. The other discourses (except ch. vi.) were all held at Jerusalem, the centre of the true and false theocratic life. They were distinctively festival discourses, addressed to men whose religious feelings and opinions were moved by the circumstances of their meeting. On such occasions we may naturally look for special revelations. The festivals commemorated the crises of Jewish history; and a closer examination of the discourses shews that they had an intimate connexion with the ideas which the festivals represented.

[2] Thus in ch. v. the Son and the Jews are contrasted in their relation to God, and from this is traced the origin of unbelief. In ch. vi. the Son is shewn to be the Giver and the Support of life. In cc. vii., viii., He is the Teacher and the Deliverer: in cc. ix., x., the Founder of the new Society. The discourses of the eve of the Passion have a character of their own.

[3] One illustration will show the inner harmony which underlies the progress of the self-revelation of the Lord as recorded by St. John. The Lord reveals himself seven times with the formula "I am," five times in His public ministry, and twice in the last discourses.

(1) vi. 35 ff. *I am the Bread of life.*
viii. 12. *I am the Light of the world.*
x. 7. *I am the Door of the sheep.*
x. 11. *I am the good Shepherd.*
xi. 25. *I am the Resurrection and the Life.*
(2) xiv. 6. *I am the Way, the Truth, and the Life.*
xv. 1 ff. *I am the true Vine.*

which contribute to its fulness. But beneath this superficial resemblance there are still preserved the characteristic traits of the teaching of each speaker. There is, as has been pointed out, a clear progress in the Lord's revelation of Himself. The words of the Baptist, coming at the commencement of Christ's work, keep strictly within the limits suggested by the Old Testament. What he says spontaneously of Christ is summed up in the two figures of the "Lamb" and "the Bridegroom," which together give a comprehensive view of the suffering and joy, the redemptive and the completive work of Messiah under the prophetic imagery. Both figures appear again in the Apocalypse; but it is very significant that they do not occur in the Lord's teaching in the Fourth Gospel or in St. John's Epistles. Even in style also the language assigned to the Baptist has its peculiarities. The short answers (i. 20 f.) are unlike anything else in St. John, no less than the answer in the words of prophecy (i. 23).

The correspondences of expression between the language attributed to the Lord in the Gospel and the Epistles of St. John (especially the 1st) are more extensive and more important.[4] An examination of the parallels can leave little doubt that the passages in the Gospel are the originals on which the others are moulded. The phrases in the Gospel have a definite historic connexion: they belong to circumstances which explain them. The phrases in the Epistle are in part generalisations, and in part interpretations of the earlier language in view of Christ's completed work and of the experience of the Christian Church. The 1st Epistle presupposes the Gospel, and if St. John had already through many years communicated his account of the Lord's teaching orally to his circle of disciples, it is easy to see how the allusions would be intelligible to the readers of the Epistle if it preceded the publication of the Gospel. The Prologue to the Gospel offers the real parallel to this Epistle. In this there is the same application of the teaching of the Gospel from the point of view of the advanced Christian society. The exposition of the truth assumes the facts and words which follow in the narrative, while it deals with them freely and in the Apostle's own phraseology.

The last discourses offer a unique problem. They belong to an occasion to which there could be no parallel, and it may be expected that at such a crisis the Lord would speak much which "the disciples understood not at the time," over which still some of them would untiringly reflect. But a Jewish disciple was disciplined to retain the spoken words of his master, and it is easy to understand how a sympathetic hearer, trained as a Jew would be trained, should bear these discourses about with him till his experience of the life of the Church illuminated their meaning, when the promised Paraclete "taught him all things and brought all things to his remembrance which Christ had spoken." In these discourses three topics are specially conspicuous: the mission

[4] Cp. John iii. 11 with 1 John i. 1-3; v. 32 ff. with v. 9 ff.; v. 38 with ii. 14; vi. 56 with iv. 15; viii. 29, 44, 47 with iii. 22, 8, iv. 6; xii. 35 with ii. 11; xiii. 34 with iii. 23, iv. 11; xv. 18 with iii. 13; xvi. 33 with v. 4 f.

of the Paraclete, the departure and the coming of Christ, the Church and the world. And generally a marked stress is laid throughout upon the moral aspects of the Faith. It is scarcely necessary to point out the fitness of such topics for instruction at such a time. If the Lord was what the Apostles announced Him to be, it is scarcely conceivable that He should not have prepared them by teaching of this kind before His departure, in order that they might be fitted to stand against the antagonism of the Jewish Church, and to mould the spiritual revolution which they would have to face. The book of the Acts—"the Gospel of the Holy Spirit"—is in part a commentary upon these last words. At the same time it is most important to observe that the ideas are not made definite by exact limitations. At first they could not have been intelligible in their full bearing. The fall of Jerusalem at length placed them in their proper light, and then they were recorded. The moral impress of the last discourses is clear throughout. They are a sermon in the chamber to the Apostles, completing the Sermon on the Mount to the multitudes. In this section only Christ speaks of His "commandments," and by the use of the word claims for them a Divine authority. The commandments are summed up in one, "to love one another." The love of Christian for Christian is at once the pattern and the foundation of the true relation of man to man. And as the doctrine of love springs out of Christ's self-sacrifice (xv. 13, xiii. 34), so is it peculiar to these discourses in the Gospel. The time had come when it could be grasped under the influence of the events which were to follow.[5]

III. *Characteristics of the Gospel.*—(1). *Relation to the Old Testament.*—St. John recognises in his narrative the Divine preparation for the Advent of Christ which was made among the nations (i. 5, 9). At the time of the Advent Christ had *other sheep*, which were not of the Jewish *fold* (x. 16, xi. 52). But while these broader aspects of the Divine counsel find a place in the Fourth Gospel, St. John brings out with especial force that the discipline of Israel was the true preparation for the Messiah, though Judaism had been perverted into a system antagonistic to Christianity, and Christ had been rejected by His own people. He affirms distinctly that the old Scriptures did point to Christ, and that the history was instinct with a Divine purpose. This appears by (*a*) his general recognition of the peculiar privileges of the Jews. They were in a peculiar sense the subjects of the Christ (i. 11). In this sense

[5] The successive forms under which the principle of love is inculcated illustrate the kind of progress which is found throughout the chapters (cp. xiv. 15, 21, xv. 10). A similar progress is noticeable in the four chief passages which describe the work of the Paraclete (xiv. 16, 17, 26, xv. 26, xvi. 7 ff.). The teaching on the relation of the Church to the world, which is peculiar to this section, moves forward no less plainly (cp. xiv. 17 22ff., xv. 18ff., xvi. 1 ff., 33). The same general law of progress applies to the notices of Christ's departure and return (cc. xiv., xvi.). These examples indicate the existence of a real coherence and development of thought in the discourses. The addresses form two groups, the discourses in the chamber (xiii. 31–xiv.) and on the way (xv., xvi.). The predominant thoughts in the first are those of separation from Christ as He had been hitherto known, and of sorrow in separation: in the second, of realised union with Christ in some new fashion, and of victory after conflict.

Christ claimed their allegiance, and sovereign authority in the centre of their religious life (cp. i. 47, ii. 16). He asserted the exceptional knowledge and the unique office of His people (iv. 22): (*b*) by his interpretation of types. It is a significant fact that three and three only of the old saints, Abraham (viii. 56), Moses (v. 46, vii. 22), and Isaiah (i. 23, xii. 38–41) are mentioned by the Lord or by the Evangelist in connexion with Messiah. These three cover and represent the three successive periods of the training of the people. Christ claimed for Himself testimonies from the patriarchal, the theocratic, and the monarchical stages of the life of Israel. The most significant deliverance from the effects of sin (iii. 14), and the most striking gift of Divine Providence (vi. 31 ff.), recorded in the Pentateuch, are both placed in direct connexion with Christ. In each case that which was temporal is treated as a figure of that which is eternal: (*c*) by his application of prophecies. St. John does not deal so much with external details as with the inner life of prophecy. He presents Christ as being at once the Temple (ii. 19), and the King (xii. 13). He makes it clear that the new dispensation towards which the prophets worked was one essentially of spiritual blessing. Thus he has preserved the words in which the Lord gives us the prophetic description of the Messianic times (vi. 45); those again in which He gathers up the whole doctrine of Scripture on this head (vii. 37 f., note); and those in which he shews that the conception of the union of God and man was not foreign to the Old Testament, when it was said even of unjust judges (x. 34 f., note). There is the same recognition of a spiritual undercurrent in common life, in the references which the Evangelist himself makes to the later books of Scripture (ii. 17, xii. 37 ff.). Such passages shew that the writer of the Fourth Gospel is penetrated throughout with the spirit of the Old Testament. He brings them all into connexion with Christ. He guides his readers to their abiding meaning, *which cannot be broken;* he warns the student against trusting to the letter, while he assures him that no fragment of the teaching of *the Word of God* is without its use. And in doing this he shews also how the scope of revelation grows with the growth of men. Without the basis of the Old Testament, without the fullest acceptance of the unchanging Divinity of the Old Testament, the Gospel of St. John is an insoluble riddle.

(2.) The history of the Gospel of St. John is not only the history of the development of faith and unbelief, of faith and unbelief in Christ's Person; but, under another aspect, the history of *the gradual unfolding of the true Messianic idea* in conflict with popular expectations. On the one side are the hopes and the preoccupations of the Jews: on the other side are the progressive revelations of the Lord. Nothing more convincingly marks the narrative as a transcript from life than the clearness with which this struggle is displayed.

The opening scene reveals the contrasted elements of expectation as they had been called into activity by the preaching of the Baptist (i. 19 ff.). His words and testimonies (i. 29, 33, 36) were fitted to check the popular zeal, and at the same time to quicken the faith

of those who were ready to receive and to follow that greater One Who should come after according to the Divine promise (i. 29 f., 36). Thus some of his disciples found in Jesus, to Whom he mysteriously pointed, the fulfilment of the old promises and of their present aspirations (i. 35–42). Others at once attached themselves to the new Teacher (*Rabbi*, i. 38); and He was acknowledged as *Messiah* (i. 41); *the Son of God, and King of Israel* (i. 49). The "sign" which followed confirmed the personal faith of these first followers (ii. 11). So far there was nothing to shew how the titles which had been at least silently accepted were to be realised. The cleansing of the Temple was in this respect decisive. Messiah offered Himself in His Father's house to His own people, and they failed to understand, or rather they misunderstood, the signs which He gave them. The origin of this misunderstanding is shewn in the imperfect confession of Nicodemus (iii. 2 ff.), and in the complaint of the disciples of the Baptist (iii. 26). On the other hand, the testimony of Christ and the testimony of the Baptist set the real issue before men. The Messiah of "the Jews" had no place in the work of Jesus; and His work as Messiah had no place in their hearts. Such was the situation at Jerusalem. It was otherwise in Samaria. There Jesus could openly announce Himself to be the Christ, inasmuch as the claim was rightly though imperfectly understood (iv. 25 f.); the Samaritans who had sought His fuller teaching were far from resting in any exclusive or temporal hopes (iv. 42). The next visit to Jerusalem (ch. v.) gave occasion for a fundamental exposition of the nature and work of the Lord, and of the manifold witness to Him, side by side with an analysis of the causes of Jewish unbelief. The later history is the practical working out of the principles embodied in this discourse.

The first decisive division between the followers of Christ was in Galilee. The "multitude" wished to precipitate the issue according to their own ideas (vi. 14 f.). Christ turned the minds of those who came to Him by most startling imagery from things outward, and foreshadowed His own violent Death as the condition of that personal union of the believer with Himself, to bring about which was the end of His work. So He drove many from Him (vi. 60), while He called out a completer confession of faith from the twelve (vi. 69). To believe in Christ now (contrast i. 49 &c.) was to accept with utter faith the necessity of complete self-surrender to Him Who had finally rejected the homage of force. The issue at Jerusalem was brought about more slowly. When Jesus appeared there He created divisions among the multitude (vii. 30 f., 43). Some thought that He must be the Christ; but they did not see that He satisfied the prophetic tests which they applied to Messiah (vii. 27, 42, 52). In the midst of this uncertainty the rulers declared themselves (vii. 32, 48); and under their influence the mass of the people fell away when Christ set aside their peculiar claims and purposes (viii. 33, 58 f.). He still however continued to lay open more truths as to Himself, and revealed Himself to the outcast of the synagogue as "the Son of man" (ix. 35, note). Divi-

sions spread further (ix. 16, x. 19); and the result of the answer to their question (x. 24) was a more bitter hostility (x. 39) and wider faith (x. 42). The end came with the raising of Lazarus. This was preceded by the confession of Martha (xi. 27), and followed by the counsel of Caiaphas (xi. 47 ff.). There was no longer any reason why Christ should shrink from receiving the homage of His followers. He accepted openly the title of King when He entered the Holy City to die there (xii. 13 ff.); and the public ministry closed with the questioning of the people as to "the Son of man," Who seemed to have usurped the place of Him Who should reign for ever (xii. 34).

Such a history of the embodiment of an idea, an office, carries with it its own verification. The conflict and complexity of opinion, the growth of character, the decisive touches of personal and social traits, which it reflects, stamp it not only as a transcript from life, but also as an interpretation of life by one who had felt what he records. The whole history moves along with a continuous progress. The revelation of doctrine is intimately connected with a natural sequence of events. Thoughts are revealed, met, defined from point to point. We not only see individualised characters, but we see the characters change under intelligible influences as the narrative goes forward. And this is all done in the narrowest limits and in a writing of transparent simplicity. No one who had not lived through the vicissitudes of feeling, which are indicated often in the lightest manner, could have realised by imagination transient and complicated modes of thought which had no existence in the second century.

It did not fall within the scope of the Synoptists to trace out the unfolding of the Messianic idea in the same way; but the teaching upon the subject which they record is perfectly harmonious with that of St. John.[6] There is, however, one difference in this agreement All the Evangelists alike recognise the prophetic, royal, and redemptive aspects of Christ's work; but St. John passes over the special reference to the Davidic type, summed up in each of the two Synoptists by the title "Son of David." The explanation is obvious. The national aspect of Messiah's work passed away when "the Jews" rejected Him. It had no longer in itself any permanent significance. The Kingdom of Truth (xviii. 37) was the eternal antitype of Israel. The Gospel was a message for the world. The fall of Jerusalem proclaimed the fact; and that catastrophe which interpreted the earlier experience of the Apostle made the recurrence of a

[6] The Synoptists and St. John agree in describing (α) the universal expectation at the time of the Advent (Matt. iii. 5, and parallels; John i. 41, 19, 20, iii. 26, iv. 25); (β) the signs by which the Christ should be heralded (Matt. xvi. 1; John vi. 30 f.); the preparation by Elijah (Matt. xi. 14, xvii. 10; John i. 21), and the suddenness of His appearance (Matt. xxiv. 26 f.; John vii. 27); (γ) the readiness of some to welcome Him even as He came (Luke ii. 25 ff., Symeon; 36, Anna; John i. 45, Philip; 49, Nathanael). They agree in recording that the Lord pointed to His death under figures from an early time (Matt. ix. 15, and parallels; John iii. 14); and that open hostility to Him began in consequence of His claims to deal authoritatively with the traditional law of the Sabbath (Matt. xii. 13 ff.; John v. 16); and in consequence of His assumption of Divine attributes (Mark ii. 6; John v. 18).

like experience impossible. Thus the fall of Jerusalem determined the work of St. John with regard to the conception of the Lord's office. The apprehension of the absolute office of Messiah corresponds with the apprehension of Christianity as essentially universal. These truths St. John established from Christ's own teaching; and so by his record the title of "the Son of God" gained its full interpretation (xx. 31; 1 John iv. 15, v. 13, 20). St. John shews in a word how Christ and the Gospel of Christ satisfied the hopes and destinies of Israel, though both were fatally at variance with the dominant Judaism. And in doing this he fulfilled a part which answered to his characteristic position. The Judaism in which the Lord lived and the early Apostles worked, and the Judaism which was consolidated after the fall of Jerusalem, represented two distinct principles, though the latter was, in some sense, the natural issue of the former. The one was the last stage in the providential preparation for Christianity: the other was the most formidable rival to Christianity.

(3.) The gradual self-revelation of Christ recorded in St. John's Gospel carries with it the revelation of *the characters* of the men among whom he moved. This Gospel is therefore far richer in distinct personal types of unbelief and faith than the others. The classes of people who appear in the history are distinguished by characteristic traits—"the multitude," "the Jews," "the Pharisees," "the High-Priests." In them the broad outlines of the nature of unbelief are drawn (p. 244 n. γ). In the events of the Passion three chief actors offer in individual types the blindness, the weakness, and the selfishness, which are the springs of hostility to Christ. Blindness—the blindness which will not see—is consummated in the High-Priest: weakness in the irresolute Pontius Pilate: selfishness in the traitor Judas. The Jew, the heathen, the disciple become apostate, form a representative group of enemies of the Lord.

These men form a fertile study. All that St. John records of Caiaphas is contained in a single sentence; and yet in that one short speech the whole soul of the man is laid open (xi. 49 f.). His victim was innocent, but the life of one was not to be weighed against the safety of a society. They could even seem to vindicate their loyalty while they gratified their hatred. To this the Divine hierarchy had come at last. Abraham offered his son to God in obedience to the Father Whom he trusted: Caiaphas gave the Christ to Cæsar in obedience to the policy which had substituted the seen for the unseen. But if Caiaphas had lost the power of seeing the truth, Pilate had lost the power of holding it. The judge shews his contempt for the accusers, but the accusers are stronger than he. He examines the charge of evil-doing and pronounces it groundless; yet he lacks courage to pronounce an unpopular acquittal. The fear of disgrace (xix. 12) prevailed over the conviction of justice, over the impression of awe, over the pride of the Roman. Pilate, unconvinced, baffled, overborne, delivered to them their true King to be crucified, firm only in this, that he would not change the

title which he had written in scorn, and yet as an unconscious prophet. Once more, if Caiaphas misinterpreted the Divine Covenant which he represented; if Pilate was faithless to the spirit of the authority with which he was lawfully invested; Judas perverted the very teaching of Christ Himself. If once we regard Judas as one who looked to Christ for selfish ends, even his thoughts become intelligible. He was bound to his Master not for what He was, but for what he thought that he would obtain through Him. He set up self as his standard, and by an easy delusion he came to forget that there could be any other. Even at the last he seems to have fancied that he could force the manifestation of Christ's power by placing Him in the hands of His enemies (vi. 70, xviii. 6, notes). He stood by in the garden, waiting for the revelation of Messiah in His Majesty. Then came the end. He knew the sovereignty of Christ, and he saw Him go to death.

The types of faith in the Fourth Gospel are no less distinct and representative. We owe to St. John almost all that we know of the individual character of the disciples.[7] We learn from him only to trace the workings of faith in Nathanael, and Nicodemus, and Andrew, and Philip, and Thomas, and "the disciple whom Jesus loved"; in the woman of Samaria, and in Mary Magdalene. In Nicodemus and the woman of Samaria we can trace the beginnings of faith struggling through the prejudice of learning and the prejudice of ignorance. In St. Philip and St. Thomas we can see the growth of faith overcoming the hindrances of hesitation and despondency. In St. Peter and St. Mary Magdalene we can see the activity of faith chastened and elevated.

The contrast between Nicodemus and the woman of Samaria, the two to whom Christ first unfolds the mysteries of His kingdom, cannot fail to be noticed. A Rabbi side by side with a woman who was not even qualified in popular opinion to be a scholar: a Jew with a Samaritan: a dignified member of the Council with a fickle, impulsive, villager. The circumstances of the discourses are not less different. The one is held in Jerusalem, the other almost under the shadow of the schismatical temple in Gerizim: the one in the house by night, the other in the daylight by the well-side. Christ is sought in the one case; in the other He asks first that so He may give afterwards. The discourses themselves open out distinct views of the kingdom. To Nicodemus Christ speaks of a new birth, of spiritual influence witnessed by spiritual life, of the elevation of the Son of man in Whom earth and heaven were united: to the Samaritan He speaks of the water of life which should satisfy a thirst assumed to be real, of a worship in spirit and truth, of Himself as the Christ Who should teach all things. But with all this difference there was one thing common to the Jewish ruler and to the Samaritan woman. In both there was the true germ of faith. It was quickened in the one by the miracles which Jesus

[7] St. Peter stands out with the same bold features in all the Evangelists. St. Matthew and St. Mark have preserved one striking anecdote of the sons of Zebedee. St. Luke gives some traits of those who were near the Lord in His Infancy, of Zacchæus, of Martha and Mary.

did (iii. 2); in the other by His Presence. Both were drawn to Him and rested in Him. Both found that which they needed to bring them into a living union with God. The pretensions of superior knowledge and discernment were cast down: the suspicions of rude jealousy were dispelled. The revelation of a suffering Redeemer scattered the proud fancies of the master of Israel: the revelation of a heavenly Father raised the conscience-stricken woman to new hope.

In St. Philip and in St. Thomas we see something of the growth of faith. It is an old tradition that St. Philip was the disciple who asked the Lord that he might first go and bury his father (Matt. viii. 21), and received the stern reply, "Follow thou Me, and let the dead bury their dead." This, whether true or not, falls in with what St. John tells us of him. He appears to hang back (xiv. 8), to calculate, to rest on others. "Jesus findeth Philip" (i. 43). He had not himself come to Jesus, though the words imply that he was ready to welcome, or even waiting for, the call which was first spoken to him. So again, when the Lord saw the multitude in the wilderness (vi. 5 ff.), Philip could only estimate the extent of the want: he had no suggestion as to how it must be met. But if his was a slow and cautious and hesitating faith, it was diffusive: he in his turn found Nathanael (i. 45). If Philip believed without confidence: Thomas believed without hope. His whole character is written in xi. 16. He could love Christ even to the last, though he saw nothing but suffering in following Him. He knew not whither He went; how could he know the way? (xiv. 5.) But even so, he could keep close to Him: one step was enough, though that was towards the dark. The ten might tell him that the Lord was risen, but he could not lightly accept a joy beyond all that for which he had looked (xx. 24 ff.). But when the very test which he had laid down was offered, the thought of proof was lost in the Presence of Christ (xx. 27 f.).

Some there were also who failed by excess of zeal. Mary Magdalene, when the blindness of sorrow was removed, would have clung to the Lord whom she had again found, lest again He should be taken from her. She would have kept Him as she had known Him. Then came the words which at once satisfied and exalted her affection (xx. 15 ff.). She, the tender, loving woman, is made the messenger of this new Gospel: she who would have chained down heaven to earth is commissioned to proclaim that earth is raised to heaven. St. Peter, unlike Philip, is confident, because he knows the strength of his love: unlike Thomas he is hopeful, because he knows Whom he loves. But his confidence suggests the mode of his action: his hope fashions the form of its fulfilment. Peter saith unto Jesus, "Thou shalt never wash my feet," and then a swift reaction, "Lord, not my feet only, but also my hands and my head" (xiii. 6 ff.). If he hears of a necessary separation, he asks, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake" (xiii. 36 ff.). He draws his sword in the garden (xviii. 10 f.): he presses into the courtyard of the High-priest (xviii. 16 ff.). He dares all and doubts nothing. But

when the trial came he was vanquished by a woman.

St. John's notices of the Baptist have little externally in common with the Synoptic narratives, but they reveal a character which answers to the stern figure of the preacher of repentance. His last testimony to Christ (iii. 27—30) completely corresponds with the position of one who is looking forward to a future dimly seen. The herald must fulfil his herald's work to the end. His glory is to accept the necessity of decline (iii. 30).

This fulness of characteristic life in the Fourth Gospel is practically decisive as to its Apostolic authorship. Those who are familiar with the Christian literature of the second century will know how inconceivable it is that any Christian teacher could have imagined or presented as the author of the Fourth Gospel has done the generation in which the Lord moved. The hopes, the passions, the rivalries, the opinions, by which His contemporaries were swayed had passed away, or become embodied in new shapes. Direct knowledge illuminated by experience and insight, which are the human conditions of the historian's inspiration, offers the only adequate explanation of the dramatic power of the Gospel.

(4.) *Symbolism.*—St. John is careful to explain that all which he saw when he wrote his Gospel was not clear to the disciples at once (cp. xiii. 7). The Resurrection was the first great help to this advance in knowledge (ii. 22, xii. 16); and the meaning of the Resurrection itself was extended when Christ raised a new Temple in place of the old after the fall of Jerusalem, and His Church was finally established (ii. 19, note). There can then be no cause for surprise if St. John, looking back over the whole range of his experience, selects by spiritual intuition just those parts of Christ's ministry for his record which fit together with the most complete mutual correspondences. His Gospel was in the truest sense of the word a "prophecy," a revelation of the eternal under the forms of time. In this respect the miracles of the Lord which he has related form an instructive illustration of his method. Taken together they are a revelation of Christ, of "His glory." And by this one example may be established that principle of a spiritual meaning in the plan and details of the Gospel which may be called the symbolism of St. John.

The two characteristic names which miracles bear in St. John's Gospel mark distinctly the place which he assigns to them in relation to the general course of the divine government. They are *signs* (ii. 11 note) and they are *works* (v. 20 note).[8] St. John has recorded in detail seven miracles of Christ's ministry

[8] They are "signs" so far as they lead men to look beneath the surface for some deeper revelations of the method and Will of God, to watch for the action of that spiritual ministry—"the Angels ascending and descending upon the Son of man"—which belongs to the new dispensation. They are "works" so far as they take their place among the ordinary phenomena of life (v. 17), differing from them not because they involve any more real manifestation of Divine energy but because they are suited to arrest attention. They are "signs," for they make men feel the mysteries which underlie the visible order. They are "works," for they make them feel that this spiritual value is the attribute of all life

and one of the risen Christ.[9] Of these the first two give the fundamental character of the Gospel, its nature and its condition: the next five are signs of the manifold working of Christ, as the restoration, the support, the guidance, the light and the life of men: the last is the figure of all Christian labour to the end of time.

The first two miracles, which the Evangelist significantly connects together as wrought at Cana, seem at first sight to have nothing in common. But the two notes (ii. 11, iv. 53), give the clue to the interpretation of the signs. They shew from the beginning that Christianity is the ennobling of all life, and that its blessings are appropriated only by faith. The change of the water into wine has always been rightly felt to be a true symbol of Christ's whole work. The point of the second miracle at Cana lies in the discipline of faith. The request to Christ (iv. 47) was itself a confession of faith, yet that faith was not accepted as it was. It was necessary at once to raise faith to the unseen. Whatever outward signs may be granted they do but point to something beyond. At the commencement of His ministry Christ declared in act what He repeated afterwards at its close (xx. 29).

The four chief miracles connected with Christ's conflict form the basis on each occasion of discourses in which their lessons are enforced. Here there can be no doubt of the symbolism: the works are "signs," charged with a Divine purpose. In the case of the paralytic suffering is definitely connected with sin (v. 14). Christ removes the malady spontaneously and on a Sabbath. Such action is revealed to be after the pattern of God's action (v. 17). God seeks without ceasing to repair by tenderness and chastisement the ravages which sin has made in His creation, and to lead it onward to its consummation. In the feeding of the five thousand the teaching is carried a step further. Man needs not restoration only but support. He has wants as well as defects: he has to struggle against material difficulties. Christ reveals Himself as sufficient to supply every craving of man, and as sovereign over the forces of nature (vi. 35, 62 f.). So the works are invested with a permanent prophetic power. Man needs enlightenment also; in one sense we are "blind from our birth." This is the next lesson of the miracles which St. John records (ix. 5). Sight was given to the obedient disciple, but denied to the Pharisees who refused to read the sign which conflicted with their prejudices (ix. 39). But even if failings be remedied, if wants be satisfied, if light be given, there yet remains one more terrible enemy: death, physical death, comes at last. Here also Christ gave a sign of His power (xi. 25 f.). And so far as any single fact offered to the senses can confirm the truth, the raising of Lazarus shewed that there is a Life sovereign over physical life, a Life victorious over death.

The sequence of these "signs,"

[9] *The water turned to wine*, ii. 1–11.
The nobleman's son healed, iv. 46–54.
The paralytic at Bethesda, v. 1–15.
The feeding of the five thousand, vi. 1–15.
The walking on the sea, vi. 16–21.
The restoration of the man born blind, ix. 1–12.
The raising of Lazarus, xi. 17–44.
The miraculous draught of fishes, xxi. 1–12.

these living parables of Christ's action, these embodiments of truth in deed, can hardly be mistaken. Nor is the meaning of the one miracle of the risen Lord less obvious. The narrative is the figure of the history of the Church. The long night passes in what seems to be vain effort. Christ stands in the dawn upon the shore, and at first His disciples know Him not. Even so in due time He is revealed in blessing; and men are charged afresh to use the new gifts which He has enabled them to gather.

IV. *Relation of the Gospel to the other Apostolic Writings.*—To turn directly from the first three Gospels to the Fourth is to be brought in the later record to a new aspect of the Person and Work of Christ, to a new phase of Christian thought, to a new era in the history of the Christian Church. In this there is a halo of Divine glory always about the Saviour even in scenes of outward humiliation: the truths of the Gospel are presented in their relations to the broadest speculations of men: the society of believers, of "the brethren" (xx. 17, xxi. 23), stands out with a clear supremacy above the world. The Synoptists and St. John differ in the general impression which they convey as to the duration, the scene, the form, the substance of the Lord's teaching. They differ also in regard to the circumstances under which they were composed. Before considering the differences or the correspondences of the Synoptists and St. John, it is necessary to apprehend distinctly the fragmentary character of the documents which we have to compare. The narrative of St. John, and the narratives of the Synoptists, are alike partial, and alike recognise a large area of facts with which they do not deal.

The Gospel of St. John forms, as we have seen, a complete whole in relation to "its purpose;" but as an external history it is obviously most incomplete. It is a Gospel and not a biography, an account of facts and words which have a permanent and decisive bearing upon the salvation of the world, and not a representation of a life simply from a human point of sight. The other Gospels, as based upon the popular teaching of the Apostles, include more details of directly human interest, but these also are Gospels and not biographies (see p. 21). Their completeness is moral and spiritual and not historical. The striking Jewish legend as to the Manna was fulfilled in Christ (cp. vi. 31 note). He was to each true believer, from the absolute completeness of His Person, that which each desired; and the Evangelists have preserved for the society typical records of Apostolic experience.

The fragmentariness of St. John's record is shewn conclusively *e.g.* by passages which imply action and continuous labour in Judæa (iii. 22), Galilee (vii. 1), and Peræa (x. 40–42), of which he has preserved no details. He passed these over because they did not contribute materials necessary for the fulfilment of his special purpose. The same conclusion follows from the frequent general notices of "signs" (ii. 23, vi. 2), and "works" (vii. 3, x. 32), which find no special recital (cp. xxi. 25). St. John omitted far more events than he related out of those which he knew. The Gospel of the Church,

which it was his office to write, might be expected to take shape in special festival discourses at the centre of the Old Faith. He deals with aspects of Christ's Life and teaching which were not clear at first, but became clear afterwards. And in doing this he leaves ample room for other accounts widely differing in character from his own.

The Synoptic Gospels, no less than St. John, imply much more than they record. The commencement of the Galilæan ministry in their narratives not only leaves room for, but points to, earlier work.[9] The Sermon on the Mount involves some previous teaching in Judæa in which the character of the Scribes and Pharisees had been revealed. It is most unlikely that their "righteousness" would have been denounced (Matt. v. 20), unless the Lord had met them in the seat of their power and proved them. Still more instructive is the great episode in St. Luke (ix. 51–xviii. 14, see note), which shews how much material there was at hand of which no use was made in the oral Gospel of the Apostles.[1]

Taking account of these characteristics of the Gospels we can form a juster estimate of their differences. If we had the Synoptic Gospels alone it might be supposed that the Lord's ministry was completed in a single year: that it was confined to Galilee till the visit to Jerusalem at the Passover by which it was terminated: that it was directed in the main to the simple peasantry, and found expression in parables, and proverbs, and clear, short discourses, which reach the heart of a multitude: that it was a lofty and yet practical exposition of the Law, by One Who spake as man to men. But if we look at St. John all is changed. In that we see that the public ministry of Christ opened as well as closed with a Paschal journey: that between these journeys there intervened another Passover and several visits to Jerusalem: that He frequently used modes of speech which were dark and mysterious, not from the imagery in which they were wrapped, but from the thoughts to which they were applied: that at the outset He claimed in the Holy City the highest prerogatives of Messiah, and at later times constantly provoked the anger of His opponents by the assumption of what they felt to be Divine authority. And beyond all these differences of arrangement and manner, the first three Gospels and the Fourth have very few facts in common. They meet only once (at the Feeding of the five thousand) before the last scenes of the Passion and Resurrection. And in this common section they are distinguished by signal differences. The Synoptists do not notice the raising of Lazarus, which marks a crisis in the narrative of St. John; and on the other hand, St. John does not mention the institution of the Holy Eucharist, which is given in detail by each of the Synoptists.

A study of these phenomena shews that differences of form

[9] Matt. iv. 12; Mark i. 14 have no force unless it be supposed that the Evv. referred to an earlier ministry in Judæa which is deliberately passed over (cp. John ii., iii.).

[1] It is of interest to observe that this peculiar section has in one incident (x. 38 ff.) a point of connexion with St. John, and the notices of the Samaritans which it contains (x. 33, xvii. 16, [ix. 52]) offer in some respects a parallel to the fourth chapter of his Gospel.

and substance correspond to differences of persons and place. On the one side there is the discourse at Nazareth, the Sermon on the Mount, the groups of parables, words first spoken to the Galilæan multitudes with the authority of the Great Teacher, and then continued afterwards when they came up to the Feast full of strange expectations stimulated by the Triumphal Entry. On the other side there are the personal communings with individual souls, with "the Master of Israel" and the woman of Samaria, unveilings of the thoughts of faithless cavillers, who had been trained in the subtleties of the Law, and rested on the glories of their worship: glimpses of a spiritual order opened at last to loving disciples, in which they were prepared to find, even through sorrow, the accomplishment of their early hopes. On the one side there is the Gospel of "the common people who heard Him gladly:" on the other the Gospel of such as felt the deeper necessities and difficulties of faith. The lessons which appealed to broad sympathies are supplemented by those which deal with varieties of personal trial and growth. The cycle of missionary teaching is completed by the cycle of internal teaching: the first experience of the whole band of Apostles by the mature experience of their latest survivor.[2]

The correspondences between the Synoptists and St. John are less obvious and impressive, but they are scarcely less important.

The common incidents with which they deal are the following: *The Baptism of John* (i. 19 &c.), *The Feeding of the five thousand* (vi. 4 &c.), *The Walking on the Sea* (vi. 19 &c.), *The Anointing at Bethany* (xii. 1 &c.), *The Triumphal Entry* (xii. 12 &c.), *The Last Supper* (xiii. 2 &c.), *The Betrayal, The Trial, The Crucifixion, The Burial, The Resurrection.* In each case St. John adds details which appear to mark his actual experience; while the facts in all their completeness form a natural part of both narratives. The passages in which St. John implies an acquaintance with incidents recorded by the Synoptists are numerous.[3] There are also several coincidences in the use of imagery between St. John and the Synoptists, and not a few sayings of which the substance is common to them.[4] The connexion between St. John and St. Luke is of especial interest. From the relation of St. Luke to St. Paul it is natural to expect that the peculiarities of his Gospel would furnish indications of transition to the form of the Gospel which St. John has preserved.[5] The correspondences shew the currency

[2] Numerous minute details indicate that the Synoptists recognise an early Judæan ministry and teaching similar to that of St. John, and that St. John recognises important work in Galilee and teaching similar to that of the Synoptists.

[3] *e.g.* cp. i. 19 ff. with Matt. iii. 5 &c.: i. 32 ff. with Matt. iii. 16 f.; ii. 19 with Matt. xxvi. 61; iii. 24 with Matt. iv. 12; xix. 25 with Matt. xxvii. 55 &c.

[4] *e.g. Common imagery,* iii. 29, with Matt. ix. 15, and parallels; iv. 35 ff. with Matt. ix. 37 f.; xv. 1 ff. with Matt. xxi. 33. *Common sayings.* iv. 44. Cp. Matt. xiii. 57; Mark vi. 4; Luke iv. 24: vi. 69 cp. Matt. xvi. 16, and parallels: xii. 25 cp. Matt. x. 39, xvi. 25; Luke xvii. 33: xiii. 16 cp. Luke vi. 40; Matt. x. 24: xvi. 2 f. cp. Matt. xxiv. 10 f.

[5] Instances of this relation have been already given (p. 274 n. 1). Cp. the following coincidences in thought or language:—i. 19 ff. with Luke iii. 15 f.; vi. 42, with Luke iv. 22; x. 27 ff. with Luke xii. 32; xiii. 4 ff. with Luke xxii. 27; xiii. 22 with Luke xxii. 23; xiv. 30 with Luke iv. 13; xviii. 36 f. with Luke xvii. 20 f.

of a form of the Apostolic Gospel with characteristic features approximating to characteristic features in St. John.

The difference between the first three Gospels and the Fourth as to the general view of the Lord's Person, if an unquestionable difficulty, may be fairly met by the following arguments. The Person of the Lord is as truly the centre of the teaching of the Synoptists as of the teaching of St. John. It is not His doctrine but Himself which is to redeem the world (Matt. xx. 28). The narratives of the Nativity, though they did not form part of the Apostolic oral Gospel, are completely harmonious with it. The claims of the Lord, which are recorded by the Synoptists,[6] if followed to their legitimate consequences, involve the claims recorded by St. John. They recognise in the Lord the power of judgment, of redemption, and of fellowship, which are the main topics of the teaching in St. John. In one respect only St. John adds a new truth to the doctrine of the Lord's Person which has no direct anticipation in the Synoptists. These do not anywhere declare his pre-existence (yet cp. Luke xi. 49 with Matt. xxiii. 34 and John x. 35). The general conclusion however stands firm. The Synoptists offer not only historical but also spiritual points of connexion between the teaching which they record and the teaching in the Fourth Gospel; and St. John himself in the Apocalypse completes the passage from the one to the other.

[6] Matt. vii. 22; ix. 2 ff.; x. 1, 39; xi. 27; xiii. 41; xviii. 20; xx. 28; xxi. 37 ff.; xxii. 45; xxv. 31; xxvi. 28; xxviii. 20; Luke xxi. 15; xxiv. 49.

(*b.*) *The Gospel and the Apocalypse.*—The Apocalypse is doctrinally the uniting link between the Synoptists and the Fourth Gospel. It offers the characteristic thoughts of the Fourth Gospel in that form of development which belongs to the earliest Apostolic age. It belongs to different historical circumstances, to a different phase of intellectual progress, to a different theological stage, from that of St. John's Gospel; and yet it is not only harmonious with it in teaching, but in the order of thought it is the necessary germ out of which the Gospel proceeded by a process of life. The points of connexion between it and the Gospel of St. John are numerous. The main idea of both is the same. Both present a view of a supreme conflict between the powers of good and evil. In the Gospel this is drawn mainly in moral conceptions; in the Apocalypse mainly in images and visions. In the Gospel the opposing forces are regarded under abstract and absolute forms, as light and darkness, love and hatred; in the Apocalypse under concrete and definite forms, God, Christ, and the Church warring with the devil, the false prophet and the beast. But in both Books alike Christ is the central figure. His victory is the end to which history and vision lead as their consummation (see xvi. 33 note). His Person and Work are the ground of triumph, and of triumph through apparent failure (Rev. i. 5, vi. 16, vii. 14, xii. 11). His appearance is shown to issue in a judgment, a separation of elements partially confused before. The Apocalypse gives in an ideal history the analysis of the course of unbelief which is laid open in John viii. On man's part the conflict

with evil is necessarily a conflict in action. The Apocalypse and the Gospel therefore lay stress on obedience and works. To "keep the commandments" is now the fulfilment of Christian duties (John xiv. 23 note; 1 John ii. 3 f.; v. 2 f.; 2 John 6; Rev. xii. 17, xiv. 12).

The universality of the Gospel is an immediate consequence of the proclamation of its moral character. And there is not the least trace in the Apocalypse of the doctrine of the permanent or general obligation of the Law or of circumcision.[7] At the same time the Apocalypse no less than the Gospel recognises the preparatory office of Judaism. In both it is assumed that "Salvation is of the Jews" (John iv. 22, 38). The Seer shews that the sovereignty which the prophets foretold was established in Jesus, "the Christ" (xii. 5, 10, xi. 15); and the imagery of the old Scriptures is used from first to last to foreshadow the conflict, the victory and the judgment of the Divine King (*e.g.* Zech. xii. 10; John xix. 37; Rev. i. 7). In correspondence with the universality of the Gospel is the office of personal "witness" on which the firmest stress is laid in all the writings of St. John. In the Apocalypse the characteristic form in which this "witness" appears is as "the testimony of Jesus" (i. 2, 9, xii. 17, xix. 10, xx. 4). The true humanity of the Saviour is that revelation on which faith reposes. This testimony to the Incarnation leads to a final correspondence between the Apocalypse and the Fourth Gospel which is of the highest importance. Both present the abiding of God with man as the issue of Christ's work (John xiv. 23; Rev. iii. 20, xxi. 3).

Side by side with these coincidences of thought, which reach to the ruling conceptions of the Books, there are also important contrasts in their subject-matter and their modes of dealing with common topics. The most striking contrast lies in the treatment of the doctrine of Christ's Coming in the two Books. This is the main subject of the Apocalypse, while it falls into the background in the Gospel and in the Epistles of St. John. In the Apocalypse the thought is of an outward coming for the open judgment of men: in the Gospel of a judgment which is spiritual and self-executing. In the Apocalypse the scene of the consummation is a renovated world: in the Gospel "the Father's house." In the former the victory and the transformation are from without, by might, and the "future" is painted under historic imagery: in the latter, the victory and the transformation are from within, by a spiritual influence, and the "future" is present and eternal. It is part of this same contrast that the progress of the conflict between good and evil is presented very differently in the Apocalypse and in the Gospel. In the Apocalypse it is portrayed under several distinct forms as a conflict of Christ with false Judaism, with idolatry, with the Roman empire allied with false prophecy: in the Gospel it is conceived in its essence as a continuous conflict between light and darkness. On the one side

[7] The particular injunctions which are enforced in ii. 14, 20, are combined in the Acts (xv. 28 f., xxi. 25) with the removal of such an obligation from the Gentiles. External ceremonies fall wholly into the background, as symbols only of that which is universal and spiritual (Rev. v. 8 ff., xiv. 6 f.; cp. 1 John ii. 2).

are outward persecutors; on the other the spirit of falsehood; on the one side, the working of the revelation of Christ; on the other the revelation of Christ itself. The Apocalypse gives a view of the action of God in regard to men, in a life full of sorrow, and partial defeats and cries for vengeance: the Gospel gives a view of the action of God with regard to Christ Who establishes in the heart of the believer a Presence of completed joy.

In regard to Judaism this contrast assumes a special form. In the Apocalypse the triumph of Christianity is described under the imagery of Judaism. The Church is the embodied fulfilment of Old Testament prophecy. The outlines are drawn of the universal, ideal, Israel (vii. 4), the ideal Jerusalem (iii. 12, xxi. 2, 10), and the ideal worship (xx. 6, xxii. 3; comp. viii. 3, v. 8), yet so that there is no longer any Temple (xxi. 22). In the Gospel Christianity is proclaimed as the absolute truth. Outward Judaism is shewn in its opposition to Christ's word; standing without, isolated and petrified, not as fulfilled by it; and not taken up with it, quickened and glorified (cp. Rev. ii. 9, iii. 9, with John viii. 39 ff.). The conception of God in the two Books shews corresponding differences. The conception of God in the Apocalypse follows the lines of the Old Testament. He is "the Lord God, the Almighty" (i. 8, iv. 8 &c.), "Which was and is" (xi. 17, xvi. 5), Who executes righteous judgment on the world (xi. 18, xiv. 10, xvi. 19, xix. 15). Nothing is said of His love in sending His Son; nor of the Paraclete. In the Gospel God is revealed characteristically by Christ as "the Father" and not only as "My Father" (see iv. 21, note); and specially in connexion with the work of redemption. In the one case His action is revealed in relation to the sinful history of the world: and in the other His Being in relation to the purpose of the world.

Besides these differences of substance there are also differences of language both in vocabulary and style. The difference in the scope of the books accounts in part for these. The irregularities of style in the Apocalypse appear to be due not so much to ignorance of the language as to a free treatment of it, by one who used it as a foreign dialect. Nor is it difficult to see that in any case intercourse with a Greek-speaking people would in a short time naturally reduce the style of the author of the Apocalypse to that of the author of the Gospel. Several conclusions appear to follow from these coincidences and differences. The differences answer to differences in situation; and are not inconsistent with identity of authorship. Of the two books the Apocalypse is the earlier. It is less developed both in thought and style. The material imagery in which it is composed includes the idea of progress in interpretation. The symbols are living. On the other hand, to go back from the teaching of the Gospel to that of the Apocalypse, to clothe clear thought in figures, to reduce the full expression of truth to its rudimentary beginnings, seems to involve a moral miracle, which would introduce confusion into life. The Apocalypse comes after the close of St. Paul's work. It shews in its mode of dealing with Old Testament figures

a close connexion with the Epistle to the Hebrews (2 Peter, Jude). And on the other hand it comes before the destruction of Jerusalem. The crisis of the Fall of Jerusalem explains the relation of the Apocalypse to the Gospel. In the Apocalypse that "coming" of Christ was expected, and painted in figures: in the Gospel the "coming" is interpreted. Under this aspect the Gospel is the spiritual interpretation of the Apocalypse. The materials of the Gospel were treasured up, pondered, illuminated as time went on. Meanwhile the active and manifold religious thought of Ephesus furnished the intellectual assistance which was needed to exhibit Christianity as the absolute and historical religion in contrast with Judaism and Heathenism. The final desolation of the centre of the old Theocracy was the decisive sign of the form which the new Faith must take. Then first, according to the Divine law of order, the Spirit would guide the Apostle into all the Truth.

The Christology of the two Books illustrates the position which has been assigned to the Apocalypse as connecting the Synoptists and St. John. The work of Christ is presented in the Apocalypse summarily as the victory through the death of One Who was truly man. So He "bought" the redeemed (v. 9, xiv. 3 f.); and His blood brings to them release, cleansing (vii. 14), and victory (xii. 11). And in this He fulfilled the Divine Will for men (i. 1, ii. 26, xxi. 23). The exaltation of Christ followed on the completion of His earthly work (v. 9, 12). In the heavenly sanctuary He is revealed as the Divine High Priest (i. 12—17); truly man, and yet more than man, "the living One" (i. 17). He possesses Divine knowledge and Divine power. He receives Divine honour and is joined with God, so that with God He is spoken of as One (xi. 15, xx. 6).[8] He shares also in part the Divine titles.

Further, in the Synoptists there is no direct statement of the pre-existence of Christ. The truth is recognised in the Apocalypse, but relatively rather than absolutely (i. 17, ii. 8, iii. 14, xix. 13). In these passages we find the earliest form of the "Logos doctrine," which is still kept within the lines of the Old Testament ideas. But the later unfolding of the truth is included in this earliest confession. If an Apostle was enabled to see in the Master Whom he had followed the Being to Whom all creation pays homage in the spiritual world, there is no difficulty in apprehending how he could rise, without doing violence to the laws of human thought, to the enunciation of the fact on which the Fourth Gospel is a commentary, *the Word became flesh and dwelt among us, and we beheld His glory* (i. 14). In a word, the study of the Synoptists, of the Apocalypse, and of the Gospel of St. John in succession enables us to see under what human conditions the full majesty of Christ was perceived and declared, not all at once, but step by step, and by the help of the old prophetic teaching.

[8] The full importance of these passages is brought out by the stern denunciations against every form of idolatry with which the book abounds (cp. 1 John v. 21). Christ therefore is wholly separated from creatures. And further, the passages shew that the imagery which is used in the Old Testament to describe the revelation of God is transferred by the writer to Christ (cp. John xii. 41 note).

(c.) *The Gospels and the Epistles.* —The relation of the Gospel of St. John to his Epistles is that of a history to its accompanying comment or application. The first Epistle presupposes the Gospel either as a writing or as oral instruction. But while there are numerous and striking resemblances both in form and thought between the Epistle and the Evangelist's record of the Lord's discourses and his own narrative, there are still characteristic differences between them. In the Epistle the doctrine of the Lord's true and perfect humanity (σάρξ) is predominant: in the Gospel that of His Divine glory (δοξά). The burden of the Epistle is "the Christ is Jesus:" the writer presses his argument from the Divine to the human, from the spiritual and ideal to the historical. The burden of the Gospel is "Jesus is the Christ:" the writer presses his argument from the human to the Divine, from the historical to the spiritual and ideal. The former is the natural position of the preacher, and the latter of the historian.

The difference between the Epistle and the Gospel in their eschatological teaching follows from this fundamental difference. In the Gospel the doctrine of the "coming" of the Lord (xxi. 22, xiv. 3), and of "the last day" (vi. 40, 44), and of "the judgment" (v. 28 f.), are touched upon generally. In the Epistle "the manifestation" of Christ (ii. 28) and His "presence" stand out as clear facts in the history of the world. He comes, even as He came, "in flesh" (2 John 7); and "antichrists" precede His coming (1 John ii. 18 ff.). Again, in the Epistle the doctrine of propitiation is more distinct and fully expressed than in the Gospel (1 John ii. 2, iv. 10; cp. Heb. ii. 17); and in connexion with this the duty of the confession of sins (1 John i. 9), and the office of the Lord as Paraclete (Advocate) (1 John ii. 1; cp. John xiv. 16 note). But it is most worthy of notice that no use is made in the Epistle of the language of the discourses in John iii. and vi. Generally it will be felt that there is a decisive difference in the atmosphere of the two Books. In the Epistle St. John deals freely with the truths of the Gospel in direct conflict with the characteristic perils of his own time: in the Gospel he lives again in the Presence of Christ and of the immediate enemies of Christ, while he brings out the universal significance of events and teaching not fully understood at the time.

V. The materials for determining the text of the Gospel of St. John are, as in the case of the other Gospels, and of the books of the New Testament generally, ample and varied. The principal uncial MSS. contain the Gospel complete or nearly complete; and thirteen contain more or less considerable fragments. The cursive mss., which are almost of every degree of excellence, are more than 600. Of the Ancient Versions the chief contain the entire Gospel or considerable fragments. Of the Fathers, in addition to isolated quotations, there remain, from early times the Commentaries of Cyril of Alexandria (nearly complete); the Explanatory Homilies of Augustine and Chrysostom; and large fragments of the Commentaries of Origen and Theodore of Mopsuestia.

Two general conclusions will

follow from a careful study of the different lists of variations in passages where the text of St. John is in any way doubtful, (1) that the utmost extent of variation is comparatively unimportant; and (2) that the most ancient text adds in almost every case some minute touch which increases the vigour or clearness of the language. The criterion of apparent fitness which is most ambiguous when applied to separate readings becomes trustworthy when it is applied to a considerable group of readings.

A remarkable legend affirms that when the LORD gave the Law from Sinai He wrought great marvels with His voice (Job xxxvii. 5). "The voice sounded from the South; and as the people hastened to the South, lo! it sounded from the North. They turned to the North, and it came from the East. They turned to the East, and it came from the West. They turned thither, and it came from heaven. They lifted up their eyes to heaven, and it came from the depths of the earth. And they said one to another, Where shall wisdom be found? (Job xxviii. 12). And the Voice went forth throughout the world, and was divided into seventy voices, according to the seventy tongues of men, and each nation heard the Voice in its own tongue, and their souls failed them; but Israel heard and suffered not. And each one in Israel heard it according to his capacity; old men, and youths, and boys, and sucklings and women: the voice was to each one as each one had the power to receive it." The student of St. John will find the parable fulfilled as he ponders the Apostle's words with growing experience and unchanged patience. He himself limits the meaning which he finds in them.

THE GOSPEL ACCORDING TO

ST. JOHN.

[a] Col. 1. 17. Rev. 1. 2. [b] Prov. 8. 30. ch. 17. 5. [c] Phil. 2. 6. 1 John 5. 7. [d] Gen. 1. 1.

CHAP. 1. IN the beginning [a]was the Word, and the Word was
2 [b]with God, [c]and the Word was God. [d]The same was in the

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I. 1-18 form an introduction to the whole work. The first verse appears to stand by itself: the remaining verses give an outline of the relations of the Word to Creation. Other arrangements of the Prologue have been proposed. It has been divided into two parts; *vv.* 1-5 (the essential nature of the Word), *vv.* 6-18 (the historical manifestation of the Word): and again into three parts; *vv.* 1-5, 6-13, 14-18, which have been supposed to present the progressive revelation of the Word, either in fuller detail from section to section, or in historical order, as He is essentially, as He was made known under the Old Covenant, and as He was made known under the New: or yet again into three parts; *vv.* 1-4 (the activity of the Word before the Incarnation generally), *vv.* 5-11 (the revelation of unbelief), *vv.* 12-18 (the revelation of faith).

I.—THE WORD IN HIS ABSOLUTE, ETERNAL BEING (*v.* 1).

1. The first sentence of the Gospel offers a perfect example of the stately symmetry by which the whole narrative is marked. It consists of three clauses, of which the symmetry of form corresponds with the exhaustiveness of the thought. The three clauses contain all that man can realize as to the essential nature of the Word in relation to time, and mode of being, and character: He was (1) *in the beginning:* He was (2) *with God:* He was (3) *God.* And these three clauses answer to the three great moments of the Incarnation of the Word declared in *v.* 14. He Who "was God," *became flesh:* He Who "was with God," *tabernacled among us* (cp. 1 John i. 2): He Who "was in the beginning," *became* (in time). This revelation is the foundation of the whole Gospel of St. John. It sets aside the false notion that the Word became "Personal" first at the time of Creation or at the Incarnation. The absolute, eternal, immanent relations of the Persons of the Godhead furnish the basis for revelation. Because the Word was personally distinct from "God" and yet essentially "God," He could make Him known.

the beginning] Gen. i. 1, fixes the sense. Here, as there, "the beginning" is the initial moment of time and Creation; but while Moses dwells on that which starts from the point, and traces the record of Divine action *from* the beginning (cp. 1 John i. 1, ii. 13), St. John lifts the thoughts *beyond* the beginning and dwells on that which "was" when time, and with time finite being, began its course (cp. Prov. viii. 23). Already when "God created the heaven and the earth," "the Word *was*." The "Being" of the Word is thus necessarily carried beyond the limits of time, though the pre-existence of the Word is not definitely stated.

was] Expresses not a completed past, but rather a continuous state. It suggests the notion of absolute, supra-temporal, existence.

the Word] For the history and meaning of the term Logos see Introd. p. 245. Note that the personal title *Logos* is used absolutely only in *vv.* 1, 14 (Rev. xix. 13: Heb. iv. 12). The Word as Personal (ἐνυπόστατος) satisfies every partial conception of the *Logos*, such as that of the immanent word (λόγος ενδιάθετος) of Greek philosophy. The Personal titles "the Word" and "the Word of God" must be kept in close connexion with the same terms as applied to the sum of the Gospel in the N. T., and with the phrase "the word of the Lord" in the prophecies of the O. T. The Word, before the Incarnation, was the one source of the many Divine words; and Christ, the Word Incarnate, is Himself the Gospel. Note also that the Evangelist uses the title *Word* and not *Son* here, because he wishes to carry his readers to the most absolute conceptions.

was with God] ἦν πρός is remarkable (see also Matt. xiii. 56; Mark vi. 3, ix. 19, xiv. 49; Luke ix. 41). The idea conveyed by it is that of being (in some sense) directed towards and regulated by that with which the relation is fixed (v. 19). The Personal Being of the Word was realised in active intercourse with and in perfect communion with God. The Word "was with God" before He revealed God. The main thought finds expression in another form in the description of "the life, the life eternal, which was manifested to men." This life "was with the Father" (1 John i. 2): it was

3 beginning with God. [e]All things were made by him; and
4 without him was not any thing made that was made. [f]In him
5 was life; and [g]the life was the light of men. And [h]the light shineth in darkness; and the darkness comprehended it not.

[e] Ps. 33. 6. Eph. 3. 9. Rev. 4. 11.
[f] ch. 5. 26. 1 John 5. 11.
[g] ch. 8. 12. & 12. 35.
[h] ch. 3. 19.

realised in the intercommunion of the Divine Persons when time was not.

the Word was God] The expression affirms the true Deity of the Word: "the Word" is included in the Unity of the Godhead. Thus the Divine Nature is essentially in the Son, and at the same time the Son can be regarded, according to that which is His peculiar characteristic, in relation to God as God. He is the "image of God" (εἰκὼν τοῦ θεοῦ) and not simply of the Father.

II. THE WORD IN RELATION TO CREATION (*vv.* 2–18).

This falls into three parts.

1. *The essential facts* (*vv.* 2–5).

The source of Creation in the Divine counsel (*v.* 2), the act of Creation through the Word and by His Presence (*v.* 3), the being of things created in the Divine idea (*v.* 4), and as manifested in history (*v.* 5).

2. *The same*] Lit. *This* [Word]; He Who has just been declared to be God.

3. *All things*] The vast multiplicity of created things. Of all these no one came into being without the Word.

were made] Lit. *became* (ἐγένετο). Creation is represented as a "becoming" in contrast with the "being" emphasized before. Three distinct words are used in the N. T. to convey the conception of Creation, (1) to *create* (κτίζειν), and (2) to *make* (ποιεῖν), in reference to the Creator; and (3) to *become* (γίγνεσθαι), in reference to that which is created. The first word (Rev. iv. 11, x. 6; Col. i. 16) suggests the idea of design, plan, purpose; the second (Rev. xiv. 7; Mark x. 6) the idea of an actual result or object produced; the third the idea of the law fulfilled in the production of the object.

by him] **through** (διὰ) *Him*. The Word is described as the mediate Agent of Creation (cp. Col. i. 16; Heb. i. 2). *All things are of the Father...through Jesus Christ...* (1 Cor. viii. 6). Thus in different relations Creation can be attributed to the Father and to the Son.

without him] Lit. *apart from Him* (cp. xv. 5). Creation is set forth under a twofold aspect, as depending on the Divine Agency and on the Divine Presence.

was made] **hath been made.** γέγονεν marks the continuance of things created. Cp. Col. i. 16.

3, 4. Some authorities are in favour of the reading in marg. of Rev. V.: *Without Him was not anything made. That which hath been made was life in Him.* The Word is "the Light" through the medium of "Life." He is made known, and makes Himself known, in and through the vital processes of Creation.

of men] Not the Light of the Jews only, but of all men; all of us, in so far as we who have received intellect and reason from that Word which created us, are said to be illuminated by Him.

5. In *v.* 4 the Divine essence and the Divine purpose of Creation are declared from the side of God; in *v.* 5 the Evangelist describes the actual state of things from the side of man. The description holds good generally. The conflict of light and darkness which represents one aspect of the history of the Gospel, represents also one aspect of all human history.

the light] Take the word in this clause to include not only the manifestations of the Word (as "Life") through "Nature" in the widest sense of the term, but also the Personal manifestations of the Word. Cp. Ps. xxxvi. 9.

shineth] Cp. 1 John ii. 8. The word (φαίνειν) describes that which is the action of light in itself, as distinguished from its effects as "illuminating" (φωτίζειν, *v.* 9). This action of the light is continuous from the Creation to the consummation of things, though there have been times when it has flashed forth with peculiar splendour.

darkness] **the darkness.** Acquaintance with the history of the Fall is presupposed. Man has made for himself an atmosphere of darkness; for all that is without God, apart from Him, is darkness. Cp. 1 John i. 5.

comprehended] **overcame** (cp. xii. 35, Gk.), κατέλαβεν. The existence of the darkness is affirmed, and at the same time the unbroken energy of the light. But the victory of the light is set forth as the result of a past struggle. The darkness when it came sought to cover all; and in this attempt it failed. This general interpretation of the word is supported by the Greek fathers; but the Latin Version gives the rendering *comprehenderunt* (cp. A. V.), "took hold of," "embraced" [Rev. V. 'apprehended']. The whole phrase is indeed a startling paradox. The light does not banish the darkness: the darkness does not overpower [or apprehend] the light. Light and darkness coexist in the world side by side.

2. *The historic manifestation of the Word generally* (*vv.* 6–13).

The Evangelist now traces in outline the course of the spiritual conflict of life which is apprehended in its essential character in the

6 ¶ [i]There was a man sent from God, whose name *was* John.
7 [k]The same came for a witness, to bear witness of the Light,
8 that all *men* through him might believe. He was not that
9 Light, but *was sent* to bear witness of that Light. [l]*That* was
the true Light, which lighteth every man that cometh into the

[i] Matt. 3. 1. Luke 3. 2.
[k] Acts 19. 4.
[l] ver. 4. Isai. 49. 6.

final manifestation of the Light. This manifestation was heralded by prophecy, of which John the Baptist was the last representative (*vv.* 6-8). It had been prepared also by continuous revelations of the Word, as Light, at once through special communications (*v.* 9), and by His immanent Presence (*v.* 10). But when He came, He found, as the Incarnate Saviour, national unbelief (*v.* 11) relieved only by individual faith (*vv.* 12, 13). The conflict shadowed out before (*v.* 5) still continued.

6-8. The office of prophecy is shewn through the work of the Baptist; of whom the Evangelist speaks in regard to his personality (*v.* 6), the end of his mission (*v.* 7), his nature (*v.* 8). The abrupt introduction of John is explained by the fact that the review of the revelation, preparatory to the Incarnation, starts from the last, that is the most intelligible, stage in it. The Baptist—a priest and a Nazarite—was the completed type of the Prophet (Matt. xi. 9 f. and parallels); and it was by the Baptist, an interpreter of the Old Dispensation and herald of the New, that St. John himself was guided to Christ (*vv.* 35 ff.).

6. *There was...*] Rev. V. 'There came' (ἐγένετο). His "becoming" is contrasted with the "Being" of the Word (*v.* 9). He is "a man" with significant reference to the mystery realised in *v.* 14. He was charged with a Divine mission.

sent from God] *from* (παρά) and not simply *by* God (cp. xv. 26); *sent*, see xx. 21 note. Cp. Mal. iii. 1.

whose name] Possibly an allusion to the meaning of the name ("God's gracious gift") underlies the clause. Cp. Luke i. 63.

7. *came*, &c.] *came* **for witness, that he might** *bear*, &c. The coming of the Baptist (ἦλθε) in the fulfilment of his office is contrasted with his personal coming (ἐγένετο *v.* 6).

for witness] The office of the prophet in the fullest sense is to make known Another. This office had been fulfilled in many fashions by all God's messengers in earlier times, and at last eminently by the Baptist (cp. iii. 30). He came with a clearer charge, *to bear witness concerning the Light*, to interpret to men the signs of a Divine Will and guidance without them and within them, and then to point to Him Who was Himself the Life and the Light. In this way provision was made for leading men in human ways to recognise the Divine.

all men] Cp. Isai. xlix. 6. The Baptist at last delivered a message which in its essence was universal; outward descent, national privileges, disappeared. The basis of his preaching was repentance—inner self-renunciation—the end of it was faith: *that all men might believe* (contrast *v.* 12) *through him* (John). There can be but one adequate object of faith, even God made known in the Son.

8. *that Light*] Read, the Light. Some unduly exalted the Baptist (*v.* 20, iii. 26). John was "the lamp" (v. 35) and not the Light. The pronoun of reference which is used (ἐκεῖνος) isolates and so fixes attention upon the person referred to. Cp. i. 18, note, ii. 21, note.

was sent] Rev. V. 'came that he might.'

9, 10. The preparation of prophecy, represented by John, was one part of the education of the world. The Word Himself as Light (*v.* 5) visited the world which He had made (*v.* 9), and was in it still (*v.* 10).

9. Rev. V. 'There was the true Light, *even the Light* which lighteth every man, coming into the world.' What is described is a coming which was progressive, slowly accomplished, combined with a permanent being. The mission of John was one and definite; but all along up to his time "the Light" of which he came to witness continued to shine, being revealed in many parts and in many ways. There was the Light, the true Light, which lighteth every man; that Light was; and yet more, that Light was coming into the world, Cp. vi. 33, 50. The words declare that men were not left alone to interpret the manifestations of the Light in the life around them and in them. The Light from Whom that life flows made Himself known more directly. From the first He was advancing towards the Incarnation by preparatory revelations. He came in type and prophecy and judgment. The identification of "the Word" with "the Light" is natural and prepared (*v.* 5); but the titles are not coextensive. "The Light" describes "the Word" only in a special relation towards Creation and particularly towards men. In this relation the Light is characterised as (1) *the true* (ἀληθινός) Light, *which lighteth every man*, the archetypal Light (see iv. 23, vi. 32, xv. 1), opposed to an imperfect, incomplete, transitory light: (2) as that *which lighteth every man*, which describes the universal extent of its action. No man is wholly destitute of the illumination of "the Light." In nature, and life, and conscience it makes itself felt in various degrees to all.

lighteth] Cp. Luke xi. 35, 36. The Light

10 world. He was in the world, and [m]the world was made by him,
11 and the world knew him not. [n]He came unto his own, and
12 his own received him not. But [o]as many as received him, to them gave he [1]power to become the sons of God, *even* to them

[m] ver. 3. Heb. 1. 2.
[n] Luke 19. 14. Acts 3. 26.
[o] Isai. 56. 5. Rom. 8. 15. 1 John 3. 1.

[1] Or, *the right*, or, *privilege*.

is contrasted in each particular with the witness (*v.* 6) to the Light. John "arose" (ἐγένετο); the Light "was" (ἦν). John guided his disciples away from himself; the Light illuminated in virtue of its own nature. John came once for all; the Light was ever coming through the ages.

10, 11. The action of the Light is divided into two parts. The first part (*v.* 10) gathers up the facts and issues of the manifestation of the Light as immanent. The second part (*v.* 11) contains an account of the special Personal manifestation of the Light to a chosen race. The two parts are contrasted throughout as to the mode (*was, came*), the scene (*the world, His own home*), the recipients (*the world, His own people*), the end (*not know, not receive*), of the manifestation.

10. *He was in the world*] Give to these words a wider reference than simply to the historical Presence of the Word in Jesus as witnessed to by the Baptist. The Word acts by His Presence as well as by His special Advent. The continuance and progress of things, no less than their original constitution, make Him known.

the world] κόσμος; the sum of created being, which belongs to the sphere of human life as an ordered whole considered apart from God, and in its moral aspect represented by humanity. An analysis of St. John's usage of this term has shown how naturally the original conception of an order apart from God passes into that of an order opposed to God; how a system which is limited and transitory becomes hostile to the Divine: how the "world" as the whole scene of human activity is lost in humanity: how humanity ceases to be "of the world" by its union with God in Christ.

knew] "recognised." Cp. ii. 25, note.

11. The special action of the Word as the Light. Creation and mankind were His, and not unvisited by Him: but in "the world" and in humanity one spot and one people were in a peculiar sense devoted to Him. They "received Him not."

came] Note the climax: *was, was in the world, came to His own;* ἦλθε (cp. *v.* 7) marks a definite Advent, the Incarnation, which consummated the former revelations of the Word to Israel. Here it is regarded in relation to the whole scheme of Redemption, as the crowning revelation to the ancient people of God; in *v.* 14, it is regarded in its distinctive character as affecting humanity.

He came &c.] Or, "He came unto His own home, and His own people received Him not;" εἰς τὰ ἴδια and οἱ ἴδιοι describe the land and the people of Israel as being, in a sense in which no other land and people were, the home and the family of God, of Jehovah. "The holy land" (Zech. ii. 12) was "the LORD'S land" (Hos. ix. 3: Jer. ii. 7, xvi. 18); and Israel was His portion (Ex. xix. 5; Deut. vii. 6). By this appropriation of the O. T. language that which was before applied to Jehovah is now applied to Christ (cp. xii. 41 note).

received] παρέλαβον suggests the notion of "receiving that which has been handed down by another." The Divine teachers of Israel, through John their representative, "offered" Christ to the people as Him Whom the Lord had promised; and the leaders of the people refused to acknowledge Him as their King.

12. National rejection was qualified by the personal belief of some. To these, whether Jews or Gentiles by ancestry, *as many as received Him*, [Christ] *gave* **right** *to become* **children** *of God.* The privilege of Israel (Ex. iv. 22) was extended to all the faithful.

received] ἔλαβον, the action of one who "takes" that which is within reach as anxious to make it his own.

power] **right** (ἐξουσία) describes legitimate, rightful authority, derived from a competent source which includes the idea of power. This right is not inherent in man, but "given" by God to him. What was in the relation of Israel to God, outward and independent of the individual will, was replaced in the Christian Church by vital relationship.

"This right to become children" lies in union with the Son, whereby those who receive Him are enabled to realise their Divine fellowship. They are adopted that so they may become children actually. Cp. 2 Pet. i. 3, 4; Gal. iv. 6. God gives, but man must use His gift, which faith appropriates.

the sons] **children** (τέκνα). Cp. xi. 52; 1 John iii. 1, 2, 10, v. 2. The idea of "child," as distinguished from "son," is that of a community of nature (*v.* 13) as distinguished from that of a dignity of heirship.

believe] The effective reception of Christ is explained to be the continuous energy of faith which relies upon Him as being for the believer that which He has made Himself known to be. The faith is regarded as present and lasting (τοῖς πιστεύουσιν), and its object is the revealed Person of the Incarnate Word. Cp. 1 John v. 13.

13 that believe on his name: [p]which were born, not of blood, nor
14 of the will of the flesh, nor of the will of man, but of God. [q]And
the Word [r]was made [s]flesh, and dwelt among us, (and [t]we beheld

[p] ch. 3. 5. Jam. 1. 18. 1 Pet. 1. 23. [q] Matt. 1. 16, 20. Luke 1. 31, 35. 1 Tim. 3. 16. [r] Rom. 1. 3. Gal. 4. 4. [s] Heb. 2. 11. [t] Isai. 40. 5. Matt. 17. 2. ch. 2. 11.

believe on his name] See v. 24, note. The "Name" is to the believer that which describes the Incarnate Word as "the Christ, the Son of God." For the use of "the Name" as applied to the Father in St. John see *e.g.* v. 43, x. 25, Rev. iii. 12, xi. 18, xv. 4, 9, xxii. 4; as applied to the Son ii. 23, iii. 18; 1 John ii. 12, v. 13; Rev. ii. 3, 13.

13. The spring of the new life to which the believer has "right" lies solely in God. The progress of it is from that which is lowest in our estimate of the origin of life to that which is highest; or giving to the three clauses a moral interpretation:—the new birth is not brought about by descent, by desire, or by human power.

blood] Lit. *bloods*. The plural emphasizes the idea of the element out of which in various measures the body is framed.

flesh...man] The first clause marks the purpose which comes from the animal nature, and the second that which comes from the higher human nature (*ἀνήρ*).

were born] Lit. *were begotten* (as 1 John ii. 29, iii. 9). The thought is of the first origin of the new life, and not of the introduction of the living being into a new region.

Generally St. John dwells upon the communication of a new life, while St. Paul dwells upon the gift of a new dignity and relation (Rom. viii. 15; Gal. iv. 5; Eph. i. 5.). The language of St. James (i. 18) and of St. Peter (1 Pet. i. 3, 23), corresponds with that of St. John.

It is natural to see in the new birth the contrast between the spiritual birth which makes "a child of God," and the fleshly descent in which the Jews trusted. Cp. Matt. iii. 9.

3. *The Incarnation as apprehended by personal experience* (*vv.* 14–18).

First the substance of the Apostolic witness (*v.* 14); then the witness of prophecy, represented by the Baptist (*v.* 15); and thirdly, a general account of the nature of the revelation (*vv.* 16–18).

14. The verse consists of a main clause *The Word became flesh and tabernacled among us, full of grace and truth,* broken by a parenthesis *and we beheld his glory...from the Father.* The Incarnation, touched upon (*v.* 11) in its relation to the whole course of revelation, is now presented in its essential character. In *v.* 11 the Advent was considered in reference to particular promises and to a chosen people: now it is revealed in connexion with humanity. Thus there is a distinct progress in the development of thought.

Sum up the verse under four heads: (1) The nature of the Incarnation; *The Word became flesh.* (2.) The historical life of the Incarnate Word; *He tabernacled among us.* (3.) The personal Apostolic witness to the character of that human-Divine Life; *We beheld His glory.* (4.) The character of the Incarnate Word as the Revealer of God; *Full of grace and truth.* The miraculous Conception, though not stated, is implied.

And the Word...] The conjunction and the title carry the reader back to *v.* 1. The Incarnation presupposes and interprets the Creation and the later history of man and of man's relation to God. "He was God" and "He became flesh:" eternity and time, the Divine and the human are reconciled in Him. "He was with God" and "He tabernacled among us:" the Divine existence is brought into a vital and historical connexion with human life. "He was in the beginning" and "we beheld His glory:" He Who "was" beyond time was revealed for a space to men.

was made (**became**) *flesh*] σὰρξ ἐγένετο; *became* does not support the belief that the Word ceased to be what He was before; and *flesh* does not exclude the rational soul of man. The phrase is absolutely unique. It affirms once for all the reconciliation of the opposite elements of the final antithesis of life and thought, the finite and the infinite. The clear apprehension of the phrase lies in the recognition of the unity of the Lord's Person, before and after the Incarnation. The mode of the Lord's existence on earth was truly human, and subject to all the conditions of human existence; but He never ceased to be God. And the nature which He so assumed He retains in its perfection (1 John iv. 2; 2 John 7). As compared with the corresponding phrase *to come in the flesh* (1 John l. c.), the phrase *became flesh* brings out especially one aspect of the Incarnation. The former marks the unchanged continuity of the Lord's Personality, and the latter the complete reality of His Manhood. How this "becoming" was accomplished is described by St. Paul (Phil. ii. 6 f.). The following main truths are expressed in the words:—(1.) The Lord's humanity was complete, as against various forms of Apollinarianism. (2.) The Lord's humanity was real and permanent, as against various forms of Gnosticism. (3.) The Lord's human and Divine Nature remained without change, each fulfilling its part according to its proper laws, as against various forms of Eutychianism. (4.) The Lord's humanity was universal, and including all that belongs to the essence of man, without regard to sex, or race, or time.

his glory, the glory as of the only begotten of the Father), [u]full
15 of grace and truth. ¶ [w]John bare witness of him, and cried,
saying, This was he of whom I spake, [x]He that cometh after me
16 is preferred before me: [y]for he was before me. And of his

[u] Col. 1. 19.
[w] ver. 32. ch. 3. 32.
[x] Matt. 3. 11. Luke 3. 16. ver. 27. 30.
[y] ch. 8. 58. Col. 1. 17.

(5.) The Lord's human and Divine Natures were united in one Person, as against various forms of Nestorianism.

became] ἐγένετο forms a link with *v.* 3. By His own will He "became" that which first "became" through and in Him.

flesh] Humanity on the side of its weakness, and dependence, and mortality. "Flesh" expresses here human nature as a whole regarded under the aspect of its present corporeal embodiment, including of necessity the "soul" (xii. 27), and the "spirit" (xi. 33, xiii. 21, xix. 30), as belonging to the totality of man (cp. Heb. ii. 14). At the same time the word presents in a familiar contrast the spiritual and the material (*the Word, flesh*).

dwelt] **tabernacled**; ἐσκήνωσεν describes properly the occupation of a temporary habitation. The tent or tabernacle, easily fixed and easily removed, furnished a natural term for man's bodily frame. Whether, however, the thought of the temporariness of Christ's sojourn upon earth is indicated by the term or not, it serves to contrast the Incarnation with the earlier "Christophanies," which were partial, visionary, evanescent, and at the same time to connect the Personal Presence of the Lord with His earlier Presence in the Tabernacle which foreshadowed it (Ex. xxv. 8; Lev. xxvi. 11). He dwelt among men according to the promises expressed after that type (Joel iii. 21; Ezek. xxxvii.). The parallelism becomes more striking if we accept the current view that the Tabernacle was a symbol of the world.

Some have found in the word a distinct reference to the *Shekinah*.

among us] among those who, like the Evangelist, were eye-witnesses of His life.

we beheld] 1 John i. 1. The abode of the Word among men was only for a brief space, and while the appearance of the Lord was in humility; yet even under the limitations of His human form, those who looked patiently could see the tokens of the Divine revelation made through Him. Cp. Luke ix. 32; 2 Pet. i. 16 ff.; 1 John iv. 14.

his glory] The word carries on the parallel between the Divine Presence in the Tabernacle and the Divine Presence by the Word Incarnate among men. From time to time the LORD manifested His glory in the wilderness (Exod. xvi. 10); in the Temple of Solomon (1 K. viii. 11); and to the prophets (Isai. vi. 3; Ezek. i. 28); and even so Christ's glory flashed forth at crises of His history (cp. Luke ix. 31 sq.). The Son of Man had a glory which corresponded with His filial relation to the Father, even when He had laid aside His Divine glory (xvii. 5).

the glory as of] Rather, **glory** *as of* "an only son from his father," a glory, *i.e.*, of one who represents another, being derived from him, and of the same essence with him.

only begotten] Cp. iii. 16; 1 John iv. 9. μονογενής is rather "only-born;" *i.e.* the thought in the original is centred in the Personal being of the Son, and not in His generation. Christ is the one only Son, to Whom the title belongs in a sense completely unique and singular, as distinguished from that in which there are many children of God (*v.* 12). This is also the use of the word in the N. T. and in the LXX. The two words applied in the N. T. to Christ, "the only Son" (μονογενής) and "the first-born" (πρωτότοκος, Col. i. 15), present the idea of His Sonship under complementary aspects. The first marks His relation to God as absolutely without parallel, the other His relation to Creation as pre-existent and sovereign.

of the Father] Or, *from the father*. The idea conveyed is that of mission also. Christ was a Son, and a Son sent to execute a special work (cp. *v.* 6 vi. 46, &c.).

full of grace and truth] The inward marks of Christ's Presence (*vv.* 16, 17). The combination recalls the description of Jehovah (Exod. xxxiv. 6), and is not unfrequent in the O. T. As applied to the Lord, the phrase marks him as the Author of perfect Redemption and perfect Revelation. "Grace" corresponds with the idea of the revelation of God as Love (1 John iv. 8, 16) by Him Who is Life; and "Truth" with that of the revelation of God as Light (1 John i. 5) by Him Who is Himself Light.

15. John gave not only a general witness to "the Light," but also pointed out the true position which Christ occupied towards himself in virtue of His Nature.

bare...and cried...] **beareth...***and* **crieth.** The witness of John is treated as present and complete: present because his mission was Divine, complete because it was directed to a special end which was reached (*v.* 34).

of whom I spake] ὃν εἶπον, to Whom my teaching pointed generally; and not "in behalf of Whom (ὑπὲρ οὗ *v.* 30)" I made a special statement.

cried] **crieth,** κέκραγεν. Cp. vii. 28, 37, xii. 44. With the loud, clear voice of the herald.

is preferred before me] **is come to be before me** (ἔμπροσθέν μου). Rev. V. 'is become before me.' As soon as Christ was manifested (at His Baptism), He took up a position in advance of His Forerunner,

17 [f]fulness have all we received, and grace for grace. For [a]the law was given by Moses, *but* [b]grace and [c]truth came by Jesus
18 Christ. [d]No man hath seen God at any time; [e]the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

[f] ch. 3. 34. Col. 1. 19. [a] Ex. 20. 1. Deut. 4. 44. [b] Rom. 3. 24. & 6. 14. [c] ch. 8. 32. & 14. 6 [d] Ex. 33. 20. Matt. 11. 27. ch. 6. 46. 1 Tim. 1. 17. [e] ver. 14. ch. 3. 16, 18.

though the Forerunner had already been long labouring.

for (**because**) *he was before me*] The precedence in dignity (iii. 33) which Christ at once assumed when He was manifested, was due to His essential priority. He *was* in His essence (viii. 58) before John, and therefore at His revelation He took the place which corresponded with His nature.

before me] πρῶτός μου expresses absolute priority. He was first altogether in regard to me, and not merely former as compared with me.

16. *And*, &c.] **Because** *of His fulness* (*v.* 14), *i.e. out of it* (ἐκ), as a copious source of blessing. The words are words of the Evangelist and not of the Baptist.

fulness] πλήρωμα is the plenitude, the full measure of all the Divine powers and graces which were concentrated absolutely in Christ, the Incarnate Word. The term occurs here only in St. John's writings; but it is found five times in the Epp. of St. Paul to the Colossians and Ephesians, which form the connecting link between the writings of St. Paul and St. John (Col. i. 19, ii. 9: Eph. i. 23, iii. 19, iv. 13). The passages in the Ep. to the Col. illustrate most clearly the meaning of St. John: Christians receive from Christ, as from a spring of Divine life, whatever they severally require according to their position and work. All is in Him, and all in Him is available for the believer.

all we] The word (contrast *v.* 14) expands the circle of the eye-witnesses into the larger fellowship of the Christian Church. *We all* —whether we saw Christ's glory or not— can attest the reality of His gifts. **We all received** *of His fulness*, when we were admitted into His fold, and at each succeeding crisis of our spiritual life; *we all received* that which answered to our wants.

and grace for grace] Each blessing appropriated became the foundation of a greater blessing. To have realised and used one measure of grace was to have gained a larger measure in exchange for it.

17. **Because** *the law was given by* (**through**) ...*grace and truth came by* (**through**)... The Law is represented as an addition to the essential scheme of redemption (cp. Gal. iii. 19; Rom. v. 20). It was "given" for a special purpose. But the Gospel "came" (ἐγένετο), as if, according to the orderly and due course of the Divine plan, this was the natural issue of all that had gone before. Judaism was designed to meet special circumstances; Christianity satisfies man's essential nature.

grace and truth] The Gospel is spoken of as "grace" so far as it is the revelation of God's free love; and as "truth," so far as it presents the reality and not the mere images or shadows of Divine things (cp. iv. 23). In both respects it was contrasted with the Law. The Law had a reward for obedience (Gal. iii. 12), and consequently brought a knowledge of sin (Rom. iii. 20; cp. vi. 14); and on the other hand, it had only the shadow of the good things to come (Heb. x. 1; Col. ii. 17).

by (**through**) *Jesus Christ*] The Person Who has been present to the Evangelist throughout is now at last fully named, The "Name" thus given includes the declaration of the true humanity of the Saviour (*Jesus*), and of His relation to the earlier dispensation (*Christ*). His Divine Nature is set forth in *v.* 18. Cp. 1 John i. 3.

18. This verse justifies the claim of the Gospel to be the Truth, while it lays down the inherent limitations of human knowledge. Man cannot have direct knowledge of God as God. He can come to know Him only through One Who shares both the human and Divine natures, and Who is in vital fellowship both with God and with man. In Christ this condition is satisfied. He set forth that which we need to know. "The Truth" and "the knowledge of God" are identical terms.

No man hath seen God at any time (**ever yet seen**)] Cp. 1 John iv. 12: θεόν, not τὸν θεόν, by which manner of expression thought is turned to the Divine Nature rather than to the Divine Person: "God as God." The words set aside the false views of Judaism and Heathenism (v. 37, 1 John v. 20 sq.). They do not deny the possibility of a true knowledge of God but of a natural knowledge of God, such as can be described by "sight." The sight of God is the final transfiguration of man (1 John iii. 2), to which—by the use of the words **ever yet** (πωποτε)—the Evangelist perhaps points forward.

the only begotten Son] So Rev. V. The best-attested reading "one Who is God only-begotten" (θεος μονογενής), which makes no difference in the sense of the passage, has the advantage of combining the two great predicates of the Word, which have been previously indicated (*v.* 1 θεός, *v.* 14 μονογενής).

which is in the bosom] The image is used of the closest and tenderest of human relationships (cp, Num. xi. 12; Deut. xiii. 6; ch. xiii. 23). The "bosom of the Father" (like heaven) is a state and not a place. The words may point to the exaltation of

19 ¶And this is [f]the record of John, when the Jews sent priests [f] ch. 5. 33.

the ascended Christ; but in connexion with the reading μονογ. θεὸς θεός it is more natural to take them as an absolute description of the Nature of the Son.

of the Father] The choice of this title in place of God (τοῦ θεοῦ) serves to mark the limits of the revelation made through Christ. The Son made God known not primarily as God, but as the Father. At the same time this title lays the foundation of revelation in the essential relation of the Persons of the Godhead. Cp. 1 John i. 2.

he] ἐκεῖνος emphasizes the attributes of the person already given, and isolates Him for the contemplation of the reader (cp. *v.* 33). In 1 John this pronoun is used distinctively for the Lord (1 John ii. 6, iii. 3, 5, 7, 16, iv. 17).

hath declared him] So Rev. V. More exactly '**He declared** Him once and for ever': He declared the truth concerning Him, revealed as a Father, as man could bear the revelation. The knowledge of God, which Christ had as God, He set forth to men as man (cp. Matt. xi. 27). Men *hear* from Him that which He *saw* (cp. vi. 45 sq. note). ἐξηγήσατο is constantly used in classical writers of the interpretation of divine mysteries.

The Prologue is the work of one who:—(α) occupies a distinct historical position. He speaks as one (i) who was originally a Jew, (ii) who had been an eye-witness, (iii) who is surrounded by a Christian society. (β) There is no effort on his part to establish, or enforce, or explain. He sets forth what is matter of experience to him with complete conviction and knowledge. The Evangelist takes for granted that his readers understand perfectly what he means by "the Word," "the Father;" he assumes the identification of the Word with Jesus Christ (*v.* 17). (γ) There is no trace of any purely speculative interest in the propositions which are laid down. After *v.* 1 everything is set down with a view to the revelation of God through the Word to men; and this revelation is treated historically in its different elements, and from the side of man. The Person of the Revealer is one from first to last, though He is regarded successively as the Word, the Life, the Light, the Word made flesh, even Jesus Christ. And the last term under which God is spoken of is "the Father," in which the abstract idea is lost in the personal. (δ) Though the purely speculative is absent from the Prologue, as it is from the Gospel generally, the treatment of the subject is such that the Evangelist supplies the clues for the prosecution of the highest problems so far as man can pursue them: *e.g.* (1) By opening a momentary vision of the Godhead itself in which can be seen the Immanent Trinity, (2) By shewing the relation of Creation to the Creator as Preserver, (3) By the declaration of the fact of the Incarnation, in which the Unity of the Finite and the Infinite is realised. (ε) While the phraseology is peculiar, this section contains nothing which is not either directly affirmed in the Lord's discourses, or directly deducible from them:—(α) The Preexistence of Christ (vi. 62, viii. 58, xvii. 5, 24). (β) His Creative energy (v. 17). (c) The Universality of His work (viii. 12, x. 16).

The main subject of the Gospel which has been prepared by the Prologue is the self-revelation of Christ (A) to the world (i. 19—xii. 50); and (B) to the disciples (xiii. 1—xxi. 23). (A) falls also into two parts, the Proclamation (i. 19—iv. 54), and the Conflict (v. 1—xii. 50).

19–iv. **54**. The record of the beginning of the Gospel contained in the first four chapters presents in act and word the main elements of the Message which Christ claimed to bring and to be, and typical examples of the classes of men to whom it was offered. So far He meets with misunderstanding, but with no active hostility. The Proclamation consists of two parts:—i. The testimony to Christ (i. 19—ii. 11); ii. The work of Christ (ii. 12—iv. 54).

19–ii. **11**. This section consists of three divisions. The first gives the witness of the Baptist, the relation of Christ to the preparatory dispensation, the revelation by direct divine communication (i. 19–34). The second gives the witness of disciples, the relation of Christ to individual men, the revelation through spiritual insight (i. 35–51). The third gives the witness of acts, the relation of Christ to nature, the revelation through signs (ii. 1–11). The period covered by the incidents is marked as a week (i. 29, 35, 43, ii. 1). The incidents are peculiar to St. John, and he writes as an eye-witness throughout (i. 35, 41, ii. 2).

19–**34**. The narrative of St. John starts from the same point as the original Apostolic Gospel (cp. Acts i. 22, x. 37, xiii. 24; Mark i. 1); but, as belonging to a later period in the growth of the Church, it distinguishes more exactly than that did the relation of the Baptist both to the old Covenant and to Christ. St. John says nothing of the Baptist's preaching of repentance, though it is implied (*v.* 23). This did not fall within the scope of the Evangelist, which was confined to the direct relations of the Herald and the Christ.

19–**28**. This mission from Jerusalem, which is not mentioned by the Synoptists, took place after the Baptism—the circumstances of which are presupposed as known—and was probably caused by some rumours which arose from that event. It may be regarded as being, in some sense, a tempta-

20 and Levites from Jerusalem to ask him, Who art thou? And
g Luke 3. 15. g he confessed, and denied not; but confessed, I am not the
h Mal. 4. 5. 21 Christ. And they asked him, What then? Art thou h Elias?
i Deut. 18.15, 18. And he saith, I am not. Art thou i [1]that prophet? And he
22 answered, No. Then said they unto him, Who art thou? that
we may give an answer to them that sent us. What sayest
k ch. 3. 28. 23 thou of thyself? k He said, I *am* the voice of one crying in the
l Isai. 40. 3. wilderness, Make straight the way of the Lord, as l said the
24 prophet Esaias. And they which were sent were of the Pha-
25 risees. And they asked him, and said unto him, Why baptizest
thou then, if thou be not that Christ, nor Elias, neither that
m Matt. 3. 11. 26 prophet? John answered them, saying, m I baptize with water:
n Mal. 3. 1. 27 n but there standeth one among you, whom ye know not;
o ver. 15, 30. Acts 19. 4. o he it is, who coming after me is preferred before me, whose shoe's
28 latchet I am not worthy to unloose. These things were done
p ch. 10. 40. p in Bethabara beyond Jordan, where John was baptizing.

[1] Or *a prophet?*

tion of John corresponding to the (simultaneous) Temptation of Christ. John refused the titles in which the hierarchical party expressed their false views, even as Christ refused to satisfy their expectations by the assumption of external power.

19. *the record*] **witness.** Cp. i. 7, iii. 11.

the Jews] See Introd., p. 244 n. γ: specifically *the Pharisees* (*v.* 24). The envoys were probably despatched by the Sanhedrin.

sent &c.] **sent unto him from Jerusalem priests** ...

priests and Levites] The two classes representing the ecclesiastical side of the nation.

Who art thou?] The pronoun is emphatic, "As for thyself, who art thou?"

20. The first term (*confessed*) marks the readiness of the testimony; the second (*denied not*) the completeness of it.

but confessed] **and he confessed.**

I am not] I is emphatic. "*I* am not the Christ for Whom you take me, but the Christ is indeed among you."

the Christ] As some then supposed (cp. Acts xiii. 25; Luke iii. 15 note).

21. *What then?*] Perhaps, *What then art thou?* What is the function which thou hast to discharge?

Elias] Rev. V. 'Elijah,' the forerunner of the day of the Lord (Matt. xi. 14, xvii. 10–13). In a spiritual sense John was Elias (cp. Luke i. 17). The denial of the Baptist is directed to the Jewish expectation of the bodily return of Elijah.

that prophet] **the** *prophet.* The reference is probably to Deut. xviii. 15, interpreted not of the Christ (Acts iii. 22, vii. 37), but in some lower sense. The Baptist's replies grow shorter each time.

22. Or, **They said therefore.** The fresh question was a consequence of the former answer.

23. *the voice*] Or, a *voice;* not invested with distinct personality. In Isaiah the words herald the revelation of the glory of the Lord. In the Synoptists the quotation is applied to the Baptist (Matt. iii. 3; Mark i. 3; Luke iii. 4).

in the wilderness] In the original Hebrew the words are *Make straight in the wilderness the way*... In either case the moral application of the words is obvious.

24. Or, **And they had been sent from** *the Pharisees;* men whose attention would be fixed on the baptism with which the new movement was inaugurated. This rite—already adopted at the reception of proselytes—symbolically marking spiritual defilement in the chosen people, would make it distasteful to legalists. It was however connected with the work of Messiah (Ezek. xxxvi. 25; Isai. lii. 15; Zech. xiii. 1. Cp. Heb. x. 22).

25. Or,...*if thou* **art** *not* **the** *Christ...neither* **the** *prophet.*

26. *I baptize with* (**in**) *water*] As if he would say, "My work is the work of a servant, and the work of a herald. There is nothing to condemn in my conduct, if you consider what my baptism is, and what the Christ's baptism is, and know that He is among you, so that the preparatory rite has a just place."

but there standeth &c.] **In the midst of you** *standeth one*...The absence of 'but' and the position of μέσος bring out the distinction between the Baptist and his Successor.

standeth] As distinguished from "is." The word marks the dignity and firmness of the position of Christ (Mark xi. 25).

27. Rev. V. '*even* He that cometh after me, the latchet of Whose shoe,' &c.: to loose or to "carry the shoes" (Matt. iii. 11), was the business of a slave.

28. *Bethabara*] This name (Judg. vii. 24?) is a correction for *Bethany* [Rev. V.] (an obscure village in Perœa, and not to be confounded with the Bethany (xi. 18) on the Mount of Olives), which *may* mean "the house of the boat," as Bethabara "the house of the passage," both equally marking the

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold [q]the Lamb of God, [r]which [1]taketh away the sin of the
30 world. [s]This is he of whom I said, After me cometh a man
31 which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel,
32 [t]therefore am I come baptizing with water. [u]And John bare record, saying, I saw the Spirit descending from heaven like

[1] Or, *beareth*

[q] Ex. 12. 3. Rev. 5. 6. &c
[r] Isai. 53. 11. 1 Cor. 15. 3. Gal. 1. 4. Heb. 1. 3. 1 Pet. 2. 24. 1 John 2. 2. Rev. 1. 5.
[s] ver. 15, 27.

[t] Mal 3. 1. Matt. 3. 6. Luke 1. 17. & 3. 3, 4. [u] Matt. 3 16. Mark 1 10. Luke 3. 22. ch. 5. 32.

site of a ferry or ford across the Jordan. The mention of the locality incidentally shews that the date of the mission falls after the first stage of the ministry of the Baptist (cp. Matt. iii. 1).

was baptizing] The form of expression (ἦν βαπτίζων) is characteristic of the N. T. writers, and serves to emphasize the idea of continued action.

29-34. The Christ revealed as the fulfilment of the Forerunner's work.

29. *John* (**he**) *seeth*] Christ was probably coming directly from His Temptation. It was fitting that His active ministry should begin with the solemn recognition by His herald.

saith] The inquiries made from Jerusalem created fresh expectation among John's disciples. John now solemnly marked Him out, not by Name but by implication, as the promised Saviour. The words (cp. *v.* 36) are spoken for those who "had ears to hear them."

the Lamb of God] It seems likely from the abruptness with which the phrase is introduced that it refers to some conversation of the Baptist with his disciples, springing out of the public testimony given on the day before. Reference was then (*v.* 23) made to Isaiah. This image, and the idea of vicarious suffering endured with perfect gentleness and meekness, is also derived from Isaiah (liii., cp. Acts viii. 32). Further, the lamb (Exod. xxix. 38 ff.) was the familiar type of an offering to God at the daily sacrifice and at the Passover (ii. 12, 13); the Lord Himself being afterwards identified with the Paschal Lamb (cp. xix. 36; 1 Pet. i. 19); and it called up all the memories and the promises of the deliverance from Egypt — the most conspicuous symbol of the Messianic deliverance (Rev. xv. 3; Heb. iii. 3 ff.). It has been plausibly conjectured that this thought may have been brought home by the sight of the flocks of lambs passing by to Jerusalem as offerings at the coming Feast. Thus the title as applied to Christ, under the circumstances of its utterance conveys the ideas of vicarious suffering, of patient submission, of sacrifice, of redemption, not separately or clearly defined, but significant according to the spiritual preparation and character of those before whom the words were spoken. Notice that the Lamb which the Baptist recognises was not one of man's providing, but *the Lamb of God*, that is, the Lamb which God Himself furnishes for sacrifice (Gen. xxii. 8).

which taketh away] The character of "the Lamb of God." αἴρει may mean either (1) *taketh upon Him* (see marg.), or (2) *taketh away*; but the usage of the LXX. and of 1 John iii. 5 is decisive in favour of (2). It was however by "taking upon Himself our infirmities" that Christ took them away (Matt. viii. 17). The present tense marks the future result as assured in the beginning of the work and also as continuous (cp. 1 John i. 7).

the sin of the world] *Sin* regarded in its unity, as the common corruption of humanity, which is personally realised in the *sins* (1 John iii. 5) of separate men.

the world] Humanity considered apart from (viii. 12, ix. 5, 1 John iv. 9), and so at last hostile to, God (xiv. 17, xv. 18). Yet the work of Christ extends to the whole world (vi. 33; 1 John ii. 2).

30. *of whom*] Lit., according to the true text, *in behalf of Whom* (ὑπὲρ οὗ), *i. e.* in vindication of Whose glorious office.

preferred] **come to be.** See *v.* 15, note. Rev. V. 'become.'

a man] ἀνήρ gives dignity to the person described (vi. 10; contrast ἄνθρωπος, *v.* 6).

31. *I knew him not*] I (emphatic), His precursor, trained in the deserts (Luke i. 80) till the day for my mission came, knew Him not as Messiah (*v.* 26).

but &c.] I knew that my mission was to lead up to the present manifestation of the Christ to the chosen people. It was the popular belief that Messiah would be unknown till He was anointed by Elijah.

am I come baptizing with (**in**) *water*] Rather, **came I,** fulfilling my initiatory work.

32. *record*] Or, **witness** (as in *v.* 7 &c.).

I saw] Rather, **I have beheld** (τεθέαμαι) (cp. 1 John iv. 12, 14), "gazed on" with calm thoughtful gaze, as fully measuring what was presented to my eyes (1 John i. 1).

the Spirit descending] This communication of the Spirit to Christ belongs to the fulfilment under human conditions of His whole work. Messiah now enters on His public office; and for that receives, as true **Man,** the appropriate gifts.

from (**out of**) *heaven like* (**as**) *a dove*] To those who had not "eyes to see," the out-

33 a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, *the same is he which baptizeth with the Holy
34 Ghost. And I saw, and bare record that this is the Son of God.
35 ¶ Again the next day after John stood, and two of his disciples;
36 and looking upon Jesus as he walked, he saith, *y* Behold the
37 Lamb of God! And the two disciples heard him speak, and
38 they followed Jesus. Then Jesus turned, and saw them follow-

* Matt. 3. 11. Acts 1. 5. & 2. 4. & 19. 6.
y ver. 29.

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ward phenomenon may not have appeared anything extraordinary; but Christ Himself, Who "saw" this visible manifestation in its Divine fulness (Matt. iii. 16; Mark i. 10), heard also the Divine words as a definite message. The dove, as a symbol here, suggests the notion of (1) tenderness, (2) innocence (Matt. x. 16), (3) gentle and tranquil movement.

and it abode upon him] Cp. Isai. xi. 2. The Spirit came to the prophets only from time to time (cp. 2 K. iii. 15); with Christ it remained unchangeably.

33. *he that sent me...the same* (**he**) *said*] In what form this revelation was conveyed to the Baptist we cannot tell. He was conscious of a direct personal charge.

Upon whom] Rather, **Upon whomsoever.**

remaining] **abiding** (as *v.* 32). Both the descent and the resting are significant. The Spirit "descended" for the fulfilment of a ministry on earth; He "abode" on Christ so that from henceforth that which was immanent in the "Word"—His "glory"—was continuously manifested to believers. As "the Son of Man" (cp. *v.* 51), Christ was thus "consecrated" to His public Work. Such a consecration is spoken of as wrought by the Father before the Incarnation (x. 36), and by the Son before the Passion (xvii. 19). The Baptist was enabled to discern in the Lord after His return from the Temptation the permanence of His Divine endowment.

baptizeth with (**in**) *the Holy Ghost*] The atmosphere, the element of the new life. Cp. iii. 5; Matt. iii. 11. The inward and outward purification are thus combined.

34. Rather, **I** (emphatic) **have seen** (as a fact, ἑώρακα; contrast *v.* 32 note), **and have given my witness.** The sign for which I waited has been given; the Messiah Whom I was sent to herald has been revealed.

the Son of God] A phrase to be interpreted according to the context in which it occurs of those who are in each case regarded as the direct representatives of God (Ps. lxxxii. 6); here it is used in the highest sense (cp. Ps. ii. 7). Some very early authorities read *the chosen one of God.*

35-51. The testimony of the Baptist found a true interpretation from some of his disciples, and they first attached themselves to the Lord. The whole section consists of a series of examples of spiritual insight. Christ reveals His power by shewing His knowledge of men's thoughts (*vv.* 42, 48); and the disciples recognise their Master by their experience of what He is (*vv.* 39, 41, 49). The incidents are a commentary on the words "Come and see" (*vv.* 46, 39), and the promise with which the section closes opens the prospect of a more perfect Divine vision (*v.* 51). The very mixture of Hebrew (Simon, Nathanael) and Greek (Andrew, Philip) names seems to indicate the representative character of this group of disciples; and there is a progress in the confessions which they make (*vv.* 41, 45, 49).

The history falls into two parts (*vv.* 35-42, 43-51), and deals with two groups of disciples.

35-42. The date is shortly before the Passover (ii. 1, 12).

35. Or, Again **the next day John was standing.** The picture is one of silent waiting. The hearts of all were full with thoughts of some great change.

two] One was (*v.* 40) Andrew, and the other was evidently the Evangelist.

36. having looked on; ἐμβλέψας describes one penetrating glance (as in *v.* 42).

Behold, &c.] Not now a new revelation (as *v.* 29), and therefore the explanatory clause is omitted. The words are a suggestion by the Baptist to those who had hitherto faithfully followed him, that now they were called away to a greater Master. The first disciples of Christ naturally came from among the Baptist's disciples. The new Church grew out of the old, as its proper consummation. The revelation of Christ as He was (*v.* 29) shewed to those whose souls were rightly disciplined that He would complete what the Baptist had begun. At the same time the disciples of the Baptist could leave their teacher only in obedience to his guidance as he interpreted their thoughts. And the direction came not as a command, but in a form which tested their faith. The words spoken answered to their inmost thoughts, and so they could understand and obey them.

37. *followed*] Their choice was made once for all. The circumstance has a significance for all time. Christ's first disciples were made by the practical interpretation of a phrase which might have been disregarded.

38. Rev. V. 'And Jesus...beheld them.'

ing, and saith unto them, What seek ye? They said unto him,
Rabbi, (which is to say, being interpreted, Master,) where
39 [1]dwellest thou? He saith unto them, Come and see. They
came and saw where he dwelt, and abode with him that day:
40 for it was [2]about the tenth hour. One of the two which heard
John *speak*, and followed him, was [z]Andrew, Simon Peter's Matt. 4. 18.
41 brother. He first findeth his own brother Simon, and saith
unto him, We have found the Messias, which is, being inter-
42 preted, [3]the Christ. And he brought him to Jesus. And when
Jesus beheld him, he said, Thou art Simon the son of Jona:
[a]thou shalt be called Cephas, which is by interpretation, [4]A stone. [a] Matt. 16. 18.
43 ¶ The day following Jesus would go forth into Galilee, and
44 findeth Philip, and saith unto him, Follow me. Now [b]Philip [b] ch. 12. 21.
45 was of Bethsaida, the city of Andrew and Peter. Philip findeth

[1] Or, *abidest.* [2] *That was two hours before night.* [3] Or, *the Anointed.* [4] Or, *Peter.*

What seek ye?] Not *Whom?* The searching question followed by the personal invitation is a parable of the message of faith.

They said] **And** *they said*, The English *Master* is to be taken in the sense of "Teacher" (cp. iii. 2, note).

dwellest] Rather, **abidest** (as *v.* 39). For *what* (*v.* 38) these first disciples substituted *Thee.* They were in need of Christ first and not of any special gift of Christ.

39. Read, *Come and* **ye shall see**. *They came* **therefore** &c.

that day] That memorable day, from which the Christian Society took its rise.

the tenth hour] *i.e.* 10 a.m. Cp. iv. 6. note. An early hour seems to suit best the fulness of the day's events.

40. *heard John* speak] Lit. *heard from John*, heard the great tidings from him, *i.e.* that Jesus was the Lamb of God.

41. Or, **findeth first.** The words imply that someone else was afterwards found; perhaps this was the brother of the second disciple, *i.e.* James the brother of John. The word "findeth" occurs again in *vv.* 43, 45. The search and the blessing go together.

We have found] The result of **their** intercourse with Christ. The verb stands first, giving prominence to the search (*v.* 38) joyously ended.

the Christ] Omit "the." The announcement was an interpretation of the disciples' own experience. The title "the Christ" is rarely found in a confession of faith (such as here and in xi. 27). Perhaps the Hebrew form "Messiah" is definitely preserved in order to connect the Lord with the Jewish hope and to exclude Gnostic speculations on the Æon Christ.

42. *And...And*] Omit. **He brought... Jesus looked** (*v.* 36, note) on him, and said...

Thou art] This is not necessarily a prophetic declaration by Divine knowledge. It rather means simply "this is your natural **name.**" **Some** take the phrase interrogatively: *Art thou...?* placing the old and the new name in sharper contrast.

son of Jonæ] Here and in ch. xxi. 15, read *son of* **John** (Gk. Joanes—Jona in Matt. xvi. 17).

thou shalt be called Cephas] Hereafter thou shalt win the name of Cephas. This promise received its fulfilment (cp. marg. ref.). The title marks not so much the natural character of the Apostle as the spiritual office to which he was called.

A stone] Rev. V. 'Peter;' *i. e. a stone*, or rather *a mass of rock* detached from the living rock. As to the *relation* of this meeting with St. Peter to the call recorded in Matt. iv. 18–22; Mark i. 16–20; Luke v. 1–11, it may be observed (*a*) that all the features are different; (*b*) This was the establishment of a personal relationship: that was a call to an official work.

43-51. Christ's own work begun.

43. The next day (*vv.* 29, 35) **He was minded to** *go forth...and* **He** *findeth*...**and Jesus** *saith*, &c.

Go forth into Galilee] "His hour was not yet come" for a public manifestation at Jerusalem, and therefore He returned for a time to His usual place of abode.

findeth] How and where "Jesus found Philip" must remain unknown; but the word implies that the meeting was not accidental. Cp. xvii. 6 ff., vi. 37.

Philip] See vi. 5, 7, xii. 21 ff., xiv. 8, 9. These passages throw light on the character of the disciple whom Christ sought.

44. More exactly *was* **from** (ἀπό) *Bethsaida*, **of** (ἐκ) the city, &c. Peter and Andrew had a house at Capernaum (Mark i. 21, 29).

Bethsaida] Identified by some with *Abu Zany*, and by others with *Khan Minyeh*. Cp. Mark viii. 22 note. Philip knew and was in sympathy with Andrew and Peter; and probably he too with them had followed the Baptist.

45. *Philip findeth*] Probably on the journey. Nathanael was "of Cana in Galilee"

[c] Nathanael, and saith unto him, We have found him, of whom [d] Moses in the law, and the [e] prophets, did write, Jesus [f] of 46 Nazareth, the son of Joseph. And Nathanael said unto him, [g] Can there any good thing come out of Nazareth? Philip saith 47 unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold [h] an Israelite indeed, in whom is no 48 guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called 49 thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, [i] thou art the Son of God; 50 thou art [k] the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree,

[c] ch. 21. 2.
[d] Gen. 3. 15. & 49. 10. Luke 24. 27.
[e] Isai. 7 14. & 9. 6. & 53. 2. Mic. 5. 2. Zech. 6. 12. & 9. 9.
[f] Matt. 2. 23. Luke 2. 4.
[g] ch. 7. 41.
[h] Ps. 32. 2. & 73. 1. ch. 8. 39. Rom. 2. 28, 29.
[i] Matt. 14. 33.
[k] Matt. 21. 5. & 27. 11. ch. 18. 37. & 19. 3.

(xxi. 2). The first disciple (*v.* 41) who "found Christ," and the first disciple whom Christ "found," became alike Evangelists at once.

Nathanael]=Theodore: probably identified with Bartholomew: (1) because here he is classed with Apostles; (2) no mention is made of Nathanael in the Synoptists, or of Bartholomew in St. John; while the name Bartholomew is a patronymic (Son of Tolmai) like Barjona (Matt. xvi. 17) and Barjesus (Acts xiii. 6); (3) in the list of Apostles Bartholomew is coupled with Philip by St. Matthew (x. 3), St. Luke (vi. 14), and St. Mark (iii. 18), so that the six first are the six first called.

We have found, &c.] In the order of the original, "Him of Whom Moses wrote and the prophets, we have found," which seems to imply that Philip and Nathanael had often dwelt on the O. T. portraiture of Messiah. By the use of "we," Philip unites himself to the little group of disciples, and his words shew that he had been before in communication with them.

Moses in the law] By types (cp. iii. 14 sq.) and words (Deut. xviii. 15).

Jesus &c.] *i. e.* in Jesus of Nazareth. Philip describes the Lord by the Name under which He was commonly known.

46. Lit. *From Nazareth can any good thing be? i. e.* can any blessing, much less such a blessing as the promised Messiah, arise out of a poor village like Nazareth? Contrast Isai. ii. 3 (*Zion*). Nazareth had not perhaps a reputation worse than other places in Galilee (Matt. xiii. 58; Mark vi. 6); but it was proverbial that "out of Galilee ariseth no prophet" (vii. 52); hence misgiving.

Come and see] The essence of the true solution of religious doubts.

47. *saith of him*] Not *to him*, but to the by-standers, as reading the soul of the man approaching Him.

Notice how the Lord interprets the thoughts of all whom He meets: St. Peter (*v.* 42), St. Philip (*v.* 43), Nathanael (*v.* 47), the Blessed Virgin (ii. 4), Nicodemus (iii.), the Woman of Samaria (iv.). Cp. ii. 25.

an Israelite indeed i. e. One, who answers in character to the name which marks the spiritual privileges of the chosen nation—"soldiers of God." There is a reference to Jacob's victories of faith (*v.* 51).

indeed] Lit. *in truth* (ἀληθῶς). The adverb is characteristic of St. John.

no guile] Who is frank, simple, with no selfish aims to hide, no doubts to suppress. In him the spirit of Jacob—the supplanter—has been wholly transformed to the type of Israel.

48. *Whence* &c.] Nathanael must have overheard the words spoken about him.

Before that...] The love of Christ had anticipated the love of the friend in finding Nathanael.

when thou wast &c.] This, like the former sentence, points to some secret thought or prayer, by knowing which the Lord shewed His divine insight into the heart of man. He *saw* not that which is outward only, but that which was most deeply hidden (cp. iv. 19).

the fig tree] Which would be in leaf about this time (Matt. xxi. 19; ch. ii. 13). Nathanael had *withdrawn* under it for thought or prayer. His meditation turned upon the ideas recognised in the Lord's words. Augustine too had retired beneath a fig-tree for solitary thought when the voice from heaven "Tolle, lege" decided his choice.

49. *and saith unto*] Omit. Messiah is here described in relation to (1) His Divine origin; (2) His human sovereignty. Both attributes are implied in the conception of a Kingdom of God. Cp. Matt. xvi. 16; ch. vi. 68, 69, xx. 28).

the Son of God] An echo of the testimony of the Baptist (*v.* 34). The language of John may have created strange questionings in the hearts of some whom it had reached, and with such thoughts Nathanael may have been busied when the Lord "saw" him. The confession of Nathanael would thus be an answer to his own doubts.

art the King of Israel] At the beginning and close of His ministry (xii. 13) is this title given to Christ.

51 believest thou? thou shalt see greater things than these. And
he saith unto him, Verily, verily, I say unto you, [f]Hereafter ye
shall see heaven open, and the angels of God ascending and de-
scending upon the Son of man.

[f] Luke 2. 9. & 22. 43. & 24. 4. Acts 1. 10.

CHAP. 2. AND the third day there was a marriage in [a]Cana of
2 Galilee; and the mother of Jesus was there: and both Jesus was

[a] See Josh. 19. 28.

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50. *see greater things*] Experience greater proofs of My Divine mission than are shewn in these revelations of thy thoughts.

51. *him ... you ... ye*] The word is for Nathanael, but the blessing for all believers.

Verily, verily] *i. e. Amen, Amen.* The phrase is found in the Gospel of St. John (who never gives the simple *Amen*), and (like the simple *Amen* in the Synoptists) it is used only by Christ. The word *Amen* is represented by *in truth* or *truly* in Luke iv. 25, ix. 27. The word is properly a verbal adjective, "firm," "sure," Cp. Isai. lxv. 16; Rev. iii. 14. Omit *Hereafter*.

open] Rather, **opened.** The phrase is the symbol of free intercourse between God and man. Cp. Isai. lxiv. 1.

ascending and descending] The order is remarkable. The Divine messengers are already on the earth, though we see them not; and they first bear the prayer to God before they bring down the answer from Him. So it was in the vision of Jacob (Gen. xxviii. 12) which furnishes the image here; and by the Incarnation that vision was made an abiding reality. The reference is to the continuing Presence of Christ (Matt. xxviii. 20), in Whom believers realise the established fellowship of the seen and the unseen, and not to the special acts of Angelic ministration to Christ alone during His earthly life. The locality of the conversation may have been near Bethel or the ford Jabbok, made famous through Jacob's history.

angels] See xx. 12 (cp. xii. 29) There are no other reff. to the being and ministry of Angels in the Gospel or Epp. of St. John.

the Son of Man] By the use of this title the Lord completes that revelation of His Person which has been unfolded step by step in the narrative of this chapter, in which He has been acknowledged as the greater Successor of the Baptist (*vv.* 26 sq.) the Lamb of God (*vv.* 29, 36), the Son of God (*vv.* 34, 49), the Messiah (*vv.* 41, 45), the King of Israel (*v.* 49). These titles had been given by others. He chooses for Himself a new title, that which was revealed in answer to a signal confession of faith, and was used with one exception (Acts vii. 56) by the Lord only and of Himself. The passages in which the title is found in the Synoptic Gospels may be grouped into two great classes: (1) those which refer to the earthly work of the Lord in the time of His humility: and (2) those which refer to His future coming in glory. For St. John's usage see ix. 35. A consideration of these passages will enable us to seize the outlines of the teaching which is summed up in the title. The idea of the true humanity of Christ lies at the foundation of it. He was not only "like a son of man," but He was "a Son of man:" His manhood was real and not apparent. But He was not as one man among many. He was the representative of the whole race: "*the* Son of man" in whom all the powers of humanity were gathered. Thus the expression which describes the self-humiliation of Christ raises Him at the same time immeasurably above all those whose nature He had assumed. It follows that He is in perfect sympathy with every man of every age and of every nation. All that truly belongs to humanity, all therefore that truly belongs to every individual in the whole race belongs also to Him. The thought is carried yet further. As "the Son of man" He is revealed to the eyes of His first martyr, that Christians may learn that that which is begun in weakness shall be completed in eternal majesty (Acts vii. 56).

II. 1-11. The manifestation of the glory of Christ (ii. 11) follows naturally upon the recognition of His claims in virtue of testimony and experience. He shews by a significant sign, spontaneously offered in the presence of an acknowledged want and significant only to disciples (*v.* 11), the nature of the new order which He has already described (i. 51). He has been announced, and followed; He is now believed in. The scene still lies in the circle of the family, and not among "the people" or in "the world." "The beginning of signs" was shewn, in close connexion with the faith of the first disciples (*the third day*), at the village where one at least of them dwelt (xxi. 2), and at a festival of the highest natural joy.

1. *the third day*] *i. e.* from i. 43. The distance from the place where John was baptizing (i. 28) to Nazareth was about 60 miles, three days' journey.

a marriage] Or *a marriage feast*, which was frequently celebrated for several days.

Cana of Galilee] So called to distinguish it from a Cana in Cœlo-Syria, and traditionally identified with *Kefr Kenna*, about 4¼ miles N.W. of Nazareth; by others with *Kâtana*, a place about 4 m. from Nazareth.

the mother of Jesus] From *v.* 5 it is evident that the Virgin Mary was connected with the family; and so she was at the house when Jesus arrived at Cana with His dis-

called, and his disciples, to the marriage. And when they
wanted wine, the mother of Jesus saith unto him, They have no
[b] ch. 19. 26. wine. Jesus saith unto her, [b] Woman, [c] what have I to do with
[c] So 2 Sam. 16. 10. & 19. 22. thee? [d] mine hour is not yet come. His mother saith unto the
[d] ch. 7. 6. servants, Whatsoever he saith unto you, do *it*. And there were
[e] Mark 7. 3. set there six waterpots of stone, [e] after the manner of the purify-
ing of the Jews, containing two or three firkins apiece. Jesus
saith unto them, Fill the waterpots with water. And they filled
them up to the brim. And he saith unto them, Draw out now,
and bear unto the governor of the feast. And they bare *it*.
[f] ch. 4. 46. When the ruler of the feast had tasted [f] the water that was
made wine, and knew not whence it was: (but the servants
which drew the water knew;) the governor of the feast called

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ciples. The absence of all mention of Joseph here and elsewhere has been reasonably supposed to imply that he was dead (see Mark vi. 3, note).

2. Rev. V. 'And Jesus also was bidden and His disciples.'

3-5. The words only become intelligible when the exact relation between the mother of Jesus and her Divine Son is apprehended. As soon as this is grasped the implied request, the apparent denial, the persistence of trust, the triumph of faith, are seen to hang harmoniously together.

3. *when* &c.] Rather **when the wine failed** from the unexpected addition of seven guests. If thirst had brought the difficulty it was natural to apply to Jesus for the removal of it. The failure of the wine at a marriage feast would be most keenly felt.

They have no wine] It is enough to state the want. To describe the circumstance is in such a case to express a silent prayer. Contrast xi. 3 with iv. 47.

The Mother of the Lord having heard of the testimony of the Baptist (i. 29), and seeing the disciples gathered round her Son, may have looked now for the manifestation of His power, and thought that an occasion only was wanting. Yet even so she leaves all to His will.

4. And *Jesus saith* unto her.

Woman] γύναι. There is not the least tinge of reproof or severity in the term. The address is that of courteous respect, even of tenderness (see xix. 26. Cp. iv. 21, xx. 13, 15). At the same time it emphasizes the contrast between the Divine Son and the human Mother.

what have I to do with thee?] Or, *what hast thou to do with Me?* Lit. *what is there to Me and thee?* (τί ἐμοὶ καὶ σοί, γύναι; Vulg. *quid mihi et tibi est, mulier?*) "Leave Me to Myself; let Me follow out My own course." The phrase (cp. 2 S. xvi. 10; 1 K. xvii. 18; Matt. viii. 29) marks divergence between the thoughts and ways of persons. Here it shews that the actions of the Son of God, now that He has entered on His Divine work, are no longer dependent in any way on the suggestion of a woman, even though that woman be His Mother. Henceforth all He does springs from within, and will be wrought at its proper season.

mine hour] The due time for the fulfilment of My work. The words are here used of that part of Christ's work which was shewn in the first revelation of His glory; but more commonly they refer to the consummation of it in the Passion (viii. 20, note, xvii. 1, note).

5. *Whatsoever* &c.] The command is wholly unlimited: all is left to Christ. The Lord's reply (*v.* 4) left unshaken the faith which rests absolutely in Him. Nowhere else perhaps is such trust shewn.

6. Rev. V. 'Now there were six...set there...' in the court of the house (*v.* 8). The large number of waterpots would be required in consequence of the many guests at the feast. They were *of stone*, a material less liable to impurity. Cp. iii. 25, Mark vii. 3, 4.

the purifying of the Jews] Perhaps noted here in contrast with Christian purification. See *v.* 13, note.

firkins] The measure probably corresponds here with the "Bath," which was equivalent to three "sata" (*measures*, Matt. xiii. 33), about 8¾ gallons.

8. According to the current interpretation the water in the vessels of purification was changed into wine, and the servants were bidden to draw from these. Others think that the water was drawn from the well (iv. 7, 15), and not from the waterpot; and that the significance of the miracle comes out with infinitely greater force if the change is wrought through the destination of the element for use at the feast. No real difficulty can be felt in the magnitude of the marriage gift with which Christ endowed the house of a friend.

governor] **ruler** (as in *v.* 9). Either, according to classical usage, the chief servant, "steward," to whose care all the arrangements of the feast were entrusted; or one of the guests (cp. Ecclus. xxxv. 1, 2).

9. Rev. V. 'And when the ruler of the feast tasted the water now become wine... the ruler...calleth &c.'

which drew] *which* **had drawn.**

10 the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine
11 until now. This beginning of miracles did Jesus in Cana of Galilee, [g]and manifested forth his glory; and his disciples
12 believed on him. ¶ After this he went down to Capernaum, he, and his mother, and [h]his brethren, and his disciples: and
13 they continued there not many days. [i]And the Jews' passover

[g] ch. 1. 14.
[h] Matt. 12. 46.
[i] Ex. 12. 14. ch. 5. 1.

10. *at the beginning* &c] **setteth on first the** *good wine* (from his store).

have well drunk] Rev. V. 'drunk freely.' The last clause of the verse seems to be one of those unconscious prophecies in which words spoken in recognition of a present act reveal the far deeper truth of which it is a sign.

11. Rev. V. 'This beginning of His signs did Jesus...'

miracles] **signs.** Miracles, in the aspect which is commonest in the N. T., are revelations of truth through the symbolism of the outward acts. Whenever the word is used of Christ's works it is always with distinct reference to a higher character which they indicate. Those who call them "signs" attach to Him Divine attributes in faith (ii. 23, iii. 2, &c.) or fear (xi. 47); and each sign gave occasion to a growth of faith or unbelief according to the spirit of those who witnessed it. Here the twofold effect of the sign is described by St. John, first as a manifestation of Christ's glory, and next as a ground of faith in those who were already disciples. The office of miracles towards those who do not believe is wholly left out of sight.

manifested forth] **manifested** (cp. i. 31). The manifestation of His glory (i. 14 note) in this "sign" must not be sought simply in its "miraculous" element, but in this taken in connexion with the circumstances, as a revelation of the insight, the sympathy, the sovereignty of the Son of Man, Who was the Word Incarnate.

his disciples believed on him] A manifestation of power as a sign of Diviner grace converts discipleship into personal faith. The phrase ἐπίστευσαν εἰς αὐτόν is peculiarly characteristic of St. John. The idea which it conveys is that of the absolute transference of trust from oneself to another.

As the beginning of Christ's signs this miracle has a representative value. Observe (1) Its essential character; a sign of sovereign power wrought on inorganic matter, not on a living body. (2) Its circumstantial character; the change of the simpler to the richer element. Contrast with the first public miracle of Moses (Exod. vii, 20). (3) Its moral character; the answer of love to faith, ministering to the fulness of human joy in one of its simplest and most natural forms. Cp. Matt. xi. 18, 19. In each respect the character of the sign answers to the general character of Christ as a new creation, a transfiguration of the ceremonial Law into a spiritual Gospel, the ennobling of the whole life. The scene of the "sign"—a marriage feast—is that under which the accomplishment of Christ's work is most characteristically prefigured (ch. iii. 29; Matt. xxii. 2 ff., xxv. 1 ff.; Rev. xix. 7, xxi. 2). This miracle has no parallel in the Synoptists. The Mother of the Lord may have made known some of the details of the history to the Apostle to whose care she was entrusted.

12. *Capernaum*] Probably *Tell Hûm* (cp. Matt. iv. 13 note). The passing reference to a sojourn at Capernaum falls in with what is said in the Synoptists (Matt. iv. 13).

his brethren] Most probably the sons of Joseph by a former marriage.

continued] Rev. V. 'abode.'

13–iv. 54. The formation of a small group of disciples inspired by true faith (*v.* 11) was followed by the commencement of the Lord's public work. This is presented in three forms as undertaken in three distinct scenes, Judea (ii. 13—iii. 36), Samaria (iv. 1-42), Galilee (iv. 43-54). It was fitting that the Lord's public work should commence in Judea and in the Holy City. The events recorded in this section really determined the character of His after-ministry. He offered Himself by a significant act intelligible to faith as the Messiah, but His coming was either not understood or misunderstood: and after a more distinct revelation of His Person in Samaria, He began His work afresh as a prophet in Galilee. Henceforward He appeared no more openly as Messiah at Jerusalem till His final entry.

13-22. There is a change of place, of occasion, of manner of action. Before, there was the ennobling of common life; now the purifying of Divine worship: before, there was a revelation of the Son of Man, now a revelation of the Christ, the Fulfiller of the hope and purpose of Israel. The contents of the section are peculiar to St. John, who was an eye-witness (ii. 17).

13–17. The record is a commentary on Mal. iii. 1 sq. Cp. Zech. xiv. 20 f. The first step in Messiah's work was the abolition of the corruptions which the selfishness of a dominant and faithless hierarchy had introduced into the Divine service. Note the spiritual application of this first act of Christ's ministry to His continual coming both to the Church and to individual souls.

13. *the Jews' passover*] See xi. 55. Cp.

[k] Mark 11. 15. Luke 19. 45. 14 was at hand, and Jesus went up to Jerusalem, [k]and found in the temple those that sold oxen and sheep and doves, and the
15 changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and
16 overthrew the tables; and said unto them that sold doves, [l] Luke 2. 49. Take these things hence; make not [l]my Father's house an
17 house of merchandise. And his disciples remembered that it [m] Ps. 69. 9. was written, [m]The zeal of thine house hath eaten me up.
[n] Matt. 12. 38. 18 ¶ Then answered the Jews and said unto him, [n]What sign

vi. 4. The exact rendering, **the passover of the Jews**, implies the existence of a recognised "Christian Passover" at the time when the Gospel was written (cp. *v.* 6).

14. *and found*] **and He found.** The visit to the Holy City is recorded first, and then the visit to the Temple. He now comes to try the people in His Father's house, and to judge abuses which He must have seen often on earlier visits. The event is to be placed before the Passover (*v.* 23), and probably on the eve of the Feast, when leaven was cleared away (Exod. ii. 15).

in the temple] *i.e.* in the outer court, the court of the Gentiles, where there was a regular market belonging to the house of Hanan (Annas). See Mark xi. 15 note.

The two words translated "Temple" in A.V. require to be distinguished carefully, (1) *Hieron*, the whole sacred enclosure, with the courts and porticoes: and (2) *Naos*, the actual sacred building, used below of the Body of the Lord (*v.* 21), and of Christians who form His spiritual Body (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16).

oxen, &c.] Cp. Matt. xxi. 12, note.

changers of money] κερματιστής is different from κολλυβιστής (*v.* 15). The present word indicates properly the changer of large into smaller coins: the second word is derived from the fee paid for the exchange (κόλλυβος). No coins bearing the image of the Emperor or any heathen symbol could be paid into the Temple-treasury, and all offerings of money would be made in Jewish coins. The yearly payment of the half-shekel, which could be made in the country (Matt. xvii. 24), was also received at the Temple, and the exchange required for this gave abundant business to the exchangers.

15. The "scourge" was a symbol of authority and not a weapon of offence. The "cords" (σχοινία, properly of twisted rushes) would be at hand. Jewish tradition figured Messiah as coming with a scourge for the chastisement of evil-doers. On this occasion only, when He came to claim authority by act, did the Lord use the form of force.

drove &c.] Rev. V. 'cast all out...both the sheep' &c., sellers as well as animals.

and poured &c.] *and* **He** *poured...and* **He** *said*. Distinguish each stage in the action.

16. *Take*, &c.] Since doves could not be driven. Those who sold the offerings of the poor were not as such dealt with more gently than other traffickers.

my Father's house] Cp. marg. ref.; not *our* Father's house. Cp. *your house* (Matt. xxiii. 38); the people had by that time claimed and made their own what truly belonged to God. The Lord puts forth His relation to God as the fact from which His Messiahship might be inferred. This formed the trial of faith.

house of merchandise] The tumult and confusion of worldly business is set over against the still devotion which should belong to the place of worship. The "house" is regarded as having become a market-house (ἐμπόριον), no longer deriving its character from Him to Whom it was dedicated, but from the business carried on in its courts.

17. Omit *And*. Notice here, as throughout St. John, the double effect of the act, first on those who already believed, and then on those who were resolutely unbelieving. The disciples *remembered* at the time (contrast *v.* 22) that this trait was characteristic of the True Prophet of God, Who gave Himself for His people. The Jews found in it an occasion for fresh demands of proof.

The zeal of thine house] The burning jealousy for the holiness of the house of God, and so for the holiness of the people who were bound by service to it, as well as for the honour of God Himself. Cp. Rom. x. 2; 2 Cor. xi. 2.

hath eaten me] **will eat** (devour) *Me*; Rev. V. 'shall eat Me up.' The reference is not to the future Passion of the Lord, but to the energy and fearlessness of His present action. The disciples felt the presence of a spirit which could not but work.

18 ff. The act in which the Lord offered a revelation of Himself called out no faith in the representatives of the nation. Thereupon in answer to their demand He takes the Temple, which He had vainly cleansed, as a sign, having regard to the destruction which they would bring upon it. The end was now visible though far off. The words are an illustration of Luke xvi. 31.

18. *The Jews* **therefore** *answered* (and in *v.* 20). Cp. i. 22 note. The connexion is with *v.* 16 directly.

answered] The term is not unfrequently used when the word spoken is a reply to, or

shewest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, °Destroy this temple, and
20 in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake ᵖof the temple of his body.
22 When therefore he was risen from the dead, ᵍhis disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. ¶ Now when

° Matt. 27. 40. Mark 15. 29.
ᵖ Col. 2. 9. Heb. 8. 2. 1 Cor. 3. 16. 2 Cor. 6. 16.
ᵍ Luke 24. 8.

a criticism upon, something done or obviously present to the mind of another.

What sign &c.] By what clear and convincing token (cp. 1 Cor. i. 22) can we be made to see that Thou hast the right to exercise high prophetic functions, *seeing that Thou doest these things* which belong to a great prophet's work? Note in vi. 30 the same demand for fresh evidence in the presence of that which ought to be decisive.

19. The phrase appears twice as the basis of an accusation, (1) Matt. xxvi. 61, note; Mark xiv. 57–8, and (2) Acts vi. 14. In both cases the point of the words is altered by assigning to Christ the work of destruction which He leaves to the Jews. In the interpretation of the words two distinct ideas have to be brought into harmony, (1) the reference to the actual Temple (ναὸν), and (2) the interpretation of the Evangelist (*v.* 21). The point of connexion lies in the conception of the Temple as the seat of God's Presence among His people. So far the Temple was a figure of the Body of Christ. The rejection and death of Christ, in Whom dwelt the fulness of God, brought with it necessarily the destruction of the Temple, first spiritually, when the veil was rent (Matt. xxvii. 51), and then materially (Matt. xxvi. 64). On the other hand the Resurrection of Christ was the raising again of the Temple, the complete restoration of the tabernacle of God's Presence to men, perpetuated in the Church, which is Christ's Body. Life through death; construction through dissolution; the rise of the new from the fall of the old; these are the main thoughts.

Destroy] λύσατε indicates a destruction which comes from dissolution, from the breaking of that which binds the parts into a whole, or one thing to another.

I will...] The Resurrection is here assigned to the action of the Lord; elsewhere to the Father (Gal. i. 1; see *v.* 22 note).

20. The Temple is regarded as complete in its present state, though the reparation of the whole structure was not completed till 36 years afterwards. Herod the Great began to restore the Temple in B.C. 20, and the design was completed by Herod Agrippa A.D. 64.

rear it up] **raise it up** (as in *v.* 19). That which Christ raises (x. 18) is that which was, and not another. The old Church is transfigured and not destroyed. The continuity of revelation is never broken.

in three days] Cp. Hos. vi. 2.

21. *of* &c.] *i.e. concerning* (περὶ) the Temple (ναοῦ, see *v.* 14 note) defined to be His Body. St. John notices on other occasions the real meaning of words of the Lord not understood at first (vii. 39, xii. 33, xxi. 19). This trait of progressive knowledge is a memorial of personal experience.

22. *was risen*] Rather, *was* **raised** (so xxi. 14), *i.e.* by God from the dead (Acts iii. 15, &c.; Rom. iv. 24 &c.; 1 Cor. xv. 15 &c.), the Resurrection being regarded as an awakening effected by the power of the Father. Much less frequently it is presented simply as a manifestation of the power of the Son (Mark viii. 31, ix. 9; Luke xxiv. 7. Cp. xi. 23, 24; and *v.* 19 note).

had said...them] Rather, **spake** this.

believed] A different construction from that in *v.* 11: they trusted the Scripture as absolutely true. The phrase "the Scripture" occurs elsewhere 10 times in St. John, and in every case (except xvii. 12 and xx. 9) the reference is to a definite passage of Scripture given in the context. The definite passage here is probably Ps. xvi. 10.

the word] The revelation which St. John has just recorded.

The Synoptists narrate a cleansing of the Temple as having taken place on the day of the triumphal entry into Jerusalem before the last Passover (Matt. xxi. 12 ff; Mark xi. 15 ff; Luke xix. 45 ff.). That cleansing is not to be identified with this on the supposition that the event has been transposed in the Synoptic narratives. The two acts are distinct in character, origin, and significance. Nor is there any improbability in the repetition of such an incident. In each case the cleansing was effected in immediate connexion with the revelation of Jesus as the Messiah. This revelation was twofold: first when He claimed His royal power at the entrance on His work, and then when He claimed it again at the close of His work. In the interval between these two manifestations He fulfilled the office of a simple prophet. In the first case, so to speak, the issue was as yet doubtful; in the second it was already decided; and from this difference flows the difference in the details of the incidents themselves. St. John records that which occurred at the beginning, because it was the first crisis in the separation of faith and unbelief; the Synoptists necessarily, from the construction of their narratives, recorded the later one.

he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.
24 But Jesus did not commit himself unto them, because he knew
r1 Sam.16.7. Matt. 9. 4. ch. 6. 64. Rev. 2. 23. 25 all *men*, and needed not that any should testify of man: for r he knew what was in man.

CHAP. 3. THERE was a man of the Pharisees, named Nicodemus,

This, on the other hand, was virtually included in the first, and there was no need that St. John (xii. 12, &c.) should notice it.

23-iii. 21. The record of the great Messianic work (ii. 14–16), which was the critical trial of the representatives of the theocracy, is followed by a notice of the thoughts which it excited among the people generally (*vv.* 23-25), and also in one who was fitted to express the feelings of students and teachers (iii. 1-21). By both the meaning of Christ's work was missed: the conclusions which were drawn from His "signs" (ii. 23, iii. 2) were false or inadequate. St. John probably writes from his own immediate knowledge throughout (cp. iii. 11). The explanation which he gives of the reserve (*v.* 24) of Christ shews a characteristic knowledge of the Lord's mind.

23. *in Jerusalem*] If not in the Temple, yet still in the Holy City. The triple definition of place (*in Jerusalem*), time (*at the Passover*), circumstance (*during the Feast*) is remarkable. The place was the city which God had chosen: the time was the anniversary of the birth of the nation: the circumstances marked universal joy.

in the feast day] Rev. V. 'during the Feast,' *i.e.* of unleavened bread, kept on the seven days which followed the actual Passover (Lev. xxiii. 5, 6).

believed in (on) *his name*] Cp. i. 12. Here the phrase seems to imply the recognition of Jesus as such a Messiah as Him for Whom they looked, without any deeper trust in His Person. They believed not *on Him* (iii. 18) but *on His Name*, as Christ (cp. Matt. vii. 22).

when they saw, &c.] Rev. V. 'beholding,' (with attention, wonder, reflection) His signs which He did time after time. The incidental notice of these "signs" (cp. vii. 31, xx. 30) is an unquestionable proof that St. John does not aim at giving an exhaustive record of all he knew.

24. *commit*] Rev. V. 'trust.' The tense (ἐπίστευεν) marks a habitual course of action. A partial commentary on this reserve of Christ is found in vi. 14 sq.

24, 25. *because* &c.] Or, **for that** *He knew all men, and* **because He** *needed not.*

24. *he knew*] He is emphatic. Christ knew "by Himself," "in virtue of His own power." Distinguish in the narrative of St. John the knowledge (1) of discernment and recognition from that (2) of intuition and conviction. The word (γινώσκειν) used here implies what is relative and acquired: the other (εἰδέναι) what is absolute and possessed. In some cases the "perception" (γινώσκει) is that which might be gained "naturally," by the interpretation of some intelligible sign (*e.g.* v. 6). At other times it appears to be the result of an insight which came from a perfect spiritual sympathy, found in some degree among men (*e.g.* i. 42, 47), which reaches from the knowledge of the heart, even to the knowledge of God (xvii. 25). The absolute knowledge (εἰδώς, εἰδέναι) is shewn in connexion with Divine things (*e.g.* iii. 11, v. 32), and with the facts of the Lord's Being (*e.g.* vi. 6, viii. 14), and also in relation to that which was external (*e.g.* vi. 61, 64, xiii. 11, 18, xviii. 4). A careful study of these passages seems to shew beyond doubt that the knowledge of Christ, so far as it was the discernment of the innermost meaning of that which was from time to time presented to Him, and so far as it was an understanding of the nature of things as they are, has its analogues in human powers. His knowledge appears to be truly the knowledge of the Son of Man, and not merely the knowledge of the Divine Word, though at each moment and in each connexion it was, in virtue of His perfect humanity, relatively complete.

25. *testify of man*] **bear witness concerning** *man* generically.

he knew] As in *v.* 24, "*He* **Himself** *knew.*"

what was in man] This knowledge is elsewhere attributed to Jehovah (Jer. xvii. 10, xx. 12). It was immediate (*of Himself*), universal (*all men*), complete (*what was in man, i.e.* thoughts and feelings unexpressed).

III. 1-21. This first conversation (*vv.* 1-15) is, together with the Evangelist's comment (*vv.* 16-21), the personal application of the general call to repentance, with which the other Gospels open. Under another aspect the history is complementary to the passage which precedes. Christ was unwilling to commit Himself—His Person—to those who had false views; and in the same spirit He laid open the truth to one who sought it. By refusal and by compliance alike He shewed His knowledge of men. In the Book of Common Prayer *vv.* 1-15 form the Gospel for Trinity Sunday. The fitness of the selection is obvious. The narrative shews how the Lord deals with the difficulties of the thoughtful man, reproving presumption and elevating faith.

1-15. The discourse places the relation in which the new order—the Kingdom of God, established through Christ—stands to the old in a clear light. Nicodemus comes as

2 a ruler of the Jews: [a]the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for [b]no man can do these miracles that thou doest,
3 except [c]God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, [d]Except a man be born [1]again,
4 he cannot see the kingdom of God. Nicodemus saith unto him,

[1] Or, *from above.*

[a] ch. 7. 50. & 19. 39.
[b] ch. 9. 16. Acts. 2. 22.
[c] Acts 10. 38
[d] ch. 1. 13. Gal. 6. 15. Tit. 3. 5. Jam. 1. 18. 1 Pet. 1. 23. 1 John 3. 9.

the representative of the thoughtful Jew who looked for the consummation of national hope to follow in the line along which he had himself gone, as being a continuation and not a new beginning (*v.* 2). The Lord checks this anticipation. The Kingdom of God cannot be seen—outwardly apprehended—without a new birth. The right conception of it depends upon the possession of corresponding and therefore fresh powers (*v.* 3). Is not such a change in man impossible (*v.* 4)? The Lord replies that the birth which He reveals is an entrance to a new order, and wrought by a new power. It has an external element, because it belongs to men now in life: it has an internal element, because it carries men into a new world (*vv.* 5, 6). The change, though wrought by a mysterious and unseen Power, is manifested by its results (*vv.* 7, 8). Such ideas, strange to Nicodemus and to the traditional Judaism of the time (*v.* 9), were not so to some with the Lord who had known and seen the reality of the teaching and facts by which these ideas were established (*vv.* 10, 11). Beyond these "earthly things" of which sensible experience was possible, the new kingdom included in its principles "heavenly things," still farther removed from current beliefs (*v.* 12). Such was the doctrine of the Person of the Lord; and flowing from it the doctrine of the Redemption through His Cross (*vv.* 13-15). The circle of thought is thus complete. Christianity stands contrasted with Judaism both as an organization and as a Divine economy. The entrance to the Church is through a Sacrament not outward only but spiritual also. The facts on which it rests and which it proclaims belong essentially to heaven, not to earth. Viewed in these relations the discourse expands and explains the truth stated generally in the Sermon on the Mount (Matt. v. 20).

1. Now *there was a man*; *man* is repeated to emphasize the connexion and contrast with ii. 25.

Nicodemus] Cp. marg. reff. The name was not uncommon among the Jews.

a ruler] *i.e.* a member of the Sanhedrin.

2. *by night*] On each occasion where Nicodemus is mentioned we may see other traces of a similar timidity.

Rabbi] Such a style of address in the mouth of Nicodemus (*v.* 10) is significant (cp. i. 38). The title was one of late date, not having come into use till the time of Herod the Great, with the Schools of Shammai and Hillel.

we know] Nicodemus claims for himself and for others like him the peculiar privilege of having read certainly the nature of the Lord's office in the signs which He wrought. It is natural to connect such a recognition of the Divine mission of Jesus with the report of the envoys sent to John (i. 19).

from God] *i.e.* "it is from God, not from man, that Thy title to teach is derived." Jesus had not studied in the schools, but possessed the right of a Rabbi from a higher source (cp. vii. 15, 16).

a teacher] Not different in kind from other teachers. In this conception lay the essence of the error of Nicodemus (*v.* 3 note).

miracles] **signs** (cp. ii. 11 note). The address of Nicodemus is incomplete, but he evidently wishes to invite the Lord to give a fuller view of His teaching, and that perhaps with regard to the Kingdom of God of which John had spoken.

3. *answered*] Not the words but the thoughts. Nicodemus does not address the Lord as if he were ready to welcome Him as "the Christ" or "the prophet." The Lord's reply sets forth distinctly that His work was not simply to carry on what was already begun, but to recreate. The new Kingdom of which He was the Founder could not be comprehended till after a new birth.

Verily, verily] See i. 51 note.

again] Two interpretations of the word here (ἄνωθεν), derived from distinct applications of the fundamental idea, have found favour from early times: (1) "from the beginning" (cp. Acts xxvi. 5), "over again," "anew;" and (2) "from above," "from heaven" (James iii. 15, 17: cp. *v.* 31, xix. 11). It has been urged in favour of the second rendering that St. John constantly speaks of "being born of God" (*e.g.* i. 13; 1 John iii. 9); but it may be questioned whether the phrase used here could be used to convey this idea of being "born of God," and it does not suit the context. If Nicodemus had found a reference to the Divine action in the Lord's words he could not have left it unnoticed. The sense given by the A.V. is right, though the notion is not that of mere repetition (*again*), but of an analogous process (*anew*).

he cannot see] Our natural powers cannot realise that which is essentially spiritual.

How can a man be born when he is old? can he enter the
5 second time into his mother's womb, and be born? Jesus
[e] Mark 16. 16. Acts 2. 38. answered, Verily, verily, I say unto thee, [e]Except a man be
born of water and *of* the Spirit, he cannot enter into the king-
6 dom of God. That which is born of the flesh is flesh; and that
7 which is born of the Spirit is spirit. Marvel not that I said

A new vision is required for the objects of a new order. Cp. Matt. xviii. 3; 1 Cor. ii. 14; Luke xvii. 20, 21.

the kingdom of God] The phrase occurs only here and in *v.* 5 in St. John's Gospel, while it is found in the Synoptists, the Acts, and in each group of St. Paul's Epistles; but not in the Epistle to the Hebrews or in the Catholic Epistles (cp. 2 Pet. i. 11). The words have always a twofold application, external and internal. Under the old dispensation the visible Israel was the Kingdom of God as typical of the visible Catholic Church the spiritual Israel as typical of the true spiritual Church. And now again the visible Church is the type of the future universal reign of Christ, as the spiritual Church is of the consummation of Christ's reign in heaven.

4. Nicodemus employs the image chosen by the Lord to bring out the overwhelming difficulties with which the idea suggested by it was encompassed. How is it possible for a man whose whole nature at any moment is the sum of all the past, to start afresh? How can he undo, or do away with, the result which years have brought and which goes to form himself? *Can he enter the* (a) *second time* &c.? Is it possible to conceive physical birth repeated? And if not, Nicodemus seems to ask, how can there be any such moral new birth as you claim? For all life from its first beginning has contributed to the moral character which belongs to each person. This thought goes to the very root of faith. The great mystery of religion is not the punishment, but the forgiveness, of sin: not the natural permanence of character, but spiritual regeneration. And it is one aspect of this mystery which Nicodemus puts forth.

5. Christ meets the difficulty by an enlarged repetition of the former statement. He now reveals the nature of the birth.

Except a man be born of water &c.] *it*, in contrast with the phrase "baptize—plunge—*in* water, *in* spirit" (Matt. iii. 11), [illegible] the image of rising, reborn, out of the water and out of that spiritual element, to which the water outwardly corresponds. The combination *water and spirit* carries back the thoughts of hearer and reader to the narrative of Creation (Gen. i. 2), and to the characteristics of natural birth, to which St. John has already emphatically referred (i. 13). Separately, *water* symbolizes purification (cp. i. 25 note), and *spirit* quickening: the one implies a definite external rite, the other indicates an energetic internal operation. As Nicodemus heard the words, *water* carried with it a reference to John's baptism (i. 33), the *spirit* marked that inward power which John placed in contrast with his own baptism. Thus the words set forth, as required before entrance into the Kingdom of God, the acceptance of the preliminary rite Divinely sanctioned, which was the seal of repentance and so of forgiveness; and following on this the communication of a new life, resulting from the direct action of the Holy Spirit through Christ. The Pharisees rejected the rite, and by so doing cut themselves off from the grace which was attached to it. They would not become as little children, and so they could not enter into the Kingdom of heaven. Further, the words look forward to the fulness of the Christian dispensation, when after the Resurrection the baptism of water was no longer separated from, but united with, the baptism of the spirit in the "laver of regeneration" (Titus iii. 5. Cp. Eph. v. 26). Christian Baptism, the outward act of faith welcoming the promise of God, is incorporation into the Body of Christ, and so the birth of the Spirit is united with the birth of water.

enter into] Become a citizen of the Kingdom, as distinguished from the mere intelligent spectator (see *v.* 3) of its constitution and character. The image suggested is that of entering into the promised land, the type of the Kingdom of heaven (Ps. xcv. 11). If man is to enjoy a spiritual life, that by which he enters it—his birth—must be of a corresponding character. The flesh (i. 13 note) can only generate flesh. Spiritual life cannot come forth from it. A mere repetition of the natural birth would not bring that which man requires.

6. *flesh...spirit*] The words describe the characteristic principles of two orders. They are related to one another as the two spheres of being with which man is connected. By the "spirit" our complex nature is united to heaven, by the "flesh" to earth. Cp. vi. 63, note.

flesh] All that belongs to the life of [illegible] tion; human personality on the side which tends to sin.

that which is born &c.] In other words, the child, so to speak, is of the same nature with the parent, and does not only partake in his qualities. The child also occupies in turn the position of a parent, from which a progeny springs like to himself.

7. If the offspring must have the essential nature of the parent, and if the Kingdom of

8 unto thee, Ye must be born [1]again. [f]The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is
9 born of the Spirit. Nicodemus answered and said unto him,
10 [g]How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11 [h]Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and [i]ye receive not our witness.
12 If I have told you earthly things, and ye believe not, how shall
13 ye believe, if I tell you *of* heavenly things? And [k]no man hath

[1] Or, *from above.*

[f] Eccles. 11. 5.

[g] ch. 6. 52.

[h] Matt. 11. 27. ch. 1. 18. & 7. 16.

[i] ver. 32.

[k] ch. 16. 28. Acts 2. 34. 1 Cor. 15. 47. Eph. 4. 9.

God is spiritual and its citizens therefore spiritual, while the nature of man is fleshly, swayed by powers which belong to earth, then *Marvel not... Ye must be born again*, even *ye* who think that you have penetrated to the true conception of Messiah's work and can judge it and enter into it.

I said... Ye must] An implied contrast between the Lord, Who needed no re-birth, and all other men.

8. *The wind... the Spirit*] In the original the words are one (τὸ πνεῦμα); but to retain "spirit" (after the Latin) in both places would only confuse the separation between the material emblem and the power which it was used to describe. The comparison lies between the obvious physical properties of the wind and the mysterious action of spiritual influence. The laws of both are practically unknown; the presence of both is revealed in their effects.

where it listeth] The phrase is not to be pressed physically. The wind obeys its own proper laws, which depend on a complication of phenomena which we cannot calculate, and consequently for us it is a natural image of freedom. See a similar phrase applied to the Spirit in 1 Cor. xii. 11.

the sound] Rather, **the voice.**

canst not tell] More simply, **knowest not so** &c.] The action of the Spirit on the believer is like the action of the wind in the material world. As the tree (for example) by waving branches and rustling leaves witnesses to the power which affects it; so the believer shews by deed and word that an invisible influence has moved and inspired him.

This image of the wind is thought to have been suggested by the sound of some sudden gust sweeping through the narrow street without. Cp. Matt. xiii. 4, note.

9. Or, *How can these things come to pass?* How can this new birth, issuing in a new life, be realised? The emphasis lies on *can*.

10. *a master*] **The teacher,** the authorized teacher of the chosen people of God.

knowest] Perceivest (γινώσκεις) by the knowledge of progress, recognition (cp. ii. 24 note); Rev. V. 'understandest.' Nicodemus ought to have recognised the teaching as true when he heard it.

these things] The reality and character of the spiritual influence.

11. *We speak*] Remark the plural. The Lord and those with Him, of whom some, including the Evangelist, may have been present at the interview, appear to stand in contrast to the group represented by Nicodemus. There were already gathered round Christ those who had had personal (*we have seen*), and immediate (*we know*), knowledge of the Divine wonders which He announced. Their witness is indeed distinguished from His afterwards (*v.* 13), but so far it reached so as to meet the difficulties, and fill up the shortcomings of the faith of Nicodemus. The plural (*we*), it will be noticed, is used in connexion with "the things on earth," but the singular only (*I*, *v.* 12) of "the things in heaven."

testify] **Bear witness of.** The words ('we speak') answered to actual knowledge (οἴδαμεν); the witness declared actual experience.

12. *If I have told*] *If* **I told.**

earthly things] Those facts and phenomena of the higher life as a class (τὰ ἐπίγεια) which have their seat and manifestation on earth: which belong in their realisation to our present existence: which are seen in their consequences, like the issues of birth: which are sensible in their effects, like the action of the wind: which are a beginning and a prophecy, and not a fulfilment.

heavenly things] Those truths which belong to a higher order, which *are* in heaven (τὰ ἐπουράνια), and are brought down thence to earth as they can *become* to men. Such was the full revelation of the Son, involving the redemption of the world and the reunion of man with God (*vv.* 13-15). The reality of these truths finds no outward confirmation such as the new birth in its fruits. The teaching of the Lord was on one side a preparation for the Kingdom of Heaven (Mark i. 15); and on the other a revelation of the Kingdom both in its embodiment and in its life.

13. The conjunction "and" adds new thoughts without defining the exact relation in which they stand to what has gone before. That must be determined by the thoughts regarded in juxtaposition. Men might be

ascended up to heaven, but he that came down from heaven,
Num. 21. 9. 14 *even* the Son of man which is in heaven. [l]And as Moses lifted
[m] ch. 8. 28. & 12. 32. up the serpent in the wilderness, even so [m]must the Son of man
[n] ch. 6. 47. 15 be lifted up: that whosoever believeth in him should not perish,
[o] Rom. 5. 8. 16 but [n]have eternal life. [o]For God so loved the world, that he

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unprepared to receive the teaching of heavenly things, yet side by side with this fact were two others: that Christ alone could teach them, and that His mission was but for a time.

hath ascended &c.] Cp. Deut. xxx. 12: Prov. xxx. 4. No man hath risen into the region of absolute and eternal truth, so as to look upon it face to face, and in the possession of that knowledge declare it to men; but the Son of Man, He in Whom humanity is summed up, has the knowledge which comes from immediate vision. He in fact enjoyed that directness of knowledge by Nature which another could only attain to by such an Ascension.

came down &c.] *i.e.* at the Incarnation (cp. vi. 32, 33 ff., 42 &c). He that came down from Heaven, even He Who being Incarnate is the Son of man, without ceasing to be what He was before. Cp. i. 14, vi. 38.

which is in heaven] Omitted by many ancient authorities; apparently an early gloss bringing out the right contrast between the ascent of a man to heaven and the abiding of the Son of Man in heaven.

14. The point of connexion between this verse and *v.* 13 lies in the repetition of the title "the Son of Man." The Incarnation, under the actual circumstances of humanity, carried with it the necessity of the Passion. This mystery is shadowed forth under the image of an O. T. symbol (marg. ref.), just as the Resurrection had been half veiled, half declared under the figure of a restored temple (ii. 19). The central thought in the Mosaic narrative is that of the evil by which the people suffered being shewn openly as overcome (cp. Col. ii. 15). He who looking upon the symbol recognised in it the sign of God's conquering power, found in himself the effects of faith. The evil was represented as overcome in a typical form (*a brazen serpent*) and not in an individual form (*a natural serpent*), and therefore the application of the image was universal. Christ, by transferring the image of the elevation of the serpent to Himself, foreshewed that He was to be presented in some way conspicuously to men, and that being so presented He was to be the source of life to those who looked to Him with faith.

The differences of interpretation in detail are numerous, and it seems to be best to compare the two acts together as wholes, the elevation of the serpent and the elevation of Christ on the Cross, without attempting to follow out the comparison of the parts separately. In the type and the antitype the same great ideas are conspicuous. There is in both the open manifestation of a source of healing to those smitten, effectual by faith, and that under the form of a triumph over the cause of suffering when it has been allowed to do its worst.

be lifted up] ὑψωθῆναι occurs in marg. reff. in reference to the Passion; and elsewhere (Acts ii. 33, v. 31) in reference to the Ascension consequent upon it. Thus the words imply an exaltation in appearance far different from that of the triumphant King, and yet in its true issue leading to a Divine glory. This passage through the elevation on the Cross to the elevation on the right hand of God was a necessity (*must*, δεῖ) arising out of the laws of the Divine Nature. Cp. *v.* 30, xx. 9 note.

15. Rev. V. 'that whosoever believeth may in Him have eternal life.' Omit the words *not perish, but* (see *v.* 16). *Eternal life* follows from the faith of the believer on the crucified and exalted Lord.

The record of the conversation comes to an end without any formal close. There is nothing surprising in this. The account of the conversation is evidently compressed. The Evangelist does little more than indicate the great moments of the discussion. In spite of the compression there is distinct progress and completeness in the record. The thoughts are not obvious, but when they are understood they deal with critical difficulties, which belong to the first stage of the preaching of the Gospel. The form and substance of the discussion keep completely within the line of Jewish ideas. The recorded external circumstances, the meeting with Christ, at the time of His first public appearance, of one in whom pride of descent and pride of knowledge were united, explains the subject and manner of the discourse. And the essential principles involved in it explain why this Evangelist was guided to report it. The narrative belongs to one definite point in the history of religious development, and also to all time.

16-21. A commentary on the nature of the mission of the Son, which has been indicated in Christ's words (*vv.* 13, 14), and unfolds its design (*vv.* 16, 17), its historic completion (*vv.* 18, 19), and the cause of its apparent failure (*vv.* 20, 21). It contains the reflections of the Evangelist, and is not a continuation of the words of the Lord.

There is an obvious fitness in the Apostolic exposition of the Lord's words at his crisis, as in that of the Baptist's words (*vv.* 31-36). The questionings of Nicodemus and the

gave his only begotten Son, that whosoever believeth in him
17 should not perish, but have everlasting life. [p]For God sent not his Son into the world to condemn the world; but that the
18 world through him might be saved. [q]He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only
19 begotten Son of God. And this is the condemnation, [r]that light is come into the world, and men loved darkness rather
20 than light, because their deeds were evil. For [s]every one that doeth evil hateth the light, neither cometh to the light, lest his

[p] Luke 9. 56. ch. 5. 45. & 8. 15. & 12. 47.
[q] ch. 5. 24. & 6. 40, 47.
[r] ch. 1. 4, 9. & 8. 12.
[s] Job 24. 13.

testimony of John give, so to speak, the last utterances of Judaism, the last thoughts of the student, and the last message of the prophet. They shew the difference and the connexion of the Old and New Dispensations. This difference and this connexion appeared under a changed aspect after Jerusalem had fallen, and it was of importance for the Evangelist to shew that from the first the crisis was foreseen.

16, 17. The Divine purpose in the Incarnation was a purpose of universal love, even though it was imperfectly realised by man: a purpose of life to the believer, of salvation to the world.

16. *loved the world*] Loved all humanity considered as apart from Himself (see i. 29, note). The love of God shewn in the surrender and gift of His Son for men, is thus set forth as the spring of Redemption. The Father gave the Son even as the Son gave Himself. The word *gave* (not *sent*, *v.* 17) brings out the idea of sacrifice and of love shewn by a most precious offering. The title "only begotten" is added to enhance this conception. Cp. 1 John iv. 9; Matt. iii. 17; Gen. xxii. 2.

the world...whosoever believeth] The love of God is without limit (*v.* 17, note), but to appropriate the blessing of love, man must fulfil the necessary condition of faith.

should not perish, but have, &c.] have (ἔχῃ, with an abiding present enjoyment) **eternal** (as in *v.* 15) *life*. The addition of the clause here (as distinguished from *v.* 15) is explained naturally by the actual state of things which St. John saw in the Church and the world about him.

17. *sent not his Son*] **the** Son. A transition is here made from the notion of sacrifice, love, gift (*v.* 16), to that of work and authority. Of the two words translated "send," that used here (ἀποστέλλω) contains the root of "apostle," and suggests the thought of a definite mission and a representative character in the envoy; the other (πέμπω) marks the simple relation between the sender and the sent (see xx. 21, note). The title **the** *Son*, the title of dignity, takes the place of *only begotten Son*, the title of affection.

condemn] Rather, **judge** (and in *vv.* 18, 19), as in the exact parallel, xii. 47. In the later Jewish Messianic anticipations the judgment of the nations by Messiah is the most constant and prominent feature.

be saved] The true title of the Son is "the Saviour of the world" (iv. 42; 1 John iv. 14. Cp. i. 29; 1 John ii. 2). The sad realities of present experience cannot change the truth thus made known, however little we may be able to understand in what way it will be accomplished. Cp. in 1 John iv. 9 the individual appropriation of the blessing (*may live*).

18, 19. But though judgment was not the object of Christ's mission, judgment is in fact the necessary result of it. This judgment is self-executed, and follows inevitably from the revealed Presence of Christ. Cp. Luke ii. 34, 35.

18. Rev. V. 'is not judged; he that... hath been judged already.' In the case of the believer there is no judgment. His whole life is *in* Christ. In the case of the unbeliever, the judgment is completed; he is separated from Christ, because he hath not believed (when it was open to him to do so) on the revelation made in the Person of Him Who alone can save.

19. *condemnation*] **judgment**; the process (κρίσις), not the result (κρίμα): the *judging* rather than the *judgment*. The manifestation of Christ was in fact both a process of judgment and also a sentence of judgment upon man. Cp. ix. 39, note. The judgment of the unbelieving is involved in the recognition of the character of Christ's coming.

that...is come...and] The two facts are placed simply side by side (cp. i. 10, 11, &c.), each in its independent completeness.

light...darkness] **the light...the darkness.** The alternatives were offered to men in their most absolute form; and men as a class (οἱ ἄνθρωποι, cp. xvii. 6) made their choice; they *loved* the darkness at the time when the choice was offered, 'because their works (so in *vv.* 20, 21) were (habitually, ἦν) evil,' and chose it in preference to good. There are two words translated darkness. The one (σκότος), which occurs here and in 1 John i. 6 only in St. John's writings, expresses darkness absolutely as opposed to light; the other (σκοτία), which is found in i. 5; 1 John i. 5, darkness realised as a state.

20. *doeth evil*] **ill** (φαῦλος, **different from** πονηρός in *v.* 19) corresponds to the English

21 deeds should be [1]reproved. But he that doeth truth cometh to
the light, that his deeds may be made manifest, that they are
22 wrought in God. ¶ After these things came Jesus and his dis-
ciples into the land of Judæa; and there he tarried with them,
[t] ch. 4. 2. 23 [t]and baptized. And John also was baptizing in Ænon near to
[u] 1 Sam. 9. 4. [u]Salim, because there was much water there: [x]and they came,
[x] Matt. 3. 5, 6. 24 and were baptized. For [y]John was not yet cast into prison.
[y] Matt. 14. 3. 25 ¶ Then there arose a question between *some* of John's disciples
26 and the Jews about purifying. And they came unto John, and
[z] ch. 1. 7, 15, 27, 34. said unto him, Rabbi, he that was with thee beyond Jordan, [z]to
whom thou barest witness, behold, the same baptizeth, and all
[a] 1 Cor. 4. 7. Heb. 5. 4. Jam. 1. 17. 27 *men* come to him. John answered and said, [a]A man can [2]re-

[1] Or, *discovered.* [2] Or, *take unto himself.*

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bad, as expressing that which is poor, mean, worthless, and unfit for scrutiny.

doeth] πράσσων expresses the scope and general character of a man's activity: ποιῶν (*v.* 21) the result outwardly shewn.

hateth &c.] He both hates the light in itself and shrinks from its effects.

reproved] Properly "sifted, tested," and then "convicted," "shewn faulty and reproved" as by one having authority and aptitude to judge. Cp. xvi. 8, note; Eph. v. 13.

21. *doeth truth*] *doeth* **the truth.** Right action is true thought realised. Every fragment of right done is so much truth made visible. Cp. 1 John i. 6.

cometh to] The words recognise in man a striving towards the light. Cp. vii. 37.

be made manifest, that...] Whatever may be the imperfection of the deeds of the Christian in themselves, he knows that they are wrought in virtue of his fellowship with God. He therefore looks that their spring may be shewn, for they have a character which bears the light.

are wrought] **have been wrought** *in God*, in union with Him, and therefore by His Power, and not by man's own strength.

22–36. In Jerusalem Jesus had offered Himself with a significant sign as Messiah. The sign was generally not interpreted or misinterpreted; and leaving the Holy City, He began His work as a prophet in the *land of Judæa* (*vv.* 22–24) as distinguished from Jerusalem, following in part the method of the Baptist, and working side by side with him. This is followed by John's testimony (*vv.* 25–30); which is drawn out at greater length by the Evangelist (*vv.* 31–36).

22. *tarried*] For some time. Cp. v. 1.

baptized] This baptism, actually administered by the disciples (iv. 2), would belong to the preparation for the kingdom, like John's baptism. It was not, and indeed could not be, an anticipation of the Christian Sacrament which it foreshadowed. At this point the work of Christ and of His Forerunner met.

23. Ænon ("abounding in springs," fountains) is perhaps *'Aynûn* to the **N.** of the *Salim* which is E. of *Nablous.*

much water] Many fountains, or streams, or pools of water.

24. Or, *For John* **had not yet been** *cast* &c. Cp. Matt. iv. 12. 13, 17; Mark i. 14. The public ministry of the Lord in Galilee did not begin till after this time, after John had been cast into prison.

25-30. The outward similarity of the work of Christ and of the Baptist gave an occasion (*vv.* 25, 26) for the last testimony of the Baptist to Christ. In the eyes of some Christ appeared as his rival. To them the Baptist shewed what his own work was, and then he left his hearers to recognise Christ.

25. *There arose* **therefore**...,as a consequence of this double work of baptizing.

a question &c.] Rather, "**a questioning**, a discussion (Acts xv. 2; 1 Tim. vi. 4), **on the part of** *John's* disciples **with a Jew**." This gives a definiteness to the incident otherwise wanting.

about purifying] *i.e.*, about the religious value of baptism, such as John's. Christ, when He administered a baptism through His disciples, explained to those who offered themselves the new birth which John's baptism and this preparatory baptism typified. At the same time He may have indicated, as to Nicodemus, the future establishment of Christian Baptism, the Sacrament of the new birth. Some Jew, a direct disciple, may thus have been led to disparage the work of John, contrasting it with that of which Christ spoke; and thereupon John's disciples, jealous for their master's honour, came to him complaining of the position which Christ had taken.

26. *to whom*] *i.e.* in Whose favour, to support Whose claims. Cp. v. 33.

barest witness] Rather, "**hast borne witness.**" The testimony was yet effective.

baptizeth] This appeared to be an invasion of John's work.

all men] The natural exaggeration (*v.* 23) of angry zeal. Contrast *v.* 32.

27-30. The words of the Baptist meet the jealous zeal of his disciples. He (1) lays down the principle of revelation (*v.* 27); and then (2) applies it to his own work, both as to (*a*) the past witness (*v.* 28),

28 ceive nothing, except it be given him from heaven. Ye your-
selves bear me witness, that I said, [b]I am not the Christ, but
29 [c]that I am sent before him. [d]He that hath the bride is the
bridegroom: but [e]the friend of the bridegroom, which standeth
and heareth him, rejoiceth greatly because of the bridegroom's
30 voice: this my joy therefore is fulfilled. He must increase, but
31 I *must* decrease. [f]He that cometh from above [g]is above all:
[h]he that is of the earth is earthly, and speaketh of the earth:

[b] ch. 1. 20.
[c] Mal. 3. 1. Mark 1. 2. Luke 1. 17.
[d] Matt. 22. 2.
[e] Cant. 5. 1.
[f] ver. 13. ch. 8. 23.
[g] Matt. 28. 18. ch. 1. 15. Rom. 9. 5.
[h] 1 Cor. 15. 47.

and (β) the present fulfilment (*v.* 29); and then (3) draws the main conclusion (*v.* 30).

27. *answered*] By explaining the essential relation between the Forerunner and the Christ, drawn from the universal truth. When this is once apprehended all possibility of rivalry is gone. The message brought to John by his disciples as a complaint, in his eyes crowns his proper joy.

A man...heaven] The principle is general. Every contrast of teacher with teacher is harmonized by the truth that each has only that which God has given him. The Baptist says in fact: "I cannot claim any new authority which has not been directly assigned to me; He, of Whom you speak, cannot effectually exercise His power unless it be of Divine origin."

be given] More exactly, **have been given.** The Divine gift, already complete in itself, makes the human appropriation possible.

from (ἐκ, out of) *heaven*] Out of the treasury of all true and abiding blessings. Cp. xix. 11.

28. 29. The principle stated in *v.* 27 is applied directly by the Baptist to himself.

28. *Ye yourselves*] You need no teacher to meet your difficulty. Recall to your minds what I have said.

before him] The Baptist now distinctly identifies Him of Whom he had spoken before in general terms (i. 26, 30) as "the Christ." The manifestation to Israel had taken place.

29. The Baptist spoke plainly of himself, but he speaks of Christ's Office and Position in mysterious language, answering exactly to the situation.

the bride &c.] The image describes in the O. T. the relation between Jehovah and His people (Hos. ii. 19; Ezek. xvi.; Mal. ii. 11). In the N. T. it is applied to Christ and the Church as here (Rev. xxi. 9, xxii. 17; Eph. v. 32 ff.); and also to the connexion of Christ with any particular body of Christians (2 Cor. xi. 2).

the friend of the bridegroom] To whom it fell to demand the hand of the bride, and to prepare everything for the due reception of the bride and the bridegroom. The Baptist had fulfilled his office in preparing and bringing the representatives of the spiritual Israel—the new divine Bride—to Christ—the Bridegroom.

standeth] in the attitude of expectation and ready service, *and heareth him* not only as cognisant of his presence, but as waiting to fulfil his commands. Cp. xii. 29.

rejoiceth greatly] In this rejoicing there is no alloy; it is significant that it is found here only in St. John's writings.

because of the bridegroom's voice] When he has entered his new home, bringing his bride with him, and there first spoken with her at the marriage feast. The full, clear voice of the bridegroom's love is contrasted with all the words of those who have prepared for His coming.

this my joy] The form of the original is the joy of seeing a work happily consummated.

is fulfilled] Lit. **hath been fulfilled** already, when the Christ is gathering round Him the disciples who are the beginnings of His church.

30. *He must...*] That lies in the Divine law of things. Cp. *vv.* 7, 14, ix. 4 &c.

decrease] In imprisonment, suspense, martyrdom. These last words of St. John are the fulness of Christian sacrifice, and fitly close his work, and with it the old dispensation.

31-36. Reflections of the Evangelist on the general relation of the Son to the Forerunner, and to the teachers of the earlier dispensation generally. The Baptist had spoken figuratively in the language of the O. T. of what Christ was, and so directed his disciples to acknowledge Him. The Evangelist looking over the long interval of years reaffirms in clearer words the witness of the Herald, and shews how it has been fulfilled.

The section falls into the following divisions: (1) The contrast of the earthly and the heavenly teacher (*vv.* 31, 32). (2) The experience and the endowment of the Church (*vv.* 33-35).

31. *from above*] from a higher **region** (ἄνωθεν as in *v.* 3; see note). It seems to be chosen from its connexion with the *above* (ἐπάνω) *all* which follows.

earthly] **of the earth.** The same phrase (ἐκ τῆς γῆς) is thrice repeated. The "earth," as distinguished from the "world," expresses the idea of the particular limitations of our being, without any accessory moral contrast with God.

he that is of the earth] He who draws his origin from the earth, a child of earth (cp. Matt. xi. 11), draws likewise the form and manner of his life from the earth, *and*

32 [t]he that cometh from heaven is above all. And [k]what he hath
seen and heard, that he testifieth; and no man receiveth his
33 testimony. He that hath received his testimony [l]hath set to his
34 seal that God is true. [m]For he whom God hath sent speaketh
the words of God: for God giveth not the Spirit [n]by measure
35 *unto him.* [o]The Father loveth the Son, and hath given all
36 things into his hand. [p]He that believeth on the Son hath ever-
lasting life: and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.

[t] ch. 6. 33. 1 Cor. 15. 47. Phil. 2. 9.
[k] ch. 8. 26. & 15. 15.
[l] Rom. 3. 4. 1 John 5. 10.
[m] ch. 7. 16.
[n] ch. 1. 16.
[o] Matt. 11 27. Luke 10. 22. ch. 5. 20. & 17. 2. Heb. 2. 8.
[p] Hab. 2. 4. ch. 1. 12. Rom. 1. 17. 1 John 5. 10.

speaketh of the earth. His birth, his existence, his teaching, are all of a kind.

speaketh of the earth] The earth is the source from which he draws his words. Even Divine things come to him through earth. He has not looked on truth absolute in the heavenly sphere. But this "speaking of the earth" is not of necessity a "speaking of the world" (1 John iv. 5). On the contrary, *He that cometh from heaven*, as on a conspicuous mission, is not only supreme over all creation, and therefore unlimited by the earth, but (*v.* 32) **witnesseth**—testifieth with solemn authority *what He hath seen and heard* in heaven.

31, 32. Some ancient authorities omit *is above all* and *and*, so that the words run: *He that cometh from heaven testifieth what He hath seen and heard.*

32. *testifieth*] **witnesseth.** Even after the historical manifestation of Christ on earth has ended, He still speaks through His Church.

and no man &c.] For the time the testimony of Christ through His Church found no acceptance. The close of the Apostolic age was a period of singular darkness and hopelessness. Cp. 1 John v. 19 (2 Tim. i. 15). Contrast this with *vv.* 26–29.

receiveth his testimony] **witness** (and in *v.* 33). Two words are translated *receive*: one used here (λαβεῖν) marking that something is taken and retained, the other (δέξασθαι, iv. 45) that it is received from another (Luke xvi. 6, 7).

33–35. But even so, though the current of faith was checked, the Church was in existence. There were disciples who had received the testimony at an earlier time, and found that in doing so they had been solemnly united with God; and this experience of faith is still assured by the fact of Christ's absolute knowledge and power.

33. *He that hath received*] The reference goes back to the time when the disciples were first gathered round the Lord.

hath set to his seal] Rev. V. 'hath set his seal to *this*,' *i.e.*, hath confirmed in the most solemn manner the statement, *that God is true.* There is a noble Jewish saying, "the seal of God is Truth." See xviii. 37, note.

that God is true] This affirmation admits of two senses. (1) It may mean that in accepting the teaching of Christ the believer accepts the teaching of God, for the words of Christ are in truth the words of God. The believer therefore by receiving these really attests what is a direct message of God; and enters into a certain fellowship with Him, than which man can have no higher glory. The rejection of the testimony of Christ is "making God a liar" (1 John i. 10, v. 10). (2) The statement may also be taken in a wider sense. The believer finds in Christ the complete fulfilment of every promise of God. By his experience of what Christ is and what Christ says to him he gladly confesses that "God is true," that He has left nothing unsatisfied of the hope which He has given to man. Cp. viii. 26. The second explanation embraces the first in a larger thought.

34. The proof of God's truth is found in the absolute fulness of Christ's spiritual endowment.

he whom God hath sent] The one heavenly messenger as contrasted with all the earthly.

for God &c.] Read **for He giveth not the Spirit by measure**: *God* and *unto him* are not in the original text. If God be the subject, the sense appears to be: "Christ speaks the words of God, for God giveth not the Spirit by measure to all, but He gives it completely." If Messiah be the subject, the sense will be: "Christ speaks the words of God, for His words are attested by His works, in that He giveth the Spirit to His disciples as dispensing in its fulness that which is His own."

35. The ground of what has been said lies in the actual relation of God to Messiah, as the Father to the Son.

36. The absolute supremacy of the Christian revelation as compared with all that went before is seen in its final issues of life, and incapacity for life.

hath everlasting (**eternal**) *life*] Cp. 1 John iv. 15. By that belief our whole relation to the world, to man, and to God, is changed; and changed already: *This is life eternal*...(xvii. 3, note).

believeth not] **disobeyeth** (ὁ ἀπειθῶν): Rev. V. 'obeyeth not.' Disbelief is regarded in its activity. Nothing is said of those who have no opportunity of coming to the true knowledge of Christ.

shall not see life] Shall be unable to form a true conception of life, much less enjoy it.

the wrath of God] The phrase is commonly

CHAP. 4. WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [a]baptized more disciples than John, 2, 3 (though Jesus himself baptized not, but his disciples,) he left 4 Judæa, and departed again into Galilee. And he must needs 5 go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [b]that Jacob 6 gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well:

[a] ch. 3. 22.

[b] Gen. 48. 22. Josh. 24. 32.

used of a distinct manifestation of the righteous judgment of God (*e.g.* Rom. i. 18); and especially of "the coming wrath" (*e.g.* Matt. iii. 7). Here it describes the general relation in which man as a sinner stands towards the justice of God.

abideth on him] The natural law is inexorable. Only faith in the revelation through Christ can remove the consequences of sin, which must otherwise bring God's wrath upon the sinner. Cp. 1 John iii. 14.

IV. **1-42.** The section on the work in Samaria is peculiar to St. John, and bears evident traces of being the record of an eye-witness.

1-3. The Lord changes the scene of His ministry that He may avoid collision with the Pharisaic party.

1. The word *therefore* carries back the reader to iii. 22 sq. The action which roused controversy was necessarily notorious. The original reproduces the message as it was brought, 'Jesus is making and baptizing' &c.

than John] Though he had more points of contact with the Pharisees than Christ, even he had excited their apprehensions. Cp. Matt. xxi. 32.

2. The words are a correction of the report just quoted. Christ did not personally baptize because this Judaic baptism was simply a symbolic act, the work of the servant and not of the Lord. The Sacrament of Baptism presupposes the Death and Resurrection of Christ.

3. *He left*] ἀφῆκε conveys the general idea of leaving anything to itself, to its own wishes, ways, fate: of withdrawing whatever controlling power was exercised before. Christ had claimed Jerusalem as the seat of His royal power, and Judæa as His kingdom. That claim He now in one sense gave up.

again] Cp. i. 43. His preaching in Galilee would excite less hostility on the part of the religious heads of the people, while they would also have less power there.

4-38. The record of the conversation with the woman of Samaria consists of two main parts, (1) the account of the conversation itself (*vv.* 4-26), and (2) the account of its issues, both immediately (*vv.* 27-30), and in its spiritual lessons (*vv.* 31-38).

The whole passage forms a striking contrast and complement to iii. 1-21. The woman, the Samaritan, the sinner, is placed over against the Rabbi, the ruler of the Jews, the Pharisee. The nature of worship takes the place of the necessity of the new birth. The new birth is the condition for entrance into the Kingdom: true worship flows from Christ's gift. Note the similarity of method in Christ's teaching in the two cases. Immediate circumstances, the wind and the water, furnished present parables, through which deeper thoughts were suggested, fitted to call out the powers and feelings of a sympathetic listener. The mode in which the Lord dealt with the woman finds a parallel in Luke vii. 37 sq. Cp. Matt. xxvi. 6 sq. The other scattered notices of the Lord's intercourse with women form a fruitful subject for study (ch. xi., xx. 14 sq.; Matt. ix. 20 and parallels, xv. 22 sq. and parallels, xxvii. 55 and parallels, xxviii. 9; Luke viii. 2, x. 38 sq., xi. 27 f., xiii. 11 sq.).

4-26. A simple request raises the question of the difference of Jew and Samaritan (*vv.* 4-9). The thought of this difference gives occasion to the suggestion of a unity springing from a gift of love greater than that of "a cup of cold water" (*v.* 10). How can a poor wayfarer provide such a gift (*v.* 11 f.)? The answer lies in the description of its working (*vv.* 13, 14). Then follows the personal petition (*v.* 15), followed by the personal conviction (*vv.* 16 sq.) and confession (*v.* 19). This leads to the expression of a central religious difficulty (*v.* 20), which Christ resolves (*vv.* 21-24). Hereupon the word of faith (*v.* 25) is crowned by the self-revelation of Christ (*v.* 26).

4. *must needs*] *i.e.* this was the natural route from Jerusalem to Galilee. Sometimes travellers went on the other side of Jordan. Cp. Luke ix. 52.

5. *Then* &c.] So (οὖν) **He cometh to a city** ...**called** *Sychar*, possibly the modern *'Askar*. The "city" was one of the little walled villages with which every eminence is crowned.

the parcel of ground] Gen. xxxiii. 19.

6. *Jacob's well*] *Jacob's* **spring** (πηγή, and in *v.* 14), called a *well* (φρέαρ) in *vv.* 11, 12. Both names are still given to the well, *Ain Yakûb* and *Bîr-el-Yakûb*.

wearied] Notice in St. John the clearest traces of the Lord's perfect manhood. St. John alone preserves the word "I thirst" (xix. 28) in the history of the Passion.

thus] *i.e.* just as He was, without preparation or further thought.

on the well] Or, by the spring.

7 *and* it was about the sixth hour. There cometh a woman of
Samaria to draw water: Jesus saith unto her, Give me to drink:
8 (for his disciples were gone away unto the city to buy meat.)
9 Then saith the woman of Samaria unto him, How is it that thou,
being a Jew, askest drink of me, which am a woman of Samaria?
[c] 2 Kin. 17. 24. Luke 9. 52. Acts 10. 28. 10 for [c] the Jews have no dealings with the Samaritans. Jesus
answered and said unto her, If thou knewest the gift of God,
and who it is that saith to thee, Give me to drink; thou wouldest
[d] Isai. 12. 3. & 44. 3. have asked of him, and he would have given thee [d] living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with,
and the well is deep: from whence then hast thou that living
12 water? Art thou greater than our father Jacob, which gave us
the well, and drank thereof himself, and his children, and his

and *it was*] **It** *was*. The time indicated is probably six in the evening.

7. *a woman of Samaria*] A *woman*, and as such lightly regarded (cp. *v.* 27); a *Samaritan*, and as such despised by the Jews. Thus prejudices of sex and nation were broken down by this first teaching of the Lord beyond the limit of the chosen people. The woman was not only an alien, but also poor: to draw water was no longer, as in patriarchal times (Gen. xxiv. 15), the work of women of station.

Give me to drink] The Teacher first met His hearer on the common ground of simple humanity, and conceded to her the privilege of conferring a favour.

8. If His disciples had been present they could have supplied the want. "Something to draw with" (*v.* 11) would have formed part of the equipment of the travellers. Some have thought that St. John remained with Christ, the narrative being like that of an eye-witness. But cp. *v.* 33.

meat] *i.e. food*, as commonly (Matt. iii. 4). Eggs, fruit, and the like might be purchased from Samaritans, as such articles could not contract defilement.

9. Or, **The Samaritan woman therefore saith**...Stress is laid on character as implied in national descent and not on mere local connexion (*v.* 7). That the request was made not only of a Samaritan but of a woman completed the wonder of the questioner.

thou, being a Jew] Some peculiarity of dress or dialect or accent would show this (cp. Mark xiv. 70).

the Jews...the Samaritans] **Jews...Samaritans.** These words, omitted by some ancient authorities, are an explanatory note of the Evangelist. συγχρῶνται suggests the relations of familiar intercourse and not of business. The origin of the hostility of the two peoples, which lasts to the present day, may be traced to the Assyrian colonisation of the land of Israel (2 K. xvii. 24). From this followed the antagonism of the Samaritans to the Jews at the Return (Ezra iv., Neh. vi.), which led to the erection of a rival temple on Mount Gerizim.

10. *If thou knewest* (so Rev. V.)] **Or, hadst known.** The words are an answer to the essential idea of the foregoing question (*v.* 9). Had she known what God had now done for men, and Who that Jewish Teacher was Whom she saw, she would have become the petitioner, and not have wondered at the petition; her present difficulty would have been solved by her apprehension of the new revelation which had been made not to Jew or Samaritan, but to man.

the gift] δωρεὰ is used of the gift of the Spirit (*e.g.* Acts ii. 38) and of the gift of redemption in Christ (Rom. v. 15; 2 Cor. ix. 15). This usage shows that there is here a general reference to the blessings given to men in the revelation of the Son. "The gift of God" is all that is freely offered in the Son (iii. 16).

living water] *i.e.* perennial, springing from an unfailing source (Gen. xxvi. 19), ever flowing fresh (Lev. xiv. 5). The request of Christ furnished a parable; His bodily want suggested an image of the spiritual blessing which He was ready to bestow. The Jews were already familiar with the application of the phrase (*living water*) to the quickening energies which proceed from God (Zech. xiv. 8; Jer. ii. 13, xvii. 13), though it may be doubtful how far the prophetic language would be known to Samaritans. Here the words indicate the spiritual thirst, the aspirations of men for fellowship with God, whatever leads to that eternal life (*v.* 14) which consists in the knowledge of God and His Son Jesus Christ (xvii. 3).

11, 12. The woman's answer is in spirit exactly like the first. Her thoughts reach forward to some truth which she feels to be as yet far from her. He offers in word that for which He Himself asks. How can she conceive of the gift or of Him Who speaks to her?

11. *the well is deep*] The well (φρέαρ) is now partially choked up with rubbish.

12. *thou*] Emphatic: "Art Thou, a poor, wearied traveller, of more commanding power than the patriarch who gained by labour what he gave us?"

our father Jacob] The Samaritans claimed descent from Joseph as representing the ancient tribes of Ephraim and Manasseh.

children] **Sons**, as special representatives.

13 cattle? Jesus answered and said unto her, Whosoever drinketh
14 of this water shall thirst again: but [e]whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him [f]shall be in him a well of water springing up
15 into everlasting life. [g]The woman saith unto him, Sir, give me
16 this water, that I thirst not, neither come hither to draw. Jesus
17 saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto
18 her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband:
19 in that saidst thou truly. The woman saith unto him, Sir, [h]I
20 perceive that thou art a prophet. Our fathers worshipped in 'this' mountain; and ye say, that in [k]Jerusalem is the place

[e] ch. 6. 35.
[f] ch. 7. 38.
[g] See ch. 6. 34. & 17. 2. Rom. 6. 23. 1 John 5. 20.
[h] Luke 7. 16. ch. 6. 14.
[i] Judg. 9. 7.
[k] Deut. 12. 5, 11. 1 Kin. 9. 3. 2 Chr. 7. 12.

13, 14. The words of Christ carry on the parable of *v.* 10, and still answer the thought and not the words of the woman. They imply that she had felt rightly that it was some other water than that for which He had asked which He was waiting to give: that one greater than Jacob was there.

13. *Whosoever*] **Every one that** drinketh (ὁ πίνων = habitually; in *v.* 14, ὃς ἂν πίῃ = once for all).

14. The 'I' is emphatic, and is the answer to the contrast which the woman had drawn between Jacob and Christ.

thirst] In the sense of feeling the pain of an unsatisfied want (Rev. vii. 16). The Divine life and the Divine wisdom bring no satiety (Ecclus. xxiv. 21).

shall be &c.] ...*shall* **become**...*a* **spring** *of water*...**eternal** *life*. It shall not serve for the moment only, but shall also preserve power to satisfy all future wants if it be appropriated by the receiver. The blessing welcomed proves a spring of blessing, which rises towards and issues in *eternal life*, the infinite ocean in which all Divine gifts find their end and consummation. The life comes from the Source of life and ascends to Him again.

15. The woman is not able to follow the thoughts which lie before her in their mysterious depth; but at least she can ask for the gift which has already been assured to her (*v.* 10). She seeks a favour in turn before she has granted that which was sought of her. The gift offered appeared to her to satisfy her own personal wants and the wants of those to whom she had to minister.

come hither] Rev. V. 'come all the way hither' (across the intervening plain).

16. The apparently abrupt transition seems suggested by the last words of *v.* 15. She confessed that the greatest gift was not complete unless it was shared by those to whom she was bound. If they thirsted, her toilsome labour must be fulfilled still. Christ again reads her thought; and bids her summon him to whom it was her duty to minister.

17. *I have no husband*] The words are half sad, half apologetic. The exact form of the Lord's answer suggests that a pause for a brief space followed. *Jesus* **saith** *to her, Thou saidst well, I have no husband* &c. The plea had been left, as it were, to be solemnly pondered. In the original the emphasis thrown on *husband*, which lay before on *I have not*, reveals how the thoughts of the woman were laid bare.

18. *five husbands*] There is no reason to suppose that the woman's former marriages were illegally dissolved. Her present position, though dishonourable, was not expressly forbidden by the Mosaic Law. The singular details of this woman's life have led some to regard her as offering in her personal history a figure of the religious history of her people, which had been united to and separated from "five gods" (2 K. xvii. 29 sq.), and was at last irregularly serving the true God.

in that &c.] Or, **this thou hast said** *truly*.

19. *I perceive*] θεωρῶ marks progressive vision, not immediate perception (see ii. 23). The Lord's words bore to her a complete conviction that her whole life was open to the eyes of the speaker (*v.* 29).

a prophet] The first thought in the Samaritan's mind is that the connexion of man with God has been authoritatively restored; and if so, then may not discrepancies as to local worship be solved? Could not this prophet decide which was the religious centre of the world?

20. *fathers*] The patriarchs, rather than ancestors, dating from the erection of the Samaritan temple after the Return.

this mountain] Gerizim, at the foot of which the well lies. According to the Samaritan tradition it was on this mountain that Abraham prepared the sacrifice of Isaac, and here also that he met Melchisedek. In Deut. xxvii. 12, Gerizim is mentioned as the site on which the six tribes stood who were to pronounce the blessings for the observance of the Law. And in the Samaritan Pentateuch, Gerizim and not Ebal is the mountain on which the altar was erected (Deut. xxvii. 4).

the place] *i.e.* the one Temple.

21 where men ought to worship. Jesus saith unto her, Woman,
believe me, the hour cometh, [l]when ye shall neither in this
22 mountain, nor yet at Jerusalem, worship the Father. Ye wor-
ship [m]ye know not what: we know what we worship: for [n]sal-
23 vation is of the Jews. But the hour cometh, and now is, when
the true worshippers shall worship the Father in [o]spirit [p]and in
24 truth: for the Father seeketh such to worship him. [q]God *is a*
Spirit: and they that worship him must worship *him* in spirit
25 and in truth. The woman saith unto him, I know that Messias
cometh, which is called Christ: when he is come, [r]he will tell

[l] Mal. 1. 11. 1 Tim. 2. 8.
[m] 2 Kin. 17. 29.
[n] Isai. 2. 3. Luke 24. 47. Rom. 9. 4.
[o] Phil. 3. 3.
[p] ch. 1. 17.
[q] 2 Cor. 3. 17.
[r] ver. 29, 39.

ought to worship] **must** *worship* according to Divine obligation (δεῖ cp. iii. 30, note).

21. The rival claims are not determined by the Lord, for they vanish in the revelation of a universal religion.

the hour cometh] This consummation was still future. The Temple still claimed the reverent homage of believers (ii. 16). There is a Divine order in accordance with which each part of the whole scheme of salvation is duly fulfilled.

nor yet] **nor.** The object of worship determines its conditions. He Who is known as the Father finds His home where His children are. The revelation of God as the Father sums up the new tidings of the Gospel. In this place the title stands in a significant relation to the boast of a special descent (*our fathers*, *v.* 20).

22. *ye know not what*] **that which ye know not.** Your worship *i. e.* is directed to One with Whose character, as He has revealed Himself through the prophets and in the history of His people, you are really unacquainted. You know Whom to worship, but you do not know Him. By confining your faith to the Law you condemn yourselves to ignorance of the God of Israel. *We* Jews (the pronoun again is emphatic) *worship* **that which we know**; *for* the promised *salvation is of the Jews.* The Jew *knew that which he worshipped*, so far as the Will, and in that the Nature, of God was gradually unfolded before him.

we know what] not *Him whom*... The abstract form suggests the notion of God, so far as His attributes and purposes were made known, rather than of God as a Person, revealed to men at last in the Son (xiv. 9. Cp. Acts xvii. 23).

salvation] *The* promised and expected *salvation* (ἡ σωτηρία) to be realised in the mission of Messiah. So Acts iv. 12.

is of...] *i.e.* "proceeds from" (ἐστιν ἐκ), not "belongs to..." Cp. i. 46, note.

23. The old differences of more and less perfect knowledge were to be done away.

now is] The Presence of Christ among men brought with it this result at once, though local worship (*v.* 21) was not yet abolished.

true] ἀληθινός describes that which is not only truly but also completely what it professes to be—ideal.

in spirit and (om. *in*) *truth*] One complex phrase. Worship involves an expression of feeling and a conception of the object towards Whom the feeling is entertained. The expression is here described as made *in spirit:* the conception as formed *in truth.* Judaism (speaking generally) was a worship of the letter and not of the spirit: Samaritanism was a worship of falsehood and not of truth. By the Incarnation men are enabled to have immediate communion with God, and thus a worship in spirit has become possible; further, the Son is a complete manifestation of God for men, and thus a worship in truth has been placed within their reach.

spirit] That part of man's nature which holds, or is capable of holding, intercourse with the eternal order is the spirit (1 Thess. v. 23). The spirit in man responds to the Spirit of God (cp. vi. 63). The sphere of worship was now to be that highest region where the Divine and human meet, and not, as in an earlier period of discipline, material or fleshly (cp. Rom. i. 9).

truth] A true idea of God is essential to a right service of Him (Hebr. viii. 5, x. 1).

seeketh] There is a real correspondence between the true worshipper and God. The true (ἀληθινός) worshipper answers to the true (ἀληθινός) God (xvii. 3).

such to worship him] *such* for (Rev. V. 'to be') **His worshippers.**

24. *God is a spirit*] *God is* **Spirit**, absolutely free from all limitations of space and time. The Nature and not the Personality of God is described, just as in the phrases, *God is light* (1 John i. 5), or *God is love* (1 John iv. 8).

worship him &c.] More exactly, **worship in spirit and truth** (*v.* 23).

25. The woman felt that such truths could be affirmed only by One Who was more than a prophet, and for such a One she looked. In her hope Messiah was the perfect lawgiver and not the conqueror. Truth and not dominion was the blessing she connected with His mission. The confession, like the revelation by which it was followed, is unique in the Gospels.

which is called Christ] If the words be part of the speech of the woman, they imply that the Greek title was that which was popularly current (cp. *v.* 29).

will tell] **More exactly,** *He will announce.*

26 us all things. Jesus saith unto her, [a]I that speak unto thee am
27 *he*. ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or,
28 Why talkest thou with her? The woman then left her waterpot,
29 and went her way into the city, and saith to the men, Come, see a man, [b]which told me all things that ever I did: is not this the
30 Christ? Then they went out of the city, and came unto him.
31 ¶ In the mean while his disciples prayed him, saying, Master,
32 eat. But he said unto them, I have meat to eat that ye know
33 not of. Therefore said the disciples one to another, Hath any
34 man brought him *ought* to eat? Jesus saith unto them, [u]My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the
36 fields; [x]for they are white already to harvest. [y]And he that

[a] Matt. 26. 63, 64. Mark 14. 61, 62. ch. 9. 37.
[b] ver. 25.
[u] Job 23. 12. ch. 6. 38. & 17. 4. & 19. 30.
[x] Matt. 9. 37. Luke 10. 2.
[y] Dan. 12. 3.

Rev. V. 'will declare;' ἀναγγελεῖ is used of the fresh and authoritative message of the Advocate (xvi. 13 sq.). The teaching so given would be absolute and complete.

26. The woman was prepared to welcome Messiah in His prophetic dignity, and in this He makes Himself known to her. Cp. ix. 35 &c.

speak] λαλῶν suggests the notion of free, familiar conversation (see *v.* 27). It was by this intercourse of loving and searching sympathy, that Christ revealed Himself as the hope of men. Cp. ix. 37 note.

27. *and* **they** *marvelled* that He **was talking with a woman**, against the custom of the doctors. The disciples were content to wait. In due time He would remove their doubts. Even thus early they had learnt to abide His time.

28. So *the woman... went* **away**... This time the woman's answer is in action.

29. The Samaritan woman, like the first disciples (i. 41, 45), tells what she has found, and with the same appeal (i. 46).

all things &c.] The truth of the exaggerated phrase lies in the effect which Christ's words had upon the woman's conscience (*v.* 18 sq.).

is not this the Christ?] Rather, as something even beyond hope: **Can this be the Christ?** Is it possible to believe that the highest blessing has suddenly been given to us?

30. Omit *Then. They went out of the city and* **came** (Rev. V. 'were coming') **on their way towards** *Him*.

31-38. The deeper lessons of the incident were unfolded when the Lord was left with His disciples. Their request leads Him to point to wants more truly imperious than those of the body, thus carrying on the teaching of the act and word just given to and by the woman. The actual, unexpected, condition of the Samaritans, is used to illustrate the urgency and the fruitfulness of the work to which the Apostles were called.

31. *his disciples ... Master*] **the** *disciples* ... **Rabbi.** The original preserves the Hebrew.

32. *that ye* (emphatic) *know not of*] *that ye* **know not**; *i.e.* meat of which ye know not the virtue and power. Cp. *v.* 22, vi. 27.

34. *finish*] **accomplish**: τελειώσω expresses not merely "finishing," "bringing to an end," but "bringing to the true end," "perfecting." It is characteristic of St. John and the Ep. to the Hebrews (*e. g.* v. 36, xvii. 4; 1 John ii. 5; Hebr. ii. 10, v. 9).

his work] Cp. v. 19 note. The train of thought appears to be this. "My true food lies in working for the fulfilment of My Father's Will. The partial accomplishment of My 'work' is even now before My eyes. You, as you traverse these corn plains, anticipate without doubt the coming harvest. The spiritual harvest of which that natural harvest is a figure is even now ready for the sickle. In spiritual labour also the homely proverb is fulfilled: He who reaps sows not what he reaps, he who sows reaps not what he sows. Yet the joy of the reaper crowns the toil of the sower; and these first-fruits of Samaria, the first-fruits of a spiritual harvest, crown My joy." Cp. Matt. ix. 37. 38.

35. If these words describe the actual state of things at the time, we have an approximate date for the narrative. The harvest began about the middle of April, and lasted till the end of May. The conversation therefore might be placed about the end of January (or early in February). On this supposition it would follow (cp. this passage with ii. 13, iv. 3), that the Lord must have continued about 10 months in Judæa, a supposition which seems inconsistent with iv. 45. See v. 1 note.

Lift up your eyes] Cp. Isai. xlix. 18.

the fields] The plain at the foot of Gerizim is to this day fertile corn-land.

for] Rather, **that.** *Look on* (i. 38) *the fields*, and observe *that*... The woman with the Samaritans (*v.* 30), was seen returning to the well. Some omit *already* at the close of *v.* 35, and substitute it for *and* at the beginning of *v.* 36: **Already he that** *reapeth receiveth*...

reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice to-
37 gether. And herein is that saying true, One soweth, and
38 another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their
39 labours. ¶ And many of the Samaritans of that city believed on
[a] ver. 29. him [a]for the saying of the woman, which testified, He told me
40 all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he
41 abode there two days. And many more believed because of
42 his own word; and said unto the woman, Now we believe,
[c] ch. 17. 8. 1 John 4. 14. not because of thy saying: for [c]we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 ¶ Now after two days he departed thence, and went into Galilee.
[b] Matt. 13. 57. Mark 6. 4. Luke 4. 24. 44 For [b]Jesus himself testified, that a prophet hath no honour in
45 his own country. Then when he was come into Galilee, the

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36. *both*] Omit. There is even now work which has an immediate reward, and which shall not perish or be consumed, but endure *unto life eternal* (*v.* 14 note). There in that higher order the forerunner who has long passed away shall meet him who has received the harvest of his earlier work and share his joy. The application seems to be to lawgiver and priest and prophet, and all who "went before" Christ's coming in old times and even now go before Him. Christ Himself stands as the Lord of the Harvest (*v.* 38), and not here as the Sower.

37. For *herein is* **the** *saying* &c. "I say this," so the words imply, "to prepare you by the lesson of your immediate success for future disappointment, for in this spiritual sowing and harvesting the proverb finds its ideal (ἀληθινός *v.* 23 note) fulfilment.

herein] *i.e.* in the fact that you are reaping already (*v.* 36) what others sowed.

38. *ye bestowed no labour*] **ye have not laboured.** The words probably point to the successful labours of the Apostles in Judæa (*v.* 2).

laboured ... labours] **have laboured ... labour.** The reference is to all who had in any manner prepared the way for Christ. Cp. Josh. xxiv. 13.

39. *for the saying*] Rather, **because of the word** (*v.* 41), the narrative *of the woman* **as** (or **while**) **she** (earnestly, constantly, and not once for all) *testified*.

40. *were come*] **came.** Their belief led to the wish to hear more of His teaching.

would tarry] Rather, **to abide** (i. 38, 39), as in the second clause.

42. *thy saying* &c.] Rev. V. 'thy speaking: for we have heard for ourselves;' 'speaking' (*talking*, λαλιά) corresponds with *talk* in *vv.* 26, 27. The Samaritans did not ask for signs like the Jews (cp. *v.* 48), and miracles were not wrought among them.

the Christ] Omit. The simple title, *the Saviour of the world*, is found once again in 1 John iv. 14. It is a significant fact that this magnificent conception of the work of Christ was first expressed by a Samaritan, for whom the hope of a Deliverer had not been shaped to suit national ambition. So at last faith rose to the level of the promise (*v.* 21). The "salvation" (*v.* 22) sprang from the Jews, and was recognised by Samaritans.

43-54. It seems probable that the earlier part of the Synoptic narratives (Mark i. 14—ii. 14 and parallels) must be placed in the interval which extended from iv. 43—v. 1. So far there are no signs of the special hostility which seems to have been called out by the healing on the Sabbath wrought on the next visit to Jerusalem. The contents of the section are peculiar to St. John. The healing of the nobleman's son is not identical with the healing of the centurion's servant, recorded by St. Matthew (viii. 5 sq.) and St. Luke (vii. 2 sq.). Both miracles were wrought at Capernaum, and wrought in the same manner, at a distance (cp. also Matt. xv. 22 and parallels); but in all other respects the incidents are characteristically unlike, as to place, time, persons, character, and manner. The two miracles are in fact complementary. In the one, weak faith is disciplined and confirmed: in the other, strong faith is rewarded and glorified. The fame of the former miracle may easily have encouraged the centurion to appeal to the Lord in his distress.

43. *And after* **the** *two days* (mentioned in *v.* 40) *He* **went forth thence** *into Galilee*.

44. *his own country*] *i.e.* Judæa. The Lord had not been received with due honour at Jerusalem. His Messianic claim had not been welcomed. He did not trust Himself to the Jews there. He was forced to retire. Nothing then can be more appropriate than to mark this outward failure of the appeal to Judæa by an application of the common proverb (cp. Matt. xxiii. 37; Luke xiii. 34), followed by the notice

Galilæans received him, [e]having seen all the things that he did at Jerusalem at the feast: [d]for they also went unto the feast. & 3. 2. [d] Deut. 16. 16.
46 So Jesus came again into Cana of Galilee, [e]where he made the water wine. And there was a certain [1]nobleman, whose son [e] ch. 2. 1, 11.
47 was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the
48 point of death. Then said Jesus unto him, [f]Except ye see [f] 1 Cor. 1. 22.
49 signs and wonders, ye will not believe. The nobleman saith unto
50 him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word
51 that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*,
52 saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday
53 at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy
54 son liveth: and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

Chap. 5. AFTER [a]this there was a feast of the Jews; and Jesus [a] Lev. 23. 2. Deut. 16. 1. ch. 2. 13.

[1] Or, *courtier*, or, *ruler*.

of the ready welcome given to Christ by Galilæans (*v.* 45).

45. So when He came... The issue justified the proverb. In Galilee, which was not Messiah's country, not even in popular estimation a prophet's home (vii. 52), Jesus found a ready reception. His works at Jerusalem had impressed the Galilæans deeply; and it is not unlikely that Galilæan pilgrims formed the greater part of "the many" who "believed on His name" at the Passover (ii. 23).

received] "welcomed." See iii. 27, note.

46. He came therefore *again*. In consequence of the welcome (*v.* 45), He went on to Cana.

nobleman] Or officer in the service of the king Herod Antipas, tetrarch of Galilee, popularly known as "king" (Matt. xiv. 9). Some have conjectured that this officer was Chuza, "Herod's steward" (Luke viii. 3), or Manaen, his foster-brother (Acts xiii. 1).

48. *Jesus* **therefore** *said*. The Lord read the character of the petititioner even through a petition which might seem to shew faith.

see] Cp. xx. 29. His faith required the support of sight.

signs and wonders] σημεῖα καὶ τέρατα mark the two chief aspects of miracles: the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in some sense symbols and pledges; and the external aspect, whereby their strangeness arrests attention.

ye will not believe] *ye will* **in no wise** *believe*. The *ye* marks the nobleman as the representative of a class, to whom miracles were the necessary support of a faith which was not reluctant but feeble: "There is no likelihood—no possibility—that ye should believe." Some take the phrase as an interrogation: *Will ye in no wise believe?*

49. The faith, however imperfect, which springs out of fatherly love is unshaken. It clings to what it can grasp (cp. Mark ix. 24).

50. The assurance thus given is the final test, and it is sustained. So far the father endured without seeing.

And the man &c.] *The man* ... *Jesus* **spake**...

51. *met him* &c.] Rev. V. 'met him, saying that his son lived.'

52. *He inquired* **therefore**...**So** *they said*. *seventh hour*] *i.e.* 7 *p.m.* See xix. add. note.

53. *believed*] That Jesus was the Christ. Cp. iii. 15 note.

54. Or, *This did Jesus again as a second sign having come* (*after He came*) &c. The point lies in the relation of the two miracles as marking two visits to Cana, separated by a visit to Jerusalem.

V. 1-xii. 50. Now the conflict began which issued in the Passion. Step by step faith and unbelief are called out in a parallel development. The works and words of Christ become a power for the revelation of men's thoughts. The main scene of this saddest of all conceivable tragedies is Jerusalem. The crises of its development are the national Festivals. And the whole controversy is gathered round three miracles (ch. v., ix., xi.). The narrative falls into two parts: The Prelude (v., vi.), and The Great Controversy (vii.—xii.).

The Prelude consists of two decisive incidents with their immediate consequences; one at Jerusalem (ch. v.), the other in

[b] Neh. 3. 1, & 12. 39.

2 went up to Jerusalem. Now there is at Jerusalem [b] by the sheep
[1] *market* a pool, which is called in the Hebrew tongue Bethesda,
3 having five porches. In these lay a great multitude of impotent
folk, of blind, halt, withered, waiting for the moving of the water.
4 For an angel went down at a certain season into the pool, and
troubled the water: whosoever then first after the troubling of the
water stepped in was made whole of whatsoever disease he had.
5 And a certain man was there, which had an infirmity thirty and
6 eight years. When Jesus saw him lie, and knew that he had
been now a long time *in that case*, he saith unto him, Wilt thou
7 be made whole? The impotent man answered him, Sir, I have
no man, when the water is troubled, to put me into the pool:
but while I am coming, another steppeth down before me.

[c] Matt. 9. 6. Mark 2. 11. Luke 5. 24.

8, 9 Jesus saith unto him, [c] Rise, take up thy bed, and walk. And
immediately the man was made whole, and took up his bed,

[1] Or, *gate*.

Galilee (ch. vi.). In the first we have Christ's revelation of Himself in answer to false views of His relation to God (v. 18); in the other, His revelation of Himself in answer to false views of His work for men (vi. 15, 26). The section closes with the first division in the circle of the disciples (vi. 66), and the foreshadowing of the end (vi. 70 f.).

2–9 *a*. The healing of the impotent man was a work wrought by the Lord spontaneously. He chose both the object of it and the occasion. The malady of the sufferer was not urgent in such a sense that the cure could not have been delayed. The cure therefore was not wrought on a Sabbath although it was a Sabbath, but because it was Sabbath, with the view of bringing out a deeper truth (cp. vii. 21 ff.). For other healings on Sabbaths see Matt. xii. 9 ff. and parallels; Luke xiii. 10 ff., xiv. 1 ff.

1. *After this*] After **these things**.

a feast] The evidence for the identification of this unnamed feast is very slight. The tradition of the early Greek Church identified it with Pentecost. Most modern commentators suppose it to be the Feast of Purim (March), from a comparison of iv. 35 and vi. 4. *The Feast of Trumpets* (the new moon of September) satisfies all the conditions which are required. Many of the main thoughts of the discourse, Creation, Judgment, Law, find a remarkable illustration in the thoughts of the Festival, as is the case with the other Festival discourses in St. John.

2. *the sheep* market] *the sheep* **gate**, which lay near the Temple on the E. of the city (Neh. iii. 1, 32, xii. 39), though it cannot now be certainly fixed.

a pool] Neither the *Fountain of the Virgin*, in the valley of Kidron, nor the traditional site, the *Birket Israil*, on the N.E. of the city, fully answers to the conditions of the pool.

in the Hebrew] *i.e.* in the language brought from Babylon, and not in the classical language of the O. T.

Bethesda] The common interpretation is *House of mercy*: others prefer the *House of the portico*; others the *House of the olive*. The pool is not mentioned by any Jewish writer.

porches] Covered spaces round the pool, such as are found by tanks in India.

3, 4. The words from *waiting for...he had* are not part of the original text, but form a very early note added to explain *v.* 7.

3. *lay a great multitude of impotent folk*] *were* **lying a multitude** *of* **sick** *folk*... The healing properties of the pool may have been due to its mineral elements. A similar scene is still presented by the hot sulphureous springs near Tiberias.

5. *thirty and eight years*] This period of time, corresponding with the period of the punishment of the Israelites in the wilderness, has led many to regard the man as a type of the Jewish people paralysed by faithlessness at the time of Christ's coming. The detail may however be added simply to mark the inveteracy of the disease.

6. *lie*] **lying**. The life of this sick man was open to Him (*v.* 14), just as had been the life of the Samaritan woman (iv. 18).

Wilt thou] *i.e.* Hast thou the will? desirest thou? Rev. V. 'wouldest thou?' The question, suggested by the circumstances of the man's case, was fitted to awaken attention, hope, effort, in one who had perhaps fallen into apathy. Cp. Acts iii. 4.

7. *The impotent man*] **The sick man.** The sufferer explains that the delay in his healing was due not to the want of will but to want of means.

is troubled] The popular explanation of the phenomenon of an intermittent spring.

8. Note the three features of the restoration *rise, take up thy bed, walk*.

bed] κράβαττος describes technically the bed of the poor—"a pallet."

9*b*–18. In this section the various elements of the coming conflict are brought out distinctly; the significance of the cure as a work of power and judgment (*v.* **14**), the accusations of the Jews (*vv.* **10, 16, 18**), the self-vindication of Christ (*v.* **17**).

10 and walked: and [d]on the same day was the sabbath. The Jews [d] ch. 9. 14.
therefore said unto him that was cured, It is the sabbath day:
11 [e]it is not lawful for thee to carry *thy* bed. He answered them, [e] Ex. 20. 10. Matt. 12. 2. Mark 2. 24. Luke 6. 2.
He that made me whole, the same said unto me, Take up thy
12 bed, and walk. Then asked they him, What man is that which
13 said unto thee, Take up thy bed, and walk? And he that was
healed wist not who it was: for Jesus had conveyed himself
14 away, [1]a multitude being in *that* place. Afterward Jesus findeth
him in the temple, and said unto him, Behold, thou art made
15 whole: [f]sin no more, lest a worse thing come unto thee. The [f] Matt. 12. 45. ch. 8. 11.
man departed, and told the Jews that it was Jesus, which had
16 made him whole. ¶ And therefore did the Jews persecute Jesus,
and sought to slay him, because he had done these things on the
17 sabbath day. But Jesus answered them, [g]My Father worketh [g] ch. 9. 4. & 14. 10.
18 hitherto, and I work. Therefore the Jews [h]sought the more to [h] ch. 7. 19.
kill him, because he not only had broken the sabbath, but said

[1] Or, *from the multitude that was.*

9. *and on...the sabbath*] A new paragraph: **Now on that day was a sabbath.** The form of the phrase suggests that this was a day of rest other than the weekly sabbath.

10. *The Jews*] See Introd. p. 244 n. γ.

it is not &c.] **and** *it is not...to carry*, rather, **to take up** (as in *vv.* 8, 9, 11, 12). The objectors would refer to such passages as Jer. xvii. 21 sq.

11. *He answered them...*] **But** *he...* The authority of One Who had wrought the miracle seemed to him to outweigh any legal enactment.

12. They asked, Who is the *man* **that** *said...* The introduction of *the man* marks the spirit of the inquiry. Moreover, they speak only of the technical offence, and pass by His work of power and mercy.

13. But *he that...in* **the** *place...*: *Jesus* retired — withdrew — silently and unperceived, from a place where He might be exposed to embarrassment: ἐκνεύειν, which occurs only here in the N. T., expresses lit., "to bend the head aside, to avoid a blow."

14. *findeth*] The healing was incomplete till its spiritual lesson was brought out clearly. Though Christ had withdrawn from the multitude He sought (cp. i. 43, ix. 35) the object of His mercy. The man had repaired to the Temple to offer thanks for his restoration.

sin no more] Or, *No longer continue to sin* (cp. 1 Joh. iii. 6, 9); his sickness was connected with his sin. Contrast ix. 3.

a worse thing] Than the sickness of 38 years, by which his life had been saddened.

15. *departed*] **Went away.** It is difficult to understand his motive if he knew the hostile spirit in which the Jews regarded the cure. He perhaps acted in obedience to the instructions of those whom, as a Jew, he felt bound to obey.

16. *therefore*] διὰ τοῦτο, **for this cause.** This is the first open declaration of hostility to Christ (though the words *and sought to slay Him*, added from v. 18, must be omitted); and it is based upon the alleged violation of the letter of the Law with regard to the Sabbath (cp. Matt. xii. 2 sq.).

because he had done] Rev. V. 'because He did,' or 'was in the habit of doing these things' (acts of mercy which involved offences against the traditional interpretations of the Law) 'on a sabbath.' The phrase shews that the feeling of enmity of the Jews was not due to a solitary act on the part of our Lord, but to an obvious principle of action.

17. This answer contains the exposition of Christ's office.

hitherto] **until now.** The rest of God after the Creation, which the Sabbath represents outwardly, and which Christ came to realise, is not a state of inaction, but of activity; and man's true rest is not a rest *from* human earthly labour, but a rest *for* Divine heavenly labour. Thus the negative, traditional, observance of the Sabbath is placed in sharp contrast with the positive, final, fulfilment of spiritual service, for which it was a preparation. The works of Christ did not violate the Law, while they brought out the truth to which that tended. (Cp. Matt. xii. 1, &c.) By the "work" of the Father is meant at once the maintenance of the material creation and the redemption and restoration of all things, in which the Son co-operated with Him (Heb. i. 3; Eph. i. 9 f.). Christ places His work as co-ordinate with that of the Father, and not as dependent on it (cp. Mark ii. 27, 28).

18. Rev. V. 'For this cause therefore... because He not only brake the sabbath, but also called God His own Father' (cp. Rom. viii. 32). The Jews rightly interpreted the words of the Lord. They saw that He claimed the power of abrogating the law of the Sabbath in virtue of His absolutely special relation to God. Cp. **Matt. xii. 14,** and parallels. **Matt. xxvi. 65, note.**

had broken] Lit. *was loosing* (ἔλυε), i.e. He declared that the law of the Sabbath was

also that God was his Father, [i]making himself equal with God.
19 Then answered Jesus and said unto them, Verily, verily, I say
unto you, [k]The Son can do nothing of himself, but what he seeth
the Father do: for what things soever he doeth, these also doeth
20 the Son likewise. For [l]the Father loveth the Son, and sheweth
him all things that himself doeth: and he will shew him greater
21 works than these, that ye may marvel. For as the Father
raiseth up the dead, and quickeneth *them*; [m]even so the Son
22 quickeneth whom he will. For the Father judgeth no man,

[i] ch. 10. 30. Phil. 2. 6.
[k] ver. 30. ch. 8. 28. & 9. 4.
[l] Matt. 3. 17. 2 Pet. 1. 17.
[m] Luke 7. 14. & 8. 54. ch. 11. 25.

not binding. The word expresses not the violation of the sanctity of the day in a special case, but the abrogation of the duty of observance. Cp. Matt. v. 19, xviii. 18. A prophet might absolve from the obligation of the Law in a particular instance, but not generally.

19-29. The first part of this comprehensive answer deals with our Lord's Nature and prerogatives (1) in relation to the Father (*vv.* 19-23), and (2) in relation to men (*vv.* 24-29). The discourse was addressed to a small, trained audience; hence the close brevity of the reasoning.

19-23. The action and honour of the Son are coincident with the action and honour of the Father. It is through the action of the Son that men see the action of the Father, and it is by honouring the Son that they honour the Father. The exposition of these thoughts is made in a series of statements bound together by "for" (γάρ) repeated four times (*vv.* 19 *b*, 20, 21, 22).

19. *Jesus* **therefore** *answered.* He met their thoughts and their actions (cp. ii. 18, n.) by a justification of His own works and His Divine claims as Messiah. The teaching is "with authority" (Matt. vii. 28).

The Son] Cp. iii. 35. The idea is that of the absolute relation of the Divine Persons, of the Son to the Father; and consequently this term is used (*vv.* 19-23), and not (as *vv.* 30 sq.) "I"—the Christ Whom you reject,—or "the Son of God" (*v.* 25), or "the Son of man" (*v.* 27), which emphasize the Divine or human Nature of the Lord relatively to man.

The Son can do nothing &c.] Perfect Sonship involves perfect identity of will and action with the Father. Separate action on His part is an impossibility, as being a contradiction of His unity with the Father (cp. v. 30, xvi. 13).

likewise] **In like manner**, not in imitation, but in virtue of His sameness of nature.

20. The action of the Son, as coincident and co-extensive with that of the Father, depends upon the continuous revelation which the Father makes to Him in accordance with His eternal love: and this revelation, regarded under the limitations of human existence, is progressive, and signs of healing are only preparatory to *greater works* (*v.* 21). Thus we can see that there is a Divine coherence, a Divine meaning in all nature and all history. The Son *sees* all, for the Father *shews* all to Him; and we also can see parts at least in Him. Cp. Matt. xi. 27.

loveth] φιλεῖν marks personal affection based upon a special relation (xi. 3, 36; cp. Matt. x. 37), and not the general feeling of regard, esteem, consideration (ἀγαπᾶν) which comes from reflection and knowledge: the former feeling answers to nature, the latter to experience and judgment (iii. 35, x. 17), and so is specially appropriate to spiritual relations. Thus it is through the Son that the Personal love of God is extended to believers (xvi. 27; cp. Rev. iii. 19). The sign of love is the perfect revelation of thought and feeling (xv. 15).

he will &c.] Or, **greater works** (cp. xiv. 12) **than these will He shew** (cp. x. 32) **Him**; and He (so it is implied, *v.* 19) when He seeth them will do them in like manner, *that ye* (emphatic), *ye* who question My authority and are blind to My Divine Sonship *may marvel*. Till Christ was recognised His works could at the most appear only to be prodigies: the effect of them would be astonishment, not belief. But wonder might give occasion for faith.

shew] Cp. x. 32. The Divine works require the interpretation of sympathy. Such sympathy the Son has absolutely.

works] The manifold forms of Christ's action. All works alike are designed to contribute to the redemption of the world (cp. xvii. 21, note). See *v.* 36 note.

21. *...even so the Son* **also** &c. The restoration of an impotent man is then but a beginning of that giving of life of which it was a sign. The vivifying power of the Father is described in its twofold physical aspect, He *raiseth up the dead and quickeneth*: that of the Son in reference to its moral law, *He quickeneth whom He will*. The "quickening" in the second clause is co-extensive with the *raising the dead and quickening* in the first, which is not to be limited to any isolated "miraculous" acts, but extends to all communication of life, natural and spiritual.

whom He will] This marks (1) the efficacy of Christ's power, and (2) connects this communication of higher life with the counsels of infinite wisdom and love, and (3) shews its independence of outward descent (as from Abraham).

22. The Son has a still more awful prerogative. The quickening of men is con-

23 but [n]hath committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. [o]He that honoureth not the Son honoureth not the Father which hath
24 sent him. Verily, verily, I say unto you, [p]He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; [q]but is passed from death
25 unto life. Verily, verily, I say unto you, The hour is coming, and now is, when [r]the dead shall hear the voice of the Son of
26 God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in
27 himself; and [s]hath given him authority to execute judgment
28 also, [t]because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear
29 his voice, [u]and shall come forth; [x]they that have done good, unto the resurrection of life; and they that have done evil, unto
30 the resurrection of damnation. [y]I can of mine own self do no-

[n] Matt. 11. 27. ver. 27. ch. 3. 35. Acts 17. 31. 1 Pet. 4. 5.
[o] 1 John 2. 23.
[p] ch. 6. 40, 47. & 8. 51. & 20. 31.
[q] 1 John 3. 14.
[r] ver. 28. Eph. 2. 1, 5. & 5. 14. Col. 2. 13.
[s] ver. 22. Acts 10. 42.
[t] Dan. 7. 13.
[u] Isai. 26. 19. 1 Cor. 15. 52.
[x] Dan. 12. 2. Matt. 25. 32, 33, 46.
[y] ver. 19.

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trasted with the judgment of men, which is the correlative of sin (iii. 17 ff.). And this judgment belongs to the Son (as *Son of man*, *v.* 27). *For* **not even** (Rev. V. 'neither') **doth the Father** (to Whom this office might seem to pertain) **judge any man**, *but hath* **given** *all judgment* (now in its first beginning and hereafter in its complete accomplishment) *unto the Son*.

23. Through the exercise of this power of judgment men come to perceive His true majesty. For it was given to Him for this end, *that all* men *should* (Rev. V. 'may') *honour the Son even as* &c. (x. 37, 38). Sooner or later, in loss or in sorrow, this must be. Cp. the converse (1 John iv. 20; ch. xv. 24).

which hath sent him] **which sent Him.** The Son was revealed by the Incarnation.

24-29. The relation of Christ to men. The conception of the "greater works" of the Son, the quickening and the judgment of men, is defined more exactly in connexion with the Son as revealed by the Incarnation.

24. *He that*...**believeth Him** *that sent Me hath life* **eternal** and **cometh not into judgment**, *but is passed* **out of** *death* (*the* death that is truly death) **into** *life* (*the* life that is truly life). The two conditions of eternal life are (1) knowledge of the revelation made by the Son, and (2) belief in the truth of it, *i.e.* belief in the word of the Father Who speaks through the Son. Cp. xvii. 3. Eternal life is not future but present: it *is*, and so is above all time (cp. iii. 18 f.). For him who hath this life judgment is impossible. He has already gone beyond it. Cp. 1 John ii. 28, iv. 17.

believeth on him...] **believeth Him**... The difference between "believing a person or statement" (πιστεύειν τινί) and "believing on a person" (πιστεύειν εἰς τινά) is marked. The phrases are contrasted in vi. 29, 30, viii. 30, 31; 1 John v. 10. To believe God or to believe the Lord is to acknowledge as true the message which comes from Him or the words which He speaks.

25. The present manifestation of Christ's vivifying power in the spiritual Resurrection (*is coming and now is*) is stated in contrast with the future manifestation in the general Resurrection (*is coming*, *v.* 28). The hour was "coming," so far as the Christian dispensation truly began with the gift of Pentecost: but it "was" already while Christ openly taught among men.

the dead] The spiritually dead. This is the predominant idea, without however excluding such outward signs of His power as were seen in the raising of Lazarus (xi. 23 sq.).

they that hear] This phrase is not coextensive with *the dead*. The voice is addressed to the whole class: they who receive it (οἱ ἀκούσαντες) shall live.

26. *so hath he given*...] **so gave He also**... The Son has life *in Himself* as being a spring of life. The sovereignty of life is followed by the authority to judge (as in *vv.* 21, 22. Cp. vi. 57; Rev. i. 17).

27. *And He* **gave** *Him*...*judgment* (om. *also*) *because He is the Son of man* (or **a son of man**). The prerogative of judgment is connected with the true humanity of Christ (*Son of man*) and not with the fact that He is the representative of humanity (*the Son of man*). The omission of the article concentrates attention upon the Nature and not upon the Personality of Christ.

28. The partial spiritual quickening and judgment (*v.* 25) is consummated in a universal quickening and judgment. Here the quickening is the inevitable result of the Divine action (*all shall hear*).

Marvel not...] Cp. *v.* 20. Each manifestation of Christ's power is a preparation for something greater.

29. Contrast the word for "have done" (ποιήσαντες, **that wrought, as a definite production**) good with the word for "have done" (πράξαντες, **that did, as a moral action**) evil. The Vulg. *bona fecerunt*...*mala egerunt* preserves the distinction. Cp. iii. 20, 21, note.

of damnation] *of* **judgment** (κρίσεως). Cp.

thing: as I hear, I judge: and my judgment is just; because [a]I seek not mine own will, but the will of the Father which hath sent
31 me. ¶ [a]If I bear witness of myself, my witness is not true.
32 [b]There is another that beareth witness of me: and I know that the
33 witness which he witnesseth of me is true. Ye sent unto John,
34 [c]and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved.
35 He was a burning and [d]a shining light: and [e]ye were willing
36 for a season to rejoice in his light. But [f]I have greater witness than *that* of John: for [g]the works which the Father hath given

[a] Matt. 26. 39. ch. 4. 34. [a] See ch. 8. 14. Rev. 3. 14. [b] Matt. 3. 17. & 17. 5. ch. 8. 18. 1 John 5. 6, 7, 9. [c] ch. 1. 15, 19, 27, 32. [d] 2 Pet. 1. 19. [e] See Matt. 13. 20. Mark 6. 20. [f] 1 John 5. 9. [g] ch. 3. 2. & 15. 24.

iii. 17 sq. In one case the Resurrection is accompanied by the full fruition of life, judgment being past; in the other Resurrection issues in judgment.

30. This verse forms a transition from the first section of the discourse to the second. At the same time it marks the passage from the indirect (*the Son*) to the Personal (*I*) revelation of Christ. The truth of the Divine Sonship, with which the discourse opened, is first repeated in a new form, *I* (ἐγώ) *can of Mine Own self do nothing;* and then the principle of Christ's judgment is laid down (*as I hear I judge*), which is the ground of all true judgment The judgment of the Son is based upon the perfect knowledge of the thoughts of the Father, as the action of the Son is based upon the perfect vision of His works. The "hearing" in this verse with regard to judgment corresponds to the "seeing" in *v.* 19 with regard to action.

of the Father &c.] *of* **Him that sent Me** (iv. 34, vi. 38, 39). The two conditions of absolute justice are (1) negative: absence of all respect of self; and (2) positive: devotion to the Will of the Father. Contrast the false judgment of the Jews (*vv.* 41–44).

31–47. This second main division of the discourse consists, like the first, of two parts. The witness to the Son is first laid open (*vv.* 31–40), and then the rejection of the witness in its cause and end (*vv.* 41–47).

31–40. Christ appeals to a witness separate from His own, and yet such that He has immediate knowledge of its truth. Such witness is partly provisional (*vv.* 33–35) and partly final (*vv.* 36–40).

31. *If I* (emphatic) *bear witness of* (**concerning**), *i.e.* "If I alone and in fellowship with no other." Cp. viii. 14.

is not true] According to legal usage the testimony of a witness was not received in his own case. This principle the Jews might urge against Christ; and He acknowledges the deeper meaning which lay beneath it. If He asserted His claims self-prompted (*of Himself*) He would violate the absolute trust which the Son owed to the Father; though there was a sense in which He could bear witness of Himself (viii. 12 sq.) when the Father spoke through Him (viii. 18).

32. *another*] In due time and in due manner "the Father" (*v.* 37, viii. 18), and not the Baptist (*v.* 33), bears witness.

that beareth witness] The action is present and continuous (ὁ μαρτυρῶν...μαρτυρεῖ).

I know...] The absolute knowledge spoken of here (οἶδα) is to be distinguished from the knowledge of experience (ἔγνωκα) in *v.* 42.

the witness which he witnesseth] This full form of expression emphasizes the continuity of the witness as a matter of actual experience.

33. *Ye* **have sent**...*and* **he hath borne**... The prominent idea is not the historic fact (i. 32), but the permanent and final value of the witness (i. 34, iii. 26, v. 37, xix. 35). The emphatic *Ye* marks a contrast between the standard of authority which the Jews set up and Christ's (*v.* 34).

34. *But*, though the witness of John was decisive according to your view, *I* (emphatic) *receive not* **My witness**, (the witness which characterizes the reality of My work and answers to it) *from* **a man** (even though he be a prophet), *but these things I say*—I appeal even to this imperfect witness—*that ye*—even ye—**may** *be saved.*

35. *He was*—though now his work is ended by imprisonment or death—**the lamp that burneth and shineth**—the **lamp**, the derivative and not the self-luminous light (i. 8). The epithets complete the image. The lamp is exhausted by shining; its illuminating power is temporary, and sensibly consumed. John the Baptist necessarily decreased (iii. 30). The title is eminently appropriate to the Baptist in his relation to Christ (*the Light*). The rejoicing of the Jews shewed their real misunderstanding of his mission. They welcomed his power, but disregarded the solemn warning of his preaching of repentance. His stern presence became a mere spectacle. Cp. Luke vii. 24 sq.

36, 37 *a. But* **the witness which I** (emphatic) **have is greater** (more conclusive) *than that of John* (or *than John*), ...*the* **very** *works that I do bear witness of Me...and the Father which sent Me,* **He** *hath borne witness.* The witness of John was even then being given; the other was complete. The revelation made in Christ, and especially in His works of power, was a proof developed before the eyes of men.

the works] This phrase describes the whole

me to finish, the same works that I do, bear witness of me, that
37 the Father hath sent me. And the Father himself, which hath
sent me, [a]hath borne witness of me. Ye have neither heard
38 his voice at any time, [b]nor seen his shape. And ye have not
his word abiding in you: for whom he hath sent, him ye believe
39 not. [c]Search the scriptures; for in them ye think ye have
40 eternal life: and [d]they are they which testify of me. [e]And ye
41 will not come to me, that ye might have life. [f]I receive not
42 honour from men. But I know you, that ye have not the love
43 of God in you. I am come in my Father's name, and ye receive
me not: if another shall come in his own name, him ye will
44 receive. [g]How can ye believe, which receive honour one of

[a] Matt. 3. 17. & 17. 5. ch. 6. 27.
[b] Deut. 4. 12. ch. 1. 18. 1 John 4. 12.
[c] Isai. 8. 20. Luke 16. 29. Acts 17. 11.
[d] Deut. 18. 15, 18. Luke 24. 27.
[e] ch. 1. 11.
[f] ver. 34. 1 Thess. 2. 6.
[g] ch. 12. 43.

outward manifestation of Christ's activity, both those acts which we call supernatural and those which we call natural. All alike are wrought in fulfilment of one plan and by one power.

finish] **accomplish**. Cp. iv. 34 note.

37. Side by side with the continuous witness of the Father (*v.* 32) there is a complete witness. This was given, in its outward form, in the prophetic teaching of the O. T. closed by the work of the Baptist; and in its spiritual form, in the constitution of man whereby he recognises in Christ the fulfilment of the providential teaching of God.

37 *b*, **38.** The double witness was unavailing. The Jews by their disbelief of Christ failed to hear and see Him; nor was His word, which answers from within to the revelation without, abiding in them (1 John ii. 14). The passage is a summary of the mode and conditions of revelation. The teaching and the character of God can be discovered in nature and history, but His Word must be welcomed and kept in the soul in order that that which is without may be intelligible.

38. The word of God is a power within man, speaking to and through his conscience, the whole teaching of Providence felt to be a Divine message.

he hath sent] *He* **sent**. Cp. xx. 21 note.

39, 40. From the essential elements of revelation, external (*voice, shape*) and internal (*word*), the Lord passes to the record of revelation in Scripture. This the Jews misused.

39. *Search*] **Ye search** (so Rev. V.). The Jews reposed in the letter of the O. T. instead of interpreting it by the help of the living word. The minute, intense, misplaced diligence of search (ἐρευνᾶν) is contrasted with the futile result.

the scriptures] The Book as distinguished from the living word (*v.* 38).

for] **because** *ye think*. Because you for your part (ὑμεῖς), following your vain fancies, think falsely and superstitiously that in them—in their outward letter—you have eternal life, without penetrating to their true, Divine meaning.

they...ye (*v.* 40)] The words mark a double-failure. The Scriptures witnessed of One Whom the Jews rejected, and pointed to life which the Jews would not seek.

which testify] Rev. V. 'witness:' still and always. The teaching of the O. T. is never exhausted. As we know more of Christ it reveals more to us concerning Him.

40. *ye will not*] Ye have no will to (cp. Matt. xxiii. 37, ch. iii. 19). Man has that freedom of determination which makes him responsible. *Life* is here life in its simplest form, the condition of all else (iii. 36), not qualified even as "eternal life" (*v.* 39).

41-47. He unfolds the cause (*vv.* 41-44) and the end (*vv.* 45-47) of their rejection of Himself. The ground of rejection lies in a want of Divine love in the Jews (*v.* 42), which is shewn by their inability to recognise Christ's self-sacrifice (*v.* 43), while they themselves pursued selfish ends (*v.* 44).

41. The connexion of thought with what precedes appears to lie in the anticipation of a natural objection. The condemnation (*v.* 24) which Christ pronounced might be referred to disappointed hope. He replies—"I seek your spiritual life and not My own glory. I want nothing for Myself, but I see a fatal defect in you."

honour] **glory** (and in *v.* 44). The glory of Messiah lies in His perfect fellowship with the Father (cp. i. 14, ii. 11, xii. 41); and men shew their sympathy with Him by "the love of God." This the Jews had not, and their rejection of Christ was the sign of the fatal defect.

42. *I know*] By the knowledge of experience (ἔγνωκα). Cp. ii. 24 note.

the love of God] God is at once the Author and the Object of this love; and it is frequently difficult to determine whether the words express the quickening love of God towards man, or the responsive love of man towards God.

43. The utter want of fellowship with God on the part of the Jews is exhibited in its contrasted results: *I* (emphatic) reveal God to you as My Father, *and ye receive Me not: if another shall come in his own name*, giving expression to his own thoughts, his own desires, which are in harmony with your own, *him ye will receive*.

44. The Jews offered a complete contrast to Christ (*v.* 30); for they made the judg-

another, and seek not [p]the honour that *cometh* from God only?
45 Do not think that I will accuse you to the Father: [q]there is
46 *one* that accuseth you, *even* Moses, in whom ye trust. For had
ye believed Moses, ye would have believed me: [r]for he wrote of
47 me. But if ye believe not his writings, how shall ye believe my
words?

[p] Rom. 2. 20.
[q] Rom. 2. 12.
[r] Gen. 3. 15. & 12. 3. & 18. 18. & 22. 18. Acts 26. 22.

CHAP. 6. AFTER [a]these things Jesus went over the sea of Galilee,
2 which is *the sea* of Tiberias. And a great multitude followed

[a] Matt. 14. 15. Mark 6. 35. Luke 9. 10.

ment of men their standard. Hence the cause of their faithlessness is summed up in the question which represents faith as an impossibility for them: *How can ye* (emphatic) *believe* **seeing that ye receive glory** (the highest reward of action) *one of another* (cp. Matt. xxiii. 5); *and the* **glory** *that* cometh *from* **the only God** *ye seek not?*

45–47. The rejection of Christ carries condemnation with it. The accuser is found in the supposed advocate (*v.* 45); and unbelief in the vaunted belief (*v.* 47).

45. *in whom* &c.] **On whom you have set your hope.** Disbelief in Me is disbelief in him, in the record of the promises to the Patriarchs (viii. 56), in the types of the deliverance from Egypt (iii. 14), in the symbolic institutions of the Law, in the promise of a prophet like to himself; *for* **it was of Me** (the order is emphatic) *he wrote.* If ye were now at this very time his faithful disciples, you would be Mine also. Christ was the essential subject of the Law as of the Prophets; and so of the permanent records of the earlier dispensation. Cp. 2 Cor. i. 10.

47. Disbelief in Moses involved disbelief in Christ: "If ye believe not testimony which he has given formally, solemnly, and which you profess to accept as authoritative, how shall ye believe My sayings (iii. 34), which come to you without the recommendation of use and age?" The essence of the disbelief which the Jews shewed to Moses lay in refusing to regard the Law as transitory. They failed to seize the principle of life by which it was inspired, and petrified the form. If they thus allowed their pride to interfere with their acceptance of the real teaching of Moses, they could much less admit the teaching of Christ.

VI. The record of a critical scene in Christ's work in Galilee follows the record of the critical scene at Jerusalem. At Jerusalem Christ revealed Himself as the Giver of life; here He reveals Himself as the Support and Guide of life. In the former case the central teaching was upon the relation of the Son to the Father; in this case it is on the relation of Christ to the believer. This episode contains the whole essence of the Lord's Galilæan ministry. It places in a decisive contrast the true and false conceptions of the Messianic Kingship, the one universal and spiritual, the other local and material. The record consists of three parts: *the signs* (*vv.* 1–21); *the discourses* (*vv.* 22–59); *the issue* (*vv.* 60–71).

The two signs, *the Feeding of the Five Thousand* (*vv.* 1–15), and *the Walking on the Sea* (*vv.* 15–21), combine to shew Christ as the support of life and as the guide and strengthener of the toiling.

1–15. The feeding of the five thousand is the only incident in the Lord's life, before His last visit to Jerusalem, which is recorded by all four Evangelists. The variations of detail in the four narratives are therefore of the deepest interest. Generally it may be said that the Synoptic narratives are given in broad outline, as part of a prolonged ministry. St. John's narrative is part of an isolated episode, but at the same time individual in detail. The conversation, of which St. John has preserved characteristic fragments, is condensed into a simple form by the first three Evangelists; and, on the other hand, the circumstances which led up to the event are to be found only in the Synoptists. It follows that the two narratives are derived from two distinct sources. The chronology of the event cannot be determined with absolute certainty.

1. *After these things*] See v. 1 note.

went] Rather, **went away.** The departure to the East side of the sea of Galilee occurred some time after the visit to Jerusalem, which probably took place at the Feast of the New Year. The news of the death of the Baptist (Matt. xiv. 13), of the designs of Herod (Luke ix. 9, 10), and of the work of the Twelve, coming at the same time, made a brief season of quiet retirement (Mark vi. 30, 31) outside the dominions of Herod (Bethsaida Julias in Gaulonitis, at the N.E. of the lake) the natural counsel of wisdom and tenderness. This withdrawal for calm devotion would be still more necessary, if it was intended to cover the period of the Passover (*v.* 4), which the Lord could not celebrate at Jerusalem owing to the hostility shewn towards Him there not long before.

the sea *of Tiberias*] This is the name by which the lake was known to classical writers. In the N. T. the title occurs only here and in xxi. 1. Tiberias was the splendid but unholy capital which Herod the tetrarch had built for himself.

2. *followed*] Not simply on this occasion, but generally (ἠκολούθει). The verse describes the habitual work and environment and influence of Christ. The sense is in con-

him, because they saw his miracles which he did on them that
3 were diseased. And Jesus went up into a mountain, and there
4 he sat with his disciples. [b]And the passover, a feast of the
5 Jews, was nigh. [c]When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence
6 shall we buy bread, that these may eat? And this he said to
7 prove him: for he himself knew what he would do. Philip answered him, [d]Two hundred pennyworth of bread is not suffi-
8 cient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9 There is a lad here, which hath five barley loaves, and two small
10 fishes: [e]but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12 When they were filled, he said unto his disciples, Gather up the
13 fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the frag-

[b] Lev. 23. 5. Deut. 16. 1. ch. 2. 13.
[c] Matt. 14. 14. Mark 6. 35. Luke 9. 12.
[d] See Num. 11. 21, 22.
[e] 2 Kin. 4. 43.

trast with that in Matt. xiv. 13; Luke ix. 11.

saw] **beheld** (ἐθεώρουν). See ii. 23, note.

his miracles...] **the signs** *which He did*; ἐποίει marks a continued ministry.

3. *a mountain*] **the mountain** (and in *v.* 15): the mountain range closing round the lake.

4. **Now** *the passover...was nigh, i.e.* "near at hand." The notice of the Feast is probably designed to give a clue to the understanding of the spiritual lessons of the miracle which are set forth in the discourse which followed (cp. 1 Cor. v. 7); and it serves to explain how pilgrims on their way to Jerusalem may have been attracted to turn aside to the new Teacher, in addition to "the multitude" already attached to Him.

a feast] Rev. V. 'the Feast,' *i.e.* the well-known Feast. The phrase when alone signifies the Feast of Tabernacles, "the one great national Feast." Cp. vii. 2.

5. **Jesus therefore having lifted up his eyes and seen** (Rev. V. 'lifting...and seeing') **that**...**cometh**...**saith.** Cp. Mark vi. 33. The point of time here is evidently the first arrival of the people. A day of teaching and healing must be intercalated before the miracle of feeding was wrought. St. John appears to have brought together the first words spoken to Philip on the approach of the crowd, and the words in which they were afterwards taken up by Andrew at evening (Matt. xiv. 15; Mark vi. 35; Luke ix. 12). It appears also from *v.* 15 that the Lord came down from the mountain before the miracle was wrought.

6. *to prove*] Lit. **trying** him, to see whether he could meet the difficulty. Cp. 2 Cor. xiii. 5; Rev. ii. 2.

he himself knew &c.] The Evangelist speaks as one who had an intimate knowledge of the Lord's mind. He reveals both the thoughts which belong to His **internal**, absolute knowledge (εἰδέναι, *vv.* 61, 64, xiii. 3, xviii. 4, xix. 28), and also those which answered to actual experience and insight (γινώσκειν, *v.* 15, iv. 1, v. 6, xvi. 19).

7. *Two hundred pennyworth*] *i.e.* between £6 and £7 (see Mark vi. 37).

9. *barley loaves*] The detail is peculiar to St. John. Barley bread was the food of the poor, and was held to be of little account. See Judg. vii. 13 f.; Ezek. xiii. 19.

small fishes] Rather, **fishes**: ὀψάρια is found in the N. T. only here and in ch. xxi. It may have been a familiar Galilæan word.

10. *And Jesus*] Omit *And*.

the men...the men] *the* **people** (τοὺς ἀνθρώπους)...*the men* (οἱ ἄνδρες). The latter word implies the remark added by St. Matthew (xiv. 21) *beside women and children*.

much grass] See Mark vi. 39 note. This detail corresponds with the date, which is fixed (*v.* 4) in the early spring.

11. *Jesus* **therefore**..., answering the obedience of faith.

when he had given thanks] By this act the Lord takes the place of the head of the family (cp. Luke xxiv. 30).

he distributed to...them that] Omit as a gloss introduced from Matt. xiv. 19.

and likewise of] **likewise also of.**

12. **And** *when they*...**saith**...

fragments] *i.e.* **the pieces** broken for distribution (Ezek. xiii. 19). The command to collect these is preserved by St. John only.

that remain] *that* **remain over**, and so in *v.* 13 (*which* **remained over**).

13. *gathered...together*] **gathered...up.**

twelve] The number implies that the work was given to the Apostles.

baskets] The stout wicker **baskets** (κοφίνους) as distinguished from the soft, **flexible** "frails" (σφυρίδες, Matt. xv. 37).

ments of the five barley loaves, which remained over and above
14 unto them that had eaten. Then those men, when they had seen
f Gen. 49. 10. Deut. 18. 15, 18. Matt. 11. 3. ch. 1. 21. & 4. 19, 25. & 7. 40.
the miracle that Jesus did, said, This is of a truth f that prophet
15 that should come into the world. ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
16 g And when even was *now* come, his disciples went down unto
g Matt. 14. 23. Mark 6. 47.
17 the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to
18 them. And the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto
20 the ship: and they were afraid. But he saith unto them, It is
21 I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples

14, 15. This incident is peculiar to St. John, but St. Luke has preserved a detail which illustrates it (ix. 11). It is natural to suppose that the excitement consequent upon the death of the Baptist, which in part led to the Lord's retirement, may have moved many to believe that He would place Himself at the head of a popular rising to avenge the murder.

14. The people (οἱ ἄνθρωποι) **therefore... He** *did*...**the** *prophet* **that cometh...**

15. *would*] **were about to.** The multitude wished to use Christ to fulfil their own ends even against His will. In this is foreshadowed the sin of Judas (xviii. 6).

make him a king] **make Him king.**

departed] **withdrew** (ἀνεχώρησεν).

himself alone] To pray. See the parallels.

16. *when even was* now *come*] The "second evening," from sunset till dark. Cp. Matt. xiv. 15, 23.

17. *went...toward...*] Rev. V. 'were going (and in *v.* 21)...unto...'

not come] *not* **yet** *come*, at the time when they finally started. Probably Jesus had directed the Apostles to meet Him on the E. shore on their way to Capernaum.

19. *five and twenty...furlongs*] The lake is at its broadest about six miles. Thus they were "in the middle" of the lake (Mark vi. 47), having for a time kept to the shore.

see] **behold.** The word marks the absorbed attention of the disciples. Cp. *v.* 2.

21. Rev. V. 'They were willing therefore to receive Him' &c.

at the land] The vessel was run up on the beach. The Synoptists notice that the opposing forces were removed (Matt. xiv. 32; Mark vi. 51); St. John that the desired end was gained. Both results followed from the Presence of Christ welcomed.

These two "signs" are introductory to the discourse which follows. 'Interrogemus ipsa miracula quid nobis loquantur de Christo: habent enim si intellegantur linguam suam' (Aug.) They prepare the way for new thoughts of Christ, of His sustaining, preserving, guiding power, and exclude deductions drawn from corporeal relations only. He can support men, though visible means fall short. He is with His disciples, though they do not recognise or see Him. And in both cases also the powers and action of men are needed. They receive and assimilate the food which is given; they take Christ into their boat before they reach their haven.

22–59. The discourses which followed the feeding of the five thousand serve in part as an answer to the mistaken expectations of the multitude (*vv.* 14, 15), while they unfold those views of Christ's Person and work which became a decisive trial for the faith of the disciples who were already attached to Him. They fall into three groups: each group is introduced by some expression of feeling on the part of those to whom the words are addressed, a simple question (*v.* 25), a murmuring (*v.* 41), a contention (*v.* 52). The thoughts successively dealt with are distinct: (1) the search after life, (2) the relation of the Son to God and man, (3) the appropriation by the individual of the Incarnate Son; and it appears that the audience and place do not remain the same. There are evident breaks after *vv.* 40 and 51, the last words being spoken "in the synagogue" (*v.* 59).

22–24. Rev. V. 'on the morrow, the multitude which stood...there, save one, and that Jesus entered not' &c.

22. *the people*] *the* **multitude** (and in *v.* 24); some, *i.e.*, who still lingered when the rest were dismissed (Matt. xiv. 23), the more eager zealots who wished still to make Christ fulfil their designs.

23 were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after
24 that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea,
26 they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of
27 the loaves, and were filled. [1]Labour not for the meat which perisheth, but [h]for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [i]for him hath
28 God the Father sealed. Then said they unto him, What shall
29 we do, that we might work the works of God? Jesus answered and said unto them, [k]This is the work of God, that ye believe
30 on him whom he hath sent. They said therefore unto him, [l]What sign shewest thou then, that we may see, and believe
31 thee? what dost thou work? [m]Our fathers did eat manna in

[h] ver. 54.
[i] Matt. 3. 17. & 17. 5. Mark 1. 11. Luke 3. 22. ch. 1. 33. & 5. 37. Acts 2. 22. 2 Pet. 1. 17.
[k] 1 John 3. 23.
[l] Matt. 12. 38. Mark 8. 11. 1 Cor. 1. 22.
[m] 1 Cor. 10. 3.

[1] Or, *Work not.*

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23. *other boats*] Omit *other*. These boats, perhaps, were driven by the "contrary wind" (Matt. xiv. 24) across the lake. Their coming probably explains the reference to the "disciples" (*v.* 24). The multitude might have supposed that they had returned in one of them from some brief mission to the other side.

24. *they also*] Rev. V. 'they themselves got into the boats'; they also did what they found the disciples had done.

25. *when camest*] The idea suggested by *when* (not *how*) is that of the separation from Christ; as if the people had pleaded, "We sought Thee long and anxiously on the other side. Could it be that even then Thou hadst left us?"

26–40. The conversation deals in succession with the aim of religious effort (*vv.* 26, 27); the method (*vv* 28, 29); the assurance (*vv.* 30-33); the fulfilment (*vv* 34–40).

26. *the miracles*] **signs.** That miracle—a speaking sign—was to you a gross material satisfaction, and not a pledge, a parable of something higher. You failed to see in it the lesson which it was designed to teach, that I am waiting to relieve the hunger of the soul.

were filled] Lit. ' were satisfied with food as animals with fodder" (ἐχορτάσθητε).

27. *Labour*] **Work** (emphatic). "Work, yea win by work, but not for" &c. There is perhaps a contrast between "seeking" (*v.* 26) and "working." The believer's work does not earn a recompense, but secures a gift. Cp. i. 12 note.

the meat which perisheth] That food (βρῶσις) which belongs to our material life; which supports life only by undergoing change (cp. 1 Cor. vi. 13). Possible there may be even at this point a reference to the manna (*v.* 31).

that meat &c.] **The** *meat which* **abideth** *unto* **eternal** *life;* that food which suffers no change, but remains in the man as a principle of power issuing in eternal life. Cp. iv. 14.

the Son of man] This title suggests the thought which underlies the whole discourse. He, as the absolute representative of mankind, will give this food of the higher life—the life also being His gift (v. 25).

shall give] As the issue of His work (*v.* 51); or perhaps as the crown of your work of faith in Him.

God the Father] **the Father...even God.** The order of the original emphasizes the identification of God with "the Father" of "the Son of man" (cp. viii. 19).

sealed] Solemnly set apart (iii. 33 note).

28. *They said* **therefore**... *What* **must** *we do, that we* **may** &c. The phrase *work the works of God* [*i.e.* works well-pleasing to God] marks the external conception of the service of God to which they still clung.

29. The Lord deals with the error and the truth in the question which was put to Him. In the one work which God requires of man and man owes to God, all fragmentary and partial works are included. Faith is the life of works; works are the necessity of faith.

30. *What sign* &c.] Lit. Rev. V. 'What then doest Thou for a sign.' Christ had charged the questioners with misunderstanding His signs before (*v.* 26); they ask therefore for some clear attestation of His claims (Matt. xvi. 1).

that we may see, and believe thee] **Faith** is thus reduced to simple belief in the truth of a message, and grounded upon the testimony of the senses. The "believing on Christ" (*v.* 29) is reduced to "believing Christ." Cp. viii. 30, 31 note.

what dost thou work?] **There is a work,** they plead, for the teacher as well as for the hearer. Words must be justified by works.

31. *manna*] **The manna by which the**

the desert; as it is written, [n]He gave them bread from heaven
32 to eat. Then Jesus said unto them, Verily, verily, I say unto
you, Moses gave you not that bread from heaven; but my
33 Father giveth you the true bread from heaven. For the bread
of God is he which cometh down from heaven, and giveth life
34 unto the world. [o]Then said they unto him, Lord, evermore
35 give us this bread. And Jesus said unto them, [p]I am the bread
of life: [q]he that cometh to me shall never hunger; and he that
36 believeth on me shall never thirst. [r]But I said unto you, That
37 ye also have seen me, and believe not. [s]All that the Father
giveth me shall come to me; and [t]him that cometh to me I
38 will in no wise cast out. For I came down from heaven, [u]not
39 to do mine own will, [x]but the will of him that sent me. And
this is the Father's will which hath sent me, [y]that of all which
he hath given me I should lose nothing, but should raise it

[n] Ps. 78. 24.
[o] ch. 4. 15.
[p] ver. 48, 58.
[q] ch. 4. 14. & 7. 37.
[r] ver. 26.
[s] ver. 45.
[t] Matt.24.24. ch. 10. 28. 1 John 2. 19.
[u] Matt.26.39.
[x] ch. 4. 34.
[y] ch. 10. 28. & 17. 12. & 18. 9.

people were sustained for 40 years. According to tradition this sign was expected from Messiah.

from heaven] **Out of** *heaven* (and so throughout), out of the heavenly treasures.

32. *Then Jesus...*] *Jesus* **therefore**... Rev. V. 'It was not Moses that gave you the bread.' It was not Moses but God revealing Himself through Moses Who gave the manna: and again the manna—the perishable bread—was not in the highest sense "bread from heaven," but rather the symbol of spiritual food.

my Father giveth] Not in one miraculous act only, but now and at all times.

the true bread] ἀληθινός (cp. iv. 23 note).

33. *the bread of God*] That which God gives directly; not simply that which He gives by the hand of His servants.

he which] **that which.** Christ does not identify Himself with "the bread" till *v.* 35. This new manna was distinguished from the old in that it was continuous in its descent and not for a time; and again it was not confined to one people, but was for the world.

34. The Jews do not understand Christ's mysterious promise; but they interpret it according to their material hopes.

35. The Jews asked for something from Christ: He offers them Himself.

the bread of life] The food which supplies life: of which life is not a quality only (*v.* 51), but an endowment which it is capable of communicating.

cometh...believeth] The first word presents faith in deed as active and outward; the second presents faith in thought as resting and inward.

shall never hunger...shall never thirst] The double image, suggested it may be by the thought of the Passover, extends the conception of the heavenly food, and prepares the way for the double form under which it is finally described (*v.* 53). The gift of strength corresponds with the effort to reach to Christ; the gift of joy with the idea of repose in Christ.

36. The presence of the gift was unavailing, for the condition required of those who should receive it was unfulfilled.

I said unto you] Cp. marg. ref.; but perhaps the reference is to other words like them spoken at some earlier time.

That ye also have seen me] Or, *that ye have* indeed *seen Me.* He Himself was the sign which the Jews (*v.* 30) could not read. No other more convincing could be given.

37. If a pause in the discourse be admitted, *vv.* 37–40 were probably addressed specially to the immediate circle of the disciples. The unbelief of the people was not a proof that the purpose of God had failed. Rather it gave occasion for declaring more fully how certainly the Son carried out the Father's will.

All that] **All that which.** Believers are regarded as forming a whole complete in its several parts, a gift of the Father; and then each separate believer (*him that cometh*) is regarded in his personal relation to the Son. In the first case stress is laid upon the successful issue of the coming, the arrival: in the second case on the process of the coming and the welcome.

him that cometh] *i. e.* that truly cometh.

38. *For*] *For* this is the Father's Will, as is implied in the gift (*v.* 39).

I came down] **I am come down** (iii. 13).

from heaven] The preposition (according to the true reading) expresses the idea of leaving (ἀπό); in *v.* 42 (as in iii. 13) of proceeding out of (ἐκ). In the one case the thought is that of sacrifice; in the other that of Divinity.

39. *And this is* **the will of Him** *that...*

hath given] The present (*giveth*, *v.* 37) is here changed into the past when the gift is looked at in relation to the Will of the Father, and not to the waiting of the Son.

raise it up] Filled with a new life, transfigured, and glorified. This is the issue of the communication of Christ to the Church. In this place the effect is represented as dependent on the Father's Will; in *vv.* 40,

40 up again at the last day. And this is the will of him that sent
me, [s]that every one which seeth the Son, and believeth on him, [s] ver. 27, 47. ch. 3. 15. & 4. 14.
may have everlasting life: and I will raise him up at the last day.
41 ¶The Jews then murmured at him, because he said, I am the
42 bread which came down from heaven. And they said, [a]Is [a] Matt. 13. 55. Mark 6. 3. Luke 4. 22.
not this Jesus, the son of Joseph, whose father and mother we
know? how is it then that he saith, I came down from heaven?
43 Jesus therefore answered and said unto them, Murmur not
44 among yourselves. [b]No man can come to me, except the [b] Cant. 1. 4. ver. 65.
Father which hath sent me draw him: and I will raise him up
45 at the last day. [c]It is written in the prophets, And they shall [c] Jer. 31. 34. Mic. 4. 2. Heb. 8. 10. & 10. 16.

44, 54, the effect is referred to the will of the Son.

at the last day] The phrase is found only in St. John.

40. *And...the will of him that sent me.*] **For**...*the Will* **of My Father.** The general fulfilment of the Will of the Father passes into this further truth, that the contemplation of the Son and belief on Him brings with it eternal life.

seeth] **beholdeth.** Cp. xii. 45. The act of contemplation and faith is continuous.

everlasting life] **eternal** *life* present already as a Divine power. Cp. *v.* 47, xvii. 3. The possession of eternal life is followed by the crowning action of the Son. Eternal life is consummated in the restoration to the believer of a transfigured manhood. St. John's teaching on the present reality of eternal life makes the necessity of the Resurrection obvious. He who feels that life *is* now, must feel that after death all that belongs to the essence of its present perfection must be restored, ennobled under new conditions of manifestion.

41–51. The second part of the discourses is connected with the first by the reiteration of the office of the Son (*v.* 44) and with the third by the reference to Christ's "flesh" (*v.* 51). It touches on the greatest mysteries of Christ's life, the Incarnation and the Atonement (*vv.* 42, 51), and the greatest mysteries of man's life, the concurrence of the Divine and human will, and the permanence of life (*vv.* 44, 45, 57 ff.). It is briefly an answer to the question, How can the spring and support of life be in Christ, Who is truly man?

41. This verse seems to mark the presence of new persons and a new scene, as well as a new stage in the history. The Jews dwelt on the words in which Christ identified Himself with the true spiritual food of the world (*v.* 35), while they took no notice of the loftier prerogatives which followed from this truth, since the exposition of these was not directed to them (*v.* 37 note).

The Jews then] *The Jews* **therefore**...; the representatives of the dominant religious party, full of the teaching of the schools.

murmured at him] **concerning** *Him*, half in doubt (vii. 32) and half in dissatisfaction (*v.* 61; Luke v. 30). These murmurings probably found expression for some little time before they were answered.

42. *know*] The word expresses simply acquaintance with the fact that Joseph was in popular esteem the father of Jesus (cp. vii. 27), and not personal acquaintance with him as still living.

how is &c.] **how doth He now say**—*now*, at last, when for so long He has lived as one of ourselves—**I am come down out of** *heaven* (see *v.* 38, note)?

43. Jesus answered... The answer corresponds in some way with that given to Nicodemus (iii. 3). The Jews were unable to understand the Divine descent of the Lord, which seemed irreconcileable with His actual circumstances. He replies that a spiritual influence is necessary before His true Nature can be discerned, and that such influence was promised by the prophets as one of the characteristic blessings of the Messianic age.

44. *No man can* &c.] Cp. v. 40. As in all similar cases this "coming to Christ" may be regarded from its human side, as dependent on man's will: or from its Divine side, as dependent on the power of God. Yet even the will itself comes from a Divine nature, a Divine gift (*e.g.*, i. 12, iii. 7). The "drawing" of the Father is best illustrated by the "drawing" of the Son (xii. 32). The constraining principle is love stirred by self-sacrifice, a love which calls out, and does not destroy, man's freedom and issues in self-sacrifice. The mission of the Son by the Father (*which sent* [omit *hath*] *Me*), the sovereign act of love (iii. 16), is thus brought into close connexion with the power exerted by the Father on men.

and I...] The Son takes up and completes what the Father has begun.

45. The "drawing" of the Father is illustrated by a prophetic promise. The "hearing" brings out the external communication, the learning the internal understanding of it.

in the prophets] *i.e.* in the division of the Scriptures so called. Cp. Acts xiii. 40, vii. 42. The phrase is found substantially in Isai. liv. 13. Believers are life-long pupils in the school of God. This teaching lies

be all taught of God. [d]Every man therefore that hath heard,
46 and hath learned of the Father, cometh unto me. [e]Not that
any man hath seen the Father, [f]save he which is of God, he
47 hath seen the Father. Verily, verily, I say unto you, [g]He that
48 believeth on me hath everlasting life. [h]I am that bread of life.
49 [i]Your fathers did eat manna in the wilderness, and are dead.
50 [k]This is the bread which cometh down from heaven, that a man
51 may eat thereof, and not die. I am the living bread [l]which
came down from heaven: if any man eat of this bread, he shall
live for ever: and [m]the bread that I will give is my flesh,
52 which I will give for the life of the world. ¶The Jews there-
fore [n]strove among themselves, saying, [o]How can this man give
53 us *his* flesh to eat? Then Jesus said unto them, Verily, verily,

[d] ver. 37.
[e] ch. 5. 37.
[f] Luke 10. 22.
ch. 7. 29. & 8. 19.
[g] ch. 3. 16.
[h] ver. 33, 35.
[i] ver. 31.
[k] ver. 51, 58.
[l] ch. 3. 13.
[m] Heb. 10. 5, 10.
[n] ch. 7. 43. & 10. 19.
[o] ch. 3. 9.

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for us in the Person and Work of Christ interpreted by the Spirit.

hath heard...hath learned] So Rev. V. **Every one that heareth from the Father and learneth**(ἀκούσας καὶ μαθών)... The fulfilment of the promise is followed by its proper consequence (*cometh unto Me*).

46. "Hearing" and "learning" fall short of "seeing." The Father is seen only by the Son (i. 18. Cp. Matt. xi. 27). He alone Who is truly God can naturally see God. The voice of God came to men under the old Covenant, but in Christ the believer can now see the Father (xiv. 9) in part, and will hereafter see God as He is (1 John iii. 2).

of God] **from** God (παρά). Cp. vii. 29. The phrase implies not only mission (xvi. 27), but also a present relation of close dependence.

he hath seen] When He was "with God" (i. 1) before He "became flesh." The words mark emphatically the unchanged personality of Christ before and after the Incarnation.

47. The discourse takes a fresh start. The objection of the Jews has been met, and the Lord goes on to develope the idea set forth in *v.* 36, taking up the last word: **He that believeth** (omit *on Me;* the actual existence of true faith implies the right object of it. Cp. iii. 3, note) *hath* **eternal** *life.*

48. *that bread*] **the** (and in *v.* 58) *bread.* See *v.* 35 note.

49. *Your fathers* **ate the manna** (cp. *v.* 31)...*and* **died.** The heavenly food under the old Dispensation did not avert death. It was not *bread of life.* Cp. iv. 13.

50. **This** (bread—the true manna—) **is the bread which cometh** *out of heaven,* &c.

not die] Cp. viii. 51 note.

51. *I am the living bread*] Able to communicate the life which I possess. He therefore who receives Me receives a principle of life.

and the bread &c.] **yea** *and* (*and in fact*) *the bread which I* (ἐγώ) *will give.* The pronoun is emphatic, and brings out the contrast between Christ and Moses. Participation in Him is spoken of as still future (*I will give*), since it followed in its fulness on the completed work of Christ. Note also a difference here between that which Christ is and that which He offers. He is truly God and truly man (ἐγώ); He offers His "flesh," His perfect humanity, *for the life of the world.*

my flesh] "Flesh" describes human nature in its totality regarded from its earthly side (cp. i. 14). The thought of death lies already in the word, but that thought is not as yet brought out as afterwards by the addition of *blood* (*v.* 53). The life of the world in the highest sense springs from the Incarnation and Resurrection of Christ. By his Incarnation and Resurrection the ruin and death which sin brought in are overcome. The thought here is of support and growth, and not of atonement (x. 11, 15 note). At this point no more than the general truth is stated.

which I will give] Omit. The omission of the clause turns the attention to the general action of Christ's gift rather than to the actual making of it. The special reference to the future Passion would distract the thought at this point, where it is concentrated upon the Incarnation and its consequences generally.

52-59. This last section carries forward the conceptions given in *vv.* 41-51 to a new result. The answer to the question (*v.* 52) is in this case also not direct but by implication. The fact, and the necessity of the fact, dispense with the need for further inquiry. The life is a reality.

52. *among themselves*] **one with another.** They did not all reject at once the teaching of Christ. There were divisions among them; and they discussed from opposite sides the problem raised by the last mysterious words which they had heard (cp. vii. 12, 40 sq., x. 19 sq.).

to eat] The Jews transfer directly to "the flesh" what hitherto has been said only of "the bread," now identified with it. There is no gross misunderstanding on their part, but a clear perception of the claim involved in the Lord's words. Cp. iii. 4, iv. 15, viii. 33. See also Num. xi. 13.

I say unto you, Except [p] ye eat the flesh of the Son of man, and
54 drink his blood, ye have no life in you. [q] Whoso eateth my
flesh, and drinketh my blood, hath eternal life; and I will raise
55 him up at the last day. For my flesh is meat indeed, and my
56 blood is drink indeed. He that eateth my flesh, and drinketh my
57 blood, [r] dwelleth in me, and I in him. As the living Father
hath sent me, and I live by the Father: so he that eateth me,
58 even he shall live by me. [s] This is that bread which came down
from heaven: not as your fathers did eat manna, and are dead:

[p] Matt. 26. 26, 28.
[q] ver. 27, 40. ch. 4. 14.
[r] 1 John 3. 24. & 4. 15.
[s] ver. 49, 50.

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53. The "flesh" (*v.* 51) is first presented in its twofold aspect as "flesh" and "blood," and by this separation of its parts the idea of a violent death is presupposed. Further, it is "the flesh" and "the blood" "of the Son of man," by which title the representative character of Christ is marked in regard to that humanity which He imparts to the believer. And once again both elements are to be appropriated individually ("eat," "drink"). By the "flesh" is meant the virtue of Christ's humanity as living for us; by the "blood" the virtue of His humanity as subject to death. The believer must be made partaker in both. The Son of man lived for us and died for us, and communicates to us the effects of His Life and Death as perfect man. Without this communication of Christ men can have "no life in themselves." But Christ's gift of Himself to a man becomes in the recipient a spring of life within (iv. 14).

Then &c.] *Jesus* **therefore** *said.* To "eat" and to "drink" is to take to oneself by a voluntary act that which is without, and then to assimilate it and make it part of oneself. This spiritual eating and drinking brings the object of faith into the believer.

drink his blood] The phrase is unique in the N. T. To Jewish ears it could not but be full of startling mystery. The thought is that of the appropriation of "life sacrificed."

in you] Lit., *in* **yourselves**. Cp. v. 26. Without the Son men have no life; for in men themselves there is no spring of life.

54. *Whoso* (**He that**, as in *v.* 56) *eateth*] τρώγειν expresses not only the simple fact of eating but the doing so with pleasure (Matt. xxiv. 38); the tense marks an action which must be continuous and not completed once for all.

hath eternal life...] Cp. *v.* 40 note.

55. The possession and the highest manifestation of life follow necessarily from participation in Christ's "flesh" and "blood:" such is their power.

is meat indeed...drink indeed] *My flesh is* **true** (ἀληθής, real) *meat*...true drink. It stands in the same relation to man's whole being, as food does to his physical being. It must first be taken, and then it must be assimilated.

56. The truth of *v.* 54 is traced to its foundation. In virtue of Christ's imparting of His humanity to the believer, the believer may rightly be said to "abide in Christ" and Christ to "abide in the believer." The believer has therefore "eternal life," and in that, the certainty of a resurrection, a restoration in glory of the fulness of his present powers.

dwelleth] **abideth** (*e.g.* xiv. 10).

57. *the living Father*] The title is unique. Cp. *the living God* (Matt. xvi. 16).

hath sent me] **sent** *Me*. Christ speaks of His vital fellowship with the Father not as the Word only, but as the Son Incarnate, the Son of man (cp. v. 23). The Son's acceptance of the Divine mission, and His dependence in His humanity on the Father, are placed in correlation with the appropriation of the Incarnate Son by the Christian (*he that eateth Me*); so that the relation of the believer to Christ is prefigured in the relation of the Son to the Father. Cp. x. 14, 15 note.

by...by] **because of** *the Father*...**because of** *Me*. Complete devotion to the Father is the essence of the life of the Son; and so complete devotion to the Son is the life of the believer.

the Father] not "My Father." The universal relationship is emphasized (iv. 21).

eateth me] The climax of the revelation. The words of *vv.* 50, 51, 53, rise at last to the thought of *eating Christ*. The appropriation of the food which Christ gives, of the humanity in which He lived and died, issues in the appropriation of Himself.

even he &c.] **he also** *shall live* (not *liveth*). The fulness of the life was consequent upon the exaltation of Christ (cp. xiv. 19).

58. These concluding words carry back the discourse to *vv.* 33, 35.

This is **the** *bread which came;* **in** *v.* **50,** *which cometh*... Both aspects of Christ's work must be kept in mind. He **came**, and He comes.

not &c.] **not as the fathers did eat and died.** A parenthesis expressing the contrast between the true and the typical manna.

the *fathers*] This title (not *your fathers*) recognises the representative position which the early generation occupied.

the fathers...he...] The passage **from the plural to the singular is significant.**

59 he that eateth of this bread shall live for ever. ¶These things said he in the synagogue, as he taught in Capernaum.
60 ¶[t]Many therefore of his disciples, when they had heard *this*,
61 said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto
62 them, Doth this offend you? [u]*What* and if ye shall see the
63 Son of man ascend up where he was before? [x]It is the spirit

[t] Matt. 11. 6. ver. 66.
[u] Mark 16. 19. ch. 3. 13. Acts 1. 9. Eph. 4. 8.
[x] 2 Cor. 3. 6.

Throughout the discourses the believer is dealt with as exercising personal faith and not only as one of a society.

eateth of] **eateth**, as in *vv.* 54, 56. What has been spoken of "eating (φαγεῖν) of the bread which cometh down from heaven" (*v.* 51), "eating (φαγεῖν) the flesh of the Son of man" (*v.* 53), "eating (τρώγειν) His flesh and drinking His blood" (*vv.* 54, 56), "eating (τρώγειν) Him" (*v.* 57), "eating (τρώγειν) the bread which came down from heaven" (*v.* 58) does not refer primarily to the Holy Communion; nor again can it be simply prophetic of that Sacrament. The teaching has a full and consistent meaning in connexion with the actual circumstances, and it treats essentially of spiritual realities with which no external act, as such, can be co-extensive. Cp. Augustine's luminous and pregnant sentence, *crede et manducasti*, "believe and thou *hast* eaten." But, on the other hand, there can be no doubt that the truth which is presented in its absolute form in these discourses is presented in a specific act and in a concrete form in the Holy Communion; and yet further that the Holy Communion is the Divinely appointed means whereby men may realise the truth. Nor can there be a difficulty to any one who acknowledges a Divine fitness in the ordinances of the Church, an eternal correspondence in the parts of the one counsel of God, in believing that the Lord, while speaking intelligibly to those who heard Him at the time, gave by anticipation a commentary, so to speak, on the Sacrament which He afterwards instituted. But that which He deals with here is not the outward rite, but the spiritual fact which underlies it.

59. Among the ruins which mark the probable site of Capernaum (Tell Hûm) are the remains of a handsome synagogue, on a stone of which is engraved the pot of manna. This very symbol may have been before the eyes of those who heard the Lord's words.

60–71. The discourses proved a trial to the faith of the disciples. The immediate effect was a "murmuring" among them which led to a clear affirmation of the Divine conditions of discipleship (*vv.* 60–65). And this was followed by a separation between the faithful and the unfaithful, both visibly (*vv.* 66–69) and invisibly (*vv.* 70, 71).

60. *when they had heard*] Omit *had*.

hard saying] *i.e.* a speech or discourse difficult to receive (Jude 15). The idea is not that of obscurity. The discourse was offensive, and not unintelligible. It made claims on the complete submission, self-devotion, self-surrender of the disciples. It pointed significantly to death.

hear it] Listen to it (ἀκούειν αὐτοῦ) with patience, as ready to admit it (vii. 40, x. 3). Some render, *who can hear Him?*

61. Rev. V. 'But Jesus knowing.'

offend you] Rev. V. 'cause you to stumble.' Cp. xvi. 1. note.

62. What, &c.] **What then if ye should behold**... This incomplete question has been interpreted in two very different ways, (*a*) "Ye will not then be offended any more;" (*b*) "Ye will then assuredly be still more offended." According to the first interpretation the "ascending up" is the Ascension as the final spiritualizing of the Lord's Person, whereby the offence of the language as to His flesh would be removed by the apprehension of the truth as to His spiritual humanity. In the second the "ascending up" is referred to the "elevation" on the Cross, and the offence caused by the reference to the death of Christ is regarded as increased by the death itself. The context shews that the disciples were to be subjected to some severer trial. The turn of the sentence therefore must be: "If then ye shall see the Son of man ascending...ye will be, according to your present state, more grievously offended; for that trial you must still be disciplined." The Crucifixion alone could not be described as an "ascending up where Christ was before;" yet it was the first part of the Ascension, the absolute sacrifice of self which issued in the absolute triumph over the limitations of earthly existence. The Passion, the Resurrection, the Ascension, were steps in the progress of the "ascending up" through suffering, which is the great offence of the Gospel.

the Son of man ascend up] **ascending**. Cp. viii. 58, xvii. 5, 24; Col. i. 17. No phrase could shew more clearly the unchanged Personality of Christ. As "the Son of man" He speaks of His being in heaven before the Incarnation.

63. *the spirit...the flesh*] Cp. iii. 6 note. As in man the *spirit* is that part of his nature by which he holds fellowship with the unseen eternal order, and *the flesh* that part of it by which he holds fellowship with the seen temporal order, so the two words are applied to the working of Christ. The new life must come from that which belongs properly to the sphere in which it moves. Cp. 1 Cor. xv. 45.

that quickeneth; the flesh profiteth nothing: the words that
64 I speak unto you, *they* are spirit, and *they* are life. But [v]there are some of you that believe not. For [s]Jesus knew from the beginning who they were that believed not, and who should be-
65 tray him. And he said, Therefore [a]said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 ¶ [b]From that *time* many of his disciples went back, and walked
67 no more with him. Then said Jesus unto the twelve, Will ye
68 also go away? Then Simon Peter answered him, Lord, to whom
69 shall we go? thou hast [c]the words of eternal life. [d]And we believe and are sure that thou art that Christ, the Son of the
70 living God. Jesus answered them, [e]Have not I chosen you

[v] ver. 36.
[s] ch. 2. 24. & 13. 11.
[a] ver. 44, 45.
[b] ver. 60.
[c] Acts 5. 20.
[d] Mark 8. 29. Luke 9. 20. ch. 1. 49.
[e] Luke 6. 13.

the words] The definite utterances (ῥήματα, *v.* 68, see iii. 34) and not the whole revelation (λόγος, *v.* 60). The reference is to the clear unfolding of the complete relation of man and humanity to the Incarnate Saviour.

I speak] *I* is emphatic; the words that *I* **have spoken**, and no prophet, not even Moses (*v.* 32), before Me.

are spirit &c.] *i.e.* belong essentially to the region of eternal being, and so are capable of conveying that which they essentially are.

64. *There are* **of you** (ἐξ ὑμῶν) **some** *who believe not* (cp. *v.* 70, *of you one*).

from the beginning] From the first moment of His public work (1 John ii. 7, 24, iii. 11; Luke i. 2).

who should] **who it was that should.** This first allusion to the sin of Judas stands in significant connexion with the first unveiling of the Lord's Passion. The word rendered *betray* (παραδιδόναι) means strictly *deliver up, to give into* the hands of another to deal with as he pleases (cp. xviii. 30).

65. For this cause have I said... The divine condition of discipleship was clearly stated because the disciples would have to bear the trial of treachery revealed among them; and this might seem inconsistent with Christ's claims, and with what they thought that they had found in Him.

come unto me] Judas then, though "chosen out" (*v.* 70, xiii. 18) and called, had not come to Christ (*v.* 37).

were given &c.] **have been** (or **be**) *given unto him of* **the Father** (cp. iii. 27). The Father (not *My Father*) here is looked upon as the source (ἐκ) from Whom all flows (cp. x. 32; 1 Cor. vii. 7). Notice how here the Divine and human elements are placed in close juxtaposition, *given*, *come*; the Will of God and the will of man.

66. *From that* time] **Upon this**—what had now happened. The "murmuring" issued in separation.

went back] They not only left Christ, but gave up what they had gained with Him (Phil. iii. 13).

67. *Jesus* **therefore** *said*...The test was now applied to the innermost circle of disciples. St. John does not record the call of the Twelve, yet it lies hidden and implied in his narrative (*v.* 13). St. John assumes that his readers are familiar with the main facts of the history.

Will ye] Rev. V. 'Would ye.' The form (μὴ θέλετε) implies that such desertion is incredible and yet to be feared.

68. Omit *Then*. St. Peter occupies the same representative place in St. John's narrative as in the others (*e.g.* xiii. 6, xx. 2, xxi. 3). His reply is the confession that the Apostles have found in Christ all that they could seek. *Thou hast* in Thy spiritual treasury ready to be brought forth according to our powers and necessities (Matt. xiii. 52) **words** *of eternal life*. This phrase may mean either (1) words—utterances (*v.* 63)—concerning eternal life; or (2) more probably words bringing, issuing in, eternal life (1 John i. 1). St. Peter does not speak of the completed Gospel ("the word"), but of specific sayings (ῥήματα, not τὰ ῥήματα) which had been felt to carry life with them (*v.* 63).

69. *And we* (emphatic; we who are nearest to Thee, and have listened to Thee most devoutly) **have believed and know** (or rather, **have come to know**)... The vital faith which grasps the new data of the higher life precedes the conscious intellectual appreciation of them.

that Christ, the Son of the living God] **The Holy One of God** (Mark i. 24; Luke iv. 34). With this confession of St. Peter cp. that in Matt. xvi. 16, which belongs to the same period but to different circumstances. Here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic Person of the Lord. This confession must be compared with the confession in i. 49. Here the confession is made after the disappointment of the popular hope, and reaches to the recognition of that absolute character of Christ which the demoniacs tried to reveal prematurely.

70. St. Peter spoke for all. The Lord speaks to the Twelve, and not to him only.

Have not I &c.] **Did not I choose you the Twelve?** you the marked representatives of the new Israel, the patriarchs of a Divine people. The reference is not to the number of the Apostles, but to their special position.

71 twelve, [f]and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

[f] ch. 13. 27.

Chap. 7. AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, [a]because the Jews sought to kill him.

2, 3 [b]Now the Jews' feast of tabernacles was at hand. [c]His brethren therefore said unto him, Depart hence, and go into Judæa, that 4 thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew 5 thyself to the world. For [d]neither did his brethren believe in 6 him. Then Jesus said unto them, [e]My time is not yet come: 7 but your time is alway ready. [f]The world cannot hate you;

[a] ch. 5. 16.
[b] Lev. 23. 34.
[c] Matt. 12. 46. Acts 1. 14.
[d] Mark 3. 21.
[e] ch. 2. 4. & 8. 20.
[f] ch. 15. 19.

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one of you] **of you one**; out of this chosen body (ἐξ ὑμῶν) one is faithless.

a devil] Cp. viii. 44; 1 John iii. 8; Rev. xii. 9. The fundamental idea seems to be that of turning good into evil (διαβάλλειν). With this term applied to Judas compare that of *Satan* applied to St. Peter (Matt. xvi. 23). Judas wished to pervert the Divine power which he saw to his own ends; St. Peter strove to avert what he feared in erring zeal for his Lord.

71. Now *He spake of* **Judas** the son **of Simon Iscariot**, *i.e. a man of Kerioth*, not to be identified with a town of Judah (Josh. xv. 25; see the correct rendering), but possibly with Kerioth of Moab (Jer. xlviii. 24).

that should] Or, that was about to.

vii.—xii. The record of the great controversy at Jerusalem falls into two parts: (1) the revelation of faith and unbelief (vii.—x.); (2) the decisive judgment (xi., xii.). (1) contains events and discourses connected with two national festivals, *the Feast of Tabernacles* and *the Feast of Dedication*, which commemorated the first possession of Canaan and the great recovery of religious independence. The discussions at the Feast of Tabernacles (vii., viii.) are characterized by waverings and questionings among the people. The discussions at the Feast of Dedication shew the separation already consummated (ix., x.).

No section in the Gospel is more evidently a transcript from life than that which deals with *the Feast of Tabernacles* (vii., viii.). All is full of movement, of local colour, of vivid traits of conflicting classes and tendencies. The section is naturally divided into several distinct scenes, noticed as they occur.

VII. **1-13.** A lively picture of the position which the Lord held at the time. The description brings out distinctly various aspects of a work and a Person not yet fully revealed.

1. And *after these things, i.e.* the whole crisis brought about by the miracle of feeding.

Jewry] **Judæa**, as in *v.* 3.

2. Or, Now the Feast of the Jews, the **Feast of Tabernacles**... This Feast was pre-eminent among the festivals "as the holiest and greatest," and fell on 15-22 Tisri (Sep. Oct.). Thus there is an interval of six months after the events of ch. vi., of which the Evangelist records nothing (cp. Matt. xii.—xvii., xxi.).

3. *His brethren*] Cp. Mark iii. 21, 31. Elder brethren (*i.e.* sons of Joseph by a former marriage) who might from their age seek to direct the Lord.

thy disciples also may see (**behold**)...] Specially those who had been gained by earlier teaching in Judæa and Jerusalem, and who still remained there. From this notice it would seem that miracles were wrought chiefly among strangers: and also that the Lord was accompanied only by a small group of followers in His Galilæan circuits.

4. *no man* &c.] His works in Galilee were practically withdrawn (such is the argument) from the observation of those who could best judge of their worth.

and he...seeketh] **and seeketh** &c. The words refer to the position claimed and not to the position gained.

If thou **doest**...**manifest** *thyself* (cp. i. 31, xxi. 1 note).

5. *neither*] **not even** &c. The phrase need not mean more than that they did not sacrifice to absolute trust in Him all the fancies and prejudices which they cherished as to Messiah's office.

6. Therefore Jesus saith...

My time] The seasonable moment for the revelation of Myself. The word ("season" καιρός) compared with "hour" (viii. 20 note) appears to mark the fitness of time in regard to the course of human events, while "the hour" has reference to the Divine plan.

your time &c.] What Christ's brethren had to say was in harmony with what others were feeling. They were in sympathy with the world; while Christ was in antagonism with it. They risked nothing by joining in the festival pilgrimage: He kept back not only from the danger of open hostility, but also from the violence of mistaken zeal (vi. 15).

7. *cannot hate you*] The impossibility lies in the true nature of things, and is the other side of the Divine "must" (**xx. 9 note**).

but me it hateth, [o]because I testify of it, that the works there-
8 of are evil. Go ye up unto this feast: I go not up yet unto this
9 feast; [h]for my time is not yet full come. When he had said
10 these words unto them, he abode *still* in Galilee. ¶ But when
his brethren were gone up, then went he also up unto the feast, not
11 openly, but as it were in secret. Then [i]the Jews sought him at
12 the feast, and said, Where is he? And [k]there was much mur-
muring among the people concerning him: for [l]some said, He
is a good man: others said, Nay; but he deceiveth the people.
13 Howbeit no man spake openly of him [m]for fear of the Jews.
14 ¶ Now about the midst of the feast Jesus went up into the
15 temple, and taught. [n]And the Jews marvelled, saying, How
16 knoweth this man [1]letters, having never learned? Jesus an-
swered them, and said, [o]My doctrine is not mine, but his that
17 sent me. [p]If any man will do his will, he shall know of the
doctrine, whether it be of God, or *whether* I speak of myself.
18 [q]He that speaketh of himself seeketh his own glory: but he
that seeketh his glory that sent him, the same is true, and
19 no unrighteousness is in him. [r]Did not Moses give you the

[1] Or, *learning.*

[o] ch. 3. 19.
[h] ch. 8. 20. ver. 6.
[i] ch. 11. 56.
[k] ch. 9. 16. & 10. 19.
[l] Matt. 21. 46. Luke 7. 16.
[m] ch. 6. 14. & 9. 22. & 19. 38.
[n] Matt. 13. 54. Mark 6. 2. Luke 4. 22.
[o] ch. 3. 11. & 12. 49. & 14. 10.
[p] ch. 8. 43.
[q] ch. 5. 41. & 8. 50.
[r] Ex. 24. 3. ch. 1. 17. Acts 7. 38.

8. *Go ye up unto this feast* (**the** *feast*)] The pronoun is emphatic: "Do ye, with your thoughts and hopes, go up (ὑμεῖς ἀνάβητε)."

I go not &c.] The sense may be "I go not up with the great train of worshippers." Others suppose that the thought of the next paschal journey, when "the time was fulfilled," already shapes the words. The Feast of Tabernacles was a festival of peculiar joy for work accomplished. At such a Feast Christ had now no place.

full come] Lit. **fulfilled.**

9. *When* &c.] **And having** *said.*

10. *gone up*] *gone up* **to the feast.**

as it were in secret] Hidden, as a solitary stranger. Contrast the visit in ii. 13 (in power), v. 1 (as a pilgrim), and here with the final visit in triumph (xii. 12).

11. The Jews therefore. The question was asked half perhaps in ill-will and half in curiosity.

12. *murmuring*] γογγυσμός, the muttering of men who did not dare to speak loudly what they felt. Cp. *v.* 32.

the people] **the multitudes,** the different groups of strangers who had come up to the festival, and such as consorted with them.

for some said] **Some said,** omit *for.*

good] Unselfish and true (Mark x. 17).

deceiveth the people] **leadeth the multitude astray** (cp. *v.* 47). The thought is of practical and not of intellectual error.

13. *the Jews*] The leaders of the "national" party, who had not yet pronounced judgment openly though their inclination was plain.

14-36. The discussions at "the midst of the feast" lay open thoughts of three groups of men; "the Jews" (*vv.* 14-24), "some of the inhabitants of Jerusalem" (*vv.* 25-31), the envoys of "the chief priests and the Pharisees" (*vv.* 32-36). The Lord indicates successively the authority of His teaching, His connexion with the old dispensation, and the brief space of the people's trial.

14-24. In the Temple Christ shews the source and the test of His teaching (*vv.* 16-18) as against the false interpretations of the Law (*v.* 19), which were against the spirit and history of the Law itself (*vv.* 20-24).

14. *the midst of the feast*] The Feast lasted eight days (Lev. xxiii. 36).

and taught] The first mention of the appearance of the Lord as a public teacher at Jerusalem.

15. *The Jews* **therefore.**

knoweth...letters] Cp. Acts xxvi. 24. The marvel was that Jesus shewed Himself familiar with the literary methods of the time, which were supposed to be confined to the scholars of the popular teachers.

learned] Studied in one of the great schools. Christ was in the eyes of the Jews a merely self-taught enthusiast. They marvelled at His strange success, while they did not admit His irregular claims.

16. *Jesus* **therefore** *answered...My doctrine* **(teaching)** *is not Mine,* but derived from a Divine Master, infinitely greater than the popular Rabbis. It had a twofold attestation—an inward criterion and an outward criterion; the first from its essential character, and the second from the character of Him Who delivered it.

17. *will do*] Rev. V. 'willeth to do,' *i.e.* If it be any man's will to do His Will. If there be no sympathy there can be no understanding. Religion is a matter of life and not of thought only.

19. The principle laid down (*v.* 18) is applied to the condemnation of the Jews. They professed unbounded devotion to Moses, and yet they broke the Law because they were estranged from its spirit.

law, and *yet* none of you keepeth the law? [a] Why go ye about
20 to kill me? The people answered and said, [b] Thou hast a devil:
21 who goeth about to kill thee? Jesus answered and said unto
22 them, I have done one work, and ye all marvel. [c] Moses therefore gave unto you circumcision; (not because it is of Moses, [d] but
23 of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, [1] that the law of Moses should not be broken; are ye angry at me, because [e] I have
24 made a man every whit whole on the sabbath day? [f] Judge not according to the appearance, but judge righteous judgment.
25 ¶ Then said some of them of Jerusalem, Is not this he, whom
26 they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. [g] Do the rulers know indeed that this is the
27 very Christ? [h] Howbeit we know this man whence he is: but
28 when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, [i] Ye both know

[a] Matt. 12. 14. Mark 3. 6. ch. 5. 16. & 10. 31. & 11. 53.
[b] ch. 8. 48. & 10. 20.
[c] Lev. 12. 3.
[d] Gen. 17. 10.
[e] ch. 5. 8, 9.
[f] Deut. 1. 16, 17. Prov. 24. 23. ch. 8. 15. Jam. 2. 1.
[g] ver. 48.
[h] Matt. 13. 55. Mark. 6. 3. Luke 4. 22.
[i] ch. 8. 14.

[1] Or, *without breaking the law of Moses.*

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keepeth] Rev. V. 'doeth.'

Why go ye about...] *Why* **seek ye** (and so in *v.* 20) *to kill Me?* (*v.* 1).

20. *The people*] **The multitude,** chiefly pilgrims, and unacquainted with the designs of the hierarchy. Omit *and said.*

Thou hast a devil] Cp. Matt. xi. 18; Luke vii. 33. Perhaps here also the words mean no more than "Thou art possessed with strange and melancholy fancies; Thou yieldest to idle fears." In a different context (marg. reff.) they assume a more sinister force.

21. *I have done*] *I* **did** *one work* (v. 1). This special healing on the Sabbath is singled out of the many which Christ wrought (ii. 23, iv. 45) from its exceptional circumstances.

All *marvelled* at what should have been an intelligible illustration of the Law. This wonder contained the germ of open misunderstanding and opposition which, if followed to its legitimate development, could not but end in deadly enmity. If men failed to see the inner significance of the Law they must persecute Christ Who came to interpret it and offer its fulfilment in the Gospel.

22. For this cause Moses hath given you *circumcision* (as an abiding ordinance)... The cause referred to is the typical realisation of the lesson (*v.* 23) which underlies the restoration of the impotent man.

not because] Or, Not **that** *it is.* The law of circumcision was not in origin Mosaic; it carried men's thoughts back to the great ideas which the Mosaic Law was designed to embody. The Mosaic Law of the Sabbath was, on the other hand, new.

on the (a) *sabbath*] If that happened to be the eighth day.

23. *should not be broken*] By the violation of the commandment which enjoined circumcision on the eighth day.

I have made] **I made.** If the Law ratified the precedence of this act (circumcision) of partial healing over the ceremonial observance of the Sabbath, how much more lawful was the complete healing.

24. *Judge not* &c.] Superficially, by the external aspect, as the matter first presents itself (κατ' ὄψιν); but give the one true and complete decision of which the case admits.

25-31. The second scene, still in the Temple (*v.* 28). The Lord meets the popular objection urged against the belief that He was the Christ (*vv.* 25-27). He had perfect authority for His work (*v.* 28 sq.). So the people were divided by His words and works (*v.* 31).

25. Some therefore *of them of Jerusalem said*, who were acquainted with the designs of the hierarchy (*v.* 20 note), and yet not committed to them.

26. And, *lo, He speaketh boldly.*

Do the &c.] **Can it be that the rulers** *indeed know that this is* **the Christ?** As if a change might have passed over the Sanhedrin. Possibly (so the people argue) the Sanhedrin have examined the matter, and found reason to decide in favour of Him Whom they before opposed.

27. *Howbeit*] The suspicion is at once set aside as impossible.

know...knoweth] οἴδαμεν...γινώσκει offer a contrast between the knowledge which is full and abiding, and that which comes by progress and observation (ii. 24 note).

whence he is] *i.e.* we know His family and His home. They thought of Nazareth and not of Bethlehem, David's city (*v.* 42. Cp. Matt. xiii. 54). It seems to have been expected that Messiah would appear suddenly, no one knew whence, while Christ had lived long among His countrymen in obscurity and known to them.

when Christ] **the Christ** *cometh:* ὅταν ἔρχηται (contrast ὅταν ἔλθῃ, *v.* 31) marks the actual moment when the coming is realised. The appearance is a surprise.

28. Jesus therefore (acquainted with

me, and ye know whence I am: and [d]I am not come of myself,
29 but he that sent me [e]is true, [f]whom ye know not. But [g]I
30 know him: for I am from him, and he hath sent me. Then
[h]they sought to take him: but [i]no man laid hands on him,
31 because his hour was not yet come. And [k]many of the people
believed on him, and said, When Christ cometh, will he do more
32 miracles than these which this *man* hath done? The Pharisees
heard that the people murmured such things concerning him;
and the Pharisees and the chief priests sent officers to take him.
33 Then said Jesus unto them, [l]Yet a little while am I with you,
34 and *then* I go unto him that sent me. Ye [m]shall seek me, and
shall not find *me:* and where I am, *thither* ye cannot come.
35 Then said the Jews among themselves, Whither will he go,
that we shall not find him? will he go unto [n]the dispersed

[d] ch. 5. 43. & 8. 42.
[e] ch. 5. 32. & 8. 26. Rom. 3. 4.
[f] ch. 1. 18. & 8. 55.
[g] Matt. 11. 27. ch. 10. 15.
[h] Mark 11. 18. Luke 19. 47. ch. 8. 37.
[i] ver. 44. ch. 8. 20.
[k] ch. 3. 2. & 8. 30.
[l] ch. 13. 33. & 16. 16.
[m] Hos. 5. 6. ch. 8 21. & 13. 33.
[n] Isai. 11. 12. Jam. 1. 1. 1 Pet. 1. 1.

their partial knowledge and their conclusions) **cried aloud...teaching and saying.**

Ye both &c.] Christ answers "There are facts you do know. Ye do know Me and My origin: but there are facts you do not know; *I am not come of Myself*, self-commissioned, dependent on no other authority, *but He that sent Me is true* (ἀληθινός; cp. iv. 23); not merely in so far as He gave a true message, but as One Who really sent a messenger; a real Father, sending a real Son; it is on Him I rely, and from Him I draw My strength; and Him *ye* (emphatic) *know not.*" This fatal want of knowledge made their boast of knowledge vain.

29. *I* (omit *But*) *know Him*, **because** *I am from Him.* Now as always I rest upon Him, deriving My whole Being from Him, *and He* **sent** *Me.*

30. *They sought* **therefore**—because of His claim to be sent from God—*to take Him:* **and** *no man...*

his hour] Cp. *v.* 6, xiii. 1 notes.

31. But of the multitude—in contrast with the leaders of Jerusalem (*v.* 30)—*many believed on Him.* They not only gave credence to what He said ("believed Him"), but surrendered themselves to His guidance.

When &c.] **Will the Christ when He** *cometh...this man* **did.**

32–36. The third scene in the controversy. The wishes of Christ's enemies (*v.* 30) soon found active expression. The Sanhedrin sent public officers to seize Him; and in their presence for the first time He announces His speedy and irrevocable departure from "the Jews" (*vv.* 33 f.), to their bewilderment (*vv.* 35 f.).

32. *heard* &c.] *heard* **the multitude murmuring these** *things*, as being inwardly dissatisfied and irresolute.

the Pharisees and the chief priests] **the chief priests and Pharisees.** The phrase probably describes the Sanhedrin under the form of its constituent classes.

chief priests] The title appears to be given not only to those who had held the office of High-Priest, like Annas (xviii. 13 note), but also to members of the hierarchical families. The title describes rather a political faction than a definite office. Cp. Acts iv. 6.

officers] Clothed with legal authority and obeying the instructions of the Council.

33. Jesus therefore said.

a little while] It was about six months to the Last Passover.

I go] Three Greek words are thus translated in St. John: ὑπάγω (here) emphasizes the personal act of going in itself, as a withdrawal (*e.g.* viii. 14); πορεύομαι marks the going as connected with a purpose, a mission, an end to be gained, a work to be done (*e.g. v.* 35, xiv. 3); ἀπέρχομαι, simple separation, the point left (vi. 68, xvi. 7). Cp. xvi. 10 (ὑπάγω) with xiv. 28 (πορεύομαι), and the succession of words in xvi. 7–10 (πορευθῶ, ἀπέλθω, ὑπάγω).

unto him that sent me] During the discourses in this chapter the reference is to the authority of mission (*Him that sent Me*) and not of Nature (*the Father*). The words leave a riddle unsolved.

34. *seek me*] In distress, with the wish to see if it might be that in Me there were deliverance. Cp. Luke xvii. 22. Contrast Matt. vii. 7.

and where I am...] Stress in this place is laid upon the difference of character (*I am*) which involves separation, and not upon the simple historical separation.

35. *The Jews* **therefore** *said.* They who claimed the monopoly of religious privileges are separated from the rest.

will he go] *will* **this man** *go*, this strange pretender (οὗτος). Cp. vi. 52.

we shall not] We (ἡμεῖς) who stand in closest connexion with the people of God.

the dispersed among the Gentiles] **the dispersed among the Greeks,** the Jews scattered among the heathen Greek-speaking nations. The Jews still separated from their own land after the Return were called by two significant terms: the "Captivity" and the "Dispersion." The first marks their relation to their own land; the second their relation to the lands which they occupied. Their own land was stripped of them, and they were separated from their national

36 among the [1]Gentiles, and teach the Gentiles? What *manner*
of saying is this that he said, Ye shall seek me, and shall
37 not find *me:* and where I am, *thither* ye cannot come? ¶ [o]In
the last day, that great *day* of the feast, Jesus stood and cried,
saying, [p]If any man thirst, let him come unto me, and drink.
38 [q]He that believeth on me, as the scripture hath said, [r]out of
39 his belly shall flow rivers of living water. ([s]But this spake
he of the Spirit, which they that believe on him should re-
ceive: for the Holy Ghost was not yet *given;* because that
40 Jesus was not yet [t]glorified.) Many of the people therefore,

[1] Or, *Greeks.*

[o] Lev. 23. 36.
[p] Isai. 55. 1. ch. 6. 35. Rev. 22. 17.
[q] Deut. 18. 15.
[r] Prov. 18. 4. Isai. 12. 3. & 44. 3.
[s] Isai. 44. 3. Joel 2. 28. ch. 16. 7. Acts 2. 17.
[t] ch. 12. 16.

privileges. On the other hand, they were so scattered among the nations as to become the seed of a future harvest.

teach the Gentiles] **Greeks**; make these isolated groups of Jews the starting-point (as the Apostles actually did) of teaching among the Gentiles. This was to them the climax of irrationality. No true Messiah, no one seriously claiming the title, could (it is argued) entertain such a plan.

36. *What* &c.] **What is this word**... In spite of all, Christ's words cannot be shaken off, or explained away. There remains a vague sense of some unfathomed meaning.

37–52. The record of the circumstances of the last day of the Feast consists of a fragmentary utterance containing a significant promise (*vv.* 37–39), together with its effect upon the multitude (*vv.* 40–44); and more remotely upon the Sanhedrin (*vv.* 45–52).

37. Now on *the last day,* **the** *great* day *of the feast.* It was the close of the whole festival and kept as a Sabbath (marg. ref.). It has been conjectured that it was observed in memory of the entrance into Canaan.

stood] *Jesus* **was standing**, watching the procession of the people from their booths to the Temple; *and* then, moved by some occasion, **He** *cried* &c.

If any man thirst] The image appears to have been occasioned by the libations of water brought in a golden vessel from Siloam which were made at the time of the morning sacrifice on each of the seven days of the Feast while Isai. xii. 3 was sung. If not made on the eighth day, the cessation of the striking rite on that day of the Feast would give a still more fitting occasion for the words. The pouring out of the water (like the use of the great lights, viii. 12) was a commemoration of one conspicuous detail of the life in the wilderness typified by the festival. The water brought from the rock (cp. Exod. xvii. 6; Num. xx. 8) supplied an image of future blessing to the prophets (Ezek. xlvii. 1, 12; Joel iii. 18). And that gift is definitely connected with the Lord by St. Paul (1 Cor. x. 4). Christ therefore shews how the promise of that early miracle was completely fulfilled in Himself in a higher form. He who drank of that water thirsted again; but the water which Jesus gave became a spring of water within (cp. iv. 14). Nothing can prove more clearly the intimate relation between the teaching recorded by St. John and the O. T., than the manner in which Christ is shewn to transfer to Himself the figures of the Exodus (the brazen serpent, the manna, the water, the fiery pillar).

38. The sense of thirst—personal want—comes first; then with the satisfaction of this, the fulness of faith; and then, the refreshing energies of faith.

as the scripture hath said] The reference is to the general tenour of such passages as Isai. lviii. 11; Zech. xiv. 8, taken in connexion with the original image (Exod. xvii. 6; Num. xx. 11).

shall flow rivers] The reception of the blessing leads at once to the distribution of it in fuller measure (cp. iv. 14, vi. 57). He who drinks of the Spiritual Rock becomes in turn himself a rock from within which the waters flow to slake the thirst of others.

39. Or, *...they that* **believed** *on Him* **were about to** *receive.*

the Holy Ghost] **the Spirit.** Where πνεῦμα is without the article (as here), it marks an operation, or manifestation, or gift of the Spirit, and not the Personal Spirit.

because that] Cp. xvi. 7 note, xx. 17. The necessary limitations of Christ's historical Presence with the disciples excluded that realisation of His abiding Presence which followed on the Resurrection. 1 John ii. 20 sq., forms a commentary, gained by later experience, upon the words of the Lord.

glorified] The first distinct reference to the Lord's "glorification." The conception, characteristic of St. John's Gospel (cp. i. 14, ii. 11) includes in one complex whole the Passion with the Triumph which followed. Thus St. John regards Christ's Death as a Victory (cp. xii. 32 note, xi. 4, 40), in accordance with the words of the Lord (cp. xii. 23, xiii. 31 note, xvii. 10 note). In another aspect His glory followed after His withdrawal from earth (xvii. 5, xvi. 14). By this use of the phrase the Evangelist brings out clearly the absolute Divine unity of the work of Christ in His whole "manifestation" (1 John iii. 5, 8, i. 2), which he does not (as St. Paul) regard in distinct stages as humiliation and exaltation.

when they heard this saying, said, Of a truth this is [u]the Pro-
41 phet. Others said, [x]This is the Christ. But some said, Shall
42 Christ come [y]out of Galilee? [z]Hath not the scripture said,
That Christ cometh of the seed of David, and out of the town
43 of Bethlehem, [a]where David was? So [b]there was a division
44 among the people because of him. And [c]some of them would
45 have taken him; but no man laid hands on him. ¶Then came
the officers to the chief priests and Pharisees; and they said
46 unto them, Why have ye not brought him? The officers an-
47 swered, [d]Never man spake like this man. Then answered
48 them the Pharisees, Are ye also deceived? [e]Have any of the
49 rulers or of the Pharisees believed on him? But this people who
50 knoweth not the law are cursed. Nicodemus saith unto them,
51 (*he* that came [1]to Jesus by night, being one of them,) [f]Doth
our law judge *any* man, before it hear him, and know what he
52 doeth? They answered and said unto him, Art thou also of
Galilee? Search, and look: for [h]out of Galilee ariseth no prophet.

[1] Gr. *to him.*

[u] ch. 6. 14.
[x] ch. 4. 42. & 6. 69.
[y] ch. 1. 46. ver. 52.
[z] Ps. 132. 11. Matt. 2. 5. Luke 2. 4.
[a] 1 Sam. 16. 1, 4.
[b] ch. 9. 16. & 10. 19.
[c] ver. 30.
[d] Matt. 7. 29.
[e] ch. 12. 42. Acts 6. 7. 1 Cor. 1. 20, 26.
[f] ch. 3. 2.
[g] Deut. 17. 8, &c. & 19. 15.
[h] Isai. 9. 1. Matt. 4. 15. ch. 1. 46. ver. 41.

40. Some therefore of the multitude... these words (λόγους), *i.e.* the discourses throughout the festival, and not those on the last day only. Probably this judgment marks the general opinion.

the Prophet] Cp. i. 21 (Deut. xviii. 15).

41. *Shall Christ come*] **Why** [Rev. V. 'What'], **doth the Christ come** (μὴ γάρ) &c.

42. *That Christ*] *That* **the Christ.**

out of the town &c.] **from Bethlehem the village** *where*...(cp. Isai. xi. 1; Jer. xxiii. 5; Mic. v. 2). The multitude were unacquainted with Christ's birth at Bethlehem. There is a tragic irony in the fact that the condition which the objectors ignorantly assumed to be unsatisfied was actually satisfied.

43. *among the people*] **in the multitude;** part of whom (*v.* 44) were now dissatisfied with Christ, and would have taken Him, as the people of Jerusalem (*v.* 30) and the Pharisees (*v.* 32) before.

45. *The officers* **therefore** *came...*; because they had found no opportunity for fulfilling their mission.

the chief priests and Pharisees] Regarded now as one body, the Sanhedrin, and not as the separate classes composing it (as in *v.* 32). The day was a Sabbath and yet the council was gathered.

Why &c.] **Why did ye not bring?**

46. *Never...man*] *Never man* **so spake.**

47. *The Pharisees* **therefore** (specially standing out from the whole body) *answered them.* The hostility of opinion is stronger than that of office.

Are &c.] *Are ye also* (whose duty it is to execute our orders) **led astray** (*v.* 12)? Their fault was in action (*led astray*) rather than in thought (*deceived*).

48. Hath any one (μή τις) *of the rulers,* the members of the Sanhedrin whom you are bound to obey, *believed on Him; or,* to take a wider range, *of the Pharisees,* whose opinions you are bound to accept?

49. *this people*] *this* **multitude,** by whose opinion you are influenced, *are cursed. As knowing not the law,* they were in the opinion of the wise "a people of the earth," such that he who gave them a morsel merited Divine chastisement. Men were divided into "people of the earth" and "fellows," *i.e.* educated men.

50. *to Jesus by night*] **to Him before.**

being one of them] And therefore able to speak from a position of equality. The question of *v.* 48 was answered.

51. Those who pleaded for the Law really broke the Law. Cp. Deut. i. 16.

before it hear him] Lit. **except it first hear from himself,** *i.e.* "hear what he has to urge on his side." The Law is personified.

52. *Art thou also of Galilee?*] And therefore moved by local feeling. By the choice of this term to characterize Christ's followers, the questioners contrast them contemptuously with the true Jews.

Search &c.] **Search, and see that** &c. Galilee is not the true country of the prophets; we cannot look for Messiah to come from thence.

53-viii. 11. External and internal evidence combine to show beyond all reasonable doubt that this remarkable narrative is not a genuine portion of the Gospel of St. John. A narrative very similar to this was preserved by Papias, and was found also in the Gospel according to the Hebrews (Euseb. 'H. E.' III. 40). It is conjectured that this incident was given by Papias in illustration of viii. 15; and, originally a marginal note, was inserted in the text. The incident seems to belong to the last visit to Jerusalem; and it is placed in this connexion in some MSS. of St. Luke (after ch. xxi.). The special importance of the narrative lies in the fact that it records the single case in which the Lord deals with a specific sinful act. And this He does (1) by referring the act to the in-

53 ¶ And every man went unto his own house. CHAP. 8. JESUS
2 went unto the mount of Olives. And early in the morning he
came again into the temple, and all the people came unto
3 him; and he sat down, and taught them. And the scribes and
Pharisees brought unto him a woman taken in adultery; and
4 when they had set her in the midst, they say unto him, Master,
[a] Lev. 20.10. Deut. 22. 22. 5 this woman was taken in adultery, in the very act. [a]Now
Moses in the law commanded us, that such should be stoned:
6 but what sayest thou? This they said, tempting him, that
they might have to accuse him. But Jesus stooped down,
and with *his* finger wrote on the ground, *as though he heard*
7 *them not.* So when they continued asking him, he lifted up
[b] Rom. 2. 1. himself, and said unto them, [b]He that is without sin among
8 you, let him first cast a stone at her. And again he stooped
9 down, and wrote on the ground. And they which heard *it*,
[c] Rom. 2. 22. [c]being convicted by *their own* conscience, went out one by
one, beginning at the eldest, *even* unto the last: and Jesus
10 was left alone, and the woman standing in the midst. When
Jesus had lifted up himself, and saw none but the woman, he
said unto her, Woman, where are those thine accusers? hath no

ward spring of action, and (2) by declining to treat the legal penalty as that which corresponds to the real guilt. There is opened to us a glimpse of a tribunal more searching, and yet more tender, than the tribunals of men.

53. And they went every man...**but** *Jesus went* (viii. 1)...

VIII. **1.** *the mount of Olives*] The Mount of Olives is nowhere mentioned by name in St. John's Gospel. It is mentioned several times in each of the other Gospels.

2. *he sat down*] Assumed the position of the authoritative teacher. Cp. Matt. v. 1, xxiii. 2; Mark ix. 35.

3. *the scribes and* **the** *Pharisees*] A common title in the Synoptists for the body described by St. John as *the Jews*. St. John never names "the scribes."

brought] **bring.** The guilty woman had been brought first to them as a preparatory step to her trial.

4. *was taken*] **hath been** *taken.*

5. *that such should be stoned*] **to stone such.** The punishment of stoning was specified in the case of a betrothed bride. Perhaps this was this woman's exact crime.

but what] **what therefore** &c. Rev. V. 'What sayest Thou of her?' Thou claimest to speak with authority and to fulfil the Law: guide us in her case.

6. *This*] **And** *this.* Cp. Matt. xxii. 18. To affirm the binding validity of the Mosaic judgment would be to counsel action contrary to the Roman law. To set the Mosaic judgment aside would be to give up the claim to fulfil the Law. The "temptation" lay in the design to lead the Lord to one of these two answers. In either case there was material for accusation, practically fatal to the assumption of the Messiahship to which the Lord's teaching pointed.

wrote] It is quite vain to conjecture what was written. The attitude represents one who follows out his own thoughts and is unwilling to give heed to those who question him. The words added in italics in A. V. [omitted by Rev. V.] represent a gloss found in many MSS.

7. But *when* &c. Though it would be unnatural to assume that all in the group of accusers were actually guilty of adultery, there is nothing unnatural in supposing that each could feel in himself the sinful inclination which had here issued in the sinful act. In this way the words of the Lord revealed to the men the depths of their own natures, and they shrank in that Presence from claiming the prerogative of innocence. The judges were made to feel that freedom from outward guilt is no claim to sinlessness. And the offender in her turn was led to see that flagrant guilt does not bar hope. The Law dealt with that which is visible; the Gospel penetrates to the inmost soul.

first] Taking, as it were, the place of the witness (Deut. xvii. 7).

8. Or, *again He stooped down...and* **with His finger** *wrote* &c., as unwilling to speak more.

9. *And* **they, when they heard, went out** *one by one;* as they felt the power of Christ's sentence. The interpolated clause (*being... conscience*) is a true explanation of the sense.

beginning at the eldest (the **elders**)...whose sorrowful experience of life was the fullest. The word is not a title of office, but of age.

the woman &c.] Rev. V. 'the woman, where she was, in the midst.' Relicti sunt duo, misera et misericordia (Augustine).

10. And Jesus lifting *Himself up said unto her, Woman* **where are they? Did no one condemn thee?**

11 man condemned thee? She said, No man, Lord. And Jesus said unto her, [d]Neither do I condemn thee: go, and [e]sin no more.
12 ¶Then spake Jesus again unto them, saying, [f]I am the light of the world: he that followeth me shall not walk in darkness,
13 but shall have the light of life. The Pharisees therefore said unto him, [g]Thou bearest record of thyself; thy record is not
14 true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but [h]ye cannot tell whence I come,
15 and whither I go. [i]Ye judge after the flesh; [k]I judge no man.
16 And yet if I judge, my judgment is true: for [l]I am not alone,

[d] Luke 9. 56. ch. 3. 17.
[e] ch. 5. 14.
[f] ch. 3. 19. & 9. 5.
[g] ch. 5. 31.
[h] ch. 7. 28. & 9. 29.
[i] ch. 7. 24.
[k] ch. 3. 17. & 12. 47. & 18. 36.
[l] ver. 29. ch. 16. 32.

11. *Neither do I condemn thee*] Though I am truly sinless. The words are not words of forgiveness (Luke vii. 48), but of One Who gives no sentence (cp. Luke xii. 14). The condemnation has reference to the outward punishment; the moral guilt is dealt with in the words, **go thy way: from henceforth** *sin no more.*

12-20. The Lord had applied to himself one of the typical miracles of the Exodus (vii. 37 sq.); in this section He seems to apply to Himself that of the fiery pillar (Exod. xiii. 21).

12. Jesus therefore *again spake...* The opinions about Jesus were divided. The rulers were blinded by their prejudices. Jesus **therefore** traces back doubt and unbelief to want of inner sympathy with Himself (*vv.* 14, 15).

them] The representatives of the Jewish party at Jerusalem (*the Pharisees*, v. 13; *the Jews*, *vv.* 22, 31). The words refer back to the subject of vii. 52.

I am the light of the world] In the Court of the women, where this discourse was held (see *v.* 20), were great golden candelabra which were lighted on the first night of the Feast of Tabernacles, and perhaps on the other nights. The lamps were images of the pillar of light which had guided the people in the wilderness. The idea of that light of the Exodus—transitory and partial—was now fulfilled in the living Light of the world (cp. Isai. xlii. 6, xlix. 6; Mal. iv. 2; Luke ii. 32). According to tradition, "Light" was one of the names of Messiah. The same title in all its fulness was given by the Lord to His disciples (Matt. v. 14; cp. Phil. ii. 15). God is "Light" absolutely (1 John i. 5).

of the world] Not of one nation only. This thought went beyond the popular hope.

darkness] **the darkness** as opposed to "the light" (cp. i. 5, xii. 46; 1 John ii. 9, 11); it includes the conceptions of ignorance, limitation, death.

shall have] Shall receive so that it becomes a part of his true self. Cp. iv. 14, vi. 57.

the light of life] The light which both springs from and issues in life; of which life is the essential principle and the necessary result. Cp. i. 4.

13. Or...*record* **(witness)** *of* **(concerning)** *Thyself.* This objection points to the very characteristic of Christ's Being. It must be as they say because Christ is the Light. The reality, the character of light, is attested by its shining. If men deny that it does shine, then there is no more room for discussion.

thy record **(witness)** *is not true*] Because from Himself, and so formally imperfect. The Pharisees set their judgment against His assertion.

14. Even if *I bear* **witness** *of Myself My* **witness** *is true.* In point of fact (ἀληθής, not, as in xix. 35, in formal validity, ἀληθινή). The reply meets the objection of the Pharisees. The witness of Christ to Himself was essentially complete, and they had not that equality of knowledge on which they presumed to rely.

for **(because)** *I know...*] True witness even to a single fact in the spiritual life involves a knowledge of the past and of the future. He alone can bear witness to himself who has such knowledge of his own being. This no man has, but the Son has, and in virtue of it He can reveal the Father (cp. xvi. 28).

ye cannot tell...] **ye know not**... To such knowledge the Pharisees could lay no claim. They could not discern the immediate spiritual relationship of the Lord to the unseen order (*whence I come and* **(or)**...), and still less the mystery of the Incarnation (*whence I came...*) which underlay it.

15. The thought of "knowledge" passes into that of "judgment." The Pharisees judged *after the flesh* (cp. 2 Cor. v. 16). They formed their conclusions on an imperfect, external, superficial examination. Christ, on the other hand, though He embraced in His knowledge all the circumstances, and aspects, and issues of life, *judged no man.* The time for this was not yet; nor was this His work (xii. 47).

16. *And yet* **(even,** vi. 51 note)...*is true*... *for* **(because)**... Not only *true* as answering to the special facts (ἀληθής), but *true* as satisfying our perfect conception of what judgment ought to be (ἀληθινή, note, *v.* 14), *because* it is not an isolated or personal judgment, but a judgment springing out of a conscious union with the Author of all Truth.

17 but I and the Father that sent me. [m]It is also written in your
18 law, that the testimony of two men is true. I am one that
bear witness of myself, and [n]the Father that sent me beareth
19 witness of me. Then said they unto him, Where is thy Father?
Jesus answered, [o]Ye neither know me, nor my Father: [p]if ye
20 had known me, ye should have known my Father also. These
words spake Jesus in [q]the treasury, as he taught in the temple:
and [r]no man laid hands on him; for [s]his hour was not yet come.
21 ¶ Then said Jesus again unto them, I go my way, and [t]ye shall
seek me, and [u]shall die in your sins: whither I go, ye cannot
22 come. Then said the Jews, Will he kill himself? because he
23 saith, Whither I go, ye cannot come. And he said unto them,
[x]Ye are from beneath; I am from above: [y]ye are of this world;
24 I am not of this world. [z]I said therefore unto you, that ye
shall die in your sins: [a]for if ye believe not that I am *he*, ye

[m] Deut. 17. 6. 2 Cor. 13. 1.
[n] ch. 5. 37.
[o] ver. 55. ch. 16. 3.
[p] ch. 14. 7.
[q] Mark 12. 41.
[r] ch. 7. 30.
[s] ch. 7. 8.
[t] ch. 7. 34. & 13. 33.
[u] ver. 24.
[x] ch. 3. 31.
[y] ch. 15. 19. & 17. 16. 1 John 4. 5.
[z] ver. 21.
[a] Mark 16. 16.

17. And even in your Law it is written ...*that the* **witness**... The Pharisees had appealed to the Law; the Law decided against them (Deut. xix. 15).

18. *I am* **He that beareth** *witness.* Of the two witnesses He that gave the witness was one, but through Him the Father also spake and wrought. The witness of the Father from Whom Christ came was given not merely in the miracles done but in the whole ministry of the Son.

19. They said therefore, *Where* &c.? Not "Who?" but "Where?", implying that a reference to One Whom they could not look upon and interrogate was of no avail for the purpose of the argument.

Ye neither &c.] Rather, **Ye know neither Me nor**... 'If ye knew Me, ye would know My Father also' (Rev. V.) The true answer to the question could not be given or received. There must be knowledge of what we seek before we can profitably ask where to seek it. Contrast xiv. 8 sq.

20. The Treasury was in the Court of the women, the most public part of the Temple (Luke xxi. 1); cp. marg. ref. This adds force to the notice of the Lord's immunity from violence which follows. For the Sanhedrin held their sittings ordinarily in the chamber *Gazith*, which was situated between the Court of the women and the inner Court. So Jesus continued to teach within earshot of His enemies.

laid hands on him] **took Him**, as in vii. 30.

his hour] Cp. ii. 4, vii. 30, xiii. 1 note.

21-59. This section describes the spiritual crisis in the preaching to Israel. The first part (*vv.* 21-30) contains the distinct presentation of the one object of faith with the declaration of the consequences of unbelief (*v.* 24), and a notice of a large accession of disciples (*v.* 30). The second part (*vv.* 31-58) gives an analysis of the essential character and issues of selfish belief and false Judaism. This is closed by the first open assault upon the Lord with violence (*v.* 59).

21. He therefore—because He was still able to speak freely (*v.* 20), there was yet time and opportunity for some at least to gain the knowledge which they lacked—*said again* (vii. 34) *to them* (*v.* 12 note).

seek] The search would be the search of despair under the pressure of overwhelming calamity; and the issue would be not failure only but death and death in sin, for the search under false motives, with false ends, was itself sin, an open, utter abandonment of the Divine Will.

sins] **sin.** The sin was one in its essence, though its fruits were manifold (*v.* 24).

whither I &c.] When the same words are applied to the disciples (xiii. 33) the impossibility of following is shewn to be for a time only (xiii. 36).

22. *The Jews* (vii. 35) **therefore** *said*, in scornful contempt of such an assumption of superiority.

because...] **that** *He saith.* The questioners assume that no way can be open to Jesus which is not equally open to them, unless it be the way to Gehenna opened by self-murder. By the Jews suicide was placed on the same level with murder.

23. The Lord developes that difference of nature in which lay at once the cause of their inability to follow Him, and the cause of their inability to understand Him. The spring of their life, the sphere of their thoughts, were separated from the spring and the sphere of His by an infinite chasm. Earthly life may be swayed by higher or lower influences; it may be fashioned on a fleeting or on an eternal type. And between these there can be no fellowship.

from beneath] The lower sensual realm.

from above] Drawing every inspiration, feeling, and judgment from Heaven.

ye are of this world] True children of the fleeting order which you can see. *I am not of this world*, but the bringer in of a new and spiritual order, to which entrance can be gained only by a new birth.

24. *I said therefore*] Because this fatal chasm (*v.* 23) separates you from My true home and from the region of life.

for if &c.] **Unless ye believe.** The one

25 shall die in your sins. Then said they unto him, Who art thou?
And Jesus saith unto them, Even *the same* that I said unto you
26 from the beginning. I have many things to say and to judge
of you: but [b]he that sent me is true; and [c]I speak to the
27 world those things which I have heard of him. They under-
28 stood not that he spake to them of the Father. Then said
Jesus unto them, When ye have [d]lifted up the Son of man,
[e]then shall ye know that I am *he*, and [f]*that* I do nothing of
myself; but [g]as my Father hath taught me, I speak these
29 things. And [h]he that sent me is with me: [i]the Father hath
not left me alone; [k]for I do always those things that please
30 him. As he spake these words, [l]many believed on him.
31 ¶ Then said Jesus to those Jews which believed on him, If ye

[b] ch. 7. 28.
[c] ch. 3. 32. & 15. 15.
[d] ch. 3. 14.
[e] Rom. 1. 4.
[f] ch. 5. 19.
[g] ch. 3. 11.
[h] ch. 14. 10.
[i] ver. 16.
[k] ch. 4. 34. & 5. 30. & 6. 38.
[l] ch. 7. 31. & 10. 42. & 11. 45.

mode of escape from death, the one means of obtaining life, the one "way" of approaching the Father by which earth and heaven are united, is fellowship by faith with Him Who *is*, and Who has become, man.

that I am] Omit *he*; *i.e.* that in Me is the spring of life, and light, and strength; that I present to you the invisible majesty of God; that I unite in virtue of My essential Being the seen and the unseen, the finite and the infinite. Ἐγώ εἰμι occurs thrice in this chapter (*vv.* 24, 28, 58; cp. xiii. 19), and on each occasion with this pregnant meaning. Cp. Deut. xxxii. 39; Isai. xliii. 10.

25. *Then said they...*] **They said therefore**... The wish of the questioners is evidently to draw from the Lord an open declaration that He is "the Christ," *i.e.* the Deliverer such as they conceived of him.

Even...the beginning] Words which mean either: (1) *Altogether, essentially, I am that which I even speak to you, i.e.* My Person is My teaching. The words of Christ are the revelation of the Word Incarnate; or (2) *How is it that I even speak to you at all? i.e.* The question which you ask cannot be answered. It is vain for Me to seek to lead you by My words to a better knowledge of myself. This interpretation seems to fall in best with the general sense of the dialogue.

26. A pause followed after the last words, and then the sad train of thought is continued. In the Jews unbelief was embodied. So the sentence follows: *I have...to judge of* (**concerning**) *you.* The utterance of these judgments will widen the chasm between us. *But* they must be spoken at all cost; they are part of My Divine charge; *He that sent Me is true;* in His message there is no superfluity and no defect, and the **things which I heard from Him**, when I came on earth to do His will, **these speak I unto** (lit. *into*, so that the words may reach as far as, spread through) **the world**.

27. *understood not*] **perceived** *not*; preoccupied as they were with thoughts of an earthly deliverer.

28. Jesus therefore said...; because He read their imaginations and knew why they were offended by His Person and teaching, *When ye have lifted* (xii. 32 note) *up the Son of man*—by the Cross to His throne of glory,—*then shall ye know*—**perceive at last**—*that I am* (*v.* 24 note), *and that I do nothing of Myself;* perceive, *i.e.*, that My being and My action are alike raised above all that is limited, and in absolute union with God.

do...speak these things] The revelations which the Lord was even now making were part of the appointed work of Christ.

my Father hath taught] **the Father taught**. The mission of the Son is regarded as the point when He received all that was required for His work.

29. The Father was personally present with the Son. In one sense there was a separation at the Incarnation: in another sense there remained perfect unbroken fellowship. "He that sent" was still with Him Who "was sent."

the Father] **He**, even He that sent Me, at that crisis **left Me not** *alone*, and men themselves can see the signs of this abiding communion, *for* (**because**) *I*—I (ἐγώ) in the complete Person on Whom you look—*do always*—the service is positive, active, energetic, and not only a negative obedience, an abstention from evil—*the things that please Him.*

30. *believed on him*] In the fullest sense: cast themselves upon Him, putting aside their own imaginations and hopes, and waiting till He should shew Himself more clearly. This energy of faith in a person (πιστεύειν εἰς, "to believe in any one") is to be carefully distinguished from the simple acceptance of a person's statements as true (πιστεύειν τινί, "to believe any one," *v.* 31). With this phrase "to believe in a person" cp. the more definite phrase "to believe in His Name," that is, to believe on Him as characterized by the specific title implied (i. 12, ii. 23, iii. 18).

31-59. This conversation lays open the essential differences between the men who would have given permanence to the Old Dispensation and Christ Who fulfilled it. The historical and the spiritual, the external and the moral, the temporal and the eternal, are placed side by side. The contrast is made more complete because Abraham and not Moses is taken as the representative of

32 continue in my word, *then* are ye my disciples indeed; and ye
33 shall know the truth, and [m]the truth shall make you free. They
answered him, [n]We be Abraham's seed, and were never in
bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, [o]Whoso-
35 ever committeth sin is the servant of sin. And [p]the servant
abideth not in the house for ever: *but* the Son abideth ever.
36 [q]If the Son therefore shall make you free, ye shall be free in-
37 deed. I know that ye are Abraham's seed; but [r]ye seek to

[m] Rom. 6. 14, 18, 22. Jam. 1. 25.
[n] Lev. 25. 42. ver. 39.
[o] 2 Pet. 2. 19.
[p] Gal. 4. 30.
[q] Rom. 8. 2. Gal. 5. 1.
[r] ch. 7. 19. ver. 40.

Judaism. The successive pleas of the Jews give in a natural order the objections which they took to Christ's claims. The first three press the claims of inheritance (*v.* 33), of kinsmanship (*v.* 39), of religious privilege (*v.* 41): the last three contain decisive judgments on Christ's character (*v.* 48), on His authority (*v.* 53), on His implied Divine Nature (*v.* 57). The argument is as follows. At the outset Christ promises freedom to those who honestly follow out an imperfect faith (*vv.* 31, 32). "But we are free" is the answer (*v.* 33). Not spiritually (*vv.* 33-36); nor does descent carry with it religious likeness (*vv.* 37-42). Inability to hear Christ springs from a close affinity with the powers of evil (*vv.* 43-47). Such a judgment is sober and true (*vv.* 48-50). The word which Christ brings is life-giving (*vv.* 51-53): and He Himself was before Abraham (*vv.* 54-58).

31. Jesus therefore *said ... which* **had believed Him** (see *v.* 30 note): men who acknowledged His claims to Messiahship as true, who were convinced by what He said, but who still interpreted His promise and words by their own prepossessions (cp. vi. 15). They **believed Him** and did not *believe* **in** *Him.*

If ye &c.] *If ye* (emphatic)—ye with your inveterate prejudices and imperfect faith—**abide** *in My word ye* **are truly My disciples.** The sentence is a gracious recognition of the first rude beginning of faith. It included the possibility of a true discipleship, out of which knowledge and freedom should grow.

continue **(abide)** *in my word*] The *word*, the revelation of Christ, is at once the element in which the Christian lives, and the spring of his life. He abides in the word, and the word abides in him (v. 38; 1 John ii. 14, i. 10; cp. Gal. ii. 20). 'My word' (cp. *vv.* 37, 43, ὁ λόγος ὁ ἐμός) expresses the word which is truly characteristic of Christ, and not simply that which He utters (cp. xv. 9 note). His word is the word of God (xvii. 6, 14, 17).

32. *ye shall know the truth*] Cp. i. 17, v. 33. This Truth is no mere abstract speculation. It is living and personal (xiv. 6).

the truth shall make you free] The freedom of the individual is perfect conformity to the absolute—to that which *is*. Intellectually, this conformity is knowledge of the truth: morally, obedience to the Divine Law. *Deo servire est libertas.*

33. *We be Abraham's seed*] To whom the sovereignty of the world has been assured by an eternal and inalienable right. Cp. Matt. iii. 9; Luke iii. 8.

were never] **Have never yet been.** The episodes of Egyptian, Babylonian, Syrian, and Roman conquests were treated as mere transitory accidents. The people had never accepted the dominion of their conquerors or coalesced with them.

34. The answer to the national boast of the Jews lies in the affirmation of the true principle of freedom.

Whosoever &c.] **Every one that** *committeth sin*—not simply single, isolated acts of sin, but a life of sin (1 John iii. 4, 8)—is the bondservant (and in *v.* 35; cp. Rom. vi. 17, 20) of sin. Sin as a whole—failure, missing of the mark in thought and deed—is set over against truth and righteousness.

35. Transition to the thought of freedom through the Son. He who is a bondman to sin cannot be a son of God. The history of Abraham typified this: Ishmael was cast out; the promises centred in Isaac.

36. This general principle, illustrated in the origin of the Jewish people by the history of Isaac and Ishmael, has one absolute fulfilment. Through the Son, the true Son, alone—in Him, in fellowship with Him—can lasting freedom be gained, seeing that He alone is free, and abideth unchangeable for ever. The Son and not the Father is represented as giving freedom, in so far as He communicates to others that which is His own.

indeed] ὄντως (here only in St. John) expresses reality in essence from within, as distinguished from reality as seen and known (ἀληθῶς *v.* 31).

37. The conception of freedom illustrated, the Lord admits the claim of the Jews historically.

I know &c.] Outwardly ye are sons; but in fact ye seek to destroy the true Son. Your conceptions of the Father's Will and purpose are so fatally wrong that they place you—however little the final issue may be apparent now—in deadly hostility to Me. The ground of their hostility was the fact that though the revelation of Christ (*My word*) had in some sense found an entrance, it made no progress in their hearts.

38 kill me, because my word hath no place in you. [a]I speak that
which I have seen with my Father: and ye do that which ye
39 have seen with your father. They answered and said unto him,
[t]Abraham is our father. Jesus saith unto them, [u]If ye were
40 Abraham's children, ye would do the works of Abraham. [x]But
now ye seek to kill me, a man that hath told you the truth,
41 [y]which I have heard of God: this did not Abraham. Ye do
the deeds of your father. Then said they to him, We be not
42 born of fornication; [z]we have one Father, *even* God. Jesus
said unto them, [a]If God were your Father, ye would love me:
[b]for I proceeded forth and came from God; [c]neither came I
43 of myself, but he sent me. [d]Why do ye not understand my

[a] ch. 5. 19. & 14. 10. 24.
[t] Matt. 3. 9. ver. 33.
[u] Rom. 2. 28. & 9. 7. Gal. 3. 7.
[x] ver. 37.
[y] ver. 26.
[z] Isai. 63. 16. Mal. 1. 6.
[a] 1 John 5. 1.
[b] ch. 16. 27. & 17. 8, 25.
[c] ch. 5. 41. & 7. 28, 29.
[d] ch. 7. 17.

hath no place] **maketh no way in you, hath not free course in you** (οὐ χωρεῖ); the idea required is that of growth and movement.

38. And yet the word of Christ justly claimed acceptance, for it was derived from immediate knowledge of God. **The things** *which I* (ἐγώ)—I Myself directly, in My own Person—*have seen with* (*in the Presence of*) *the Father I speak* (cp. iii. 32). He speaks to men in virtue of His immediate and open vision of God, which no man could bear (i. 18). Man naturally is unable to attain to the sight of God (v. 37; 1 John iv. 20), yet in Christ the believer does see Him now (xiv. 7), and shall see Him more completely (1 John iii. 2).

ye do &c.] ποιεῖτε. If this be an imperative the sense will be: **and do ye therefore the things which ye heard from the Father:** fulfil in very deed the message which you have received from God, and in which you make your boast. If it be taken as an indicative (A. V. and Rev. V.) the sense will be: **ye therefore** (consistently) **do the things which ye heard from your father** (the devil, whose spiritual offspring ye are; see *v.* 44).

39. Adopting the indicative sense of *v.* 38, the answer means: 'What is this covert reproach as to our obedience to our Father? There can be no doubt as to whom we obey. *Our father is Abraham.*' The phrase *we are Abraham's seed* suggests the notion of rightful inheritance; *our father is Abraham* that of a personal relationship.

If ye were &c.] The most probable reading gives the sense: *If ye* **are children** *of Abraham,* **do** (ποιεῖτε) **the works** *of Abraham.* The emphasis is laid upon the community of nature (*children*), and not upon the inheritance of privilege (*sons*).

40. *But now*] As things really are. The words *a man* stand in contrast with *of God.* They bring out the element of condescension in the Lord's teaching which exposed Him to the hostility of the Jews; and at the same time suggest the idea of human sympathy which He (*a man*) might claim from them, as opposed to the murderous spirit of the power of evil. The title is nowhere else used by the Lord of Himself.

which I have heard] Or, **which I heard.**

this did not Abraham] He faithfully obeyed each word of God, and paid honour to those who spoke in His Name, as to Melchizedek and the Angels (Gen. xiv., xviii.).

Then said they] **They said.** You admit, the Jews argue, that we are historically descended from Abraham (*v.* 37), but you deny that we are spiritually like Abraham (*v.* 39). We appeal to facts. Just as we are literally Abraham's true seed, so are we spiritually: *we be* **(were)** *not born of fornication.* We do not owe our position to idolatrous desertion of Jehovah. We are the offspring of the union of God with His chosen people. Our spiritual descent is as pure as our historical descent.

42. The answer to the boast. The true children of God can always recognise Him however He shows Himself. The Jews by their misunderstanding destroyed their claim. The Person and the Work of the Lord were both evidences of His Sonship. This He shews by placing His mission first in relation to His Divine Nature, and then in relation to its historic aspect.

proceeded forth and came...] **came** *forth from* (ἐκ, *i.e. out of*) *God and* **am come**... The first phrase can only be interpreted of the true Divinity of the Son, of which the Father is the source and fountain. The connexion described is internal and essential, and not that of presence or external fellowship. In this respect the phrase must be distinguished from "came forth from" (ἐξελθεῖν ἀπό) used of the separation involved in the Incarnation under one aspect (xiii. 3, xvi. 30); and from "came forth from the side of" (ἐξελθεῖν παρά), which emphasizes the Personal fellowship of the Father and the Son (xvi. 27, xvii. 8).

neither came I...] **for neither have I come**; not even on this mission of infinite love *have I come of Myself*... This act of supreme sacrifice is in absolute dependence on the Father's Will. That which causes offence to you is done in obedience to Him.

43. The Jews not only lacked the feeling of the true children of God towards Christ (*v.* 42 note), but also failed in intellectual apprehension of His teaching. They had no love for Him, and therefore they had no

44 speech? *even* because ye cannot hear my word. [c]Ye are of *your* father the devil, and the lusts of your father ye will do. [f] He was a murderer from the beginning, and [f]abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of
45, 46 it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do
47 ye not believe me? [g]He that is of God heareth God's words:
48 ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that
49 thou art a Samaritan, and [h]hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour
50 me. And [i]I seek not mine own glory: there is one that seeketh
51 and judgeth. Verily, verily, I say unto you, [k]If a man keep

[c] Matt. 13. 38. 1 John 3. 8.
[f] Jude 6.
[g] ch. 10. 26, 27. 1 John 4. 6.
[h] ch. 7. 20. & 10. 20. ver. 52.
[i] ch. 5. 41. & 7. 18.
[k] ch. 5. 24. & 11. 26.

understanding of His Gospel. They could not perceive the meaning of His *speech*, in which little by little He familiarly set forth His work (cp. iv. 42), because they could not grasp the purport of His *word*, the one revelation of the Incarnate Son in which all else was included.

ye cannot] Inasmuch as the wilful service of another power hinders you (*v.* 44).

44. *Ye*] Strongly emphatic in answer to *we* (*v.* 41), *Ye*, so-called children of Abraham, *are of your father*, true children of your true father, *the devil, and the lusts* (desires) *of your father* **it is your will to** *do;* you deliberately choose as your own the feelings, passions, ends, which belong to him; what he desires, that you carry out.

He was a murderer from the beginning] When Creation was complete he brought death upon the race of men by his falsehood (Rom. v. 12). The reference appears to be to the Fall and not to the death of Abel (1 John iii. 12). The death of Abel was only one manifestation of the ruin wrought by selfishness (see 1 John iii. 8 sq.).

abode not] **stood** *not*. He had fallen through want of truth.

When &c.] **Whenever** *he speaketh a lie* (τὸ ψεῦδος, the falsehood as opposed to the truth as a whole), *he speaketh of his own;* he draws them simply from within himself (contrast *v.* 42; 2 Cor. iii. 5), *for* (**because**) &c. Or translate: **Whenever** a man **speaketh a lie, he speaketh of his own, for his father also is a liar**; *i.e.* a man by lying reveals his parentage, and acts conformably with it.

45. *And because*] **But** *because*. The final opposition between Christ and the devil lies in the opposition of truth to falsehood. And this opposition repeats itself in the children of the two spiritual heads. There must be that which is akin to truth in us, if we are to believe truth.

46. Falsehood in action is sin. From words then the appeal is made to acts. *Which of you convinceth* (**convicteth**, cp. xvi. 8 note) *Me of sin?* Who, that is, arraigneth Me on a just charge of sin?—*sin*, here probably, as measured by the Law.

And if I say the truth] **If I say truth,** that which is truth: truth, and not the truth; the part, not the whole revelation. The absence of sin includes necessarily the absence of falsehood.

47. We must suppose a pause after 46*a*, and again after 46*b*. Then follows the final sentence. The true child of God alone can hear the words (τὰ ῥήματα), each separate message, of God.

ye therefore] **for this cause ye**...

48. *Say we not well* &c.] The reproach was a current one; a glimpse is thus offered of the common judgment on Christ. He was in the eye of "the Jews" a Samaritan, a bitter foe of their nationality, and withal a breaker of the Law, and a frantic enthusiast, Who was not master of His own thoughts and words. Thus the Jews turned back upon Christ both the charges which He had brought against them. The *we* is emphatic: "Are not we at last right...?"

a devil] *a* **demon** (cp. vii. 20, x. 20).

49. The contrast is between the persons *I* and *you*. "*I*, even in these mysterious utterances, *have not a* **demon**, *but* speak only words of soberness, which I must speak that I may thereby fulfil My mission. By so doing *I honour My Father; ye* are unable to see the Father in the Son, and therefore *ye do dishonour Me.*" The Lord leaves unnoticed the first epithet of reproach (*thou art a Samaritan*). He would not recognise the meaning which they attached to a difference of race.

50. *And..*] **But** when I speak of dishonour it is not that I shrink from it: *I seek not Mine own glory;* that quest belongs to another; and *there is One that seeketh and* in the very act of seeking *judgeth*. For he who has failed in giving to Me what is due is thereby condemned; and the Will of the Father is that all men should honour the Son even as they honour the Father (v. 23).

51. *Verily, verily*] These words (as always) introduce a new turn of thought. The Lord now returns to the declaration of *vv.* 31 sq., but with this difference, that what was then regarded in relation to *state* is now regarded in relation to *action*. For

52 my saying, he shall never see death. Then said the Jews unto
him, Now we know that thou hast a devil. [l]Abraham is dead,
and the prophets; and thou sayest, If a man keep my saying,
53 he shall never taste of death. Art thou greater than our father
Abraham, which is dead? and the prophets are dead: whom
54 makest thou thyself? Jesus answered, [m]If I honour myself,
my honour is nothing: [n]it is my Father that honoureth me;
55 of whom ye say, that he is your God: yet [o]ye have not known
him; but I know him: and if I should say, I know him not, I
shall be a liar like unto you: but I know him, and keep his
56 saying. Your father Abraham [p]rejoiced to see my day: [q]and
57 he saw *it*, and was glad. Then said the Jews unto him, Thou
58 art not yet fifty years old, and hast thou seen Abraham? Jesus

[l] Zech. 1. 5. Heb. 11. 13.
[m] ch. 5. 31.
[n] ch. 5. 41. & 16. 14. & 17. 1. Acts 3. 13.
[o] ch. 7. 28, 29.
[p] Luke 10. 24.
[q] Heb. 11. 13.

"abiding in the word" we have "keeping the word," and for "freedom" we have "victory over death."

keep my saying] *keep My* **word**; τηρεῖν is characteristic of St. John. It expresses rather the idea of intent watching than of safe guarding (φυλάσσειν). The opposite to "keeping (τηρεῖν) the word" in this form would be to disregard it; the opposite to "keeping (φυλάσσειν) the word" in the other form would be to let it slip. "Keeping the word" of Christ is also to be distinguished from "keeping His commandments" (1 John ii. 3, 5); the former marks the observance of the whole revelation in its organic completeness, and the latter the observance of definite precepts.

see death] The "sight" described here (θεωρεῖν) is that of long, steady, exhaustive vision, whereby we become slowly acquainted with the nature of the object to which it is directed. Cp. Gen. ii. 17. There is that in the believer which never dies, even though he seems to die; and, conversely, Adam died at the moment of his disobedience, though he seemed still to live. "Death" is not an event but a state.

52. *Then said the Jews*] **The Jews** *said.*

we know] The direct statement, so (as the hearers thought) obviously and flagrantly false, could only be explained on the supposition of evil possession. The objection was intensified by the fact that the Lord did not simply claim life for Himself, but, what was far more, claimed to communicate eternal life.

taste of death] The inaccuracy of quotation (cp. *v.* 51) is significant. The believer, even as Christ (Heb. ii. 9), does "taste of death," though he does not "see" it in the full sense of *v.* 51. The phrase (cp. Matt. xvi. 28) seems to come from the image of the "cup" of suffering.

53. *which is dead* &c.] More exactly, **seeing that he died**, *and the prophets* **died.**

54. &c. The Lord prefaces His answer as to the relative dignity of Abraham and Himself (*vv.* 56, 58) by a revelation of the principle in obedience to which the answer is given. It does not come from any Personal striving after glory, but in obedience to the Will of the Father which the Son knows absolutely and obeys.

honour ... honour ... honoureth] **glorify... glory... glorifieth.**

your God] As claiming an exclusive connexion with Him.

55. *yet* &c.] **And**, while you make this claim, **ye have not come to know Him** (οὐκ ἐγνώκατε) by the teaching of the Law and of the Prophets, and now of the Son Himself, *but I know* (οἶδα; see ii. 24 note) *Him*, essentially; and if I should dissemble My knowledge, if I should withhold My message, *if I should say* &c., *I shall be* **like unto you, a liar**; for to hide the truth is no less falsehood than to spread error. Cp. 1 John ii. 4, v. 10.

but...] Even in this crisis of separation, when My words will be misunderstood and so widen the breach between us (cf. *v.* 26), I proclaim the knowledge which I have and fulfil My mission by keeping His word.

his saying] His **word.** The relation of the Son to the Father is attested by the same active devotion as the relation of the believer to Christ (*v.* 51). Cp. xv. 10.

56. The answer to *v.* 53. *Abraham rejoiced* (ἠγαλλιάσατο, **exulted**) *to see* (ἵνα ἴδῃ) &c. The joy of Abraham lay in the effort to see that which was foreshadowed: partial vision moved him with the confident desire to gain a fuller sight.

my day] Probably the historic manifestation of the Christ (cp. Luke xvii. 22), without any special reference to any such particular point in it as the Passion.

he saw it] The faith shewn in the offering up of Isaac may have been followed by some deeper, if transient, insight into the full meaning of the promises then renewed. Such faith was in itself, in one sense, a vision of the day of Messiah.

57. The Jews therefore *said*, persisting in the literal interpretation of the words.

fifty years old] The age of completed manhood (Num. iv. 3).

hast thou seen] The misquotation completely misrepresents the thought.

58. A natural climax to what had been said before. Abraham died: Christ was the Giver of life. Abraham was the father

[r] Ex. 3. 14. Isai. 43. 13. ch. 17. 5, 24. Col. 1. 17. Rev. 1. 8.
[s] ch. 10. 31, 39. & 11. 8.
[t] Luke 4. 30.

said unto them, Verily, verily, I say unto you, Before Abraham
59 was, [r]I am. Then [s]took they up stones to cast at him: but
Jesus hid himself, and went out of the temple, [t]going through
the midst of them, and so passed by.

[u] ver. 34.
[b] ch. 11. 4.
[c] ch. 4. 34. & 5. 19, 36. & 11. 9. & 12. 35. & 17. 4.

CHAP. 9. AND as *Jesus* passed by, he saw a man which was blind
2 from *his* birth. And his disciples asked him, saying, Master,
[u]who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents:
[b]but that the works of God should be made manifest in him.
4 [c]I must work the works of him that sent me, while it is day:
5 the night cometh, when no man can work. As long as I am in

of the Jews: Christ was the centre of Abraham's hope. Abraham came into being as a man: Christ is essentially as God: *Before Abraham was*—was born, came to be—*I am*. The phrase, *I am*, marks a timeless existence. There is in it the contrast between the created and the uncreated, and the temporal and the eternal. At the same time the ground of the assurance in *v.* 51 is made known. The believer lives because Christ lives, and lives with an absolute life (cp. xiv. 19).

59. *They took up* **therefore**..., as understanding rightly the claim which was advanced in the last words. It was the affirmation of a new interpretation of Messiah's nature and work. Cp. x. 30 &c.

going through...passed by] Omit.

IX., X. If the reading in x. 22 (**Then** *was the Feast of Dedication*) be adopted, ch. ix. and x. 1-21 are connected with the Feast of Dedication, and not [A. V. and Rev. V. text] with the Feast of Tabernacles. ix. 1-x. 21 has close affinity with x. 22-39. The thought throughout is of the formation of the new congregation, the new spiritual Temple. The section falls into three main divisions: the sign, with the judgments which were passed upon it (ix. 1-12, 13-34); the beginning and characteristics of the new Society (ix. 35-41, x. 1-21); Christ's final testimony as to Himself (x. 22-39).

IX. **1-12.** The narrative of the healing is marked by vivid details pointing to the experience of an immediate witness.

1. *as Jesus passed by*] Perhaps near the Temple where the man was waiting for the alms of worshippers (cp. Acts iii. 2).

2. The question is perhaps the simplest and commonest form of inquiry into our relation to those who have gone before us.

Master &c...] **Rabbi...,***that* **he should be** &c. It is assumed that the particular suffering was retributive. The only doubt is as to the person whose sin was so punished; whether it was the man himself either before birth or in some former state of existence, or the man's parents. The latter alternative was familiar to the Jews (Exod. xx. 5; Hebr. vii. 10); and there are traces of a belief in the pre-existence of souls, at least in later Judaism (Wisd. viii. 20).

3. The Lord's answer deals only with the special case: not with the causes which have determined the condition or circumstances of men, with the origin of evil in any of its forms, but with the remedying of that which is amiss and remediable. For us evil is an opportunity for the manifestation of the works of God. But evil never ceases to be evil; and it may be noticed that at the proper occasion the Lord indicates the connexion between sin and suffering (v. 14, Matt. ix. 2).

Neither &c.] *Neither* **did** *this man* **sin,** *nor*...so as to bring down on him this retribution: *but* he was born blind *that the works of God*, the works of redemptive love which He has sent Me to accomplish, *may be made manifest in him*.

in him] The man is treated as a living representative of the mercy of God. His suffering is the occasion for the miracle.

4. *I must*] **We** *must*; the Lord associates His disciples with Himself (iii. 11). They also are sent for the manifestation of the works of God. But the obligation of the servant's charge comes from the Master's mission.

while it is day] The appointed time for working (Ps. civ. (ciii.) 23). "Day" and "night" are taken in their most general sense as the seasons for labour and rest in regard to the special end in view. After the Passion, in one sense "night" came, and in a yet fuller sense a new "day" dawned for new works, to be followed by another "night," another close.

the night cometh] **night cometh.** Emphasis is laid upon the certain and momentary advance of that which ends all successful efforts in the present order.

5. *As long as* &c.] **Whensoever** [Rev. V. 'when']; not only during that revelation which was then in the course of being fulfilled, but also in the time of the Patriarchs, and of the Law, and of the Prophets, and through the later ages of the Church, Christ is *the light of the world*. Christ is "light to the world" (φῶς τ. κ., without the def. article) as well as "the one light of the world" (τὸ φῶς τ. κ., viii. 12). The display of the character of light is here shown in personal illumination. Bodily sight is taken as the representation of the fulness of human vision (*v.* 39).

6 the world, [d]I am the light of the world. When he had thus spoken, [e]he spat on the ground, and made clay of the spittle,
7 and he [1]anointed the eyes of the blind man with the clay, and said unto him, Go, wash [f]in the pool of Siloam, (which is by interpretation, Sent.) [g]He went his way therefore, and washed,
8 and came seeing. ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that
9 sat and begged? Some said, This is he: others *said*, He is
10 like him: *but* he said, I am *he*. Therefore said they unto him,
11 How were thine eyes opened? He answered and said, [h]A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went
12 and washed, and I received sight. Then said they unto him,
13 Where is he? He said, I know not. ¶ They brought to the
14 Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes,
16 and I washed, and do see. Therefore said some of the Phari-

[d] ch. 1. 5, 9. & 3. 19. & 8. 12. & 12. 35, 46.
[e] Mark 7. 33. & 8. 23.
[f] Neh. 3. 15
[g] See 2 Kin. 5. 14.
[h] ver. 6. 7.

[1] Or, *spread the clay upon the eyes of the blind man.*

6. *he spat*] Cp. marg. reff. The application of spittle to the eyes, which was considered very salutary, was by Jewish tradition expressly forbidden on the Sabbath. The kneading of the clay further aggravated the offence.

he anointed...the clay] *He anointed* **his eyes** *with the clay.*

7. *Go* &c.] *i.e.* Go to the pool and wash thine eyes there. As the stream which issued from the heart of the rock was an image of Christ (vii. 37, &c.); so here Christ works through "the pool," the "Sent," sent, as it were, directly from God, that He may lead the disciples once again to connect Him and His working with the promises of the Prophets (cp. Isai. viii. 6). Thus, in some sense, God Himself, Whose Law Christ was accused of breaking, was seen to co-operate with Him in the miracle. At the same time the charge tried the faith of the blind man.

Siloam] The name of the pool properly indicates a discharge of waters (ἀποστολή) "sent," in this case, from a subterranean channel. The pool (*Birket Silwan*) is one of the few undisputed sites at Jerusalem. It lies at the mouth of the Tyropœon Valley, S. of the Temple, at the foot of Mount Moriah.

came] To his own home, as it appears from the context (*the neighbours*).

8. *The neighbours therefore...*] No mark of time is given. The scene may belong to the following day, as *v.* 13 ff. certainly do.

they which...was blind] *they* **which saw**—used habitually to see—**him before** *that he was* **a beggar**: because he was a beggar in a public spot, they were familiar with his appearance. The circumstantiality of the narrative seems to shew that the man himself related the events to the Evangelist.

9. Others *said...others* **said No, but** *he is like him.* Two classes of people are mentioned different from the first group.

he said] Omit 'but.' The pronoun (ἐκεῖνος) presents the man as the chief figure in a scene viewed from without. "He, that signal object of the Lord's love."

10. *How...*] *How* **then.** Stress is laid upon the *manner* and not upon the *fact.*

11. *He...and said,* &c.] **He answered, The man** (the man of Whom report speaks often) *that is called Jesus.* He had learnt the Personal Name of the Lord, but says nothing of His claims to Messiahship.

Go to...of Siloam] *Go* **to Siloam.**

and I went...] **So** *I went.*

12. *Then said they...*] **And** *they said... Where is he* (ἐκεῖνος)—that strange, unwelcome teacher, of Whom we hear so much.

He said] *He* **saith.**

13-34. The examination of the man who was healed offers a typical example of the growth of faith and unbelief. On the one side the Pharisees, who take their stand on a legal preconception, grow more determined and violent. On the other the man gains courage and clearness in his answers, and finally openly confesses Christ.

13. *They brought*] Or, **bring.** The Pharisees were the recognised judges in religious questions. There were in Jerusalem two smaller courts, or Synagogue Councils, and the man was probably taken to one of these.

14. *it was the sabbath day when*] *i.e.* **the day was a Sabbath whereon...**

made the clay] The words mark the feature in the miracle which technically gave offence (*v.*6 note). Cp. v. 12.

15. *Again* **therefore** *the Pharisees also*...as not content with the report of others.

how he had received...] *how* **he received...**

16. *Therefore said...*] **Because to the legalist no other conclusion seemed to be possible.**

sees, This man is not of God, because he keepeth not the
[i] ver. 33. ch. 3. 2. sabbath day. Others said, [i]How can a man that is a sinner
[k] ch. 7. 43. & 10. 19. do such miracles? And [k]there was a division among them.
17 They say unto the blind man again, What sayest thou of him,
[l] ch. 4. 19. & 6. 14. that he hath opened thine eyes? He said, [l]He is a prophet.
18 But the Jews did not believe concerning him, that he had
been blind, and received his sight, until they called the
19 parents of him that had received his sight. And they asked
them, saying, Is this your son, who ye say was born blind? how
20 then doth he now see? His parents answered them and said,
21 We know that this is our son, and that he was born blind: but
by what means he now seeth, we know not; or who hath opened
his eyes, we know not: he is of age; ask him: he shall speak
[m] ch. 7. 13. & 12. 42. & 19. 38. Acts 5. 13. 22 for himself. These *words* spake his parents, because [m]they
feared the Jews: for the Jews had agreed already, that if any
man did confess that he was Christ, he [n]should be put out of
[n] ver. 34. ch. 16. 2. 23 the synagogue. Therefore said his parents, He is of age; ask
24 him. Then again called they the man that was blind, and said
[o] Josh. 7. 19. 1 Sam. 6. 5. unto him, [o]Give God the praise: [p]we know that this man is a
[p] ver. 16. 25 sinner. He answered and said, Whether he be a sinner *or no*, I
know not: one thing I know, that, whereas I was blind, now I
26 see. Then said they to him again, What did he to thee? how
27 opened he thine eyes? He answered them, I have told you
already, and ye did not hear: wherefore would ye hear *it* again?
28 will ye also be his disciples? Then they reviled him, and said,
29 Thou art his disciple; but we are Moses' disciples. We know

not of God &c.] Rev. V. 'not from (παρὰ) God... But others...such signs?'

a division] As before and afterwards (marg. reff). One party, it will be noticed, laid stress upon the fact, the others upon a preconceived opinion by which they judged of the fact.

17. *They say* **therefore** ... *again*—as hoping to elicit some fresh details—*What* **dost thou** (σὺ) **say**—we appeal to your own judgment and to the impression made upon you—**seeing that He opened** *thine eyes?* **And** *he said...*

a prophet] Cp. marg. reff.

18. *The Jews* **therefore**...seeing that they could not reconcile a real miracle with disregard to the Sabbath. They suspected collusion. *The Jews* represent the incredulous section of *the Pharisees* (*v.* 16).

21. *by what means*] **how** (as in *v.* 10).

we know not] ἡμεῖς, inserted the second time these words are used, is emphatic: "*we* directly, of our own experience, *know not...who* **opened**..."

he is of age &c.] Or, **ask him**, not us: **he is of age**, and therefore his answer will be valid.

22. These things said his parents.

had agreed] Had formed a compact among themselves to secure this end.

put out of the synagogue] Cp. xii. 42, xvi. 2. This excommunication appears to have been exclusion from all religious fellowship (cp. Matt. xviii. 17) from "the congregation of **Israel.**"

24. So they called the man a second time. As they could no longer question the fact, they seek to put a new construction upon it.

Give God the praise] **Give glory to God.** The phrase is a solemn charge to declare the whole truth (marg. reff.). The man by his former declaration (*v.* 17) had (they implied) done dishonour to God. He was now required to confess his error: to recognise in the authoritative voice of "the Jews" his own condemnation, and to admit the truth of it. Under this thought lies perhaps the further idea that the cure was due directly to God, and that to Him, and not to "the man called Jesus," was gratitude to be rendered.

we know] *We*, the guardians of the national honour, the interpreters of the divine will, *we know* (ἡμεῖς οἴδαμεν)... The claim is to absolute knowledge, and no reasons are alleged for the conclusion (so *v.* 29).

a sinner] By His conduct (*v.* 16).

25. He therefore answered.

26. They said therefore to him. The questions suggest that they were yet willing to believe, if the facts were not decisive against belief.

27. I told *you*...**would** *ye also* &c.; *ye*, who make such proud claims (*v.* 24), have you a real desire, if only you can yield to it, to *become His disciples?*

28. *Then* (**And**) *they reviled him*] By questioning his loyalty to the Law, and treating him as an apostate. Cp. Acts xxiii. 4.

that God spake unto Moses: *as for* this *fellow*, [q]we know not
30 from whence he is. The man answered and said unto them,
[r]Why herein is a marvellous thing, that ye know not from
31 whence he is, and *yet* he hath opened mine eyes. Now we know
that [s]God heareth not sinners: but if any man be a worshipper
32 of God, and doeth his will, him he heareth. Since the world
began was it not heard that any man opened the eyes of one
33 that was born blind. [t]If this man were not of God, he could do
34 nothing. They answered and said unto him, [u]Thou wast altogether
born in sins, and dost thou teach us? And they [1]cast him out.
35 ¶ Jesus heard that they had cast him out; and when he had
found him, he said unto him, Dost thou believe on [x]the Son of
36 God? He answered and said, Who is he, Lord, that I might
37 believe on him? And Jesus said unto him, Thou hast both
38 seen him, and [y]it is he that talketh with thee. And he said,
39 Lord, I believe. And he worshipped him. ¶ And Jesus said,
[z]For judgment I am come into this world, [a]that they which see
not might see; and that they which see might be made blind.

[q] ch. 8. 14.
[r] ch. 3. 10.
[s] Job 27. 9. Ps. 18. 41. & 66. 18. Prov. 1. 28. & 15. 29. Isai. 1. 15. Jer. 11. 11. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
[t] ver. 16.
[u] ver. 2.
[x] Matt. 14. 33. & 16. 16. Mark 1. 1. ch. 10. 36. 1 John 5. 13.
[y] ch. 4. 26.
[z] ch. 5. 22, 27.
[a] Matt. 13. 13.

[1] Or, *excommunicated him*, ver. 22.

29. *spake*] *hath spoken* familiarly,
as for (**but** as for)...*whence he is*] *i.e.*, with what commission, by whose authority, He comes. Cp. Matt. xxi. 25. Pilate at last asks the question (xix. 9); and the Lord claims for Himself alone the knowledge of the answer (viii. 14).

30. *a marvellous thing*] Rev. V. 'the marvel.'
that ye (ὑμεῖς)] Ye (emphatic) from whom we look for guidance...**He opened**...

31. *Now we know*] **We know**, not you alone, nor I, but all men alike know.
a worshipper of God, and doeth] *be* **devout** or **religious** *and* **do** [Rev. V.]. θεοσεβής occurs here only in N. T. (cp. 1 Tim. ii. 10). The two phrases mark the fulfilment of duty to God and man.

34. *cast him out*] From the place of their meeting, with contempt and contumely, as unworthy of further consideration. Cp. Mark i. 43, note. The word does not describe the sentence of excommunication, which such a body was not competent to pronounce.

35-41. The ejection of the blind man furnished the occasion for the beginning of a new Society distinct from the dominant Judaism. For the first time the Lord offers Himself as the object of faith, and that in His universal character in relation to humanity, as "the Son of man." Now He proposes a test of fellowship. The universal Society is based on the confession of a new truth.

35. Or, 'having found him, He saith, Dost thou—the outcast, thou that hast received outward sight, thou that hast borne a courageous testimony—*believe on* **the Son of Man**,' cast thyself with complete trust on Him Who gathers up in Himself, Who bears and Who transfigures all that belongs to man? The thought of "the Son of man" stands in true contrast with the selfish isolation of "the Jews." The new Society, seen here in its beginning, rests upon this foundation, wide as humanity itself. Rev. V. reads as A. V.

36. **And** *Who is He*, the conjunction marks the eager, urgent, wondering question: *that I* **may**... He asks that faith may find its object. His trust in Jesus is absolute.

37. *Thou hast both seen Him*—with the eyes which God hath even now opened—*and He that talketh with thee* **is He** (ἐκεῖνος).

38. Confession in word and deed follows at once on the revelation. In St. John "worship" (προσκυνεῖν) is never used of the worship of mere respect (iv. 20 ff., xii. 20).

39. *And Jesus said*] Not directly to any one nor to any group of those about Him, but as interpreting the scene before Him.
I am come] **I came**, not to execute judgment (κρίσις), but that judgment (κρίμα) might issue from His Presence. The Son was not sent to judge (iii. 17), but judgment followed from His Advent in the manifestation of faith and unbelief (iii. 18 &c.).
this world] The world as made known to us in its present state, full of conflict and sin, and so distinguished from *the world* which includes all created being.
might...might] **may...may**.
they which see not] Cp. Luke x. 21 (Matt. xi. 25); Matt. xii. 31, 32:—those who—having no intellectual knowledge, no clear perception of the Divine Will and the Divine Law—by apprehending the revelation of the Son of man grasp the fulness of the Gospel, and see. Those on the other hand who had knowledge of the Old Covenant, who were so far "wise and understanding" and rested in what they knew, by this very wisdom became incapable of further progress.
be made] **become** (*blind*); "those that see

40 And *some* of the Pharisees which were with him heard these
[b] Rom. 2. 19. 41 words, [b]and said unto him, Are we blind also? Jesus said unto
[c] ch. 15. 22, 24. them, [c]If ye were blind, ye should have no sin: but now ye say,
We see; therefore your sin remaineth.

CHAP. 10. VERILY, verily, I say unto you, He that entereth not
by the door into the sheepfold, but climbeth up some other way,
2 the same is a thief and a robber. But he that entereth in
3 by the door is the shepherd of the sheep. To him the porter
openeth; and the sheep hear his voice: and he calleth his own
4 sheep by name, and leadeth them out. And when he putteth
forth his own sheep, he goeth before them, and the sheep follow
5 him: for they know his voice. And a stranger will they not
follow, but will flee from him: for they know not the voice
6 of strangers. This parable spake Jesus unto them: but they
understood not what things they were which he spake unto them.
7 ¶ Then said Jesus unto them again, Verily, verily, I say unto

not" have the power of sight though it is unused: "those who are blind" have not the power.

40. *And* (omit) **Those of the Pharisees** .... who still followed under the guise of discipleship (Matt. xii. 2, 38; Luke vi. 2; Mark xvi. 10), but clung to their own views of Messiah's work (viii. 31 sq).

these words] **these things.**

Are we blind also?] *Are we* **also blind?** we who know Thee while others are in doubt (x. 24)? Have we now lost the power of sight? The question (cp. iii. 2) is inspired by the pride of class. The answer (*v.* 41) lays open the responsibility of privilege. Better is the lack of knowledge, than knowledge real and misused.

41. *ye* **would have had** *no sin*] Cp. marg. ref., xix. 11; 1 John i. 8.

but now] *i.e.* 'You plead the reality of your knowledge, and the plea, in this sense, is just. You are witnesses against yourselves. Then is there no further illumination. *Your sin abideth* (omit *therefore*).'

X. 1-21. The reception of the outcast of the Synagogue gave occasion for an exposition under familiar figures of the nature of the new Society. (1) Generally. The relation of the Shepherd to the Fold and to the Sheep suggests the character of the work which Christ had to do in respect of the organization of the Divine Church, and to the completeness of His power to claim His own true followers (*vv.* 1-6). (2) The images are applied directly. Christ shews how He fulfils the offices indicated by "the Door" (*vv.* 7-10), and by "the Shepherd" (*vv.* 11-16). He is "the Good Shepherd" in regard of His devotion (*vv.* 11-13) and of His sympathy (*vv.* 14-16). His work too rests on perfect fellowship with the Father (*vv.* 17, 18). Once again His words divide His hearers (*vv.* 19-21).

1-6. The point of connexion lies in the thought of the Pharisees as the shepherds of God's Fold in contrast with the shepherds on the hill-side. On one side were self-will and selfishness; on the other loyal obedience and devotion. Cp. Ezek. xxxiv. 2 &c.; Jer. xxiii. 1 &c.; Zech. xi. 3 &c. The allegory is given at first in its complex form. All the elements stand together undistinguished. Afterwards the two chief facts are considered separately, the fold and the flock (*v.* 7 note).

1. *climbeth up* (over the fence) *some other way*] Not coming from the pastures or from the shepherd's home, and thinking of himself only, he makes his own road and overleaps the barriers which are set. *A thief* seeks to avoid detection, *a robber* uses open force to secure his ends.

2. Several flocks were often gathered into one fold for protection during the night. In the morning each shepherd passed into the fold to bring out his own flock; and he entered by the same door as they.

3. *the porter*] The guardian to whose care the fold in each case is committed. Cp. Mark xiii. 34.

calleth...by name] Cp. Isai. xliii. 1, xlv. 3, xlix. 1; Rev. iii. 5. Each "sheep" has its own name. The word *calleth* (φωνεῖ) expresses personal address rather than general or authoritative invitation (καλεῖ). First comes the personal recognition, and then follows the fulfilment of the specific office (*leadeth them out*).

4. *When* the shepherd **hath put forth all his own,** *he* places himself at their head and *goeth before them.*

5. *strangers*] Contrasted as a class with the sons of God. Cp. Matt. xvii. 25.

6. *parable*] παροιμία is elsewhere translated *proverb* (xvi. 25, 29; 2 Pet. ii. 22). It suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison.

unto them] *i.e.* the Pharisees of ix. 40, to whom the spiritual conceptions of the fold, the door, the sheep, the shepherd, were all strange (cp. *v.* 20).

7-10. He, "the Door of the sheep," is the one means of entrance to the Church

8 you, I am the door of the sheep. All that ever came before me
9 are thieves and robbers: but the sheep did not hear them. [a]I
am the door: by me if any man enter in, he shall be saved,
10 and shall go in and out, and find pasture. The thief cometh
not, but for to steal, and to kill, and to destroy: I am come
that they might have life, and that they might have *it* more
11 abundantly. [b]I am the good shepherd: the good shepherd
12 giveth his life for the sheep. But he that is an hireling, and

[a] ch. 14. 6. Eph. 2. 18.

[b] Isai. 40. 11. Ezek. 37. 24. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.

at all times. "Through Him" men enter, and "through Him" they find access to the full treasures of life.

7. *Jesus* **therefore**...*again*, probably after an interval (viii. 12, 21). The teaching is advanced another stage. That which has been up to this time general is now set forth in its special and most complete fulfilment. For *he that entereth* (*v.* 2) we read *I am* (*vv.* 7, 11). Christ thus reveals Himself under two distinct aspects. He is "the Door" in regard of the Society (the fold) to which He gives admission; He is "the good Shepherd" in regard of the individual care with which He leads each member of His flock. Cp. Ezek. xxxiv.

the door of the sheep] Not the door of the fold. The thought is connected with the life and not with the organization.

8. Omit *ever*. The interpretation of the sentence lies in the word *came*, in which we may see the full significance of the title, *He that should come*. They who "came" (cp. 1 John v. 6), who pretended to satisfy the national expectation inspired by the Prophets, or to mould the national expectations after the Pharisaic type, who offered in any way that which was to be accepted as the end of the earlier dispensation, who made themselves "doors" of approach to God (Matt. xxiii. 14), were essentially and continued to be inspired by selfishness; whether their designs were manifested by craft or by violence, and whether they were directed to gain or to dominion. They were *thieves and robbers*. With them contrast John the Baptist. He claimed only to prepare the way for One "coming" (i. 30).

before me...] In time. Christ came when "all things were ready."

did not hear them] Such as *were waiting for the consolation of Israel* found no satisfaction in the works or promises of those who sought to substitute another hope for that which the true Christ realised. There was no "Gospel for the poor" (Luke vi. 20, vii. 22; Matt. xi. 5) till the Son of man came.

9. *the door*] See *v.* 7. The thought is concentrated upon the office (*the door*), and not upon the relation (*the door of the sheep*).

by me] Note the unique personal relation in which the Lord stands to the believer, even in regard to the Society.

any man] These words evidently describe the blessings of all Christians, and not of teachers only.

saved.. **shall** *find pasture*] The fulness of the Christian life is exhibited in its elements —safety, liberty, support. Admission to the fold brings with it first security, a security not gained by isolation. The believer *goes in and out* without endangering his position, and while he does so *he finds pasture* (Num. xxvii. 17; Deut. xxxi. 2); but in all this he retains his life "in Christ," and he approaches all else "through Christ," Who brings not only redemption but the satisfaction of man's true wants. Cp. vii. 37.

10. The meaner word (*thief* not *robber*) is chosen to shew the true nature of that which appears to be less hateful when it is seen in its more violent forms.

I am come] **I came** *that* **men may** *have life and may have* **abundance** [Rev. V. 'may have *it* abundantly']. These two aims are contrasted with *kill* and *destroy:* the work of Christ is presented in its two issues, the gift of life, and the gift of abundance. Life in itself is not all. There must be also that which shall maintain, and strengthen, and extend the action of life; and this also Christ assures.

11–16. Two points are specially brought out in the character of "the good Shepherd," His perfect self-sacrifice (*vv.* 11–13), and His perfect knowledge (*vv.* 14, 15), which extends beyond the range of man's vision (*v.* 16). The whole portraiture of "the good Shepherd" is a commentary on Isai. liii.

11. *I am the good shepherd*] In contrast with others who partially and imperfectly discharge the office which Christ discharges completely. The epithet *good* is remarkable (ὁ καλός). Christ is not only the true shepherd (ὁ ἀληθινός), who fulfils the idea of the shepherd, but He is The good Shepherd Who fulfils the idea in its attractive loveliness. The "good" is not only good inwardly (ἀγαθός), but good as perceived (καλός). In the fulfilment of His work "the good Shepherd" claims the admiration of all that is generous in man.

giveth &c.] **layeth down**...*for* (ὑπέρ, *in behalf of*) *the sheep* (as in *vv.* 15, 17 &c.). The phrase is peculiar to St. John (xiii. 37, 38, xv. 13; 1 John iii. 16). Cp. Isai. liii. 10. The image has been explained from the custom of laying down the price for which anything is obtained (cp. Matt. xx. 28), as here the good of the sheep. The usage of St. John (xiii. 4) rather suggests the idea of putting off and laying aside as a robe.

12. *But* (omit) *he*...*and not the* (a) *shepherd*]. As the good shepherd regards his duty, and

not the shepherd, whose own the sheep are not, seeth the wolf
[c] coming, and [c] leaveth the sheep, and fleeth: and the wolf
13 catcheth them, and scattereth the sheep. The hireling fleeth,
14 because he is an hireling, and careth not for the sheep. I am
[d] the good shepherd, and [d] know my *sheep*, and am known of
15 mine. [e] As the Father knoweth me, even so know I the Father:
16 [f] and I lay down my life for the sheep. And [g] other sheep I
have, which are not of this fold: them also I must bring, and
[h] they shall hear my voice; [h] and there shall be one fold, *and* one
17 shepherd. Therefore doth my Father love me, [i] because I lay
18 down my life, that I might take it again. No man taketh it

[c] Zech. 11. 16. 17.
[d] 2 Tim. 2. 19.
[e] Matt. 11. 27.
[f] ch. 15. 13.
[g] Isai. 56. 8.
[h] Ezek. 37. 22. 1 Pet. 2. 25.
[i] Isai. 53. 7.

is bound by nature to the sheep, so his rival is described as a hireling who does his work for his reward, and so is not connected essentially with the flock.

seeth] **beholdeth** (θεωρεῖ); his soul is concentrated (cp. vi. 19) for the time upon the approaching peril. *The wolf* is, in the world, the natural enemy of the flock.

catcheth &c.] **seizeth** or snatcheth [Rev. V.] (ἁρπάζει describes the suddenness as well as the violence of the assault. Cp. *v.* 28, Matt. xiii. 19; Acts xxiii. 10) **the flock.** Some fall victims to the attack, all lose their unity. Individuals perish: the society is broken up.

13. *The hireling fleeth*] Omit [Rev. V. 'scattereth *them: he fleeth*' &c.]. The abruptness of the true reading places in close contrast the fate of the false shepherd and of the sheep. The double issue of cowardice and suffering comes from the fact that he who should have been a guardian thinks of himself and not of his charge. The shepherd for hire was responsible for damage done by wild beasts to his flock.

careth not for...] Contrast 1 Pet. v. 7.

14, 15. *...and am known of Mine, and* I *know* Mine own, *and* **Mine know Me, even as the Father knoweth Me and I know the Father.** The relation of Christ to His people corresponds with that of the Son to the Father (cp. vi. 57, xiv. 20, xv. 10, xvii. 21): the one relation is a measure of the other. Christ first took our nature that we might afterwards receive His. Such mutual knowledge involves sympathy, love, community of nature (1 John iv. 7; Gal. iv. 9; 1 Cor. viii. 3; xvii. 3, 25).

15. Completeness of knowledge is consummated in completeness of sacrifice. Perfect sympathy calls out the perfect remedy. Christ does actually what the good Shepherd is prepared to do. This thought leads to the prospect of the removal of the barriers between race and race by the death of Christ (Eph. ii. 13 sq.; cp. Hebr. xiii. 20).

16. By the anticipation of the Cross the spiritual horizon is extended. The flock of Christ is not confined to those enclosed in the Jewish fold (cp. xi. 52). The words are the historical affirmation of the truth (i. 4, 9). The Gentiles presented indeed no outward unity. They did not form a "fold" as the Jews; they were "scattered abroad," but still they were Christ's "sheep."

bring] Rather **lead** (ἀγαγεῖν). The idea is that of openly assuming the guidance of the sheep. The tense points to the one act (xx. 9 note) whereby the Shepherd took up His rightful position. His death re-unites man with God and therefore man (as man) with man (xii. 32).

shall hear] Acts xxviii. 28. Obedience is the sign that we are Christ's (*vv.* 4, 27).

there shall be &c.] **they shall become**—they shall present the accomplishment of the ancient prophecy—*one* **flock**, *one shepherd* (Ezek. xxxiv. 23). The expansion in the original from "fold" (αὐλή), to "flock" (ποίμνη), is most striking, and reveals a new thought as to the future relations of Jew and Gentile: the bond of fellowship is shewn to lie in the common relation to One Lord. Nothing is said of one "fold" under the new dispensation. The fulfilment of the promise began with the establishment of one Church of Jew and Gentile (Eph. ii. 13 sq.) and goes forward until the consummation of all things (Rom. xi. 36).

17. *Therefore*] **For this reason** (διὰ τοῦτο) —that the good Shepherd freely offers Himself for His flock, to bring all into a true unity—*doth* **the Father** *love Me.* The perfect love of the Son calls out the love of the Father (cp. xii. 32; Phil. ii. 9; Hebr. ii. 10, xii. 2), just as man's love calls out the active love of Christ.

because I &c.] I is emphatic, I, in the exercise of My Personal will—*lay down My life* with this clear end in view, *that I* **may** (not *might*) *take it again.* The "that" marks a definite purpose. The sacrifice is not a casting away of a blessing of God, but is itself made in order to give the blessing fuller reality. Christ died to rise to a completer life, and to raise men with Him.

18. Another reading (ἦρεν), probably true, *no one took it from Me*, opens a glimpse into the eternal counsel independent of time. The work of Christ, the Incarnate Son, was, so to speak, already accomplished when He came. And this work was imposed by no constraining power at first (*took*), but was to its last issue fulfilled by the free-will of Christ Himself, in harmony with the Will of the Father (v. 30,

from me, but I lay it down of myself. I have power to lay it down, and I [k]have power to take it again. [l]This com-
19 mandment have I received of my Father. ¶ [m]There was a division therefore again among the Jews for these sayings.
20 And many of them said, [n]He hath a devil, and is mad; why
21 hear ye him? Others said, These are not the words of him that hath a devil. [o]Can a devil [p]open the eyes of the blind?
22 ¶ And it was at Jerusalem the feast of the dedication, and it was
23 winter. And Jesus walked in the temple, [q]in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou [1]make us to doubt? If thou be the Christ, tell
25 us plainly. Jesus answered them, I told you, and ye believed not: [r]the works that I do in my Father's name, they bear

[k] ch. 2. 19.
[l] ch. 6. 38. & 15. 10. Acts 2. 24.
[m] ch. 7. 43. & 9. 16.
[n] ch. 7. 20. & 8. 48, 52.
[o] Ex. 4. 11. Ps. 94. 9. & 146. 8.
[p] ch. 9. 6, 7, 32, 33.
[q] Acts 5. 12.
[r] ch. 3. 2. & 5. 36. ver. 38.

[1] Or, *hold us in suspense?*

vii. 28, viii. 28, 42, xiv. 10). Here only does Christ claim to do anything "of Himself."

power] **right**, authority (ἐξουσία). In the case of Christ even death itself was voluntary. His Will to the last absolutely coincided with the Father's Will, so that He could do what no man can do.

power (**right**) *to take it* (λαβεῖν) *again*] The words contain implicitly the mystery of the Divine-human Person of the Lord, gathered up in His Divine Personality. In virtue of this undying Personality (v. 26), He had power to revivify all that was dissolved by death, "taking" in this sense that which was given by the Father. Christ in His Divine Nature works with the Father. Thus the "right" of the Son to "take" life again completely harmonizes with the fact that the Resurrection is elsewhere referred to the Father, though the Son is the Resurrection.

This commandment] Which is one and complete—to lay down life and to take it again—is the source of eternal life (xii. 49).

19. *There was* (**arose**) *a division* (omit *therefore*) *again among the Jews*] As previously among the multitude and among the Pharisees (marg. reff.).

sayings] **words** (λόγους); all the discourses of this visit.

21. *the words*] *the* **sayings** (ῥήματα)—the specific utterances which arrested their attention, and not the general teaching—of one **possessed with a demon** (δαιμονιζομένου). The teaching itself refutes the charge of madness: the act indicates the co-operation of a power greater than and different from that of a **demon** (*Can a* **demon** *open*...?).

22-38. In this section Christ's final public testimony to Himself before His Passion reaches its climax. In answer to a direct question put to Him in the Temple at a season suggestive of great hope (*vv.* 22-24), He directs His interrogators to His teaching and His works (*v.* 25), while He points out the ground of their unbelief (*v.* 26). At the same time He claims for Himself a flock separate from the corrupt theocracy, for which He has provided the fulness of life through His absolute fellowship with the Father (*vv.* 27-30). This claim leads to an outburst of violence (*v.* 31). Christ again appeals to His works (*v.* 32); and, in answer to the charge of blasphemy (*v.* 33), shews that the O.T. pointed to that fellowship of God and man which He at length presented (*vv.* 34-36). Again He appeals to His works. By accepting these as real and studying them, He shews that men may rise to a true view of His Nature (*vv.* 37, 38).

22. At that time *the feast of the dedication* **was held** (ἐγένετο) *at Jerusalem.* [Rev. V. is as A.V.]. The special mention of the time appears to be made in order to connect the subject of the Lord's teaching with the hopes associated with the last national deliverance. The Hymn which is at present used in Jewish Synagogues at the Festival records the successive deliverances of Israel, and contains a prayer for yet another. The Festival was kept about the middle of December, and was known as "the Feast of lights" (cp. ix. 5).

23. *walked*] **was walking.** On *Solomon's Porch* see Acts iii. 11 note.

24. The Jews therefore *came*, because the place was a place of public resort, and opportune for a decisive interview.

make...doubt] **hold our minds in suspense** [Rev. V. as marg.]; αἴρεις is used for "raising" the mind with various emotions, here with doubt between hope and fear.

If thou be (**art**) *the Christ*...] The words seem to betray an unsatisfied longing which seeks rest, if it can be gained, even from this strange teacher.

25. The answer is a test of faith. The Lord was the Christ of the O. T., and yet not the Christ of the Pharisaic hope. The questioners therefore are thrown back upon their own spiritual discernment.

I told you] Not directly (as in iv. 26); but yet Christ's words were such that faith could not have misunderstood their meaning. His works would furnish the interpretation of His words (xiv. 11).

ye believed not] *ye* **believe** *not.*

in my Father's name] Revealing the special

[a] ch. 8. 47.
[c] ver. 14.
[u] ch. 6. 37. & 17. 11, 12. & 18. 9.
[x] ch. 14. 28.
[y] ch. 17. 2.
[z] ch. 17. 11.
[a] ch. 8. 59.
[b] ch. 5. 18.
[c] Ps. 82. 6.
[d] Rom. 13. 1.
[e] ch. 6. 27.
[f] ch. 3. 17. & 5. 36, 37. & 8. 42.

26 witness of me. But [a]ye believe not, because ye are not of my
27 sheep, as I said unto you. [c]My sheep hear my voice, and I
28 know them, and they follow me: and I give unto them eternal
life; and [u]they shall never perish, neither shall any *man* pluck
29 them out of my hand. [x]My Father, [y]which gave *them* me, is
greater than all; and no *man* is able to pluck *them* out of my
30, 31 Father's hand. [z]I and *my* Father are one. Then [a]the Jews
32 took up stones again to stone him. Jesus answered them,
Many good works have I shewed you from my Father; for
33 which of those works do ye stone me? The Jews answered
him, saying, For a good work we stone thee not; but for blas-
phemy; and because that thou, being a man, [b]makest thyself
34 God. Jesus answered them, [c]Is it not written in your law, I
35 said, Ye are gods? If he called them gods, [d]unto whom the
36 word of God came, and the scripture cannot be broken; say ye
of him, [e]whom the Father hath sanctified, and [f]sent into the

connexion in which I stand to Him, and in virtue of that connexion. Cp. v. 43.

26. The fault lies in the lack of power to apprehend the witness.

as I said unto you] Omit.

27. *they follow*] Cp. *v.* 4. Life is progress towards fuller knowledge, and not rest.

28. *I give*] Not "I will give." The offer is present and continuously appropriated.

neither &c.] **and no one shall snatch them.** They are safe from inward dissolution and from outward violence. Note that the sense of the Divine protection is at any moment sufficient to inspire confidence, but does not render effort unnecessary. Cp. Phil. ii. 12.

29. Another reading is, **that which the Father hath given Me** *is greater than all:* the faithful regarded in their unity, as a complete body, are stronger than every opposing power (cp. 1 John v. 4). Rev. V. 'My Father, Which hath given *them*.'

and no man &c.] Rev. V. 'And no one is able to snatch *them* out of the Father's hand.' The thought rests on the essential power of God in His relation of universal Fatherhood.

30. *I and* **the Father** *are one.* Every word is full of meaning. It is *I*, not *the Son; the Father*, not *My Father;* one essence (ἐν), not one person (εἷς); *are*, not *am*. The revelation is of the nature of Christ in the fulness of His double Nature, of the incarnate Son in the fulness of His manifested Being, and that in relation to *the Father*, to God as He is Father at once of the Son and of men. The Incarnation was the proof of the complete unity of the Father and the Son. Through that was shewn the true connexion of God and man. And so it is that the union of believers together is made dependent on the union of the Father and the Son (xvii. 22, Rev. V.).

31. Omit *Then*. *The Jews took up...*; ἐβάστασαν describes that which is borne as a heavy weight rather than that which is seized (Gal. vi. 2). The works which were going on at the Temple would supply the stones.

32. *good works*] Good in the sense of morally beautiful (καλά), so that they claimed directly the instinctive admiration of men.

shewed] A Divine work is a revelation to be studied. It is "a sign" (ii. 18). Something is left for the witness to bring to the interpretation of the fact (v. 20).

from my (**the**) *Father*] Proceeding from Him as their source, and connected with Him as the stream with the spring. Hence *the Father;* the relationship to which He appeals is with men generally.

for which] διὰ ποῖον marks quality and not simple definition (διὰ τί). The miracles of Christ had in fact called out the bitterest hostility of the Jews.

34. The Jews argued that the Unity of God as they conceived it drawn in the O. T. was violated if Jesus, truly man, claimed to be one with God. The Lord therefore shews that even in the "Law" (*i.e.* the O. T. generally, see xii. 34, xv. 25: Rom. iii. 19; 1 Cor. xiv. 21) there was a preparation for that union of God and man which He came to complete. The marg. ref. is to judges who violated the laws of their august office; yet even so their office was no less Divine.

35. The case is taken as an extreme one. If the direct Divine call to a sacred office carried with it such a communication of the Divine power as justified the attribution of the title: *do ye* (ὑμεῖς) *say*, ye who plead the strictest adherence to the Law as your justification (viii. 17 &c.) *of Him Whom* &c.

the word of God] The Divine communication under the old Covenant. The phrase cannot be without reference to the Word before the Incarnation, through Whom God held converse with His people and made His will known (cp. Luke xi. 49; Matt. xxiii. 34).

the scripture &c.] The particular sentence (ἡ γραφή) which has been quoted. The word *broken* (λυθῆναι) is peculiar and characteristic of St. John (v. 18 note; 1 John iii. 8).

36. In contrast with those who derived their title from the temporary mission of

world, Thou blasphemest; [o]because I said, I am [h]the Son of
37 God? [i]If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, [k]believe the works: that
ye may know, and believe, [l]that the Father *is* in me, and I in
39 him. ¶ [m]Therefore they sought again to take him: but he es-
40 caped out of their hand, and went away again beyond Jordan
into the place [n]where John at first baptized; and there he abode.
41 And many resorted unto him, and said, John did no miracle:
42 [o]but all things that John spake of this man were true. [p]And
many believed on him there.

[o] ch. 5. 17. ver. 30.
[h] Luke 1. 35. ch. 9. 35.
[i] ch. 15. 24.
[k] ch. 5. 36. & 14. 10, 11.
[l] ch. 14. 10, 11.
[m] ch. 7. 30, 44. & 8. 59.
[n] ch. 1. 28.
[o] ch. 3. 30.
[p] ch. 8. 30. & 11. 45.

CHAP. 11. NOW a certain *man* was sick, *named* Lazarus, of Bethany,

the Word stands the One *Whom the Father* Himself directly **sanctified**, set apart for His work, *and then sent into the world*. The two moments in the mission of the Son are thus distinguished in their complete complementary fulness. The term **sanctified** (consecrated, ἡγίασεν: cp. xvii. 17, 19) expresses the Divine destination of the Lord for His work. This destination carries with it the further thought of the perfect endowment of the Incarnate Son. The various manifestations of the Spirit to Christ after His Advent were results of this eternal consecration (cp. Acts iv. 27, 30). The word is used of the Divine consecration of prophets (Jer. i. 5; Ecclus. xlix. 7), of Moses (Ecclus. xlv. 4), and of the chosen people (2 Macc. i. 25; 3 Macc. vi. 3).

the Son of God] **Son of God.** The absence of the article (see xix. 7) fixes attention on the character and not on the Person.

37. *believe me not*] Do not accept My statements as true. The question here is of the acceptance of a testimony and not of faith in a Person (*believe in Me*). Cp. v. 24 note.

believe the works] The first step towards "believing for the work's sake" (xiv. 11). The belief in the testimony of the works is the foundation of the general knowledge and the growing perception in all its manifold revelations of the inner fellowship of the Father and the Son (*that the Father is in Me and I in* **the Father**). This fellowship itself is first realised in works and then in absolute Being.

believe] **understand**; perceive once for all, and then go on advancing in ever fuller perception. Cp. xvii. 21, 23: Phil. i. 9.

39. *They sought again* **to seize**...*and He* **went forth** &c. The phrase (ἐξῆλθεν ἐκ) marks the power of Christ's Personal majesty as contrasted with the impotence of His adversaries. Their "hand" is contrasted with "His Hand" (*v.* 28), and His "going forth" with their inability to carry away any from His Father's protection.

40. *And* **He** *went* &c. Full stop at end of *v.* 39. The clause commences a new section. This sojourn in Peræa is noticed in the Synoptists (Matt. xix. 1; Mark x. 1).

at first baptized] **was at first baptizing** (marg. ref. in contrast with iii. 23). The narrative of the Lord's ministry closes on the spot where it began.

41. The acceptance of Christ beyond the limits of Judæa serves to complete the picture of the incredulity of the Jews. The verse contains a double contrast between the Baptist and Christ. The first contrast lies in the fact that John wrought no sign, while Christ was working many (Matt. xix. 1); and the second in the fact that John was not indeed "he that should come," but a true herald.

42. *believed on him*] With the devotion of self-surrender, and did not simply (as *vv.* 37, 38) accept His statements.

XI., XII. This last section of the record of the Lord's public ministry, represented by His great controversy at Jerusalem, consists of two parts. The first part contains the narrative of the final sign with its immediate consequences (xi.); the second part gives three typical scenes which mark the close of the work, together with a summary judgment upon its results (xii.). In the former four scenes are to be distinguished: (1) The prelude to the miracle (*vv.* 1–16); (2) The scene at Bethany (*vv.* 17–32); (3) The miracle (*vv.* 33–44); (4) The immediate issues of the miracle (*vv.* 45–57).

In studying the history note the following points:—1. The sign itself is the last of a series (ii. 1, iv. 46, v. 1, vi. 5, 15, ix. 1) evidently formed (xx. 30) with a view to the complete and harmonious exhibition of the Lord's work. Notice that the first and last are wrought in the circle of family life, and among believers to the strengthening of faith (ii. 11, xi. 15); and both are declared to be manifestations of "glory" (ii. 11, xi. 4, 40). 2. Cp. this miracle with the corresponding miracles recorded by the Synoptists (Mark v. 22 and parallels; Luke vii. 11). Their omission of the raising of Lazarus is no more remarkable in principle than the omission of these raisings by St. John. The miracles wrought at Jerusalem were not included in the cycle of Apostolic preaching which formed the basis of the Synoptic Gospels. 3. Numerous minute touches mark the fulness of personal knowledge, or the impression of an eye-witness. 4. Note the dramatic vividness of the history. There is a clear individuality in the persons,

[a] Luke 10. 38, 39.
[b] Matt. 26. 7. Mark 14. 3. ch. 12. 3.
[c] ch. 9. 3. ver. 40.
[d] ch. 10. 40.
[e] ch. 10. 31.

2 the town of [a]Mary and her sister Martha. ([b]It was *that* Mary which anointed the Lord with ointment, and wiped his feet with
3 her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is
4 sick. When Jesus heard *that*, he said, This sickness is not unto death, [c]but for the glory of God, that the Son of God might be
5 glorified thereby. Now Jesus loved Martha, and her sister, and
6 Lazarus. When he had heard therefore that he was sick, [d]he
7 abode two days still in the same place where he was. Then after
8 that saith he to *his* disciples, Let us go into Judæa again. *His* disciples say unto him, Master, [e]the Jews of late sought to stone

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Thomas, Martha, and Mary. There is a living revelation of character. Martha reflects the influence of the Lord's words. The Jews are tried and separated. Above all the Lord is seen throughout, perfectly human and perfectly Divine, so that it is felt that there is no want of harmony between His tears and His life-giving command. 6. While the fact itself was a sign of the Resurrection, the Evangelist makes it clear throughout that this raising to a corruptible life is essentially distinct from the Lord's rising again to a glorified life. 7. Apart from the assumption that a miracle is impossible, and that the record of a miracle must therefore be explained away, there is no ground for questioning the literal exactness of the history. Those who deny the fact are sooner or later brought to maintain either that the scene was an imposture, or that the record is a fiction. Both of these hypotheses involve a moral miracle. 8. No overwhelming influence is assigned to the miracle by the Evangelist. It is a "sign," a revelation of the Divine glory, to those who believe; others simply find in it a call to more energetic opposition. The work arrests attention; and then it becomes a touchstone of character. 9. This consideration helps to explain the omission of the miracle by the Synoptists. For them, as for the Jews, it was one of "many signs" (xi. 47), and not essentially distinguished from them. The entry into Jerusalem was the decisive event in which the issue of all Christ's earlier works was summed up. This therefore the Synoptists record. For St. John, however, the raising of Lazarus was, as the other miracles, a spiritual revelation. It fell in then with his plan to relate it at length, while it did not fall in with the common plan of the Synoptic Gospels, which excluded all working at Jerusalem till the triumphal entry.

XI. **1-16.** The record of the miracle is prefaced by an account of the external and moral circumstances under which it was wrought.

1. *Lazarus*] Or Eleazar (cp. Luke xvi. 20). Mary is put forward as the person best known (*v.* 2), though Martha seems to have been the elder sister (*vv.* 5, 19; Luke x. 38).

3. The sisters, because feeling sure of His love in their sorrow, sent to Him to Peræa.

thou lovest] *i.e.* with the natural affection of personal attachment (φιλεῖς). The word in *v.* 5 is ἠγάπα. For the distinction see v. 20, xxi. 15, 17, notes.

4. But *when Jesus heard* **it,** *He said.* His words were for all, messengers, disciples and sisters. They contain an answer, and they kindle faith.

not unto death &c.] As its issue and end, *but for*—to serve and to advance—*the glory of God,* **in order that** &c. The actual occurrence of death would help to realise the deeper fulness of the revelation.

for the glory] ὑπέρ marks the notion of "sacrifice in behalf of;" and this idea lies under the narrative here. There was some mysterious sense in which the sick man suffered in behalf of God's glory, and was not merely a passive instrument. Thus the sickness is regarded in a triple relation: "unto" in respect of the actual result; "in behalf of" in respect of the suffering borne; "in order that" in respect of the Divine purpose.

might **(may)** *be glorified*] A clear allusion to the glory of the Lord won through the Passion. The raising of Lazarus by revealing Christ's power and character brought the hostility of His enemies to a crisis (*vv.* 47 sq.), and led to His final "glorifying" (xii. 23, xiii. 31).

6. When therefore He heard... The delay and the return were alike consequences of Divine affection and of Divine knowledge. Because He loved the family He went at the exact moment when His visit would be most fruitful, and not just when He was invited.

he abode &c.] *He abode* **for the time** [Rev. V. 'at that time']...*then after* **this.**

two days] The journey would occupy about a day. Thus Lazarus died at the time when the message came (*vv.* 17, 39). Meanwhile Jesus finished the work which He had to do before going back to Judæa.

7. *into Judæa again*] Not *to Bethany.* The thought is of the hostile land of unbelief in contrast with Peræa (x. 40).

8. Rabbi (ix. 2 note). **Even now** *the Jews* **were seeking**...*and* **art Thou going** *thither again?*

9 thee; and goest thou thither again? Jesus answered, Are there
not twelve hours in the day? *f*If any man walk in the day, he
10 stumbleth not, because he seeth the light of this world. But *g*if
a man walk in the night, he stumbleth, because there is no light
11 in him. ¶These things said he: and after that he saith unto
them, Our friend Lazarus [h]sleepeth; but I go, that I may
12 awake him out of sleep. Then said his disciples, Lord, if he
13 sleep, he shall do well. Howbeit Jesus spake of his death: but
14 they thought that he had spoken of taking of rest in sleep. Then
15 said Jesus unto them plainly, Lazarus is dead. And I am glad
for your sakes that I was not there, to the intent ye may believe;
16 nevertheless let us go unto him. Then said Thomas, which is
called Didymus, unto his fellowdisciples, Let us also go, that
17 we may die with him. ¶Then when Jesus came, he found that
18 he had *lain* in the grave four days already. Now Bethany was
19 nigh unto Jerusalem, [1]about fifteen furlongs off: and many of

f ch. 9. 4.
g ch. 12. 35.
[h] So Deut. 31. 16. Dan. 12. 2. Matt. 9. 24. Acts 7. 60. 1 Cor. 15. 18, 51.

[1] That is, *about two miles.*

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9. Cp. marg. ref. Here it is laid down that there is an appointed measure of working time given, and consequently that as long as that lasts work can be done. The answer is a parable of human action. All action is subject to corresponding conditions. In order to move in the world man must be illuminated by the light of the world. This law held true even of Christ's work on earth. It could be done, and at the same time it could only be done, while the "day" continued (cp. Luke xiii. 32).

10....**the light is not** *in him;* the light needed for the fulfilment of his work.

11. *These things* **spake** *He, and after* **this... Lazarus, our friend, is fallen asleep** (Acts xiii. 36; Matt. xxvii. 52; 1 Thess. iv. 13, &c.). Even so he still is "our friend" in that world of spirit. Cp. xv. 14; Luke xii. 4. The Lord joins His disciples with Himself in one bond of friendship (*our* friend).

12. The disciples therefore *said* **to Him... if he is fallen asleep**... The "sleep" seemed to the disciples to be the crisis of recovery, as, for example, in fever, due to the intervention of the Lord (*v.* 4). If this were so, the perilous journey was no longer necessary; still less could it be well to break the rest which had at last been given.

he shall do well] *he shall* **be saved** [Rev. V. 'he will recover']. Notice how the word "save" reaches through the whole of man's nature to every part of it. The whole narrative is a revelation of life and death.

13. Now *Jesus* **had spoken...spake...**

14. *Then* **therefore** *Jesus said...*; because the disciples had failed to catch the meaning of the words with which He had tried their spiritual discernment.

15. Christ is glad not for the death of Lazarus, but for the circumstances and issues of the death.

I was not there] As if death would have been impossible in the Presence of Christ.

believe] The disciples did already believe in one sense (ii. 11, vi. 69). But each new trial offers scope for the growth of faith.

nevertheless...] **but** (ἀλλά), not to dwell on present sorrow or joy to come.

go unto him] Not *thither*, and not to the sisters who were mourning for him. Even as Christ spoke of Lazarus as still "a friend" (*v.* 11), so here He speaks of the body "sleeping" in the tomb as the man himself. He fixes the thought of the disciples upon a real present relationship of Lazarus to them and to Himself. That is now the ground of hope (xiv. 19: cp. Luke xx. 38; Matt. xxii. 32 note).

16. *Then said Thomas...*] *Thomas* **therefore** *said...* Didymus is the interpretation of Thomas (*Twin*): it may have been the name by which he was familiarly known in Asia Minor among the Gentile Christians. The traditions as to his work in Parthia and India are late and uncertain.

that we may die] Contrast the Lord's words, *that ye may believe*. Thomas keeps strictly within the range of that which he knew. There was no doubt as to the hostility of the Jews (cp. Luke xxii. 33). Thomas will die for the love which he has, but he will not affect the faith which he has not. Other passages show the same character (xiv. 5, xx. 25 sq.).

17–32. The scene at Bethany. The Evangelist lays open the meaning of the miracle as a revelation to faith, in connexion with the hope and sorrow of Martha (*vv.* 20–27) and Mary (*vv.* 28–32). Martha's confession of faith is in words (*vv.* 22, 24, 27); Mary's is in simple self-surrender (*v.* 32); while both alike start from the expression of the same conviction (*vv.* 21, 32). It has been commonly observed, and with justice, that under very different circumstances the sisters shew the same differences of character as in Luke x. 38 sq. Martha is eager, impetuous, warm; Mary devoted and intense.

18. *fifteen furlongs off*] i.e. about two

the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which

[f] ch. 9. 31.
[k] Luke 14. 14. ch. 5. 29.
[l] ch. 5. 21. & 6. 39, 40.
[m] ch. 1. 4. & 6. 35. Col. 3. 4. 1 John 1. 1, 2.
[n] ch. 3. 36. 1 John 5. 10, &c.
[o] Matt. 16. 16. ch. 4. 42. & 6. 69.

miles. The modern name of Bethany (*El-Azarîyeh*) is derived from the miracle.

19. *came*] **had come**. During the seven days of solemn mourning it is still customary for friends to make visits of condolence.

20. *Martha* **therefore**... She appears to have been engaged in some household duty, and so first heard of the Lord's approach; Mary was still in her chamber, so that the tidings did not at once come to her (*v.* 29). Cp. Luke x. 38 &c.

that Jesus was coming] The words appear to be the exact message brought to Martha: "Jesus is coming."

21. The words are a simple expression of faith and love, without any admixture of complaint.

22. **And** *now* (καὶ νῦν) *I know that...*; even when death seems to have closed all. Faith reaches forth to that which it does not grasp. The saying of the Lord (*v.* 4) had been reported to her.

I know] And in *v.* 24. Contrast *I believe* (*v.* 27). The faith, if imperfect, is real. Martha uses a word (αἰτεῖν) requesting the Lord's prayers, which the Lord uses of others (xiv. 13, xv. 16, xvi. 23), but never of Himself. Cp. xvi. 26 note.

23. The whole history of the raising of Lazarus is a parable of life through death (*vv.* 4, 11, 16). Whatever death may seem to be, there is a Resurrection. Death is not the final conqueror. As yet the idea of "Resurrection" is not defined. It is enough that the idea be recognised.

24. Martha acknowledges the doctrine of a Resurrection, as something of general but not of personal interest, and therefore powerless in the present bereavement.

25. The Lord brings Martha's belief into connexion with man's nature as He had made and revealed it. The Resurrection is not a doctrine but a fact: not future but present: not multitudinous, but belonging to each separate life. The Resurrection is one manifestation of the Life; it is involved in the Life. It is a personal communication of the Lord Himself, and not a grace which He has to gain from another. Martha had spoken of a gift to be obtained from God and dispensed by Christ (*v.* 22). Christ turns her thoughts to His own Person. He *is* that which men need. *I am*—not I shall be hereafter—*I am*, even in this crisis of bereavement, in this immediate prospect of the Cross, the *Resurrection and the Life*. The word "Resurrection" comes first, because the teaching starts from death; but the special term is at once absorbed in the deeper word which includes it, Life (*shall live*, not *shall rise again*).

I am the resurrection] Christ in the fulness of His Person does not simply work the Resurrection and give life: He is both. He does not say "I promise," or "I procure," or "I bring," but "I am." By taking humanity into Himself He has revealed the permanence of man's individuality and being. But this permanence can be found only in union with Him. Thus two main thoughts are laid down: Life (Resurrection) is present, and this Life is in a Person.

and the life] Christ is the life of the individual believer, in Whom all that belongs to the completeness of personal being finds its permanence and consummation. The same statement is made in xiv. 6 (note), but in a different connexion, and with a different scope. Christ is the Life in both relations. He gives unity and stability to each man separately, and at the same time in virtue of this to the whole creation. Rev. V. 'though he die.'

26. Some there were, like Lazarus, who had believed and died, some like Martha who yet lived and believed. Of the first it is said (*v.* 25) that the death of earth is no real death: *He that believeth on Me, even if he die, shall live*—shall live still, live on even through that change. And of the second that the life of heaven shall never be broken off: *Whosoever* (πᾶς) *liveth and believeth in Me*, he that in that faith hath seized the true conception of life, *shall never die*. To him who is in Christ death is not what it seems to be (cp. Gal. ii. 20; Col. iii. 4).

Believest thou this?] *i.e. Is this thy belief?* not *Do you admit My statement?*

27. I (emphatic) **have believed**—'I have made this belief my own.' He who holds firmly what he has gained will find after-

28 should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying,
29 The Master is come, and calleth for thee. As soon as she
30 heard *that*, she arose quickly, and came unto him. ¶ Now Jesus was not yet come into the town, but was in that place
31 where Martha met him. [p] The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She
32 goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [q] Lord, if thou hadst been here, my brother
33 had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the
34 spirit, and [1] was troubled, and said, Where have ye laid him?
35, 36 They said unto him, Lord, come and see. [r] Jesus wept. Then

[p] ver. 19.
[q] ver. 21.
[r] Luke 19.41.

[1] Gr. *he troubled himself.*

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wards that it contains far more than he has realised.

the Christ] Of Whom all the prophets spake; *the Son of God* Who can restore the broken fellowship of man and His maker; even **He that cometh** &c., for Whom in both aspects men are ever looking. Cp. vi. 14; Matt. xi. 3; Luke vii. 19 f.

28. *had said* **this**, *she went* **away**. Her faith answering to the revelation left nothing more to be said. She had risen above private grief.

called &c.] **called, saying secretly**. [Rev. V. reads as A. V.] The message was given so that Mary might meet the Lord alone, and that the ill-feeling of the Jews might not be called out.

The Master] The title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

calleth for] **calleth** *thee*. The conversation with Martha is not related fully.

29. Rev. V. 'And she, when she heard it...went unto Him.'

30. *...was* **still** (ἔτι) *in that place...*; as though He would meet the sisters away from the crowd of mourners.

31. ...**supposing that she was going**...

to weep] ἵνα κλαύσῃ. The verb describes the continuous, almost passionate, expression of sorrow. It is used especially of wailing for the dead (*e.g.* Matt. ii. 18; Mark v. 38; Luke vii. 13; Acts ix. 39). Distinguish it from ἐδάκρυσεν in *v.* 35 (see note).

32. Mary therefore, when she came... *fell down at His feet;* more demonstrative than Martha (*v.* 21).

33-44. The miracle is not a simple exertion of sovereign, impassive, power. It follows on a voluntary and deep apprehension of the sorrow in itself and in its source (*vv.* 33-38). At the same time the issue is absolutely known while the present pain is fully shared (*vv.* 39, 40). Such knowledge follows from the perfect sympathy between the Father and the Son. The Son's works are the open expression of the will of the Father which He has recognised (*vv.* 41, 42).

33. *groaned in the spirit*] ἐνεβριμήσατο (*v.* 38) occurs in three other places in the N. T. (Matt. ix. 30; Mark i. 43, xiv. 5, notes). In these places there is the general notion of antagonism, or indignation, or anger: so here "He groaned"—expresses indignant emotion—"in spirit." He was indignant at the sight of the momentary triumph of evil, as death, or of His adversary the devil, who had brought sin into the world and death through sin. In a mysterious way the element of sympathy entered into the miracles of the Lord. He took away the sufferings and diseases of men in some sense by taking them upon Himself (cp. Matt. viii. 17; Luke viii. 46).

in the spirit] St. John distinctly recognises "the spirit" and "the soul" (ψυχή, x. 11, xii. 27) as elements in the Lord's perfect humanity, like the other Evangelists (πνεῦμα, Matt. xxvii. 50; Mark ii. 8; Luke xxiii. 46; ψυχή, Matt. xxvi. 38, and parallels).

was troubled] **troubled Himself** [Rev. V. reads as A. V.]. The Lord took to Himself freely those feelings to which others are subject; and this feeling of horror and indignation He manifested outwardly.

34. *come and see*] These words are a strange echo of i. 46. Cp. Rev. vi. 1, 5, 7.

35. *wept*] ἐδάκρυσεν occurs here only in the N. T. It says just so much as that "tears fell from Him." Once Jesus "wept" with the sorrow of lamentation (Luke xix. 41, ἔκλαυσεν); that weeping was for the death of a people, a Church, and not of a friend. Here too the death of Lazarus is the type of the universal destiny of manhood. St. John notices incidentally many traits of the Lord's perfect manhood: thirst (iv. 7, xix. 28), fatigue (iv. 6), love (φιλεῖν, xx. 2); as in the other Gospels we find mention of hunger (Matt. iv. 2), joy (Luke x. 21), sorrow (Mark iii. 5; Matt. xxvi. 38), and anger (Mark iii. 5).

said the Jews, Behold how he loved him! And some of them
[s] ch. 9. 6 37 said, Could not this man, [s]which opened the eyes of the blind,
38 have caused that even this man should not have died? Jesus
therefore again groaning in himself cometh to the grave. It
39 was a cave, and a stone lay upon it. Jesus said, Take ye away
the stone. Martha, the sister of him that was dead, saith unto
him, Lord, by this time he stinketh: for he hath been *dead*
40 four days. Jesus saith unto her, Said I not unto thee, that, if
[t] ver. 4. 23. thou wouldest believe, thou shouldest [t]see the glory of God?
41 Then they took away the stone *from the place* where the dead
was laid. And Jesus lifted up *his* eyes, and said, Father, I
42 thank thee that thou hast heard me. And I knew that thou
[u] ch. 12. 30. hearest me always: but [u]because of the people which stand by
43 I said *it*, that they may believe that thou hast sent me. And
when he thus had spoken, he cried with a loud voice, Lazarus,
44 come forth. And he that was dead came forth, bound hand and
[x] ch. 20. 7. foot with graveclothes: and [x]his face was bound about with a
napkin. Jesus saith unto them, Loose him, and let him go.
[y] ch. 2. 23. & 10. 42. & 12. 11. 18. 45 ¶ Then many of the Jews which came to Mary, [y]and had seen the
46 things which Jesus did, believed on him. But some of them went
their ways to the Pharisees, and told them what things Jesus had

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36. The Jews therefore said... Some who were not of Mary's friends (*v.* 45).

37. But *some...should* **not die?** words not spoken in irony, but in sincerity and ignorance. The tidings of the Galilæan raisings from the dead had not become current at Jerusalem (cp. Luke viii. 56).

of the blind] **of him that was blind.**

38. Now *it was*...**laid against it.** The caves used as tombs were closed by stone doors, and in some cases by stones which could be rolled along a ledge to the opening into which they were fitted (Matt. xxviii. 2; Luke xxiv. 2; Mark xvi. 3, 4).

39. *the sister* &c.] The close relationship is mentioned in order to place in a clearer light the tender solicitude with which Martha shrinks from the disclosure of the ravages of death.

dead *four days*] The full significance of the words appears from a Jewish tradition: "The very height of mourning is not till the third day. For three days the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed (on the fourth day), then it hovers no more, but leaves the body to itself."

41-44. The Son's fellowship with the Father. He quickens by His word.

41. Rev. V. omits *from...laid.*

that thou hast heard] **heardest.** The prayer had been made before, and the answer to the prayer had been assured (*v.* 4). It was now the occasion for thanksgiving, not for any unexpected gift, but as a proclamation of fellowship with God. The sympathy in work (v. 19) and thought between the Father and the Son, always perfect and uninterrupted, was now revealed in action. The Son knew what would be the end even in this sorrow; but that which He knew others denied: therefore by open claim to the co-operation of God, the Lord made a last appeal to the belief of His adversaries.

This passage may help to an understanding of the true nature of prayer in the case of the Lord, as being the conscious realisation of the Divine Will, and not a petition for that which is contingent (cp. 1 John iii. 22). In the case of men prayer approximates to this more and more. It is not the setting up of the will of self, but the apprehension and taking to self of the Divine Will, which corresponds with the highest good of the individual. Cp. xv. 7, note.

44. He... The omission of *And* increases the solemn emphasis of the statement.

Loose him &c.] A simple command, made necessary by the awe of the bystanders. The narrative leaves the sequel untold.

45-57. The miracle was a decisive test of faith and unbelief in those who witnessed it (*vv.* 45, 46). The Jews and the Lord both prepare themselves for the end. The Council, acting now under the influence of the Sadducæan hierarchy, decide on the death of Christ (*vv.* 47-53); and Christ withdraws from "the Jews" and waits "with His disciples" in retirement for the Feast time, while men anxiously look for His appearance (*vv.* 54-57). Cp. Luke ix. 51.

45. *Many* **therefore** *of the Jews*, **even they that came**...*and* **beheld that** *which* (singular) **He** *did.* The singular (contrasted with the plural, *v.* 46), marks the concentration of thought upon the crowning work.

46. *went their ways*] **away.** Cp. v. 15. It is not possible to determine their motive. It may have been simple perplexity. There is no trace either of malevolence or of faith.

47 done. ¶ [e]Then gathered the chief priests and the Pharisees a council, and said, [a]What do we? for this man doeth many mira-
48 cles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.
49 And one of them, *named* [b]Caiaphas, being the high priest that
50 same year, said unto them, Ye know nothing at all, [c]nor consider that it is expedient for us, that one man should die
51 for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he
52 prophesied that Jesus should die for that nation; and [d]not for that nation only, [e]but that also he should gather together
53 in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him
54 to death. Jesus [f]therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called [g]Ephraim, and there continued with his disci-
55 ples. ¶ [h]And the Jews' passover was nigh at hand: and many

[e] Ps. 2. 2. Matt. 26. 3. Mark 14. 1. Luke 22. 2.
[a] ch. 12. 19.
[b] Luke 3. 2. Acts 4. 16. ch. 18. 14.
[c] ch. 18. 14. Acts 4. 6.
[d] Isai. 49. 6. 1 John 2. 2.
[e] Eph. 2. 14, 15, 16, 17.
[f] ch. 4. 1, 3. & 7. 1.
[g] See 2 Chr. 13. 19.
[h] ch. 5. 1. & 6. 4.

Want of sympathy made the messengers the occasion of the final catastrophe.

47. *The chief priests* **therefore,**...as it was evident that this last work could not but create a popular crisis at the coming Feast. The "chief priests"—the hierarchical Sadducæan party—take the lead (cp. Matt. xxvi. 3, 14 &c.). So also in the Acts the Pharisees are not the leading enemies of the Christian. On the contrary twice are they represented as inclined to favour them (v. 34, xxiii. 6). The priests and the Sadducees—who belonged to the same party—take up the opposition. Saul, himself a Pharisee, was their emissary (ix. 21, xxvi. 10).

a council] A meeting of the Sanhedrin.

What do we?] 'What course are we taking?' The crisis for action is present and urgent. There is no question of considering Christ's claims, even when His works are acknowledged. The matter is regarded only as it affects themselves.

this man] Said contemptuously (ix. 16).

48. It is assumed that the multitude will place their own interpretation upon the miracles (Rev. V. 'signs'), and set Jesus at their head, and that He will lend Himself to their zeal. This being so, they argue that the Romans will interfere with their power because they are unable to suppress seditious risings.

both our place and **our** *nation*] The visible seat of the theocracy, the Temple and the City (cp. Acts vi. 13, xxi. 28), and our civil organization.

49. But *one of them...being* **High-Priest that year.** In the recollection of St. John the year of the Death of Christ—the end and the beginning—stood out conspicuously from all history as "the year of the Lord." That Caiaphas was High-Priest "in that year" (*v.* 51, xviii. 13) gave its character to his pontificate.

Ye know nothing] Ye who dwell on these scruples and these fears, do not even know the simplest rule of statesmanship, that one must be sacrificed to many. The emphatic pronoun is bitterly contemptuous. The unscrupulous Sadducee (Acts v. 17) contrasts the timid irresolution of mere Pharisees (cp. xii. 19) with his own clear policy of death. They could not even see their own interest; they were dreaming of some kind of restraint when they might make use of a convenient victim.

nor consider] Rev. V. 'nor do ye take account' (λογίζεσθε) *that it is expedient for* **you** (not *for us*)...

50. *the people...the...nation*...] The former title (λαός) marks the Divine relationship: the latter (ἔθνος) the civil organization.

51. Now this he said... the *nation* (and in *v.* 52). The High-Priest represented the Divine headship of the Jews, and it was through him that an inspired decision was given on questions of doubt (Num. xxvii. 21). Here, in virtue of his office, Caiaphas so utters his own thoughts as to pronounce a sentence of God unconsciously.

52. *gather together* **into** *one*] As partaking in a common life and relationship through and to Him (x. 16, xvii. 23). The words 'that are scattered abroad' [Rev. V.] mark a broken unity and not only wide dispersion (Matt. xxvi. 31; Acts v. 37). Such is the state of mankind in relation to its Divine original.

53. So *from* &c. That which had been a decree before (v. 18), now became a settled plan. St. John marks the growth of the hostility step by step: v. 16 sq. (vii. 1), vii. 32, 45 sq., viii. 59, ix. 22, x. 39.

54. *went* **(departed)...** *unto* **the** *country* &c.] *i.e.*, the country as opposed to the parts about Jerusalem.

Ephraim] Apparently the place mentioned with Beth-el in marg. ref. (Ophrah). In this case "the wilderness" is the wild country N.E. of Jerusalem.

continued &c.] **He abode** (Rev. V. 'tarried') *with* **the** *disciples.*

55. *And*] **Now.** See ii. 13 note. **The con-**

went out of the country up to Jerusalem before the passover,
[a] ch 7. 11. 56 to purify themselves. [a]Then sought they for Jesus, and spake
among themselves, as they stood in the temple, What think ye,
57 that he will not come to the feast? Now both the chief priests
and the Pharisees had given a commandment, that, if any man
knew where he were, he should shew *it*, that they might take him.
CHAP. 12. THEN Jesus six days before the passover came to
[a] ch. 11.1,43. Bethany, [a]where Lazarus was which had been dead, whom he
[b] Matt. 26. 6. Mark 14. 3. 2 raised from the dead. [b]There they made him a supper; and
Martha served: but Lazarus was one of them that sat at the
[c] Luke 10. 38, 39. ch. 11. 2. 3 table with him. Then took [c]Mary a pound of ointment of
spikenard, very costly, and anointed the feet of Jesus, and wiped
his feet with her hair: and the house was filled with the odour
4 of the ointment. Then saith one of his disciples, Judas Iscariot,
5 Simon's *son*, which should betray him, Why was not this oint-
ment sold for three hundred pence, and given to the poor?

trast between the Jewish Passover and the Christian Passover is distinctly before the mind of the Evangelist (1 Cor. v. 7).

to purify themselves] Acts xxi. 24. For the Passover absolute ritual purity was required by the general, though not by a specific, law of Moses (Lev. vii. 21). The phrase was transferred to a spiritual use (1 John iii. 3).

56. *They sought for Jesus* **therefore**...as remembering the events of the last Feast (x. 22 &c.).

among themselves] **one with another.**

in the temple] Where Christ taught.

57. Omit *both*. The phrase *given a commandment* (more probably, *given* **commands**) implies that particular instructions had been given, and not only a general direction.

XII. St. John's narrative differs from that of the Synoptists as to the close of the Lord's ministry. Hitherto he has recorded a controversy at Jerusalem which they omit. At the last visit they record a controversy which he omits. The omission follows from the structure of his Gospel. He has already traced the conflict with Judaism in its essential features, and he has therefore no need to dwell on the final discussions which made clear to all what he has shewn in its successive stages. Hence he closes his record of the public ministry with three typical scenes in which the relation of the Lord to the disciples, to the multitude, and to the larger world outside is imaged, with a dark background of unbelief (*vv.* 1-36); and then he gives two summary judgments on the whole issue of Christ's work (*vv.* 37-50).

1-11. Cp. this narrative with the Synoptic parallels (Matt. xxvi. 6 &c.; Mark xiv. 3 &c.), and contrast with Luke vii. 36 &c.

1. *Jesus* **therefore**... Such being the time (xi. 55) and the general circumstances (xi. 56). The idea is suggested that "the hour" was now come (viii. 20).

six days before] On the 8th Nisan (see Matt. xxi. 1, note). If (see Matt. xxvi. 2 note) the Crucifixion took place on the 14th Nisan, and if that day was a Friday, the date given by St. John falls on the Sabbath. It must then be supposed that the Feast took place in the evening after the close of the Sabbath. If the Passion fell on Thursday, the arrival at Bethany took place on Friday. In this case the Sabbath was kept as a day of rest, and followed by the Feast. On either supposition the entrance into Jerusalem was made on the Sunday.

came to Bethany] Having joined the Paschal gathering from Galilee through Peræa near Jericho (Luke xviii. 35).

where Lazarus &c.] Read *where Lazarus was whom* **Jesus** *raised from the dead.*

2. *They* (probably the people of the village) *made Him* **therefore** &c. The feast was a grateful recognition of the work done among them, and was held in the house of "Simon the leper" (Matt. and Mark).

3. Mary therefore took... The act of anointing was symbolic of consecration to a Divine work. This Mary felt to be imminent.

a pound] See xix. 39, note. On the "spikenard" see Mark xiv. 3, note; it was, probably, a local technical term.

the house &c.] A detail peculiar to St. John, reflecting a personal impression.

4. But *Judas Iscariot* &c. Omit here *Simon's son* (see vi. 71).

which should betray him] The purpose is represented as already present if hitherto undefined. Now it took shape. Judas expressed what others felt (Matt. xxvi. 8; Mark xiv. 4). With him the thought answered to an evil spirit: with them it was a passing suggestion. Mary and Judas, in respect to the Death of Christ, are brought into sharp contrast. Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about that Death.

5. *and given*] *i.e.* the price of it. See Mark xiv. 5, note. The poor were not forgotten (see xiii. 29). And Christ Himself was the true image of the poor, as the poor hereafter were to be of Him.

6 This he said, not that he cared for the poor; but because he was
7 a thief, and [d]had the bag, and bare what was put therein. Then
said Jesus, Let her alone: against the day of my burying hath
8 she kept this. For [e]the poor always ye have with you; but me
9 ye have not always. ¶Much people of the Jews therefore
knew that he was there: and they came not for Jesus' sake
only, but that they might see Lazarus also, [f]whom he had
10 raised from the dead. [g]But the chief priests consulted that
11 they might put Lazarus also to death; [h]because that by reason
of him many of the Jews went away, and believed on Jesus.
12 ¶ [i]On the next day much people that were come to the feast,
13 when they heard that Jesus was coming to Jerusalem, took
branches of palm trees, and went forth to meet him, and cried,
[k]Hosanna: Blessed *is* the King of Israel that cometh in the
14 name of the Lord. [l]And Jesus, when he had found a young
15 ass, sat thereon; as it is written, [m]Fear not, daughter of Sion:
16 behold, thy King cometh, sitting on an ass's colt. These things
[n]understood not his disciples at the first: [o]but when Jesus was
glorified, [p]then remembered they that these things were written
17 of him, and *that* they had done these things unto him. The
people therefore that was with him when he called Lazarus out
18 of his grave, and raised him from the dead, bare record. [q]For
this cause the people also met him, for that they heard that he
19 had done this miracle. The Pharisees therefore said among them-
selves, [r]Perceive ye how ye prevail nothing? behold, the world is
20 gone after him. ¶And there [s]were certain Greeks among them

[d] ch. 13. 29.
[e] Matt. 26. 11. Mark 14. 7.
[f] ch. 11. 43.
[g] Luke 16. 31.
[h] ch. 11. 45. ver. 18.
[i] Matt. 21. 8. Mark 11. 8. Luke 19. 35, 36, &c.
[k] Ps. 118. 25.
[l] Matt. 21. 7.
[m] Zech. 9. 9.
[n] Luke 18. 34.
[o] ch. 7. 39.
[p] ch. 14. 26.
[q] ver. 11.
[r] ch. 11. 47.
[s] Acts 17. 4.

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6. Now *this he said ... and* **having** *the bag* **took** [Rev. V., took away]... Temptation commonly comes to us through that for which we are naturally fitted. Judas had gifts of management, we may suppose, and so also the trial which comes through that habit of mind. The work gave him the opportunity of self-conquest.

the bag] The box, or chest (γλωσσόκομον).

7. No one grudges the gifts of affection to the dead; and this natural sacrifice of love, acknowledged by all, Mary had made, though she knew not the real import of the act. The anointing was in truth the first stage in an embalming. Death would give the opportunity of completing what was begun; and that was rightly done which would find its fulfilment in the preparation for the burial.

Let &c.] **Suffer her to keep it**—this was her purpose, and let it not be disturbed—**for the day of My preparation for burial** [Rev. V. 'against the day of My burying'].

9. The common people *therefore of the Jews*, as contrasted with their leaders (*v.* 10).

knew] *i.e.* came to know: **learnt.** The report of the feast was noised abroad.

11. *went away*] From their company.

12–19. In this incident again St. John's narrative is parallel to that of the Synoptists, but more exact in details.

12. *the next day*] *i.e.* the morning of Sunday the 10th Nisan, in which the lamb was set apart, if the Crucifixion is placed on Thursday, Nisan 14 (*v.* 1 note).

much people] **the common people.** Rev. V. 'a great multitude,' Galileans.

when they heard] From those who returned from Bethany. Cp. marg. ref. for the tumultuous excitement of the scene. At last Christ yielded on the eve of the Passion to the enthusiasm of the people (vi. 15).

13. *Hosanna*] See marg. ref. This Psalm appears to have been written as the dedication Psalm of the Second Temple; or, according to others, at the laying of its foundation-stone. It has also been supposed that it was written for the Feast of Tabernacles after the Return (Ezra iii. 1). If this were so the use of the palm-branches would gain a new force.

Blessed &c.] Rather: Blessed is He that cometh in the Name of the Lord, even the King of Israel.

15. The action is a distinct symbol of humility. Stress must be laid not on the literal coincidence, but upon the fulfilment of the idea which the sign conveyed.

16. *These things...*] The circumstances of the entry, the riding on the ass. This entry was not apprehended in its true bearing till the Ascension had shewn the spiritual nature of the Lord's sovereignty.

glorified] *v.* 23 note.

17. *The people* **(multitude)**, **and in v. 18.** ...*bare record* **(witness).**

19. The plans of the Pharisees had failed; and only the unscrupulous designs of "the chief priests" remained.

20–36 *a.* This incident happened at the

21 [t]that came up to worship at the feast: the same came therefore
to Philip, [u]which was of Bethsaida of Galilee, and desired him,
22 saying, Sir, we would see Jesus. Philip cometh and telleth
23 Andrew: and again Andrew and Philip tell Jesus. And Jesus
answered them, saying, [x]The hour is come, that the Son of man
24 should be glorified. Verily, verily, I say unto you, [y]Except a
corn of wheat fall into the ground and die, it abideth alone: but
25 if it die, it bringeth forth much fruit. [z]He that loveth his life
shall lose it; and he that hateth his life in this world shall keep
26 it unto life eternal. If any man serve me, let him follow me;
and [a]where I am, there shall also my servant be: if any man
27 serve me, him will *my* Father honour. [b]Now is my soul

[t] 1 Kin. 8. 41, 42. Acts 8. 27.
[u] ch. 1. 44.
[x] ch. 13. 32. & 17. 1.
[y] 1 Cor. 15. 36.
[z] Matt. 10. 39. & 16. 25. Mark 8. 35. [illegible] v. 24.
[a] 1 Thess. 4. 17.
[b] Luke 12. 50. ch. 13. 21.

close of the conflict. It forms indeed the conclusion of the history. These Greeks at the close of the Lord's Life bring the Gentile world into fellowship with Him as the Magi had done at the beginning. The locality of the scene may reasonably be placed in the outer court of the Temple (*v.* 29). These Greeks were apparently proselytes of the gate (Matt. xxiii. 15 note); not Greek-speaking Jews (Ἑλληνισταί), nor yet simply heathen.

that came up] that **went** up.

21. Philip was a Greek name. There was a considerable Greek population in Decapolis; and the mention of Philip's place of abode suggests some local reason for applying to him.

see] Come into the Presence of, and then lay our thoughts before, Him.

Jesus] They use the human Name and not the name of the office, *the Christ*. With them the Messianic hope passed into the larger hope of the "Saviour of the world" (iv. 42).

and again &c.] **Andrew cometh** and *Philip;* **and they tell** *Jesus*. Andrew takes the first place. The change from the singular to the plural seems to mark the manner in which they gain courage together to bear the request to their Master. Andrew and Philip appear in connexion again (i. 44, vi. 7, 8. Cp. Mark iii. 18).

23-36 *a*. The answer involves far more than the mere admission of the Greeks to the Lord's Presence. The extension of the Gospel to the world rests on the Death of Christ, on His rejection by His own people.

23. *Jesus* **answereth** *them*, the disciples. Probably the Greeks came with the disciples. The Lord then in their hearing, and in the hearing of the multitude, unfolded the significance of their request in relation to the consummation of His own work.

The hour (xiii. 1, note) *is come*] The inquiry of the Greeks heralded the proclamation of the Gospel to the Gentiles. For this the Passion and the Resurrection were the necessary conditions. Cp. x. 15.

that the Son of man] As the representative of humanity.

be glorified] The glory of the Son of man lay in the bringing all men to Himself (*v.* 32) by the Cross, and rising through death above death. This is illustrated in three successive stages. Fuller life comes through death, glory through sacrifice, first by an example from nature (*v.* 24), then in the experience of discipleship (*v.* 25 f.), and lastly in relation to the Lord's own work.

24. The law of higher life through death. Every nobler form of being presupposes the loss of that which precedes.

Rev. V. 'a grain of wheat...to the earth.' *i.e.* Separated from all in which it had lived before.

it abideth **by itself** *alone*] In this sense isolation is truly death.

25. The general truth of *v.* 24 is presented in its final antithesis in relation to human life. Sacrifice, self-surrender, death, is the condition of the highest life: selfishness is the destruction of life (cp. marg. ref.): ψυχή rendered "life" here and "soul" in *v.* **27** describes that which expresses the fulness of man's continuous being. He who seeks to gather round himself that which is perishable, so far perishes with it: he who divests himself of all that is of this world only, prepares himself for the higher life.

shall lose it] **loseth** *it*, or perhaps, **destroyeth** *it* (ἀπολλύει). The selfish man works his own destruction.

hateth] Luke xiv. 26, note. "This world" is opposed to the kingdom of Christ.

26. The truth of *vv.* 24, 25 is applied specially to the claims of discipleship. The effort of "following" does not fail of its issue. Even now the disciple is with his Master (Col. iii. 3; cp. xiv. 3, xvii. 24).

if any man &c.] Emphasis lies on *any man, i.e.* Jew or Greek. He Who honours is described as 'the Father' (*not, My Father*), the Father of the Son and of the believer.

27. That which is true of the believer is true also of Christ. He gains His glory through suffering (Phil. ii. 9). Notice other transitions from joy to sorrow (cp. Luke xix. 38 sq., 41 sq.); and conversely (Matt. xi. 20 sq., 25 sq.).

my soul (ψυχή)] With this "the spirit" is contrasted (xi. 33, note). The "soul" is the seat of the human affections; the "spirit" the seat of the religious affections, by which man holds converse with God.

troubled; and what shall I say? Father, save me from this
28 hour: [c]but for this cause came I unto this hour. Father,
glorify thy name. [d]Then came there a voice from heaven,
saying, I have both glorified *it*, and will glorify *it* again.
29 The people therefore, that stood by, and heard *it*, said that it
30 thundered: others said, An angel spake to him. Jesus an-
swered and said, [e]This voice came not because of me, but for
31 your sakes. Now is the judgment of this world: now shall
32 [f]the prince of this world be cast out. And I, [g]if I be lifted up
33 from the earth, will draw [h]all *men* unto me. [i]This he said,

[c] Luke 22.53. ch. 18. 37.
[d] Matt. 3. 17.
[e] ch. 11. 42.
[f] Matt. 12.29. Luke 10.18. Acts 26. 18.
[g] ch. 3. 14. & 8. 28.
[h] Rom. 5. 18. Heb. 2. 9.
[i] ch. 18. 32.

is...troubled] The presence and the petition of the Greeks foreshadowed the judgment on the ancient people, and brought forward the means by which it would be accomplished. The prospect of this catastrophe was perhaps the crisis of the Lord's present conflict. The thought of a possible deliverance is present though not admitted.

Father...hour] The petition is for deliverance *out of* (σῶσον ἐκ), and not for deliverance *from* (ἀπό) the crisis of trial. So that the sense appears to be "bring Me safely out of the conflict" (Heb. v. 7), and not simply "keep Me from entering into it." The words are the true answer to the preceding question. "In whatever way it may be Thy will to try Me, save Me out of the deep of affliction." There is complete trust even in the depth of sorrow. Cp. Matt. xxvi. 39. The *but* which follows has then the meaning: "Nay, this I need not say: the end is known." The petition might seem to imply uncertainty, but here there was none.

for this cause] Christ came that He might enter into the last conflict with sin and death, and being saved out of it win a triumph over death by dying. If the failure of Israel was a chief element in the Lord's sorrow, this was a step towards the universal work which He came to accomplish (Rom. xi. 11).

28. *Father...name*] Reveal to men, and here to Greeks as the representatives of the heathen world, in all its majesty the fulness of this Thy title shewn in the Son.

Then &c.] **Then came therefore.**

a voice from (**out of**) *heaven*] The utterance was real and objective, *i.e.*, it was not a mere thunder-clap interpreted in this sense; yet, like all spiritual things, this voice required preparedness in the organ to which it was addressed.

I have &c.] The reference is to historic facts in the life of Christ: as, *e.g.* to the signs which He wrought as signs of the Father (cp. v. 23, xi. 40); to the great crises in His ministry, the Baptism (Matt. iii. 17) and the Transfiguration (Matt. xvii. 5), in which His Sonship, and so the Father's character, was revealed.

will glorify it again] The glorification during the limited, earthly ministry to Israel was followed by a glorification answering to the proclamation of the universal Gospel to the world.

29. *people*] **multitude.** They were probably in the outer court of the Temple. To the mass the voice was mere sound...*that it* **had** *thundered*. The apprehension of a Divine voice depends upon man's capacity for hearing (cp. Acts ix. 7, xxii. 9).

spake] **hath spoken.** These last felt that the utterance was articulate though they could not hear the words.

30. *Jesus answered*] *i.e.* the questionings in the hearts of the people and of the disciples.

This voice &c.] *This voice* **hath not come for My sake**, *but* &c. It came to test their faith and to strengthen it; and at the same time to make clear the importance of the crisis revealed by the Gentile request.

31. *the judgment*] Or, *a judgment*, one of many if a most solemn one. The Passion was the judgment of the world (Luke ii. 34 f.), which shewed both men's thoughts towards Christ, and the true position of the world towards God.

this world] Jew and Gentile are alike included in the sentence.

the prince of this world] Cp. xiv. 30, xvi. 11; Eph. ii. 2, vi. 12; 2 Cor. iv. 4. The title is common in Jewish writers, and is perhaps used here in absolute contrast to the "author of life" (Acts iii. 15).

cast out] From the region of his present sway. Cp. 1 John v. 19; (Luke x. 18).

32. *be lifted up*] The phrase by which the Lord indicates his Death (marg. ref.; cp. Acts ii. 33, v. 31) is characteristic of the view under which St. John represents the Passion. He does not, like St. Paul (*e.g.* Phil. ii. 8, 9), ever separate it as a crisis of humiliation from the glory which followed. The "lifting up" includes death and the victory over death. In this aspect the crisis of the Passion itself is regarded as a glorification (xiii. 31). Cp. 1 John v. 4-6.

from the earth] ἐκ τῆς γῆς, lit. "out of the earth," as taken from the sphere of earthly action. Thus there appears to be a reference to the Resurrection, and not only to the Crucifixion. At the same time it is clear from iii. 14 f. that it is by the elevation on the Cross that Christ is offered as the Saviour to the vision of believers.

will draw] Cp. vi. 44; Hos. xi. 4 (Heb.).

34 signifying what death he should die. The people answered him, [k]We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? 35 who is this Son of man? Then Jesus said unto them, Yet a little while [l]is the light with you. [m]Walk while ye have the light, lest darkness come upon you: for [n]he that walketh 36 in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be [o]the children of light. ¶ These things spake Jesus, and departed, and [p]did hide him- 37 self from them. But though he had done so many miracles 38 before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, [q]Lord, who hath believed our report? and to whom hath the arm of 39 the Lord been revealed? Therefore they could not believe,

[k] Ps. 110. 4. Isai. 9. 7. Ezek. 37. 25. Dan. 2. 44. Mic. 4. 7.
[l] ch. 1. 9. & 8. 12. ver. 46.
[m] Jer. 13. 16. Eph. 5. 8.
[n] ch. 11. 10.
[o] 1 John 2. 9, 10.
[p] ch. 8. 59. & 11. 54.
[q] Isai. 53. 1. Rom. 10. 16.

The Son "draws" by the Spirit (xvi. 7) men held back by the enemy.

unto me] *unto* **Myself**; as the one in Whom all find their completeness.

33. But *this...signifying* **by** *what* [Rev. V. 'what manner of'] *death*...

34. The multitude therefore *answered*..., when they found the claims to the prerogatives of Messiahship put forth by One Who called Himself the Son of man (*v.* 23), and spoke of His removal from the people whom He should save. The difficulty was twofold: firstly, that the Lord assumed a universal and not a special title ("Son of man" and not "Son of David"), and also that this sovereignty was not to be exercised on earth.

the law] The O. T. generally (x. 34). The belief *that* **the** *Christ abideth for ever* was probably based on marg. reff.

who is...] The question clearly shews that the title "the Son of man" was not necessarily identified with "the Christ."

35. *Jesus* **therefore** *said*... meeting their difficulties by charging them to use the opportunities which they still had for fuller knowledge. The words are not an "answer" (*v.* 30), but an independent utterance.

with you] **among** *you*: in your midst.

Walk] Progress, possible and necessary, while and because the light shone.

lest &c.] **that** *darkness* **overtake you not**, as it will do if you do not advance to a fuller knowledge of Me and of My work, **and** *he that...in* **the** *darkness* &c.

36. *While ye have* **the** *light believe on the light, that ye may* **become sons of light**, and so have light in yourselves. Cp. Luke xvi. 8; 1 Thess. v. 5. This glorious transformation is the last issue of faith. The last recorded words of Christ to the world are an exhortation and a promise.

36*b*-43. In this section the Evangelist speaks in his own person and connects the apparent failure of the Lord's work with the prophetic teaching of Isaiah.

37. Of 'so many signs' [Rev. V.] (cp. ii. 23, iv. 45, vii. 31, xi. 47, xx. 30) St. John has recorded only seven as types.

before them] There was no excuse for ignorance (Acts xxvi. 26).

they believed not on him] With trustful, patient faith; many believed but concealed their conviction (*v.* 42).

38. *saying*] **word.** Such a fulfilment was a part of the design of God, and so necessary; the complaint uttered by Isaiah against his own contemporaries might have been uttered even more truly by Christ. The prophecy itself (Isai. liii. 1) sets forth the two sides of the Divine testimony, the message as to the servant of God which appealed to the inward perception of truth; and the signs of the power of God which appealed outwardly to those who looked upon them. In both respects the testimony failed to find acceptance. The message was not believed; the signs were not interpreted.

our report] The message which came from us, which we delivered.

the arm &c.] Luke i. 51; Acts xiii. 17.

39. *Therefore*...] **For this cause**, namely, that in the order of Providence the Gospel must be met by general unbelief, *they could not believe*... They did not believe, and they could not believe, **for** *that* **Isaiah** *said again: He* (*i.e.* God) *hath blinded*... The want of belief was involved in the necessary truth of the prophetic word. In the incredulous was an inability to believe consequent upon the actual working of God according to His fixed laws. Cp. Rom. x. 16. Further, this working of God was consequent upon man's prior unbelief. The Jews were already in an unnatural and diseased state when Isaiah was sent to them. Then came the punishment whereby those who would not give glory to God by willing faith were made to subserve to His glory. The revelation of Christ, like the preaching of Isaiah, was the very power by which the existing form of unbelief was carried to its development.

The quotation differs alike from Heb. and LXX. St. John transfers to God what is represented by Isaiah as the mission of the prophet (Isai. vi. 10); while the healing on the other hand is ascribed to Christ.

40 because that Esaias said again, [r]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. [r] Isai. 6. 9. Matt. 13. 14.
41 These things said Esaias, when he saw his glory, and spake of him. [s] Isai. 6. 1.
42 Nevertheless among the chief rulers also many believed on him; but [t]because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: [t] ch. 7. 13. & 9. 22.
43 [u]for they loved the praise of men more than the praise of God. [u] ch. 5. 44.
44 ¶ Jesus cried and said, [x]He that believeth on me, believeth not on me, but on him that sent me. [x] Mark 9. 37.
45 And [y]he that seeth me seeth him that sent me. [y] ch. 14. 9.
46 [z]I am come a light into the world, that whosoever believeth on me should not abide in darkness. [z] ch. 3. 19. & 9. 5, 39.
47 And if any man hear my words, and believe not, [a]I judge him not: [a] ch. 5. 45.

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40. Rather, 'and He hardened:' ἐπώρωσεν describes the formation of a "callus" (πῶρος) in a part of the body, as the eyes (Job xvii. 7). Cp. Mark vi. 52, viii. 17; Rom. xi. 7; 2 Cor. iii. 14.

that they &c.] Rev. V. 'lest they should see...and perceive...and should turn.' As a fact, disregard of impulses and motives to right-doing make it more and more hard to obey them. This law may be, in relation to man, the action of a Divine power. This supposition places this stern law in connexion with a wider scheme of action, which makes hope possible. Observe that a Divine "cannot" answers to the Divine "must" (xx. 9 note). This "cannot" expresses a moral and not an external or arbitrary impossibility.

41. *when*] **because** *he saw His glory...* The sight of the Divine glory made clear the vast chasm between God and the people who bore His name. The Targum renders the original words of Isaiah, *I saw the Lord*, by *I saw the Lord's glory*. St. John states the truth to which this expression points, and identifies the Divine Person seen by Isaiah with Christ. Thus what Isaiah saw was the glory of the Word, and of Him he spoke. His message was not addressed to his contemporaries only, but reached to the time of the fuller manifestation to the world of that glory which he saw in a vision.

42. *among*] **even of** *the rulers*, the members of the Sanhedrin (iii. 1, vii. 26, 48).

believed on him] The phrase marks the completeness of belief. The belief only lacked confession, but this defect was fatal. Cp. vii. 13.

did not confess] The imperfect tense (ὡμολόγουν) marks the continued shrinking from the act of faith.

43. *praise...praise*] **glory...glory.** Contrast with that vision of the Divine glory in which God shewed what He had prepared for men (*v.* 41). Cp. Rom. iii. 23.

44–50. This final judgment, a summary of the Lord's teaching gathered up in the view of this crisis, falls into three parts: the position of the believer (*vv.* 44–46), and of the unbeliever (*vv.* 47–49), and the fruit of the message (*v.* 50). The Lord first speaks of His Person (*vv.* 44–46), and then of His words (*vv.* 47–50).

44. The witness of the Lord is set over against the witness of the Prophet and the unbelief of the people. It expresses as completely as possible His absolute self-sacrifice as contrasted with the selfishness of His enemies.

believeth not on me, but...] He looks beneath the surface, and acknowledges a Divine Presence realised in and through Me. As yet it was impossible for men to know how faith could repose in the Son Himself.

on him that sent me] Not simply on "the Father" as representing a general connexion, but on Him Who is the source of the special revelation of Christ, and gave Him a special mission, involving a peculiar charge and corresponding authority.

45. *seeth*] **beholdeth** (see xvi. 16 note). Belief passed through the veil: vision apprehended outwardly God in His relation to men. Intent, patient, progressive contemplation of Christ leads to the fuller knowledge of Him from Whom He came.

46. *I am come a light*] This was the office of Christ, to make all things clear. His Person when seen in its fulness illuminates the mysteries of life. There is darkness over the world, and without Him it must remain. Faith in Him brings purer vision.

should &c.] **may** *not abide* in **the** *darkness*; the normal state of men without Christ.

47. Christ now passes from *Me* to *My sayings*. Faith is essentially personal. Unbelief stops short at the outward manifestations of the Person: it deals with the teaching. Two cases appear to be regarded, the first that of the man who listens and does not; the second, that of the man who refuses to listen at all.

words] **sayings** (and in *v.* 48).

and believe not] **and keep them not.**

I (emphatic) *judge him not*] There is no personal element in the accomplishment of the final issue. Christ came for judgment (ix. 39) and yet not to judge (cp. iii. 17, viii. 15). The judgment followed naturally (so to speak) from His manifestation. The Law is the one accuser (v. 45). In this case the hearers were self-condemned.

[b] ch. 3. 17. [c] Luke 10. 16. [d] Deut. 18. 19. Mark 16. 16. [e] ch. 8. 38. & 14. 10. [f] Deut. 18. 18.

48 for [b]I came not to judge the world, but to save the world. [c]He that rejecteth me, and receiveth not my words, hath one that judgeth him: [d]the word that I have spoken, the same shall 49 judge him in the last day. For [e]I have not spoken of myself; but the Father which sent me, he gave me a commandment, 50 [f]what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

[a] Matt. 26. 2.

CHAP. 13. NOW [a]before the feast of the passover, when Jesus knew

48. *the word that I* **spake.** The "sayings" are all bound up in one great message (λόγος), delivered and felt in its entirety. For the unbelieving Jews it was now ended. Yet though the word may be refused, it cannot be banished. It still clings to the hearer as his judge.

49. Rev. V. 'For I spake not from Myself' (as a source out of which a stream flows continuously)...**Himself hath given Me commandment,** *what I should say* (εἴπω), *and what I should speak* (λαλήσω), *i.e.* both as to the substantial contents and the varying manner of My message.

50. *I know*] The word may find acceptance or rejection, but this remains sure. The commandment of the Father, His Will manifested in My commission, is eternal life. The Father's commandment not only is directed towards life, to quicken or to support it. It is life. Truth realised is that by which we live.

whatsoever... &c.] **the things** *therefore* **which** *I speak.* The certainty of this assurance furnishes the one rule of Christ's teaching. He in the fulness of His Divine-human Person speaks in complete agreement with the Father's injunctions, Who is His Father and our Father.

The Self-Revelation of Christ to the World has now been completed. In the remainder of the Gospel St. John records the Self-Revelation of Christ to the Disciples. This division of the Gospel, like the former, falls into two parts, The Last Ministry of Love (xiii.-xvii.), and The Victory through Death (xviii.-xx); with an Epilogue (xxi.).

XIII.-XVII. This section of the Gospel, peculiar to St. John, with the exception of the revelation of treachery among the Twelve, falls into three sections: I. The Last Acts of Love and Judgment (xiii. 1-30). II. The Last Discourses (xiii. 31—xvi. 33). III. The Prayer of Consecration (xvii.).

XIII. **1-30.** St. John's account of the events at the Last Supper contains two scenes: (*a*) the manifestation in act of the Master's self-sacrificing love (*vv.* 1-20); (*b*) the separation of the selfish disciple (*vv.* 21-30).

The incidents are parallel with sections of the Synoptic Gospels; but there are very few points of actual correspondence in detail between the narratives of the Synoptists and of St. John. The discussion recorded by St. Luke (xxii. 24 ff.) has a close connexion of thought with the lesson of the feet-washing. And the words announcing the betrayal are identical in St. Matthew (xxvi. 21; cp. Mark xiv. 18) and St. John (xiii. 21): but the details which St. John has preserved as to the manner of the designation are peculiar to him.

The omission of the record of the Institution of the Lord's Supper belongs to the plan of the Gospel. It is impossible on any theory to suppose that the author was unacquainted with the facts. But it is difficult to determine at what point in the narrative of St. John the Institution is to be placed. Assuming that the meal described in this chapter is identical with that described in the Synoptists, where can the Institution of the Lord's Supper be intercalated? Was it before or after the departure of Judas (*v.* 30)? The evidence on this point is extremely slender. In the narratives of St. Matthew and St. Mark there is nothing which tends to decide the question in one way or the other. St. Luke places the prophecy of the betrayal after the distribution of the Sacramental Bread: and, like St. Paul (1 Cor. xi. 25), he places this distribution during the Supper, and the distribution of the Sacramental Cup after the Supper. Judas then was present at the distribution of the Sacramental Bread (before *v.* 2), and not present at the distribution of the Sacramental Cup (after *v.* 32).

1-20. The central idea of this record corresponds with one aspect of the Institution of the Eucharist, that of self-sacrifice. The narrative consists of two parts, the action itself (*vv.* 2-11), and the commentary upon the action (*vv.* 12-20).

1. *before the feast*] The note of time serves to mark the date of the manifold exhibition of love, of the acts and discourses which follow immediately afterwards. All these took place "before the Feast," that is, on the evening (the commencement) of Nisan 14th; and in these last scenes before the Passover at which the Jewish type found its perfect fulfilment, the love of the Lord was revealed in its highest form.

when Jesus knew] **Jesus knowing,** that is, since He knew. This knowledge, which is spoken of as absolute (εἰδώς), prompted the crowning display of love. In the world the disciples were to find their trial, and to find

that [b]his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world,
2 he loved them unto the end. And supper being ended, [c]the devil having now put into the heart of Judas Iscariot, Simon's
3 son, to betray him; Jesus knowing [d]that the Father had given all things into his hands, and [e]that he was come from God, and
4 went to God; [f]he riseth from supper, and laid aside his gar-
5 ments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and [1]Peter saith unto him,
7 Lord, [g]dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; [h]but thou shalt know
8 hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, [i]If I wash thee not, thou hast no

[b] ch. 17. 11.
[c] Luke 22. 3. ver. 27.
[d] ch. 3. 35. Acts 2. 36. 1 Cor. 15. 27. Heb. 2. 8.
[e] ch. 8. 42. & 16. 28.
[f] Luke 22. 27. Phil. 2. 7.
[g] See Matt. 3. 14.
[h] ver. 12.
[i] ch. 3. 5. 1 Cor. 6. 11.

[1] Gr, *he.*

it when their Master had passed out of the world. Hence came the necessity for such encouragements as follow (*e.g.* xvi. 33). In His knowledge of the disciples' sufferings the Lord forgot His own suffering, though foreknowledge intensifies sorrow.

his hour] The crises of His several manifestations are absolutely fixed in time (ii. 4; cp. xi. 9, ix. 4). In each case this "hour" is appointed with a view to the issue to which it leads (cp. xii. 23). Till the hour comes Christ's enemies are powerless (vii. 30, viii. 20). When it has come He recognises its advent (xii. 27, xvii. 1).

depart] μεταβῇ marks the transference from one sphere to another (cp. v. 24; 1 John iii. 14). Death for Christ, and in Him for the Christian, is but a change of the mode of being, a "going to the Father," to His Father and ours.

this world] The pronoun *this* seems to lay stress upon the present aspect of the world as transitory and unsatisfying.

unto the end] **to the uttermost.** The words express *loved them with a perfect love.* At this crisis, before the day of His Passion, He carried His love to the highest point.

2. *supper being ended* &c.] Lit. 'And during supper the devil having already put it into his (*Judas'*) heart that Judas Iscariot the son of Simon shall betray him.'

3. *Jesus* (omit) *knowing*] *i.e.* (as in *v.* 1) 'since He knew.' The knowledge that He was possessed of this Divine authority was the ground of His act of service.

all things] The sense of absolute sovereignty is the more impressive here in the prospect of apparent defeat. Even through treachery and death lay the way to the Resurrection.

into his hands] to deal with as He pleased, even when He was given "into the hands" of men (Matt. xvii. 22, xxvi. 45). Rev. V. 'and that He came forth from God (*i.e.* on His mission to the world at the Incarnation), and goeth unto God.' The title of power and glory is used in this clause, as that of affinity (*the Father*) in the former.

4. *and* **layeth**...*and* **He** *took.* There is nothing to indicate the occasion of the action. The Supper had already begun, so this feet-washing cannot have answered to that before the meal. It was a parable in action exhibited in order to illustrate some thought of the coming Kingdom (cp. Luke xxii. 24; Matt. xviii. 1). For this reason each step in the act of service is noted with the particularity of an eye-witness. When Christ serves, He serves perfectly. Cp. Ezek. xvi. 9. "Among men," said the Rabbis, "the slave washes his master; but with God it is not so."

5. Then... *into* **the** *bason:* ready for this accustomed use. Cp. 2 Kings iii. 11.

6. *Then* (**So**) *cometh he*...] As He began to pass round the circle of the disciples. The Lord began with St. Peter, whose refusal to accept the service is thus more intelligible than it would be if others had already accepted it.

7. The meaning of the act could not be understood till the Lord was glorified. The interpretation depended on a full view of His Person and His work. Knowledge as absolute and complete (οἶδας) is contrasted with the knowledge which is gained by slow experience (γνώσῃ, 'thou shalt understand' Rev. V.). Cp. iii. 10, 11 note.

hereafter] Lit. *after these things: i.e.* after all the circumstances of the Passion now begun. Even the interpretation given in *vv.* 12 sq. was only partially intelligible, until Christ's sacrifice of Himself was completed. Perfect knowledge began with the day of Pentecost.

8. *never*] St. Peter's reverence takes the form of self-will. Cp. Matt. xvi. 22, where also his self-willed reverence for Christ brings down a stern reproof.

If &c.] Separation must ensue if there be not absolute submission. "Unless I render thee this service; unless thou receivest that which I offer, even when thou canst not

9 part with me. Simon Peter saith unto him, Lord, not my feet
10 only, but also *my* hands and *my* head. Jesus saith to him, He
that is washed needeth not save to wash *his* feet, but is clean
k ch. 15. 13. l ch. 6. 64. 11 every whit: and [k]ye are clean, but not all. For [l]he knew who
12 should betray him; therefore said he, Ye are not all clean. ¶So
after he had washed their feet, and had taken his garments,
m Matt. 23. 8, 10. Luke 6. 46. 1 Cor. 8. 6. Phil. 2. 11. n Luke 22. 27. o Rom. 12. 10. Gal. 6. 1, 2. p Matt. 11. 29. Phil. 2. 5. 1 Pet. 2. 21. 1 John 2. 6. q ch. 15. 20. r Jam. 1. 25.
and was set down again, he said unto them, Know ye what I
13 have done to you? [m]Ye call me Master and Lord: and ye say
14 well; for *so* I am. [n]If I then, *your* Lord and Master, have
washed your feet; [o]ye also ought to wash one another's feet.
15 For [p]I have given you an example, that ye should do as I have
16 done to you. [q]Verily, verily, I say unto you, The servant is not
greater than his lord; neither he that is sent greater than he that
17 sent him. [r]If ye know these things, happy are ye if ye do them.
18 I speak not of you all: I know whom I have chosen: but that

understand My purpose, thou hast no part with Me." The first condition of discipleship is self-surrender.

thee] Not *thy feet*. Christ chooses the manner in which He accomplishes the work effectual for the whole and not for a part.

no part] No share in My Kingdom, as a faithful soldier in the conquests of his captain. Cp. Matt. xxiv. 51.

9. As St. Peter, with characteristic impulsiveness, had wished to define what the Lord should not do, so now he wishes to define the manner in which that should be done which he admitted to be necessary.

10. *He that is* **bathed** (ὁ λελουμένος) *needeth not save to wash* (νίψασθαι) *his feet*. The reply of the Lord introduces a new idea,—the symbolic meaning of the special act as a process of cleansing. The "washing" of a part is contrasted with the "bathing" of the whole. The limited cleansing, as now symbolized, is all that is needed. He who is bathed needs, so to speak, only to remove the stains contracted in the walk of life; just as the guest, after the bath, needs only to have the dust washed from his feet when he reaches the house of his host. Some omit *save* and *his feet*, which places the emphasis on *needeth not*. The after-cleansing may be an act of Divine love, but it is not to be required at man's will.

is clean every whit] The partial and superficial defilements, of hands, or head, or feet, do not alter the general character.

and ye &c.] The Apostles as a body, as a society, were clean. The presence of one traitor, the stain-spot to be removed, did not alter the character of the company any more than the partial soiling of the feet alters the essential cleanness of the man.

The passage throws light on the doctrine of the holiness of the visible Church. In the word *bathed*, as contrasted with *washed*, is a foreshadowing of the idea of Christian Baptism (Heb. x. 22; cp. Eph. v. 26; Titus iii. 5). The "bathing" of the Apostles baptized with John's baptism, consisted in direct intercourse and union with Christ. For them this one special act of service was but an accessory to the continuous love of that companionship (cp. xv. 3).

11. *who should betray him*] More strictly, *him that was betraying Him*. The act of treason was already in process.

therefore...clean] An addition marking the writer's vivid recollection of a scene and time when the words arrested the attention before they were fully intelligible.

12. *Know ye*] Do you understand (*v.* 7)?

13. *Master* (*i.e.* Teacher) *and Lord*] The titles *Rabbi* and *Mar*, corresponding to which the followers were "disciples" or "servants" (*v.* 16).

14. ...**the Lord** *and*...**the** *Master*...] **If I**, the One Who am by confession supreme *have washed...ye also ought*, &c. The obligation is of a debt incurred (ὀφείλετε): the duty is that of mutual subjection and service, and specially with a view to mutual purifying. Cp. 1 Pet. v. 5. The custom of "feet-washing" has been continued in various forms in the Church.

15. Three different words are rendered "example" in the N. T. That used here (ὑπόδειγμα) is applied to separate, isolated subjects (cp. Heb. iv. 11; James v. 10: 2 Pet. ii. 6). Contrast 1 Cor. x. 6, 11 (τύπος); Jude 7 (δεῖγμα). Observe that the example of Christ is always offered in connexion with some form of self-sacrifice.

16. A servant (cp. Matt. x. 24; Luke vi. 40)...neither **one** *that is sent* (ἀπόστολος, an Apostle)...

17. *these things*] The lessons conveyed by the feet-washing. The "knowledge" (οἴδατε) here is that which a man has and not that which he acquires.

happy] Rev. V. 'blessed' (μακάριοι, Matt. v. 3 &c.). Knowledge is a blessing as the help to action.

18. The treachery of Judas was as yet manifest only to Christ. For Judas knowledge would not issue in the happiness of doing. The choice spoken of (*whom I have chosen*) is the historical choice of the Apostolate. The thought of "election to salva-

the scripture may be fulfilled, [a]He that eateth bread with me hath
19 lifted up his heel against me. [t]Now I tell you before it come,
20 that, when it is come to pass, ye may believe that I am *he*. [u]Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 ¶ [x]When Jesus had thus said, [y]he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that [z]one of
22 you shall betray me. Then the disciples looked one on another,
23 doubting of whom he spake. Now [a]there was leaning on Jesus'
24 bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be
25 of whom he spake. He then lying on Jesus' breast saith unto
26 him, Lord, who is it? Jesus answered, He it is, to whom I shall give a [2]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 [b]And after the sop, Satan entered into him. Then said Jesus

[a] Ps. 41. 9. Matt. 26. 23.
[t] ch. 14. 29. & 16. 4.
[u] Matt. 10. 40. & 25. 40.
[x] Matt. 26. 21. Mark 14. 18. Luke 22. 21.
[y] ch. 12. 27.
[z] Acts 1. 17. 1 John 2. 19.
[a] ch. 19. 26. & 20. 2. & 21. 7, 20.
[b] ch. 6. 70.

[1] Or, *From henceforth.*
[2] Or, *morsel.*

tion" is quite foreign to the context. There was no surprise to Christ in the faithlessness of Judas, though there was to others.

but that...] It was necessary that Christ should fulfil in His own experience what David (or perhaps Jeremiah) had felt of the falseness of friends.

bread with me] **My bread.** The phrase means, My friend bound to Me by the closest and most sacred ties.

hath lifted up] **lifted up,** with violence.

19. *Now*] **From henceforth** (ἀπ' ἄρτι, Matt. xxvi. 64, note). Hitherto the Lord had borne His sorrow in secret. The crisis was reached from which silence henceforward was impossible.

before it come **to pass,** *that...*] *i.e.* in order that what might have seemed to be a fatal miscarriage, should be shewn to have been within the range of the Master's foresight. Thus the disciples would be enabled to trust in Him absolutely.

believe that I am he] Cp. viii. 24 note.

20. The knowledge of the Master's greatness furnishes the measure of the envoy's greatness. If the treachery of one shook the confidence of the others, the assurance of what their office truly was served to restore it. Cp. Luke xxii. 24-30.

21-30. The act of self-sacrifice was followed by an act of righteous judgment. Service rests on love: apostacy is the fruit of self-seeking. To the last Judas takes to himself honour without misgiving (*v.* 26).

21. *was troubled in spirit*] His emotion belongs to the highest region (τῷ πνεύματι), as it is called out by the prospect of a spiritual catastrophe. This agony is peculiar to St. John.

22. *Then*] Omit. The first effect of the Lord's words was silent amazement and perplexity.

doubting] Their consciousness of innocence was less trustworthy than the declaration of Christ: ἀπορεῖσθαι expresses bewilderment rather than simple doubt.

23. There was at table reclining on Jesus' bosom. At this time, and for some time before and after, the Jews appear to have adopted the Western mode of reclining at meals. The guests, stretched obliquely, lay resting on their left arms, so that the back of the head of one guest lay in the bosom of the dress of the guest above him. If three reclined together the centre was the place of honour, the second place that above (to the left), the third that below (to the right). If the chief person wished to talk with the second it was necessary for him to raise himself and turn round, for his head was turned away as he reclined. St. Peter therefore, sitting in the second place, was not in a favourable position for hearing any whisper from the Lord, which would fall naturally on the ears of St. John.

whom Jesus loved] The title is first (see marg. reff.) used here, and is naturally suggested by the recollection of this special incident. It marks an acknowledgment of love, not an exclusive enjoyment of love.

24. ...**beckoneth and saith to him, Tell us who it is of whom He speaketh.** St. Peter thought that the Lord had revealed to St. John the name of the false Apostle.

25. He leaning back as he was *on Jesus' breast.* The phrase marks the recollection of an eye-witness.

26. Jesus therefore answereth... He answered only those who put the question.

to whom &c.] **for whom I shall dip** (cp. Ruth ii. 14) **the sop and give it him.** It is an Eastern custom for the host to give a small ball of meat to the guest whom he wishes to honour. The reference here may be to this custom. By this act, not mentioned in the other Gospels, Christ answered the question of St. John (Matt. xxvi. 25).

And...of Simon] **So having dipped the sop He taketh it and giveth it to Judas** *the son* **of Simon Iscariot.**

27. then *Satan entered into him.* Cp. Luke xxii. 3. In that passage is the be-

28 unto him, That thou doest, do quickly. Now no man at the table
29 knew for what intent he spake this unto him. For some *of them*
[c] thought, because [c]Judas had the bag, that Jesus had said unto
him, Buy *those things* that we have need of against the feast;
[d] 30 or, that he should give something to the poor. He then having
[e] received the sop went immediately out: and it was night.
31 ¶ Therefore, when he was gone out, Jesus said, [d]Now is the
[e] 32 Son of man glorified, and [e]God is glorified in him. [f]If God be

[c] ch. 12. 6.
[d] ch. 12. 23.
[e] ch. 14. 13. 1 Pet. 4. 11.
[f] ch. 17. 1. 4, 5, 6.

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ginning (cp. *v.* 2), in this the consummation, of the design. Judas in his self-will interpreted the mark of honour so as to confirm him in his purpose. Notice that the pronoun here and in *v.* 30 (ἐκεῖνος) isolates Judas and sets him as it were outside the company. Satan is mentioned here only in the Gospel of St. John.

Then said Jesus...] **Jesus therefore saith** ...knowing the final resolve of Judas.

That thou doest, do quickly] The command is not to do the deed as if that were any longer uncertain, but to do in a particular way what is actually being done. Repentance is no longer possible; and Christ welcomes the issue for Himself. These words were spoken openly; those in *vv.* 24-26 secretly.

29. They were so far from a suspicion of the true import of the words that they interpreted them in different ways.

Jesus **said**...*Buy*...**for** *the feast*. The words shew that the meal cannot have been the Passover.

30. *it was night*] The words mark the contrast of the light within with the outer darkness into which Judas "went forth." Cp. Rev. xxi. 25, xxii. 5; 1 Thess. v. 5.

31-xvi. The last discourses of the Lord are divided into two portions; (i.) The Discourses in the Upper Room (*v.* 31—xiv. 31). (ii.) The Discourses on the way (xv., xvi.). These two groups of revelation are distinguished both by their external form and by a pervading difference of scope. The first group consists in a great degree of answers to individual Apostles (*e.g.* xiii. 36, xiv. 5, 8, 22). In the second group, a solemn awe seems to have fallen upon the Eleven (cp. Mark x. 32; ch. xvi. 17, 29). This outward difference corresponds with an inward difference. In the first group the thought of separation, and of union in separation, predominates. In the second group the main thought is of the results of realised union, and of conflict carried on to victory.

These last discourses in St. John bear the same relation to the Fourth Gospel as the last eschatological discourses to the Synoptic Gospels (Matt. xxiv.; Mark xiii.; Luke xxi.). The two lines of thought which they represent are complementary, and answer to the circumstances by which they were called out. Speaking in full view of the city and the Temple the Lord naturally dwelt on the revolutions which should come in the organization of nations and the outward consummation of His kingdom. Speaking in the Upper Room and on the way to Gethsemane to the Eleven, now separated from the betrayer, He dwelt rather on the inward consummation of His work and on the spiritual revolution which was to be accomplished. In the last case the situation no less than the teaching was unique. See Introduction, p. 263.

31-xiv. 31. This first group of discourses may be arranged naturally in four sections. 1. *Separation: its necessity and issue* (xiii. 31-38). 2. *Christ and the Father* (xiv. 1-11). 3. *Christ and the disciples* (xiv. 12-21). 4. *The law and the progress of Revelation* (xiv. 22-31).

31-38. This first section of the Lord's final revelation of Himself and of His work contains in germ the main thoughts afterwards unfolded. He declares His victory (*vv.* 31, 32), His departure (*v.* 33), the characteristic of His Society (*vv.* 34, 35); and then, by the example of St. Peter, He lays open the need of long and painful discipline for the disciples, in order that they may realise fellowship with Him (*vv.* 36-38). The central idea is that of separation, its nature, its necessity, its consequences.

31. When therefore...*Jesus* **saith.** The departure of Judas marked the crisis of the Lord's victory. By this the company was finally "cleansed" (*v.* 10).

gone out] The departure was the free act of Judas. Contrast ix. 34.

Now] This expresses at once the feeling of deliverance from the traitor's presence and His own free acceptance of the issues of the traitor's work. Judas was the representative of that spirit of wilful self-seeking which was the exact opposite of the spirit of Christ. By his removal therefore the conflict with evil which Christ had sustained in His human nature (*the Son of Man*) was essentially decided. As very Man and the representative of humanity He had finally overcome. At the moment when Judas went out, charged to execute His purpose, the Passion, as the supreme act of self-sacrifice, was virtually accomplished.

glorified] Perfect self-sacrifice even to death, issuing in the overthrow of death, is the truest "glory" (cp. marg. ref.). Even the disciple in his degree "glorifies God" by his death (xxi. 19).

32. *If God...in him*] Omit and read, *and*

glorified in him, God shall also glorify him in himself, and
33 [g]shall straightway glorify him. Little children, yet a little while
I am with you. Ye shall seek me: [h]and as I said unto the Jews,
34 Whither I go, ye cannot come; so now I say to you. [i]A new
commandment I give unto you, That ye love one another; as I
35 have loved you, that ye also love one another. [k]By this shall
all *men* know that ye are my disciples, if ye have love one to
36 another. Simon Peter said unto him, Lord, whither goest thou?

[g] ch. 12. 23.
[h] ch. 7. 34. & 8. 21.
[i] ch. 15. 12. Eph. 5. 2. Jam. 2. 8. 1 Pet. 1. 22. 1 John 3. 11, 23. & 4. 21.
[k] 1 John 2. 5. & 4. 20.

God shall glorify Him in Himself, and straightway shall He glorify Him. The "glory" realised in absolute sacrifice must necessarily be regarded under two aspects. The inward victory carried with it the outward triumph. Even as God was glorified in the Son of Man, as man, when He took to Himself willingly the Death which the traitor was preparing, so also it followed that God would glorify the Son of Man in His own Divine Being, by taking up His glorified humanity to fellowship with Himself (Acts vii. 55). The glory of Christ is one, whether it is seen in the Betrayal, or in the Cross, or in the Resurrection, or in the Ascension. Each fact contemplated in its true character includes all. Cp. Phil. ii. 9.

straightway] The sufferings and the glories (1 Pet. i. 11) henceforth followed one another in unbroken succession.

33. Christ's revelation of the nature of the crisis as affecting Himself, is followed by a revelation of it as affecting His disciples. The realisation of His heavenly glory involved His withdrawal from earth. In this His friends and His enemies were alike, that they could not, being what they were, follow Him.

Little children] τεκνία (here only in the Gospels) emphasizes (like τέκνον, i. 12, note) the idea of kinsmanship; and the diminutive conveys an expression at once of deep affection and also of solicitude for those who as yet are immature. It indicates further that they stand to Him in a relation corresponding to that in which He stands to the Father. Cp. x. 14, xiv. 20, xvii. 21.

yet a little while] *i.e.* it is but for a little while: separation is at hand.

Ye shall seek me] In the coming times of trial after the Passion, and after the Resurrection, and after the Ascension, and even to the consummation of the age, in the manifold loneliness of toil (Luke xvii. 22). The words to the Jews, "and ye shall not find Me" (vii. 34), are not added here. The search of the disciples, if in sorrow, would not be finally in vain.

so now] *i.e.* in the due advance of the Divine plan, the time was come for the disciples to learn that they must be left behind by their Master.

34, 35. The purpose of the separation. The season of bereavement was to be a season of spiritual growth. To this end Christ gave a commandment fitted to lead His disciples to appropriate the lessons of His life, and so, by realising their true character, to follow and to find Him. In giving this commandment He speaks both as a Master and as a Father (*v.* 33, *little children*) who gives instructions to the various members of his household on the point of his departure.

34. The "newness" of the commandment (which was old in the letter, Lev. xix. 18; Luke x. 27) must be sought in the newness of the motive and of the scope; the example of the self-sacrifice of Christ, begun in the Incarnation and consummated at His Death, revealed to men new obligations and new powers. Cp. 1 John ii. 7 f. A man's "neighbour" was at last seen to be simply his fellow man (Luke x. 36), while this universal love was based upon a special love realised in the Christian Society. Thus Christ was recognised first as the Life of the Church, and then as the Life of humanity. In this way the full conception of His Person was gradually called out, as the sense of "brotherhood" was fulfilled in Him. Some have conjectured that the "new commandment" is the ordinance of the Holy Communion which was instituted to the end that Christians "might love one another," by recalling in that the crowning act of Christ's love.

even *as I have loved you*] This clause may express either the character or the ground of the love of Christians. If the character, their love is to be absolute devotion. But it is better to apply the words to the ground of their love. The commandment is thus enforced by the example: "I enjoin the precept (or I appoint the ordinance), even as up to this last moment I loved you, in order that you also, inspired by Me, may imitate My love, one towards another."

35. By the manifestation of love in the Christian Society, and not characteristically by works of power, the Master would be seen to be still present with the disciples. The spectacle of love was a witness to the world (cp. xiv. 31, xvii. 21), and so it was treated by the early Apologists.

my disciples] This, it is implied, was the loftiest title to which they aspired.

36–38. The view of the position of the Lord, of His victory, His departure, the perpetuation of His work, is completed by a view of the position of the disciples as seen in their representative, of their doubts, their future attainment, their present weakness.

36. *said*] saith. St. Peter, on the pros-

Jesus answered him, Whither I go, thou canst not follow me
37 now; but [l]thou shalt follow me afterwards. Peter said unto
him, Lord, why cannot I follow thee now? I will [m]lay down my
38 life for thy sake. Jesus answered him, Wilt thou lay down thy
life for my sake? Verily, verily, I say unto thee, The cock shall
not crow, till thou hast denied me thrice.

CHAP. 14. LET [a]not your heart be troubled: ye believe in God,
2 believe also in me. In my Father's house are many mansions:
if *it were* not *so*, I would have told you. [b]I go to prepare a place
3 for you. And if I go and prepare a place for you, [c]I will come,

[l] ch. 21. 18. 2 Pet. 1. 14.
[m] Matt. 26. 33, 34, 35. Mark 14. 29, 30, 31. Luke 22. 33, 34.
[a] ver. 27. ch. 16. 22.
[b] ch. 13. 33.
[c] ver. 18, 28. Acts 1. 11.

pect of separation, cannot rest satisfied with the implied promise of support and of the realisation by the disciples of the character of their absent Master. If Christ were indeed "the King of Israel" (cp. xii. 15), where could His kingdom be established if not at Jerusalem (cp. vii. 35)? How could the King leave those who had followed Him till He had claimed and received His throne? For the incompleteness of St. Peter's question see xvi. 5. His thoughts were fixed upon the material and not upon the spiritual departure and following.

answered him] Omit *him*. The question itself is not directly answered, but rather the thought which St. Peter cherished as he made it. So the reply of the Lord checks and yet encourages the Apostle. It is enough for him to know that he shall follow his Master, though not now. It was impossible for him to follow Christ at once, because he was yet unfitted. The work he had to accomplish would prepare him for this.

37. *Peter* **saith**...**even** *now?* St. Peter assumes that the way is one of peril, but he thinks that he has estimated the utmost cost.

lay down my life] At a later time St. Peter learnt that it was by Christ's Passion his own martyrdom became possible (xxi. 18, 19).

38. Jesus answereth, *Wilt thou*... The repetition of St. Peter's words gives a singular pathos to the reply. It is as if the Lord accepted their essential truth, and looked forward to their fulfilment across the long years of discipline and trial: "Wilt thou? yea, I know thou wilt; yet in a way how different from that of which thou art now thinking." In St. Matthew and St. Mark (marg. reff.) the prophecy of St. Peter's denial is placed on the way to Gethsemane in connexion with the prophecy of the general desertion of the Apostles. This latter warning may well have given occasion to a second expression of St. Peter's individual zeal. Cp. xvi. 32. But in the narrative of St. John, St. Peter does not appear again till xviii. 10.

XIV. **1-11.** The Lord states the goal and the purpose of His departure (*vv.* 1-4); and then meets the two crucial difficulties which are expressed by St. Thomas (*vv.* 5-7) and by St. Philip (*vv.* 8-11), as to the reality of man's knowledge of the Divine end of life.

1. *your heart*] The seat of feeling and faith (Rom. x. 10). There had been already much to cause alarm on this evening (xiii. 21, 33, 36), and, in particular, the last warning (xiii. 38) might well shake the confidence of the disciples. These words for the first time open heaven to faith.

ye believe &c.] Or, *Believe in God* **and believe in Me**; a double imperative: "Believe in God, and yet more than this, let your faith find in *Me* One on Whom it can rest." In Christ belief in God gained a present reality. The simultaneous injunction of faith in God and in Christ under the same conditions implies the Divinity of Christ (πιστεύετε εἰς). The belief is "in Christ," and not in any propositions about Christ.

2. As the earthly Temple included in its court many chambers (1 K. vi. 5, 6, 10; Ezek. xli. 6), so is it to be conceived of the heavenly, so far as earthly figures can symbolize that which is spiritual. To define further what is thus shadowed out is impossible. Heaven is where God is seen as our Father. We dare not add any local limitation, even in thought, to this final conception. And so the vision of God sums up all that we can conceive of the future being of the redeemed.

many mansions] There is room enough for all there: though you may find no shelter among men (xvi. 1. 2), you shall find it amply with My Father.

The rendering *mansions* comes from the Vulgate *mansiones*, which were resting-places, and especially the "stations" on a great road where travellers found refreshment: so μονή here (only and in *v.* 23); repose and progress are combined in this vision of the future.

for *I go*... Christ's departure carries with it the promise of their reception.

to prepare a place] Cp. Num. x. 33. Christ by His Death and Resurrection opened heaven, and by the elevation of His humanity made ready a place for men. Cp. Heb. vi. 20.

3. Separation, the cessation of the present circumstances of fellowship, was the first step towards complete union.

I will come &c.] **I come** *again and* **I will receive**... The idea of Christ's Presence, distinctly implied here (cp. xxi. 22; 1 John ii. 28), is less prominent in St. John's Gospel

again, and receive you unto myself; that [d]where I am, *there* ye
4 may be also. And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest;
6 and how can we know the way? Jesus saith unto him, I am
[e]the way, [f]the truth, and [g]the life: [h]no man cometh unto the
7 Father, but by me. [i]If ye had known me, ye should have
known my Father also: and from henceforth ye know him, and
8 have seen him. Philip saith unto him, Lord, shew us the Father,

[d] ch. 12. 26. 1 Thess. 4. 17.
[e] Heb. 9. 8.
[f] ch. 1. 17. & 8. 32.
[g] ch. 1. 4. & 11. 25.
[h] ch. 10. 9.
[i] ch. 8. 19.

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and Epistles than in the other writings of the N. T., because they belong to the period after the first great coming of Christ at the overthrow of the Theocracy by the destruction of Jerusalem. But though the words refer to the last "coming" of Christ, the promise must not be limited to that one "coming," nor to the "coming" to the Church on the day of Pentecost, nor to the "coming" to the individual either at conversion or at death, all which "comings" are included in the thought. Christ is in fact from the moment of His Resurrection ever coming (*I come*) to the world and to the Church, and to men as the Risen Lord (cp. i. 9). Side by side with this constant coming, realised through the action of the Holy Spirit in the life of the Church (*v.* 26), is placed the personal, historical, reception of each believer (*I will* receive or *take you to Myself*) fulfilled through death:—*to Myself* the centre and spring of your joy and glory. Christ will not fail His disciples, though they may fail (xiii. 38).

that where I am...] Presence with Christ, as involving the vision of His glory (xvii. 24), carries with it participation in His Nature. Cp. 1 John iii. 2.

4. *And whither* **I go, ye know the way** [so Rev. V.]. The disciples conld at least see the direction in which He went. His life, as they viewed it, made this clear.

5. *Thomas* (xi. 16 note)...*goest;* **how know we** *the way?* This question of St. Thomas expresses a natural difficulty as to the Lord's statement. For us generally a clear apprehension of the end is the condition of knowing the way. But in spiritual things faith is content to move forward step by step. There is a happiness in "not seeing" (xx. 29). The "way" is itself the revelation, and for man the only revelation, of the end.

6, 7. The answer is more comprehensive than the question. "I am the way" answers the question; but such a statement itself requires interpretation, and this is given in the clauses which follow. To know Christ is to know all, to know both the goal and the way. He is in the fullest sense the way, and the guide, and the strength of men; and beside Him there is none other.

6. *I am...*] Not simply "I reveal," or "I open," or, "I make, as a prophet or a lawgiver." Christ is Himself all. The pronoun turns the thoughts of the Apostles from a method to a Person. "Sine viâ non itur, sine veritate non cognoscitur, sine vitâ non vivitur. Ego sum via quam sequi debes: veritas cui credere debes: vita quam sperare debes" (Thos. a Kempis):—*the way*, by which the two worlds are united, so that men may pass from one to the other (Heb. x. 20; Eph. ii. 18. Hence, perhaps, the Christian faith is spoken of as *the way*: *e.g.* Acts ix. 2); *the truth*, in which is summed up all that is eternal and absolute in the changing phenomena of finite being (marg. reff.; 1 John v. 6 in connexion with xiv. 26; Eph. iv. 21); *the life*, by which the entire sum of being fulfils one continuous purpose. answering to the Divine Will (marg. reff.), no less than that by which each individual being is enabled to satisfy its own law of progress, and to minister to the whole of which it is a part. Notice the two connexions in which Christ reveals Himself to be "the Life" (cp. xi. 25, note).

unto the Father...] The end of *the way.*

but by (**through**) *me*] It is only through Christ that we can, though in God (Acts xvii. 28), apprehend God as the Father, and so approach the Father. διά probably marks the agent (cp. i. 3, 10, 17; 1 John iv. 9); but it is possible that Christ may represent Himself as the "door" (x. 1, 9). It does not follow that every one guided by Christ is directly conscious of His guidance.

7. *i.e.* "If ye had come to know (ἐγνώκειτε) Me in the successive revelations of Myself which I have made, ye should have enjoyed a certain and assured knowledge (ᾔδειτε) of My Father also." The disciples, it is implied, would have had no need to ask about Christ's goal and theirs, if they had really known the Father.

from henceforth] Omit *and*—from this crisis in My self-revelation—*ye know Him* &c. Though God is indeed invisible (i. 18), they had looked upon Him as He is made known in His Fatherly relation, and not as He is in Himself. From that time forward the knowledge and the vision became part of their spiritual being. Cp. 1 John ii. 13.

8. St. Philip (i. 46) seeks to obtain vision in a more unquestionable form. He wishes to gain bodily sight in place of the sight of the soul.

Shew us] In the same manner as the revelation was once made to Moses (Exod. xxxiii. 17), and as it has been promised in the Prophets (Isai. xl. 5). The new dispensation naturally seemed to call for a new manifestation of the Divine Glory. The

9 and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [k]he that hath seen me hath seen the Father; and how sayest thou
10 *then*, Shew us the Father? Believest thou not that [l]I am in the Father, and the Father in me? the words that I speak unto you [m]I speak not of myself: but the Father that dwelleth in me,
11 he doeth the works. Believe me that I *am* in the Father, and the Father in me: [n]or else believe me for the very works' sake.
12 [o]Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he
13 do; because I go unto my Father. [p]And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified

[k] ch. 12. 45. Col. 1. 15. Heb. 1. 3.
[l] ch. 10. 38. & 17. 21, 23.
[m] ch. 5. 19. & 8. 28.
[n] ch. 5. 36. & 10. 38.
[o] Matt. 21. 21. Mark 16. 17.
[p] Matt. 7. 7. Luke 11. 9. ch. 15. 7. Jam. 1. 5. 1 John 3. 22.

request implies the belief that Christ could satisfy it. Cp. Matt. xi. 27.

9. *and yet*...] **and dost thou not know Me?** hast thou not come to know Me (ἔγνωκας)? The life of Christ was the true manifestation of the Father, Whose Will and Nature could be discerned in the acts and words of His Son.

he that hath seen me hath seen the Father] Not God in His absolute Being (i. 18), but God revealed in this relation. The words give for all time a definiteness to the object of religious faith; it is impossible to mistake the claim which they express.

and (omit) *how sayest thou* (emphatic)] "Thou, who from the first didst obey My command (i. 43, 44), didst recognise in Me the fulfilment of God's promises (i. 45) and didst appeal to sight as the proof of My claims (i. 46)?"

10. It was a question of belief, for the Lord had expressed the truth plainly at an earlier time (x. 38). The "words" (the special utterances, the parts of the one great message) of Christ shewed how He was in closest communion with the Father; His "works" shewed how the Father wrought in Him.

speak (**say**)...*speak*] The former verb (λέγω) notes the substance, and the latter (λαλῶ) the form, of the teaching.

of myself] My teaching is not self-originated; and My whole life is the manifestation of the Father's Will.

but the Father &c.] but *the Father* **abiding in Me doeth His works**; carrieth out actively His purpose in many ways, and My teaching is part of this purpose. "The works" were the elements of "the work" (iv. 34); and they are said to be wrought by the Son (x. 37) as by the Father. Cp. v. 19 note. The words and the works of Christ are pointed out as the two proofs of His union with the Father, the former appealing to the spiritual consciousness, the latter to the intellect: naturally the former has the precedence.

11. *Believe*] Plural; Philip had expressed the thoughts of his fellow-disciples, and now the Lord addresses all.

or else] If My Person, My life, My words, do not command faith, then follow the way of reason, and from the Divinity of My works deduce the Divinity of My nature (cp. v. 36).

12–21. In *vv.* 8–11, the thoughts of the disciples were concentrated on the objective manifestation of God without them: they are now turned to the subjective manifestation of God within them. Three aspects of this progressive revelation are brought out in succession; (*a*) *vv.* 12–14; (*b*) *vv.* 15–17; (*c*) *vv.* 18–21.

A comparison of xiii. 33 sq., xiv. 1 sq., xiv. 12 sq., will shew a striking progress in the unfolding of the vision of Christ's departure.

12–14. Christ's departure enables the disciples to do through His intercession greater works than He had done, in order that the Father may be glorified in the Son.

12. *greater works*] Greater than those done by Christ in His earthly ministry: 'greater' as including the wider spiritual effects of their preaching which followed after Pentecost (Acts ii. 41). There is no reference to miracles of a more extraordinary kind (*e. g.* Acts xix. 12).

because...] The elevation of Christ in His humanity to the right hand of God carries with it the pledge of the greater works promised. The idea is not that the disciples will henceforward work because Christ will be absent; but that His going increases their power (xvi. 7: Eph. iv. 8; Phil. iv. 13).

my Father] **the Father.** The title gives the ground of fellowship.

13. A new clause carrying forward the thought one stage further. Christ for the glory of the Father will fulfil the prayer of the disciples.

in my name] The first occurrence of this phrase. Now at last the Lord has revealed His Person to the disciples, and they are enabled to apprehend His relation to themselves and to the Father. Thus the phrase occurs throughout this section of the Gospel (*v.* 26, xv. 16, xvi. 23, 24, 26). The meaning of the phrase is "as being one with Me even as I am revealed to you." The prayer in Christ's Name must be consistent with Christ's character. He fulfils it as Saviour, and so far as it conduces to salvation.

that the Father...] That God may be openly

14 in the Son. If ye shall ask any thing in my name, I will do *it*.
15, 16 ¶[q] If ye love me, keep my commandments. And I will pray
the Father, and [r] he shall give you another Comforter, that he
17 may abide with you for ever; *even* [s] the Spirit of truth; [t] whom

[q] ver. 21. 23.
[r] ch. 15. 26. Rom. 8. 15.
[s] ch. 16. 13.
[t] 1 Cor. 2. 14.

revealed in majesty as Father in the Son; for he who obtains his prayer through Christ, Who claims to act in the Father's Name (v. 43), necessarily gains a more living and grateful sense of the Father's power and love. The condition—the furtherance of the Father's glory—furnishes the true limitation of prayer.

14. *If ye shall ask* **Me** *anything* &c. [So Rev. V.]; a fresh and important thought. Prayer is to be made not only *in the Name of Christ*, as pleading His office in union with Him; but also *to Christ*.

I will do it] Or *that will I do*.

15-17. Christ after His departure continues His work for His disciples, and provides for them an abiding Advocate. The efficiency of His action for them depends upon their fellowship with Him through obedience.

15. The thought of love follows that of faith (*v.* 12). Faith issues in works of power: love in works of devotion.

keep] **ye will keep.** Obedience is the necessary consequence of love. Love for Christ finds practical expression in love for the brethren, which is His commandment (xiii. 34; 1 John v. 3).

my commandments] Commandments that are Mine, characteristic of Me. The phrase is nothing short of a claim to Divine authority. This conception of keeping God's commandments given through Christ is characteristic of St. John's writings (xv. 10; 1 John ii. 3, v. 2: 2 John 6; Rev. xii. 17).

16. *And I will pray*] I, on My part, when the due time has come, will **ask** (cp. xvi. 26 note). Active love on the part of Christ corresponds to active love on the part of the disciples. The mission of the Paraclete is from the Father Who sent His Son (iii. 17).

the Father] In this common title lies the pledge that the prayer will be granted.

shall give] Not *send* simply (*v.* 26), but assign to you as your own. Cp. iii. 16.

Comforter] **Advocate.** The phrase appears to mark distinctly the Personality of the Paraclete and His true Divinity. He is "another," yet such that in His coming Christ too may be said to come (*v.* 18).

παράκλητος, here translated *Comforter*, is found in the N. T. only in the writings of St. John; four times in the Gospel (*vv.* 16, 26, xv. 26, xvi. 7), in which places it is universally translated *Comforter;* and once in his first Epistle (ii. 1), where it is translated *advocate*. This double rendering dates from Wiclif (*Comforter* throughout the Gospel and *advocate* in the Epistle), and is due to the influence of the Latin Vulgate, which has *Paracletus* in the Gospel and *advocatus* in the Epistle. The rendering "Comforter" appears to have been formed directly from the verb "to comfort," *i.e.* to strengthen (cp. Wiclif on Eph. vi. 10), an adaptation of *confortare*. The meaning of the word ought to be decisively determined by the form of the word and common usage. The form of the word is unquestionably passive. It can properly mean only "one called to the side of another," and that with the secondary notion of counselling or supporting or aiding him. Thus classically the word is used technically for the "advocates" of a party in a cause, and specially for advocates for the defence (so also Philo, Rabbinical writers, and some early Christian writers). On the other hand, the Greek Fathers in interpreting the passages of the N. T. commonly give the word an active sense, as if it were "the consoler," "the encourager," "the comforter" (ὁ παρακαλῶν). This adaptation of the sense of παρακαλεῖν is in all probability no more than a not unnatural isolation of one function of the advocate; just indeed as "advocate" itself is regarded as the "pleader," and not as the person himself "called in." The advocate does "console" and "comfort" when he is called to help. But this secondary application of the term cannot be used to confirm an original meaning which is at fatal variance with the form of the word, and also against undoubted use elsewhere.

The contexts in which the word occurs in the N. T. lead to the same conclusion as the form and the independent usage of the word. The sense *advocate*, counsel, one who pleads, convinces, convicts in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate. Christ as the Advocate pleads the believer's cause with the Father against the accuser Satan (1 John ii. 1. Cp. Rom. viii. 26; Rev. xii. 10; Zech. iii. 1). The Holy Spirit as the Advocate pleads the believer's cause against the world (xvi. 8 sq.) and also Christ's cause with the believer (xiv. 26, xv. 26, xvi. 14).

abide with you] **be** *with you*. Three different prepositions are used to describe the relation of the Holy Spirit to believers. He is "with (μετά) them." He "abideth by (παρά) them." He is "in (ἐν) them." The first marks the relation of fellowship (cp. *v.* 9, xv. 27); the second that of a Personal Presence (cp. viii. 38, xiv. 23, 25, xvii. 5); the third that of individual indwelling (*v.* 10 f.).

for ever] Christ's historical Presence was only for a time. His spiritual Presence

the world cannot receive, because it seeth him not, neither
[u] 1 John 2. 27. knoweth him: but ye know him; for he dwelleth with you, [u] and
[a] Matt. 28. 20. 18 shall be in you. [x] I will not leave you [1] comfortless: [y] I will
[y] ver. 3, 28. [z] ch. 16. 16. 19 come to you. Yet a little while, and the world seeth me no
[a] 1 Cor. 15. 20. 20 more; but [z] ye see me: [a] because I live, ye shall live also. At
[b] ch. 10. 38. & 17. 21. that day ye shall know that [b] I *am* in my Father, and ye in me,
[c] 1 John 2. 5. & 5. 3. 21 and I in you. [c] He that hath my commandments, and keepeth
them, he it is that loveth me: and he that loveth me shall be
[d] Luke 6. 16. loved of my Father, and I will love him, and will manifest
22 myself to him. [d] Judas saith unto him, not Iscariot, Lord, how

[1] Or, *orphans.*

was *for ever* (Matt. xxviii. 20). This Presence was fulfilled through the Spirit.

17. *the Spirit of truth*] The Spirit by Whom the truth finds expression and is brought to man's spirit (xv. 26; 1 John iv. 6). The truth is that which the Spirit interprets and enforces.

the world] Cp. i. 10, note.

cannot receive] Because sympathy is a necessary condition for reception (marg. ref.). They who stand apart from Christ have neither the spiritual eye to discern the Paraclete, nor the spiritual power to acknowledge Him. Immediate vision is the one test which the world admits. The world **beholdeth** (ii. 23, note) *him not* &c. Even of the disciples it is not said that they "see" the Paraclete. The Personal Presence of the Paraclete brought knowledge, and with that knowledge the power of more complete reception.

but (omit) *ye know him*] The disciples had so far realised their fellowship with Christ, that of them it could be said, even as they looked with uncertainty to the future, "ye know Him" with a real knowledge. For in Christ the Spirit was truly present already, if not in His characteristic manifestation; just as Christ is present now with His Church in the Spirit.

18-21. A third topic of consolation on Christ's departure lies in the fact that He will Himself come to the disciples, and make His Person clearer to them than before.

18. *comfortless*] Orphans (Lam. v. 3), bereft of your natural loving guardian. Christ presents Himself to the disciples as a Father of "children" (xiii. 33), no less than as a brother (xx. 17). The word which describes their sorrow confirms their sonship.

I will come] **I come**, ever and at all times I am coming. The fulfilment of the promise began at the Resurrection, when Christ's humanity was glorified. The life of the Church is the realisation of the Pentecostal coming of the Lord, which is to be crowned by His coming to Judgment. No specific application of the phrase exhausts its meaning. Cp. *v.* 3 note.

19. *Yet a little while*] *i.e.* to the close of Christ's earthly natural life. The disciples in virtue of the principle of spiritual life within them, did not wholly lose the power of "seeing" (**beholding**) Christ by His Death. They "beheld Him," so far as they were still able to receive His revelations of Himself; they "did not behold Him" (xvi. 16), so far as they had not yet gained the lasting vision of His Divine glory. The words exclude the error of those who suppose that Christ will "come" under the same conditions of earthly existence as at first.

because I live...also] The ground of the power of vision in the disciples, which the world lacked, lay in their fellowship with Christ, and in the capacity for the higher life involved in that fellowship. The fulness of their life, as of their sight, dated from Pentecost (*shall live*).

20. *At that day*] Of realised life (cp. xvi. 23, 26). You shall come to know by the teaching of the Spirit, what is for the time (*v.* 10) a matter of faith only, My union with Him Who is not only "the Father," but "My Father;" and then, in that knowledge, realise the fulness of your fellowship with Me.

21. The converse of *v.* 15. There active obedience is seen to be the consequence of love. Here active obedience is the sign of the presence of love. Cp. xv. 10.

will manifest myself] The exact force of ἐμφανίσω is that of presentation in a clear, conspicuous form. It conveys more than the idea of the disclosing of a hidden presence (ἀποκαλύπτω) or the manifesting of an undiscovered one (φανερόω). The action of the Spirit effectuates in the believer this higher manifestation of Christ, which more than supplies the place of His Presence under the conditions of earthly life. At the same time the revelation is Christ's own work.

22-31. A more general view of the nature of Revelation. This falls into three parts: (1) the condition of Revelation is laid down in answer to the question of St. Jude (*vv.* 22-24); (2) the mode of Revelation is defined (*vv.* 25-27); and (3) the work of Christ for His people, fulfilled in heaven and on earth, is recapitulated (*vv.* 28-31).

22-24. On the side of man love and obedience are pre-requisites for the re-

is it that thou wilt manifest thyself unto us, and not unto the
23 world? Jesus answered and said unto him, [e]If a man love
me, he will keep my words: and my Father will love him, [f]and
24 we will come unto him, and make our abode with him. He
that loveth me not keepeth not my sayings: and [g]the word
which ye hear is not mine, but the Father's which sent me.
25 ¶ These things have I spoken unto you, being *yet* present with
26 you. But [h]the Comforter, *which is* the Holy Ghost, whom the
Father will send in my name, [i]he shall teach you all things,
and bring all things to your remembrance, whatsoever I have

[e] ver. 15.
[f] 1 John 2. 24. Rev. 3. 20.
[g] ch. 5. 38. & 7. 16. & 12. 49.
[h] Luke 24. 49. ch. 15. 26. & 16. 7.
[i] ch. 2. 22. & 12. 16.

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ception of Divine communications. These Christ calls out, and to reject His teaching is to reject the teaching of God.

22. *Judas, not Iscariot*] Cp. marg. ref. The distinguishing clause marks how Judas Iscariot was the more conspicuous of the two bearing the name, and also expresses the instinctive shrinking of the Evangelist from even the momentary identification of the speaker with the betrayer.

Lord, how &c.] *Lord,* **what hath come to pass** *that...*; as if some change must have come over the plans of the Lord. It is assumed that as Messiah He would reveal Himself publicly (cp. vii. 4): if so, what had happened to limit the sphere of Christ's manifestation?

unto us] *i. e.* "to us, the Apostles, only."

the world] The object of God's love (iii. 16) and Messiah's inheritance (Ps. ii. 8).

23. The power of receiving a Divine revelation depends upon active obedience, which rests upon personal love. Love to Christ brings the love of His Father to the disciple. And this is followed by the realisation and continuance of that fellowship through which God is revealed to man. Love, obedience, and knowledge are correlative.

my words] *My* **word**, the Gospel message in its total unity.

we will come...] This use of *we* implies necessarily the claim to true Divinity on the part of Christ; cp. x. 30 (note).

abode] μονή carries the thought back to *v.* 2 (μοναί, *mansions*). The two aspects of the truth are necessary. The Christian abides with God, and God with the Christian.

24. The want of love in the world made revelation impossible for the world. This impossibility is due to disobedience to Christ, which is in fact disobedience to God under the aspect of Love. To reject Christ's word is to reject the Father's word. For such then as loved not Christ there could be no Divine manifestation.

my sayings] *My* **words** (λόγους), the constituent parts of the one "word."

25–27. So far He had been able to speak while those who heard could at least partly understand Him. This teaching, partly incomplete, and partly obscure to the hearers, was now to be completed and laid open by the teaching of the Spirit, which should be universal (*all things*, *v.* 26, as contrasted with *these things*, the things spoken that evening). Meanwhile Christ gave His peace as an endowment for the time of waiting.

25. *being* yet *present...*] **while yet abiding** ...μένων keeps up the connexion between the transitory fellowship of Christ with the disciples on earth and His spiritual fellowship with them hereafter (μονὴν, *v.* 23).

26. *the Comforter* (**Advocate**), *which is* (**even**) *the Holy Ghost* (**Spirit**). He fulfils a double office: He teaches, and He recalls Christ's teachings. The revelation of Christ in His Person and work was absolute and complete, but without the gradual illumination of the Spirit it is partly unintelligible and partly unobserved. Cp. xvi. 13; 1 John ii. 20, 27.

As Christ came "in His Father's Name" (v. 43, x. 25), so the Spirit is sent "in His Name." The purpose of Christ's mission was to reveal God as His Father, and through this to make known His relation to men, and to humanity, and to the world. The purpose of the Mission of the Holy Spirit is to reveal Christ, to make clear to the consciousness of the Church the full significance of the Incarnation. Christ's "Name," all, *i.e.*, which can be defined as to His nature and His work, is the sphere in which the Spirit acts; and so little by little through the long life of the Church the meaning of the primitive confession "Jesus is Lord" (Rom. x. 9; 1 Cor. xii. 3) is made more fully known. The sense of the promise is completely destroyed if "in My Name" is interpreted as meaning nothing more than "as My representative" or "at My intercession."

the Holy Ghost] The full emphatic title occurs here only in this Gospel. The moral character of the Spirit as fashioning the life of the Church is added to the teaching power of the Spirit (*vv.* 16, 17), as the Revealer of the truth.

he shall...] ἐκεῖνος brings out the Personality of the Advocate, and gathers up in the Personality the various attributes before indicated (i. 18 note).

teach...bring to remembrance...] The former office appears to find its fulfilment in the interpretation of the true character of Christ, of what He was, and what He did: the latter, in opening the minds of the dis-

27 said unto you. [k]Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [l]Let not your
28 heart be troubled, neither let it be afraid. Ye have heard how [m]I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, [n]I go unto the
29 Father: for [o]my Father is greater than I. And [p]now I have told you before it come to pass, that, when it is come to pass,
30 ye might believe. Hereafter I will not talk much with you: [q]for the prince of this world cometh, and hath nothing in me.
31 But that the world may know that I love the Father; and [r]as the Father gave me commandment, even so I do. Arise, let us go hence.

[k] Phil. 4. 7.
[l] ver. 1.
[m] ver. 3. 18.
[n] ver. 12. ch. 16. 16. & 20. 17.
[o] ch. 5. 18. & 10. 30. Phil. 2. 6.
[p] ch. 16. 4.
[q] ch. 12. 31. & 16. 11.
[r] ch. 10. 18. Phil. 2. 8.

ciples to the understanding of Christ's words (cp. ii. 22). So the Gospel could be written.

whatsoever I have said] **that I said.** The time of teaching is regarded as past.

27. *Peace*] Here a solemn farewell, in xx. 21 a solemn greeting.

I leave] Peace is His bequest; that peace of which He is the absolute Lord and source (xv. 9, note), regarded as the realised confidence of faith and fellowship with God. Cp. xvi. 33; Col. iii. 15. So the Lord speaks in the immediate prospect of His Death, by which peace was finally secured (Col. i. 20; Rom. v. 1).

I give] As an absolute possession, which now becomes your own. Cp. 1 John iii. 1.

not as the world giveth] Either in manner or in character. The gifts of the world are so made as to give the greatest pleasure at first (cp. ii. 10). The gifts of Christ grow in power and fulness of blessing. Thus in the consciousness of the beginnings of this Divine gift of peace the disciples were encouraged to overcome inward misgivings and to face outward dangers. The opening words of the chapter are repeated with new force.

let it be afraid] **be fearful.**

28–31. The departure of Christ, the great mystery of His revelation, led to the more effectual fulfilment of His work in virtue of His perfected fellowship with the Father (*vv.* 28, 29); and the mode of His departure, through death, the penalty of sin, was a proof of obedience and love fitted to move the world (*vv.* 30, 31).

28. Ye heard (the revelation was made and carefully noted)...*and* **I come** (omit *again*) *unto you.*

If ye loved me] If your minds had not been concentrated on yourselves: if you had thought only of Me and of the fulfilment of My work *ye would* **have rejoiced.** The sorrow at separation can be brightened by the knowledge of the cause.

because I said, I go] Omit *I said.* Attention is fixed on the fact itself, and not on the statement of the fact.

for my Father (**the Father**) *is greater than I*]. And therefore when My union with Him is made complete by My elevation I shall be able to carry out My work for all the children of the one Father more effectually.

greater than I] The superior greatness of the Father is to be interpreted in regard to the absolute relations of the Father and the Son without violation of the one equal Godhead.

29. *And now*—at this crisis (xii. 31), when your faith is about to be put to the test—*I have told you* of My departure, and yet more of what is implied in it, *before it come to pass.* The mode of separation would prove the greatest trial to the Apostles' faith; but the results which followed such a Death would afterwards enable them to trust for ever (cp. xiii. 19): *that, when...ye* **may** *believe.*

30. *Hereafter* &c.] Lit., **I will no more talk**...*the prince of* **the** *world* (xii. 31, note) *cometh;* even now is coming in the persons of those whom he inspires (cp. Eph. vi. 10).

and hath nothing in me] More exactly, *and* **in Me he hath nothing**—nothing which falls under his power. In others he finds that which is his own, and enforces death as his due; but Christ offered Himself voluntarily. He was not of the world. Thus the words indirectly and by implication affirm the sinlessness of Christ, and His freedom from the power of death.

31. *But that... i.e. but* I surrender Myself to suffering and death. That cometh to pass which will come to pass—*that the world...* The force of the contrast is obvious: *but* though the prince of the world has no claim upon Me, I freely offer Myself to the uttermost powers of evil, to death the last punishment of sin, that in Me the world itself (cp. xvii. 21) may see the greater power of love, and so learn that the kingdom of Satan is overthrown.

and as...] Obedience flows from love and manifests it. Cp. Heb. v. 8; 1 John v. 3.

Arise, let us go hence] Cp. Matt. xxvi. 46. After these words were spoken the Lord, with the Eleven, at once left the house and went on the way which finally led to Gethsemane. Consequently the discourses which follow (xv.–xvii.) were spoken after He had gone from the upper room and before He crossed the Kidron (xviii. 1).

The group of discourses on the way (xv.,

CHAP. 15. I AM the true vine, and my Father is the husbandman.
2 [a]Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may
3 bring forth more fruit. [b]Now ye are clean through the word
4 which I have spoken unto you. [c]Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the
5 vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much [d]fruit: for [1]without me ye can do
6 nothing. If a man abide not in me, [e]he is cast forth as a branch, and is withered; and men gather them, and cast *them*
7 into the fire, and they are burned. If ye abide in me, and

[a] Matt. 15. 13.
[b] ch. 13. 10. & 17. 17. Eph. 5. 26. 1 Pet. 1. 22.
[c] Col. 1. 23. 1 John 2. 6.
[d] Hos. 14. 8. Phil. 1. 11.
[e] Matt. 3. 10.

[1] Or, *severed from me*, Acts 4. 12.

xvi.) falls into the following sections:—(1) *The living union* (xv. 1-10). (2) *The issues of union: the disciples and Christ* (xv. 11-16), *the disciples and the world* (xv. 17-27). (3) *The world and the Paraclete* (xvi. 1-11). (4) *The Paraclete and the disciples* (xvi. 12-15). (5) *Sorrow turned to joy* (xvi. 16-24). (6) *After failure victory* (xvi. 25-33).

XV. 1-10 contains the thought which is pursued in detail in the following sections, the thought of corporate, living, fruitful union between believers and Christ, which is developed afterwards in its manifold issues of joy and sorrow.

1, 2. The usage of the Lord leads to the belief that the image of the vine was suggested by some external object; perhaps, if the discourses were spoken on the way to the Mount of Olives, by the vineyards on the hill sides; or, if the discourses and the High-Priestly prayer (ch. xvii.) were spoken in the court of the Temple (xvii. 1, note), then by the golden vine upon the gates, which was at once the glory and the type of Israel.

1. The exact form of the phrase, *I am the vine, the true vine*, marks first the identification of Christ with the image, and then the absolute fulfilment of the image in Him. Further, the vine was the symbol of the ancient Church (*e.g.* Hos. x. 1: Isai. v. 1 ff.; cp. Matt. xxi. 33; Luke xiii. 6); but Israel failed to satisfy the spiritual truths symbolized in the natural vine; and the natural vine only imperfectly realises the idea which it expresses. In both respects Christ is "the ideal vine" as contrasted with these defective embodiments.

2. *Every branch*] Believers are identified with Christ. We cannot conceive of a vine without branches. In the old dispensation union with Israel was the condition of life; in the new, union with Christ.

purgeth] **cleanseth**; καθαίρει, used of lustrations, appears to be chosen with a view to its spiritual application. Everything is removed from the branch which diverts the vital power from the production of fruit.

bring forth (**bear**) *more fruit*] Increased fruitfulness is the end of discipline, and to this all care is directed. A vineyard of choice vines is cut closely.

3. *Now*] **Already.** The spiritual work represented by this "cleansing" was completed for the Apostles, the representatives of His Church. It remained that it should be realised by them (cp. Col. iii. 3, 5). They had been purified by the Divine discipline (cp. xiii. 10). They were clean "**because of** *the word*," that whole revelation to which Christ had given expression, which was the spring and source, and not only the instrument, of their purity.

4. The permanence of the purity to which they had attained depended upon the permanence of their fellowship. The disciple must set his life in Christ, and let Christ live in him. In one sense the union itself, even the abiding of Christ, is made to depend upon the will of the believer. The other side of the truth is given in *v.* 16.

no more can ye] Lit. **so neither** *can ye* bear fruit of yourselves, or bear fruit at all, except in vital fellowship with Me.

5, 6. The consequences of union and of loss of union with Christ are contrasted.

5. *bringeth forth* (**beareth**) *much fruit*] The productiveness of the Christian life. For fruitfulness there is need of "abiding," continuance, patient waiting, on the part of those already "in Christ."

for (**because**) *without* (**apart**, *i.e.* **separated, from**) *me*...]. The fruitfulness of the branch depends not upon itself but upon Christ in Whom it lives, and He will fulfil His part while connexion is maintained.

do nothing] Accomplish nothing, bring out no permanent result. Christian action can only be wrought in Christ.

6. *he is cast forth*] Simultaneously with the cessation of the vital union with Christ ensues the inevitable accompaniment of the separation.

the fire] Kindled to consume the dressings of the vineyards. Cp. Matt. xiii. 41. The Lord leaves the image, just as it is, to work its proper effect.

7, 8. In these two verses the blessings of union are shewn in prayer fulfilled and fruit borne.

my words abide in you, [f]ye shall ask what ye will, and it shall be
8 done unto you. [g]Herein is my Father glorified, that ye bear
9 much fruit; [h]so shall ye be my disciples. As the Father hath
10 loved me, so have I loved you: continue ye in my love. [i]If ye
keep my commandments, ye shall abide in my love; even as I
have kept my Father's commandments, and abide in his love.
11 ¶ These things have I spoken unto you, that my joy might re-
12 main in you, and [k]*that* your joy might be full. [l]This is my
commandment, That ye love one another, as I have loved you.

[f] ch. 14. 13. & 16. 23.
[g] Matt. 5. 16. Phil. 1. 11.
[h] ch. 8. 31. & 13. 35.
[i] ch. 14. 23.
[k] ch. 16. 24. & 17. 13. 1 John 1. 4.
[l] 1 Thess. 4. 9. 1 Pet. 4. 8.

7. *my words*] **sayings** (ῥήματα). The definite sayings, here specified, go to make up "the word" (*v.* 3). Cp. viii. 43.

ye shall ask what ye will] Rather, **ask whatsoever ye will**. The petitions of the true disciples are echoes (so to speak) of Christ's words. As He has spoken so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard. Notice how the promise of the absolute fulfilment of prayer is connected with the personal fellowship of the believer with Christ, both in the Synoptists, and in St. John (Matt. xviii. 19, 20, and below, *v.* 16).

it shall be done] More lit. "it shall come to pass for you." The result is due to the action of a law of life.

8. *Herein*] *In this, i.e.* in the necessary consequence of your abiding in Me, which carries with it the certain fulfilment of your prayers, inasmuch as they correspond with the Divine Will.

is glorified] The fruitfulness of the vine is the joy and glory of the "husbandman" (*v.* 1).

bear much fruit] The words point to the future activity of the Apostles, as founders of the Church through which the Risen Christ acts. Cp. *v.* 16.

and *so shall ye be* (**become**) *my disciples*] A Christian never "is," but always "is becoming" a Christian. His fruitfulness is the vindication of his claim to the name.

9, 10. The sphere and the condition of union are revealed in the absolute type of union, the relation of the Son to the Father.

9. Even as *the Father* [hath] **loved** *Me* **I also** [have] **loved** *you. Abide ye in My love.* The relation of the Father to the Son corresponds with that of the Son to believers (cp. vi. 57, x. 14, 15). The love of Christ is the atmosphere in which the disciple lives. It is something enjoyed continuously. And this enjoyment depends, on the human side, upon the will of man.

my love] More exactly *the love that is Mine*, the love that answers to My Nature and My work. Not only Christ's love for men, or man's love for Christ; but more absolutely the love which perfectly corresponds with Christ's Being.

10. The promise here is the exact converse of xiv. 15. Obedience and love are perfectly correlative. Love assures obedience: obedience assures love. The love of the disciples for Christ carries with it the purpose and the power of obedience; the spirit of obedience secures to the disciples the enjoyment of Christ's love.

even as I &c.] The Filial relation of the Son to the Father is set forth as the type of that of the disciple for his Master (cp. viii. 29).

in his love] The perfect love of complete devotion to God is the highest conceivable good.

11–27. The end of the revelation made in *vv.* 1–10 is shewn to be to create joy in sacrifice, and (ch. xvi.) to preserve faith unshaken. The first object is gained by shewing the issues of union for the believer in relation to Christ (*vv.* 11–16) and to the world (*vv.* 17–27). True joy, Christ's joy, springs out of the self-sacrifice of love (*vv.* 12, 13). The connexion of believers with Christ is one of love (*vv.* 14, 15); and it is stable because it rests on His choice (*v.* 16).

11. The love of Christ was the love of absolute self-sacrifice. Such self-sacrifice is the fulness of joy. Thus by enjoining continuance in His love, Christ prepares his hearers to suffer for love's sake.

my joy] Lit. "the joy that is Mine," characteristic of Me (*v.* 9, note): the joy of complete self-surrender in love to love.

your joy] Mark the contrast between "the joy that is Christ's" and "the joy of the disciples." The one is absolute (**may be** *in*), the other is progressive (**may be fulfilled**). The latter includes all the elements of true human joy. This natural joy, in itself incomplete and transitory, had been ennobled by the self-surrender of the disciples to Christ; and the completion of their joy was to be found in the consummation of the union thus commenced, a consummation to be accomplished through suffering.

12. The connexion with *v.* 11 lies in the thought of joy springing out of self-sacrifice, of which Christ gives the absolute pattern. The many "commandments" (*v.* 10) are gathered up in the one "new commandment" (xiii. 34), of which the end and purport is that Christians should love one another after the pattern of their Master.

12. *my commandment*] Lit. "the commandment that is Mine," that answers to My Nature and My mission (*v.* 9 note). Cp. 1 John iii. 16.

as I have loved] **even as I loved.**

13 [m]Greater love hath no man than this, that a man lay down his
14 life for his friends. [n]Ye are my friends, if ye do whatsoever I
15 command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [o]for all things that I have heard of my Father I have
16 made known unto you. [p]Ye have not chosen me, but I have chosen you, and [q]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [r]whatsoever ye shall ask of the Father in my name, he may give it
17 you. [s]These things I command you, that ye love one another.

[m] Eph. 5. 2. 1 John 3. 16.
[n] See Matt. 12. 50. ch. 14. 15.
[o] ch. 17. 26. Acts 20. 27.
[p] ch. 6. 70. & 13. 18. 1 John 4. 10, 19.
[q] Matt. 28. 19. Col. 1. 6.
[r] ch. 14. 13.
[s] ver. 12.

13. The love of Christ for men was the supreme ideal of love. The implied end of Christ's love—death for another (x. 11, note) —is regarded as the final aim of human self-devotion.

for his friends] Love is contemplated here from the side of him who feels it, so that the objects of it are spoken of as "friends," *i.e.* "loved by him." In Rom. v. 8 the sacrifice of Christ is regarded from the side of those for whom it was offered, and men are described as "sinners."

14. Christ turns from the general case to shew what is required on man's side to complete the conception of that friendship which he established with His disciples. The true believer receives the title characteristic of Abraham, "the father of the faithful," "the friend of God" (Isai. xli. 8; James ii. 23). The title occurs Luke xii. 4 in connexion with the prospect of suffering.

whatsoever] **the things which.**

15. The relation of the believer to Christ is essentially not one of service but of love.

Henceforth &c] **No longer do I call you,** as in the time when Christ had not fully revealed Himself. The relation of God to His people under the Law had been that of Master to servant. Cp. Matt. x. 24.

servants] The disciples, however, still claimed the title for themselves. The less was included in the greater. Cp. *v.* 20.

knoweth not] There is no sympathy between the lord and the slave, by which the mind of one is known to the other. The slave is an instrument and not a person. Cp. Rom. vii. 15.

The order is changed in the second clause: *but* **you I have called** *friends.* The emphasis is laid on the personal character of the Eleven. The title also is one finally conferred (εἴρηκα, *I have called*), and not simply used as the occasion arises (λέγω, *I call*).

The revelation both in communication (ἐγνώρισα, **I made known**) and in reception (ἤκουσα, **I heard**, comp. viii. 28, note) is here presented as complete. This complete revelation given in the Lord's Presence needed a fuller unfolding (xvi. 12). He had not yet died and risen. It was the work of the Spirit to interpret afterwards little by little what He had revealed in word and life implicitly once for all.

16. The Lord having set forth the aim of Christian joy through self-devotion, resting on a personal relation to Himself, shews how it is within reach of attainment. The stability of the connexion of "friendship" between the Lord and His disciples is assured by the fact that its origin lies with the Lord and not with man. **Ye did not choose Me,** or more exactly, *It was not ye that chose Me as your master,* as scholars ordinarily choose their master—*but* **I chose you** (Luke vi. 13; Acts i. 2) *as My friends.* The choice may be either generally to discipleship, or specially to the Apostolate. The power of the office of the Apostles lay for them in the fact that it was not self-chosen.

ordained] **Appointed** as to a special post, here carrying with it further duties. Cp. Heb. i. 2; Rom. iv. 17; 2 Tim. i. 11.

that ye] On your part, in virtue of your peculiar knowledge and gifts, *should go.* The verb marks their separation from their Master (Matt. xx. 4, 7, &c.), while they went into the world as heralds of the Gospel (Mark xvi. 15; Luke x. 3). Three points are noticed in their activity: (1) they take up an independent place; (2) they are effective; (3) the effect which they work is lasting. In all this lies the promise of the foundation and perpetuity of the Church.

whatsoever &c.] In *v.* 7 prayer was regarded as the echo of Christ's own words. Here it is regarded as flowing from the new connexion (*ask the Father*) realised in the revelation of the Son (*in My Name*). The promise in this passage is further distinguished from that in marg. ref. There it is said of the fulfilment of prayer, *I will do it;* and here, *that He may give it you.* In the former place stress is laid upon the action of Christ; in this upon the privilege of the believer. The work is wrought by Christ, but through the believer. He receives that which enables him to accomplish his Lord's will.

in my name] See xiv. 13, note. This clause marks the proper object of prayer as spiritual and eternal, and not transitory. Cp. 1 John v. 14, 15.

17-21. The disciples' work, as a work of love, corresponds not only in character but also in issue with that of their Master; it is met by hatred which marks an opposition of natures between believers and the world, and so witnesses in fact to the true fellowship of Christians with Christ, and to their

18 ¶ [t]If the world hate you, ye know that it hated me before *it*
19 *hated* you. [u]If ye were of the world, the world would love his own: but [x]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, [y]The servant is not greater than his lord. If they have persecuted me, they will also persecute you; [z]if they have kept my saying, they will keep your's also. But [a]all these things will they do unto you for my name's sake, because they know not him that sent me. [b]If I had not come and spoken unto them, they had not had sin: [c]but now they have no [1]cloke for their sin. [d]He that hateth me hateth my Father also. If I had not done among them [e]the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written

[t] 1 John 3. 13.
[u] 1 John 4. 5.
[x] ch. 17. 14.
[y] Luke 6. 40.
[z] Ezek. 3. 7.
[a] Matt. 10. 22. & 24. 9.
[b] ch. 9. 41.
[c] Rom. 1. 20. Jam. 4. 17.
[d] 1 John 2. 23.
[e] ch. 3. 2. & 9. 32.

[1] Or, *excuse*.

knowledge of God. Cp. 1 John iii. 1. This hatred of the world for that which is essentially good and beautiful could not but be a strange trial to believers (cp. 1 Peter iv. 12 ff.). Christ meets the temptation beforehand by tracing the hatred to its origin. The lesson was soon applied (Acts v. 41).

17. This verse introduces a new line of thought. The love of Christ for Christians is the antidote to and the occasion of the world's hatred, which is directed against the virtues rather than against the failings of Christians. Christ first establishes the foundation of this love, and then lays open the antagonism which believers must support.

18. *If the world hate*] **hateth.** This is assumed to be the actual fact. Cp. vii. 7.

hated] **hath hated.** The persistent, abiding feeling, and not any isolated manifestation of feeling.

19. *love*] The love (ἐφίλει) is that of nature, and not of moral choice (ἀγαπᾶτε, *v.* 17). The love of the world is marked as selfish, and directed to a quality and not to a person (τὸ ἴδιον).

I have chosen] **I chose** (and in *v.* 16).

20. *the word*] Cp. Matt. x. 24.

If they persecuted...*if* **they kept** (*e.g.* observed, obeyed). The disciples could look back and discern what they had to expect: some courageous followers, some faithful hearers gathered out of misunderstanding, or careless, or hostile multitudes.

21. The disciples were to be not only the victims of the world's hatred, but the object which the world deliberately sought to overpower. Such persecution and rejection were inevitable; but they were not really to be feared. The disciples could bear them, because they sprang from ignorance of God, and so indirectly witnessed that the disciples knew Him.

for my name's sake] The hostility of the Jews to the disciples was called out by the fact that these proclaimed Christ as being what He had revealed Himself to be, the Christ, the Son of the living God. This was His "Name;" and it became the ground of accusation, because the Jews knew not God, that God Whom they professed to honour, from Whom Christ came. See xvi. 3, note.

because] The true knowledge of God carries with it the knowledge of Christ (viii. 42; cp. 1 John v. 1); and conversely the knowledge of Christ is the knowledge of God (xii. 44). Cp. Luke xxiii. 34.

22–25. The Lord shews that this hatred is without excuse and yet inevitable. To this end He marks the double testimony which He had Himself offered to His Person and to His office, the testimony of teaching (*vv.* 22, 23) and the testimony of works (*v.* 24). Cp. xiv. 10, 11.

22. *come*] *i. e.* "If I had not claimed the true functions of Messiah, and spoken in that capacity, and wrought the works of the Christ, they might then have treated Me as a mere man and rejected Me without sin." Cp. Deut. xviii. 18, 19, where the responsibility of discernment is laid upon the people.

cloke] **Excuse.** They have nothing which they can even plead in their own defence as in times of ignorance (1 Pet. i. 14; Acts xvii. 30; Rom. iii. 25).

23. Hatred of the Son as Son carries with it hatred of the Father, in which character He had revealed God.

24. For those who could not enter into the witness of words Christ added the subordinate witness of works (xiv. 10 sq., note). The works of Christ might be compared with other works; His words had an absolute power (vii. 46. Cp. Matt. vii. 29).

both seen] So far as the works revealed outwardly the Majesty and Will of God, and of Christ the representative of God.

25. However startling it might be that the Jews should reject Him Whom they professed to reverence, by doing so they fulfilled the Scripture. Cp. Acts. xiii. 27. The Lord separates His Society from the unfaithful Synagogue (*their* law). The very books (cp.

26 in their law, *f*They hated me without a cause. *g*But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, *h*he
27 shall testify of me: and *i*ye also shall bear witness, because *k*ye have been with me from the beginning.

CHAP. 16. THESE things have I spoken unto you, that ye *a*should
2 not be offended. *b*They shall put you out of the synagogues: yea, the time cometh, *c*that whosoever killeth you will think
3 that he doeth God service. And *d*these things will they do unto
4 you, because they have not known the Father, nor me. But

f Ps. 35. 19. & 69. 4.
g Luke 24. 49. Acts 2. 33.
h 1 John 5. 6.
i Luke 24. 48. Acts 1. 8. & 13. 31. 1 Pet. 5. 1. 2 Pet. 1. 16.
k 1 John 1. 1, 2.
a Matt. 11. 6. & 26. 31.
b ch. 9. 34.
c Acts 8. 1. & 26. 9. 10.
d ch. 15. 21. Rom. 10. 2. 1 Tim. 1. 13.

x. 34, note) which the Jews claimed to follow condemned them.

without a cause] Gratuitously. The hostility of the Jews to Christ, Who was absolutely holy and loving, could have no justification. It was groundless hatred.

26, 27. The power by which the hostility of the world is contrasted with the power by which it should be overcome. In *vv.* 26, 27, the thought is of the vindication of the Lord; in ch. xvi. this passes into the thought of the support of the disciples.

26. *Comforter*] **Advocate** (xiv. 16, note).

I will send] Cp. xvi. 7. Note this claim to Divine power at this crisis of rejection.

the Spirit of truth] xiv. 17, xvi. 13. Christianity is itself "the truth." It was the office of the Spirit to interpret and enforce it.

proceedeth from] The use here of παρὰ shews that the reference is to the temporal mission of the Holy Spirit, and not to the eternal Procession. The present (*proceedeth*) in contrast with the future (*I will send*), brings out the truth that the mission of the Spirit consequent on the exaltation of the Son was the consummation of His earlier working in the world.

from the Father] Not *from My Father*. The mission is connected with the essential relation of God to man.

testify] **bear witness**. Cp. xiv. 26, note. The witness of the Spirit was not only given through the disciples (Matt. x. 19, 20), but more widely in the continuous interpretation of the life of Christ by the experience of men.

27. *ye also shall bear witness*] **ye also bear witness.** Cp. 3 John 12. The present tense is used of the witness of the disciples, inasmuch as their witness was already begun in some sense, in contrast with that of the Spirit, which was consequent upon Christ's exaltation.

the beginning] *i.e.* of Messiah's public work (Acts i. 22; Luke i. 2).

XVI. **1.** sq. The hatred of the world is now shewn in its intense activity as the expression of a false religious zeal.

1. *These things*] The whole revelation of the vital union of the believer with Christ, of the self-sacrifice of Christians, of their power of devotion, of their suffering as sharers with Christ, and of their witness coincident with the witness of the Spirit.

be offended] σκανδαλισθῆτε, Rev. V. 'be made to stumble.' The image of stumbling over some obstacle in the way (σκάνδαλον, "offence," 1 John ii. 10), common in the first two Gospels (*e.g.* Matt. xiii. 21), occurs in this form only here and in vi. 61 in the Gospel of St. John. The offence lay in the opposition of the world to that which the disciples were taught to regard as rightly claiming the allegiance of all men, and especially in the opposition of Israel to that which was the true fulfilment of their national hopes. No trial could be greater to Jewish Apostles than the fatal unbelief of their countrymen.

2. *put you out* &c.] *i.e.* excommunicate you. Cp. ix. 22, xii. 42.

yea] To exclude them from religious fellowship might seem the climax of religious hostility, but there was something worse yet. To put them to death would be counted a religious duty.

the time (**hour**) *cometh...*] This uttermost manifestation of the violence of unbelief was part of the counsel of God.

whosoever...] This will be the universal spirit, not only among Jews, who will be the first adversaries of the Church, but also among Gentiles, who will accuse you of impious crimes.

doeth God service] **offereth service unto God.** The phrase expresses the rendering of a religious service, and more particularly the rendering of a sacrifice as service (προσφέρειν, Heb. v. 1). The slaughter of Christians, as guilty of blasphemy (Acts vii. 57 f., vi. 13), would necessarily be regarded by zealots as an act of devotion pleasing to God, and not merely as a good work.

3. Omit *unto you*. This act would be the consequence of a failure to know God. The Jews in their crisis of trial "did not recognise" (οὐκ ἔγνωσαν) the Father and Christ. Their sin is not placed in the want of knowledge in itself, but in the fact that when the opportunity of learning was given to them they did not gain the knowledge within their reach. Note the change from "Him that sent Me" (xv. 21) to "the Father" (not "My Father"). "The Father" marks an absolute and universal relation of God to man which Christ came to reveal; "Him that sent Me" marks the connexion of Christ with the old Covenant.

[e] these things have I told you, that when the time shall come, ye may remember that I told you of them. And [f] these things I said not unto you at the beginning, because I was with you.
5 But now [g] I go my way to him that sent me; and none of you
6 asketh me, Whither goest thou? But because I have said
7 these things unto you, [h] sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, [i] the Comforter will not come unto
8 you; but [k] if I depart, I will send him unto you. And when he is come, he will [l] reprove the world of sin, and of righteous-
9 ness, and of judgment: [l] of sin, because they believe not on

[e] ch. 14. 29.
[f] See Matt. 9. 15.
[g] ch. 7. 33. & 14. 28.
[h] ch. 14. 1.
[i] ch. 14. 16. & 15. 26.
[k] Acts 2. 33. Eph. 4. 8.
[l] Acts 2. 22 —37.

[l] Or, *convince.*

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4. *But*...**have I spoken** *unto you, that when* **their hour** (the appointed time for their accomplishment)...*ye may* **remember them how that I told you.** Cp. xiii. 19. Christ Himself had foreseen what caused His disciples perplexity. As knowing this they could be patient.

4 *b* ff. The departure of Christ is the condition of the coming of the Paraclete. Separation and suffering are the preparation for victory.

The future fate of the disciples had been indicated before, but now it was shewn in its essential relation to their faith. *These things* must not, however, be limited to the prediction of sufferings only. Christ had spoken also of the new relation of the disciples to Himself through the Paraclete. This fresh revelation was part of the vision of the future now first unfolded.

5. *go my way to*] **go unto.** Hitherto Christ had Himself borne the storm of hostility, and shielded the disciples: now He was to leave them, His mission being completed, and the wrath of His enemies would be diverted upon them, though they would have another Advocate.

and none of you...] Their thoughts were bent upon their own immediate loss, and no one asked how this departure affected Him; so completely had their own sorrow absorbed them. Thus they missed the abiding significance of His departure for themselves. The isolated questions of St. Peter and St. Thomas (xiii. 36, xiv. 5) are not inconsistent with these words.

6. The prospect of misunderstanding and suffering and separation to be faced shut out all thoughts of consolation and strength.

7. *expedient*] From opposite sides ("it is expedient for *us*," xi. 50; but here "it is expedient for *you*") the Divine and human judgments coincide.

the Comforter] **Advocate.** The departure of Christ was in itself a necessary condition for the coming of the Spirit to men. The withdrawal of His limited bodily Presence necessarily prepared the way for the recognition of a universal Presence. Cp. vii. 39. And again the Presence of Christ with the Father, the consummation of His union with the Father as God and Man, was the preliminary to the Mission of the Spirit. He sent the Spirit in virtue of His ascended Manhood. And yet again the mission and the reception of the Spirit alike required a completed atonement of Man and God (Heb. ix. 26 sq.), and the glorifying of perfect humanity in Christ.

8. *And* **He when He is come**... The whole action of the Spirit during the history of the Church is gathered up under three heads. His office is **to convict** the world—humanity separated from God, though not past hope—**concerning** ("in the matter of") *sin and righteousness and judgment.* The idea of "conviction" is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power. The different aspects of this "conviction" are brought out in the usage of the word in the N.T. There is first the thorough testing of the real nature of the facts (iii. 20; Eph. v. 13); then the application of the truth thus ascertained to the particular person affected (James ii. 9; 1 Cor. xiv. 24; 2 Tim. iv. 2); and that in chastisement (1 Tim. v. 20; Titus i. 9); or with a distinct view to the restoration of him who is in the wrong (Rev. iii. 19; Heb. xii. 5). The effect of the conviction of the world by the Spirit is left undecided so far as the world is concerned; but for the Apostles themselves the pleading of the Advocate was a sovereign vindication of their cause. They were shewn to have the right, whether their testimony was received or rejected.

sin...righteousness...judgment] The three conceptions are given first in their most abstract and general form. These are the cardinal elements in the determination of man's spiritual state. In these his past and present and future are severally summed up. The three subjects are placed in a natural and significant order. The position of man is determined first; he is shewn to have fallen. And then the position of the two spiritual powers which strive for the mastery over him is made known; Christ has risen to the throne of glory; the prince of the world has been judged. The subjects

10 me; [m]of righteousness, [n]because I go to my Father, and ye see
11 me no more; [o]of judgment, because [p]the prince of this world
12 is judged. ¶I have yet many things to say unto you, [q]but ye

[m] Acts 2. 32.
[n] ch. 3. 14. & 5. 32.
[o] Acts 26. 18.
[p] Luke 10. 18.

Eph. 2. 2. Heb. 2. 14. [q] Mark 4. 33. 1 Cor. 3. 2. Heb. 5. 12.

may also be regarded from another point of sight. When the conviction concerning sin is complete, there remains for man the choice of two alternatives; on the one side there is a righteousness to be obtained from without; and on the other, a judgment to be borne. Yet once again the three words, sin, righteousness, judgment, gain an additional fulness of meaning when taken in connexion with the actual circumstances under which they were spoken. The "world," acting through its representatives, had charged Christ as "a sinner" (John ix. 24). Its leaders "trusted that they were righteous" (Luke xviii. 9), and they were just on the point of giving sentence against "the prince of life" (Acts iii. 15) as a malefactor (John xviii. 30). At this point the threefold error (Acts iii. 17), which the Spirit was to reveal and reprove, had brought at last its fatal fruit. The Spirit will not simply convict the world as sinful, as without righteousness, as under judgment, but He will shew beyond contradiction that it is wanting in the knowledge of what sin, righteousness, and judgment really are; and therefore in need of a complete change (μετάνοια).

9-11. *because...*] Three distinct facts answering to the spiritual characteristics of the world, of Christ, and of the prince of the world, are stated, which severally form the basis of the action of the Spirit; "because this and this and this is beyond question, the innermost secrets of man's spiritual nature can be and are discovered."

9. The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. Sin is essentially the selfishness which sets itself up apart from, and so against, God. Christ is thus the touchstone of character. To believe in Him, is to adopt the principle of self-surrender to God. Not to believe in Him, is to cleave to legal views of duty and service which involve a complete misunderstanding of the essence of sin. The Spirit therefore starts from the fact of unbelief in the Son of Man, and through that lays open what sin is. In this way the condition of man standing alone is revealed, and he is left without excuse. Cp. viii. 21, ix. 41.

10. The historical work of Christ, completed at His Ascension, serves as a test of the true appreciation of righteousness. The Life and Death and Resurrection of the Son of God placed righteousness in a new light. In that life, closed by the return to the Father, there was a complete exhibition of righteousness in relation to God and man. The Son had received a work to do, and—having accomplished it—He returned not simply to heaven but to the Father Who sent Him, in token of its absolute fulfilment. This revelation once given was final; *because* nothing could be added to it (*I go to the Father*); because—after that Christ was withdrawn from human eyes—He had passed into a new sphere (*ye behold Me no more*), and there was fixed for all time that by which men's estimate of righteousness might be tried. The condemnation of Christ by the representatives of Israel shewed in the extremest form how men had failed to apprehend the nature of righteousness. The Spirit, therefore, starting from the fact of Christ's life, His suffering, and His glory, regarded as a whole, lays open the Divine aspects of human action as concentrated in the Son of Man. In this way the possibilities of life are revealed in fellowship with Him Who has raised humanity to heaven.

righteousness] The word occurs only in this passage in St. John's Gospel, and is evidently considered in its widest sense. The world is examined, convicted, convinced, as to its false theories of righteousness. In Christ was the one absolute type of righteousness; from Him a sinful man must obtain righteousness. Just as sin is revealed by the Spirit to be something far different from the breaking of certain specific injunctions, so righteousness is revealed to be something far different from the outward fulfilment of ceremonial or moral observances. Cp. Matt. v. 20, vi. 33; Rom. iii. 21 f., x. 3.

11. The world hitherto had passed sentence on success and failure according to its own standard. This standard had been overthrown. He in whom the spirit of the world was concentrated had been judged at the very moment and in the very act by which he appeared to common eyes to have triumphed. In the consummation of Christ's own Passion is the final sentence in which men could read the issues of life and death. And the Spirit starting from this lays open the last results of human action in the sight of the Supreme Judge. Thus the final victory of right is revealed in the realisation of that which has been already done.

the prince (**ruler**) **hath been** *judged*] The victory was already won. Cp. xii. 31.

12-15. The office of the Paraclete is not confined to the conviction of the world. He carries forward the work which Christ had begun for the disciples. This section marks the position of the Apostles with regard to revelation as unique; and so also by implication the office of the Apostolic writings

r ch. 14. 17.
s ch. 14. 26. 1 John 2. 20, 27.
13 cannot bear them now. Howbeit when he, r the Spirit of truth, is come, s he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he
14 speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it*
t Matt. 11. 27. ch. 3. 35. & 17. 10.
15 unto you. t All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it*
u ch. 7. 33. & 13. 33. ver. 10.
16 unto you. u A little while, and ye shall not see me: and again, a little while, and ye shall see me, x because I go to the Father.
x ch. 13. 3. ver. 28.
17 ¶ Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because

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as a record of their teaching. The belief that the Apostles were guided into the Truth, leads us also to the belief that by the providential leading of the Spirit they were guided so to present it that it might remain in a permanent form.

12. The principles had been fully laid down (xv. 15); yet there was still need of a Divine commentary to apply these to individual life, and to the formation of a universal Church. In especial the meaning of the Passion had to be unfolded, for neither that nor the Incarnation could be grasped by the disciples till the Son of man was outwardly glorified.

bear] βαστάζειν implies that such teaching as that of the Cross would have been at this point in their spiritual growth a crushing burden (cp. xix. 17; Luke xi. 46). The Resurrection brought the strength which enabled believers to support it.

13. *guide*] Christ is "the way" by which men are led to "the truth." By Him we go to Him. The Spirit "guides" men who make the effort to follow His leading.

all truth] all **the truth**, the complete understanding of and sympathy with that absolute Truth, which is Christ Himself.

he shall not...] The test of His true guidance lies in the fact that His teaching is the perfect expression of the one Will of God: it is not of "Himself" (xv. 4 note).

whatsoever...] The message of the Spirit is continuous, and it is also complete. Nothing is kept back which is made known to Him in the order of the Divine wisdom.

shew &c.] **declare the things that are to come**, that future which even now is prepared, and in the very process of fulfilment. The reference is mainly to the constitution of the Christian Church, as representing hereafter the Divine order in place of the Jewish economy.

14. He "glorifies" the Son, *i.e.* makes Him known in His full majesty by gradual revelation, taking now this fragment and now that from the whole sum of truth. For the manifestation of the Truth is indeed the glorification of Christ.

for (**because**) *he shall* **take** (as in *v.* 15). The word suggests activity and effort on the part of the recipient; and brings out well the personal action of the Spirit.

15. The message of the Spirit was a message of absolute Divine truth. That truth which belonged to the Father belonged also to the Son; therefore Christ could say that the Spirit would take of that which was His in order to fulfil His works.

shall take] **taketh.** The work is begun.

16–24. The disciples stand in a new relation to Christ (*vv.* 16–18). A time of bitter sorrow is to be followed by joy (*vv.* 19, 20), springing out of the sorrow (*vv.* 21, 22), to be carried to its complete fulfilment (*vv.* 23, 24).

16. *ye shall not see me*] **ye behold Me no more.** Omit *because I go unto the Father:* the words are introduced from *v.* 17; they do not occur in the Lord's repetition of the sentence (*v.* 19). In xiv. 19 the thought is of the contrast between the world and the disciples; here the thought is of the contrast between two stages in the spiritual history of the disciples themselves. As contrasted with the world the disciples never lost the vision of Christ; but the form of their vision was altered. The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord (θεωρία), was changed and transfigured into sight (ὄψις), in which they seized at once intuitively all that Christ was. As long as His earthly Presence was the object on which their eyes were fixed, their view was imperfect. His glorified Presence shewed Him in His true nature.

ye shall see me] The beginning of the new vision was at the Resurrection; the potential fulfilment of it was at Pentecost, when the spiritual Presence of the Lord was completed by the gift of the Holy Spirit. This Presence slowly realised will be crowned by the Return.

17. *Some of his disciples* **therefore** *said* **one to another.** St. John, we may suppose, was himself silent.

What is this...] The difficulty of the disciples was twofold, (1) as to the fact itself which was announced, and (2) as to the reason which they felt to be alleged in explanation of it.

ye shall not see me] **ye behold Me not.**

18 I go to the Father? They said therefore, What is this that he
19 saith, A little while? we cannot tell what he saith. Now Jesus
knew that they were desirous to ask him, and said unto them,
Do ye enquire among yourselves of that I said, A little while,
and ye shall not see me: and again, a little while, and ye shall
20 see me? Verily, verily, I say unto you, That ye shall weep and
lament, but the world shall rejoice: and ye shall be sorrowful,
21 but your sorrow shall be turned into joy. [v]A woman when she
is in travail hath sorrow, because her hour is come: but as soon
as she is delivered of the child, she remembereth no more the
22 anguish, for joy that a man is born into the world. [s]And ye
now therefore have sorrow: but I will see you again, and [a]your
23 heart shall rejoice, and your joy no man taketh from you. And
in that day ye shall ask me nothing. [b]Verily, verily, I say
unto you, Whatsoever ye shall ask the Father in my name, he
24 will give *it* you. Hitherto have ye asked nothing in my name:
25 ask, and ye shall receive, [c]that your joy may be full. These

[v] Isai. 26. 17.
[s] ver. 6.
[a] Luke 24. 41, 52. ch. 14. 1. & 20. 20. Acts 2. 46. 1 Pet. 1. 8.
[b] Matt. 7. 7. ch. 14. 13. & 15. 16.
[c] ch. 15. 11.

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18. What is this little while whereof He speaketh? What are these intervals, marked by separation and change, which shall break our intercourse?

we cannot tell] **we know not.**

19. *Now* (omit) *Jesus knew*] **perceived** (ἔγνω); the anxious looks and whisperings of the disciples revealed their wish.

of that I said &c.] **concerning this, that** (ὅτι) **I said...ye behold Me not.**

20. Sorrow and lamentation (Luke xxiii. 27) shall be the issue of that first "little while," joy the issue of the second.

the world shall rejoice] As having been freed from one who was a dangerous innovator as well as a condemner of its ways.

and (omit) *ye* (ὑμεῖς) *shall be sorrowful*] The inward feeling is now substituted for the outward expression of grief. The words, which had an immediate fulfilment in the experience of the Apostles before the Resurrection, and again before Pentecost, have also a wider application. The attitude of sorrow marks in one aspect the state of the Church until the Return. Cp. *v.* 16 note.

turned into (ἐγένετο εἰς)] Cp. Matt. xxi. 42. The sorrow itself is transformed.

21. *for joy*] *for* **the joy,** the special joy which answered to her pangs. The image of a new birth is constantly applied to the institution of Messiah's Kingdom (Matt. xxiv. 8; Mark xiii. 8); and more generally to the passage to joy through sorrow (Isai. lxvi. 6 sq.; Hos. xiii. 13).

22. Or, *Ye also therefore now...* The proper idea of birth-throes is that of suffering as the necessary condition and preparation for joy. Under this aspect the disciples in some sense occupied the position of the mother. It was their office, as the representatives of the Church, to realise the Christ of the Resurrection and present Him to the world (cp. Rev. xii. 2 sq.). The time of transition from their present state to that future state was necessarily a period of anguish, and that time was even now come. But the image is not exhausted by this application. It appears also to have a reference to Christ Himself. For Him death was as the travail-pain issuing in a new life (Acts ii. 24): His passage through the grave was as the new birth of humanity brought about through the extremity of sorrow.

I will see you again] Contrast with *ye shall see Me* (*vv.* 16, 19). The highest blessing lies not in the thought that God is the object of our regard, but that we are objects of God's regard. Cp. Gal. iv. 9.

23. *in that day*] When the new relation is realised, and you enjoy the fulness of My glorified Presence (xiv. 20). "That day" begins with Pentecost, and is consummated at the Return. The Lord now brings before the disciples the consequences of this "going to the Father" (*v.* 17), perfect knowledge, the perfect fulfilment of prayer, perfect joy.

ye shall ask me nothing] Or, ye shall **ask** Me no question. All will then be clear. The mysteries which now perplex you will have been illuminated. You will not need to seek My guidance when you enjoy **that** of the Spirit.

Whatsoever &c.] Rather, **If ye shall ask anything of the Father...He shall give it you in My Name.**

the Father] The return of Christ to the Father restored in its completeness the broken connexion of man with God.

in my name] Not only is the prayer offered in Christ's Name (*v.* 24, xv. 16), but the answer is given in His Name.

24. *Hitherto*] As yet Christ Himself was not fully revealed. His Name in its complete significance was not made known; nor were the disciples able to enter into its meaning.

may be full] **fulfilled.** This fulness of joy is the Divine end of Christ's work according to the Father's Will.

25-33. A kind of epilogue to the discourses. The Lord's present and future

things have I spoken unto you in [1]proverbs: but the time cometh, when I shall no more speak unto you in [2]proverbs, but
[d] ver. 23. 26 I shall shew you plainly of the Father. [d]At that day ye shall ask in my name: and I say not unto you, that I will pray
[e] ch. 14. 21. 27 the Father for you: [e]for the Father himself loveth you, be-
[f] ch. 17. 8. ver. 30. cause ye have loved me, and [f]have believed that I came out from
[g] ch. 13. 3. 28 God. [g]I came forth from the Father, and am come into the
29 world: again, I leave the world, and go to the Father. ¶ His disciples said unto him, Lo, now speakest thou plainly, and
[h] ch. 21. 17. 30 speakest no [3]proverb. Now are we sure that [h]thou knowest all things, and needest not that any man should ask thee: by
[i] ver. 27. ch. 17. 8. 31 this [i]we believe that thou camest forth from God. Jesus an-

[1] Or, *parables.* [2] Or, *parables.* [3] Or, *parable.*

relations to the disciples (*vv.* 25-27), and the character of His mission (*v.* 28); a confession of faith on the part of the disciples (*vv.* 29-30); to which the Lord replies with a warning, and with a triumphant assurance (*vv.* 31-33).

25. *These things...in proverbs*] Cp. x. 6, note. All that had been said since they had left the Upper Room. Part had been veiled in figures (the Vine, the Woman in travail), and part was for the time only half intelligible. The description applies to all the earthly teaching of the Lord. The necessity which veiled His teaching to the multitudes (Matt. xiii. 11) influenced, in other ways, His teaching to the disciples. He spoke as they could bear, and under figures of human limitation.

but (omit) *the time cometh*] **the hour** *cometh;* the day of Pentecost, when Christ, speaking through the Holy Spirit, declared plainly the relation of the Father to men.

shew you] **tell** *you,* or **declare unto you.**

plainly] Without reserve, or concealment. Cp. vii. 13 note.

26. *At that day...*] *v.* 23 note. The fulness of knowledge leads to the fulness of prayer. The clearer revelation of the Father issues in the bolder petitions "in the Son's Name;" and this revelation is given by the Paraclete after Pentecost.

I say not...that I] Your confidence will then rest upon a direct connexion with God. I speak not therefore of My own intercession for you. This intercession however is still necessary (1 John ii. 1) so far as the disciples realise imperfectly their position as sons.

pray (**ask**) *the Father for you*] Not directly "in behalf of you," but "about you" (περὶ ὑμῶν), as inquiring what was the Father's Will, and so laying the case before Him. Cp. Luke iv. 38; ch. xvii. 9, 20. This use of *ask* (ἐρωτᾶν) in connexion with prayer addressed to God is peculiar to St. John (cp. 1 John v. 16). It expresses a request made on the basis of fellowship and is used in the Gospel only of the petitions of the Lord. Contrast αἰτεῖν, xi. 22 note.

27. *came out from God*] Rather, **came forth from the Father:** here *from* (παρά) denotes the leaving a position (as it were) by the Father's side (cp. xv. 26); *from* in the next verse (ἐκ) an issuing forth from the Father as the spring of Deity. The twofold requirement of true discipleship is laid down to be: (1) personal devotion, (2) belief in the personal mission of Christ from heaven (xvii. 8). The recognition of the Son depends on a right sense of His relation to the Father.

28. *I came forth from...*] *I came* **out** *from...* No phrase could express more completely Unity of Essence than the original of these words. Cp. viii. 42 note. Thus the Lord, while He recognises the faith of the disciples, lays before them a revelation of deeper mysteries. The verse is a brief summary of the whole historic work of Christ: the Mission, the Nativity, the Passion, the Ascension.

leave the world] Cp. iv. 3 note.

29 f. The Lord had interpreted the disciples' thoughts, and they openly confess their gratitude and faith, as satisfied with what they can grasp already.

29. *said unto him* &c.] Or, **say,** *Lo, now... Now* **we know...** The Master had spoken of some future time in which He would give a clear declaration of the Father. They answer, *Now Thou speakest plainly;* and we need not wait in darkness any longer. *Now we know* that which makes silent patience easy. The discernment of their thought (*v.* 19) seemed to the disciples a sure pledge that all was open before Christ; but now they had gained a fresh confidence. The Lord would satisfy the believer's want, as He knew to be best; and in this knowledge of their hearts they found the assurance of His Divine mission.

30. *camest forth from God*] This common confession of faith shews how little even yet the disciples had apprehended the Nature of Christ. As a body they had not advanced as far as the Baptist.

31 sq. The answer of the Lord recognises the faith of His disciples, and indicates its incompleteness. The last trial had not yet come outwardly, yet in the victory of the Master the essential peace of the disciple was included.

32 swered them, Do ye now believe? [k]Behold, the hour cometh, yea, is now come, that ye shall be scattered, [l]every man to [1]his own, and shall leave me alone: and [m]yet I am not alone, be-
33 cause the Father is with me. These things I have spoken unto you, that [n]in me ye might have peace. [o]In the world ye shall have tribulation: [p]but be of good cheer; [q]I have overcome the world.

CHAP. 17. THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a]the hour is come; glorify thy Son,

[1] Or, *his own home.*

[k] Matt. 26. 31.
[l] ch. 20. 10.
[m] ch. 8. 29. & 14. 10, 11.
[n] Isai. 9. 6. ch. 14. 27. Rom. 5. 1. Eph. 2. 14.
[o] ch. 15. 19. 2 Tim. 3. 12.
[p] ch. 14. 1.
[q] Rom. 8. 37. 1 John 4. 4.
[a] ch. 12. 23. & 13. 32.

31. *Do ye now believe?*] The power and the permanence of their faith are brought into doubt, and not its reality. The *now* (ἄρτι) suggests a particular state, a crisis.

32. *yea, is now* (omit *now*) *come*] This clause presents rather the fulfilment of condition than the beginning of a period.

to his own] *i.e.* "to his own home" (xix. 27), or "to his own pursuits." The bond which had held them together in a Society was to be broken (Matt. xxvi. 56).

and yet] For the use of the conjunction see viii. 20. It is natural to imagine a pause after which this clause is solemnly added.

is with me] Both now and always.

33. *These things*] All that has been spoken since the departure of Judas: the words to the faithful.

in me ye might (**may**) *have...In the world...*] The believer lives two lives in two different spheres, the eternal life *in Christ*, the temporal life *in the world*. There is distrust, division, isolation for a time, but Christ becomes again the centre of a vital union.

ye shall have] **ye have**. Even then their conflict had begun.

I have overcome the world] Thus in His last recorded words of teaching before the Passion, the Lord claims the glory of a conqueror. The Christian's victory is in virtue of that which Christ has already won for all time.

XVII. This chapter stands alone in the Gospels. It contains what may be most properly called "the Lord's Prayer," the Prayer which He Himself used as distinguished from that which He taught to His disciples. The Prayer was spoken aloud (cp. Matt. xi. 25 ff.). While it was a communing of the Son with the Father, it was at the same time a most solemn lesson by the Master for the disciples (*v.* 13). The words are a revelation of what He did and willed for men, and a type of that fellowship with the Father in which all is accomplished. Teaching is crowned by prayer. Such words, however little understood at the time, were likely to be treasured up, and to grow luminous by the Divine teaching of later experience. The Prayer probably followed directly after the close of the address to the disciples (xvi. 33); and, according to the opinion of the writer of these notes, was uttered in the Temple Courts. Much in what is recorded gains fresh significance if regarded in connexion with the seat of the old worship. The central object was the great Golden Vine, from which the Lord derived the figure of His own vital relation to His people. Everything which spoke of a Divine Presence gave force to the promise of a new Advocate. The warning of persecution and rejection found a commentary in the scenes with which the Temple had been associated in the last few days. Nowhere, as it seems, could the outlines of the future spiritual Church be more fitly drawn than in the sanctuary of the old Church. Nowhere, it is clear, could our High Priest more fitly offer His work and Himself and believers to the Father, than in the one place in which God had chosen to set His Name. It may have been not unusual for Paschal pilgrims to visit the Temple during the night. At the Passover it was the custom of the priests to open the gates of the Temple at midnight; such a visit, therefore, as has been supposed, is in no way improbable.

This prayer of consecration is the complement to the Agony. Viewed from the Divine side, in its essential elements, the victory was won (xiii. 31); viewed from the human side, in its actual realisation, the victory was yet future (xiv. 30). All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ makes such an alternation even more intelligible. He could see, as man cannot do, both the completeness of His triumph and the suffering through which it was to be gained (cp. xi. 11, 23, 33, 35, 38, 40, xii. 23, 27, 30). The general scope of the prayer is the consummation of the glory of God through Christ, the Word Incarnate, from stage to stage, issuing in a perfect unity (*vv.* 21 ff.). The Son offers Himself as a perfect offering, that so His disciples may be offered afterwards, and through them, at the last, the world may be won. In the perfected work of the Saviour lies the consecration of humanity. The Son declares the accomplishment of the Father's work, and this being accomplished expresses His own will (*v.* 24).

The chapter falls into three main sections:

2 that thy Son also may glorify thee. [b]As thou hast given him
power over all flesh, that he should give eternal life to as
3 many [c]as thou hast given him. And [d]this is life eternal, that
they might know thee, [e]the only true God, and Jesus Christ,

[b] Dan. 7. 14. Matt. 11. 27. ch. 3. 35. Phil. 2. 10.
[c] ch. 6. 37. ver. 6, 9, 24.
[d] Isai. 53. 11. Jer. 9. 24. [e] 1 Thess. 1. 9.

(I.) The Son and the Father (*vv.* 1–5); (II.) The Son and His immediate disciples (*vv.* 6–19); (III.) The Son and the Church (*vv.* 20–26).

1-5. The completion of the work given by the Father to the Son is the ground for His glorifying by the Father.

1. These things (the reference is to that which precedes) ... and **lifting up** ... **He said**... The trait marks the sense of perfect fellowship with the spiritual world. Cp. xi. 41.

the hour] Cp. xiii. 1 note. All the circumstances of redemption proceeded (*is come*, cp. ii. 4) according to a Divine law. In the accomplishment of this there is no delay and no haste.

glorify thy Son, that thy (**the**) *Son...may* (omit *also*)...] The "glorifying" of the Son is the fuller manifestation of His true Nature. This manifestation, given in the fact of His victory over death, established by the Resurrection and Ascension, is set forth as having for its end the fuller manifestation of the Father. It is through the Son that men know and see the Father (xiv. 7 &c.); and the one end of all work and of all partial ends is the glory of the Father. Cp. Phil. ii. 9 ff.

2. Even as Thou gavest Him authority... The Incarnate Son received a legitimate authority (ἐξουσία) over humanity as its true Head, and this could only be exercised in its fulness after the Ascension.

all flesh] The phrase describes mankind in their weakness and transitoriness, as contrasted with the Majesty of God. The clause brings out the scope of the Incarnation, as designed to bring a higher life to that which in itself was incapable of regaining fellowship with God. At the same time the universality of the Gospel is laid open. Not all Israel only, but all humanity are the subjects of Messiah (Matt. xxviii. 19).

give &c.] **that all that** (πᾶν ὃ) **Thou hast given Him to them He should give.** The Christian body is first presented in its unity as a whole, and then in its individual members.

3. Cp. xiv. 1. Eternal life lies not so much in the possession of a completed knowledge as in the striving after a growing knowledge. The *that* (ἵνα) expresses an aim, an end, and not only a fact. So too the tense of the verb (γινώσκωσι) marks continuance, progress, and not a perfect and past apprehension gained once for all. The knowledge which is life, the knowledge which from the fact that it is vital is always advancing, is twofold; a knowledge of God in His sole, supreme Majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ. The phrase meets the two cardinal errors as to religious truth which arise in all times, the error which finds expression in various forms of polytheism, and the error which treats that which is preparatory in revelation as final. On the one side men make for themselves objects of worship, many and imperfect. On the other side they fail to recognise Christ when He comes. The primary reference is, no doubt, to the respective trials of Gentile and Jew, but these include in themselves the typical trials of all ages. The knowledge of God as the Father really involves a knowledge of the Son as God. The true (ἀληθινός) God is the Father Who is made known in and by the Son (1 John v. 20). And the revelation of God as Father, which is the Personal revelation of God as love in Himself, involves at the same time the knowledge of the Holy Spirit.

might know] **may** [should, Rev. V.] *know*. This knowledge is not an acquaintance with facts as external, nor an intellectual conviction of their reality, but an appropriation of them as an influencing power into the very being of him who "knows" them. "Knowledge" is thus faith perfected; and in turn it passes at last into sight (1 John iii. 2; cp. 1 Cor. xiii. 9 ff.).

true] See iv. 23 note. There are many to whom the name of God has been applied (1 Cor. viii. 4 ff.), but One only fulfils the conception which man can dimly form of the absolute Majesty of God. Cp. Rom. xvi. 27; 1 Tim. vi. 15.

Jesus &c.] **Him Whom Thou didst send,** even **Jesus Christ.** The emphasis is laid on the single historic fact of Christ's mission (*didst send*, ἀπέστειλας), and not on the continuity of its effects (*hast sent*, ἀπέσταλκας, v. 36, xx. 21 note).

even *Jesus Christ*] These words are taken by the writer of these notes to have been used by the Evangelist in his record of the prayer, as best fitted in this connexion to convey the full meaning of the original language. In favour of this view it is urged (1) that the use of the name "Jesus Christ" by the Lord Himself at this time is in the highest degree unlikely, while the compound title, expressing as it did at a later time the combination of the ideas of true humanity and of Divine office, may reasonably be supposed to give the exact sense of the Lord's thought; (2) that the phrase "the only true God" recalls the phrase of St. John "the true God" (1 John v. 20), and is not like any other phrase used by

4 *f*whom thou hast sent. *g*I have glorified thee on the earth: *h*I
5 have finished the work *i*which thou gavest me to do. And
now, O Father, glorify thou me with thine own self with the
6 glory *k*which I had with thee before the world was. ¶ *l*I
have manifested thy name unto the men *m*which thou gavest
me out of the world: thine they were, and thou gavest them
7 me; and they have kept thy word. Now they have known
8 that all things whatsoever thou hast given me are of thee. For
I have given unto them the words *n*which thou gavest me; and
they have received *them*, *o*and have known surely that I came
out from thee, and they have believed that thou didst send me.

f ch. 3. 34. & 6. 29. 57. & 11. 42.
g ch. 13. 31. & 14. 13.
h ch. 5. 36. & 19. 30.
i ch. 14. 31. & 15. 10.
k ch. 1. 1, 2. & 14. 9. Phil. 2. 6. Heb. 1. 3.
l Ps. 22. 22. ver. 26.
m ch. 15. 19.
n ch. 8. 28. & 14. 10.
o ch. 16. 27.

the Lord; (3) that the clauses, while perfectly natural as explanations, are most strange if they are taken as substantial parts of the actual prayer. St. John thus gives parenthetically and in conventional language the substance of what the Lord said probably at greater length. The prayer of *v.* 1 is repeated from an opposite point of view. There the central idea is that of the general relation of Son and Father, here the attention is fixed on what Christ had done as man. The eternal glory of the Son is to be resumed by the Incarnate Son.

4. I glorified... The historical mission of Christ is regarded as ended; the earthly work is accomplished. By a life of absolute obedience and love Christ had revealed—and therefore glorified—the Father.

I have finished] **having finished (perfected,** iv. 34 note). The participle defines the mode in which the glory of God was secured: there is but one action.

gavest] **hast given.** Cp. v. 36. Here the work is contemplated in its unity, as accomplished, and there in its manifold parts, as still to be done. Christ's work is not self-chosen, but wrought out in perfect obedience.

5. *now*] When the hour has come, and the last sacrifice of humiliation is over. The verse presents a contrast between the state of the Incarnate Son and of the Eternal World. The Person is One, but by the assumption of manhood the Son for a time emptied Himself of that which He afterwards received again. The "glory" spoken of is not the predestined glory of Christ's humanity, but the glory of His Divinity resumed on His Ascension.

before the world was] Cp. *v.* 24 note. The glory of the Eternal Word spoken of here is distinguished from the glory of Christ, the Incarnate Word, spoken of in *v.* 22, though the two correspond to one another.

6–19. The fulfilment by Christ of His work among men contained the promise of the wider work which should be accomplished for and through them on His exaltation. Thus His prayer passes into a new channel. As He had prayed for Himself, He prays for His disciples. The glory of Christ, and of the Father in Christ, was to be realised by the continuance and completion of that which He had begun in men.

6. The prayer for the disciples is based upon a threefold declaration of what they were in relation to Christ (*I manifested Thy Name to men*...), in relation to the Father (*Thine they were*...), and in themselves (*they have kept Thy word*). Each statement is a plea in favour of the petitions which follow. Together they form a portraiture of true discipleship.

I have manifested] **I manifested.** In His Life Christ made known perfectly the Name of God as Father, but only to those who by sympathy were fitted to receive it.

gavest] Cp. *vv.* 2, 24, vi. 37, x. 29, xviii. 9. It is only by the influence of the Father that men can come to Christ (vi. 44).

thine] As answering to the true character of Israel (i. 47).

thy word] The revelation of Christ is spoken of as the Father's word (cp. vii. 16, xii. 48, 49). All was included implicitly in the word by which disciples were bidden to seek Christ (vi. 45). As they "heard" this at first, so they continued to hear it. On *keep* see viii. 51 note.

7, 8. The disciples who followed Christ in obedience to the Father had come to know by actual experience the nature and the source of His mission. They trusted Him, and then they found out little by little in Whom they had trusted.

7. *Now they* **know**, now they have learnt, through the teaching of discipleship, the Lord's Life and Work—His words and acts—which are severally attributed to the Father's love (v. 19, 30, viii. 28, xii. 49 f., xiv. 10), and are now regarded in their abiding consequence (*are* not *were*).

8. The fuller insight of the disciples came through the gradual manifestations which He "gave" and they "received.

the words] The component elements (τὰ ῥήματα) of the teaching before (*v.* 6) regarded in its unity. The contrast between "the word" (λόγος), the complete message, and "the saying" (ῥῆμα), the detached utterance, is frequently important in St. John.

they have received &c.] **they received... and know...and believed...** The issues of the reception of the successive relations of Christ are gathered under the two heads

9 I pray for them: [p]I pray not for the world, but for them which
10 thou hast given me; for they are thine. And all mine are thine,
11 and [q]thine are mine; and I am glorified in them. [r]And now
I am no more in the world, but these are in the world, and I
come to thee. Holy Father, [s]keep through thine own name
those whom thou hast given me, [t]that they may be one, [u]as we
12 *are*. While I was with them in the world, [x]I kept them in thy
name: those that thou gavest me I have kept, and [y]none of

[p] 1 John 5. 19.
[q] ch. 16. 15.
[r] ch. 13. 1.
[s] 1 Pet. 1. 5. Jude 1.
[t] ver. 21, &c.
[u] ch. 10. 30.
[x] ch. 6. 39. Heb. 2. 13.
[y] ch. 18. 9.

of knowledge and faith (cp. vi. 69 note), and both alike are directed to the recognition of Christ and His mission. The disciples in their converse with their Master perceived, and perceived truly, on such evidence as to exclude all doubt, that the source of His Life was Divine. But beyond this they believed that Christ was directly sent by God to fulfil a special office. This was no longer within the province of knowledge; it was a conclusion of faith. Yet here again in due course "faith" is transformed into knowledge (*v.* 25).

9–11. The Lord looks forward to the future of the disciples. They are watched over though left.

9. *I pray*] See xvi. 26 note. The exclusion of "the world" from Christ's prayer is no limitation of the extent of His love (cp. *v.* 21 note), but a necessary result of the immediate circumstances of the prayer. The disciples for whom intercession is made were indeed the Father's, and therefore He could not but regard His own children. In so far as they had been attached to Christ this also was a relation to the Father equally. And thirdly, this relation had issued in Christ's glory, and therefore in the glory of the Father.

10. *all mine are thine...*] **all things that are Mine are Thine**... Service rendered to Christ is rendered to the Father (xiii. 20), so that those who were from the first God's children had become nearer to His love by their faith in the Son of God. The second clause next serves to emphasize the assertion of the perfect communion of the Son and the Father.

I am (**I have been**) *glorified*] To "glorify" God (or Christ) is to make Him known or to acknowledge Him as being what He is (xii. 28 note). Here then Christ bears witness to the faith of the disciples who had been enabled to recognise and to confess Him even in His state of self-humiliation (vi. 69). This glory gained in the persons of the disciples is looked upon as abiding (1 Pet. i. 8; 2 Cor. iii. 10).

in them] Faithful disciples are the living monuments in which Christ's glory is seen. So also a church is the "glory" of its founder (1 Thess. ii. 20).

11. The circumstances which make the prayer necessary. Christ leaves, the disciples remain in, the world; so that the old connexion between Him and His disciples will be broken. Christ goes to the Father; He enters therefore upon a new sphere of His mediatorial work, in which His mode of action will be changed.

And now I...but these] **And I...and they.**

I come to thee] The return of Christ to the Father involves more than a local separation from His people. It typified a new relation towards the disciples. For a time they would be unable to "see" Him (xvi. 10), or to "follow" Him (xiii. 33). Yet this change was designed to contribute to their good (xvi. 7), and was to be followed by a fresh "coming" to them (xiv. 3).

Holy Father] The unique address (cp. Rev. vi. 10; 1 John ii. 20) suggests the main thought. He asks that God, regarded under the separate aspects of purity and tenderness, may carry forward to its final issue (*that they may be one even as We are*) that training which He had Himself commenced, and that too in the same way (*v.* 12). The "Name" of the Father, the knowledge of God as Father, is regarded as an ideal region of security in which the disciples were preserved. It is the ground of their safety and not of Christ's power.

keep &c.] *keep* **them in Thy Name which Thou hast given Me.** The "giving of the Father's Name" to Christ expresses the fulness of His commission as the Incarnate Word to reveal God. He came in His Father's Name (v. 43), and to make that Name known (cp. *v.* 4). He spoke what He had heard (viii. 26, 40, xv. 15). And all spiritual truth is gathered up in "the Name" of God, the perfect expression (for men) of what God is, which "Name" the Father gave to the Son to declare when He took man's nature upon Him.

one, **even** *as we are*] The unity is not only of will and love but of nature, perfectly realised in absolute harmony *in Christ*. As the divine Unity consists with a variety of Persons, so too the final unity of men does not exclude but perfectly harmonizes the separate being of each in the whole. The "We" which unites the Father and Christ affirms that Their Nature is One.

12. *While...with them* (omit *in the world*) *I kept in Thy Name* **that Thou hast given Me; and I guarded** them... "kept" (τηρεῖν) expresses the careful regard and observance of that which is looked at as without (*e.g.* Matt. xxvii. 36), "guarded" (φυλάσσειν) describes the protection of something held as it were within a line of defence from external assaults.

them is lost, [a]but the son of perdition; [b]that the scripture
13 might be fulfilled. And now come I to thee; and these things
I speak in the world, that they might have my joy fulfilled in
14 themselves. ¶ [c]I have given them thy word; [d]and the world
hath hated them, because they are not of the world, [e]even as I
15 am not of the world. I pray not that thou shouldest take them
out of the world, but [f]that thou shouldest keep them from the
16 evil. [g]They are not of the world, even as I am not of the
17 world. [h]Sanctify them through thy truth: [i]thy word is truth.
18 [k]As thou hast sent me into the world, even so have I also
19 sent them into the world. And [l]for their sakes I sanctify
myself, that they also might be [1]sanctified through the truth.

[1] Or, *truly sanctified.*

[a] ch. 6. 70. & 13. 18.
[b] Ps. 109. 8. Acts 1. 20.
[c] ver. 8.
[d] ch. 15. 18. 1 John 3. 13.
[e] ch. 8. 23.
[f] Matt. 6. 13. Gal. 1. 4.
[g] ver. 14.
[h] ch. 15. 3. Acts 15. 9. 1 Pet. 1. 22.
[i] 2 Sam. 7. 28.
[k] ch. 20. 21.
[l] 1 Cor. 1. 2, 30. Heb. 10. 10.

the son of perdition] He whose character was defined by this terrible mark (2 Thess. ii. 3). Cp. xii. 36 note.

that the scripture...] Judas was lost, but even his fall found a place in the scheme of Divine Providence (cp. xii. 38 note).

13. But *now I come...that they might* **(may)**...] Christ's prayer was offered while He was still on the scene of human conflict, that the disciples, conscious of His intercession, might be able when alone to realise in themselves (cp. xiv. 23) that joy, characteristic of Him (cp. xv. 11 note), which they had hitherto found in His presence.

14. *I have given...*] The disciples were furnished with their power, and the crisis which decided their future was over. When they came before the world *the world* **hated** *them*, it shewed at once and decisively its position of antagonism to the Gospel. These two facts, *I have given...and the world hated...*, form the conditions which determine the nature of the Apostolic work.

15. For His disciples, as for Himself (xii. 27), the conflict was the condition of victory. His prayer therefore was for their protection, and not for their withdrawal either by isolation or by removal.

from the evil] **out of the evil one** (cp. 1 John v. 18, 19). Just as Christ is Himself the medium or sphere in which the believer lives and moves, so the prince of the world, the evil one, is the medium or sphere in which they live and move who are given up to him. The relation of man to good and evil is a personal relation; and the Lord prays that His disciples may be kept out of the range of the pervading influence of His enemy. He does not pray only that they may be delivered from the outward assault of the evil one (2 Thess. iii. 3), but that they may be preserved from resting within his domain. St. John especially dwells on this personal character of evil with which man has to contend (*e.g.* 1 John ii. 13, 14).

16. Protection is to be followed by hallowing. The possibility of this complete consecration, no less than the certain prospect of hostility, lies in the affinity of the disciples to their Lord.

17. *Sanctify*] *i.e.* **Consecrate**, *hallow*. Cp. x. 36 note. The prayer is that the consecration which is represented by admission into the Christian Society may be completely realised in fact; that every power and faculty may in due course be effectually rendered to God (Rom. xii. 1). It is not enough for the Christian to be "kept" (*vv.* 11, 15); he must also advance.

through thy truth] **in the truth**, the sum of the Christian revelation, "the word of God," at once embodied in Christ and spoken by Him; this is the element into which the believer is introduced, and by which he is changed. The "truth" is not only a power within by which he is moved; it is an atmosphere in which he lives.

thy word] More exactly, "the word that is Thine," emphasizing the fact of vii. 16. The word of God is not only "true," but "truth," and has a transforming virtue. Cp. viii. 31.

18, 19. The sanctifying of the Apostles is connected with (1) their own work, and (2) with Christ's work for them. They needed the sanctifying which Christ Himself received (x. 36) in order that they might fulfil their office; and He made that sanctifying possible for them.

18. Even *as Thou* **didst send** *Me...so* **did I also send** *them*... The Lord appears to look upon the first mission of the Apostles (Matt. x. 5; Mark vi. 7; Luke ix. 2) as including their whole future work.

19. *I* **consecrate** *Myself*...**may** *be* **consecrated**... The work of the Lord is here presented under the aspect of absolute self-sacrifice. He shewed through His life how all that is human may be brought wholly into the service of God; and this he did, as perfectly man. The sacrifice of life (Heb. x. 6) was now to be consummated in death, whereby the last offering of self was made. The fruits of His victory are communicated to His disciples. By union with Him they also are "themselves sanctified in truth" (truly, really, and not merely in name or externally), through the Spirit Whose mission followed on His completed work, and Who enables each believer to appropriate what Christ has gained (xvi. 14).

20 ¶ Neither pray I for these alone, but for them also which shall
[l] ch. 10. 16. Rom. 12. 5. Gal. 3. 28.
21 believe on me through their word; [l]that they all may be one;
[m] ch. 10. 38. & 14. 11.
as [m]thou, Father, *art* in me, and I in thee, that they also may
be one in us: that the world may believe that thou hast sent me.
[n] ch. 14. 20. 1 John 1. 3.
22 And the glory which thou gavest me I have given them; [n]that
[o] Col. 3. 14.
23 they may be one, even as we are one: I in them, and thou in
me, [o]that they may be made perfect in one; and that the world
may know that thou hast sent me, and hast loved them, as thou

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20-26. The prayer of the Lord is now extended from the Eleven to the Church, and through them to the world.

20. *which shall believe*] **which believe.** The final issue is gathered up in a present. The Church of the future is regarded as actually in existence. The immediate success of the Apostles carried with it that success which should be. Their "word" is the appointed means for the calling out of faith (Rom. x. 14). This "word" is the "word" which they had received from Christ (*v.* 14), the interpretation as well as the assertion of the facts of Christ's life.

21. The unity of believers is presented in a threefold form, a unity of all, similar to that of the Father and the Son, and realised in the Father and the Son.

as] **even as** the true unity of believers, like the Unity of Persons in the Holy Trinity, is something far more than a mere moral unity of purpose, feeling, affection. It is a vital unity (Rom. xii. 5; Eph. iv. 4). In this sense it is the symbol of a higher type of life, in which each constituent being is a conscious element in the being of a vast whole.

may be...in us] Omit *one*. The omission emphasizes the thought of their unity. They who are "in God and Christ" necessarily find unity in that fellowship.

in us] Not simply *in Me* or *in Thee*. It is through the Son that men are united with the Father (*v.* 23); and so they are said "to be in God and God in them" (1 John iv. 13, 16). Note that the prayer for unity is offered up when the Lord is looking towards the widest extension of the faith. The full significance of the prayer is made plainer if we bear in mind the religious differences (*e. g.* Jew and Gentile) of the Apostolic age, and the struggles through which the Catholic Church strove towards its ultimate victory.

that the world...] Two results in regard to the world are set forth by Christ. The first, *that it may believe that Thou* **didst send** *Me*, and the second, *that it may know that Thou* **didst send** *Me, and* **didst love** *them as Thou* **lovedst** *Me* (*v.* 23). The first has been already given as the mark of the disciples (*v.* 8, *faith*), and (in part) the second (*v.* 25, *knowledge*) has the same value. The end which is proposed as the last reward of earthly work is that described in general terms in 1 Cor. xv. 28; Phil. ii. 10, 11. This end, as here regarded, is to be brought about by the spectacle of the unity of the disciples (cp. xiii. 35); and this unity springing out of a direct relation to Christ, must have some external expression that it may affect those without the Church.

the world] The Lord looks forward to the time when "Israel" shall have become included in "the world," and at last prove the instrument of its conversion (cp. Rom. xi. 25, &c.).

22. The mention of the office of future believers, to evoke faith in the world, leads to the mention of their endowment. The Lord declares what He has Himself done for the disciples. He communicated to them the glory which He had Himself received. The gift of this glory (like the prayer in *v.* 21) has regard to a threefold consequence: (1) *that they may be one*...(2) *that they may be perfected in one*...(3) *that the world may know*...

the glory which thou gavest] **hast given.** This glory comes from the perfect apprehension of the Father as fulfilling His Work of love (cp. *v.* 3). Further, it is the revelation of the Divine in man realised in and through Christ. So to know God as He accomplishes His Will is to find all things transfigured; and as the Son of Man in His own Person experienced and shewed the Father's purpose, so He enabled His disciples to appropriate the truth which He made clear. Cp. xiii. 31, note. Such Divine glory leads to the unity of all being.

them] The members of the universal Church.

23. The nature of the double unity of believers in themselves and with God. Christ in the body of believers is the ground of their unity; and the Father is in Him. The unity of believers is therefore like that of the Divine Persons and with Them.

made perfect] **perfected,** brought to a final unity in which they attain their completeness. That which is completed at once on the Divine side has to be gradually realised by man. So the essential unity is personally apprehended, and issues in the perfection of each believer as he fulfils his proper part.

and (omit) *hast sent*] **didst send.** This knowledge acquired by slow degrees is the knowledge of grateful recognition and not of forced conviction.

hast loved] **lovedst.** The spiritual effect wrought in Christians, the visible mani-

24 hast loved me. [p]Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: [q]for thou lovedst me before
25 the foundation of the world. O righteous Father, [r]the world hath not known thee: but [s]I have known thee, and [t]these have
26 known that thou hast sent me. [u]And I have declared unto them thy name, and will declare *it:* that the love [x]wherewith thou hast loved me may be in them, and I in them.

CHAP. 18. WHEN Jesus had spoken these words, [a]he went forth

[p] ch. 12. 26. & 14. 3.
[q] ver. 5.
[r] ch. 15. 21.
[s] ch. 7. 29. & 10. 15.
[t] ch. 16. 27.
[u] ch. 15. 15.
[x] ch. 15. 9.
[a] Matt. 26. 36. Mark 14. 32. Luke 22. 39.

festation of a power of love among them (cp. xiii. 35), is declared to be a sufficient proof of the Divine mission of Him from Whom it comes, and of the continuance in them of the Divine working.

24–26. While believers overcome the world by their unity, they are themselves also to advance in the fulness of knowledge. This progress belongs in part to a higher order of being (*v.* 24); but it rests essentially on the knowledge of Christ as the interpreter of the Father (*v.* 25); and therefore is realised on earth as Christ makes Himself better known (*v.* 26).

24. The prospect of the completion of the work of believers leads directly to the thought of their bliss. He no longer "prays," but gives expression to His "will" (θέλω; see xxi. 22, 23; Matt. viii. 3). Contrast this expression of Christ's own will in behalf of His disciples with His submission to His Father's Will in His prayer for Himself (Mark xiv. 36).

they...whom...] **that**...**which**... All believers are regarded as one whole (see *v.* 2, note). The will of Christ for His people includes two things, (1) that they may be where He is (marg. reff.), and so attain in the end to the sphere for the time unattainable by them (xiii. 36); and (2) as dependent on this, that they may behold His glory. "The glory" is here regarded as belonging and answering to the very Nature of the Son. Yet it is not simply the glory of the Word (*v.* 5), but the glory of the Incarnate Son (Phil. ii. 9). It is the glory of a restored and consummated harmony of God and man, which is made the final object of the contemplation of believers, even as it is already potentially given to them (*v.* 22).

for...] **because**... The love of the Father for the Son belongs to the eternal order. And since the Father's love continued unchanged towards the Incarnate Son, this love necessarily involved the fulfilment of His glory as the Redeemer and Perfecter of humanity. To be allowed to "behold" such glory is to be admitted to the contemplation of an inexhaustible object.

before the foundation...] Cp. Eph. i. 4; 1 Pet. i. 20. The words distinctly imply the Personal Pre-existence of Christ. The thought of an eternal love active in the depths of Divine Being presents, perhaps, as much as we can faintly apprehend of the doctrine of the essential Trinity.

25, 26. The justification of the whole prayer is gathered up in a simple enumeration of the facts of the world's ignorance, Christ's knowledge, and the disciples' faith; and the substance of it in the twofold end, that the love of the Father for the Son, and the Son Himself, may be in the disciples, who henceforward represent Him.

25. *righteous Father*] To the righteousness of the Father the Son appeals. He had fitted the disciples in part and would still more completely fit them to bear the vision of the Divine beauty. Those for whom He speaks had in part proved their faith.

hath known...have known] **knew.** Even if the world failed to read the lesson which was offered to it, there was yet another channel by which the knowledge could be conveyed. The Son, as the eternal Word, had the knowledge and He came to men; and as man realised the knowledge in human life, and found some at least who admitted His mission. Thus in virtue of the Incarnation, that was at last gained by His disciples which the world had not gained, even the true knowledge of the Father.

26. *I have declared...will declare* it] **I made known...and will make it known,** henceforward by the Holy Spirit, Whom Christ sent (xv. 26). The revelation of the Father's Name by Christ followed on the personal acknowledgment of His mission. This revelation, complete in one sense (*I made known;* cp. xv. 15), is none the less continuous (*I will make known*). It cannot be finished while the world lasts. The end of it is that the Father may regard the disciples in response to their growing faith even as He regarded the Son, and that they may feel His love. The possibility of such a consummation lies in the fact of the Presence of the Son Himself in them.

XVIII.-XX. *The Victory through Death.* This last main division of the Gospel falls naturally into four principal sections:—(I.) The betrayal (xviii. 1-11). (II.) The double trial (xviii. 12-xix. 16). (III.) The end (xix. 17-42). (IV.) The new life (xx.).

In comparing the narrative of St. John with the parallel narratives of the Synoptists, it must be observed generally that here, as everywhere, St. John fixes the

with his disciples over [b]the brook Cedron, where was a garden,
2 into the which he entered, and his disciples. And Judas also,
which betrayed him, knew the place: [c]for Jesus ofttimes resorted
3 thither with his disciples. [d]Judas then, having received a band
of men and officers from the chief priests and Pharisees, cometh

[b] 2 Sam. 15. 23.
[c] Luke 21. 37. & 22. 39.
[d] Matt. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16.

attention of the reader upon the ideas which the several events bring out and illustrate. The Passion and Resurrection are for him revelations of the Person of Christ. Thus in the history of the Passion three thoughts among others rise into clear prominence:—(1) *The voluntariness of Christ's sufferings.* (2) *The fulfilment of a Divine plan in His sufferings.* (3) *The majesty which shines through His sufferings.*

The succession of the main events recorded by the four Evangelists appears to have been as follows. Approximate time:

1 *a.m.*	*The agony. The betrayal. The conveyance to the High-Priest's house, probably adjoining "the Booths of Hanan."*
2 *a.m.*	*The preliminary examination before Annas in the presence of Caiaphas.*
3 *a.m.*	*The examination before Caiaphas and the Sanhedrin at an irregular meeting at "the Booths."*
5 *a.m.*	*The formal sentence of the Sanhedrin in their proper place of meeting,* Gazith (Matt. xxvi. 3). *The first examination before Pilate, at the palace.*
5.30 *a.m.*	*The examination before Herod. The scourging and first mockery by the soldiers at the palace.*
6.30 *a.m.*	*The sentence of Pilate.*
7 *a.m.*	*The second mockery by the soldiers of the condemned "King."*
9 *a.m.*	*The crucifixion, and rejection of the stupefying draught.*
12 *noon.*	*The last charge.*
12–3 *p.m.*	*The darkness.*
3 *p.m.*	*The end.*

XVIII. **1–11.** The Betrayal. The substance of this section is peculiar to St. John, though it presents many points of contact with the Synoptic narratives.

1. *he went forth*] From the limits of the city (cp. 1 K. ii. 37), probably in the direction of the present St. Stephen's Gate, by the same route as on other days when He went to the Mount of Olives (Luke xxi. 37). Jerusalem was now left. The Lord returned only to die there.

Cedron] **Kidron.** The "brook" *i.e.* winter torrent or ravine, separates the Mount of Olives from the Temple-mount.

a garden] On the Mount of Olives (Luke xxii. 39). The name of the "small farm" (χωρίον) to which it belonged, Gethsemane, is given by St. Matthew and St. Mark (marg. reff., *a.*). The traditional site, which may be the true one, dates from the time of Constantine. Commentators from Cyril downwards have drawn a parallel and contrast between the histories of the Fall and the Victory connected with the two "gardens," Eden and Gethsemane.

entered] The garden would be enclosed by a fence which secured the privacy of the retreat. Some time passed (Matt. xxvi. 40) between the entry into the garden and the arrival of Judas. In this interval the Agony took place, of which St. John implies a knowledge in *v.* 11.

2. *ofttimes*] The owner was probably an open or secret disciple of Christ. Cp. Matt. xxvi. 18. The place appears to have been a place of gathering, where the Lord's followers met Him for instruction, and not simply a restingplace during the night. It is possible that the spot was used for this latter purpose. But the Lord's nights were now, as at the other crises of His life, times of prayer (Luke vi. 12, ix. 28).

3–8. In the Synoptists the arrest follows close upon the kiss of Judas (Matt. xxvi. 50; Mark xiv. 45), which St. John does not mention. The writer of these notes prefers the explanation which suffices that the unexpected appearance of the Lord outside the enclosure discomposed the plan of Judas, who had expected to find the whole party resting within the garden, and that for the moment he failed to give the appointed sign, and remained awe-stricken in the crowd (*v.* 5). This being so, the event of *v.* 6 followed, and afterwards Judas, taking courage, came up to Christ, Who repelled him (Luke xxii. 48) and again addressed the hesitating multitude.

3. *a band* of men] **the *band of* soldiers.** The force is clearly divided in the original into two main parts: (1) the band of soldiers, and (2) the "officers" (Temple-police) despatched by "the chief priests and [the] Pharisees" (the Sanhedrin). The soldiers were part of the well-known body of Roman soldiers stationed as a garrison in Antonia. The special mention of the soldiers and of the watch fixes attention on the combination of Gentile and Jew in this first stage of the Passion as afterwards.

with lanterns and torches] Although the party had the light of the Paschal full moon, they prepared themselves against the possibility of concealment on the part of Him Whom they sought. The detail belongs to a vivid impression of the scene received by an eye-witness. The Temple-watch, to whom the officers belonged, made their rounds with torches, and were not regularly armed.

4 thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth
5 and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also,
6 which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the
7 ground. Then asked he them again, Whom seek ye? And
8 they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:
9 that the saying might be fulfilled, which he spake, [e]Of them
10 which thou gavest me have I lost none. [f]Then Simon Peter having a sword drew it, and smote the high priest's servant, and
11 cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: [g]the cup which my Father hath given me, shall I not drink it?

[e] ch. 17. 12.
[f] Matt. 26. 51. Mark 14. 47.
[g] Matt. 20. 22.

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4. *Jesus therefore...*] There was a Divine necessity which ruled the Lord's movements. By Him all was foreseen: and He Who had before withdrawn Himself (viii. 59, xii. 36), now that "His hour was come" anticipated the search for which His enemies had made provision, and went forth from the enclosure of the garden to meet them.

that should come] **that were coming.** The Passion has already begun (cp. xiii. 1, note) and is spoken of in relation to the Divine order, not as sufferings to be borne, or evil prepared by enemies.

went forth, and said] ... *and* **saith.** The two acts are marked separately. Christ left the place in which He might have sought concealment; and then he addressed those who sought to take Him.

Whom seek ye?] The question (as in *v.* 8) is designed to shield the disciples, and at the same time bring clearly before the mind of the assailants the purpose for which they had come, and Who He was Whom they sought. The words fall in completely with the circumstances. The Lord was not recognised in the uncertain light. The company who had come to apprehend Him naturally supposed that He would not Himself advance to meet them, but that the questioner must be some friend.

5. *Jesus of Nazareth*] A tinge of contempt (cp. Matt. ii. 23) appears to lie in the title here, as borrowed from popular usage.

I am he] The same words (ἐγώ εἰμί) were used on several memorable occasions (vi. 20, viii. 24, 28, 58) and on this evening (xiii. 19). For Judas at least they must have been significant, though, as they stand in the context, they simply reveal the Person sought, and not His Nature.

stood] **was standing.** The one figure is singled out.

6. Rev. V. 'When therefore He said'... The incident which follows is made to depend upon the Lord's words. It was of His own free choice that He gave Himself up. The Lord's assailants were overawed by Him in some way, and they fulfilled their commission only by His consent.

7. Again therefore *He asked them.* Those who had come to arrest the Lord hung back, and therefore He Himself again roused them to their work.

8. *I have told you*] **I told** *you.* In the interval which had passed since the Lord came out from the garden alone (*v.* 4), His disciples had gathered round Him (*let these go*), and for them He still intercedes. Their deliverance helped to place His own Passion in a clearer light. It was fitting that He should suffer alone, though afterwards others suffered for His sake. They were enabled to die because He had died first. Cp. Isai. lxiii. 3.

9. *which thou gavest me* &c.] *which thou* **hast given** *Me* **I lost** *not one.* The Evangelist sees in the care with which the Lord provided for the outward safety of His disciples, a fulfilment of His words (marg. ref.) spoken indeed of the past, but having also a wider spiritual application.

10. *Simon Peter* **therefore**...foreseeing what was now about to happen (cp. xiii. 37). The Jews among the company seem to have been foremost in the arrest. St. John alone mentions the names of St. Peter and Malchus. These were not likely to be particularised in the original oral Gospel, while both were alive and at Jerusalem. It would seem that the Lord was first seized by some of the more eager of the crowd (St. Matt. and St. Mark, marg. ref.), and afterwards bound by the Roman guard (*v.* 12). St. Peter's act fell in the brief space of confusion between these two events. The servant's prominent action evidently marked him out for St. Peter's attack. The healing of the wound, recorded only by St. Luke (xxii. 51), helps to explain the Apostle's escape from arrest.

sword] It was forbidden to carry weapons on a Feast-day.

11. *Jesus* **therefore** *said...***the** *sword.*

the cup...] This clause is peculiar to St. John. The words include the answer to

12 ¶ Then the band and the captain and officers of the Jews took
13 Jesus, and bound him, and [k]led him away to [l]Annas first; for
he was father in law to Caiaphas, which was the high priest that
14 same year.[1] [k]Now Caiaphas was he, which gave counsel to the
Jews, that it was expedient that one man should die for the people.
15 ¶ [l]And Simon Peter followed Jesus, and *so did* another disciple:
that disciple was known unto the high priest, and went in with
16 Jesus into the palace of the high priest. [m]But Peter stood at
the door without. Then went out that other disciple, which was
known unto the high priest, and spake unto her that kept the door,
17 and brought in Peter. Then saith the damsel that kept the door
18 unto Peter, Art not thou also *one* of this man's disciples? He
saith, I am not. And the servants and officers stood there, who

[k] See Matt. 26. 57.
[l] Luke 3. 2.
[k] ch. 11. 50.
[l] Matt. 26. 58. Mark 14. 54.
[m] Matt. 26. 69. Mark 14. 66. Luke 22. 54.

[1] *And Annas sent Christ bound unto Caiaphas the high priest*, ver. 24.

the prayer at the Agony, not recorded by St. John (Matt. xxvi. 39, "O My Father... let this cup pass away"...); for now, after the prayer, that "cup" is spoken of as "the cup which My Father hath given Me." The cup was not taken away, but given, and the Lord now shews that He had received it willingly.

The double trial (*v.* 12-xix. 16). (i.) The ecclesiastical trial (*vv.* 12-27). (ii.) The civil trial (*v.* 28-xix. 16).

12-27. The record of the examination before Annas is peculiar to the narrative of St. John. The Evangelist appears to have been present at the inquiry (*vv.* 15, 19).

12. *The band* **therefore** (or, **So** *the band*) ...*and* **the** *officers*... There was no longer any resistance; all combined to take the willing prisoner. The Roman guard probably secured the Lord and delivered Him to the priest's servants "bound" (cp. *v.* 24). It was the policy of the priestly party to represent Christ as a dangerous enemy to public order; and perhaps they really feared a rescue by the "people" (Matt. xxvi. 5). Early Christian writers laid stress upon the "binding" as marking the parallel with Isaac (Gen. xxii. 9). The title of the "captain" (χιλίαρχος) favours the view that "the band" was a "cohort" (cp. Acts xxi. 31), and not a smaller body ("maniple"); though perhaps used here in a general sense for a detachment of soldiers and the officer in command of it.

13. *led him* (om. *away*) *to Annas first*] Annas (or Ananus) is one of the most remarkable figures in the Jewish history of the time. He and his five sons held the High-Priesthood in succession. He was himself High-Priest from A.D. 7-14; then his son Eleazar for a year; and then his son-in-law Joseph Caiaphas succeeded and held the office till A.D. 35-6. Another son of Annas succeeded Caiaphas, and three other sons afterwards held the office, the last of whom, who bore his father's name, put to death James the brother of the Lord. This mere record reveals the skilful intriguer who exercised through members of his family the headship of his party (cp. Luke iii. 2; Acts iv. 6). In the Talmud is a curse on "the family of Hanan and their serpent-hissings" (cp. Matt. iii. 7). The relationship of Caiaphas to Annas is not mentioned by any writer except St. John, and yet this relationship alone explains how Caiaphas was able to retain his office by the side of Annas and his sons.

14. *Now Caiaphas* &c.] The clause appears to be added to shew presumptively what would be the selfish policy of a man who had chosen such a son. Annas exercised his power through those like him.

15. *followed*] After the panic, in which all the disciples fled, some again took courage.

another disciple] St. John. Cp. xx. 2.

the high priest] Caiaphas (*v.* 13).

the palace] **court** (Matt. xxvi. 58 note). Annas retained a lodging in what appears to have been the official residence of Caiaphas. There is no difficulty in supposing that Annas presided at an examination in the house of Caiaphas, though he did not live there. St. Luke (xxii. 54) and St. Matthew indicate that the Lord was not brought at once officially before Caiaphas, though He was taken to his palace.

16. *stood*] **was standing.** Cp. *v.* 5 note.

17. The maid therefore... The acquaintance of St. Peter with St. John suggested the question. St. John pressed on into the audience-chamber; St. Peter was alone. St. John, who remained closest to the Lord, was unmolested: St. Peter, who mingled with the indifferent crowd, fell.

Art not thou] **Art thou** as well as thy friend (John). The form of the question expresses surprise, and suggests a negative answer. The contemptuous turn of the sentence "one of the disciples of this man," corresponds with the same feeling. St. Peter's answer here and in *v.* 25 reflects the temper of his questioners.

18. Now *the servants and* **the** *officers*, **having made... were standing...** The Roman soldiers had now gone back, and the private servants (δοῦλοι) of the High-Priest, and the

had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his
20 doctrine. Jesus answered him, [n]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the
21 Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said
22 unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by [o]struck Jesus [1]with the palm of his hand, saying, Answerest thou the high
23 priest so? Jesus answered him, If I have spoken evil, bear
24 witness of the evil: but if well, why smitest thou me? [p]Now
25 Annas had sent him bound unto Caiaphas the high priest. ¶ And Simon Peter stood and warmed himself. [q]They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*,
26 and said, I am not. One of the servants of the high priest, being

[n] Matt. 26. 55. Luke 4. 15. ch. 7. 14. & 8. 2.

[o] Jer. 20. 2. Acts 23. 2.

[p] Matt. 26. 57.

[q] Matt. 26. 69, 71. Mark 14. 69. Luke 22. 58.

[1] Or, *with a rod.*

officers—the Temple-police (ὑπηρέται)—alone remained.

a fire of coals] A charcoal fire, with a glow of light sufficient to shew the features of any one turned towards it.

for it was cold] As a general rule, the nights in Palestine about Easter-time are said to be warm throughout. The cold on this occasion was unusual.

and Peter &c.] *and Peter* **also was with them, standing and warming himself.** Peter had joined the company of the indifferent spectators; as if he too was engaged in a trivial act. Such outward indifference often veils the deepest emotion.

19. *then*] **therefore.** The narrative is connected with *v.* 14. The Master is now contrasted with the disciple. Caiaphas was probably the High-Priest here alluded to (*v.* 15 note). Arrangements may have been made for a private examination in the chamber of Annas, at which Caiaphas was himself present, and in which he took part. At the close of this unofficial proceeding, Annas, the real leader in the whole action, sent Jesus to Caiaphas for a formal trial.

doctrine] **teaching.** This preliminary examination was directed to the obtaining (if possible) of materials for the formal accusation which was to follow.

20. The Lord leaves unnoticed the question as to His disciples (cp. *v.* 8), and fixes the attention of the questioner upon Himself alone. Hence the emphatic "I" at the head of each clause. Whatever others may have done, *I* **have spoken** *openly* (without reserve, and not to any select group)...*I ever taught.* The form of the sentence also suggests a contrast between the openness of His conduct and the treachery which His enemies had employed.

in the synagogue...] Or, **in synagogue,** "when people were gathered in solemn assembly."

whither the Jews always resort] Or, where **all the Jews resort (come together),** and not a mere party or clique. Christ was from first to last a universal teacher, and not the founder of a sect. In manner, time, place, audience, He sought absolute publicity.

in secret have I said] *in secret* **I spake.** The words simply exclude the purpose of concealment. Cp. Matt. x. 27.

21. *which heard* &c.] *which* **have heard** *Me, what* **I spake...these** *know...* Jesus points directly to persons actually present or close at hand, who were able to speak with full knowledge if they pleased. Thus the Lord claims that the examination may proceed in due order by the calling of witnesses; and, according to the rule, the witnesses for the defence were called first.

22. *with...his hand*] Or, "with a rod." The sense given in the text [so Rev. V.] appears to be more appropriate to the circumstances. Distinguish this insult from the acts in Matt. xxvi. 67; Luke xxii. 63, 64.

23. The old commentators saw in the calm rebuke a true interpretation of the precept, Matt. v. 39.

24. *Annas* **therefore sent** *him*] The private interrogation at which Caiaphas had assisted (*v.* 19 note) led to no decisive result. Annas therefore sent Jesus to the High-Priest officially, but as one already stamped with a sign of condemnation (ἀπέστειλεν, despatched; cp. note on xx. 21). During the inquiry the Lord would naturally be set free. This explains the notice that He was (again) "bound" before going to Caiaphas.

25. *Simon Peter* **was standing and warming** *himself.* As the Lord was again brought into the court at the close of the private examination before Caiaphas, He turned and "looked on Peter" (Luke xxii. 61). Something no doubt in St. Peter's manner, as the Lord was led by, betrayed his love. Whereupon followed the words of surprise: **Art thou...** (as in *v.* 17).

his kinsman whose ear Peter cut off, saith, Did not I see thee in
[r] Matt. 26. 74. Mark 14. 72. Luke 22. 60. ch. 13. 38.
27 the garden with him? Peter then denied again: and [r] immediately
28 the cock crew. ¶ [s] Then led they Jesus from Caiaphas unto [1] the
[s] Mark 15. 1. Luke 23. 1. Acts 3. 13.
hall of judgment: and it was early; [t] and they themselves went
[t] Acts 10. 28. & 11. 3.
not into the judgment hall, lest they should be defiled; but that
29 they might eat the passover. Pilate then went out unto them,
30 and said, What accusation bring ye against this man? They
answered and said unto him, If he were not a malefactor, we
31 would not have delivered him up unto thee. Then said Pilate
unto them, Take ye him, and judge him according to your law.
The Jews therefore said unto him, It is not lawful for us to put
[u] Matt. 20. 19. ch. 12. 32.
32 any man to death: [u] that the saying of Jesus might be fulfilled,
[x] Matt. 27. 11.
33 which he spake, signifying what death he should die. [x] Then

[1] Or, *Pilate's house*, Matt. 27. 27.

26. *his kinsman*] a *kinsman* of **him**... A detail which marks an exact knowledge of the household (*v.* 15).

27. *then*] **therefore.** He was already committed to the denial. St. John, like St. Luke, omits all the aggravations of St. Peter's denials (Matt. and Mark). The silence of St. John as to the repentance of St. Peter is illustrated by xxi. 15 ff., where the fact is pre-supposed. The episode of Peter's fall is given as the fulfilment of the Lord's word (xiii. 38), Who knew to the last detail what He had to bear.

28–xix. **16.** The detailed account of the private examinations before Pilate is peculiar to St. John, who probably went within the palace. He would not be deterred by the scruple of the Jews (*v.* 28) under such circumstances. The Apostle who had followed the Lord to the presence of the High-Priest would not shrink from following Him to the presence of the governor. The narrative falls into several distinct sections corresponding to scenes without and within the Prætorium.

28. *They* **lead** *Jesus* **therefore...** Cp. Matt. xxvii. 1 f. The examination before Caiaphas (Matt. xxvi. 59 **ff.** and parallels) is implied, and also its necessary issue. The sentence was determined, but the Sanhedrin had no power to carry it out.

hall of judgment] *the* **palace,** or Prætorium; the official residence (head-quarters) of the Roman governor (Matt. xxvii. 2 note). Pilate himself probably (cp. xix. 13) occupied quarters in Antonia.

early] πρωΐ is used technically for the fourth watch, 3–6 a.m. (Mark xiii. 35). A condemnation to death at night was technically illegal. An early meeting of the Sanhedrin appears to have been held to confirm the decision already made, and so to satisfy the form of law, which however was broken by the infliction and execution of the sentence on the day of trial. A Roman court could be held at any time after sunrise. On this occasion it was probably held as early as possible. Pilate, as we may suppose, had been prepared for the charge when application was made for the detachment of soldiers.

they themselves] In contrast with the Lord, who was committed again to the soldiers, and taken within the Prætorium (*v.* 33).

lest they should be...; but that they might...] **that they might not** *be*...**but might**...

be defiled] By entering a house from which all leaven had not been scrupulously removed. Pilate had learnt by bitter experience with what fierceness the Jews resented every semblance of a violation of their religious feelings.

29. *Pilate* **therefore...saith**... Pilate is introduced quite abruptly, without any title or explanation, as one perfectly well known (cp. marg. ref.). St. Matthew (xxvii. 19) explains the scrupulousness of Pilate.

went out] Add ἔξω, "without" *i. e.* without his own Prætorium.

What accusation] Pilate was not ignorant of the character of the charge (see *v.* 3), but required that it should be made formally.

30–32. The Jews, unprepared for the governor's hesitation, attempted to claim the fulfilment of their sentence without rendering account of the grounds on which it rested. Pilate met this affectation of independence by bidding them carry out their purpose to the end by their own authority: *Pilate* **therefore** *said, Take Him* **yourselves** (*v.* 31)... On this they are forced to confess that nothing less than death will satisfy them, and this they cannot inflict without the governor's authority. Probably they now brought forward against Christ the charge of treason (Luke xxiii. 2) in order to move Pilate the more easily (*v.* 34).

malefactor] Rev. V. 'evil-doer,' one actively engaged in evil.

32. *the saying* (**word**) *of Jesus...signifying what death* (*by* **what manner of** *death*)...] Cp. marg. ref. Crucifixion was not a Jewish punishment; but the circumstances of the case led to this issue.

Pilate entered into the judgment hall again, and called Jesus,
34 and said unto him, Art thou the King of the Jews? Jesus
answered him, Sayest thou this thing of thyself, or did others
35 tell it thee of me? Pilate answered, Am I a Jew? Thine own
nation and the chief priests have delivered thee unto me: what
36 hast thou done? [y]Jesus answered, [z]My kingdom is not of this
world: if my kingdom were of this world, then would my ser-
vants fight, that I should not be delivered to the Jews: but now
37 is my kingdom not from hence. Pilate therefore said unto him,
Art thou a king then? Jesus answered, Thou sayest that I am
a king. To this end was I born, and for this cause came I into
the world, that I should bear witness unto the truth. Every

[y] 1 Tim. 6. 13.
[z] Dan. 2. 44. & 7. 14. Luke 12. 14. ch. 6. 15. & 8. 15.

33. *Pilate* **therefore**... The urgency of the Jews constrained him to make further inquiry.

called Jesus] To his immediate presence.

Art thou the King of the Jews?] *i.e.* either "Art Thou He Who has become notorious under this title?" or, "Dost Thou claim the title, as it is said?" The title itself would arrest Pilate's attention, as fitted to call out any fanaticism. The form of the sentence suggests a feeling of surprise in the questioner (Matt. xxvii. 11 note). The theocratic title *the King of Israel* (i. 49 note) stands in marked contrast with this civil title.

34. *tell it thee of me*] **tell thee** *of Me*. The Lord's question is an appeal to Pilate's conscience. Does he desire to learn what further the title may signify? or has he adopted a vague accusation, an ambiguous phrase, at random? Pilate's reply affirms his utter indifference to matters which only concerned a despised people. "Am I a Jew?" Is it possible for me to care for these things? Yet he implies that there is something strange in the case. The Jews were ready for the most part to favour any asserter of their national liberty. Now they had brought one called their King to be put to death. "Thine own nation," and no Roman informer, "and the chief priests, the natural leaders of the people, **delivered** (om. *have*) *Thee unto me: what hast Thou done*" to turn into relentless enemies those who would naturally favour such as Thee?

36. The Lord indicates the real ground of the antagonism of the people and of the rulers to Himself, and at the same time explains how He is a King. He did claim a sovereignty, of which the spring and source was not of earth but of heaven. As a spiritual King He was open to no accusation of hostility to the empire. His willing surrender was a sufficient proof that He had never contemplated violence.

My kingdom &c.] The *My* is in each case emphasized: "the Kingdom, the servants (*i.e.* disciples and Apostles) who truly answer to Me, to My Nature, and My Will" (cp. xv. 11 note). The use of the original word (ὑπηρέτης, here only of Christians in the Gospels) for *servants* (in *vv.* 3, 12 *officers*) corresponds with the royal dignity which Christ assumes.

is not of this world] Does not derive its origin or its support from earthly forces. Cp. viii. 23, xv. 19; 1 John ii. 16, iv. 5. At the same time Christ's Kingdom is "in the world," even as His disciples are (xvii. 11). This verse serves as a comment on Matt. ii. 1 ff., and brings out the full force of St. Matthew's characteristic term "the kingdom of heaven."

fight] ἠγωνίζοντο describes a continuous effort, and not merely one definite conflict.

37. *Art thou a king then?*] The particle (οὐκοῦν) gives a tinge of irony to the words, "So then, after all, Thou art a king?"

Thou sayest...] The Lord neither definitely accepts nor rejects the title. He leaves the claim as Pilate had put it forward. He now signifies further the foundation and character of His sovereignty, and the right which He has to the allegiance of men.

To this end...that] He was born for the very purpose that He should reign; and His reign was directed to the execution of a Divine purpose.

was I born &c.] **have I been born...to this end am I come** &c. The first phrase marks the entrance upon a new form of being, the second defines the sphere of the Lord's mission (cp. ix. 39 note): but as addressed to Pilate the words declared only the human birth (cp. Luke i. 35). Attention is fixed upon the Speaker and His office. Christ not only affirms the fact of His Kingship, but also bases the fact upon the essential law of His Being. He places His own Person (ἐγώ) in contrast with all other men, whether they disbelieve (as Pilate) or believe. And He describes His coming as permanent in its effects (ἐλήλυθα) and not simply as a past historic fact (ἦλθον).

bear witness unto the truth...] **Truth, absolute** reality, is the realm of Christ. He does not only "bear witness concerning the truth" (i. 7, 8 &c.), but "bears witness to, maintains, the truth" (iii. 26), as John the Baptist had done in his place (v. 33).

[a] 1 John 3. 19. & 4. 6.
[b] Matt. 27. 24. Luke 23. 4. ch. 19. 4, 6.
[c] Matt. 27. 15. Mark 15. 6. Luke 23. 17.
[d] Acts 3. 14.
[e] Luke 23. 19.
[a] Matt. 20. 19. Luke 18. 33.

38 one that [a]is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [b]I find in him no 39 fault *at all*. [c]But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto 40 you the King of the Jews? [d]Then cried they all again, saying, Not this man, but Barabbas. [e]Now Barabbas was a robber.

CHAP. 19. THEN [a]Pilate therefore took Jesus, and scourged *him*. 2 And the soldiers platted a crown of thorns, and put *it* on his 3 head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. 4 ¶ Pilate therefore went forth again, and saith unto them, Be-

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that is of the truth] Who draws from the truth the inspiration of his life (marg. ref.). The phrase is parallel to "that is of God" (viii. 47 note). Cp. 1 Tim. vi. 13, and this "confession" before Pilate with the corresponding "confession" before the High-Priest (Matt. xxvi. 64). The one addressed to Jews is framed in the language of prophecy, the other addressed to a Roman appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaks of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation. They answer severally to the circumstances of the two occasions.

38. *What is truth?*] Half sadly, half cynically, Pilate implies that even in ordinary matters truth is unattainable. So much, however, was plain to his Roman clearness of vision, that the prisoner accused by His countrymen was no political intriguer. He therefore impatiently breaks off the examination which had shewn him enough to decide the case, that he may obtain the release of Jesus. The sending to Herod (Luke xxiii. 6 ff.) must be placed between *vv.* 37, 39.

38 ff. What follows is a complete revelation of a weak worldly character. Pilate addressed himself to the crowd which had now gathered round them. He trusted that an expression of popular feeling would enable him to follow his own judgment without incurring any unpopularity. The name of a notorious criminal was coupled with that of Jesus (Matt. xxvii. 17), that the wish of the people might be expressed more decisively. When the choice was put to them there was for a time a division of feeling, or hesitation (Mark xv. 11 note). At length the high-priests prevailed (cp. xix. 6), and Pilate was then overpowered by the popular cry, from which he had expected to obtain convenient support. At last, by a strange irony, he was forced to release a man guilty of the very form of crime which the chief priests had tried to fasten upon Christ.

in him no fault at all] *no* **crime** *in Him*.

39. *custom*] See Matt. xxvii. 15 note.

the King of the Jews] The title is probably used (as in xix. 15) to throw contempt on the pretensions of the Jewish leaders.

40. *They* **cried out therefore** *again* with the loud cry which will make itself heard. They were driven by their selfish hopes to prefer to their Divine King one who had at least defied the Roman power.

again] The word is a singular mark of the brevity of St. John's narrative, which assumes much as known. The previous demands of the people have not been noticed by him.

a robber] One of those outlaws who not unfrequently (Acts xxi. 38) covered their violence with a cloke of patriotism (marg. ref.).

XIX. **1.** Pilate's last appeal to the Jews (xviii. 39) had failed, and he now endeavours to save the life of Christ by inflicting such a punishment as might move His enemies to pity. Scourging was itself part of a capital sentence, but in this case it was inflicted arbitrarily by Pilate without any formal judgment. For an account of the punishment see Matt. xxvii. 26 note. St. Matthew and St. Mark (xv. 15) refer to the scourging simply as having taken place before the Lord was given over for execution. St. Luke (xxiii. 22) records Pilate's offer to inflict the punishment without saying more. St. John brings the two notices into union. In a subterranean chamber, on the supposed site of Antonia — Pilate's Prætorium — stands a truncated column, no part of the construction, but just such a pillar as criminals would be tied to in order to be scourged.

2. Cp. Matt. xxvii. 28, 29 notes. The blood-stained robe was the true dress of a kingly conqueror.

3. *And said*] *And* **they came unto Him and** *said*:—separate formal acts of homage were rendered by the soldiers in succession.

smote him...] Some old versions add "on the face." This is probably the true idea. The savage blow took the place of the kiss of homage. Cp. xviii. 22.

4. *Pilate therefore...*] **And** *Pilate...again*

hold, I bring him forth to you, [b]that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! [c]When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. The Jews answered him, [d]We have a law, and by our law he ought to die, because [e]he made himself the Son of God. ¶ When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? [f]But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, [g]Thou couldest have

[b] ver. 6.
[c] Acts 3. 13.
[d] Lev. 24. 16.
[e] Matt. 26. 65. ch. 5. 18. & 10. 33.
[f] Isai. 53. 7. Matt. 27. 12, 14.
[g] Luke 22. 53. ch. 7. 30.

(xviii. 38). Pilate had returned within the Prætorium to order the scourging.

no fault] no **crime**. If the charge had seemed reasonable the governor would naturally have let the law take its course. That he had not done so, but brought the accused out again, was a clear proof that he held the charge against Him to be groundless. Yet with strange inconsistency he had treated Him as partly guilty in order to conciliate unrighteous accusers. His words therefore are an appeal at once to the sense of humanity and to the sense of justice in Christ's accusers. See Acts xxii. 24.

forth] Up to this time Christ had been within the Prætorium (xviii. 28).

5. *Jesus* **therefore** *came*...In obedience to the governor's will Christ follows His judge into the presence of the people. He knows all, and endures all in absolute submission.

Behold the man!] Contrast *v.* 14. These words of half-contemptuous pity were designed to change the fierceness of the spectators into compassion. "See, here is before you *the man*." What lies behind that phrase is unspoken and unthought. Cp. Matt. xxvi. 63 ff.

6. The chief priests and **the** *officers* "saw" not an object of compassion, but only Him Whom they had already doomed. The sharp, short sentence, **Crucify, crucify**, exactly reproduces the feelings of the moment, and expresses the answer to Pilate's half measures. The thought is wholly of the punishment. Death, the death of a slave, nothing short of this, is the purpose of the accusers. All the Evangelists agree in representing the special demand for crucifixion as being made towards the end of the trial, after the offer to release a prisoner according to the custom of the feast (Matt. xxvii. 22, Mark xv. 13, Luke xxiii. 21).

Take &c.] *Take him* **yourselves**...*no* **crime** ... Pilate again (xviii. 31) ironically refers the whole case to their own action. They ask for crucifixion: well, let them crucify: —a thing impossible, if his voice is not to be heard.

7. The Jews answer, If you appeal to us, we have a power which we have not yet invoked. *We have a law* to which you are bound to give effect, whatever you may think of it, *and* **according to the Law** (marg. ref.) *He ought to die.*

made himself] Marg. ref. A claim asserted in action and not only in word (cp. *v.* 12).

8. Pilate had already recognised something mysterious in the Person and charge before him (see xviii. 29 note). The fact that Christ was said to have claimed a Divine origin naturally deepened the strange fear which His presence inspired: Pilate not only *was afraid*, but he *was more afraid*. Could he have ignominiously scourged one who was in some sense sent by the national divinity? A Roman at this time, when Eastern religions were making themselves felt throughout the empire, would be able to attach a real if vague meaning to the title "Son of God;" and superstition goes with unbelief. Cp. Matt. xxvii. 54.

that saying] Rather, **this** *saying*: *i.e.* the general charge now brought against Christ.

9. *And* **he** *went*...**palace** (**prætorium**). The clause marks a new scene.

Whence art thou?] The indecision of the questioner, who indirectly asks from the Lord a revelation of Himself (cp. viii. 25, x. 24), explains the silence with which he was met. Moreover, the claim of justice, which was now in question, was not in any way affected by the circumstances of the Lord's descent. Cp. marg. ref.

10. *Pilate* **therefore** *saith*...Silence before others might have been intelligible, but Pilate was supreme. His sentence was the final voice not of a party but of the law and the government: *I have power*—rightful authority (ἐξουσία)...

to crucify...to release] Better, *to* **release** ...*to* **crucify**... This order places more naturally the motive of hope before that of **fear.**

11. *Thou couldest*] **wouldest** *have*. There was truth and error in Pilate's claim. The two required to be distinguished in order that the real relation of the civil and the theocratic powers to the Death of Christ

no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater
12 sin. And from thenceforth Pilate sought to release him: but
[h] Luke 23. 2. the Jews cried out, saying, [h]If thou let this man go, thou art
[i] Acts 17. 7. not Cæsar's friend: [i]whosoever maketh himself a king speaketh
13 against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
[k] Matt. 27. 62. 14 And [k]it was the preparation of the passover, and about the

might be laid open. As the representative of the Emperor, Pilate's judgment was legally decisive (Rom. xiii. 1). But still his right to exercise authority was derived, not inherent. Human government is only valid as the expression of the Divine Will. He therefore who exercises it is responsible, whatever he may suppose, to a higher power. "For this reason" (because power is a Divine trust), the High-Priest, representing the theocracy, was more guilty. Pilate was guilty in using wrongfully his civil power. The High-Priest was doubly guilty, both in using wrongfully a higher (spiritual) power and in transgressing his legitimate rules of action. He had failed to fulfil his duty and he had violated its rules. It was the privilege of his office to recognise the Messiah, and to preserve the true spiritual independence of the people. By appealing to a heathen power to execute an unjust (xi. 49 f.) sentence on Christ, he had sinned against God by unfaithfulness, as well as by unrighteousness.

from above] The possession and exercise of authority was given from God. The words correct Pilate's assertion of independence. In speaking of the source of Pilate's authority it has been rightly felt that the Lord indicates the source of His own Being (*whence ...?*, *v.* 9). He spoke of that which He knew and as One Who knew (iii. 11).

he that delivered me] Caiaphas, the personal representative of "the Jews" (xviii. 30-35; cp. Matt. xxvii. 2 note).

hath...sin] Cp. xv. 22 note.

12. Upon this (omit *and*)...*If thou* **release** *this man... Upon this, i.e.* "in consequence of this answer" (cp. vi. 66 note), and not simply "after this." The calm majesty of the Lord's words confirmed Pilate's fears. He himself now actively "sought" to release Jesus: before he had endeavoured to lead the Jews to suggest His release.

the Jews] The official chiefs of the theocracy now convert themselves into jealous guardians of the rights of the empire, and accuse Pilate of negligence. The simple acceptance of the title of "king" is, they argue, a declaration of antagonism to the one emperor.

cried out] In one loud simultaneous cry.

Cæsar's friend] A title of honour frequently given to provincial governors; but here probably used in a general and not in a technical sense: "a loyal supporter of the emperor."

whosoever (lit. **every one that**) *maketh... speaketh against...*] *i.e.* controverts the emperor's authority, and so virtually sets himself against him in rebellion. Cp. Rom. x. 21. Observe how completely the successive charges of the Jews noticed by St. John correspond with the natural progress of the examination. They first bring a general accusation of "evil doing." Pilate refuses to accept their judgment. They then press the title "King of the Jews" (implied in xviii. 33) as seditious. Pilate dismisses the charge (xviii. 39). They next bring forward a religious offence against their own law. This increases Pilate's unwillingness to act (*v.* 12). So lastly, letting drop the formal accusations, civil and ecclesiastical, they appeal to Pilate's own fears. In this way they obtained their end by personal motives (Acts xiii. 28).

13. *that saying*] **these words** *i.e.* the imputation on his loyalty. Pilate had to choose between yielding to an indefinite sense of reverence and right, and escaping the danger of a plausible accusation at Rome, before such a man as Tiberius. His fear of the emperor overcame his fear of Christ. His misrule gave him good cause for alarm, and he could easily persuade himself that there would be real peril in neglecting the information which was laid before him. A popular outbreak might follow, even against the will of the leader whom he believed to be innocent of violent designs. His decision therefore was taken without any further discussion.

brought...forth] **without.** The Lord had been taken within the Prætorium (*v.* 9). The formal sentence was given in the open court. The judgment-seat (tribunal) was placed upon a conspicuous spot, "a pavement." The courts of the Temple were paved, and it is thought not unlikely that there was a paved platform at the head of the steps leading from the Temple to Antonia (Acts xxi. 40), where an improvised tribunal could be conveniently placed.

in the Hebrew] **in Hebrew,** *i.e.* the vernacular dialect. *Gabbatha* means "the ridge (back) of the house," *i.e.* the Temple.

14. *the preparation of the passover*] The day before—the "Eve" of—the Passover. See Matt. xxvii. 62 note.

15 sixth hour: and he saith unto the Jews, Behold your King!
But they cried out, Away with *him*, away with *him*, crucify
him. Pilate saith unto them, Shall I crucify your King?
The chief priests answered, [l]We have no king but Cæsar.
16 [m]Then delivered he him therefore unto them to be crucified.
17 ¶And they took Jesus, and led *him* away. [n]And he bearing
his cross [o]went forth into a place called *the place* of a skull,
18 which is called in the Hebrew Golgotha: where they crucified
him, and two other with him, on either side one, and Jesus in
19 the midst. [p]And Pilate wrote a title, and put *it* on the cross.

[l] Gen. 49. 10.
[m] Matt. 27. 31.
[n] Matt. 27. 31. Luke 23. 26, 33.
[o] Num. 15. 36.
[p] Mark 15. 26. Luke 23. 38.

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and about (**it was** *about*) *the sixth hour*] *i.e.* about 6 *a.m.* (see addit. note). The marking of the day and hour fixes attention on the crisis of the history.

Behold, your King!] The words are spoken with bitterness. The people had refused to regard the appeal to their humanity (*v.* 5); and Pilate now implies that the wounded and mocked Prisoner is alone fit to represent them. "See, here is the King, of Whom you spoke, and Who befits you!" At the same time he may have intended to remind them of the welcome which Christ had received at His entry into Jerusalem. This was the end of that enthusiasm.

15. *They* **therefore.** The *they* (ἐκεῖνοι) isolates the adversaries of the Lord, and sets them in this last scene apart from and over against Him. With one loud universal cry (ἐκραύγασαν) they disclaim all connexion with this King. Pilate, however, still presses his reproaches: *Shall I crucify your King?* From the beginning to the end the thought of kingship runs through the whole examination before Pilate.

The chief priests] There is singular force in the exact definition of the speakers here. The official organs of the theocracy themselves proclaim that they have abandoned the faith by which the nation had lived. The sentence "We have no king but Cæsar" (the foreign emperor) is the legitimate end of their policy, the formal abdication of the Messianic hope. The Kingdom of God, in the confession of its rulers, has become the kingdom of the world. In the place of the Christ they have found the emperor. They first rejected Jesus as the Christ, and then they rejected the Christ altogether.

16. *Then* **therefore** *he delivered...* The zealots for the Roman empire were empowered to work their will. But Pilate himself pronounced no sentence. He simply let the chief priests have their way (cp. Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25). He had conceded a little against justice in false policy (*v.* 1), and he was driven to concede all against his will. He typically abjured the responsibility for the act, while the Jews took Christ's blood upon themselves (Matt. xxvii. 24, 25). They became the real executioners, and carried out the foreign law. In this last issue notice that the Jews and Pilate were self-condemned of a double treason: the Jews of treason to their true king, on the plea of religion, and Pilate of treason to his office on the plea of loyalty.

17–42. The record of the last scene of the Passion contains very much that is peculiar to St. John: and generally it will be observed that he dwells on the fulfilment of the Old Covenant, on prophecies and types (*vv.* 24, 28, 36, 37), and on the majesty of the Lord in suffering. In all, the Will of God and the will of Christ is seen to be accomplished. In especial, St. John seems to insist on details (*v.* 29) which tended to identify the Lord with the Paschal Lamb, both as offered and as consumed.

16 *b.* *They* **therefore** *took* **(received)** *Jesus...* Pilate "delivered up," and the "chief priests received Jesus." The word (παρέλαβον) recalls the phrase at the beginning of the Gospel: *His own received* (παρέλαβον) *Him not* (i. 11). The Jews received Christ from the hands of the Roman governor for death: they did not receive Him from the teaching of their own prophets for life. They "received" Him and "crucified" Him (*v.* 18), though the Roman soldiers were their instruments (*v.* 23; Matt. xxvii. 27). The act was theirs, even while they carried it out "by the hand of lawless men" (*i.e.* Gentiles; Acts ii. 23).

17. *bearing his cross*] Better, *bearing* **the Cross for Himself.** Simon of Cyrene (Mark xv. 21, 22 notes) was taken either to carry or to assist in carrying the Cross, and did so when the Lord sank beneath the burden. In the history of Isaac (Gen. xxii. 6) is a type of this incident.

went forth] Cp. Heb. xiii. 12. This "going forth" (xviii. 1) from the city answers to the "coming in" (xii. 12); the "Via dolorosa" to the line of triumph.

Golgotha] See Matt. xxvii. 33 note.

18. *two other*] Described as "robbers" by St. Matthew (xxvii. 38 note) and St. Mark (xv. 27), and as "malefactors" by St. Luke (xxiii. 32). It may have been of design that these criminals were put to death with the Lord, in order to place His alleged offence of treason on a level with theirs.

in the midst] As holding the position of pre-eminence in that scene of uttermost shame. Even in suffering Christ appears as a King.

And the writing was, JESUS OF NAZARETH THE KING
20 OF THE JEWS. This title then read many of the Jews: for
the place where Jesus was crucified was nigh to the city: and
21 it was written in Hebrew, *and* Greek, *and* Latin. Then said the
chief priests of the Jews to Pilate, Write not, The King of the
22 Jews; but that he said, I am King of the Jews. Pilate answered,
[q] Matt. 27. 35. Mark 15. 24. Luke 23. 34. 23 What I have written I have written. ¶ [q]Then the soldiers, when
they had crucified Jesus, took his garments, and made four parts,
to every soldier a part; and also *his* coat: now the coat was
24 without seam, [1]woven from the top throughout. They said
therefore among themselves, Let us not rend it, but cast lots for
it, whose it shall be: that the scripture might be fulfilled, which
[r] Ps. 22. 18. saith, [r]They parted my raiment among them, and for my vesture
they did cast lots. These things therefore the soldiers did.
[s] Matt. 27. 55. Mark 15. 40. Luke 23. 49. 25 ¶ [s]Now there stood by the cross of Jesus his mother, and his

[1] Or, *wrought.*

19. See Matt. xxvii. 37 note.

And the writing was] *And* **there was written.** It appears likely that St. John has preserved exactly the Greek form of the "title." The facts that Pilate himself drew up the inscription and caused it to be placed (*wrote...and placed it*) on the cross are mentioned only by St. John. The Roman governor found expression to the last for the bitterness which had been called out in him by the opposition of the Jews (*vv.* 14, 15). The incidents which have been related before explain perfectly why the title was written, and how the heathen governor completed the unwilling testimony of the Jewish priest (xi. 49 f.).

20. Rather, *in Hebrew*, and **in Latin**, and **in Greek**. Such multilingual inscriptions were not uncommon in the Roman provinces. The above order of the languages answers to the position which they would naturally occupy: the national dialect, the official dialect, the common dialect. These three languages gathered up the results of the religious, the social, the intellectual, preparation for Christ; and in each, witness was given to His office.

21. *The chief priests...said* **therefore**... The place was public, and the inscription was so written as to be intelligible (perhaps) to all the visitors at the Feast. "The chief priests of the Jews" were consequently anxious to make it clear that they and all whom they represented were not compromised by the condemnation of "the King." Pilate's shaft had gone home. The title they suggested conveys their unwillingness to connect in any way the Messianic dignity —"*the* Kingship"—with Him Whom they had condemned. They wished to make Him a mere ordinary usurper (cp. *v.* 12). Or others, it may have been, would not acknowledge even by implication that such a title was possible, keeping, as pure secularists, to their former assertion, "We have no king but Cæsar."

22. When there was no longer personal danger Pilate held to his purpose. The account which Philo gives of the character of Pilate, "self-willed at once and implacable," illustrates St. John's description. When the people besought him to remove the shields, which he had set up in Herod's palace in honour of the emperor, he was unwilling alike to undo what he had done and to gratify any popular wish. At the same time he was greatly alarmed lest the Jews should expose to Tiberius his various acts of "corruption, outrage, robbery, insult, contumely; his indiscriminate and continuous murders; his unceasing and most vexatious cruelty." (Philo).

23. *The soldiers* **therefore**... as carrying out in the customary manner the sentence which they had to execute (*v.* 18). The *garments* were the large, loose, outer dress with girdle, &c. (τὰ ἱμάτια); *the coat* was the close-fitting inner tunic or vest (χιτών). The former could be conveniently divided, but not the latter.

24. *among themselves*] **one to another.** St. John (*v.* 26) watched each act, and listened as the soldiers talked over their work.

that the scripture...] The central thought in the original context (marg. ref.) is that the enemies of the Lord's Anointed treated Him as already dead, and so disposed of His raiment. Part was torn asunder, part was to be worn by another. St. John marks how this double appropriation of Christ's dress was brought about.

25 ff. While His executioners fulfil the last part of their office, Christ in calm sovereignty works for others. The soldiers at their will dispose of His raiment, but He Himself, even from the Cross, determines the relationships of life.

25. More exactly, *But there were standing.* In this group distinguish two pairs of women; the first two not named but signified only, "His mother and His mother's sister;" and the second two plainly named,

mother's sister, Mary the *wife* of [1]ᵗCleophas, and Mary Magda- ᵗ Luke 24.18.
26 lene. When Jesus therefore saw his mother, and ᵘthe disciple ᵘ ch. 13. 23. & 20. 2. & 21. 7, 20.
standing by, whom he loved, he saith unto his mother, ˣWoman, ˣ ch. 2. 4.
27 behold thy son! Then saith he to the disciple, Behold thy
mother! And from that hour that disciple took her ʸunto his own ʸ ch. 1. 11. & 16. 32.
28 *home*. ¶After this, Jesus knowing that all things were now ac-
complished, ᶻthat the scripture might be fulfilled, saith, I thirst. ᶻ Ps. 69. 21.
29 Now there was set a vessel full of vinegar: and ᵃ they filled a ᵃ Matt. 27. 48.
spunge with vinegar, and put *it* upon hyssop, and put *it* to his
30 mouth. When Jesus therefore had received the vinegar, he said,
ᵇIt is finished: and he bowed his head, and gave up the ghost. ᵇ ch. 17. 4.

[1] Or, *Clopas*

"Mary the wife of Clopas and Mary Magdalene." It is seen, by comparing St. Mark (xv. 40) that "Mary the wife of Clopas" and "Mary the mother of James the less" are the same; and that "the sister of the Lord's mother" is "Salome," the mother of the sons of Zebedee. This near connexion of St. John with the mother of the Lord helps to explain the incident which follows, as well as the general relation in which St. John stood to the Lord. The omission of the name of Salome falls in with St. John's usage as to his brother and to himself.

Cleophas] **Clopas**, identical with "Alphæus" (Matt. x. 3).

26. All who were present at the scene acted according to their true natures: priests (*v.* 21), soldiers (*vv.* 23, 24), Jews (*v.* 31); and so Christ fulfilled the last office of filial piety.

Woman] Cp. ii. 4, note. Special earthly relationships are now at an end. For Christ the title of parentage ("Mother") is exchanged for the common title of respect (γύναι). If, as appears most likely, the "brethren" of Christ were sons of Joseph by a former marriage, and St. John was the son of the sister of the Lord's mother, the difficulty which has been felt as to the charge which he received in preference to the brethren (Acts i. 14), wholly disappears. St. John was nearest to the Virgin by ties of blood. Cp. *v.* 25, note.

27. *Behold thy mother!*] Here no title of address is used. To St. John the Lord stood in the same relation as before. "Behold" is in each case an interjection.

And from that hour] St. John at once accepted and fulfilled the duties of his new sonship (cp. xvi. 32; Mark i. 20 notes). The crisis of Christ's Passion ("His hour," cp. xiii. 1) closed finally His individual relation, as man, to His earthly mother. Perhaps St. John conveyed the mother of the Lord at once to his own lodging, and himself returned.

Nothing is known with reasonable certainty of the later life of the Mother of the Lord. But in the course of time surmises were converted into facts; and tradition variously relates that she lived with St. John at Jerusalem for eleven years after the Death of the Lord, and died there in her 59th year; or accompanied St. John to Ephesus and was buried there.

28. *After this*] The ministry of Christ to others was ended. Then notice is taken of His own suffering.

were now accomplished] **are now finished.** Cp. *v.* 30. "It is finished."

that the scripture might be fulfilled] There was a necessary correspondence between His acts and the Divine foreshadowing of them. The "thirst," the keen expression of bodily exhaustion, was specified as part of the agony of the Servant of God (marg. ref.), and Messiah endured this to the uttermost.

be fulfilled] *be* **accomplished, perfected.** τελειωθῇ appears to mark not the isolated fulfilling of a particular trait in the scriptural picture, but the perfect completion of the whole prophetic image. This utterance of physical suffering was the last thing required that Messiah might be "made perfect" (Heb. ii. 10, v. 7 ff.), and so the ideal of prophecy "made perfect" in Him. Or, to express the same thought otherwise, that "work" which Christ came to "make perfect" (iv. 34, xvii. 4) was written in Scripture, and by the realisation of the work the Scripture was "perfected."

29. The act (contrast Luke xxiii. 36) appears to have been an act of compassion.

Now (omit)...*vinegar*] The thin sour wine, the ordinary drink of the soldiers, which may have been brought by them for their own use during the long watch.

and they filled &c.] **having therefore placed a sponge full of the vinegar upon hyssop they put it...** It was probably one of the soldiers who, touched with awe by what had intervened, now brought in compassion the draught which had been offered in mockery before.

hyssop] Cp. marg. ref. note.

30. The Lord asked for and received this slight refreshment, which restored natural forces, but He refused the stupefying potion before offered to Him (see Matt. xxvii. 34, note). He gave up life while in full possession of the powers of life.

It is finished] Cp. *v.* 28. The earthly life

[c] Mark 15.42. ver. 42.
[d] Deut. 21.23.

31 ¶ The Jews therefore, [c]because it was the preparation, [d]that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken
32 away. Then came the soldiers, and brake the legs of the first,
33 and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake
[e] 1 John 5. 6. 8.
34 not his legs: but one of the soldiers with a spear pierced his
35 side, and forthwith [e]came there out blood and water. And he

had been carried to its issue. Every essential point in the prophetic portraiture of Messiah had been realized (Acts xiii. 29). The last suffering for sin had been endured. The "end" of all had been gained. Nothing was left undone or unborne.

the ghost] **His spirit.** The Death itself is described as a voluntary act (cp. Eph. v. 2. 25; Gal. ii. 20). St. Luke (xxiii. 46) gives the words which the Lord used (Ps. xxxi. 5). Such a willing surrender of life was an exact fulfilment of what the Lord had said of Himself (x. 17 f.).

The "seven words from the Cross" are preserved some by one Evangelist and some by another. The following list presents the order in which they appear to have been uttered.

(α) Before the darkness.

1. *Father, forgive them; for they know not what they do* (Luke xxiii. 34).

2. *Verily I say, To day shalt thou be with Me in paradise* (Luke xxiii. 43).

3. *Woman, behold thy son!...Behold thy mother!* (John xix. 26 f.).

(β) During the darkness: towards the close.

4. *My God, My God, why didst Thou forsake Me?* (Matt. xxvii. 46; Mark xv. 34).

(γ) At the close of the darkness.

5. *I thirst* (John xix. 28).

6. *It is finished* (John xix. 30).

7. *Father, into Thy hands I commend My spirit* (Luke xxiii. 46).

31-37. The main thought of this section is that of the life of the Lord in Death. The sign of life is called out by wanton insult: the unconscious agency of enemies effects the fulfilment of the Divine purpose. The incidents are peculiar to St. John.

31. *The Jews therefore...*] The narrative goes back to follow out the conduct of the chief actors in the tragedy (*vv.* 7, 20); they had wrought their will, and now they were eager to satisfy the letter of the Law (marg. ref.). Under any circumstances the dead bodies ought to have been removed before night; but this obligation became more urgent on the day of the Crucifixion, since that day preceded a great Festival, "the first day of unleavened bread" (Exod. xii. 16; Lev. xxiii. 7), which, according to the common view, coincided on this occasion with the weekly sabbath (see Matt. xxvi., note), so that the day was "a great day" in itself, and by the concurrence of two "Sabbaths."

besought] **asked** (ἠρώτησαν) for that which they might expect to be granted.

legs...broken] This terrible punishment was inflicted (like crucifixion) upon slaves and others who had incurred the anger of irresponsible masters. It was no part of the punishment of crucifixion itself, but was inflicted, perhaps generally in Jewish crucifixions, in order to hasten death. The punishment was abolished, together with crucifixion, by the first Christian emperor Constantine.

32. *The soldiers* **therefore,**—to whom the carrying out of the execution had been committed—*came* from their place of guard to fulfil these new instructions.

34. *pierced*] ἔνυξεν implies a deep gash both from the weapon used (λόγχη, the long lance of a horseman) and from the object of the blow. See *v.* 37.

blood and water] It has been argued that the immediate cause of death was a rupture of the heart, which was followed by a large effusion of blood into the pericardium. But both this and other naturalistic explanations of the sign are inadequate and inconsistent with the real facts. The separation of the blood into its constituent parts is a process of corruption, and we cannot but believe that even from the moment of death the Body of the Lord underwent the beginnings of that change which issued in the Resurrection. The issuing of the blood and water from His side must therefore be regarded as a sign of life in death. It shewed both His true humanity and (in some mysterious sense) the permanence of His human life. Though dead, dead in regard to our mortal life, the Lord yet lived; and as He hung upon the Cross He was shewn openly to be the source of a double cleansing and vivifying power, which followed from His Death and Life.

The Sign by which this revelation was made becomes intelligible from the use of the terms "blood" and "water" elsewhere in the writings of St. John. (1) "Blood" is the symbol of the natural life (cp. i. 13): and so especially of life as sacrificed; and Christ by dying provided for the communication of the virtue of His human life (vi. 53-56, xii. 24 ff.). (2) "Water" is the symbol of the spiritual life (iv. 14, iii. 5, vii. 38; [Zech. xiv. 8]); and Christ by dying provided for the outpouring of the Spirit (xvi. 7). The cleansing from sin and the

that saw *it* bare record, and his record is true: and he knoweth
36 that he saith true, that ye might believe. For these things
were done, [f]that the scripture should be fulfilled, A bone of
37 him shall not be broken. And again another scripture saith,
38 [g]They shall look on him whom they pierced. ¶ [h]And after
this Joseph of Arimathæa, being a disciple of Jesus, but secretly [i]for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave.
39 He came therefore, and took the body of Jesus. And there
came also [k]Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an
40 hundred pound *weight*. Then took they the body of Jesus, and [l]wound it in linen clothes with the spices, as the manner of the

[f] Ex. 12. 46. Num. 9. 12.
[g] Ps. 22. 16, 17.
[h] Matt. 27. 57. Mark 15. 42. Luke 23. 50.
[i] ch. 9. 22. & 12. 42.
[k] ch. 3. 1, 2.
[l] Acts 5. 6.

quickening by the Spirit are both consequent on Christ's Death. Thus we are brought by this sign of "blood and water" to the ideas which underlie the two Sacraments and which are brought home to faith in and through them; and the teaching of chs. iii. and vi. is placed at once in connexion with the Passion. It is through the Death of Christ, and His new Life by Death, that the life of the Spirit and the support of the whole complex fulness of human life is assured to men. The symbols of the Old Covenant (Heb. ix. 19) found their fulfilment in the New.

35. He that **hath seen hath borne witness**, and his **witness** is true: and he knoweth that he saith **things that are true** that **ye also may** believe.

true] ἀληθινή, *i.e.* answers to the full conception of adequate testimony (cp. viii. 16).

36. *were done*] **came to pass.** Stress is laid upon the correspondence of the two facts with the details of type and prophecy. It was wonderful, as the events fell out, that the legs of Christ were not broken: it was further wonderful, when He had escaped this indignity, that His side was pierced. The first fact pointed the student of Scripture to the fulfilment in Jesus of the symbolism of the Law: the second to the fulfilment in Him of the promises as to the representative of Jehovah.

A bone...] Cp. marg. reff.; 1 Cor. v. 7. The ordinance extended to the burnt-offerings (Lev. i. 6). That which was offered to God might not be arbitrarily mutilated. And conversely God preserves "the righteous" (Acts iii. 14, &c.), so that "not one of his bones is broken" (Ps. xxxiv. 20), even in his uttermost distress. The spiritual correspondence of the fact with the phrase in the Psalm should not be overlooked.

37. See Zech. xii. 10. The prophetic vision is referred to Christ under a twofold aspect. As presented by the prophet himself, it is the vision of a Saviour late recognised by a penitent people (xii. 32). As applied in the Apocalypse, it is primarily the vision of one slain returning to Judgment (Rev. i. 7). Perhaps these two aspects of Christ's Death are reconciled in that final truth at present beyond our sight.

38–42. This section deals with the devoted ministry of friends. The Death of the Lord evoked in disciples that courage which had been latent during His lifetime. All the Evangelists record the request of Joseph. St. John alone notices the offering and the presence of Nicodemus (*vv.* 39 f.).

38. *after this*] *after* **these things**, after the issue of the crucifixion (Mark xv. 44).

take away] The permission given to Joseph is in harmony with the instructions given to the soldiers (*v.* 31). Joseph would be able to prefer his request after the Death of the Lord, and before the bodies were removed in the ordinary course.

gave him leave] In accordance with Roman law except in extreme cases. An avaricious governor was able to sell the privilege of burial, yet Pilate did not do this (Mark xv. 45, note). Cp. Matt. xiv. 12; Acts viii. 2.

39. The act of Joseph gave Nicodemus courage to join him. The addition of the words "by night" here contrasts this open act of reverence to Christ, done before the day had closed, with the secrecy of his first visit. The use of the phrase "at the first" probably implies at the same time that Nicodemus had come to Christ on other occasions; though it may indicate only the beginning of the Lord's ministry (cp. x. 40).

and brought &c.] **bringing a roll** *of myrrh and aloes* (Ps. xlv. 8). The compound was made of the gum of the myrrh tree and a powder of the fragrant aloe wood. The amount of the preparation (100 lbs. Roman of nearly 12 oz.) has caused some needless difficulty. The intention of Nicodemus was, without doubt, to cover the Body completely with the mass of aromatics (cp. 2 Chro. xvi. 14): for this purpose the quantity was not excessive as a costly gift of devotion.

40. *Then took they...*] *They took* **therefore** ... as uniting in the pious service.

bound (**bound**) *it in linen clothes* (**cloths**)] These "swathes" in which the Body was bound are to be distinguished from "the linen cloth" mentioned by the other Evangelists, in which it was "wrapped."

41 Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein
[m] Isai. 53. 9. 42 was never man yet laid. [m]There laid they Jesus therefore
[n] ver. 31. [n]because of the Jews' preparation *day;* for the sepulchre was
[o] Matt. 28. 1. Mark 16. 1. Luke 24. 1. nigh at hand.

CHAP. 20. THE [o]first *day* of the week cometh Mary Magdalene

the manner of the Jews] Either as contrasted with that (*e. g.*) of the Egyptians, who removed parts of the body before embalming: or as contrasted with burning.

to bury] The process indicated is the simple wrapping of the dead body in swathes of linen cloth covered with thick layers of the aromatic preparation.

41. *a garden*] Cp. xviii. 1. The scene of the betrayal and the scene of the triumphant rest answer one to the other. The detail is peculiar to St. John.

42. It is implied that the sepulchre was not chosen as His final resting-place.

the Jews' preparation day] Cp. ii. 13, xi. 55, xix. 21. This use of the term "preparation" is unfavourable to the view that it is used simply for the day of the week (Friday).

ST. JOHN'S RECKONING OF HOURS.

St. John mentions a definite hour of the day on four occasions:

(1) i. 39, *about the tenth hour.*
(2) iv. 6, *about the sixth hour.*
(3) iv. 52, *at the seventh hour.*
(4) xix. 14, *about the sixth hour.*

The question arises whether the hours were reckoned from 6 *p.m.* to 6 *a.m.* and from 6 *a.m.* to 6 *p.m.* according to the common ancient mode followed by the Jews, or from midnight to noon, and from noon to midnight, according to the modern Western mode.

(1) i. 39. It is scarcely conceivable that it was 4 *p.m.* before He reached the place "where He abode;" and even less conceivable that the short space of the day then remaining should be called "that day." On the other hand, 10 *a.m.* suits both conditions. It is an hour by which a wayfarer would seek to have ended his journey; and it would leave practically "a day" for intercourse.

(2) iv. 6. The various circumstances fall in better with 6 *p.m.* than with noon. It is most unlikely that a woman would come from a distance at midday to the well; and on the other hand, evening was the usual time (Gen. xxiv. 11). It is more natural that the purchases would be made when the day's travel was over. Sychar too was at about the usual distance of a day's journey from within the borders of Judæa, and arrangements would probably be made to spend the night outside the city, which was afterwards entered by special invitation (iv. 30, 40). If the incident fell in summer (v. 1) there would be ample time for the conversation and the return to the city.

(3) iv. 52. Allowing that the time required for the journey from Capernaum to Cana was about four or five hours, it is possible that the father may have planned that his journey to and from Cana should be included in one natural day, and that he did not meet his servants till after 6 *p.m.* when they would perhaps speak of 1 *p.m.* as "yesterday, about the seventh hour" (cp. Luke xxiii. 54); though such a usage of "yesterday" appears to be distinctly at variance with St. John's own usage of "day:" xx. 19 (cp. Luke xxiv. 29, 33). Still it is more likely that the words of Jesus were spoken to the nobleman at Cana in the evening at seven o'clock, when it was already too late for him to return home that night, and that he returned to Capernaum on the next morning, when his servants met him on the way. In this case, of course, the sense, and not the phrase of the servants is given.

(4) xix. 14. The date of noon cannot be brought into harmony with the dates of St. Mark (xv. 25). But if the time approximately described was about 6.30 *a.m.* it is not difficult to fit in all the events of the trial.

The examination of the passages themselves is thus decidedly favourable to the supposition that the modern Western reckoning of the hours is followed by St. John; and passages are forthcoming which furnish a sufficient presumption that St. John, in using what is the modern reckoning, followed a practice of the province (Asia Minor) in which he was living and for which he was writing.

XX. St. John's record of the Resurrection corresponds with his record of the Passion. It is not an exhaustive history, but a revelation of spiritual truth through outward facts. Writing in the centre of a Christian Church to those who were familiar with the historic ground-work of the Gospel, the Evangelist recounts from his own experience just those incidents which called out in the disciples the fulness of belief triumphant over personal sorrow, and common fear, and individual doubt. St. John omits incidents recorded by the other Evangelists; incidents peculiar to himself are: *The gift of the power of absolution; The appearance on the second Lord's day,* and the incidents of ch. xxi. That, however, which is most characteristic of St. John here, as elsewhere, is the clear revelation of individual traits by the course of the events. St. Peter, St. John, Mary Magdalene, St. Thomas, stand out with a distinct personality in these two last chapters.

While there are differences in the details of the several Evangelic narratives, there are also remarkable points of agreement between them, both as to the general features of the history, and as to its circumstances. All the Evangelists concur in the following main particulars: *No description is given of the act of Resurrection. The manifestations were made only to believers. The manifestations were made not only to separate persons, but to companies. They were determined by the Lord's pleasure: He showed Himself. They were received with hesitation at first. No mere*

early, when it was yet dark, unto the sepulchre, and seeth the
2 stone taken away from the sepulchre. Then she runneth, and
cometh to Simon Peter, and to the [b]other disciple, whom Jesus
loved, and saith unto them, They have taken away the Lord out
of the sepulchre, and we know not where they have laid him.
3 [c]Peter therefore went forth, and that other disciple, and came to
4 the sepulchre. So they ran both together: and the other dis-
5 ciple did outrun Peter, and came first to the sepulchre. And he
stooping down, *and looking in*, saw [d]the linen clothes lying;
6 yet went he not in. Then cometh Simon Peter following him,

[b] ch. 13. 23. & 19. 26. & 21. 7, 20, 24.
[c] Luke 24. 12.
[d] ch. 19. 40.

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report was accepted. The Revelation issued in a conviction of the Presence of the Living Lord with the disciples.

There is agreement also as to several characteristic circumstances: *The visit of women to the sepulchre in the early morning was the starting-point of hope. The removal of the stone first raised questionings. The revelations of Angels preceded the manifestation of the Lord Himself. The Lord revealed Himself to Mary Magdalene first.*

The following table gives a provisional arrangement of the facts connected with the first Easter-Day.

Just before 6 *p.m.*, *Saturday*, Matt. xxviii. 1.
After 6 *p.m.*, *Saturday*, Mark xvi. 1.
Very early on Sunday, Matt. xxviii. 2–4.
5 *a.m.*, xx. 1 ff.
5.30 *a.m.*, Mark xvi. 2; Matt. xxviii. 5 ff.; Mark xvi. 5 ff.
6 *a.m.*, Luke xxiv. 1 ff. (cp. Mark xvi. 1 note); Luke xxiv. 4 ff.
6.30 *a.m.*, xx. 3–13; Luke xxiv. 10 f.
7 *a.m.*, xx. 14–18; Mark xvi. 9. *Not long after*, Matt. xxviii. 9 f.
4–6 *p.m.*, Luke xxiv. 13 ff.; Mark xvi. 12.
After 4 *p.m.*, Luke xxiv. 34; cp. 1 Cor. xv. 5.
8 *p.m.*, Luke xxiv. 36 ff.; Mark xvi. 14; John xx. 9 ff.

There is a remarkable order in the types of faith in the Lord's Resurrection which St. John notices successively. The "beloved disciple" "believes" in consequence of a triple sign, without any manifestation of the Lord Himself (xx. 8). Mary Magdalene believes, not through sight or even through sound, but through the personal voice of love (xx. 14-16). The "disciples" believe when they see the Lord's wounds (xx. 20). St. Thomas believes when his own test is offered to him (xx. 27 f.) It seems impossible to regard these slowly widening victories of love without feeling the permanent significance of their common lesson. There is however a faith higher than all these which in various degrees depended on outward experience (xx. 29). The central thought of the record of St. John is the passage from sight to faith.

1–9. The triple sign: the opened sepulchre, the empty sepulchre, and the carefully ordered grave-clothes. Cp. marg. reff.

1. Mary Magdalene appears to have reached the sepulchre before the other women of her company. The phrase used by St. John is very peculiar, "the stone (was) taken, lifted out of," as filling up the opening of the sepulchre.

2. *She runneth* **therefore...** Mary Magdalene made no further search. She concluded that the sepulchre must be empty from what she saw at a distance. It is clear that she had no vision of Angels before she returned, and received no message, as did those with whom she is associated by St. Mark and St. Matthew.

cometh to Simon Peter] In spite of his fall, St. Peter was still regarded as one of the natural leaders among the disciples (cp. Luke xxii. 32).

whom Jesus loved] ἐφίλει marks personal affection (cp. xi. 5): both disciples alike are described here as objects of the same personal affection.

They have taken] The rapid boldness of the conclusion is characteristic of a woman's eager nature. The *they* is indefinite.

the Lord] For her the dead body is still "the Lord." Cp. xix. 42, iv. 1 note.

we know not] By the *we* Mary identifies herself with those who had started on the visit with her, though in fact she had not waited till they came to the tomb.

3. Peter at once takes the lead; **the** *other disciple* attaches himself, as it were, to his decisive guidance, *and* **they went on their way toward** (not *and came to*) *the sepulchre.*

4. *did outrun*] Lit. *ran on in front more quickly than Peter*, as the younger man.

5. *stooping down*] Looking intently with eager desire and effort (lit. *bending beside*) at that which is partially concealed.

saw] **seeth.** The simple sight here (βλέπει) is distinguished from the intent regard (θεωρεῖ) of St. Peter when he entered the sepulchre; and in this connexion it is significant that St. John does not see "the napkin," the small cloth, lying apart.

yet went he not in] A natural feeling of awe arrested him. He had seen enough to fill his soul with anxious thoughts.

6. *Simon Peter* **therefore also** *cometh*, while St. John still lingered outside.

and went into the sepulchre, and seeth the linen clothes lie,
e ch. 11. 44. 7 and e the napkin, that was about his head, not lying with the
8 linen clothes, but wrapped together in a place by itself. Then
went in also that other disciple, which came first to the sepul-
9 chre, and he saw, and believed. For as yet they knew not the
f Ps. 16. 10. Acts 2. 25—31. & 13. 34. 10 f scripture, that he must rise again from the dead. Then the
11 disciples went away again unto their own home. ¶ g But Mary
g Mark 16. 5. stood without at the sepulchre weeping: and as she wept, she
12 stooped down, *and looked* into the sepulchre, and seeth two
angels in white sitting, the one at the head, and the other at
13 the feet, where the body of Jesus had lain. And they say
unto her, Woman, why weepest thou? She saith unto them,
Because they have taken away my Lord, and I know not where
h Matt. 28. 9. Mark 16. 9. i Luke 24. 16, 31. ch. 21. 4. 14 they have laid him. h And when she had thus said, she turned
herself back, and saw Jesus standing, and i knew not that it
15 was Jesus. Jesus saith unto her, Woman, why weepest thou?
whom seekest thou? She, supposing him to be the gardener,
saith unto him, Sir, if thou have borne him hence, tell me

and seeth &c.] *and* **he beholdeth** *the linen* **cloths** (*v.* 7) **lying**: θεωρεῖ (see *vv.* 12, 14) expresses the earnest intent gaze of the Apostle as his eye passes from point to point.

7. Rev. V. 'the napkin upon His head... rolled up in a place' &c. There were no traces of haste. The deserted tomb bore the marks of perfect calm. The grave-clothes had been carefully removed, which would be a work of time and difficulty, and laid in two separate places. It was clear that the body had not been stolen by enemies, nor taken away by friends.

8. *believed*] He calmly and patiently accepted a mystery, as yet in part inexplicable, with full confidence in the Divine love. The threefold sign indicated something to be more fully shewn, and the Apostle waited in trustful expectation for the interpretation. Perhaps also the word implies that St. John believed in some way that the Lord was alive. He is in some sense separated from the other Apostles (*he believed...they knew not*, *v.* 9).

9. The belief in the Resurrection was produced in spite of the most complete unreadiness on the part of the disciples to accept it. So far from being based on a previous interpretation of Scripture, the fact itself first illuminated the sense of Scripture (marg. ref.). Cp. Luke xxiv. 25, 45. The chief priests knew of the Lord's words as to His rising again, and in their fear took measures to counteract them (Matt. xxvii. 63 ff. note), while the disciples in their love failed to recall the same words for their consolation.

must] This Divine necessity (δεῖ) runs through the last unexpected events of the Lord's earthly life (Matt. xxvi. 54; Mark viii. 31; Luke ix. 22, xvii. 25 &c.).

10-18. The details of this section are peculiar to St. John (cp. Mark xvi. 9). It is significant that the first manifestation of the Risen Lord was granted to the patient watching of love (cp. Prov. viii. 17).

10. *The disciples* **therefore**..., feeling that nothing more could be learnt upon the spot.

11. Mary, whose return has not been noticed, remained when the Apostles went away. Yet she did not venture to enter the sepulchre, even after the Apostles had done so. She **continued standing** *without*.

and (**so**) *as she wept, she stooped down, and looked*...] Just as St. John had done (*v.* 5).

12. one *at the head, and* **one** *at the feet*; like the cherubim on the mercy-seat, between which "the Lord of hosts dwelt" (Exod. xxv. 22; Ps. lxxx. 1).

seeth] **beholdeth**; θεωρεῖ suggests the idea of a silent contemplation for a time (*v.* 14).

13. Mary repeats, with two significant variations, the words which she had addressed to the Apostles (*v.* 2); she now says *My Lord* (not *the Lord*), and *I know* (not *we know*); the relation and the loss are regarded as personal, and not as general. The whole soul of the speaker was absorbed in one object. The extreme simplicity of the narrative reflects something of the solemn majesty of the scene.

14. *knew not*] She was pre-occupied with her own reflections. We see that only which we have the inward power of seeing. Till Mary was placed in something of spiritual harmony with the Lord she could not recognize Him.

15. The first words of the Lord, His first recorded words after the Resurrection, repeat the Angel's words, but with an important addition. *Whom seekest thou?* She has lost some one (not something: i. 38).

if thou (a friend and not our enemies) **hast** *borne Him*. Mary makes no answer to the inquiry. Her heart is so full of the Person to Whom it referred that she assumes that He is known to her questioner. The

16 where thou hast laid him, and I will take him away. Jesus
saith unto her, Mary. She turned herself, and saith unto him,
17 Rabboni; which is to say, Master. Jesus saith unto her,
Touch me not; for I am not yet ascended to my Father: but
go to [k]my brethren, and say unto them, [l]I ascend unto my
Father, and your Father; and to [m]my God, and your God.
18 [n]Mary Magdalene came and told the disciples that she had
seen the Lord, and *that* he had spoken these things unto her.
19 ¶ [o]Then the same day at evening, being the first *day* of the

[k] Ps. 22. 22. Rom. 8. 29. Heb. 2. 11.
[l] ch. 16. 28.
[m] Eph. 1. 17.
[n] Matt. 28. 10. Luke 24. 10.
[o] Mark 16. 14. Luke 24. 36. 1 Cor. 15. 5.

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trait is one of those direct reflections of life which mark St. John's Gospel.

and I will take him away] Love makes her strength appear to be sufficient.

16. Mary became lost in her grief again. While thus, Jesus "calleth her by name," *Mary* (Μαριάμ); and in that direct personal address awakens the true self (Luke viii. 2; Mark xvi. 9). What the word of common interest (*woman*) could not do, the word of individual sympathy does at once (cp. x. 3).

She turned] Once again (as *v.* 14), but this time with a clear answer of reverent recognition, *and saith unto Him*, **in Hebrew**, *Rabboni, Master* (Teacher). Yet the title, while it reveals her devotion, reveals also the imperfection of her faith (contrast *v.* 28).

in Hebrew] The words must be added to the text. The notice of this detail for Greek readers seems to mark clearly what was the language of the most intimate intercourse of the Lord and His disciples. Cp. Acts xxii. 2, xxvi. 14.

Rabboni] **Rabbuni.** The word occurs also in Mark x. 51. It is strictly "my Master," and here only is the term "Master" applied to the Lord after the Resurrection. The preservation of the form is one of those little touches which stamp the Evangelist as a Jew of Palestine. The form preserved in the original text (*Rabbuni*) is said to be "Galilæan:" if this be so, the trait is more significant.

17. The opening words imply that Mary started up and ran to Christ, and was already clinging to Him when He spoke. Thus she expressed in word and act the strength and the failure of her love, which the Lord disciplined and raised by His answer. The Ascension is presented to her as the beginning and condition of a new union. Mary substituted a knowledge of the humanity of Christ for a knowledge of His whole Person: "Quod vides hoc solum Me esse putas: noli Me tangere" (Aug.). She thought that she could now enjoy His restored Presence as she then apprehended it. Therefore in His reply Christ said: "Do not cling to Me, as if in that which falls under the senses you can know Me as I am; for there is yet something beyond the outward restoration to earth which must be realised, before that fellowship towards which you reach can be established as abiding. *I am not yet ascended to* **the Father.** When that last triumph is accomplished, then you will be able to enjoy the communion which is as yet impossible. Meanwhile, this is the reward of thy love, that thou shalt bear the message of the coming and more glorious change to those to whom thou didst bear the tidings of what seemed to be thy loss and theirs." Notice that the spiritual temper of Mary is the exact opposite of that of Thomas. She is satisfied with the earthly form which she recognises. Thomas, having thought that the restoration of the earthly life was impossible, rises from the recognition of the earthly form to the fullest acknowledgment of the Divine (*v.* 28).

my brethren...] The new title (Matt. xxviii. 10) follows from the use of the words "the Father." Spiritual relationships take the place of natural relationships. Cp. xix. 26, note; Matt. xii. 48 f.; Acts i. 15.

I ascend] Not "I shall ascend," but "I am ascending." In one sense the change symbolized by the visible Ascension was being wrought for the Apostles during the forty days, as they gradually became familiarised with the phenomena of Christ's higher Life.

unto my Father, and your Father] He Who is *the Father* is Father of Christ and Father of men in different ways; of Christ by Nature, of men by Grace. And just as the Lord separated Himself from men while He affirmed His true Humanity by taking to Himself the title of "the Son of Man," so here, while He affirms the true Divine sonship of believers, He separates their sonship from His own. Cp. marg. reff.

my God, and your God] In His perfect Humanity Christ speaks of the Father as His God. Cp. Matt. xxvii. 46.

18. *came* &c.] **cometh and telleth...I have seen** *the Lord; and* **how** *that He* **said** *these things unto her.* The emphasis is thrown on Mary's immediate departure on her mission. For this purpose she was ready to leave the Lord at once.

19-23. The details of this section are peculiar to St. John; but the fact of the appearance to the assembled disciples on the evening of the first Easter day is recorded by St. Luke and St. Mark.

19. When therefore it was evening on that day, the first day... The appearance

week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst,
20 and saith unto them, Peace *be* unto you. And when he had so
p ch. 16. 22. said, he shewed unto them *his* hands and his side. pThen
21 were the disciples glad, when they saw the Lord. Then said
q Matt. 28. 18. ch. 17. 18. 2 Tim. 2. 2. Heb. 3. 1. Jesus to them again, Peace *be* unto you: qas *my* Father hath
22 sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy
r Matt. 16. 19. 23 Ghost: rWhose soever sins ye remit, they are remitted unto

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to Mary Magdalene was necessarily (therefore) supplemented by an appearance to the Church. The several revelations to individuals (Luke xxiv. 31, 34) prepared the way for this manifestation to the body; and gave occasion for the gathering of the disciples. The tidings spread through the company of believers, caused many to come together, perhaps to the "upper room" where the Last Supper was held.

that day] That memorable day, the birthday of Christian life. The hour was late, about 8 *p.m.* Time must be allowed for the return of the disciples from Emmaus, who were not likely to leave Jerusalem till after the evening prayer (Acts iii. 1).

when...shut] Cp. *v.* 26. The clause can only have been added to mark the miraculousness of the Lord's appearance (cp. Luke xxiv. 31). He came not in any ordinary, natural way. Omit *assembled*.

for fear of the Jews] Cp. vii. 13. This clause explains the careful closing of the room. Rumours of the Resurrection had spread, and it was uncertain what policy the popular leaders would adopt.

Peace be unto you] The ordinary salutation (cp. Luke x. 5) here employed with peculiar force. The disciples were troubled, alarmed, fearful (cp. Luke xxiv. 37), and the Risen Lord by His Presence announced confidence and victory.

20. *when he had so said* (**said this**)...*his side*] St. John had specially recorded the piercing (xix. 34); hence he naturally recalled that wound.

Then were &c.] **The disciples therefore were** *glad*... At first "they believed not for joy" (Luke xxiv. 41); but the joy of kindled hope became fuller when changed into the joy of conviction.

21. *Then said Jesus*] **Jesus therefore said.** When doubt was overcome the new work was announced. The first "Peace" was the restoration of personal confidence: the second "Peace" was the preparation for work.

my Father] **the Father** &c. The mission of Christ is here regarded in the permanence of its effects (*hath sent*). The form of the fulfilment of Christ's mission was now to be changed, but the mission itself was still continued and still effective. The Apostles were commissioned to carry on Christ's work, and not to begin a new one. Their office was an application of His office according to the needs of men.

22. *breathed on them*] Cp. Gen. ii. 7 (LXX.). The image used to describe the communication of the natural life, is here used to express the communication of the new, spiritual, life of re-created humanity. The "breath" (πνεῦμα) is an emblem of the Spirit (iii. 8); and by "breathing" the Lord shewed that the Spirit was not the Spirit of the Father only but also His own. The act is described as one and not repeated. The gift was once for all, not to individuals but to the abiding body.

on them...unto them] There is nothing to limit the pronoun to the Ten. It appears (Luke xxiv. 33) that there was a general gathering of the believers in Jerusalem.

Receive] Lit. *Take* (λάβετε). The choice of words seems to mark the personal action of man in this reception. He is not wholly passive even in relation to the Divine gift.

the Holy Ghost] The power of the new life proceeding from the Person of the Risen Christ. The presence of this new life of humanity in the disciples communicated to them by Christ was the necessary condition for the descent of the Holy Spirit on the day of Pentecost. The Spirit which the Lord imparted to them was His Spirit, the Holy Spirit as dwelling in Him. By this He first quickened them, and then sent, according to His promise, the Paraclete to be with them, and to supply all power for the exercise of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing. The one answers to the power of the Resurrection, and the other to the power of the Ascension; the one to victory and the other to sovereignty.

23. The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church. There is nothing in the context to shew that the gift was confined to any particular group (as the Apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian Society and not as that of the Christian Ministry (cp. Matt. v. 13, 14). The great mystery of the world, absolutely insoluble by thought, is that of sin; the mission of Christ was to bring salvation from sin, and the work of His

them; *and* whosoever *sins* ye retain, they are retained.
24 ¶ But Thomas, one of the twelve, [a]called Didymus, was not with [a] ch. 11. 16.
25 them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into
26 his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace
27 *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and [t]reach hither thy hand, and thrust [t] 1 John 1. 1.
28 *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

Church is to apply to all that which He has gained. Christ risen was Himself the sign of the completed overthrow of death, the end of sin, and the impartment of His Life necessarily carried with it the fruit of His conquest. The promise, as being made not to one but to the Society, carries with it the character of perpetuity; the Society never dies (cp. *v.* 21). In this respect the promise differs essentially from that to St. Peter (marg. ref. note), which was distinctly personal. And the scope of the promise differs from that formerly given to the Society (Matt. xviii. 18 f., see note), which concerns the enactment of ordinances and not the administration of that which is purely spiritual. This promise carries that forward to a higher region. As that promise gave the power of laying down the terms of fellowship, so this gives a power to declare the fact and the conditions of forgiveness. At the same time the exercise of the power must be placed in the closest connexion with the faculty of spiritual discernment consequent upon the gift of the Holy Spirit. Cp. 1 John ii. 18 ff.

retain] Hold fast, so that they may not pass away from him to whom they attach. The word (κρατεῖν) is used several times in the Apocalypse of "holding fast" doctrine and the like (ii. 13 ff., 25, iii. 11).

24–29. A section peculiar to St. John.

24. The cause of the absence of St. Thomas is not given. One of his temperament (see xi. 16) would prefer to wait in solitude for some light upon the mystery of the Passion.

25. The reply of St. Thomas reveals how he had dwelt upon the terrible details of the Passion. The wounds of the Lord are for him still gaping, as he had seen them. He must be able to reconcile that reality of death with life before he can believe. As before (xi. 16), he sets the most extreme case before himself and will face that. The Lord had already offered the test of touch to the disciples (Luke xxiv. 39, 40). Therefore St. Thomas probably shaped his words according to what they had told him (*v.* 20).

thrust] Rather, **put** (and in *v.* 27).

I will not believe] The emphatic denial corresponds with the temper which hopes and fears intensely.

26. During *eight days* the disciples were left to ponder over and take into their hearts the facts of Easter Day. At length they were free, as the Festival and the Sabbath were over, to go to Galilee. Yet it was natural for them to look for some fresh token of hope on the first weekly return of the day of the Resurrection. Their gathering in the same place and under the same circumstances as before may have been in the evening (*i.e.* the beginning of the Jewish day), when they were preparing for their departure from Jerusalem on the morrow. Thomas, in spite of his unsatisfied misgivings, had not left their company. He shewed faith in act if not in thought. It is perhaps not without meaning that the words "for fear of the Jews" (*v.* 19) are not repeated. The power of the new life had freed them from this, though their doors were closed.

then came Jesus] **Jesus cometh.**

27. By recalling St. Thomas' own words the Lord shews that He was present at the very time when St. Thomas was questioning His Resurrection.

behold] **see.** One look was enough.

be not] Rather, "become not." Belief and unbelief both grow. St. Thomas "was" not, but "on the way to be," faithless.

28. St. Thomas did not employ the test which he had proposed. The Presence of the Lord enabled him to feel at once that what he had unconsciously desired was something more than could be assured to him by mere sensible testing. He recognised the Lord, but that was not all. Having set before himself distinctly the extent of his hope he was better able than others to perceive how the revelation of the Lord went beyond it. In his example it is seen that faith is not measured by sight, while it is the interpretation of actual phenomena.

And (omit)...*My Lord and my God*] The words are beyond question addressed to Christ, and cannot but be understood as a confession of belief as to His Person expressed in the form of an impassioned address. The discipline of self-questioning,

29 Jesus saith unto him, Thomas, because thou hast seen me, thou
[u] 2 Cor. 5. 7. 1 Pet. 1. 8. hast believed: [u] blessed *are* they that have not seen, and *yet* have
[x] ch. 21. 25. 30 believed. ¶ [x] And many other signs truly did Jesus in the
presence of his disciples, which are not written in this book:
[y] Luke 1. 4. 31 [y] but these are written, that ye might believe that Jesus is the
[z] ch. 3. 15. & 5. 24. 1 Pet. 1. 8. Christ, the Son of God; [z] and that believing ye might have life
through his name.

CHAP. 21. AFTER these things Jesus shewed himself again to the

followed by the revelation of tender compassion and Divine knowledge, enabled St. Thomas to rise to the loftiest view of the Lord given in the Gospels. His sublime, instantaneous confession, won from doubt, closes historically the progress of faith which St. John traces. At first (i. 1) the Evangelist declared his own faith; at the end he shews that this faith was gained in the actual intercourse of the disciples with Christ. The record of this confession therefore forms the appropriate close to his narrative; and the words which follow shew that the Lord accepted the declaration of His Divinity as the true expression of faith. He never speaks of Himself directly as God (cp. v. 18), but the aim of His revelation was to lead men to see God in Him.

29. Omit *Thomas.* Blessedness is to those who believed not simply from the word of others but from actual experience, which told them that Christ was risen, because He was indeed with them. There must have been many disciples who had only heard of the appearances on Easter Day, and of these some at least had believed. Their "happiness" (μακάριοι, cp. Matt. v. 3 ff.) lay in the fact that at once they were in sympathy with the facts of the unseen order. This last and greatest of the Beatitudes is the peculiar heritage of the later Church. Cp. 1 Pet. i. 6 ff.

30. The "signs" referred to cannot be limited to those of the Risen Christ, though these illuminated and interpreted the remainder. The clause "in the presence of His disciples," however, belongs primarily to these, inasmuch as they were confined to the experience of believers. The statement is of primary importance in connexion with the scope of the Gospel. It was not St. John's purpose to write a "Life" of the Lord. His work was a Gospel and not a biography (see p. 273).

31. *that ye might* &c.] *that ye* **may**...*ye* **may** *have life* **in**... The object of the Gospel is described under its two main aspects, intellectual and moral. It was designed to produce a two-fold conviction, and through this the enjoyment of a life-giving faith; *these things are written* in order that readers *may believe, that Jesus*—perfect man—*is the Christ*, the fulfiller of the hopes and promises of Israel (cp. Matt. i. 16), and also *the Son of God* (cp. Luke iii. 23, 38), the fulfiller of the destiny of mankind; and then, in virtue of this belief, held as a present power, *may have life in His Name*, that is, in fellowship with Him as revealed in the fulness of His double Nature. Cp. this declaration of the purpose of the Gospel with the Apostle's declaration of the purpose of his Epistle (1 John i. 3, 4). In both cases a historic message is made the spring of the highest blessing of "life," of Divine "fellowship."

have life] Cp. 1 John v. 13. The general relation between the Christology of the Gospel and of the first Epistle of St. John is of the highest interest and significance. In the Gospel the Evangelist shews step by step that the historic Jesus was the Christ, the Son of God (opposed to mere "flesh"); in the Epistle he re-affirms that the Christ, the Son of God, was true man (opposed to mere "spirit:" 1 John iv. 2). The correspondencies and differences are equally striking.

XXI. This chapter is evidently an appendix to the Gospel, which is completed by xx. 30 f., the solemn close to the Evangelist's record of the great history of the conflict of faith and unbelief in the life of Christ. And the general scope of the contents of this chapter is distinct from the development of the plan declared to be completed in ch. xx. The manifestation of the Lord which is given in detail in it is not designed to create faith in the fact of His Resurrection, but to illustrate His action in the Society; He guides and supports and assigns their parts to His disciples. But it is equally clear that xxi. 1-23 was written by the author of the Gospel. The style and the general character of the language alike lead to this conclusion; and there is no evidence to shew that the Gospel was published before the appendix was added to it. The occasion of the addition is probably to be found in the circulation of the saying of the Lord as to St. John (xxi. 23). The clear exposition of this saying carried with it naturally a recital of the circumstances under which it was spoken. The contents of the chapter are peculiar to St. John.

The narrative falls into two main divisions: I. The Lord and the body of disciples: their work; His gift (*vv.* 1-14). II. The Lord and individual disciples: His determination of their work (*vv.* 15-23).

1. *shewed himself*] Rather **manifested** *Himself:* the appearance depended on the Lord's will. He was so pleased to reveal Himself. This special manifestation of the

disciples at the sea of Tiberias; and on this wise shewed he
2 *himself.* There were together Simon Peter, and Thomas called
Didymus, and [a]Nathanael of Cana in Galilee, and [b]the *sons* of
3 Zebedee, and two other of his disciples. Simon Peter saith
unto them, I go a fishing. They say unto him, We also go with
thee. They went forth, and entered into a ship immediately;
4 and that night they caught nothing. But when the morning
was now come, Jesus stood on the shore: but the disciples
5 [c]knew not that it was Jesus. Then [d]Jesus saith unto them,
6 [1]Children, have ye any meat? They answered him, No. And
he said unto them, [e]Cast the net on the right side of the ship,
and ye shall find. They cast therefore, and now they were not
7 able to draw it for the multitude of fishes. Therefore [f]that
disciple whom Jesus loved saith unto Peter, It is the Lord. Now

[a] ch. 1. 45.
[b] Matt. 4. 21.
[c] ch. 20. 14.
[d] Luke 24. 41.
[e] Luke 5. 4, 6, 7.
[f] ch. 13. 23. & 20. 2.

[1] Or, *Sirs.*

Risen Christ is part of the whole "manifestation" through the Incarnation (i. 31; 1 John i. 2, iii. 5, 8; cp. 1 Tim. iii. 16; 1 Pet. i. 20) which is consummated at the Return (1 John ii. 28, iii. 2; cp. Col. iii. 4).

the disciples] *i.e.* in all probability, the Apostles, the disciples in the narrower sense, though the Eleven were not all assembled on this occasion, but at most seven only (*v.* 2 note).

at the sea of Tiberias] Cp. vi. 1. The return of the disciples to Galilee is indicated in Matt. xxviii. 7; Mark xvi. 7. Before the Ascension they came again to Jerusalem and continued there till after Pentecost (Acts i. 4). The words in Luke xxiv. 44 ff. appear to be a summary of teaching at different times during the forty days. St. Matthew only notices the appearance to the Eleven in Galilee, and St. Luke only the appearances at Jerusalem.

and &c.] *and* **He manifested** Himself **on this wise.** The repetition of a prominent word is characteristic of St. John's style.

2. *There were together*] The enumeration which follows seems to shew that all present belonged to the same neighbourhood.

Thomas] In Acts i. 13, Thomas is joined with Philip, so that he may have been of Bethsaida (i. 44).

Nathanael] See i. 45. The addition "of Cana" throws light upon the connexion of i. 45 ff. and ii. 1 ff.

two other] The record of ch. i. suggests that these two may have been Andrew (i. 41) and Philip (i. 43 ff.). Yet it is more probable that these two were "disciples" in the wider sense, and that St. John places himself and his brother last among the Apostles.

3. *Simon Peter*] Even here St. Peter takes the lead in action. The disciples seem to have continued their ordinary work, waiting for the sign which should determine their future. Cp. Luke xxii. 36.

We also go] Lit. **come.**

a ship] **the** *ship*, part of the ordinary equipment for the fisher's work. When St. Peter "left all" (Luke v. 11), they who retained possession of his property respected his right when he reclaimed it. Omit *immediately.*

4. *when* &c.] *when* **day was now breaking.** The exact time is significant for the interpretation of the incident.

stood &c.] Came from some unknown quarter, and stood on *the* **beach.** Notice the significant contrast in the positions of the Lord and the disciples, He on the firm ground, they on the restless waters.

but] **howbeit.** It is vain to give any simply natural explanation of the failure of the disciples to recognise Christ. After the Resurrection He was known as He pleased, and not necessarily at once (xx. 14 ff.; Luke xxiv. 31). Yet it is easy to understand that the disciples were preoccupied with their work, as Mary Magdalene with her sorrow (xx. 14), so that the vision of the Divine was obscured.

5. *Then Jesus*] *Jesus* **therefore,** as desiring to bring them to a knowledge of Himself. His words might be taken as the question of one who wished to buy what they had.

Children] παιδία marks the difference of age or position, and not the tie of relationship (τεκνία xiii. 33). Here it is probably no more than a familiar address. The form of the question in the original (μήτι) suggests a negative answer. See iv. 29.

meat] Probably something to eat with bread. This was commonly fish. Rev. V. 'Have ye aught to eat?'

6. *on the right side*] The definiteness of the command (contrast Luke v. 4) explains the readiness with which it was obeyed.

to draw it] Into the boat, in contrast with the "dragging" it after the boat.

7. *Therefore that disciple...*] He was able to read in a moment by a certain sympathy with Christ the meaning of the sign.

Now &c.] *Simon Peter* **therefore having** *heard* .. The revelation came to him from without, and no longer from within (**Matt.**

when Simon Peter heard that it was the Lord, he girt *his* fisher's
coat *unto him*, (for he was naked,) and did cast himself into
8 the sea. And the other disciples came in a little ship; (for they
were not far from land, but as it were two hundred cubits,)
9 dragging the net with fishes. As soon then as they were come
to land, they saw a fire of coals there, and fish laid thereon, and
10 bread. Jesus saith unto them, Bring of the fish which ye have
11 now caught. Simon Peter went up, and drew the net to land
full of great fishes, an hundred and fifty and three: and for all
12 there were so many, yet was not the net broken. Jesus saith
[g] Acts 10. 41. unto them, [g] Come *and* dine. And none of the disciples durst
13 ask him, Who art thou? knowing that it was the Lord. Jesus
then cometh, and taketh bread, and giveth them, and fish
[h] See ch. 20. 19, 26. 14 likewise. This is now [h] the third time that Jesus shewed
himself to his disciples, after that he was risen from the dead.
15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon,

xvi. 17), but he at once acted upon it. He could not wait for the slow progress of the boat, but with swift resolve "cast himself into the sea." While engaged in his work he was "naked," *i. e.*, probably, stripped of all but his light under-garment.

8. *not far*] About a hundred yards.

9. So when *they got out upon the land, they* **see** [Rev. V.]... They hasten to meet the Lord before they have secured their prize (*v.* 10). *The fire of coals, i. e.* of charcoal, the *fish*, and the *bread*, are spoken of in such a way as to suggest the thought that they were provided supernaturally. The Lord provides as He will, through human labour naturally, or otherwise.

10. The command was probably given in order to mark the gifts of the Lord as gifts to be used.

11. *Simon Peter* **therefore** *went up* &c. Again first in action.

an hundred and fifty and three] The record of the exact number probably marks nothing more than the care with which the disciples reckoned their wonderful draught. The significant differences between the miracle described in Luke v. 1 ff. and this are drawn out by St. Augustine:—The one miracle was the symbol of the Church at present, the other of the Church perfected; in the one we have good and bad, in the other good only; there Christ also is on the water, here He is on the land; there the draught is left in the boats, here it is landed on the beach; there the nets are let down as it might be, here in a special part; there the nets are rending, here they are not broken; there the boats are on the point of sinking with their load, here they are not laden; there the fish are not numbered, here the number is exactly given. There is certainly a spiritual meaning in these variations of the two narratives which consistently converge to distinct ends.

12–14. The completion of the Apostles' work, hallowed now by the offering of first-fruits, is followed by the bestowal of the Lord's blessing. As He had made their labour fruitful, so now He gives them of His Own.

12. *dine*] Rather, **breakfast** (and in *v.* 15). The ἄριστον was the morning meal, as contrasted with the afternoon meal (δεῖπνον). The disciples held back in awe. They "knew that it was the Lord;" and yet He was in some way changed.

ask] ἐξετάσαι describes precise inquiry and examination (Matt. ii. 8, x. 11).

13. Omit *then*. Nothing is said either as to the use of the fish caught (*v.* 10) or of the Lord Himself sharing the meal. He appears only as the Giver of the food which He brings, and this fact probably explains the absence of the customary "blessings" or "thanksgiving" (vi. 11; Luke xxiv. 30).

14. The "third" time most probably refers to manifestations to "the disciples" in a body. St. John himself relates three appearances before this, the first being to Mary Magdalene (xx. 11 ff.).

shewed himself] **was manifested.**

15–19. The work of St. Peter: to act.

15. *Simon, son of Jonas*] Son of **John** (and so *vv.* 16, 17; see i. 42 note). The contrast of the names is significant. The address of the Lord, thrice repeated, recalls the first words addressed to St. Peter (i. 42), when he received the surname Cephas (Peter). Observe that the Lord never addresses St. Peter by his new surname; nor does St. Paul speak of him by the Greek form of it (Peter) according to the true text, but only as Cephas. On the other hand, the surname is commonly used either alone or with Simon in the narrative of the Gospels, and always in the Greek form. This varying usage, which exactly corresponds with the circumstances under which the title was substituted for the original name, is a striking indication of the exactness of the records, and specially of the exactness of the record of the Lord's words. The

son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto
16 him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. [i]He saith unto him,
17 Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [k]thou knowest all things; thou knowest that I love

[i] Heb. 13. 20. 1 Pet. 2. 25.

[k] ch. 2. 24. & 16. 30.

mention of St. Peter's natural descent here (son of John) appears to direct attention in the first place to the man in the fulness of his natural character, as distinguished from the Apostle.

lovest thou me more than these?] *i.e.* more than these, thy fellow-disciples, love Me. The reference is probably to St. Peter's words (see xiii. 37; Matt. xxvi. 33), in which he had claimed for himself the possession of supreme devotion (cp. xv. 12 ff.). In St. Matthew (*l.c.*) this profession is placed in immediate connexion with the Lord's promise of an appearance in Galilee after His Resurrection, which gives peculiar force to the question.

lovest] Notice that the foundation of the Apostolic office is laid in love and not in belief. Love (ἀγάπη) in its true form includes faith (cp. 1 Cor. xiii. 13). St. Peter affirms his personal attachment to the Lord, appealing to the Lord's own knowledge; but his profession differs in two important points from the question proposed. He does not assume any superiority over others (*more than these*): and he lays claim only to the feeling of natural love (φιλῶ σε), of which he could be sure. He does not venture to say that he has attained to that higher love (ἀγαπᾶν) which was to be the spring of the Christian life (xiii. 34. xiv. 15, 21, 28, &c.). Moreover now he says nothing of the future, nothing of the manifestation of his love (xiii. 37).

thou (emphatic) *knowest*] Experience had taught St. Peter to distrust his own judgment of himself.

Feed my lambs] In response to the sincere confession the Lord imposes a charge which shews that He accepts the Apostle's answer. The image is changed. The fisher's work is followed by the shepherd's work. Those who are brought together and taken out of the "many waters" need to be fed and tended. This office of the shepherd with which St. Peter is entrusted is regarded under three different aspects. The first portrayed here is the simplest and humblest. The little ones in Christ's flock need support, which they cannot obtain of themselves; this the Apostle is charged to give them.

Feed] βόσκειν (cp. *v.* 17; elsewhere with ref. to swine, Matt. viii. 30, 33), as distinguished from ποιμαίνειν (*v.* 16), expresses providing with food.

16. In the question repeated **a second time**, the thought of comparison is omitted. St. Peter, in his answer, still shrinks from taking to himself the loftier word (ἀγαπᾶν). In reply the Lord lays upon him a new part of the shepherd's duty: **Tend**—be shepherd of—*My sheep*. The lambs require to be fed; the sheep require to be guided. The watchful care and rule to be exercised over the maturer Christians calls for greater skill and tenderness than the feeding of the young and simple.

Feed] **Tend** (ποίμαινε), Acts xx. 28; 1 Pet. v. 2; Matt. ii. 6. Cp. Rev. ii. 27.

17. *lovest thou*] φιλεῖς. The Lord adopts the word which St. Peter had used. Just as the idea of comparison was given up before (*v.* 16), so now the idea of the loftiest love is given up. The Lord would test the truth of the feeling which St. Peter claimed.

The three questions could not but recall the three denials; and the form of this last question could not but vividly bring back the thought of the failure of personal devotion at the moment of trial. So *Peter was grieved* not only that the question was put again, but that this *third time* the phrase was changed; that the question was not only put once again, but at the same time put so as to raise a doubt whether he could indeed rightly claim that modified love which he had professed. His "grief" lay in the deep sense that such a doubt might well be suggested by the past, even if it were at the time ungrounded. Men might reasonably distrust his profession of sincerity after his fall, but he appealed to the Lord (*Thou* (σύ) *knowest*...). The answer of St. Peter meets the points in the changed question. He leaves out the affirmation (*Yea, Lord*) of his former reply and throws himself wholly on the Lord, upon His absolute knowledge, and upon His special knowledge. *Lord, Thou knowest* (οἶδας) *all things*, and at this moment *Thou* **seest** (γινώσκεις) *that I love Thee*. The knowledge to which he appeals is not only that of Divine intuition, but of immediate observation. Cp. ii. 25 note. In reply the Lord completed His commission, *Feed* (βόσκε) *my sheep*. The nature no less than the young Christians require their appropriate sustenance; provision must be made for their support as well as for their guidance. This is the last and most difficult part of the pastor's office.

my lambs...*my sheep*...*my sheep*...] Notice

18 thee. Jesus saith unto him, Feed my sheep. [l]Verily, verily, I
[l] ch. 13. 36. Acts 12. 3.
say unto thee, When thou wast young, thou girdedst thyself,
and walkedst whither thou wouldest: but when thou shalt be
old, thou shalt stretch forth thy hands, and another shall gird
19 thee, and carry *thee* whither thou wouldest not. This spake he,
[m] 2 Pet. 1. 14.
signifying [m]by what death he should glorify God. And when
[n] ch. 20. 2. [o] Matt. 16. 27, 28. & 25. 31. 1 Cor. 4. 5. & 11. 26. Rev. 3. 11. & 22. 7. 20.
20 he had spoken this, he saith unto him, Follow me. ¶ Then Peter,
turning about, seeth the disciple [n]whom Jesus loved following;
which also leaned on his breast at supper, and said, Lord, which is
21 he that betrayeth thee? Peter seeing him saith to Jesus, Lord,
22 and what *shall* this man *do?* Jesus saith unto him, If I will
that he tarry [o]till I come, what *is that* to thee? follow thou me.

that the Lord retains His own right to those who are committed to the Apostles' care. Cp. 1 Pet. v. 2 f.

18. There was a most true sense in which the bold declaration of the Apostle (xiii. 37) was destined to find a literal fulfilment. The earlier outward freedom of St. Peter in his youth is contrasted with his final complete outward bondage. His martyrdom is placed in the year A.D. 64, and he seems to have been already of middle age (Matt. viii. 14).

stretch forth thy hands] As helpless and seeking help: *gird thee*, bind thee as a condemned criminal; *whither thou wouldest not*, the way to a violent death is always terrible, because unnatural.

19. Now this He spake, *signifying by* **what manner of** *death* &c. The crucifixion of St. Peter at Rome is attested by Tertullian and later writers. Origen further states that he was crucified with his head downwards at his own request. The language of the Lord does not point directly to anything more than martyrdom. As martyrdom was a "glorifying God," so the martyr himself was said to be "glorified" by his death. Cp. vii. 39, xii. 23.

Follow me] The end of martyrdom having now been shewn, the Lord repeated the command given before under different circumstances to others (i. 43: Matt. viii. 22, ix. 9, xix. 21). What had been impossible before the Apostle's fall became possible for him now (xiii. 36 ff.). The command itself, as given before and after the Resurrection, has necessarily different though analogous meanings. During the Lord's earthly life following Him implied the abandonment of previous occupations (Matt. ix. 9) and duties (Matt. viii. 22); attendance upon Him even when He entered on strange and mysterious paths; participation in disgrace and danger (Matt. x. 38). Now to "follow Christ" required further the perception of His course; the spiritual discernment by which His movements can still be discovered; and yet further the readiness to accept martyrdom at the end. The command had also a literal meaning (*v.* 20 note), though it is impossible to decide for what purpose the Lord called St. Peter away.

20-23. The work of St. John: to wait.

20. Omit *Then*. The command of the Lord appears to have been accompanied by some symbolic action. As St. Peter literally obeyed the call, and moved away from the group of the Apostles, something attracted his attention, and he "turned about" to the direction indicated. The whole picture is full of life.

leaned] **leaned back ... the** *supper*. The notice is added here to explain the close connexion of St. John with St. Peter, and the confidence with which St. John ventured to follow even without a special invitation.

21. *Peter* **therefore...** No question could be more natural. The fact that St. John was following was itself an unspoken question as to the future, an asking of the Lord's will. The original is singularly brief and pregnant, "Lord, and this man, what?" What of him? What shall he suffer or do? What shall be his lot?

22. Emphasis is laid upon the pronouns "him" and "thou." The thought is of the individual offices of disciples. St. Peter's fortune corresponded with his work, and so too St. John's.

tarry till I come] "Tarry" or abide is the correlative to "follow," and expresses the calm waiting for further light, the patient resting in a fixed position, the continuance in life. The "coming" of the Lord is no doubt primarily "the second coming" (παρουσία, 1 John ii. 28); but at the same time includes thoughts of His personal coming in death to each believer. And yet further, He "came" in the destruction of Jerusalem. Thus St. John did tarry till the great "coming," nor is there anything fanciful in seeing an allusion to the course of the history of the Church under the image of the history of the Apostles. The type of doctrine and character represented by St. John is the last in the order of development. In this sense he abides still. Cp. xiv. 3, note; and Rev. ii. 5.

what is that to thee?] The arrangement of the various parts in the whole body of the

23 Then went this saying abroad among the brethren, that that
disciple should not die: yet Jesus said not unto him, He shall
not die; but, If I will that he tarry till I come, what *is that* to
24 thee? ¶This is the disciple which testifieth of these things,
and wrote these things: and [p]we know that his testimony is
25 true. [q]And there are also many other things which Jesus
did, the which, if they should be written every one, [r]I suppose
that even the world itself could not contain the books that should
be written. Amen.

[p] ch. 19. 35. 3 John 12.
[q] ch. 20. 30.
[r] Amos 7. 10.

Church does not concern men. That rests with the Divine Will, and the Divine Will is unfolded in the course of life.

23. *This saying* (*word*) **therefore** *went*... The Lord's words were inexactly repeated, and taken to affirm "that that disciple dieth not." The tradition that St. John was sleeping in his grave at Ephesus, and that the moving dust witnessed to the breathing of the saint beneath, survived for a long time.

yet Jesus...] The manner in which the error is corrected seems to shew clearly that it had not been refuted by fact; or, in other words, that this Epilogue to the Gospel was written by St. John. The Apostle, still alive and looking to the uncertainty of the future, rests on the simple repetition of the precise language of the Lord. He does not claim to know all that He meant; he repeats what He said. The true interpretation of the words was for history.

In this narrative St. Peter and St. John occupy representative positions both as to their work and as to the issue of their work. The one is the minister of action whose service is consummated by the martyrdom of death; the other is the minister of thought and teaching whose service is perfected in the martyrdom of life.

24, 25. These two verses appear to be separate notes attached to the Gospel before its publication. The form of *v.* 24 (contrast xix. 35) shews conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. See Introd. p. 253. The change of person in *v.* 25 (*I suppose*, compared with *we know*) marks a change of authorship. It is quite possible that this verse may contain words of St. John (cp. xx. 30), set here by those who had heard them.

24. *testifieth*...*testimony*] **beareth witness** ...**witness**: *these things* may refer to the whole contents of the Gospel (xx. 31), or be limited to the narrative of this chapter.

true] True in fact (ἀληθής). Contrast xix. 35. The words echo 3 John 12.

25. *could not contain*] A complete account (*every one*) of the perfect human (*Jesus*) life of the Lord would be practically infinite.

Amen] Not part of the original text.

THE

ACTS OF THE APOSTLES.

INTRODUCTION.

1. This Book purports to have been written by the author of "a former treatise" addressed to one Theophilus, a statement which refers to the third Gospel, which from a very early period was attributed to St. Luke. This identity of authorship, and of authorship by a companion of St. Paul, never questioned by primitive Christendom, is now generally received. The title "The Acts of the Apostles" is generally assumed not to have been given to this work by St. Luke himself. It is, however, of high antiquity.[1]

The Book does not profess to record the acts of all the Apostles, nor all the acts of those most prominent in the narrative, St. Peter and St. Paul: yet the title possesses a certain fitness: for the Book records those acts of the Apostles by which our Lord's last injunctions and promise were fulfilled. It is the only source from which we derive any direct knowledge of most momentous facts which belong to the very foundations of the Christian faith. From this Book alone we learn the primary facts touching the establishment and organization of the Church; its formation as a visible society, and its development under the Personal Influence of the Holy Spirit.

2. The book may be divided generally into two parts.

(A) i–xii.; A.D. 33–44.

Ch. i. marks the object contemplated by the writer. The general object specified in the Introduction to the Gospel (Luke i. 4) had been attained, so far as regards our Lord's personal ministry, by an account of all that He had done and taught up to the time of His Ascension. In this treatise the same object is pursued by an account of the accomplishment of the Mission, which at the time of His Ascension He formally entrusted to the Apostles "whom He had chosen."

Chs. i., ii. (A.D. 33) contain the following facts:—the Ascension; the completion of the Apostolic body in the interval between the Ascension and Pentecost; the Descent of the Holy Ghost (May 24); the first discourse by St. Peter, as mouthpiece and representative of the Apostles; the Baptism of 3000 converts; followed by a statement of the principles and observances of the members of the Church. The Catholicity of the Church, thus inaugurated, is indicated (1) by the nationalities of the converts,

[1] It is extant in the oldest MSS., in some of the most ancient Versions, in the Canon Muratori, and it is repeatedly used by early Fathers from Clement Alex. downwards. The title "Acts" was also given to some of the earliest and best known Apocryphal Books, whence it may be inferred that the title "Acts of the Apostles" had been previously received as the proper designation of this Book.

representing every country which was reached by the Gospel within the first century; and (2) by the gift of tongues, differing in form from other manifestations of the same power, and prefiguring the extension of Christendom to all languages of the human race.

Chs. iii.–viii. (A.D. 33–37) are exclusively concerned with the establishment of the Church in Jerusalem, the first portion of the work assigned to the Apostles (i. 8). This proceeded rapidly. A miracle wrought by the two chief Apostles was followed by a vast increase of converts, and led to the first persecution; exemplifying two principles which pervade the history of Christendom. Each persecution is the direct result of a manifestation of spiritual life in word or deed; and each persecution is the direct cause or occasion of a new and stronger manifestation.

Two effects consequent upon the outward extension and internal development of the Church are next noted: an outburst of self-sacrificing Christian love connected with the name of Joseph Barnabas; and an example of self-seeking, hypocrisy, and lying against the Holy Ghost in Ananias and his wife. A second persecution (v. 18) issued in a further extension of the Church, and revealed internal discord between the members of the persecuting body (v. 33, 38).

An internal disturbance (A.D. 36), originating with the Hellenistic Jews (vi. 1), was suppressed by the wisdom of the Apostles; and it gave occasion to an important advance in the organization of the Church. Seven Deacons, a new order of ministers, were appointed. One of them, Stephen, stands foremost among the heroes of faith; he was the first Christian who won the crown of martyrdom. This occurred most probably soon after the Feast of Pentecost, *i.e.* early in May, A.D. 37. At that time there was no Roman Governor resident in Judæa. Pilate had been deposed towards the close of A.D. 36, and his successor did not arrive until Theophilus, one of the five sons of Ananus, was High Priest, about Pentecost A.D. 37. Stephen's death marked a great crisis. The disciples, who were scattered by the persecution, preached the word everywhere in Judæa and Samaria (viii. 1), and thus prepared the way for the fulfilment by the Apostles (viii. 25) of the second part of our Lord's injunction (i. 4, 8). The conversion of the Ethiopian chamberlain (viii. 26–40) illustrates the way in which a knowledge of the Gospel was transmitted to regions which were not visited by the Apostles or their immediate successors; and furnishes the arguments most effectively applied by the first missionaries to persons already more or less conversant with the O. T.

Ch. ix. gives an account of the conversion of St. Paul (A.D. 37, some time after Pentecost),[2] and of

[2] In this account remark several points bearing upon late controversies. (1) St. Paul's complete independence of the original Apostles at and after his conversion (cp. Gal. i. 11, 12). (2) Though Ananias baptized St. Paul, yet his instruction in his future work was given by Christ (cp. ix. 16 with Gal i. 12). (3) Immediately after receiving that instruction, he preached that Jesus (ix. 20 note) was the Son of God; demonstrating from the Scriptures, that Jesus was the very Christ: both points specially enforced in his discourses and Epistles.

his visit to Jerusalem (A.D. 40): ix. 31–xi. 30 describe the growth of the Church from A.D. 40–44; the principal event being the admission of Cornelius by Baptism into the Church, with full participation in its privileges. This act gave occasion to the first serious contention within the Church touching points of doctrine and of observance. After full explanation the Church, including the opponents, acquiesced in St. Peter's act, and glorified God.[3]

Ch. xii. (A.D. 44) closes the account of St. Peter's Apostolical career. Important notices of proceedings of the Apostolic body and of the part taken by St. Peter at Jerusalem are indeed given: but so far as regards their labours in fulfilling the Mission entrusted to them in the beginning, they pass out of sight.[4]

(B). The second part of the Acts (A.D. 44–63) contains, speaking generally, a summary account of the evangelization of representative races of the Gentile world. From first to last in this account St. Paul holds the central place (cp. Gal. ii. 9). James, Cephas, and John, recognized as "pillars" of the Church, gave up that work to him and to Barnabas.

Chs. xiii., xiv. narrate the work of Barnabas and Saul (A.D. 45–47): Antioch, not Jerusalem, becoming now the centre of missionary enterprise, the place best adapted for the purpose by its political importance, geographical position, and by its mixed population. In the first circuit Cyprus and the south-eastern districts of Asia Minor received the Gospel: the most important places were twice visited, and a commencement of organization was made by the appointment of Presbyters (xiv. 23). In xiv. 4, 14 St. Barnabas and St. Paul are for the first time designated as Apostles. An interval of some duration, certainly of more than one year, followed; during which the fusion between the Hebrew and Gentile elements appears to have proceeded rapidly under the joint influence of St. Paul and St. Barnabas.

[3] This section is assumed by some to be directly opposite to St. Paul's statements. It is however confirmed most remarkably, so far as regards St. Peter, by St. Paul's own account, who tells us (Gal. ii. 12) that when St. Peter went to Antioch he actually *did eat* with the Gentile converts, thus showing distinctly his own feelings towards them; and St. Paul expresses not less surprise than indignation at St. Peter's change of conduct, when, in deference to the prejudices of those who were more immediately under his charge, he receded from that position.

[4] Observe, however, how much had already been effected, and what preparation had been made for future work. (1) The Gospel had been preached throughout Palestine, had penetrated Phœnicia and Cyprus, and had taken firm root at Antioch. (2) The Church, in essentials, had been organized in Jerusalem. The order of Deacons had been established; the first notice of a Presbytery, or body of Presbyters, is found just before the close of this period (xi. 30); and St. James is for the first time mentioned (xii. 17) as the head or representative of the brethren, in fact, if not in title, the first Bishop. Thus we find, not a formal record, but a distinct indication of a threefold ministry, such as, within a century, was certainly established throughout Christendom. (3) Hebrews and Grecians formed one community, not without an internal struggle touching material interests, but without any discordance in forms of worship or doctrine: and one Gentile household in Palestine had been admitted into full communion with the Church. (4) The Gospel had been preached to Gentiles in Syria, a course sanctioned and confirmed by the Apostles. Such was the extent and character of the work assigned to the Apostles, so far as regarded the first part of their commission, and executed by them within eleven years from the date of the Ascension.

Ch. xv. describes the meeting of the Church at Jerusalem (probably A.D. 49), whose decision, notified by St. James, absolutely exempted all Gentile converts from circumcision and legal obligations, the only conditions being either such as had been recognized as binding, independently of the Mosaic Code, or as indispensable for the conservation of moral and religious purity. The sharp dispute (xv. 36 &c.) between St. Barnabas and St. Paul led to a separation; and the latter with Silas set out on his second great Missionary journey (A.D. 50).[5] The work done in Asia Minor is passed over very rapidly in the Acts, but it must have occupied a considerable time, if, as seems probable, Phrygia and Galatia were then evangelized.[6] At Troas two facts of exceeding interest are recorded. Here first St. Paul (cp. 2 Cor. ii. 12), moved by a vision, determined to pass into Europe: and here for the first time we have a distinct indication of the presence of the writer of the Book (xvi. 10, 11). This personal connexion ceased at Philippi; and it has been suggested that St. Luke was left in charge of the Church there. At Athens (xvii. 16 &c.) we have one of St. Paul's principal discourses, remarkable for force and ingenuity, and also for its striking dissimilarity to discourses addressed to Hebrews, to mixed congregations, and to rustic heathens.[7]

Ch. xviii. (A.D. 52; autumn). St. Paul abode a long time at Corinth, a place destined to be the true centre of Greek Christianity, combining very peculiar advantages, and presenting also some of the most formidable obstacles to the introduction and growth of pure religion. Thence he proceeded to Ephesus, Cæsarea, Jerusalem (*v.* 21, note), and Antioch, thus completing the second great missionary journey.

In the third missionary journey (xix.–xx. 5; A.D. 54–58) St. Paul remained more than two years at Ephesus; a most important epoch both as regards the establishment of the Church in the adjoining district, and as shewing the effect of the contact of the Gospel with Asiatic superstition. Here we have an account of the first furious outburst of heathen antagonism (xix. 23 &c.), selfish in its origin, and malignant in its spirit, differing most strikingly from the slight movements at Philippi and Athens, and from the characteristic indifference of the Roman Proconsul at Corinth; and occurring, just where it might be expected, in the city which represented the wild fanaticism of the East. In Macedonia he remained a considerable time, the extent of the journey and its effects being indi-

[5] Observe the candour and absence of all party feeling in the historian, who is held by some critics to have had as his main object the deliberate suppression of all indications of difference between St. Paul and other Apostles. From St. Paul's Epistles we should never have inferred the existence of a separation from St. Barnabas.

[6] The writer of the Acts was not with St. Paul at that time, but he notices one point which shews that the decision of the Apostles (xv. 24 f.) was not regarded by St. Paul as applicable to the child of a Jewish mother. In accordance with his own principle (see 1 Cor. ix. 20–22) he circumcised Timothy, henceforth his most efficient and beloved companion.

[7] Note the carefulness of the historian not to exaggerate the effects of that discourse; few were converted, but among the few was one associated with the early history of the Church as the first Bishop in the metropolis of intellectual culture.

cated in 2 Cor. (x. 14–16), which was written during this sojourn in Macedonia, and in Rom. (xv. 19), which was written in the following winter. It must have been a time of severe labour, probably of much trial and suffering, but one during which great progress must have been made in the organization of the Churches, and proof was given of the charitable zeal of the converts.

The close of St. Paul's missionary journeys is marked by xx. 5. The journey which follows had a different object (cp. xx. 22–24). From this time to the end of the Book the writer was with St. Paul (cp. 2 Tim. iv. 11). The reception of St. Paul and his companions at Jerusalem throws the strongest light upon the true relations between them and the Church in Palestine. They were received gladly by the brethren (xxi. 17; cp. Rom. xv. 19), but suspiciously by Jews, not members of the Church, and by the general body of Hebrew Christians. Acting on the advice of the Church, in accordance with his own principles (cp. passages which deal specifically with points of outward observance and matters of indifference, *e. g.* Rom. xiv.; 1 Cor. ix. 20–23), the Apostle adopted a course which fully satisfied his Christian brethren; but which, before the seven days which it demanded were completed, brought upon him a fierce persecution, originating with Asiatic Jews (xxi. 27, *not* Hebrew Christians), who being joined by the Jewish populace drew him out of the Temple and attempted to kill him. The immediate result was his deliverance by the Roman soldiery, leading to his imprisonment at Cæsarea (xxiii. 35), and finally to his journey as a prisoner to Rome,[8] where he arrived (xxviii. 16) in the spring of A.D. 61. At Rome he remained two whole years, during which he preached the Gospel with success (cp. especially the Epistle to the Philippians, written probably towards the close of this period).

The Book then closes abruptly, if read as a personal history of the Apostles; but not abruptly, if read with reference to the object distinctly intimated in the beginning.[9] If the end of this history be placed about March, A.D. 63, it extends over a period of thirty years from the Ascension. The Neronian persecution broke out on the 19th of

[8] Throughout this part of the work the narrative is remarkable for minuteness and accuracy of details, impressing all with a conviction of the writer's truthfulness and personal acquaintance with the events which he records. Special importance attaches, (1) to the movements of the Jewish party, in which it should be observed that Hebrew Christians are in no way implicated, among whom in fact the Apostle counted by far the largest number of his most devoted friends; (2) to the speeches of the Apostle addressed to Jews and to Gentile Rulers, giving his own account of his principles and acts before and after his conversion; and (3) to the notice of his two years' imprisonment at Cæsarea, during which St. Luke had ample opportunity for collecting materials for both portions of his work.

[9] As the first portion (chs. i.–xii.) ended with the completion of St. Peter's work in Palestine, fulfilling the injunction that the Apostles should be witnesses unto Christ in Jerusalem, and in all Judæa, and in Samaria: so this second portion records the principal events in St. Paul's career by which the last part of the same charge was fulfilled, winding up with the preaching of the Gospel by the Apostle of the Gentiles in the city which was then the centre of the world's life, social and political, and which, as such, both represented and assured the extension of Christendom "unto the uttermost parts of the earth."

July, A.D. 64. The martyrdom of St. Peter occurred at that time; and if not at the same time, yet shortly afterwards, St. Paul suffered death, as a Roman citizen, by decapitation. Both Apostles died in the twelfth year of Nero's reign, *i. e.* between October, A.D. 65, and October, A.D. 66.[1]

3. The unity of plan and identity of object in this work and in the third Gospel, are indicated by the preceding account. Both, however, have been impugned.

Some have asserted that the main object of the writer was to vindicate for one or other of the two chief representatives of early Christendom the claim to the foremost place in the Church. It is true that attention is fixed chiefly, though not exclusively, upon St. Peter in chs. i.–xii.; but, after ch. xii., that Apostle passes wholly out of our sight, so far as regards his own special work. It could not be inferred from this Book that St. Peter was concerned with transactions in Antioch, Corinth, or Rome, or that he terminated his life, according to our Lord's announcement (John xxi. 18), by martyrdom. Again, the account of St. Paul fills the larger portion of the Book; but had it been the intention of the writer to set him forth as the chief representative of the Church, he would not have omitted to record the long series of trials, labours, and sufferings mentioned (for example) in 2 Cor. xi. 23–27.

Further, it has been suggested that independently of the prominence given to the acts of either Apostle, a distinctive type of doctrine, according to some Petrine, according to others Pauline, is represented throughout the Book. As to the former,[2] the doctrine may be called Petrine, without admitting any inference as to the writer's intentions. One thing is certain. The relation between the Hebrew, Hellenistic, and Gentile converts in this Book is precisely the same as that which we find in the Epp. of St. Paul, and especially in those addressed to the Romans and Corinthians. The Hebrews were in all cases the first objects of Apostolic preaching, the Gentiles became

[1] St. Luke gives no intimation whatever as to the issue of St. Paul's trial, which must have taken place soon after the last events which he records. The most natural inference is that he brought his work to a close before the trial; for it is scarcely conceivable that he should have taken no notice of the result, whether, as seems most probable, it was an acquittal, followed by labours of which we find scattered notices in the Epistles; or a condemnation, which if not then, yet certainly on a later occasion, was pronounced and executed. The only alternative, admitting the authorship of St. Luke, is that he contemplated a third work; a suggestion which serves to bring out very clearly the improbability that he should have written this Book after the end of St. Paul's life. But if it is improbable that St. Luke should have passed over a notice of extreme interest to every Christian reader, far more improbable is another view, which, attributing the work to a later writer, supposes him to have composed it with the set purpose of effecting or forwarding a reconcilement between the conflicting parties of Hebrew and Gentile Christians. Such a writer could certainly have found no fact better calculated to effect that purpose than that which, at the time assumed on this hypothesis, was undoubtedly accepted by the universal Church, the fact that the great representatives of Gentile and Hebrew Christianity were united by the most glorious of all deaths.

[2] The doctrine is identical with that most fully expressed in the first Ep. of St. Peter, the doctrinal system of which in principle and in detail is in closest harmony with St. Paul's, differing from it only in form and extent, or in reference to special circumstances.

within a few years by far the most numerous and the most influential portion of the united Church. Again, Pauline in character the work must needs be when written by a companion or follower of the Apostle of the Gentiles (cp. xiii. 38, 39), but it is equally certain that doctrinal statements, specially characteristic of St. Paul, do not occupy a prominent, much less an exclusive, place.

Others represent the work as written with the express intention of proving a substantial unity of doctrine between the two Apostles. A wide divergence, a positive antagonism, is assumed to have existed between that party in the Church which adhered to the original teaching of the Twelve, specially represented by St. Peter, and the larger, and in the end generally dominant, party formed and developed under St. Paul's guidance: hence the author is asserted to have written this Book with the deliberate intention of effacing all traces of a fact so disgraceful to the Church and so repugnant to the feelings of Christians. This view rests wholly on the alleged contradiction between Acts ix., xv. and St. Paul's statements in Gal. i. and ii. A comparison of these accounts brings out distinctly certain points of difference, but, with not less distinctness, points of substantial agreement. Thus, the time of the first visit to Jerusalem, stated indefinitely in Acts ix. 23, is definitely and undesignedly confirmed by Gal. i. 18. Again, St. Luke (ix. 26) simply states that Saul went up to Jerusalem; St. Paul (Gal. i. 18) says that he went up there with the express object of consulting St. Peter.[3] If St. Luke alone tells us of coldness and estrangement on the part of disciples, and of hesitation on the part of Apostles; yet St. Paul singles out St. Peter as the Apostle whom he came to consult, and with whom he had confidential intercourse; he alone names St. James, the brother of the Lord, on that occasion, thus bringing into prominence the two representatives of the parties assumed to be antagonistic to St. Paul, St. James of the Hebrew Christians at Jerusalem, St. Peter of the Twelve.

Similar remarks apply to the next visit of St. Paul to Jerusalem recorded by the Apostle (Gal. ii. 1 f.). If St. Luke (ch. xv.) deals exclusively with the public transactions, St. Paul deals not less exclusively with private and confidential discussions.[4]

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[3] An indication, corroborated by further examination, that St. Luke notices those facts only which were matters of public notoriety, whereas St. Paul supplies the motives and feelings by which he was actuated.

[4] Thus St. Luke tells us (xv. 2) that when the question of circumcision had given occasion to "no small dissension and disputation," St. Paul and St. Barnabas were sent by the Church to consult the Apostles and Elders. St. Paul (Gal. ii. 1), tells us that he went up by revelation, and that he there communicated to the members of the Church, in public, the Gospel which he had preached among the Gentiles; *i.e.*, the principles and system which he had inculcated. Thus far the two accounts coincide. But St. Paul proceeds to state that he had also a private and confidential interview with those who were recognized as the principal men in the Church, with the special object, "lest by any means he should run, or had run, in vain." Stronger words could not be found to intimate his feeling of the expediency or necessity of thorough agreement with the elder Apostles. As the result of that interview, "James, Cephas, and John gave to him and Barnabas the right hand of fellowship," and formally recognized them as entrusted specially with the mission to

It is asserted that on the one hand there are no indications that the writer of the Acts knew anything of these private transactions, though St. Luke naturally must have known them considering his long and close intimacy with the Apostle; and that on the other hand the public transactions recorded by St. Luke are not on any occasion noticed by St. Paul. St. Luke does not indeed mention the express compact between St. Paul and St. Barnabas on the one hand, and the three representatives of the Church and the elder Apostles on the other; but throughout the remaining portion of his history he supplies full proof that the compact was executed; and the notices of St. Peter terminate altogether when by his vindication of St. Paul at the Council he had completed his work in Palestine. St. Paul, again, does not expressly mention the decision of the Council: but a very considerable portion of the first Epistle to the Corinthians, the only Epistle which is specially concerned with points of external observance, is devoted to the enforcement of the two principal points which were then decided (see vi. 15-20, x. 14-21).

Looking indeed generally at the statements in the Acts, we find there just what we find in St. Paul's Epistles. From first to last the Church has two external enemies; heathenism and unbelieving Judaism. Within the Church, again, we find two parties; one striving for national supremacy, and strongly opposed to the great movement towards Catholicity —the party drawn from converts mostly Pharisees by persuasion, who demanded that admission to the Church should be through circumcision, and required the observance of legal enactments. But so far from leading or countenancing that party, the Apostles, specially St. Peter and St. James, at the most critical point gave the whole weight of their authority and influence to remove obstructions. That is the statement in the Acts (ch. xv.): that is the statement which we find in the earliest writers of Christendom.[5] The perfect unity in the testimony borne by the Church—as represented by its recognized leaders in all its great communities, and that at a period which (in the case of Irenæus) reaches directly up to the middle of the second century, and indirectly to a much earlier

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the Gentiles. Each of the three thus represented as thoroughly in accordance with St. Paul is regarded by hostile critics as his rival, his antagonist, and his calumniator. If on a later occasion St. Peter was rebuked by St. Paul (Gal. ii. 11-16), the very form of the rebuke proves the fundamental agreement between the Apostles, and is utterly irreconcileable with the theory of a permanent antagonism.

[5] In Rome Clement, first in succession and nearest in spirit to the Apostles, and specially connected with St. Paul, gives the same prominence to St. Peter, and represents both as victims to that evil spirit of envious antagonism, of which they are cruelly declared to have been the leaders. In Alexandria, the men most thoroughly penetrated by Pauline doctrine are most conspicuous for their admiration of St. Peter. In Asia Minor, where the signs of St. John's influence are strongest, we find the fullest indications of the early reception and high appreciation of St. Paul's Epistles. All the points here maintained are summed up in the work of Irenæus, which is full of quotations from this Book and from the Epistles. He is one of the first and most competent witnesses to the faith of Christians in the East where he was trained under St. John's own followers, and in the West where he held a foremost place among those who informed and guided the spirit of the Church.

time, bringing us into contact with the immediate successors of the Apostles—cannot be urged too strongly against the theory that the Catholicity universally established in the first part of the second century was then a new thing; that it was the result, whether natural and accidental, or intentional, of a compromise between two antagonistic parties, Judaism and Paulinism. Extreme tendencies, developed at an early time, led indeed to the formation of heretical parties; but these were separated, either by their own act or by a process of excision, from the Church. Within the Church no traces of a conflict, much less of a compromise, are found in any early writer. The Pauline Epistles were received in Churches under the government of St. Peter, St. James, St. John and their successors; and the writings of those Apostles in Churches established by St. Paul and thoroughly impregnated with his principles. The existence or continuance of any conflict is in direct opposition to the spirit which pervades the N. T.

4. In addition to the evidence as to identity of authorship supplied by the unity of plan in the third Gospel and in the Acts, note also (1) a singular *unity of system* in both treatises. This is shewn in the first place by the different method pursued by the writer in narrating those events, of which he must have derived his knowledge either from written documents or from oral tradition, and those which he either learned from his own personal acquaintance with the actors, and from participation in their work, or which he brought for the first time before his readers, giving special information touching points of permanent interest to the Church.[6]

In the Acts, chs. i.–xii. compress into a small space the events of some eleven years, and yet give a very full account of some principal transactions and discourses; and in that portion the same tone of thought and forms of language noticeable in the corresponding parts of the Gospel are conspicuous. The Aramaic colouring is so distinct that it supplies the strongest ground for the assumption that the writer used documents either written in the vernacular language, or composed by authors of Hebrew origin and training. Again, in the next and far more considerable portion of the Book, which gives an account of some twenty years, we find a not less striking disproportion between the account of events occurring before the writer joined St. Paul, or at times when he was not in his company, and that in which the author speaks in the first person. In the part again which refers to the previous history of St. Paul a general disparity is noticeable. Transactions of public notoriety and critical importance are recorded with a certain fulness, whereas a very large number which concern personal matters, or which were of a similar character to those which

[6] As regards the Gospel, see pp. 1, 16, and notes. When St. Luke has to refer to events not recorded by the other Synoptists he is diffuse and abounding in significant details (see chs. i., ii.), the narrative and discourses of which are thoroughly Aramaic or Palestinian in language and in tone. Again, the section peculiar to him (ix. 51–xix. 28) is conspicuous for fulness; it contains a whole series of parables, differing remarkably from those given by the other Evangelists; and from first to last it is stamped by the characteristics of the writer.

had been already narrated, are either touched upon in the most summary manner, or are passed over without any notice. In the latter portion which refers to the period when the author was with St. Paul no such omissions are traceable. Every transaction is related with remarkable fulness of detail.

Some omissions in the Acts which have given occasion to the sharpest criticisms may be explained by St. Luke's habit of avoiding repetitions.[7] Thus, in the record of the missionary journeys details which have occupied much space on the first visit to cities and districts are totally unnoticed in the second: *e.g.* the trials and sufferings, the successes and hindrances (see 2 Cor. xi. 23–30), most of which appear to have occurred during his second journey through Asia Minor, do not fall within the scope of the direct narrative; but they were known to St. Luke (xx. 20). Thus too the work done in Macedonia (cp. 2 Cor.) is barely indicated by a few pregnant words (xx. 2); nor are any details given of what St. Paul did during the three months afterwards spent in Greece.

(2) *Unity of style* is observable in the use of the Greek language, which differs materially from that found in other books of the N. T., especially in the Gospels of St. Matthew, St. Mark, and St. John. It is more classical, especially in those portions where the writer speaks in his own person, or narrates events which are not recorded elsewhere. Further, as the writer of the Gospel inserts large portions either common to the Synoptists, or evidently taken from written documents, or from oral traditions, so the writer of the Acts, especially in the earlier chapters, uses documents or traditions which he adopts without any material alteration. In these portions the language is full of Hebraisms, and peculiar forms of expression common to the Gospel and the Acts, but not found at all, or found very rarely, in other books of the N. T.

Certain characteristics of St. Luke's Gospel are equally to be found in the Acts. For example, the tenderness of sympathy specially characteristic of the Gospel is reflected in the record of the Acts which narrates the liberality wherewith was met the poverty and sufferings of the first Christians. The frequent miracles of healing are described with the care natural to a physician, and in each case are accompanied with words and acts expressive of the liveliest sympathy. In St. Peter's character, in all his speeches and acts, we see a lively reproduction of his Master's feelings; earnestness in exhortation not more conspicuous than affectionateness; a total absence of bitterness in his dealings with Hebrews and Gentiles. The notices of St. Paul's character are throughout in fullest accord with the Apostle's own writings, but our writer dwells with peculiar interest upon all indications of tenderness and sympathy (cp. xx. 36–38, xxi. 13).

(3) *Unity of doctrinal system.* The Pauline character of the Gospel is a matter of general notoriety; that of the Acts is equally demonstrable. A unity of doctrine not merely in substance, but in

[7] For this habit in the Gospels, see Luke iv. 16 note.

forms of expression, in indirect allusions as well as formal statements supplies an indication, if not conclusive proof, of unity of authorship.

The unity of authorship being admitted, we have to inquire who was the author. He must have been a man who had access to special sources of information, and had carefully inquired into the history of the Church from the beginning; but not a personal witness of the events recorded in the first part of this Book, or of other events preceding the time when the narrative passes from the third to the first person. He uses accounts previously extant. The earlier narrative is discontinuous, differing in style, compass, and colouring from the latter portion. What the writer does record are great critical movements: what he omits are for the most part personal transactions, accounts of the proceedings of other Apostles than Peter and Paul, events not indispensable to the elucidation of his main object, but of considerable interest, and as such not likely to have been passed over by one personally engaged in them, or present when they occurred. We should naturally infer either that the writer was converted, or became connected with the Church, after those events, or that he lived at a distance.[8] The writer was certainly a companion of St. Paul during the period which elapsed between the beginning of his last journey to Jerusalem and the end of the two years passed at Rome; and had specially full information concerning the principal events which immediately preceded that journey. When he joined St. Paul he was at once in a position of confidential intercourse: he must therefore have been a convert of some standing. In notices of places after that time the writer shews a thorough familiarity with them, such as could not have been possessed by any Palestinian Jew, or by any Hellenist or Gentile who had not visited them under circumstances of special interest. Among the companions of St. Paul there is only one in whom all these indications meet, St. Luke.[9] He was with St. Paul during his imprisonment at Rome (2 Tim. iv. 11); he was trusted and loved by him (Col. iv. 14); he was a physician, a profession which at that time, especially in Asia Minor, implied mental culture such as critics recognize in the author of both Books; a fact which also accounts best for the

[8] The latter supposition is supported by the fact that the geographical notices of Palestine both in the Gospel and the Acts are singularly deficient in specific details. The country appears to have been little known to the writer, who also assumes that notices of places in Palestine would be of little interest to his readers. There is indeed a difference in this respect between the Gospel and the Acts, sufficient to suggest the inference that the writer had been in Palestine soon after or during the transactions which he records in the latter work; but from first to last his notices present a remarkable contrast with his full, accurate, and vivid accounts of places in Europe, and specially in Italy. In referring to the best known places in Palestine he gives what he must have regarded as explanations needed by his readers, see Luke i. 26, iv. 31, viii. 26, xxiii. 51; Acts i. 12.

[9] Titus, Timothy, Silas, and all others who have been proposed by modern critics as probable or possible authors, are excluded. These three joined St. Paul long before the writer is personally introduced: they were not with him when the writer speaks in the first person; they were with him when he speaks in the third person.

minute and accurate notices of bodily ailments and cures.[1]

The external evidence of reception by the early Fathers and the Church attests the fact of St. Luke's authorship. In the Apostolic Fathers, *i. e.* those who were contemporary with some of the Apostles,[2] coincidences of thought and expression indicate to an unbiassed reader a certain amount of familiarity with the contents of this Book,[3] and indicate also a very general reception of it by persons representing the great communities of the Church immediately after the Apostolic age, bringing us very near the time when it was composed. The testimony of the adversaries of the Church within the same period is to the same effect.[4]

The reference in the Ep. of the Churches of Lyons and Vienne (*c.* A.D. 167)[5] to the martyrdom of St. Stephen (Acts vii.) is a witness to the familiar knowledge of the Book in Asia Minor, Gaul, and Italy. Irenæus succeeded Pothinus in the episcopate of Lyons, and was, like him, familiar with the teaching of the first successors of the Apostles in Asia Minor. He gives quotations from more than half the chapters of the Acts. Dionysius of Corinth (about the same time), Clement of Alexandria, and Tertullian, who severally represent the Churches of Egypt and of Western Africa in the beginning of the 3rd century, are not less explicit in their testimony. The Canon Muratori[6] (a fragment

[1] He is probably the "brother" alluded to in 2 Cor. xii. 18, as sent on a confidential mission to Corinth just at a time when the writer of the Acts compresses into a few lines his notice of an important epoch in the Apostle's work. Col. iv. (cp. *v.* 14 with *v.* 11) is admitted by most critics to be conclusive as to the fact that St. Luke was of Gentile descent; a circumstance which accords strikingly with the indications of warm sympathy in Gentile conversions, and which may have specially designated him to the great Apostle of the Gentiles as the fittest person to record his own labours in the fulfilment of the last and most extensive portion of the Saviour's injunction.

[2] In reference to their writings it must always be borne in mind that it was not their custom either to cite any writer of the N. T. by name, or to give full and literal quotations. It was sufficient for their purpose to present the general drift and purport of statements bearing upon spiritual life or practice.

[3] Cp. Acts xx. 35 with 1 Clem. ii.: Polycarp i. with Acts ii. 24; ii. with Acts x. 42; and iii. with Acts xvi. 12: Ignatius, "ad Smyrn." iii., with Acts x. 41; "Ep. ad Magn." iv., with Acts i. 25. In the genuine Epp. many words occur which are found in the Acts, and of which some in their specific use were previously peculiar to the N. T.: *e. g.* δόγμα, λειτουργία, παροξυσμός. Cp. also "Ep. to Diognetus" (probably latter part of the 1st century) with Acts xvii. 24.

[4] The Ebionites, to whom the bitterest opponents of St. Paul belonged, possessed the Acts in a corrupt and interpolated form (see Epiphanius, "Hær." xxx. 16). They maintained indeed one of their most characteristic doctrines by reference to St. Luke's account of the early Christians (Acts iv. 34); and they used St. Paul's own words (Acts xxi. 39) as convicting him of treason to his nation. The fact that they so used the Book proves not only its existence at that early time, the end of the 1st century, but their knowledge that it was received by the Church. Theodotus, a Gnostic of the 2nd century, quotes Acts vii. 56; using the name of Acts (ἐν ταῖς Πράξεσι) and calling it an Apostolic work. The ancient legend (probably about the middle of the 2nd century) entitled the "Acts of Paul and Thekla," shews a thorough familiarity with the persons and transactions of our history. Lucian of Samosata's scoffing notice of the "Unknown in Athens" refers to Acts xvii. 23.

[5] The Bishop of Lyons, Pothinus, was formerly a disciple of Polycarp, and the Epistle was sent from Gaul to Rome.

[6] "The Acts of all the Apostles were written in a single book, addressed by Luke to the most excellent Theophilus. It comprises an account of events which occurred within his own personal knowledge, as is shewn plainly by the omission of all notice of the martyrdom of Peter, and of Paul's departure from Rome to Spain" (Paraphrase of the Original).

belonging at the latest to the end of the 2nd, or the beginning of the 3rd century) gives the testimony of the Western Church, Rome more especially, in accordance with that of Irenæus about the same time. The testimony of the whole Ante-Nicene Church is summed up authoritatively and decisively by Eusebius (Eccl. Hist. iii. 4), who places the Acts among the uncontested Books, quotes it throughout his notices of the Apostolic age as sacred Scripture, and attributes it, as a fact universally recognized, to St. Luke. From this time up to the latter part of the 9th century we have an unbroken catena of Fathers, attesting the acceptance of the Book by all churches of Christendom, and attributing it without a dissentient voice to St. Luke.

5. The historical character of the Book is borne out by the accuracy in notices of events, of persons, and of places, of which we have more or less detailed accounts in other independent sources.[7] Such for instance are the notices of events in the speech of Gamaliel (v. 34 &c.). The account of that speech must have reached the author indirectly. No Christian was present when it was spoken. Saul however was very probably present; certainly he would be thoroughly well informed, generally as actively engaged in work under the president of the Sanhedrin, and specially as the pupil of Gamaliel.[8] St. Luke's account is singularly in accordance with contemporary historians and Hebrew documents, which notice also the kindliness and courtesy of the members of the family of this teacher.

Numerous are the cases in which unexpected light has been thrown upon disputed points by ancient documents either previously unknown, or more carefully examined.[9] In notices of character St. Luke's fineness of tact, recognized in his Gospel, is also to be observed in the Acts. Each person stands out as a distinct individuality, the more remarkable in cases where either a Hebrew or a Gentile writer might have been blinded by religious prepossessions or national prejudices. We learn to know the two great representatives of the Christian life, St. Peter and St. Paul, by their acts and words, by their demeanour and bearing under the most varied and unexpected circumstances. With not less distinctness we see on the one hand the representatives of treachery, subtlety, falsehood, imposture, prejudice, licentiousness, arrogance,

[7] A long list of exact coincidences has been drawn out by Paley and other English writers of the last century, to which considerable additions have been made within the last fifty years.

[8] The character of Gamaliel, and his position in the great party to which he belonged, are certainly not likely to have been known to a writer living in another country, and, as opponents hold, at a much later time. In fact the two notices of Gamaliel in this Book present a combination differing widely from notions commonly entertained until very lately by persons more or less conversant with contemporary historians and Hebrew documents. Gamaliel was indeed well known for his toleration, not to say encouragement, of liberal studies, and as the representative of the party which from the time of Hillel his grandfather was opposed to the narrow and strict school of Shammai; but he and all his family were strict Pharisees; their lives were passed in minute investigations into questions of legal observance.

[9] The titles given to Sergius Paulus (xiii. 7) and to the duumvirs at Philippi (xvi. 22) are shewn to be precisely accurate, though contrary to common usage. For other instances, see v. 37, vi. 9, viii. 9, xvii. 6, xix. 31, 35, xxiii. 2, notes.

ostentation, calculating and persistent malignity, in Judas, in the Sadducean priests, in Ananias, Simon, Elymas, Demetrius, in half-converted Jews and unchristian Jews, in Felix and the two Herods: and on the other hand examples of gracious and unselfish nobleness in Barnabas, of zeal combined with love, both in their most perfect form, in Stephen, of missionary energy and capacity in Philip, of eloquence and might in the Scriptures in Apollos, of tempered zeal, wise counsel, and dignity in James; and standing out among the heathens representing whole classes of early converts, Sergius Paulus and the jailor of Philippi; the magistrates of Ephesus either friendly to St. Paul, or just and discreet in dealing with his persecutors; the commander of the Roman soldiery careful for his security; the Roman Governor Festus anxious to do substantial justice; and lastly Julius the centurion, like other soldiers who are singled out for special notice in the New Testament, courteous, kindly, and evidently moved by sincere sympathy with the great Apostle. In each of these instances remark both the vividness of the impression made by a few pregnant words, and the exact correspondence with what is known from other sources of the character and circumstances of the actors.

The coincidences between the notices of St. Paul's acts recorded in this Book and those in his Epistles should be studied. From the Acts we derive all our knowledge of some of the most important outward facts concerning St. Paul, before and after his conversion; but, on the other hand, in each of these points the Epp. give us a direct insight into St. Paul's feelings, into the innermost movements of his spirit.

6. Among the points which bear upon the characteristic features, the authenticity, and the accuracy of the Acts, special importance attaches to the *discourses* and sayings of the Apostles and other speakers. Many of the discourses were certainly delivered in the Hebrew language as then spoken. St. Luke either translated them himself, or took them from translations already extant; and in either case a considerable number of verbal coincidences in the reports of different speeches would be a natural result. If the former were the case we should expect a close resemblance of style with other portions both of the Acts and the Gospels. This resemblance certainly does exist to an extent which goes far to illustrate the unity of authorship established on other grounds. In nearly all these discourses we have a compressed account, bringing out the main points clearly, and preserving intact the most characteristic utterances of the speakers, but necessarily introducing a distinct element, viz., the style, vocabulary, and forms of language peculiar to the recorder. How far then do the discourses of St. Peter and St. Paul accord with their Epistles and with other sources of their character, position and modes of thought?

First as to St. Peter. The three principal speeches assigned to him in the Acts substantially agree with the first Epistle. The points on which he lays special stress are (1) the representations of our Lord's Office and Person, not in the same stage of development, but agreeing, so far as they go, with

those which we find in the Pauline discourses and writings. (2) The use of prophecy, not differing from that of other writers in the N. T., but more complete and circumstantial. The fundamental testimony (*μαρτυρία*) of St. Peter is that all the predictions and intimations of the Prophets from Moses have a perfect fulfilment in Christ (a point adopted by St. Paul), and in proof of that fulfilment he appeals to the personal knowledge of himself and his fellow-disciples.[1] The points of likeness with St. Paul are just what might be expected from Gal. i. 18, the mutual action and reaction of minds differing in powers but under one controlling influence, above all that of the fundamental unity of Christian doctrine. The points of unlikeness are such as invariably characterize the utterances of independent spirits in various stages of development; and admitting their existence, they attest the fidelity of the record of these discourses in this Book.

The discourse of St. Stephen is generally recognized as being exactly adapted to his character, to the circumstances under which it was uttered, and to the religious principles attributed to him. The general opinion that it was spoken in Hebrew appears to be well founded, since it is scarcely conceivable that an address in Greek would have been tolerated by the Sanhedrin.[2] The very striking resemblance between this and some of St. Paul's discourses, especially his first missionary sermon, is due to a different and more interesting cause. St. Paul was probably himself present either as a member of the court (xxvi. 10 note), or as a deeply interested observer, or even chief witness (vi. 9 note). The words then spoken made an indelible impression, and were naturally reproduced by him when they were accepted in their fullest import as true, and a fitting occasion presented itself for their utterance.

We come to the discourses of St. Paul.[3] Five discourses are given at length, or but slightly compressed.[4] Special attention may here be directed to the most im-

[1] In this latter point St. Peter presents a striking contrast to St. Paul. He is full of references to our Lord's work on earth, as might be expected from one who had always been with Him; whereas St. Paul in his speeches, as in his Epistles, directs attention if not exclusively, yet principally, to the manifestations of power by the risen Saviour.

[2] This accounts for the form of the quotations from the LXX, which must be due to the translator.

[3] Of some we have only brief summaries: (*a*) Acts ix. 20, cp. with Rom. i. 1; (*b*) Acts xiv. 22, cp. with 1 Thess i. 6, ii. 14, iii. 13; (*c*) Acts xxviii. 17, cp. with Rom. ix. 1-5.

[4] Of these two are missionary addresses; the first to Jews at Antioch in Pisidia (xiii. 26-41), the second to the heathen at Athens (xvii. 22-31), to which may be added a short but very important address to the idolaters at Lystra (xiv. 15-17). Three again are apologetic, defences of his character and proceedings, one before Jews (xxii. 3-21), and two before magistrates (xxiv. 10-21, xxvi. 2-23). This selection gives examples of every kind of Pauline addresses, indicating singular wisdom and ability in selection in the author of the Book, and supplying ample materials for examination and comparison. In each discourse are found very striking points of resemblance. In the first (at Antioch), are already the ideas which belong to the peculiar form of Pauline thought and doctrine; notes of the discourse must have been preserved by some Antiochene Christian, or St. Paul must himself have furnished an outline of it to St. Luke. The two discourses at Lystra and Athens are remarkable proofs of the Apostle's versatility and power of adaptation to utterly unlike circumstances; in the two lines of argument St. Paul pursues the course distinctly intimated in Rom. i. and ii.

portant of all, the only one addressed to Christians, the discourse at Miletus (xx. 18–35). We have first (*a*) a notice of personal demeanour according remarkably both in general tone and in peculiarity of expression with Gal. iii. 13–19; 2 Cor. vii. 6–8: (*b*) a reference to trials connected with Jewish plots specially mentioned in 2 Cor. xi. 26: (*c*) a declaration that St. Paul had withheld nothing that could be spiritually of use (cp. Gal. ii. 12): (*d*) the subject-matter of his teaching both to the Jews and also the Greeks—the same order as *e. g.* Rom. i. 16, ii. 9, 10—repentance and faith toward God. In *vv.* 28, 29, we have words preparing us for the still fuller instructions long after given in the pastoral Epistles to his representatives and successors, and above all the striking description of the Church of God as purchased by His own blood. The fact that he supported himself in Asia Minor by manual labour, though it might be inferred upon St. Luke's notice on one occasion of his occupation as tent-maker, is only known directly from St. Paul's statement in this speech and in the Epistles; here one special motive for such work is noticed, according with St. Paul's one great object in all that he said and did. St. Paul concludes the discourse with a saying of our Lord, which not being recorded by the Evangelists, would certainly not have been attributed to Him by a later writer, nor have been given by St. Luke, had he not heard it from the Apostle's own lips.

7. The sources from which St. Luke derived his information concerning the earlier and the middle portions of his narrative are clear to those who accept it as his genuine work. He was a convert, apparently of some standing, when he joined the Apostle at Troas. Most of the events related in the first twelve chapters, as matters of public notoriety, must have been known to all Christians. The speeches of St. Peter were of too great importance not to have been preserved in writing, or if not written, substantially retained unaltered in the practised memory of Hebrew disciples. St. Paul could not fail to give his friend and constant follower full accounts of all that he himself knew as a pupil of Gamaliel, as an agent if not a member of the Sanhedrin. From the time of his conversion up to the close of his history St. Luke lived in constant intercourse with converts to whom all points that concerned St. Peter and the other Apostles were matters of the deepest interest. Philip he met at Cæsarea (xxi. 8.) Mnason, an old convert, accompanied him and St. Paul to Jerusalem and there received him in his house (xxi. 16). All the inmates of Mary's house (xii. 12), all the members of the Church in Palestine, and numbers of Hebrew converts must have been then at Jerusalem for the Great Feast, and would supply any information he might require. At Cæsarea St. Luke would have special opportunities for inquiring into points which, not being a native of Palestine, he might previously have known but partially. His style, language, and method of narration, sometimes diffuse, sometimes condensed, varies to an extent best accounted for by the fact that in the one case he tells us what he had himself witnessed or had learned from intercourse with

the persons engaged in the transactions; and in the other that he depended upon written documents or oral traditions in which main facts were preserved, but details had been lost.

Two questions of some importance have been raised, (1) whether St. Luke knew the Epistles of St. Paul? and (2) whether he used them as sources of historical information? The first question must be answered affirmatively. He must have known the last group of Epistles which were written during the time of their joint sojourn at Rome, and also the other Epistles which were written after his union with St. Paul; in one of these he appears to be specially mentioned (see 2 Cor. xii. 18). The second question may remain unanswered. A contemporary writer, personally connected with the chief actors, and with most of the transactions which he has to record, would certainly not use Epistles as primary sources, though he might appeal to them for corroboration. The points of correspondence in language, in forms of doctrinal statement, in notices of occurrences are, however, far too numerous and complete to be accounted for by any hypothesis which assumes the writer's ignorance of the Epistles.

8. Critics generally agree that the work was written or first published in Rome. The writer supposes on the part of his readers a perfect familiarity with the geography of the neighbourhood and of the places visited on the approach to Italy. The time may well have been during the two whole years (xxviii. 30) passed by the historian at Rome in the companionship of St. Paul (A.D. 63–65).

THE
ACTS OF THE APOSTLES.

[a] Luke 1. 3.
[b] Luke 9. 51. 1 Tim. 3. 16.
[c] John 20. 21. ch. 10. 41.
[d] Mark 16. 14. John 20. 19, 26. 1 Cor. 15. 5.
[e] Luke 24. 43, 49.

CHAP. 1. THE former treatise have I made, O [a]Theophilus, of all
2 that Jesus began both to do and teach, [b]until the day in which he was taken up, after that he through the Holy Ghost [c]had given commandments unto the apostles whom he had chosen:
3 [d]to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of
4 the things pertaining to the kingdom of God: [e]and, [1]being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of

[1] Or, *eating together with them.*

I. 1. *treatise*] Or, **narrative** (λόγον) *i. e.* the Gospel according to St. Luke.

Theophilus] See marg. ref. note. Probably a Gentile convert, not resident in the Holy Land, or he could not have needed the explanations of places and usages. He is said to have been of senatorial rank; and the title prefixed in the opening of the Gospel has been thought to imply that he was a provincial governor.

all that] *i.e.* all that was most important for the instruction of a catechumen.

began both to do and teach] Jesus was a Prophet mighty in deed and word; and to the miracles and instructions previously recorded those wrought or delivered by His chosen followers are a supplement.

2. *taken up*] This reference to Luke xxiv. 51 is emphatic, the Ascension being barely noticed by St. Mark (xvi. 19), and not at all by St. Matthew and St. John.

commandments] *e. g.* to preach the Gospel throughout the world (Mark xvi. 15, Luke xxiv. 46–49); to baptize in the Name of the Trinity (Matt. xxviii. 19); and to enjoin the observance of the precepts of Christ (*v.* 3) given for the organizing and administration of His Church.

3. *he shewed himself*] Cp. John xxi. 1, 14. This expression implies His Godhead.

passion] Here equivalent to death, as in iii. 18, xxvi. 23; Heb. xiii. 12; 1 Pet. iii. 18.

infallible proofs] τεκμήρια, *necessarily convincing proofs* (Aristotle); addressed to sight, hearing, and touch, on eleven recorded occasions. Rev. V. omits *infallible.*

being seen of] Rev. V. 'appearing unto.' Allowing Himself to be seen, when He pleased, and as He pleased.

forty days] The duration of our Lord's fasting (Matt. iv. 2; Luke iv. 2), as it had been of that of Moses (Exod. xxxiv. 28). In Luke xxiv. 50–53 the Ascension is regarded as only the termination of our Lord's life on earth; here it is viewed in direct connexion with the subsequent events. Of this interval eight days are noticed by St. John (xx. 26); the time required for transit and stay in Galilee, by St. Matt. (xxviii. 10), during which was the appearance to the Apostles and that to the Five Hundred; after an interval the manifestation of Christ at the sea of Tiberias, by St. John (xxi.); and afterwards the return to Jerusalem (cp. 1 Cor. xv. 7).

the kingdom of God] *i.e.* the Gospel Dispensation, the subject of the earliest teaching. The things pertaining to it included —in addition to His 'commandments' (*v.* 2 note)—the Promise of His Presence (Matt. xxviii. 20) and of the Holy Ghost, immediately (Luke xxiv. 49) and in perpetuity (John xx. 22, 23). And along with these, it is piously presumed, a particular direction for the observance of the Lord's Day.

4. *being assembled*] At Jerusalem. The marginal rendering follows the Vulgate.

Rev. V. 'He charged them not to depart ...but to wait...ye heard from Me.' Cp. Luke xxiv. 49. Their natural impulse must have been to quit the scene of His death, where they had every reason to expect persecution; the promise in *v.* 5 reconciled them to their duty. The coming of the Holy Ghost could not have been so convincing at any place or time as at Jerusalem, at one of the great Festivals, when multitudes, out of all lands, would carry to their several homes tidings of the manifestation. The new Law, as well as the old, was to go forth from Jerusalem (Isai. ii. 3; Micah iv. 1, 2). A tradition affirms that Christ commanded His Apostles not to quit Jerusalem for twelve years. If we substitute for Jerusalem Judæa in its widest sense, the tradition is not at variance with what we know from history.

the promise of the Father] Cp. ii. 33, Joel ii. 28; Matt. x. 20; John xiv. 16, 26, xv. 26, xvi. 7–16.

5 the Father, *f*which, *saith he*, ye have heard of me. *g*For John truly baptized with water; *h*but ye shall be baptized with the
6 Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, *i*Lord, wilt thou at
7 this time *k*restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons,
8 which the Father hath put in his own power. *m*But ye shall receive [1]power, *n*after that the Holy Ghost is come upon you: and *o*ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the
9 earth. *p*And when he had spoken these things, while they beheld, *q*he was taken up; and a cloud received him out of their
10 sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them *r*in white apparel;
11 which also said, *s*Ye men of Galilee, why stand ye gazing up

f Luke 24. 49.
g Matt. 3. 11. ch. 11. 16.
h ch. 2. 4.
i Matt. 24. 3.
k Isai. 1. 26. Dan. 7. 27. Amos 9. 11.
l Mark 13. 32. 1 Thess. 5. 1.
m ch. 2. 1, 4.
n Luke 24. 49.
o ver. 22. ch. 2. 32.
p John 6. 62.
q ver. 2.
r Matt. 28. 3.
s ch. 2. 7.

[1] Or, *the power of the Holy Ghost coming upon you.*

5. *truly*] Rev. V. 'indeed.' The promise in this verse meant more than the receiving of the Holy Ghost (John xx. 22), and was not restricted to the Apostles (cp. xi. 16; Titus iii. 5, 6).

not many] Ten days. The Lord was with them forty days (*v.* 3), and they were baptized with the Holy Spirit on the fiftieth. The words *not many* encouraged hope, and the indefiniteness induced watchfulness.

6. *were come together*] At Bethany (Luke xxiv. 50). He left the earth, to return to His glory, from the same place from which He went forth to His Sufferings and Death.

Rev. V. 'dost Thou...restore...' Cp. Matt. xvii. 11; Micah iv. 8. They imperfectly apprehended the spiritual character yet world-wide extent of the dispensation which they were called to introduce and administer; and they expected that their Lord would continue with them notwithstanding what He had said (John xx. 17; Luke xxiv. 26).

7. Our Lord did not answer them directly in the negative. He led their thoughts away from temporal sovereignty to the testimony which they would have to bear. *Times* represent periods in some cases of considerable length; *seasons*, epochs fixed for particular events.

put in his own power] Rather, **reserved under** [Rev. V. 'set within'] **His own authority.** Cp. Matt. xxiv. 36.

8. *power*] Expressly promised (Luke xxiv. 49). For superhuman knowledge they were not to look. Miraculous powers would be granted for the confirmation of their teaching.

witnesses] The discharge of their duty as such is the chief subject of this Book.

Jerusalem] The Jews spoke of their capital apart from their country. Judæa comprises here Galilee and the country beyond the Jordan.

Samaria] This cancelled the prohibition (Matt. x. 5). Those fields had been pronounced white for the harvest (John iv. 35).

the uttermost part of the earth] Literally, in the largest sense (xiii. 47; Matt. xxviii. 19; Rom. x. 18). They did not at the time understand it as extending beyond Jews dispersed throughout the world.

9. *taken up*] As He was in the act of blessing them (Luke xxiv. 51): a different word from that in *vv.* 2 and 22 [Rev. V. 'received up'], and denotes His first leaving the ground. Both the natures of our Blessed Lord are recognized. In His Humanity, He was passive (Mark xvi. 19; 1 Tim. iii. 16); in His Divinity, the Ascension was His own act (*v.* 10; 1 Peter iii. 22).

a cloud] Often a symbol of the Divine Presence (Exod. xl. 34; Num. ix. 15; 1 K. viii. 10). Cp. the bright cloud at the Transfiguration (Matt. xvii. 5).

received him] Not to envelope, but to sustain Him. He made the cloud His chariot (Ps. civ. 3; Isai. xix. 1); and its interposition concealed Him from human eyes. If He had vanished abruptly, it would not have been made equally clear that His glorified Manhood had been taken up. Of the Resurrection His followers saw the end, not the beginning: of the Ascension they saw the beginning, not the end.

out of their sight] Gone from them, their Lord was still with them (Matt. xxviii. 20). So if our conversation be with Him in heaven (Phil. iii. 20), we hope to have the sunshine of His Presence even in the vale of tears and in the valley of the shadow of death.

10. *while they looked* &c.] Rev. V. 'while they were looking steadfastly into heaven as He went,...'

two men] Angels in human form (x. 22, 30; Mark xvi. 5; Luke xxiv. 4). Angelic ministration was rendered to our Lord in the days of His Humiliation, at His Birth, after His Temptation, in His Agony, and at His Resurrection.

11. *Galilee*] That district out of which, in forgetfulness of Jonah, it had been said that there had arisen no Prophet (John vii.

into heaven? this same Jesus, which is taken up from you into heaven, [t]shall so come in like manner as ye have seen him
12 go into heaven. ¶ [u]Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath
13 day's journey. And when they were come in, they went up [w]into an upper room, where abode both [v]Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and [z]Simon Zelotes, and
14 [a]Judas *the brother* of James. [b]These all continued with one accord in prayer and supplication, with [c]the women, and Mary
15 the mother of Jesus, and with [d]his brethren. ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number [e]of names together were about an hundred and
16 twenty,) Men *and* brethren, this scripture must needs have

[t] John 14. 3. 1 Thess. 1. 10. & 4. 16. Rev. 1. 7.
[u] Luke24.52.
[w] ch. 9. 37, 39. & 20. 8.
[v] Matt. 10. 2, 3, 4.
[z] Luke 6. 15.
[a] Jude 1.
[b] ch. 2. 1, 46.
[c] Luke 23. 49, 55.
[d] Matt.13.55.
[e] Rev. 3. 4.

52). The words of the Angels imply that the Apostles ought to have been prepared for the withdrawal of Christ's bodily Presence (John vi. 62, xx. 17; Luke xxiv. 26). Henceforth they were not to indulge in vain regret, but to apply themselves to the work assigned to them, and to look forward to His second coming.

this same] The Godhead and Manhood were joined together in one Person never to be divided. Rev. V. 'this Jesus, which was received up...as ye beheld Him going...'

in like manner] Cp. marg. reff.; and in human form; so that meanwhile we may think of Him as retaining all things appertaining to the perfection of man's nature.

12. *Then returned they*] "with great joy" (marg. ref.). Though withdrawn in the body, their Lord was felt to be nearer and more to them than ever.

Olivet] The olive-garden, the scene of the Agony. See Luke xxiv. 50 note.

a sabbath day's journey] About an English mile. It was not a Mosaic enactment, but a Rabbinical tradition based on Exod. xvi. 29, compared with the space left between the Ark and the people (Joshua iii. 4), and with the distance between the centre and the outermost verge of a Levitical city (Num. xxxv. 4, 5). It was a familiar estimate of distance. The Ascension was on a Thursday.

13. *come in*] Into the city, Jerusalem.

an upper room] **the** upper room: the room in which the Eucharist was instituted (Mark xiv. 15; Luke xxii. 12), and in which two appearances of Christ after His Resurrection (John xx. 19, 26), and the coming of the Holy Ghost, took place.

abode &c.] Rev. V. punctuates 'they were abiding; both Peter and John' &c.

Alphæus] Cleopas (Luke xxiv. 18). He married a sister of the Blessed Virgin (John xix. 25), and was probably dead before the commencement of our Lord's ministry. His son James, called the Less, *i.e.* the Younger (Mark xv. 40), and the Just, probably wrote the Catholic Epistle. He was favoured with a special appearance of Christ after His Resurrection (1 Cor. xv. 7). For the other names see marg. reff. Rev. V. reads 'Simon the Zealot and Judas *the son* of James.

14. *with one accord*] ὁμοθυμαδὸν occurs eleven times in this Book, only once elsewhere in the New Testament (Rom. xv. 6). Unanimity in prayer is one of the conditions on which we may hope to be heard. (Matt. xviii. 19; 1 Peter iii. 7).

prayer] **the** prayer; a definite form. Cp. ii. 42; Col. iv. 2. *Prayer* is the more general word; *supplication* [omitted by Rev. V.] is a petition in some special need.

the women] See Matt. xxvii. 56; Mark xv. 40; Luke xxiv. 10. Their presence is noticed as in strong contrast with Jewish usage. Cp. Gal. iii. 28. In this verse is the last notice of the Blessed Virgin in Holy Scripture. She 'continued stedfastly in prayer' [Rev. V.] like the rest. Of her death nothing is told; of her assumption nothing is known: in the Liturgy which bears the name of Chrysostom she is mentioned as in Paradise, awaiting, not yet having, her perfect consummation and bliss.

his brethren] Near kinsmen: James, son of Alphæus, Joses, Simon, and Jude (cp. Matt. xiii. 55 note).

15. *in those days*] Between the Ascension and Pentecost.

Peter stood up] Assured of his complete restoration, and mindful of the charge given to him (Luke xxii. 32). The historian, it may be assumed, received through Silas details of all transactions in which St. Peter was prominent.

the disciples] **the brethren** [so Rev. V.].

Rev. V. 'and there was a multitude of persons *gathered* together, about an hundred and twenty,' coincident with Ezra's great Synagogue. There was no stated Council in any city under this number. It was not the aggregate of all the disciples, but of those who happened to be in Jerusalem at the time of the Ascension.

16. Rev. V. 'Brethren, it was needful that the Scripture (*v.* 20) should be fulfilled' &c. St. Peter's taking the initiative

been fulfilled, *f* which the Holy Ghost by the mouth of David spake before concerning Judas, *g* which was guide to them
17 that took Jesus. For *h* he was numbered with us, and had
18 obtained part of *i* this ministry. *k* Now this man purchased a field with *l* the reward of iniquity; and falling headlong, he
19 burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to
20 say, The field of blood. For it is written in the book of Psalms, *m* Let his habitation be desolate, and let no man dwell therein:
21 and *n* his [1] bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus
22 went in and out among us, *o* beginning from the baptism of John, unto that same day that *p* he was taken up from us, must one be ordained *q* to be a witness with us of his resurrec-
23 tion. And they appointed two, Joseph called *r* Barsabas, who was
24 surnamed Justus, and Matthias. And they prayed, and said,

f John 13. 18.
g Luke 22. 47. John 18. 3.
h Matt. 10. 4. Luke 6. 16.
i ver. 25. ch. 12. 25.
k Matt. 27. 5, 7, 8.
l Matt. 26. 15. 2 Pet. 2. 15.
m Ps. 69. 25.
n Ps. 109. 8.
o Mark 1. 1.
p ver. 9.
q John 15. 27. ver. 8.
r ch. 15. 22.

[1] Or, *office*, or, *charge*.

was in accordance with St. Matt. xvi. 19; his tone in speaking of Scripture and the Divine purposes fulfilled John xx. 22.

must needs have been] Yet the will of the agent was free. We cannot reconcile human accountability and Divine foreknowledge, but we must accept both (iv. 28).

the Holy Ghost] The inspiration of the Psalms is attested here. Cp. Mark xii. 36. Ps. xli. 9, pointing in the first instance to Ahithophel, had been applied to Judas by our Lord (marg. ref.).

was guide] **became** guide: his own act.

17. *numbered with us*] Cp. Article xxvi.

obtained] Rather, **had allotted to him.** Rev. V. 'received his portion in.' Judas had the same commission as the rest of the Twelve, and possessed miraculous powers.

18. *purchased*] **gave occasion to the purchase.** The money received by Judas was so invested by others (Matt. xxvii. 5–10). Rev. V. 'obtained... his iniquity.'

a field] The Potter's field. St. Matthew's account portrays the act of Judas in the frenzy of desperation; St. Luke's the act of God in righteous retribution: the one reveals the *human* side of the tragedy, and the other the *divine*.

headlong] Rather, **flat on his face.** This fact is additional to the circumstances stated in Matt. xxvii. 5.

19. *it was known*] Rather, **it became known,** *i. e.* principally the purchase of the field with the wages of iniquity.

their proper tongue] Rev. V. 'their language'; the Syro-Chaldaic, or Aramaic. St. Peter's *their* not *our* indicates that he spoke in Greek.

field of blood] Bought with the price of blood (Matt. xxvii. 8), and stained with the blood of Judas. The name *Aceldama* would remind Jewish readers of that bloodshedding, the consequences of which had been invoked on them and on their children.

20. In the first quotation the pronoun is changed from plural to singular, by which Judas is taken as a representative of Christ's enemies. Psalm lxix., quoted in the New Testament oftener than any other except Ps. xxii., is preeminently Messianic. The second quotation is taken from a Psalm called by the ancients, the Iscariot Psalm. The conduct of Judas warranted the parallel with Doeg and Ahithophel.

habitation] Perhaps, *pastoral office*: lit. *sheepcote* (ἐπαυλίς).

bishoprick] Rev. V. 'office.' The term had been applied to Roman officials.

21. *went in and out*] Cp. ix. 28. A Hebraism for the whole course of life. Note the required qualification for Apostleship.

22. *beginning*] **Having begun** from the time when John was baptizing.

be ordained to be] **become.** There is no reference to any ecclesiastical rite. There were to be Twelve Apostles because there were twelve tribes (Matt. xix. 28). The vacancy was to be supplied of necessity; but human intervention was requisite.

his resurrection] The central truth of Apostolic teaching, which involved the whole of their testimony (iv. 33; 1 Cor. xv. 14).

23. *they appointed*] Rather, **presented** [Rev. V. 'put forward'], as in v. 27, vi. 6.

Barsabas] The meaning of this name has not been ascertained. A tradition states that he was one of the Seventy, and possibly a brother of Judas Barsabas (xv. 22). A second name in Latin was not uncommon among the Jews. Cp. xiii. 9. The subjoining it here shows that the preference of Matthias in no way affected the estimation in which Barsabas was held by the brotherhood. Neither are mentioned afterwards in the New Testament.

Matthias] Abbreviated from Mattathias, equivalent to the Greek Theodorus, *i.e.* Gift of God; a name very prevalent among the

Thou, Lord, [e]which knowest the hearts of all *men*, shew whether
[e] 1 Sam. 16. 7. 1 Chr. 28. 9. Jer. 11. 20. Rev. 2. 23.
25 of these two thou hast chosen, [f]that he may take part of this
[f] ver. 17.
ministry and apostleship, from which Judas by transgression fell,
26 that he might go to his own place. And they gave forth their
lots; and the lot fell upon Matthias; and he was numbered with
the eleven apostles.

CHAP. 2. AND when [a]the day of Pentecost was fully come, [b]they
[a] Lev. 23. 15. Deut. 16. 9. ch. 20. 16.
[b] ch. 1. 14.
2 were all with one accord in one place. And suddenly there came
[c] ch. 4. 31.
a sound from heaven as of a rushing mighty wind, and [c]it filled
3 all the house where they were sitting. And there appeared
unto them cloven tongues like as of fire, and it sat upon each of
[d] ch. 1. 5.
4 them. And [d]they were all filled with the Holy Ghost, and began

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Jews at that time. A tradition represents him as one of the Seventy.

24. Prayer addressed to the ascended Saviour (cp. vii. 59, 60, ix. 14, xiv. 23; 2 Cor. xii. 8). The word Lord in LXX represents Jehovah; and Omniscience is attributed to Christ in this invocation. Cp. marg. reff. and see xv. 8. Rev. V. 'shew of these two the one whom...'

thou hast chosen] The same word as in *v.* 2. The Divine selection was considered already made, only waiting to be declared. After His return to His glory, Christ appointed Matthias, as while on earth He had appointed the other Apostles.

25. Rev. V. 'to take the place of this *ministry* (the duties) and *apostleship* (the dignity of the office), from which Judas fell away' &c.

his own place] A euphemism for the condition of the soul of Judas. Christ had spoken of him as the son of perdition (John xvii. 12. Cp. Matt. xxvi. 24; Mark xiv. 21).

26. Rev. V. 'And they gave lots for them.' The arrangement is not explained. The Church could dispense with it after the coming of the Holy Ghost, Who was to guide into all truth, and through Whom we are encouraged to hope for a right judgment in all things. The Church regards the appointment as Divine. Under the Old Testament lots were regarded as divinely directed (Prov. xvi. 33), and therefore conclusive (Prov. xviii. 18).

numbered] **by vote numbered.** The validity of this appointment is incidentally recognized in ii. 14, and in vi. 2, where *the Twelve* must have included Matthias. The appointment being directly Divine superseded the laying on of hands.

II. **1.** *the day*] Pentecost is said to have differed from the other two great Festivals, as being limited to a single day. But it was practically of a week's duration, although the first day alone was observed with the solemnities prescribed in the Law.

Pentecost] This name, in use among the Hellenistic Jews, occurs in LXX of Tobit ii. 1, and 2 Macc. xii. 32. The Festival, not mentioned in the Gospels, was intermediate between the Passover and the Feast of Tabernacles (see marg. reff.). As originally appointed, it was restricted to the Offering of First Fruits, as a Thanksgiving for the Harvest; but, at least as early as the time of Christ, the Jews combined with this a commemoration of the Giving of the Law on the fiftieth day after quitting Egypt. And this has been the prominent commemoration since the Jews have ceased to be agricultural. Christians may well be thankful to regard the day under both aspects, as the promulgation of the New Covenant, and as the ingathering of the fruits of the Gospel Harvest. To the Church of England it has a special interest, as the anniversary of the use of the Public Service in the mother tongue in 1549.

fully come] Lit. **while the day of Pentecost was being fulfilled.** As according to Jewish reckoning the day began at the previous sunset, it points to an early hour on the fiftieth day. Pentecost in that year fell on the first day of the week, the Lord's Day.

all] Not, perhaps, the Apostles alone, but those mentioned in i. 14 and Pentecostal pilgrims also.

with one accord] Rev. V. 'together.'

in one place] The upper room (i. 13).

2. Strong wind was regarded as a symbol of the Divine Presence (Ps. xviii. 10, civ. 3; 1 K. xix. 11); here it was 'a sound as of the rushing of a mighty wind' [Rev. V.]; a wind yet not a wind.

were sitting] At Mount Sinai all the people that were in the camp trembled (Exod. xix. 16, 17). This giving of the Law of liberty was awaited in calm expectation.

3. *cloven tongues*] Tongues, as it were of fire-like substance, **distributing themselves among them** [Rev. V. 'tongues parting asunder']. A visible sign followed the audible. They were baptized with the Holy Ghost and with fire (Matt. iii. 11; John i. 33). A fiery sword had barred Paradise, a fiery tongue reopened it.

it sat] *i.e.* the fire-like appearance sat (remained) upon each head; the influence, which it symbolized, was permanent. A lambent flame upon the head was regarded as a token of Divine favour.

[e]to speak with other tongues, as the Spirit gave them utterance. [e] ch. 10. 46. & 19. 6. 1 Cor. 12. 10. 28. 30.
5 ¶And there were dwelling at Jerusalem Jews, devout men, out
6 of every nation under heaven. Now [1]when this was noised abroad, the multitude came together, and were [2]confounded, because that every man heard them speak in his own language.
7 And they were all amazed and marvelled, saying one to another,
8 Behold, are not all these which speak [f]Galilæans? And how hear we every man in our own tongue, wherein we were born? [f] ch. 1. 11.
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,
10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11 Cretes and Arabians, we do hear them speak in our tongues
12 the wonderful works of God. And they were all amazed, and

[1] Gr. *when this voice was made.* [2] Or, *troubled in mind.*

4. *other tongues*] Other than their mother tongue. Cp. Mark xvi. 17. None of the suggestions of vehement excitement affecting the organs of speech, of ecstatic, inarticulate utterances, or of new modes of interpreting ancient prophecies, can be accepted as at all adequately explaining the circumstances recorded.

gave them] Rather, **went on giving.**

utterance] To feelings elevated under spiritual influence (cp. *v.* 14, xxvi. 25).

5. *dwelling at Jerusalem*] A class distinct from natives, from original inhabitants, and from visitors to the Feast; such as came out of the various countries in which they resided for the study of the Law, or for religious observances. There had been three principal dispersions: 1st, The Ten Tribes under Shalmanezer (B.C. 721), among Parthians, Medes, and Elamites; 2nd, Judah and Benjamin, carried away under Nebuchadnezzar (B.C. 606), and placed chiefly in Mesopotamia; 3rd, Ptolemy Lagus took great numbers from Jerusalem into Egypt (B.C. 329). Commercial speculation allured many to the chief seats of trade in all directions.

6. *this was noised abroad*] Rev. V. 'And when this sound was heard.'

7. *one to another*] Omitted by Rev. V.

Galilæans] Natives of a despised district (John vii. 52), where education was scanty, the standard of culture very low, and the spoken dialect peculiar (Mark xiv. 70), in consequence of being largely corrupted through intercourse with foreigners (Matt. iv. 15). 'Galilean' came afterwards to be a term of reproach.

8. *every man in our own tongue*] The making all languages intelligible at the giving of the New Law symbolized the bringing of the whole human race within the circle of the Church. All who were present heard their respective languages from one or other of the Apostles.

9. *Parthians*] Placed first because of the great extent of their territory, from India to the Tigris, and from the desert of Khiva to the Southern Ocean. The enumeration is one not of languages but of provinces in which there were Jewish settlers, called after their respective places of residence. The arrangement begins from the furthest East, and taking North and South in a sort of parallel, makes Rome represent all the remoter West. Elam was an ancient name of Persia. Mesopotamia lay between the Tigris on the E. and the Euphrates on the W. There were "myriads" of Jews in the neighbourhood of Babylon. It was natural for St. Luke, writing at Rome, to mention Judæa; residents in Jerusalem might well be astonished at Galileans speaking without their usual strong provincial peculiarity (Matt. xxvi. 73). Cappadocia lay W. of the Euphrates, N. of Cilicia, E. of the river Halys; Pontus, between Cappadocia and the Euxine. Asia is not Asia Minor, but the Roman province divided from it of which Ephesus was the capital.

10. In Egypt, two-fifths of the population of Alexandria were Jews, and they had an Ethnarch of their own. Ptolemy Lagus sent some Jews of Alexandria into Cyrene and other parts of Libya where he wished to strengthen his own influence. Jews formed one quarter of the population of Cyrene. The Cyrenians had a Synagogue in Jerusalem (vi. 9). *Strangers of* [Rev. V. 'sojourners from'] *Rome* were Jews and proselytes sojourning in Jerusalem for the Passover and Pentecost. This is the only notice of Europe in the enumeration. The Jews were very numerous in Rome.

11. Crete represented the Isles spoken of by the Prophets, *e.g.* Isai. li. 5. In Crete there were many Jews. *Arabians* point to the descendants of Ishmael.

speak the...works of God] Perhaps in quotations from the Psalms, *e.g.* lxxi. 19. The benefits of Christ's Death and Passion, His Resurrection and Ascension, were doubtless set before them. So in xi. 15, the first use of the gift was to magnify God.

were in doubt, saying one to another, What meaneth this?
13 Others mocking said, These men are full of new wine.
14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:
15 for these are not drunken, as ye suppose, [g] seeing it is *but* the
16 third hour of the day. But this is that which was spoken by
17 the prophet Joel; [h] And it shall come to pass in the last days, saith God, [i] I will pour out of my Spirit upon all flesh: and your sons and [k] your daughters shall prophesy, and your young men
18 shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those
19 days of my Spirit; [l] and they shall prophesy: [m] and I will shew wonders in heaven above, and signs in the earth beneath;
20 blood, and fire, and vapour of smoke: [n] the sun shall be turned into darkness, and the moon into blood, before that great and
21 notable day of the Lord come: and it shall come to pass, *that* [o] whosoever shall call on the name of the Lord shall be saved.
22 ¶ Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you [p] by miracles and wonders and

[g] 1 Thess. 5. 7.
[h] Isai. 44. 3. Ezek. 11. 19. Joel 2. 28. Zech. 12. 10. John 7. 38.
[i] ch. 10. 45.
[k] ch. 21. 9.
[l] ch. 21. 4. 1 Cor. 12. 10, 28.
[m] Joel 2. 30, 31.
[n] Matt. 24. 29. Mark 13. 24. Luke 21. 25.
[o] Rom. 10. 13.
[p] John 3. 2. & 14. 10, 11. ch. 10. 38. Heb. 2. 4.

12. *were in doubt*] Were thoroughly perplexed, utterly at a loss.

13. *Others mocking*] Perhaps native residents in Jerusalem or Palestine, who understood no one of the various languages.

new wine] Rather, **sweet wine**. Pentecost fell in June, and the earliest vintage was not till August. Wine artificially prepared to retain its sweetness was of extra strength.

14. St. Peter spoke in the name of the Apostles, and to the native home-bred residents in the Holy Land, to whom the former part of this discourse (*vv.* 14-21) was addressed, and to whom the vernacular Aramaic would have been intelligible. The quotations, agreeing for the most part with LXX, have certain variations which must have fallen from St. Peter's lips.

15. *the third hour*] From sunrise. This was the earliest of the hours of prayer, at which the morning sacrifice was offered, midway between sunrise and noon. At their great festivals the Jews abstained from food not only till this hour, as on ordinary days, but till midday, before which time, on more solemn occasions, the prayers of the Synagogue were not concluded.

17. *the last days*] In the Original and in LXX, *afterwards, i.e.* after the restoration from the Captivity; the last days of the pre-Messianic period. In this quotation the words indicate the final dispensation, as in Heb. i. 2; 1 Pet. i. 20.

all flesh] In earlier ages the extraordinary influences of God the Holy Ghost were restricted to a few; but now, those influences were to be extended to all men everywhere, without distinction of age, sex, or rank, to Gentiles as well as Jews (Matt. xxviii. 19). This last feature in the prophecy was for awhile imperfectly apprehended by the Apostles themselves. The Pentecostal outpouring of the Spirit was only the first step.

daughters] *e.g.* the four daughters of Philip (xxi. 9).

prophesy] Shall become inspired teachers, enabled to warn, exhort, encourage, rebuke, declare, and interpret the Divine Will.

18. *my servants*] *My* is not in the Hebrew, and in LXX it is prefixed to *servants* only. The insertion of it marks the ascent from the service of men to that of God. Servitude was to be no bar, as the Jews considered it. In Christ there is neither bond nor free.

21. *whosoever*] The promise was not restricted to the favoured nation.

the name of the Lord] *i.e.* of Christ (ix. 14, xxii. 16). Such invocation became characteristic of Christians (1 Cor. i. 2).

shall be saved] The escape of the Christians to Pella was the first instalment of the fulfilment of this prediction.

22. *men of Israel*] Peter enlarged (contrast *v.* 14) the scope of his address, so as to embrace all of Jewish birth, whether residents in the Holy Land or not.

Jesus of Nazareth] The Apostle employs the title in popular use and which had formed part of the inscription on the Cross, regardless of the reproach which connexion with a most despised town of the most despised district was intended to convey. Cp. iv. 10, xxvi. 9. He was *approved*, accredited by such proofs as *miracles* [Rev. V. 'mighty works,'] a word pointing especially to the power by which they were wrought; *wonders* pointing to their effect on the minds of eyewitnesses; and *signs*, to the purpose which they were intended to serve, as proofs of the Divine mission (John v. 36, x. 25; Heb. ii. 4).

signs, which God did by him in the midst of you, as ye your-
23 selves also know: him, [q]being delivered by the determinate
counsel and foreknowledge of God, [r]ye have taken, and by
24 wicked hands have crucified and slain: [s]whom God hath raised
up, having loosed the pains of death: because it was not pos-
25 sible that he should be holden of it. For David speaketh
concerning him, [t]I foresaw the Lord always before my face,
for he is on my right hand, that I should not be moved:
26 therefore did my heart rejoice, and my tongue was glad; more-
27 over also my flesh shall rest in hope: because thou wilt not
leave my soul in hell, neither wilt thou suffer thine Holy One
28 to see corruption. Thou hast made known to me the ways
of life; thou shalt make me full of joy with thy countenance.
29 ¶ Men *and* brethren, [1]let me freely speak unto you [u]of the
patriarch David, that he is both dead and buried, and his
30 sepulchre is with us unto this day. Therefore being a prophet,
[x]and knowing that God had sworn with an oath to him, that of
the fruit of his loins, according to the flesh, he would raise up
31 Christ to sit on his throne; he seeing this before spake of the
resurrection of Christ, [y]that his soul was not left in hell, neither
32 his flesh did see corruption. [z]This Jesus hath God raised up,

[q] Matt. 26. 24. ch. 3. 18.
[r] ch. 5. 30.
[s] ver. 32. Rom. 4. 24. 1 Cor. 6. 14. & 15. 15.
[t] Heb. 13. 20. 1 Pet. 1. 21. Ps. 16. 8.
[u] ch. 13. 36.
[x] 2 Sam. 7. 12. 13. Ps. 132. 11.
[y] Ps. 16. 10. ch. 13. 35.
[z] ver. 24.

[1] Or, *I may.*

23. *determinate*] Definite and immutable. Cp. iv. 28; Luke xxii. 22. This recognition of overruling Providence softened the reference to their guilt. All the circumstances which became stumbling-blocks to the Jews had been divinely fore-appointed.

have taken] Rev. V. omits, and reads 'ye by the hand of lawless men, did crucify and slay'; *i.e.* by the hands of those without the Law, aliens from the commonwealth of Israel and strangers from the covenants of promise. The instrumentality of Pilate and the Roman soldiers fulfilled the ancient prophecies and our Lord's prediction (Matt. xx. 19).

ye...slain] The Crucifixion—having been planned and accomplished by the Sanhedrin, and after the combined action of the chief priests, and the rulers, and the people—could only be regarded as a national act (Luke xxiii. 13, 23).

24. The Resurrection is here regarded as showing God's approval. Elsewhere, when the Divine Nature of Christ was to be set forth, He is said to have risen by His own power. Cp. i. 9 note.

pains of death] Lit. pangs of labour or travail, which were relieved by the birth of the First-born from the dead.

not possible] Incompatible with the Divine purpose declared in prophecy.

25. *David speaketh*] In the Targum and Rabbinical Commentaries this passage (marg. ref.) is not applied to the Messiah. Cp. xiii. 35. The preposition *concerning* (εἰς) is used when the language of the quotation is applicable, not strictly, but only by accommodation.

foresaw] Rev. V. 'beheld,' looked up to (as a habit), fixed attention on God, as the Helper and Advocate. In courts of justice advocates stood at the right hand of their clients (Ps. cix. 31).

26. *my flesh...rest*] Rev. V. 'shall dwell' (lit. tabernacle). My lower nature shall lodge temporarily, as in a tent.

27. *hell*] Hades, the unseen world, the intermediate state, as in the Creed. Rev. V. 'Neither wilt Thou give Thy Holy One' &c.

28. *the ways of life*] The new and living way which He hath consecrated for us (Heb. x. 20).

29. *Men* and *brethren*] Rather, **Brethren**; more ingratiating than *vv.* 14 or 22. Rev. V. 'I may say unto you freely of...that he both died and was buried' &c. *Vv.* 29-33 condense the Apostle's exposition.

patriarch] David is so styled as founder of the line of royalty. Abraham was patriarch (Heb. vii. 4) in a larger sense, because from him the whole chosen nation was descended. Cp. 1 Chro. xxiv. 31, LXX.

with us] Among us; in this city (1 K. ii. 10). David's was the only sepulchre within the walls. It did not fall into ruin till the time of Hadrian.

30. *Therefore*] Because the words could not be understood of David himself. *Being a prophet, i.e.* inspired (Matt. xxii. 43).

knowing] By the assurance given by Nathan (marg. reff.)

of the fruit of his loins] The Davidic descent of the Blessed Virgin is implied here, as in xiii. 23. Rev. V. '...loins, He would set *one* upon his throne.'

31. *seeing this before*] Under the influence of God the Holy Ghost. Cp. xiii. 35-37.

his soul] Rather, '**he** was not left.'

33 [a] whereof we all are witnesses. Therefore [b] being by the right hand of God exalted, and [c] having received of the Father the promise of the Holy Ghost, he [d] hath shed forth this, which ye
34 now see and hear. For David is not ascended into the heavens: but he saith himself, [e] The LORD said unto my Lord, Sit thou on
35, 36 my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God [f] hath made that same Jesus, whom ye have crucified, both Lord and Christ.
37 ¶ Now when they heard *this*, [g] they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and*
38 brethren, what shall we do? Then Peter said unto them, [h] Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of
39 the Holy Ghost. For the promise is unto you, and [i] to your children, and [k] to all that are afar off, *even* as many as the Lord
40 our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thou-
42 sand souls. [l] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[a] ch. 1. 8.
[b] ch. 5. 31. Phil. 2. 9.
[c] John 14. 26. & 15. 26.
[d] ch. 10. 45. Eph. 4. 8.
[e] 1 Cor. 15. 25. Eph. 1. 20. Heb. 1. 13.
[f] ch. 5. 31.
[g] Zech. 12. 10. ch. 9. 6.
[h] Luke 24. 47. ch. 3. 19.
[i] Joel 2. 28.
[k] ch. 10. 45. Eph. 2. 13.
[l] ch. 1. 14. Rom. 12. 12. Eph. 6. 18. Heb. 10. 25.

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32. *we all*] St. Peter with the eleven.

33. *by*] Or, *at the right hand*. This is the place of special dignity named in all our three Creeds; no local limitation is intended; but coequality of honour, perfect blessedness, glorious majesty, and fulness of power.

he hath shed] Jesus, identified with God (*v.* 17): *this*—the effects of the Holy Ghost generally. The Father gave the Spirit to the Son, Who distributed the gift to men. The Three Persons in the Trinity are recognised in this verse.

34. *not ascended*] David's soul was still in the intermediate state. Ps. cx. was then understood of the Messiah (cp. Matt. xxii. 44-46).

36. A summary of the whole discourse, in which stress is laid not on miracles, but on prophecy.

made] *i.e.* appointed. The Rev. V.—'hath made Him both Lord and Christ, this Jesus whom ye crucified'—gives emphasis to the last word, to impress it more deeply on their consciences.

37. *Men* and *brethren*] **Brethren**, as in *v.* 29. They were thankful for the loving rebuke which had been administered.

38. *Repent*] In accordance with the teaching of the Baptist (Matt. iii. 2), and of Christ Himself (Matt. iv. 17; Mark i. 15). The Greek word implies a change of mind, leading to amendment of life.

in the name of Jesus Christ] They baptized into the faith and religion of Christ Jesus; in that method and according to that form which our Lord Himself had prescribed.

39. *the promise*] Of the Holy Ghost.

afar off] Not only the Jews of the Dispersion, but also the distant heathen (Isai. lvii. 19; Eph. ii. 13, 17). The Apostle may not at this time have rightly and fully understood the words which the Holy Ghost taught him to utter. He was aware that the Gentiles were to be brought into the Church (iii. 25); but he did not understand the conditions of their reception.

40. *other words*] Words of a different tenor, of exhortation and intreaty, based on the facts to which reference had been made: *testify* refers to what had preceded, and *exhort* to what follows.

Save yourselves] Or, **be ye saved.**

untoward] **perverse.** Rev. V. 'crooked' (Phil. ii. 15. Cp. Deut. xxxii. 5).

41 *gladly*] Rev. V. omits.

baptized] This could not, considering the number, have been by immersion. This passage and xvi. 33 prove that affusion or sprinkling suffices.

42. *they continued*] The newly converted.

doctrine] Rev. V. 'teaching,' based on O. T., and dwelling on the fulfilment of Messianic Prophecies. At this time the teaching of the Apostles may have very little exceeded a brief and simple outline of the life of Christ on earth, of which not much was known to the foreign Jews who formed the majority of St. Peter's audience.

fellowship] **The** fellowship (Phil. i. 5). The communication and distribution of their worldly goods, and contributing to the offertory, may be understood as included. Cp. Rom. xv. 26; 2 Cor. viii. 4; Heb. xiii. 16.

breaking of bread] **The** breaking of **the** bread. The administering and receiving of the Holy Communion. Cp. xx. 7; 1 Cor. x. 16. The usage of the Primitive Church was to have this daily.

in prayers] In **the** prayers: such as appertained to their common worship. A settled and recognised form, combining old

43 And fear came upon every soul: and [m]many wonders and signs
44 were done by the apostles. And all that believed were together,
45 and [n]had all things common; and sold their possessions and goods, and [o]parted them to all *men*, as every man had need.
46 [p]And they, continuing daily with one accord [q]in the temple, and [r]breaking bread [1]from house to house, did eat their meat
47 with gladness and singleness of heart, praising God, and [s]having favour with all the people. And [t]the Lord added to the church daily such as should be saved.

[m] Mark 16. 17. ch. 4. 33.
[n] ch. 4. 32.
[o] Isai. 58. 7.
[p] ch. 1. 14.
[q] Luke 24. 53. ch. 5. 42.
[r] ch. 20. 7.
[s] ch. 4. 33. Rom. 14. 18.
[t] ch. 5. 14. & 11. 24.

CHAP. 3. NOW Peter and John went up together [a]into the temple
2 at the hour of prayer, [b]*being* the ninth *hour*. And [c]a certain man lame from his mother's womb was carried, whom they laid
3 daily at the gate of the temple which is called Beautiful, [d]to ask alms of them that entered into the temple; who seeing
4 Peter and John about to go into the temple asked an alms.
5 And Peter, fastening his eyes upon him with John, said, Look
6 on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none;
but such as I have give I thee: [e]In the name of Jesus Christ
7 of Nazareth rise up and walk. And he took him by the right

[a] ch. 2. 46.
[b] Ps. 55. 17.
[c] ch. 14. 8.
[d] John 9. 8.
[e] ch. 4. 10.

[1] Or, *at home*.

familiar Jewish with new Christian devotions. The plural perhaps indicates fixed times for prayer.

43. *fear*] A feeling of holy awe (cp. Luke v. 8), awakened by the events of Pentecost, was sustained by the many conversions, and by the devoted and holy lives of the followers of the Apostles. Some add *in Jerusalem* at the end of the verse.

44. *were together*] Formed one society, were of one mind (iv. 32).

all things common] A common fund similar to but larger than that with which they had been familiar while in personal attendance upon Christ (Luke viii. 3; John xii. 6, xiii. 29). There was no community of goods absolutely and universally enforced, as a necessary and permanent arrangement of the Church (cp. v. 4; 1 Cor. xvi. 2). The estimate of comparative needs recognised in *v.* 45 shews that property was not alienated beyond control. Whatever was done was spontaneous, and continued to be so. The original arrangement did not extend beyond Jerusalem, where believers were poor (Rom. xv. 26).

45. The sale and distribution took place from time to time, as special occasions of distress or want called for them. The accessions to the infant Church were from the poorer classes. The *possessions* were the immoveable property—lands, houses; *goods*, the moveable, personal property.

46. *in the temple*] Continually resorting to it at the appointed hours of prayer.

from house to house] Rev. V. 'at home.' The words point to ordinary meals and hospitality.

singleness of heart] There was no jealousy on the part of the rich, nor shyness on the part of the poor.

47. *the Lord*] Jesus Christ, in glory.

to the church] Rev. V. 'to them.' See v. 11.

should be saved] Rather, **those who were being saved**; such as had complied with the direction in *v.* 40, and so had placed themselves in a state of salvation, a condition of progress (1 Cor. xv. 2).

III. **1.** *went up*] **were going up.** At the ninth hour, midway between noon and sunset, the time for the Evening Sacrifice (Exod. xxix. 41, Num. xxviii. 3, 4), when the Temple was usually thronged. This conformity to the Jewish ritual was favourable to the success of Apostolic teaching.

2. *from his mother's womb*] He was forty years old (iv. 22). The cure was selected for special mention as being more extraordinary than it would have been if he had been disabled by accident or disease.

Beautiful] There is no gate so called in Josephus or the Talmud, and it is by no means easy to identify it. If that of Shushan is to be understood, it was 87 feet high, *i.e.* 17 feet higher than any of the other nine, and was covered with lilies in high relief. The Eastern gate has also been suggested. This, of Corinthian brass, surpassed in splendour the other gates. It was in the most frequented part of the Temple.

6. *have I none*] In accordance with the original mission (Matt. x. 9). The arrangements (ii. 44, 45) had not enriched the Apostles.

In the name] By the authority and power (Luke ix. 49; John xvi. 23).

Nazareth] Inserted emphatically. To Him, Whose Name the Jews despised and detested, all power had been given in heaven and on earth.

rise up and] Rev. V. omits.

hand, and lifted *him* up: and immediately his feet and ancle
8 bones received strength. And he [f]leaping up stood, and walked,
and entered with them into the temple, walking, and leaping,
9 and praising God. [g]And all the people saw him walking and
10 praising God: and they knew that it was he which [h]sat for alms
at the Beautiful gate of the temple: and they were filled with
wonder and amazement at that which had happened unto him.
11 ¶ And as the lame man which was healed held Peter and John,
all the people ran together unto them in the porch [i]that is
12 called Solomon's, greatly wondering. And when Peter saw *it*,
he answered unto the people, Ye men of Israel, why marvel ye
at this? or why look ye so earnestly on us, as though by our
13 own power or holiness we had made this man to walk? [k]The
God of Abraham, and of Isaac, and of Jacob, the God of our
fathers, [l]hath glorified his Son Jesus; whom ye [m]delivered up,
and [n]denied him in the presence of Pilate, when he was deter-
14 mined to let *him* go. But ye denied [o]the Holy One [p]and the
15 Just, and desired a murderer to be granted unto you; and
killed the [1]Prince of life, [q]whom God hath raised from the
16 dead; [r]whereof we are witnesses. [s]And his name through
faith in his name hath made this man strong, whom ye see and
know: yea, the faith which is by him hath given him this per-
17 fect soundness in the presence of you all. And now, brethren,
I wot that [t]through ignorance ye did *it*, as *did* also your rulers.
18 But [u]those things, which God before had shewed [x]by the mouth

[1] Or *Author*, Heb. 2. 10. & 5. 9. 1 John 5. 11.

[f] Isai. 35. 6.
[g] ch. 4. 16, 21.
[h] Like John 9. 8.
[i] John 10. 23. ch. 5. 12.
[k] ch. 5. 30.
[l] John 7. 39. & 17. 1.
[m] Matt. 27. 2.
[n] Mark 15. 11. Luke 23. 18, 20, 21. John 18. 40. & 19. 15.
[o] Ps. 16. 10. Luke 1. 35. ch. 2. 27.
[p] ch. 7. 52. & 22. 14.
[q] ch. 2. 24.
[r] ch. 2. 32.
[s] Matt. 9. 22. ch. 4. 10.
[t] Luke 23. 34. John 16. 3. ch. 13. 27.
[u] Luke 24. 44.
[x] Ps. 22. Isai. 50. 6. & 53. 5. &c. Dan. 9. 26.

7. *by the right hand*] His cure came thus through the instrumentality of the Apostles (Mark xvi. 18). Cp. Mark i. 31; Matt. ix. 25.

feet and ancle bones] In the Original, exact technical terms befitting St. Luke the physician.

9. *all the people*] The miracle was wrought in a place of public resort, and at an hour when numbers came together for the Evening Sacrifice.

10. *knew*] Rev. V. 'took knowledge of him,' recognised (as in iv. 13).

wonder and amazement] The effect of the miracle on their feelings and on their understandings.

11. *as...held*] Rev. V. 'as he held.' He kept his hold on the Apostles, actuated by a feeling like that of the demoniac (Mark v. 18; Luke viii. 38).

called Solomon's] Not as built by him; but as a portico or cloister resting on an embankment made by him. Our Lord walked in this colonnade (marg. ref.); and, being the part of the Temple most frequented by the people, it was a place of resort for His followers.

12. *answered*] Addressed himself to the astonishment expressed in their faces.

at this] Rev. V. 'at this man.'

holiness] Rev. V. 'godliness.' The Jews believed that attainments in holiness were rewarded by miraculous powers.

13. *of our fathers*] Introduced to shew that no new religion was being taught.

glorified] Not by this miracle only, but previously, at His Baptism and Transfiguration, by His many mighty works, and by His Resurrection and Ascension.

his Son] Rather, **Servant** [Rev. V.] (cp. Matt. xii. 18; Isai. xlii. 1, lii. 13, xliii. 10); Παῖς implies His Mediatorial Office. The condescension and humiliation of Christ, His Ministry, not His Sonship, were uppermost in the Apostle's mind.

denied him] Refused to acknowledge as the Messiah.

14. *the Holy One*] A divinely chosen designation (Isai. xliii. 3; Luke iv. 34; Mark i. 24; Rev. iii. 7, xv. 4).

the Just] Cp. marg. reff.; James v. 6.

15. *the Prince of life*] Or, as in marg. Strictly the leader of the vanguard of an army (v. 31; Heb. ii. 10, xii. 2). He was the first to rise again, and the Author of the rising again of all others (John vi. 39, 40; 1 Cor. xv. 20–22).

whereof] Some prefer of Whom (cp. ii. 32).

16. *by him*] Rev. V. 'through Him.' Faith is the gift of God (Eph. ii. 8).

17. *I wot*] I know, am aware, as in Spenser and Shakespeare. Cp. *I wist not* (xxiii. 5). As a warrant for the Apostle's words cp. Luke xxiii. 34.

18. The foreknowledge of God is set in contrast with the ignorance of men (*v.* 17).

of all his prophets, that Christ should suffer, he hath so fulfilled.
19 [v]Repent ye therefore, and be converted, that your sins may be
blotted out, when the times of refreshing shall come from the
20 presence of the Lord; and he shall send Jesus Christ, which
21 before was preached unto you: [z]whom the heaven must receive
until the times of [a]restitution of all things, [b]which God hath
spoken by the mouth of all his holy prophets since the world
22 began. For Moses truly said unto the fathers, [c]A prophet shall
the Lord your God raise up unto you of your brethren, like
unto me; him shall ye hear in all things whatsoever he shall
23 say unto you. And it shall come to pass, *that* every soul, which
will not hear that prophet, shall be destroyed from among the
24 people. Yea, and all the prophets from Samuel and those that
follow after, as many as have spoken, have likewise foretold of
25 these days. [d]Ye are the children of the prophets, and of the
covenant which God made with our fathers, saying unto Abra-
ham, [e]And in thy seed shall all the kindreds of the earth be

[v] ch. 2. 38.
[z] ch. 1. 11.
[a] Matt. 17. 11.
[b] Luke 1. 70.
[c] Deut. 18. 15, 18, 19. ch. 7. 37.
[d] Rom. 9. 4, 8. & 15. 8. Gal. 3. 26.
[e] Gen. 12. 3. Gal. 3. 8.

all his prophets] The Prophets collectively (Luke xxiv. 27). An incidental testimony to the inspiration of a large portion of Holy Scripture. One mouth is attributed to them because all spoke under the guidance of one and the same Spirit.

Christ] **His** *Christ*. St. Peter was enlightened to welcome now that against which he had protested (Matt. xvi. 22).

so fulfilled] By their instrumentality. Their acts were overruled; but their wills were not controlled.

19. Rev. V. 'Repent ye...and turn again.' In consideration of these prophecies and their fulfilment, turn to Him Whom ye denied.

blotted out] Anciently obliteration was caused by applying the blunt end of the *stylus* to the wax on which letters had been traced with the sharp end. Cp. Ps. li. 9; Col. ii. 14.

when] Rather, **in order that** times of refreshing (*of repose*, Syr.) may come. The Jews had a popular belief that a restitution of all things (*v.* 21) was to accompany, or immediately follow, the coming of the Messiah. Some have understood here the Gospel Dispensation; others, the Last Judgment, as giving access to the anticipated rest (2 Thess. i. 7), and to the renovation of all things (Rev. xxi. 4, 5).

20. Rev. V. 'And (in order) that He may send the Christ Who hath been appointed for you (*i.e.* to be the Messiah), *even* Jesus.'

21. *the heaven must receive*] No earthly kingdom, no temporal sovereignty, such as the Jews expected, was to be looked for.

restitution] St. Peter embraced the whole period between the Ascension and the Second Advent, when the regeneration (Matt. xix. 28) will take full effect, when the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 19-21), by the bringing back, in the new heavens and new earth (2 Pet. iii. 13; Rev. xxi. 1-4), of all things, out of the confusion caused by sin, into the harmony of creation before the Fall.

22. *Moses*] The authorship of Deuteronomy is here attributed to Moses. Belief in the testimony of Moses was necessary for the reception of Christ's teaching (John v. 46, 47). The quotation here was made from memory, freely, but very faithfully. Rev. V. 'Moses indeed said, A prophet...from among your brethren ...' The great and essential characters of similitude between Christ and Moses consist in the fulness and luminous intuition of their communications with God, the magnitude of the revelations made, and the institution of a religion founded on those revelations. In these points Moses is like to Christ, as the less to the greater.

like unto me] *i.e.* as He raised up me. The mediatorial relation was the great point of resemblance.

hear] Rev. V. 'to him shall ye hearken' (and in *v.* 23), *i.e. obey*; as in iv. 19.

23. *destroyed*] Rev. V. 'utterly destroyed'; cut off by a capital sentence from the people who were happy in having the Lord for their God, and in having been chosen by Him for His inheritance.

24. *all the prophets*] See *v.* 18. Samuel the Prophet closed the period of the Judges. Moses and Samuel are mentioned together in Ps. xcix. 6; Jer. xv. 1. Schools of the Prophets, it appears, were first founded by Samuel (1 Sam. xix. 20).

25. *children*] Rev. V. 'sons.' Heirs, not descendants [cp. John viii. 39, note]; of the same race out of which God had raised up His Prophets; and subjects of the prophecies, with all the provisions and blessings of the Covenant for their inheritance.

our fathers...kindreds] Rev. V. 'your fathers...families.'

26 blessed. [f]Unto you first God, having raised up his Son Jesus, [g]sent him to bless you, [h]in turning away every one of you from his iniquities.

Chap. 4. AND as they spake unto the people, the priests, and the [1]captain of the temple, and the Sadducees, came upon them, 2 [a]being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 and [b]Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, [c]By what power, or by what name, have ye done this? 8 [d]Then Peter,

[1] Or, *ruler*, Luke 22. 4. ch. 5. 24.

[f] Matt. 10. 5. & 15. 24. Luke 24. 47. ch. 13. 32.
[g] ver. 22.
[h] Matt. 1. 21.
[a] Matt. 22. 23. Acts 23. 8.
[b] Luke 3. 2. John 11. 49. & 18. 13.
[c] Ex. 2. 14. Matt. 21. 23. ch. 7. 27.
[d] Luke 12. 11, 12.

26. *first*] Not only in order of time, but specially, pre-eminently, beginning at Jerusalem. St. Peter was aware that the fulfilment of the promise made to Abraham would extend beyond his descendants; but, at this time, he considered circumcision indispensable.

Son] **Servant** (*v.* 13). Rev. V. omits *Jesus*.

to bless you] By the offers of salvation made in the preaching of the Apostles.

IV. **1.** *as they spake*] St. Peter addressed one portion of the multitude, while St. John was speaking to others.

the priests] Those on the spot, discharging their duties in the order of their course, who had been officiating at the Sacrifice of the ninth hour.

the captain of the temple] A Jewish officer, next in sacerdotal rank to the High Priest; he was in command of that one of the twenty-four bands of Levites which happened to be on duty at the time. He had the superintendence of the night watches, three of which were kept by priests, and twenty-one by Levites. He apprehended danger to the public peace.

Sadducees] Not officially, but irritated by the testimony borne to the Resurrection of Jesus. Hostility to Christianity came at this time as exclusively from this sect, as in the Gospel history enmity to our Lord was shown by the Pharisees.

came upon them] Suddenly, by surprise.

2. *grieved* &c.] Rev. V. 'sore troubled because...and proclaimed in Jesus...' *i.e.* after the example of Jesus.

3. *in hold*] Rev. V. 'in ward.' Perhaps in private custody. The same word (v. 18) has *common, i.e. public*, prefixed. Some have thought that the lame man now healed was imprisoned with them.

now eventide] This must have been the second of the Jewish evenings (Exod. xii. 6, margin). The interruption from the captain of the Temple cannot have been earlier than seven or eight o'clock.

4. *was*] Rev. V. 'came to be.' The speech of St. Peter contributed, more than the miracle, to the increase. The words *about five thousand* have been understood as the aggregate of all who, down to this time, had embraced the Gospel (including i. 15, and ii. 41). Others consider that, irrespective of these numbers, there was now a fresh accession of 5000.

5, 6. Rev. V. '...scribes were gathered together in Jerusalem; and Annas the High Priest *was there*,...of the kindred of the High Priest.' Special pains were taken to insure a full attendance at this sitting of the Sanhedrin. Annas retained the confidence of the people, and was deemed by them *jure divino* High Priest, although the authority of Caiaphas, his son-in-law, alone was recognised by the Romans (cp. John xviii. 13 note. There were no fewer than twenty-eight High Priests in the 33 years between 37 B.C. and 70 A.D.). See xxiii. 5 note.

John, and Alexander] Nothing is known with certainty of either. The former has been identified by some with Jochanan Ben Zacchai, one of the seven great Rabbans, after whose death, at the age of a hundred and twenty years, "the glory of wisdom ceased." He was president of the Sanhedrin after Simeon, son of Gamaliel, and being high in the favour of Titus, obtained its re-establishment at Jamnia. Thirty years before the fall of Jerusalem he had expounded Zech. xi. 1 as foretelling the destruction of the Temple.

7. *in the midst*] The Sanhedrin sat in a semicircle. This was an opportunity for addressing the highest authorities which the Apostles could hardly have expected.

what power] Divine, or magical. In either case the Apostles had no sanction from the Council. Cp. Matt. xxi. 23.

by [Rev. V. 'in'] *what name*] Cp. iii. 6, 16; Mark ix. 38. The Jews used the name of Solomon, of the Patriarchs, of Raphael,

filled with the Holy Ghost, said unto them, Ye rulers of the
9 people, and elders of Israel, if we this day be examined of the
good deed done to the impotent man, by what means he is made
10 whole; be it known unto you all, and to all the people of Israel,
[e]that by the name of Jesus Christ of Nazareth, whom ye cruci-
fied, [f]whom God raised from the dead, *even* by him doth this
11 man stand here before you whole. [g]This is the stone which was
set at nought of you builders, which is become the head of the
12 corner. [h]Neither is there salvation in any other: for there is
none other name under heaven given among men, whereby we
13 must be saved. ¶Now when they saw the boldness of Peter and
John, [i]and perceived that they were unlearned and ignorant men,
they marvelled; and they took knowledge of them, that they had
14 been with Jesus. And beholding the man which was healed
15 [k]standing with them, they could say nothing against it. But
when they had commanded them to go aside out of the council,
16 they conferred among themselves, saying, [l]What shall we do to
these men? for that indeed a notable miracle hath been done
by them *is* [m]manifest to all them that dwell in Jerusalem; and
17 we cannot deny *it*. But that it spread no further among the
people, let us straitly threaten them, that they speak hence-
18 forth to no man in this name. [n]And they called them, and
commanded them not to speak at all nor teach in the name of

[e] ch. 3. 6.
[f] ch. 2. 24.
[g] Ps. 118. 22. Isai. 28. 16.
[h] Matt. 1. 21. ch. 10. 43. 1 Tim. 2. 5, 6.
[i] Matt. 11. 25. 1 Cor. 1. 27.
[k] ch. 3. 11.
[l] John 11. 47.
[m] ch. 3. 9, 10.
[n] Again, ch. 5. 40.

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and other Angels, and of Almighty God. The Sanhedrin thought that if the Apostles alleged the Name of Jesus they might bring themselves within the range of a charge of blasphemy.

8. *filled*] A fresh special illapse of the Holy Spirit to enable St. Peter to meet this crisis (cp. Matt. x. 19, 20). In *v.* 31 again this special inspiration is indicated. In vi. 3, 5, the adjective expresses an abiding influence of the Holy Spirit.

Ye rulers] A distinct acknowledgment, in obedience to Christ's command, of the dignity and authority of those who sat in Moses' seat. Rev. V. omits *of Israel*.

9. *examined*] ἀνακρινόμεθα; a legal term, put upon our trial.

good deed] A miracle of healing could not reasonably be referred to an evil spirit; it was no fit subject for legal investigation, and ought not to have been visited with imprisonment.

10. *Jesus Christ*] The name Jesus alone had been used (ii. 22 and iii. 13). This is the first instance in which the rulers were accused of crucifying the Messiah.

whom God raised from the dead] This was not met by any reference to the allegation that His disciples had stolen the body by night (cp. Matt. xxviii. 13).

by the name...by him] Rev. V. 'in the Name...in Him.'

stand] He had not stood previously from the day of his birth (iii. 2).

11. Christ's own application (Matt. xxi. 42). St. Peter was fond of referring to the conduct and language of the Lord (cp. xi. 16; 1 Pet. ii. 4-8, 21-23; 2 Pet. i. 14). Rev. V. 'He is the stone...which was made the head...'; the top stone at an angle of the building, of great weight and importance in their roofs, built of solid flat stones, to admit of being walked upon. Christ, as the Corner-stone, united Jews and Gentiles, as He united in Himself the two Natures, the Godhead and the Manhood.

12. *none other name*] Whoever is saved is saved in consideration of Christ's meritorious Cross and Passion. The words do not imply the condemnation of those who lived before the Incarnation, or of those who have never heard of the Atonement.

among men] Mankind at large.

13. *perceived*] Rather, **had ascertained.** The tense implies some previous knowledge of the fact.

ignorant] ἰδιῶται (Tyndale, 'laymen'). Cp. 2 Cor. xi. 6, "*rude* in speech." They were destitute of Rabbinical learning, and were not acknowledged as official instructors of the people (cp. John vii. 15, 49). There is no warrant here for an unlearned ministry: the Apostles had been taught by their Divine Master, and were under the guidance of the Holy Ghost.

took knowledge of] Recognised them as having been among His followers; *e.g.* St. John was personally known to the High Priest (John xviii. 15).

15. Some of the priests (vi. 7) may have communicated to St. Luke what passed during the exclusion of the Apostles.

16. Rev. V. 'hath been wrought through them.'

17. *no further*] *i.e.* beyond Jerusalem. Rev. V. omits 'straitly.'

18. *not to speak*] They would forbid colloquial as well as public teaching.

19 Jesus. But Peter and John answered and said unto them,
o ch. 5. 29. o Whether it be right in the sight of God to hearken unto you
20 more than unto God, judge ye. p For we cannot but speak the
p ch. 1. 8. & 2. 32.
21 things which q we have seen and heard. So when they had
q ch. 22. 15. further threatened them, they let them go, finding nothing how
they might punish them, r because of the people: for all *men*
r Matt.21.26. Luke20.6,19. & 22. 2.
22 glorified God for s that which was done. For the man was above
ch. 5. 26. forty years old, on whom this miracle of healing was shewed.
s ch. 3. 7, 8.
23 ¶ And being let go, t they went to their own company, and re-
t ch. 12. 12. ported all that the chief priests and elders had said unto them.
24 And when they heard that, they lifted up their voice to God
with one accord, and said, Lord, u thou *art* God, which hast
u 2Kin.19.15. made heaven, and earth, and the sea, and all that in them is:
x Ps. 2. 1. 25 who by the mouth of thy servant David hast said, x Why did
26 the heathen rage, and the people imagine vain things? The
kings of the earth stood up, and the rulers were gathered to-
y Matt. 26. 3. Luke 22. 2. & 23. 1, 8.
27 gether against the Lord, and against his Christ. For y of a
z Luke 1. 35. truth against z thy holy child Jesus, a whom thou hast anointed,
a Luke 4. 18. John 10. 36.
both Herod, and Pontius Pilate, with the Gentiles, and the
28 people of Israel, were gathered together, b for to do whatsoever
b ch. 3. 18.
29 thy hand and thy counsel determined before to be done. And
c ver. 13. 31. ch. 9. 27. Eph. 6. 19.
now, Lord, behold their threatenings: and grant unto thy
servants, c that with all boldness they may speak thy word,
d ch. 2. 43. & 5. 12.
30 by stretching forth thine hand to heal; d and that signs and
e ch. 3. 16.
wonders may be done e by the name of f thy holy child Jesus.
f ver. 27.
31 And when they had prayed, g the place was shaken where they
g ch. 2. 2, 4. & 16. 26.
were assembled together; and they were all filled with the
h ver. 29. Holy Ghost, h and they spake the word of God with boldness.

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19. Rev. V. 'rather than unto God.'

20. *we*] Strongly emphatic; *we*, whatever you think fit to do.

have seen and heard] During the three years of Christ's ministry. Cp. 1 John i. 1-3. They had seen His Miracles, Sufferings, Death, and Resurrection. They had heard His exposition of the Law and the Prophets, and His declarations concerning His kingdom.

21. *finding nothing*] They had no evidence on which they could proceed; and they could not devise any punishment which would not have exasperated the people.

22. His age insured his case being known, and made the miracle the more remarkable.

23. *the chief priests*] The heads of the courses, among whom the High Priest would be included. See Matt. xxvii. 1 note.

24. *with one accord*] The prayer was a precomposed set form. Ps. ii. is repeatedly applied to Christ (cp. xiii. 33; Heb. i. 5, v. 5; Rev. ii. 26, 27, xii. 5, xix. 15).

Lord] Not Κύριε (*Jehovah*), but Δέσποτα (*Master*). In this prayer they turn to God's creative power; a very solemn form of invocation (Neh. ix. 6; Jer. xxxii. 17). Rev. V. 'Thou that didst make.'

25. *thy servant*] The reading of this verse is in a confused state; Rev. V. 'Who by the Holy Ghost, by the mouth of our father David Thy servant (iii. 13), didst say' &c.

heathen...people] Rev. V. 'Gentiles...peoples,' and in *v.* 27; the plural being understood of different nationalities of Jews (ii. 5), or of the tribes.

26. *kings*, such as Herod (Luke xxiii. 11); *rulers*, such as Annas and Caiaphas.

27. *child*] **Servant** (as in *vv.* 25, 30).

hast anointed] **didst anoint.** Cp. x. 38.

gathered together] Rev. V. adds 'in this city,' which is highly emphatic. The Messiah had been rejected in Jerusalem, His own city. Cp. John i. 11.

28. *thy hand*] Thy overruling Power and predisposing Wisdom. God's Hand is often felt before His purpose is understood.

determined before] Rev. V. 'foreordained to come to pass' (cp. ii. 23; Luke xxii. 22); *i.e.* that Christ should suffer death by crucifixion. *To do* and *to be done* are discriminated in the original Greek; ποιῆσαι illustrates man's guilty agency; γενέσθαι, the result of that agency under Providence.

29. They asked for strength and spirit to do the work appointed for them, not for security from the consequences.

30. *by stretching forth*] Rev. V. 'while Thou stretchest forth.'

31. *was shaken*] A token that the foundations of the earth are in the hands of God, and that all earthly powers were under His control, and symbolical of the agitation which was to be caused everywhere by the preaching of the Gospel.

filled with the Holy Ghost] Cp. *v.* 8.

32 ¶ And the multitude of them that believed [t]were of one heart
and of one soul: [k]neither said any *of them* that ought of the
things which he possessed was his own; but they had all things
33 common. And with [l]great power gave the apostles [m]witness
of the resurrection of the Lord Jesus: and [n]great grace was
34 upon them all. Neither was there any among them that lacked:
[o]for as many as were possessors of lands or houses sold them,
35 and brought the prices of the things that were sold, [p]and laid
them down at the apostles' feet: [q]and distribution was made
36 unto every man according as he had need. And Joses, who by
the apostles was surnamed Barnabas, (which is, being interpreted,
The son of consolation,) a Levite, *and* of the country of Cyprus,
37 [r]having land, sold *it*, and brought the money, and laid *it* at the
apostles' feet.

[t] ch. 5. 12. Rom. 15. 5. 2 Cor. 13. 11. Phil. 1. 27. 1 Pet. 3. 8.
[k] ch. 2. 44.
[l] ch. 1. 8.
[m] ch. 1. 22.
[n] ch. 2. 47.
[o] ch. 2. 45.
[p] ver. 37. ch. 5. 2.
[q] ch. 2. 45. & 6. 1.
[r] ver. 34. 35. ch. 5. 1, 2.

Chap. 5. BUT a certain man named Ananias, with Sapphira his
2 wife, sold a possession, and kept back *part* of the price, his wife
also being privy *to it*, [a]and brought a certain part, and laid *it*
3 at the apostles' feet. [b]But Peter said, Ananias, why hath [c]Satan

[a] ch. 4. 37.
[b] Num. 30. 2. Eccles. 5. 4.
[c] Luke 22. 3.

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32. *of one heart*] Realizing Ps. cxxxiii. 1. Their Lord had prayed for this (John xvii. 21). One *heart*, one in affection; one *soul*, one in thought, memory, and the exercise of their intellectual faculties; the wills of all turned to God, and, in Him, to each other.

neither &c.] Rev. V. 'and not one *of them* said that aught.'

which he possessed] The rights of property were not obliterated; there was no compulsory communism. See ii. 44.

33. *great power*] Of speech, not miracles. Cp. Rom. xv. 19.

great grace] Divine favour (Luke ii. 40).

34. Rev. V. 'For neither was there' &c. The distribution did not go beyond supplying urgent need. Poverty there might be; there was not absolute indigence.

35. *at the apostles' feet*] This disposal of the money was an act of homage equivalent to recognising them as the teachers and rulers of the Church. The distribution of alms soon passed from their hands to subordinate ministers, the Deacons (vi. 2).

36. *Joses*] Rather, *Joseph* [Rev. V.].

Barnabas] According to tradition he had been one of the Seventy. After the mission to which he was appointed (xiii. 2) he is called Apostle by St. Luke. He was of dignified personal appearance (xiv. 12); and it has been assumed (1 Cor. ix. 6) that he was unmarried. At one time he allowed himself to be unduly influenced by the Jewish zealots, and separated himself from the Gentile converts (Gal. ii. 13). Tertullian incidentally refers to him as author of the Epistle to the Hebrews. The Epistle which bears his name is by some dated about the year 119 A.D. [by others between A.D. 70–79]. All the external evidence has been said to be in favour of the traditional title, all the internal evidence against it.

of consolation] One who had received great consolation, and was qualified to minister it to others. Rev. V. 'of exhortation.'

a Levite] A descendant of Levi, not of the family of Aaron. It had not been allowable for Levites to hold land (Num. xviii. 20, 24; Deut. x. 9, xviii. 2); tithes were assigned them instead of any tribal inheritance (Joshua xiii. 14, 33). This restriction was limited to Palestine, and seems to have been less strictly observed as time went on (cp. Jer. xxxii. 7–9). After the return from the Captivity, the distribution of land, prescribed by Moses, was no longer observed. The possession of it [Rev. V. 'having a field'] must have given Barnabas influence in the struggles of the infant Church. There were Jewish settlers in Cyprus in the second century B.C. (1 Macc. xv. 23); and their numbers were increased after the copper mines were farmed by Augustus to Herod the Great. Cyprus is of considerable interest and importance in primitive Church history. Men of Cyprus and Cyrene first made the Gospel known to the Grecians (or Greeks) at Antioch (xi. 20). Cp. xiii. 4–13, xv. 39. Rev. V. 'a man of Cyprus by race.'

V. **1.** *Ananias*] *i.e. Favoured by the Lord*, or, *God is gracious*. A common name among the Jews (*e.g.* ix. 10, xxiii. 2). *Sapphira*, if a Syriac name, means *Beautiful*.

a possession] Land (*v.* 3).

2. *kept back*] Rendered *purloining* in Tit. ii. 10: νοσφίζομαι is used in LXX. of the sin of Achan (Josh. vii. 1).

his wife also] The sin was the result of previous deliberation and concert. Did they expect to be supported out of the common fund? Or, having low, carnal views of Christ's Kingdom, did they hope to secure high position in it?

3. *Peter said*] Under the immediate direction of the Holy Ghost, Who discovered to him this fraud, as that of Gehazi had been made known to Elisha (2 Kings v. 26).

why hath Satan] Cp. mary. ref.; John xiii. 2, 27. See also *v.* 4.

filled thine heart [1]to lie to the Holy Ghost, and to keep back
4 *part* of the price of the land? Whiles it remained, was it not
thine own? and after it was sold, was it not in thine own power?
why hast thou conceived this thing in thine heart? thou hast
5 not lied unto men, but unto God. And Ananias hearing
[d] ver. 10, 11. these words [d]fell down, and gave up the ghost: and great
6 fear came on all them that heard these things. And the young
[e] John 19. 40. men arose, [e]wound him up, and carried *him* out, and buried
[e] [e] 7 *him*. ¶And it was about the space of three hours after,
8 when his wife, not knowing what was done, came in. And
Peter answered unto her, Tell me whether ye sold the land for
9 so much? And she said, Yea, for so much. Then Peter said
[f] Matt. 4. 7. ver. 3. unto her, How is it that ye have agreed together [f]to tempt the
Spirit of the Lord? behold, the feet of them which have buried
[g] ver. 5. 10 thy husband *are* at the door, and shall carry thee out. [g]Then
[h] ver. 5. ch. 2. 43. & 19. 17. fell she down straightway at his feet, and yielded up the ghost:
and the young men came in, and found her dead, and, carrying
11 *her* forth, buried *her* by her husband. [h]And great fear came
[i] ch. 14. 3. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4. upon all the church, and upon as many as heard these things.
12 ¶And [i]by the hands of the apostles were many signs and won-
[k] ch. 3. 11. [l] John 9. 22. & 12. 42. & 19. 38. ders wrought among the people; ([k]and they were all with one
13 accord in Solomon's porch. And [l]of the rest durst no man

[1] Or, *to deceive*, ver. 9.

filled thine heart] A Hebraism for *emboldened thee, made thee thus presumptuous* (Esther vii. 5; cp. Eccles. viii. 11). The Vulgate gives an entirely different sense, *Cur tentavit Satanas cor tuum?*

to lie to] In *v.* 9 to *tempt* the Spirit of the Lord. Cp. the similar interchange of expression in Ps. lxxviii. 36, 41.

4. Rev. V. 'whiles it remained (*i.e.* unsold) did it not remain thine own?' The having all things common (iv. 32) left it at the option of Ananias to keep or to sell the land, and to retain the sale-money.

but unto God] In this and *v.* 3 taken together, not only is the Divinity of the Holy Ghost taught, but also His abiding Presence in the Church, especially with the Apostles. It has been observed that there was no exhortation to repentance, no hint of forgiveness; the power of retaining sin alone was exercised, because the sin was against the Holy Ghost, and unpardonable. Ananias and Sapphira had been under the Divine influence, they must have witnessed Apostolic miracles, and were in full communion with the Church. Their case was aggravated far beyond that of Simon Magus or Elymas. They were slain with a sudden death, that by such a judgment their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the Day of Judgment.

5. *these words*] Not imprecatory, but announcing the Divine Will.

6. *wound him up*] Rev. V. 'wrapped him round;' by drawing his garments tightly round him. This would compose the limbs after any disorder into which they might have fallen under the stroke of sudden death. Coffins are not used in the East.

carried him out] Beyond the walls of the city. Burial usually followed death immediately, not only by reason of the rapidity of decomposition in that climate, but also in consequence of the defilement to which contact with a corpse gave occasion (Num. xix. 11-16). Lazarus was buried on the day of his death (John xi. 17, 39).

7. *three hours after*] Probably at the next hour of prayer.

8. *answered*] Addressed to the doubt and misgiving caused by the non-appearance of her husband. St. Peter gave her space for consideration and repentance.

9. *to tempt*] To put to the test; to ascertain whether He dwelt in the Apostles, and whether He was liable to be deceived.

at the door] Returning from depositing the body of Ananias.

11. *great fear*] Cp. *v.* 13. They felt that there was no little peril in joining a community endued with miraculous power of discriminating hypocrisy and unworthy motives, as well as with gifts of languages and healing.

the church] The first mention of the Church as a distinct Society. Heretofore the sacred historian had used *believers* (ii. 44, iv. 4) and *disciples* (i. 15).

as many as] This is capable of including the Sanhedrin.

12. *many signs and wonders*] A signal outpouring of healing (cp. *v.* 15), typical of spiritual grace.

13. *the rest*] Those who had not yet embraced the faith.

14 join himself to them: [m]but the people magnified them. And
believers were the more added to the Lord, multitudes both of
15 men and women.) Insomuch that they brought forth the sick
[1]into the streets, and laid *them* on beds and couches, [n]that at the
least the shadow of Peter passing by might overshadow some
16 of them. There came also a multitude *out* of the cities round
about unto Jerusalem, bringing [o]sick folks, and them which
were vexed with unclean spirits: and they were healed every one.
17 ¶ [p]Then the high priest rose up, and all they that were with
him, (which is the sect of the Sadducees,) and were filled with
18 [2]indignation, [q]and laid their hands on the apostles, and put
19 them in the common prison. But [r]the angel of the Lord by
night opened the prison doors, and brought them forth, and
20 said, Go, stand and speak in the temple to the people [s]all the
21 words of this life. And when they heard *that*, they entered into
the temple early in the morning, and taught. [t]But the high
priest came, and they that were with him, and called the council
together, and all the senate of the children of Israel, and sent
22 to the prison to have them brought. But when the officers
came, and found them not in the prison, they returned, and
23 told, saying, The prison truly found we shut with all safety, and
the keepers standing without before the doors: but when we
24 had opened, we found no man within. Now when the high
priest and [u]the captain of the temple and the chief priests
heard these things, they doubted of them whereunto this would
25 grow. Then came one and told them, saying, Behold, the men
whom ye put in prison are standing in the temple, and teaching

[m] ch. 2. 47. & 4. 21.
[n] Matt. 9. 21. & 14. 36. ch. 19. 12.
[o] Mark 16. 17, 18. John 14. 12.
[p] ch. 4. 1. *
[q] Luke 21. 12.
[r] ch. 12. 7. & 16. 26.
[s] John 17. 3. 1 John 5. 11.
[t] ch. 4. 5, 6.
[u] Luke 22. 4.

[1] Or, *in every street.*
[2] Or, *envy.*

14. *the more added*] In consequence of the many miracles (*v.* 12). Cp. xi. 24. If the half-hearted were held in check, the earnest-minded came forward in great numbers.

women] The Baptism of women must, with Eastern habits of thought and usages, have rendered some such appointment as that of Deaconesses necessary.

15. Rev. V. 'they even carried out.'

couches] Beds of a humbler and coarser kind, pallets, or mattresses.

the shadow] If the Apostle did not lay his hand upon them as he passed.

some] Rather, **some one.** They would have been thankful for even a single cure.

16. *the cities round about*] The first intimation of any conversions outside Jerusalem. Rev. V. omits 'unto.'

vexed with unclean spirits] Possession is distinguished from bodily disease (as viii. 7).

were healed every one] Apostolic powers at this time far exceeded what they had previously been (cp. Matt. xvii. 16).

17. *the high priest*] Probably Annas.

that were with him] Of one mind in belief, and 'filled with jealousy' [Rev. V.] towards the Apostles and their converts.

18. *the apostles*] Perhaps all the Twelve.

common prison] Rev. V. 'public ward;' worse than iv. 3. This was treating them as if already convicted, and involved far more disgrace.

19. *the angel*] **an** angel; whose existence was denied by those (*v.* 17) who had imprisoned the Apostles. Their deliverance was complete; they were to teach not in any obscure corner, but in the Temple.

20. *life*] Spiritual life here, eternal life hereafter (John vi. 68).

21. *early in the morning*] Rev. V. 'about daybreak.' Our Lord's teaching was also given very early (John viii. 2). The Morning Sacrifice was offered at sunrise.

the council...the senate] The former has been understood of the Sanhedrin, the latter of the elders, heads of families, and men of great experience, who were summoned on occasions of special importance. The word for "senate" (γερουσία) is not found elsewhere in the Greek Testament.

22. *the officers*] The Temple guard (cp. *v.* 26). Rev. V. 'But the officers that came found them not..., and they' &c.

23. Rev. V. 'The prison-house (and in *v.* 21) we found shut in all safety...standing at the doors:...' The angelic intervention which released the Apostles screened the guards from imputation of negligence.

24. Rev. V. omits *the high priest and.*

doubted] Rev. V. 'they were much perplexed concerning them' (*i.e.*, the things reported). This is the first symptom of anything like awe or apprehension of the supernatural.

26 the people. Then went the captain with the officers, and brought
[x] Matt. 21. 26. them without violence: [x]for they feared the people, lest they
27 should have been stoned. And when they had brought them,
they set *them* before the council: and the high priest asked them,
[y] ch. 4. 18. 28 saying, [y]Did not we straitly command you that ye should not
[z] ch. 2. 23, 36. & 3. 15. teach in this name? and, behold, ye have filled Jerusalem with
[a] Matt. 23. 35. your doctrine, [z]and intend to bring this man's [a]blood upon us.
[b] ch. 4. 19. 29 ¶ Then Peter and the *other* apostles answered and said, [b]We
[c] Gn. 3. 13. & 22. 14. 30 ought to obey God rather than men. [c]The God of our fathers
[d] ch. 10. 39. Gal. 3. 13. 1 Pet. 2. 24. 31 raised up Jesus, whom ye slew and [d]hanged on a tree. [e]Him
[e] ch. 2. 33. Phil. 2. 9. Heb. 2. 10. hath God exalted with his right hand *to be* [f]a Prince and [g]a
[f] ch. 3. 15. [g] Matt. 1. 21. [h] Luke 24. 47. Saviour, [h]for to give repentance to Israel, and forgiveness of
ch. 13. 38. Eph. 1. 7. Col. 1. 14. 32 sins. And [i]we are his witnesses of these things; and *so is* also
[i] John 15. 26, 27. the Holy Ghost, [k]whom God hath given to them that obey him.
[k] ch. 2. 4. [l] ch. 2. 37. 33 ¶ [l]When they heard *that*, they were cut *to the heart*, and took
[m] ch. 22. 3. 34 counsel to slay them. Then stood there up one in the council,
a Pharisee, named [m]Gamaliel, a doctor of the law, had in
reputation among all the people, and commanded to put the
35 apostles forth a little space; and said unto them, Ye men of
Israel, take heed to yourselves what ye intend to do as touching
36 these men. For before these days rose up Theudas, boasting
himself to be somebody; to whom a number of men, about four

28. Rev. V. 'We straitly charged you not to teach.'

intend to bring] A not unlikely result; but it was not the intention of Apostolic preaching. See Matt. xxvii. 25.

29. Rev. V. 'We must obey;' an assertion bolder than in iv. 19. Luther is said to have spoken in a like spirit before the Diet of Worms: "I cannot choose but adhere to the Word of God, which has possession of my conscience...Here I take my stand, I cannot do otherwise: God be my Helper. Amen."

30. *raised up*] Of the seed of David. The reference is to the Incarnation and the Divine Commission (cp. iii. 22, xiii. 23, and Luke i. 69). When the Resurrection is intended, *from the dead* is subjoined (iii. 15, iv. 10). This and the Ascension are indicated by *exalted* (*v.* 31).

slew and hanged] Rev. V. "Slew, hanging Him.' The use of this Jewish phrase (Deut. xxi. 22, 23. Cp. x. 39; Luke xxiii. 39) was meant to indicate that the guilt rested on the Sanhedrin, rather than on the Roman authorities.

31. *to give repentance*] The inclination to repent. Repentance is the gift of Christ as Prince, forgiveness of sins His gift as Saviour. Man's will is free to accept or reject the gift.

to Israel] First, to Israel according to the flesh, then to the Israel of God (Gal. vi. 16).

32. Rev. V. 'And we are witnesses of these things, specially the Resurrection and Ascension; others 'these sayings.'

them that obey him] Perhaps including those, who, not being of the number of the Twelve, were enabled to work miracles in the Name of Christ. Another reading is 'And we are witnesses in Him...; and God hath given the Holy Ghost to them' &c.

33. *cut* to the heart] Lit. *were sawn* or *torn asunder* (διεπρίοντο; vii. 54): the irritation caused by struggling against conscience and remorse; contrast ii. 37.

took counsel] Rev. V. 'were minded.'

34. Rev. V. 'But there stood up..., had in honour of all..., ...to put the men forth...'

Gamaliel] *Favour of God*, or *Retribution of God*; a name of high antiquity (Num. i. 10, ii. 20). Tradition affirms that he was the son of Simeon (Luke ii. 25). He was the teacher of St. Paul (xxii. 3). The Talmud represents him as a zealous Pharisee, unrivalled in his knowledge of the Law, of a large and tolerant spirit, liberal as well as sagacious in his exposition of ritual and ceremonial rules. He became President of the Council, and was the first of the seven eminent teachers to whom the title *Rabban* was given. His death is assigned to the year 52 A.D., and with his death, it is said in the Mishna, the reverence for the Law ceased, and purity and abstinence faded away. His candour and tolerance failed to induce him to acknowledge the Gospel.

36. *Theudas*] This name was not uncommon among the Jews. Of this bearer of the name no notice has been found elsewhere. His insurrection may with all probability be assigned to the last year of Herod the Great, in which there were three insurrections, beside several pretenders to royalty; or to the interregnum, while Archelaus was in Rome. The better known Theudas rose up in the procuratorship of Fadus, at least twelve years later.

hundred, joined themselves: who was slain; and all, as many
37 as [1]obeyed him, were scattered, and brought to nought. After
this man rose up Judas of Galilee in the days of the taxing, and
drew away much people after him: he also perished; and all,
38 even as many as obeyed him, were dispersed. And now I say
unto you, Refrain from these men, and let them alone: [n]for if
this counsel or this work be of men, it will come to nought:
39 [o]but if it be of God, ye cannot overthrow it; lest haply ye be
40 found even [p]to fight against God. And to him they agreed:
and when they had [q]called the apostles, [r]and beaten *them*,
they commanded that they should not speak in the name of
41 Jesus, and let them go. ¶And they departed from the
presence of the council, [s]rejoicing that they were counted
42 worthy to suffer shame for his name. And daily [t]in the temple,
and in every house, [u]they ceased not to teach and preach Jesus
Christ.

CHAP. 6. AND in those days, [a]when the number of the disciples
was multiplied, there arose a murmuring of the [b]Grecians
against the Hebrews, because their widows were neglected [c]in
2 the daily ministration. Then the twelve called the multitude of

[n] Prov. 21. 30. Isai. 8. 10. Matt. 15. 13.
[o] Luke 21. 15. 1 Cor. 1. 25.
[p] ch. 7. 51. & 9. 5. & 23. 9.
[q] ch. 4. 18.
[r] Mark 13. 9.
[s] Rom. 5. 3. 2 Cor. 12. 10. Heb. 10. 34. Jam. 1. 2. 1 Pet. 4. 13, 16.
[t] ch. 2. 46.
[u] ch. 4. 20.
[a] ch. 2. 41. & 5. 14.
[b] ch. 9. 29. & 11. 20.
[c] ch. 4. 35.

[1] Or, *believed*.

37. *Judas of Galilee*] So called from the scene of his insurrection; and a Gaulonite, from the district of his birthplace, Gamala. His avowed purpose was to restore the Theocracy, and, as a preliminary, to resist Gentile taxation. According to Origen, who incidentally mentions him as reputed to be wise and given to innovations, he was regarded by his followers as the Messiah. Of his three sons, inheriting his spirit and destiny, two were crucified by command of Tiberius Alexander, the Procurator (A.D. 47), and the youngest was put to death with torture by the partizans of Eleazar the High Priest (A.D. 66). With his adherents, reckoned a fourth Jewish sect (φιλοσοφία) by Josephus, originated the organization of the Zealots.

taxing...much people] Rev. V. 'enrolment ...*some of the* people.' For the event referred to see Luke ii. 1 note.

38. *come to nought*] Rev. V. 'be overthrown;' the same word as in *v.* 39. The historical references seem to imply that he expected its downfall.

39. Rev. V. 'but if it is of God, ye will not be able...even to be fighting' &c. Cp. 2 Macc. vii. 19.

40. *beaten* them] All the Twelve, it seems, suffered. Scourging was very common among the Jews (Matt. x. 17), and left no mark of infamy. St. Paul underwent it five times (2 Cor. xi. 24). This proceeding was arbitrary and iniquitous. If the teaching was blasphemous, the legal punishment was death. If the case was doubtful, they ought to have been dismissed.

41. Rev. V. 'They therefore...rejoicing (cp. Matt. v. 12; Luke vi. 23; 1 Pet. ii. 19; Phil. i. 29)...to suffer dishonour for the Name.'

42. *in the temple*] To casual listeners; *in every house* (Rev. V. 'at home,' cp. ii. 46) to avowed believers.

preach Jesus Christ] Rev. V. 'preach Jesus as the Christ.'

VI. **1.** *in those days*] Between the liberation of the Apostles, and the outbreak of persecution after the death of St. Stephen.

multiplied] Rev. V. 'was multiplying.'

a murmuring] The first symptom of any loss of unanimous goodwill (iv. 32).

Grecians] Rev. V. 'Grecian Jews.' Not proselytes but "the dispersed among the Gentiles" (John vii. 35), *i.e.* Jews who had lived for a longer or shorter time out of the Holy Land, who conformed more or less to Gentile usages, were capable of speaking Greek, and, as a habit, read their Scriptures in the LXX. Version.

Hebrews] Converts from among those who had never quitted Palestine, or such as elsewhere rigidly adhered to all the peculiar and exclusive usages of Judaism, and read O. T. in Hebrew or in a Chaldee paraphrase. They reckoned themselves superior to the Hellenists.

widows] Very early a distinct class in the primitive Church (1 Tim. v. 3—16). Afterwards the designation was extended to every form of female helplessness. Chrysostom spoke of 3000 widows as sustained by the Church at Antioch.

ministration] Distribution of alms, or of food. The same word as *relief* (xi. 29).

2. Up to this time all care of the poor had been in the hands of the Apostles (v. 2, iv. 35). The Christian Ministry, down to the merely charitable functions of the Diaconate, was developed from above.

the disciples *unto them*, and said, [d]It is not reason that we should
3 leave the word of God, and serve tables. Wherefore, brethren,
[e]look ye out among you seven men of honest report, full of
the Holy Ghost and wisdom, whom we may appoint over this
4 business. But we [f]will give ourselves continually to prayer,
5 and to the ministry of the word. And the saying pleased the
whole multitude: and they chose Stephen, [g]a man full of faith
and of the Holy Ghost, and [h]Philip, and Prochorus, and Nicanor,
and Timon, and Parmenas, and [i]Nicolas a proselyte of Antioch:
6 whom they set before the apostles: and [k]when they had prayed,
7 [l]they laid *their* hands on them. And [m]the word of God increased;
and the number of the disciples multiplied in Jerusalem greatly;
and a great company [n]of the priests were obedient to the faith.
8 ¶ And Stephen, full of faith and power, did great wonders and
9 miracles among the people. Then there arose certain of the
synagogue, which is called *the synagogue* of the Libertines, and
Cyrenians, and Alexandrians, and of them of Cilicia and of
10 Asia, disputing with Stephen. And [o]they were not able to
11 resist the wisdom and the spirit by which he spake. [p]Then

[d] Ex. 18. 17.
[e] ch. 1. 21. & 16. 2.
[f] ch. 2. 42.
[g] ch. 11. 24.
[h] ch. 8. 5, 26. & 21. 8.
[i] Rev. 2. 6.
[k] ch. 1. 24.
[l] ch. 8. 17. & 9. 17. & 13. 3.
[m] ch. 12. 24. & 19. 20. Col. 1. 6.
[n] John 12. 42.
[o] ch. 5. 39. See Ex. 4. 12. Isai. 54. 17.
[p] 1 Kin. 21. 10, 13. Matt. 26. 59, 60.

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not reason...] Rev. V. 'not fit...forsake.'

serve tables] Probably the distribution of food. The need of such an appointment was real; and this office to which the charge and care of the poor was intrusted, was translated from the Jewish to the Christian Church. There belonged to every Synagogue three Deacons, with whom that care was deposited.

3. The selection was, in this instance, left to the popular voice, the Apostles reserving to themselves the fixing of the number and the statement of the qualifications (cp. *v.* 6). In the Pastoral Epistles, when their functions had become more spiritual, the Deacons were to be appointed, not elected.

seven] No reason is given for the selection of this number. Rev. V. 'full of the Spirit.'

wisdom] Practical sagacity in discriminating cases, combined with tenderness in ministration.

4. Rev. V. 'But we will continue stedfastly in prayer'; perhaps common prayer rather than private devotion.

5. Nothing certain is known concerning the antecedents of any one of the Seven. The only two concerning whom any trustworthy information has been preserved, St. Stephen and St. Philip, were more occupied with spiritual functions than with any such secular cares as those which gave occasion to their appointment. Cp. viii. 5, 6, 12, 13, 26—40, xxi. 8.

Nicolas] The Nicolaitans (marg. ref.) claimed him as the founder of their sect, misapprehending their teacher, whose separation from his wife, and exhortation *to abuse the flesh* in the spirit of severe temperance, was afterwards interpreted into heathen licence.

Antioch] Jews were numerous and very successful in making proselytes there. All the names of the Deacons are Greek; but Greek names were so common among the Jews that this does not justify the conclusion that the Seven were selected exclusively out of the Hellenistic section of the Church, as likely to be most acceptable to the aggrieved. It has been conjectured that three were Hebrews, three Hellenistic Jews, and one a proselyte.

6. *when they had prayed*] *i.e.* the Apostles. Appointment rested with the Twelve.

laid their *hands on them*] In consecrations and ordinations of men unto any Divine calling, the like was usually done, from Moses unto Christ (Num. xxvii. 18). Cp. Deut. xxxiv. 9; 1 Tim. iv. 14; 2 Tim. i. 6.

7. *increased*]. The third instance of a blessing granted to the Church after passing through peril internal (v. 12) and external (iv. 32).

of the priests] In this conversion the prediction of Malachi (iii. 3) may be regarded as having received some fulfilment. Contrast John vii. 48.

8. *faith ... miracles*] Rev. V. 'grace... signs.' The exercise of miraculous gifts was now extended beyond the Apostles.

9. Five synagogues are thought to be alluded to [but see Rev. V.].

Libertines] Jews who had themselves been manumitted from captivity or slavery by the Romans, or the offspring of such.

Cyrenians] See ii. 10.

Alexandrians] Two of the five districts of that city were occupied by Jews, and there were many of them in the other three; they had a governor of their own.

them of Cilicia] These, it has been thought, may have included Saul of Tarsus.

Asia] See above ii. 9 note.

10. *the wisdom*] The irresistible "mouth and wisdom" promised by Christ (Matt. x. 19, 20; Mark xiii. 11; Luke xxi. 15). Cp. 1 Cor. xii. 8.

they suborned men, which said, We have heard him speak
12 blasphemous words against Moses, and *against* God. And they
stirred up the people, and the elders, and the scribes, and came
upon *him*, and caught him, and brought *him* to the council,
13 and set up false witnesses, which said, This man ceaseth not
to speak blasphemous words against this holy place, and the
14 law: [q] for we have heard him say, that this Jesus of Nazareth
shall [r] destroy this place, and shall change the [1] customs which
15 Moses delivered us. And all that sat in the council, looking
stedfastly on him, saw his face as it had been the face of an
angel.

[q] ch. 25. 8.
[r] Dan. 9. 26.

CHAP. 7. THEN said the high priest, Are these things so?
2 And he said, ¶ [a] Men, brethren, and fathers, hearken: The God of
glory appeared unto our father Abraham, when he was in Meso-
3 potamia, before he dwelt in Charran, and said unto him, [b] Get

[a] ch. 22. 1.
[b] Gen. 12. 1.

[1] Or, *rites*.

11. *suborned*] Privily instructed. Baffled in argument, they used false testimony.

blasphemous] As alleging that there had arisen a Teacher of higher authority than Moses, and as asserting the Divinity of Christ.

12. *the people*] The first instance of the people combining with the Elders and Scribes in enmity to the Church.

the council] The Sanhedrin. See Matt. xxvii. 1, note.

13. *false witnesses*] Cp. Mark xiv. 56—58. They were false in representing that the teaching which they attributed to St. Stephen was given incessantly; false in the allegation that they had heard it from his lips; and false again in giving a contemptuous turn to a very solemn declaration. Rev. V. omits *blasphemous* here.

14. The same charge had been brought against Christ, with a similar perversion of His words. Cp. Matt. xxvi. 61, with John ii. 19. Cp. Jer. xxvi. 4—11.

the customs] Traditionary institutions. St. Stephen probably had dwelt on some of the characteristics of the new Dispensation, and taught that the separation between Jews and Gentiles was to cease. But nothing that he had said concerning the abrogation of the Mosaic Law could fairly be understood as questioning its Divine origin.

15. *the face of an angel*] Cp. Exod. xxxiv. 30. The calm dignity which the indwelling of the Holy Ghost gave to his countenance might have led them to mistrust their own allegations.

VII. **1.** *the high priest*] Probably Theophilus, son-in-law of Caiaphas. The question was equivalent to guilty or not guilty.

2. St. Stephen did not apply himself to a direct refutation of the charge. He met it indirectly by a recapitulation of the Old Testament history, in tracing the development of which he shewed that it was not reasonable to withhold belief in Jesus as the Messiah, because He had not immediately fulfilled the expectations of the Jews of that generation. The historical element commonly prevailed very largely in Jewish speeches. This characteristic is a *primâ facie* proof of the genuineness of this report of the speech. Is there any room for reasonable doubt that St. Luke received an account of all the proceedings, the speech included, from St. Paul, an eye and ear witness? The agreement of his quotations with LXX. has been thought to indicate that St. Stephen spoke in Greek.

Men, brethren, and fathers] **Brethren and Fathers** (cp. ii. 29). *Brethren*, his audience generally; *Fathers*, the members of the Sanhedrin and the officials (cp. xxii. 1).

The God of glory] Cp. Ps. xxiv. 7, 8. This title, implying reference to the Pillar of Fire and the Shekinah, ought to have been accepted as proof that he had not spoken blasphemous words.

appeared] *i.e.* by Christ, the Image of the Invisible God (Col. i. 15). All Divine appearances of the O. T. were by primitive writers understood of God the Son. Cp. John i. 18.

Of this particular appearance there is no account in Gen. xi. 31; but cp. Gen. xv. 7; Josh. xxiv. 2, 3; Neh. ix. 7; Judith v. 7-9. Philo and Josephus agree in representing Abraham as having been called twice: 1st, from his country and kindred in Ur; 2ndly, from Haran, Terah having accompanied him in the former migration, and being dead before the second. This is one of several instances in which the N. T. supplies facts supplementary to O. T. (*e.g.*, Jude 14; 2 Tim. iii. 8; Heb. xi. 19, xii. 21; Heb. xi. 24, 25, 27; James v. 17).

our father] St. Stephen identified himself with his hearers as long as there was any hope of his influencing them (*vv.* 11, 12, 15, 19, 39, 44, 45). When he was constrained to abandon this he severed himself from them (*vv.* 51, 52).

Mesopotamia] All beyond the Euphrates.

Charran] Rev. V. 'Haran' (Gen. xii. 5). The drift of St. Stephen's reference was

thee out of thy country, and from thy kindred, and come into
c Gen. 11. 31. & 12. 4, 5.
4 the land which I shall shew thee. Then c came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land,
5 wherein ye now dwell. And he gave him none inheritance in
d Gen. 12. 7.
it, no, not *so much as* to set his foot on: d yet he promised that he would give it to him for a possession, and to his seed after him,
6 when *as yet* he had no child. And God spake on this wise,
e Gen. 15. 13, 14. f Ex. 12. 40. Gal. 3. 17. g Ex. 3. 12. h Gen. 17. 9, 10, 11. i Gen. 21. 2. k Gen. 25. 26.
e That his seed should sojourn in a strange land, and that they should bring them into bondage and entreat *them* evil, f four
7 hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come
8 forth, and g serve me in this place. h And he gave him the covenant of circumcision: i and so *Abraham* begat Isaac, and circumcised him the eighth day; k and Isaac *begat* Jacob; and
9 l Jacob *begat* the twelve patriarchs. m And the patriarchs, moved
l Gen. 29. 31, &c. m Gen. 37. 4, 11, 28. Ps. 105. 17. n Gen. 39. 2, 21, 23. o Gen. 41. 37. & 42. 6. p Gen. 41. 54. q Gen. 42. 1. r Gen. 45 4, 16. s Gen. 45. 9. t Gen. 46. 27. Deut. 10. 22. u Gen. 46. 5. x Gen. 49. 33. Ex. 1. 6.
with envy, sold Joseph into Egypt: n but God was with him,
10 and delivered him out of all his afflictions, o and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and
11 he made him governor over Egypt and all his house. p Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.
12 q But when Jacob heard that there was corn in Egypt, he
13 sent out our fathers first. r And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made
14 known unto Pharaoh. s Then sent Joseph, and called his father Jacob to *him*, and t all his kindred, threescore and
15 fifteen souls. u So Jacob went down into Egypt, x and died,

that, before circumcision, sacrifice, or temple, worship was offered and accepted; and that the ground near the burning bush, and the site of the moveable tabernacle, were holy.

3. *Get thee out*] From Ur of the Chaldees (cp. Heb. xi. 8).

4. *when his father was dead*] Cp. Gen. xi. 32 (see note). The Rabbins reckoned Abraham as Terah's youngest son. His prominence in the history, as the Father of the faithful and the Friend of God, accounts for his name being placed before that of Haran (Gen. xi. 26). Cp. for similar cases Gen. ix. 18, x. 21; 1 Chro. i. 28, iv. 1.

5. *inheritance*] No fixed abode, no settled property. Rev. V. 'and He promised.'

6. The quotation (see marg. ref.) is according to the LXX. The 400 years are the length of the entire time throughout which Abraham and his descendants were to be sojourners, *i.e.* to have no country which they could call their own. The Egyptian servitude did not begin till after the death of Joseph, and did not exceed 215 years. If the calculation is made from the weaning of Isaac, the interval is exactly 400 years. In speaking, the round number of the prediction was used instead of the precise total of 430 years, which is given in the historical statement (Exod. xii. 40; Gal. iii. 17), and which the received chronology makes to be the interval between Abraham's going down into Egypt and the Exodus.

7. *judge*] By the Plagues of Egypt.

and serve me in this place] Cp. marg. ref. The drift of the argument is that the worship of the Patriarchs was accepted outside the limits of the promised land, before there was a Temple or even a Tabernacle.

8. *the covenant of circumcision*] The covenant of which circumcision was the token or sign (Rom. iv. 11). The promise of descendants and of Canaan was given before the appointment of circumcision.

and so] After he (Abraham) was circumcised.

9. *envy*] Rev. V. 'jealousy.' Joseph was in this a type of Christ. Cp. Matt. xxvii. 18.

10. *Pharaoh*] A dynastic name, like Ptolemy and Cæsar.

12. St. Stephen, not aiming at exactness, did not notice the exception of Benjamin.

13. Rev. V. 'Joseph's race was made manifest...'

14. *threescore and fifteen souls*] So Syriac, and LXX. Versions of marg. reff., instead of 70 in the Hebrew text. Both modes of calculation must have been current among the Jews; the date at which the number was seventy-five being undetermined; the important point being that the great host, which quitted Egypt (Exod. xii. 37, 38), sprang from a mere handful, in fulfilment of the promise (Gen. xlvi. 3; Deut. x. 22).

16 he, and our fathers, and [v]were carried over into Sychem, and laid in [s]the sepulchre that Abraham bought for a sum of
17 money of the sons of Emmor *the father* of Sychem. ¶ But when [a]the time of the promise drew nigh, which God had sworn to Abraham, [b]the people grew and multiplied in Egypt,
18, 19 till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, [c]so that they cast out their young children, to the end they
20 might not live. [d]In which time Moses was born, and [e]was [1]exceeding fair, and nourished up in his father's house three
21 months: and [f]when he was cast out, Pharaoh's daughter took
22 him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was [g]mighty
23 in words and in deeds. [h]And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.
24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:
25 [2]for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.
26 [i]And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are
27 brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, [k]Who made
28 thee a ruler and a judge over us? Wilt thou kill me, as thou
29 diddest the Egyptian yesterday? [l]Then fled Moses at this saying,

[1] Or, *fair to God.*

[2] Or, *Now.*

[v] Ex. 13. 19. Josh. 24. 32.
[s] Gen. 23. 16. & 33. 19.
[a] Gen. 15. 13. ver. 6.
[b] Ex. 1. 7. Ps. 105. 24.
[c] Ex. 1. 22.
[d] Ex. 2. 2.
[e] Heb. 11. 23.
[f] Ex. 2. 3—10.
[g] Luke 24. 19.
[h] Ex. 2. 11, 12.
[i] Ex. 2. 13.
[k] See Luke 12. 14. ch. 4. 7.
[l] Ex. 2. 15, 22.

16. Rev. V. 'and they were carried (*i.e.* the Patriarchs, exclusive of Jacob, Gen. l. 13)...Shechem.

Abraham &c.] Rev. V. 'A. bought for a price in silver of the sons of Hamor in Shechem.' Two transactions (see marg. reff.), at an interval of 120 years, are combined in St. Stephen's rapid sketch; one purchase, by Abraham from the children of Heth; another, by Jacob from the sons of Hamor (Josh. xxiv. 32).

17. *when*] Rather, **as.** In the first 215 years after the death of Abraham, his posterity did not exceed 45 persons; in the next period of the same length, they had increased to 600,000 men, besides women and children (Exod. xii. 37).

had sworn] Rev. V. 'vouchsafed.'

18. *another king*] A change of dynasty. This was the first native sovereign after the expulsion of the Shepherd Kings.

knew not] Had no respect for Joseph's name or memory. Cp. 1 Thess. v. 12.

19. Rev. V. omitting *so* reads 'that they should cast out their babes' &c.

might not live] So as to continue the race.

21. *Pharaoh's daughter*] Josephus calls her Thermuthis.

22. *learned*] Rev. V. 'instructed.'

wisdom of the Egyptians] This was proverbial (1 K. iv. 30; Isa. xix. 11, 12). It comprehended natural philosophy, medicine, astronomy, and geometry for ascertaining the boundaries of lands after the inundations of the Nile.

mighty in words and in deeds] At a period in his life anterior to his Divine Legation. The allusion to his deeds may be a reference to some traditionary exploits, such as the repulse of Ethiopian invaders.

23. *full forty years old*] Rev. V. 'well-nigh 40' &c. A fact known to St. Stephen from trustworthy tradition, but not in the original history (marg. ref). Cp. Exod. vii. 7; Deut. xxxiv. 7. The life of Moses was distributed into three periods of equal length.

came into his heart] By Divine impulse.

to visit] *i.e.* to help, relieve (cp. Matt. xxv. 36; Luke i. 68; James i. 27).

25. *for he supposed*] Rev. V. 'And he supposed that his brethren understood.' There is no warrant for attributing to the act of Moses the motive and deliberateness implied in A. V.

would deliver] Rev. V. 'was giving them deliverance.'

understood not] Just as those whom St. Stephen was addressing had failed to understand the character and conduct of a greater Deliverer.

26. *shewed himself*] Rev. V. 'appeared' (as in *v.* 30). The unwillingness of their forefathers to accept the intervention of Moses was caused by the consciousness of wrongdoing. This was parallel to the backwardness of that generation in acknowledging the Mediator of a new and better Covenant.

28. Rev. V. 'Wouldest thou kill me, as thou killedst' &c.

and was a stranger in the land of Madian, where he begat two
[m] Ex. 3. 2. 30 sons. ¶ [m]And when forty years were expired, there appeared to
him in the wilderness of mount Sina an angel of the Lord in a
31 flame of fire in a bush. When Moses saw *it*, he wondered at the
sight: and as he drew near to behold *it*, the voice of the Lord
[n] Matt. 22. 32. Heb. 11. 16. 32 came unto him, *saying*, [n]I *am* the God of thy fathers, the
God of Abraham, and the God of Isaac, and the God of Jacob.
[o] Ex. 3. 5. Josh. 5. 15. 33 Then Moses trembled, and durst not behold. [o]Then said the
Lord to him, Put off thy shoes from thy feet: for the place
[p] Ex. 3. 7. 34 where thou standest is holy ground. [p]I have seen, I have seen
the affliction of my people which is in Egypt, and I have heard
their groaning, and am come down to deliver them. And now
35 come, I will send thee into Egypt. This Moses whom they
refused, saying, Who made thee a ruler and a judge? the same
[q] Ex. 14. 19. [r] Ex. 12. 41. [s] Ex. 7—14. Ps. 105. 27. [t] Ex. 14. 21. [u] Ex. 16. 1, 35. did God send *to be* a ruler and a deliverer [q]by the hand of the
36 angel which appeared to him in the bush. [r]He brought them
out, after that he had [s]shewed wonders and signs in the land of
Egypt, [t]and in the Red sea, [u]and in the wilderness forty years.
[x] Deut. 18. 15, 18. [y] Matt. 17. 5. [z] Ex. 19. 17. [a] Isai. 63. 9. Heb. 2. 2. [b] Ex. 21. 1. Deut. 5. 27. John 1. 17. [c] Rom. 3. 2. 37 ¶ This is that Moses, which said unto the children of Israel, [x]A
prophet shall the Lord your God raise up unto you of your
38 brethren, [1]like unto me; [y]him shall ye hear. [z]This is he, that
was in the church in the wilderness with [a]the angel which spake
to him in the mount Sina, and *with* our fathers: [b]who received
39 the lively [c]oracles to give unto us: to whom our fathers would

[1] Or, *as myself*

29. The descendants of Midian, fourth son of Abraham by Keturah (Gen. xxv. 2; 1 Chro. i. 32), came to occupy a considerable territory, extending along great part of the E. frontier of Palestine, and along the E. shore of the Red Sea for 300 miles from its N. extremity, and stretching deep into the interior. Rev. V. 'and became a sojourner...Midian.'

two sons] Cp. Exod. ii. 22, xviii. 34.

30. *mount Sina*] In Exod. iii. 1, *Horeb*. These two names were used interchangeably for the mountain range in which both were peaks.

31. The bush, burning but not consumed (Exod. iii. 2, 3), figured the condition of the children of Israel in their slavery. Rev. V. 'there came a voice of the Lord, I am &c.'

32. *trembled*] At the evidence of the Divine Presence. Cp. Heb. xii. 21.

33. Rev. V. 'Loose the shoes...the place whereon...' The Oriental mode of expressing reverence (Eccl. v. 1). The Jewish priests went barefoot into the Tabernacle and Temple, lest anything unclean should have attached itself to their sandals. In the East, mosques are not entered till slippers have been substituted for the shoes worn in the road or street.

34. *am come down*] Language is unavoidably accommodated to human conceptions in describing manifestations of Almighty God.

35-38. *This*] In the Greek, these four verses begin with this demonstrative pronoun, as if to emphasize the contrast between the Divine mission of Moses and his rejection.

they refused] The feeling expressed by one Israelite is taken as indicative of that of the whole people.

did God send] Rather, **hath God sent.** The mission of Moses still held good, and was perfected in the true Ruler and Deliverer (*i.e.* redeemer, ransomer). The combination of ruler and redeemer indicated that Moses was to be considered as a type of Christ.

by the hand] Rev. V. '**with** the hand,' *i.e.* with the help of the Angel.

36. Manifestations of God's power and goodness had not been restricted to the Holy Land.

forty years] Cp. Deut. viii. 4.

37. Cp. iii. 22.

like unto me] *i.e.* As He raised up me.

him shall ye hear] Rev. V. omits as interpolated from Deut. xviii. 15.

38. *the church*] The host of Israel in the wilderness might not unfitly be designated by *Ecclesia*; for they had been *chosen out of* the heathen world; and, at the time here intended, were called together in a solemn assembly to receive the Divine Law (marg. ref.). This was a further confirmation of God's revelation and favour not being limited to place. The Law in which they gloried was not given in Judæa.

with the angel...and with *our fathers*] Moses had relations with both as a mediator (Gal. iii. 19); receiving the Law on the one hand, giving it on the other.

lively] Rev. V. 'living.' As having come from the living God; Words, the doing of

not obey, but thrust *him* from them, and in their hearts turned
40 back again into Egypt, [d]saying unto Aaron, Make us gods to go
before us: for *as for* this Moses, which brought us out of the
41 land of Egypt, we wot not what is become of him. [e]And they
made a calf in those days, and offered sacrifice unto the idol,
42 and rejoiced in the works of their own hands. Then [f]God
turned, and gave them up to worship [g]the host of heaven; as
it is written in the [h]book of the prophets, [h]O ye house of Israel,
have ye offered to me slain beasts and sacrifices *by the space of*
43 forty years in the wilderness? Yea, ye took up the tabernacle
of Moloch, and the star of your god Remphan, figures which ye
made to worship them: and I will carry you away beyond Babylon.
44 ¶ Our fathers had the tabernacle of witness in the wilderness, as
he had appointed, [1]speaking unto Moses, [i]that he should make
45 it according to the fashion that he had seen. [k]Which also our
fathers [2]that came after brought in with Jesus into the posses-
sion of the Gentiles, [l]whom God drave out before the face of
46 our fathers, unto the days of David; [m]who found favour be-
fore God, and [n]desired to find a tabernacle for the God of

[d] Ex. 32. 1.
[e] Deut. 9. 16. Ps. 106. 19.
[f] Ps. 81. 12. Ezek. 20. 25, 39.
[g] Deut. 4. 19. 2 Kin. 17. 16. Jer. 19. 13.
[h] Amos 5. 25, 26.
[i] Ex. 25. 40.
[k] Josh. 3. 14.
[l] Neh. 9. 24. Ps. 44. 2.
[m] 1 Sam. 16. 1. Ps. 89. 19.
[n] 1 Kin. 8. 17.

[1] Or, *who spake.*
[2] Or, *having received.*

which was life (Lev. xviii. 5; Deut. iv. 40; John vi. 63). Not lifegiving, but spiritual (Rom. vii. 14); not mortal words, to die with Moses, but to have vitality and force for ages after his death.

39. *turned back*] As addicted to its idolatries (Ezek. xx. 7, 8). Their worship of the molten image was intended to express thankfulness for having been brought out of Egypt, not prayer for a return to it.

40. *to go before us*] As the heathen, when they marched, had their idols carried in the van of their armies.

this Moses] Spoken contemptuously.

wot not] Know not (iii. 17), and therefore cannot look for further guidance from him.

41. *they made*] *i.e.* constrained Aaron to make (Exod. xxxii. 1-4).

a calf] This was not meant for Apis; but for a visible representation of the Divine Presence (Exod. xxxii. 5; Neh. ix. 18).

in those days] At the very time when the Law was being given.

rejoiced] Held a festival (Exod. xxxii. 6).

42. They were allowed to sink deeper and deeper into paganism. The worship of the host of heaven, Sabaism, was the earliest form of idolatry (Job xxxi. 26-28).

the prophets] The Twelve Minor Prophets, regarded as one volume (cp. xiii. 40, xv. 15). St. Stephen went on to combine several passages into a summary of the national conduct, which had involved more dishonour to God than any with which he himself could be considered chargeable.

have ye offered] Rev. V. 'Did ye offer to Me?' This implied a negative answer.

sacrifices] Other than slain beasts.

in the wilderness] Where the power and goodness of the one true God had been so often and signally displayed. The round number *forty* is used here, as in Num. xiv. 33, 34, for the exact thirty-eight years and a half; cp. *about the time of forty years* (xiii. 18).

43. Rev. V. 'And ye took up...'; packed for transport, when the march was resumed.

Moloch] The *king*, and Baal, the *lord*, are different names of the Sun-god. See Jer. xxxii. 35 note. Moloch was worshipped by the Ammonites (1 Kings xi. 7).

your god] Rev. V. 'the god.' Remphan [Rev. V. 'Rephan'] represents *Raiphan* [possibly a misreading by LXX for Kaiphan or *Chiun* (Saturn)].

Babylon] In Amos, Damascus. St. Stephen substituted the remoter destination as likely to make the deeper impression on his hearers; or he may have combined Jer. xx. 4, 5, with the quotation from Amos.

44. *tabernacle of witness*] Rev. V. 'tabernacle of the testimony' (Num. ix. 15, xvii. 8) containing the ark in which were the two tables of the Law, the testimony of God's Covenant (Exod. xxxi. 18). Their having this was an aggravation of their backslidings.

as he...Moses] Rev. V. 'even as He appointed Who spake unto Moses.'

the fashion] Rev. V. 'the figure' (Exod. xxv. 9, 40); cp. *v.* 43.

45. Rev. V. 'our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations.'

the days of David] When, and not before, the expulsion of the heathen was completed (2 Sam. v. 6; 1 Chro. xi. 6); and the king collected materials for his son.

46. *desired*] **asked permission** (Ps. cxxxii. 1-5; 2 Sam. vii. 2; 1 Chro. xvii. 1-12).

to find] The determination of the site was not left to human selection (2 Sam. xxiv. 18).

tabernacle] Rev. V. 'habitation;' σκήνωμα implies more permanence than σκηνή, *v.* 44.

o 1 Kin. 6. 1. 2 Chr. 3. 1.
p ch. 17. 24.
q Isai. 66. 1.

47, 48 Jacob. °But Solomon built him an house. Howbeit ᵖthe most High dwelleth not in temples made with hands; as saith 49 the prophet, ᵍHeaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the 50 place of my rest? Hath not my hand made all these things?

r Ex. 32. 9. Isai. 48. 4.
s Jer. 4. 4. Ezek. 44. 9.
t 1 Thess. 2. 15.

51 ¶ Ye ʳstiffnecked and ˢuncircumcised in heart and ears, ye do always resist ᵗthe Holy Ghost: as your fathers *did*, so *do* ye.

u ch. 3. 14.
x Ex. 20. 1. Gal. 3. 19. Heb. 2. 2.
y ch. 5. 33.
z ch. 6. 5.

52 ᵗWhich of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of ᵘthe Just One; of whom ye have been now the betrayers and mur- 53 derers: ˣwho have received the law by the disposition of angels, 54 and have not kept *it*. ¶ ʸWhen they heard these things, they were cut to the heart, and they gnashed on him with *their* 55 teeth. But he, ᶻbeing full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus

a Ezek. 1. 1. Matt. 3. 16.
b Dan. 7. 13.
c Luke 4. 29.
d Lev. 24. 16.
e Deut. 13. 9, 10. ch. 22. 20.
f ch. 9. 14.

56 standing on the right hand of God, and said, Behold, ᵃI see the heavens opened, and the ᵇSon of man standing on the right 57 hand of God. Then they cried out with a loud voice, and 58 stopped their ears, and ran upon him with one accord, and ᶜcast *him* out of the city, ᵈand stoned *him*: and ᵉthe witnesses laid down their clothes at a young man's feet, whose name was 59 Saul. And they stoned Stephen, ᶠcalling upon *God*, and saying,

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47. *an house*] The Temple displaced the Tabernacle, and the Temple itself was to give way to a more spiritual service.

48. *temples*] Not in the Greek. Rev. V. 'houses'; many read *aught*.

49. Rev. V. 'What manner of house...?'

51. *uncircumcised*] Having a covering over heart and ears which made them inaccessible to the truth (Lev. xxvi. 41; Deut. x. 16; Jer. vi. 10, ix. 26; Ezek. xliv. 7. Cp. Rom. ii. 28, 29). Symptoms of impatience and displeasure on the part of the Council probably gave occasion to this abrupt change of tone. The thought of all the idolatry and corruption after the time of Solomon might well excite holy indignation in the mind of St. Stephen. The address was cut short; no application was made of the previous statements; not even a word of warning or exhortation to repentance based upon them.

so do *ye*] The Council had threatened St. Peter and St. John (iv. 21), had taken counsel to slay them (v. 33), and had scourged them before dismissing them (v. 40).

52. *Which of the prophets*] See 2 Chro. xxxvi. 16; Matt. xxiii. 34, 37.

the Just One] Cp. marg. ref.; xxii. 14; Jas. v. 6. The Jews applied the title to the Messiah. Rev. V. 'the Righteous One, of Whom ye have now become betrayers,' *i.e.* when they bargained with Judas.

53. Rev. V. 'ye who received the Law as it was ordained by Angels.' Cp. Ps. lxviii. 17: and Deut. xxxiii. 2, LXX. Josephus and Philo both speak of this ministration of Angels as a recognised fact. Some understand messengers, *e.g.* Moses, Aaron, Joshua.

55. *being*] The permanent character of St. Stephen's spiritual endowments is marked by the use of ὑπάρχων instead of ὤν.

saw the glory of God] Cp. John xii. 41.

56. Between him and "the light which no man can approach unto" (1 Tim. vi. 16) he was permitted to see the glorified Humanity. The spiritual world is always near us; and, whenever it pleases God, it becomes visible; *e.g.* to Elisha's servant (2 K. vi. 17), to Isaiah (vi.), to Ezekiel (viii.), and to St. John in Patmos (Rev. iv. v.).

the Son of man] The only instance of the use of this title after the Ascension.

standing] Ready to sustain and welcome.

57. *they*] The bystanding multitude. There is no express mention of votes taken, or of any sentence pronounced. But, if the first outbreak of zeal was tumultuary, several formalities were duly observed. The sanction of Law to capital sentences is implied in xxvi. 10.

58. *out of the city*] Too holy, as the camp in the wilderness had been, to be defiled with bloodshed (Lev. xxiv. 14). Cp. Heb. xiii. 12; 1 K. xxi. 13.

the witnesses] Two, at least, were indispensable, and the Law required their hands to be foremost in the execution (Deut. xvii. 7), a regulation which must have often been a powerful check to false testimony.

their clothes] Their outer garments (Matt. v. 40) that their action might be free.

a young man] νεανίας, any age from 24 to 40. Saul, if a member of the Sanhedrin (xxvi. 10), must have been 30 years at least.

59. God] Rev. V. '*the Lord.*' The language of the statement and the purport of the prayer are equivalent to an assertion of the Divinity of Christ. Calling on the name of Jesus was a characteristic of

60 Lord Jesus, [g]receive my spirit. And he [h]kneeled down, and cried with a loud voice, [i]Lord, lay not this sin to their charge.
8 And when he had said this, he fell asleep. AND [a] Saul was consenting unto his death. ¶ And at that time there was a great persecution against the church which was at Jerusalem; and [b]they were all scattered abroad throughout the regions of Judæa
2 and Samaria, except the apostles. And devout men carried
3 Stephen *to his burial*, and [c]made great lamentation over him. As for Saul, [d]he made havock of the church, entering into every house, and haling men and women committed *them* to prison.
4 Therefore [e]they that were scattered abroad went every where
5 preaching the word. ¶ Then [f]Philip went down to the city of
6 Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake,
7 hearing and seeing the miracles which he did. For [g]unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed. And there was great joy in that city.
9 ¶ But there was a certain man, called Simon, which beforetime in the same city [h]used sorcery, and bewitched the people of
10 Samaria, [i]giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This
11 man is the great power of God. And to him they had regard,

[g] Ps. 31. 5.
[h] ch. 20. 36.
[i] Matt. 5. 44. Luke 6. 28. & 23. 34.
[a] ch. 7. 58.
[b] ch. 11. 19.
[c] Gen. 23. 2. 2 Sam. 3. 31.
[d] ch. 9. 1. 1 Cor. 15. 9. Phil. 3. 6.
[e] Matt. 10. 23.
[f] ch. 6. 5.
[g] Mark 16. 17.
[h] ch. 13. 6.
[i] ch. 5. 36.

Christians (ix. 21, xxii. 16; cp. ii. 21; 1 Cor. i. 2).

receive my spirit] Cp. Luke xxiii. 46. Ps. xxxi. 5, was used at the approach of death by Polycarp, Basil, Bernard, Huss, Columbus, Luther, and Melanchthon.

fell asleep] Cp. John xi. 11; 1 Cor. xv. 6, 18, 51; 1 Thes. iv. 13. Hence the Christian *Cemetery*, properly a sleeping-place. Rev. V. places the next clause, 'And Saul... death' (viii. 1.) at the end of this chapter.

VIII. 1. *consenting*] συνευδοκῶν expresses the heartiest sympathy and approval (xxii. 20). Cp. the strong language of xxvi. 11.

And at that time] The beginning of the second great division of this history. St. Stephen's case immediately developed itself into a general persecution. Rev. V. 'And there arose on that day' &c.

scattered abroad] Cp. marg. ref. The dispersion was not due to panic, but in obedience to Christ's command (Matt. x. 23).

except the apostles] See the note on i. 4.

2. *great lamentation*] Jewish usage (cp. Gen. l. 9, 10; Mark xvi. 10). Conformity to it here was an avowal of belief in the innocence of Stephen.

3. Rev. V. 'But Saul laid waste' (cp. Gal. i. 13), under the sanction of authority. Cp. his confessions, xxvi. 9–11; 1 Tim. i. 13.

4. *every where*] Rev. V. 'about,' *i. e.* throughout all Judæa and Galilee and Samaria (ix. 31) and beyond (xi. 19).

preaching] εὐαγγελιζόμενοι (and in *v.* 12). There is no official character implied, as in ἐκήρυσσεν (*v.* 5).

5. *Philip*] The Deacon, appropriately styled the Evangelist (xxi. 8), as having been the first preacher of the Gospel beyond the walls of Jerusalem. As a Hellenist, he was more acceptable to the Samaritans than a born Jew. Notice that St. Luke's Gospel alone records the healing of a Samaritan leper and the parable of the Good Samaritan.

the city] Probably Samaria itself, at that time called *Sebaste*.

6. Rev. V. 'And the multitudes...,that were spoken by Philip, when they heard and saw the signs...'

7. *unclean spirits*] πνεύματα ἀκάθαρτα. In his Gospel St. Luke used *Dæmonia* (δαιμόνια) more frequently than the other Evangelists; in the Acts that word does not once occur. This has been regarded as showing that, after the death of Christ, possession was less powerful than previously; certainly, in this Book, cases of possession are either among the heathen (xix. 12), or in the border-land between heathenism and Judaism, as here, in Samaria.

9. *Simon*] A native of Gittom, a village of Samaria.

bewitched] rather, **amazed** (and in *v.* 11).

some great one] Simon is said to have claimed to combine in himself the Three Persons in the Trinity, alleging that he appeared to the Jews as the Son, to the Samaritans as the Father, and among the Gentiles as the Holy Ghost.

10. *the great power of God*] Rev. V. '**that** power of God, which is called **Great**.' He is reported to have said of himself, "Ego sum Sermo Dei, Ego sum speciosus, Ego Paracletus, Ego Omnipotens, Ego Omnia Dei." He was called by his followers 'the Power of God.'

11. *had regard*] Or gave heed (*v.* 10).

because that of long time he had bewitched them with sorce-
12 ries. But when they believed Philip preaching the things
[k] ch. 1. 3. [k]concerning the kingdom of God, and the name of Jesus
13 Christ, they were baptized, both men and women. Then Simon
himself believed also: and when he was baptized, he continued
with Philip, and wondered, beholding the [1] miracles and signs
14 which were done. ¶ Now when the apostles which were at
Jerusalem heard that Samaria had received the word of God,
15 they sent unto them Peter and John: who, when they were
[l] ch. 2. 38. come down, prayed for them, [l]that they might receive the Holy
[m] ch. 19. 2. [n] Matt. 28. 19. ch. 2. 38. [o] ch. 10. 48. & 19. 5. [p] ch. 6. 6. & 19. 6. Heb. 6. 2.
16 Ghost: (for [m]as yet he was fallen upon none of them: only
17 [n]they were baptized in [o]the name of the Lord Jesus.) Then
[p]laid they *their* hands on them, and they received the Holy Ghost.
18 ¶ And when Simon saw that through laying on of the apostles'
19 hands the Holy Ghost was given, he offered them money, say-
ing, Give me also this power, that on whomsoever I lay hands,
20 he may receive the Holy Ghost. But Peter said unto him, Thy

[1] Gr. *signs and great miracles.*

sorceries] Juggleries, based on some knowledge of physical science. The cures wrought by Philip impressed Simon (*v.* 13), quite as deeply as Simon had impressed the populace. Witchcraft, forbidden by the Law (Exod. xxii. 18; Lev. xx. 27), is among the works of the flesh (Gal. v. 20).

12. Rev. V. 'preaching good tidings.'

men and women] This does not invalidate Infant Baptism. Adults received Baptism after profession of faith. Admitted into the Christian Covenant, they brought their offspring with them; the blessing of Baptism was not lowered in comparison with that of circumcision (Gen. xvii. 7).

13. *believed*] His faith, not affecting his heart and life, was very shortlived (Mark iv. 16, 17). Cp. *v.* 18. His continuing with Philip was the result of curiosity mingled with hope of obtaining similar powers. Daily renewal throughout life is necessary, as well as regeneration (Titus iii. 5; Eph. iv. 23). Rev. V. 'and beholding signs and great miracles wrought, he was amazed.'

14. *Samaria*] Probably the district, not the city.

Peter and John] The contrast in character made the combination, in this case, very advantageous: St. Peter ardent, bold, and zealous; St. John mild, gentle, persuasive. St. Peter was sent as well as St. John by the Apostolic College; he had no supremacy; yet was there peculiar fitness in his being sent (Matt. xvi. 19). The jealousy between the Jews and the Samaritans might well be thought to call for express sanction being given by the heads of the Church to Philip's proceedings.

15. *might receive the Holy Ghost*] In His extraordinary influences (x. 44, xi. 15) which were visible to Simon (*v.* 18). These converts had received the ordinary, sanctifying influence of the Holy Ghost, in the remission of sins at their Baptism (*v.* 16). The bestowal of miraculous gifts was not at the discretion of the Apostles; they prayed previously. And the restriction of the conveyance of such gifts to the Apostles is in favour of the view that miraculous powers ceased with those on whom the Apostles had laid their hands.

16. The descent of the Holy Ghost, reserved in this case till the Apostles were on the spot, was timed according to the pleasure of Him Who divideth to every man severally as He will. Rev. V. 'Only they had been baptized into the Name' &c.

17. This laying on of hands (cp. marg. reff.) has been considered as authorizing Confirmation; "a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times." Confirmation was necessary as well as Baptism, that persons might become complete members of the Church and partakers of the grace of Christ. And that grace was conferred by Apostles' hands; for though Philip had the power of miracles, yet he could not do that which belonged to a higher order. Imposition of hands signified the conveyance of the blessing. In the Western Church it has, except in very extraordinary cases, been reserved exclusively for Bishops. The Eastern Church allows its administration by Presbyters, but with oil consecrated by a Bishop.

18. Simony is (in law) the corrupt presentation of any one to an ecclesiastical benefice for gift, money, or reward; and was so called from the resemblance it is said to bear to the sin of Simon Magus; though the purchasing of Holy Orders seems to approach nearer to his offence.

19. Simon asked for the power of working miracles; he did not ask for the sanctifying influence. "He was baptized but not enlightened" (Cyril).

money perish with thee, because [q]thou hast thought that [r]the
21 gift of God may be purchased with money. Thou hast neither
part nor lot in this matter: for thy heart is not right in the
22 sight of God. Repent therefore of this thy wickedness, and
pray God, [s]if perhaps the thought of thine heart may be for-
23 given thee. For I perceive that thou art in [t]the gall of bitter-
24 ness, and *in* the bond of iniquity. Then answered Simon, and
said, [u]Pray ye to the Lord for me, that none of these things
25 which ye have spoken come upon me. ¶And they, when they
had testified and preached the word of the Lord, returned to
Jerusalem, and preached the gospel in many villages of the Sama-
26 ritans. ¶And the angel of the Lord spake unto Philip, saying,
Arise and go toward the south unto the way that goeth down
27 from Jerusalem unto Gaza, which is desert. And he arose and
went: and, behold, [x]a man of Ethiopia, an eunuch of great
authority under Candace queen of the Ethiopians, who had the
charge of all her treasure, and [y]had come to Jerusalem for to
28 worship, was returning, and sitting in his chariot read Esaias
29 the prophet. Then the Spirit said unto Philip, Go near, and join
30 thyself to this chariot. And Philip ran thither to *him*, and heard
him read the prophet Esaias, and said, Understandest thou
31 what thou readest? And he said, How can I, except some man
should guide me? And he desired Philip that he would come

[q] Matt. 10. 8. See 2 Kin. 5. 16.
[r] ch. 2. 38. & 10. 45. & 11. 17.
[s] Dan. 4. 27. 2 Tim. 2. 25.
[t] Heb. 12. 15.
[u] Gen. 20. 7, 17. Ex. 8. 8. Num. 21. 7. 1 Kin. 13. 6. Job 42. 8. Jam. 5. 16.
[x] Zeph. 3. 10.
[y] John 12. 20.

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20. *Thy money perish*] A prediction, not an imprecation. Simon was urged to repentance and prayer (*v.* 22).

that the gift &c.] Rev. V. 'to obtain the gift of God with money.'

21. *neither part nor lot*] Apparently a proverbial phrase (Deut. x. 9; 2 Sam. xx. 1).

this matter] Rather, **this teaching.**

22. *pray God*] Rather, *Pray* **the Lord.**

23. *gall*] Cp. Deut. xxix. 18. Rev. V. marg. *wilt become gall* (or, *a gall-root*) *of bitterness and a bond of iniquity* (Isai. lviii. 6). By the "gall of bitterness' is meant malice bitter as gall.

24. The feeling expressed was anxiety to escape punishment. The cloud under which Simon is left affords *à priori* probability to the accounts of the error and impurity brought into the Church through his instrumentality.

25. Rev. V. 'They therefore, when... and spoken the word...to many villages...' Among them, possibly, that on which St. John had been fain to call down fire from heaven (Luke ix. 54).

26. *the angel*] **an** Angel.

Gaza] Called Azzah (Deut. ii. 23). One of the most ancient cities in the world (Gen. x. 19), in a sandy plain, about three miles from the sea, the key of the south of Palestine. It was one of the five chief Philistine cities (1 Sam. vi. 17).

which is desert] The 'way,' not the city. The southern route across Hebron was thus distinguished from the northern road usually taken, by Ramleh, through a populous country. The former, passing through a little frequented district, was better suited for the eunuch's reading of Scripture, and for his receiving instruction and Baptism from St. Philip.

27. *a man of Ethiopia*] The firstfruits and the representative of "the uttermost parts of the earth" (i. 8). He came from the high land S. of Egypt, of which the capital was Meroe, called Sheba (Gen. x. 7). If a Cushite, a descendant of Ham (Gen. x. 6, 7), he was more decidedly an alien than the Gentiles generally (Amos ix. 7).

an eunuch] If understood literally and physically, the ancient prohibition (Deut. xxiii. 1) had been cancelled. Cp. Isai. lvi. 3–5; Jer. xxxviii. 7.

Candace] The name of a dynasty, as Pharaoh of the kings of Egypt.

for to worship] It has been thought that he was returning home not long after one of the Feasts, Pentecost, or the Feast of Tabernacles.

28. Rev. V. 'was reading the prophet Isaiah.' He was reading aloud (*v.* 30), in accordance with Eastern usage. The quotation from Isaiah agrees with the LXX throughout; he was reading that Version, which was widely circulated in Egypt.

29. *the Spirit said*] As in x. 19, xvi. 6, 7; incidental evidence of the Personality of the Holy Ghost.

30. The language of the original makes it probable that Philip spoke Greek. A negative answer was expected. Circumstances had not been favourable to the chamberlain's receiving instruction at Jerusalem from Christians.

31. Rev. V. 'some one shall guide me? And he besought Philip to come up...'

32 up and sit with him. The place of the scripture which he read
[a] Isai. 53.7,8. was this, [a]He was led as a sheep to the slaughter; and like a
33 lamb dumb before his shearer, so opened he not his mouth: in
his humiliation his judgment was taken away: and who shall
declare his generation? for his life is taken from the earth.
34 And the eunuch answered Philip, and said, I pray thee, of whom
speaketh the prophet this? of himself, or of some other man?
[a] Luke 24.27. ch. 18. 28. 35 Then Philip opened his mouth, [a]and began at the same scrip-
36 ture, and preached unto him Jesus. And as they went on *their*
way, they came unto a certain water: and the eunuch said, See,
[b] ch. 10. 47. 37 *here is* water; [b]what doth hinder me to be baptized? And
[c] Matt. 28.19. Mark 16. 16. Philip said, [c]If thou believest with all thine heart, thou mayest.
[d] Matt.16.16. John 6. 69. ch. 9. 20. 1 John 4. 15. & 5. 5. And he answered and said, [d]I believe that Jesus Christ is the
38 Son of God. And he commanded the chariot to stand still: and
they went down both into the water, both Philip and the eunuch;
[e] 1 Kin.18.12. 2 Kin. 2. 16. Ezek. 3. 12. 39 and he baptized him. And when they were come up out of the
water, [e]the Spirit of the Lord caught away Philip, that the
eunuch saw him no more: and he went on his way rejoicing.
40 But Philip was found at Azotus: and passing through he preached
in all the cities, till he came to Cæsarea.

[a] ch. 8. 3. Gal. 1. 13. 1 Tim. 1. 13. CHAP. 9. AND [a]Saul, yet breathing out threatenings and slaughter
against the disciples of the Lord, went unto the high priest,
2 and desired of him letters to Damascus to the synagogues, that

32. *The place*] This may perhaps be understood of one of the sections into which the Law and the Prophets were divided for use as lessons in the Synagogue service. Rev. V. 'as a lamb...is dumb, so he openeth not...'

35. St. Philip took Isai. liii. for the basis of his instruction. Christ's Incarnation, Life, Suffering, and Death were the fulfilment of Divine declarations made by Isaiah. Cp. Matt. viii. 17; 1 Pet. ii. 23.

36. Rev. V. 'on the way.' The *certain water* is traditionally *Bethsoron*, 20 miles S. of Jerusalem, and 2 miles from Hebron.

what doth hinder] Philip must have spoken of Baptism and its necessity (cp. xvi. 32); and the asking for it was equivalent to acceptance of the instruction.

37. This verse is rejected by the best critical authorities and Rev. V. It is thought to have found its way into the text from the margin, on which it may have been inserted from a feeling that it was expedient to have an express statement that Baptism was not administered till a profession of faith had been made. No profession of faith is recorded in the case of the 3000 converts on the Day of Pentecost (ii. 41).

39. *caught away*] Cp. marg. reff. and 2 Cor. xii. 2, 4; 1 Thess. iv. 17. This miraculous withdrawal of the Evangelist confirmed the Ethiopian's assurance of the Divine mission of his teacher. The Alex. MS. has a curious reading, *And the Spirit of the Lord fell upon the eunuch, but the Angel of the Lord snatched away Philip.*

Rev. V. 'for he went...rejoicing.' His discipleship had been sealed; he had been admitted to that kingdom which is righteousness, and peace, and joy in the Holy Ghost. The Abyssinians regarded this eunuch as the founder of their Church.

40. *was found*] He was next heard of at *Azotus*, or Ashdod (Josh. xi. 22), a city about 60 miles W. from Jerusalem, nearly midway between Gaza and Joppa, the capital of one of the five states of the Philistines, and the chief seat of the worship of Dagon.

all the cities] Between Azotus and Cæsarea of Palestine (to be distinguished from Cæsarea Philippi, Matt. xvi. 13), which lay on the coast, just S. of Mount Carmel, 55 miles N.W. of Jerusalem, with a very fine harbour, secured by a breakwater constructed at an enormous expense by Herod. It was the official residence of the Roman governor, and the military headquarters of the province. The population was mixed; but the Gentile element preponderated, so that the Greek Version of the O. T. was read in its synagogues. Philip made it his home (xxi. 8). We have no clue to the length of time occupied by the events in Samaria and the mission of St. Philip. It has been thought that they were chronologically parallel with the statements concerning St. Paul and St. Peter in ch. viii.

IX. **1.** *the high priest*] See vii. 1.

2. *letters to Damascus*] The Roman troops would have prevented any such proceedings at Jerusalem.

Damascus] About 160 miles N.E. of Jerusalem, one of the oldest cities in the world, built before Baalbec and Palmyra, and surviving both. Cp. Gen. xiv. 15. The ancient capital of Syria (2 Sam. viii. 6), it was brought into subjection to Rome by Pompey,

if he found any [1]of this way, whether they were men or women,
3 he might bring them bound unto Jerusalem. And [b]as he jour-
neyed, he came near Damascus: and suddenly there shined
4 round about him a light from heaven: and he fell to the earth,
and heard a voice saying unto him, Saul, Saul, [c]why persecutest
5 thou me? And he said, Who art thou, Lord? And the Lord
said, I am Jesus whom thou persecutest: [d]*it is* hard for thee
6 to kick against the pricks. And he trembling and astonished
said, Lord, [e]what wilt thou have me to do? And the Lord *said*
unto him, Arise, and go into the city, and it shall be told thee
7 what thou must do. And [f]the men which journeyed with him
8 stood speechless, hearing a voice, but seeing no man. And Saul
arose from the earth; and when his eyes were opened, he saw
no man: but they led him by the hand, and brought *him* into
9 Damascus. And he was three days without sight, and neither did
10 eat nor drink. ¶ And there was a certain disciple at Damascus,
[g]named Ananias; and to him said the Lord in a vision, Ananias.
11 And he said, Behold, I *am here*, Lord. And the Lord *said* unto
him, Arise, and go into the street which is called Straight, and

[b] ch. 22. 6. & 26. 12. 1 Cor. 15. 8.
[c] Matt. 25. 40, &c.
[d] ch. 5. 39.
[e] Luke 3. 10 ch. 2. 37. & 16. 30.
[f] Dan. 10. 7. ch. 22. 9. & 26. 13.
[g] ch. 22. 12.

[1] Gr. *of the way*: So ch. 19. 9, 23.

B.C. 64; but at the close of St. Paul's sojourn in Arabia it had been suffered to fall into the hands of Aretas (2 Cor. xi. 32), who possessed it as one of the fruits of his victory over Herod Antipas. There were several Synagogues in Damascus (*v.* 20), and the Jews were very numerous there, to whom at this time the authorities must have been favourable (*vv.* 14, 24). The Romans allowed Jews to seize and chastise in their Synagogues wherever the authority of their Sanhedrin was acknowledged. Cp. xxii. 19, xxvi. 11.

this way] **the** way, *i.e.* sect or school (cp. John xiv. 5, 6). The way of the Nazarenes was a Jewish phrase for Christians.

3. Rev. V. 'it came to pass that he drew nigh...' The journey from Jerusalem to Damascus usually occupied six days. Saul would approach from the S. or the W.

suddenly] About noon (see marg. reff.) Of this conversion three accounts have been preserved; here, in the course of history, for Christians; in ch. xxii. as narrated to Jews; in ch. xxvi. as principally addressed to Gentiles. This is the most brief and concise; in the other accounts St. Paul added several important particulars which had impressed themselves deeply on his mind.

a light] Rev. V. 'out of heaven.' The word φῶς (1 Tim. vi. 16) is never used for lightning.

4. *fell to the earth*] Either as he walked or from the back of a camel.

why persecutest thou me?] Our Lord had identified Himself with His faithful followers (marg. reff.: cp. Zech. ii. 8). Saul's first lesson was the mystical union between Christ and His Church.

5, 6. Rev. V. reads, according to the best critical evidence, 'I am Jesus, Whom thou persecutest: but arise' &c. The clauses *it is hard...unto him*, are regarded as an interpolation from xxvi. 14.

7. *stood speechless*] From alarm (cp. marg. reff.). The effect on his fellow-travellers showed that there was no delusion.

hearing a voice] **the** voice (or sound); the voice of the Lord (*v.* 5). They heard a sound, but did not understand what was spoken; Saul understood as well as heard.

seeing no man] The glorified Humanity was visible to none but Saul.

8. The form of blindness—"dazzled by excess of light"—was not perceptible to others. Like the dumbness of Zacharias, it was a sign and a lesson, admonishing Saul, that, with all his legal knowledge, he was spiritually blind. Cp. John ix. 39.

no man] Rev. V. 'nothing.' The blinding brilliancy was restricted to Saul.

into Damascus] He was probably conducted round the walls, so as to enter by the eastern gate.

9. *three days*] According to the Jewish reckoning, as in the interval between the death upon the Cross and the Resurrection; the sequel of the day of his conversion, the entire day following, and the day after that till the arrival of Ananias. This was an interval of mental conflict, repentance, and deep devotion. It is an usual method with God to lay the foundation of a great sanctity in affliction.

10. *Ananias*] Cp. xxii. 12. A Jewish Christian, who may have been one of the Pentecostal converts. He and Saul did not know each other before (*vv.* 11–13).

11. *the street*] ἡ ῥυμὴ implies a narrow lane (Luke xiv. 21). It is miserably contracted from a once broad and noble highway, colonnaded throughout, and in its entire width extending above 100 feet. The street now called Straight runs from E. to W.

enquire in the house of Judas for *one* called Saul, [h]of Tarsus:
12 for, behold, he prayeth, and hath seen in a vision a man named
Ananias coming in, and putting *his* hand on him, that he might
13 receive his sight. Then Ananias answered, Lord, I have heard
by many of this man, [i]how much evil he hath done to thy saints
14 at Jerusalem: and here he hath authority from the chief priests
15 to bind all [k]that call on thy name. But the Lord said unto
him, Go thy way: for [l]he is a chosen vessel unto me, to bear
my name before [m]the Gentiles, and [n]kings, and the children of
16 Israel: for [o]I will show him how great things he must suffer
17 for my name's sake. [p]And Ananias went his way, and entered
into the house; and [q]putting his hands on him said, Brother
Saul, the Lord, *even* Jesus, that appeared unto thee in the way
as thou camest, hath sent me, that thou mightest receive thy
18 sight, and [r]be filled with the Holy Ghost. And immediately
there fell from his eyes as it had been scales: and he received
19 sight forthwith, and arose, and was baptized. And when he had
received meat, he was strengthened. ¶ [s]Then was Saul certain
20 days with the disciples which were at Damascus. And straight-
way he preached Christ in the synagogues, [t]that he is the
21 Son of God. But all that heard *him* were amazed, and said;
[u]Is not this he that destroyed them which called on this name
in Jerusalem, and came hither for that intent, that he might
22 bring them bound unto the chief priests? But Saul increased
the more in strength, [x]and confounded the Jews which dwelt
23 at Damascus, proving that this is very Christ. ¶ And after

[h] ch. 21. 39. & 22. 3.
[i] ver. 1.
[k] ch. 7. 59. & 22. 16. 1 Cor. 1. 2. 2 Tim. 2. 22.
[l] ch. 13. 2. Rom. 1. 1. 1 Cor. 15. 10. Eph. 3. 7. 2 Tim. 1.
[m] Rom. 1. 5. & 11. 13. Gal. 2. 7, 8.
[n] ch. 25. 22. & 26. 1, &c.
[o] ch. 20. 23. & 21. 11.
[p] 2 Cor. 11. 23.
[q] ch. 22. 12.
[r] ch. 8. 17.
[s] ch. 2. 4. & 8. 17. & 13. 52.
[t] ch. 26. 20.
[u] ch. 8. 37.
[x] ch. 8. 3. ver. 1. Gal. 1. 13.
[c] ch. 18. 28.

through the city, and does not contain the traditional house of Judas or of Ananias.

Tarsus] The capital of Cilicia, on the iver Cydnus, described by Xenophon as great and flourishing. It was made a free city by Antony, but was not a colony till long after the time of St. Paul. so that his birthplace did not give him the rights of Roman citizenship. As a seat of learning it was said to surpass Athens and Alexandria.

he prayeth] Not as observing the appointed hours of prayer, but with faith in that Name, the invocation of which by Stephen he had regarded as blasphemy.

12. *in a vision*] Rev. V. omits. The character of Ananias (xxii. 12) makes it highly probable that his name was not unknown to Saul.

13. *by many*] Fugitives from the persecution in Jerusalem had made their way to Damascus.

thy saints] The earliest instance of this appellation, expressive of the normal standard of the Christian character, which became afterwards so prevalent (*vv.* 32, 41; Rom. i. 7; Eph. i. 1). The pronoun implies the Divinity of Christ.

15. *vessel*] Cp. Rom. ix. 21, 23; 2 Cor. iv. 7; 2 Tim. ii. 20, 21.

the Gentiles] Named first because his special office was to be to them (xxii. 15, 21, xxvi. 17; Gal. i. 16; 1 Tim. ii. 7; 2 Tim. i. 11).

and kings] *e.g.*, before the governors of Cyprus, Achaia, and Judæa; before Herod, Agrippa, and Nero.

16. *I will show*] *I* is emphatic.

he must suffer] St. Paul reckoned "all patience" among the signs of an Apostle (2 Cor. xii. 12), and rejoiced in his sufferings (Col. i. 24).

17. *Brother Saul*] All the terror felt by Ananias had passed away.

18. Rev. V. 'as it were scales.' An appearance observed by Ananias and the bystanders, of which St. Luke has here given a medical account.

forthwith] Rev. V. omits.

was baptized] By Ananias. The Sacrament of initiation was not dispensed with, even when the repentance was beyond all doubt, and the commission from Christ was direct. There is nothing, in this record, answering to Confirmation. The being "filled with the Holy Ghost" (*v.* 17) was more than an equivalent.

20. *Christ*] Rev. V. 'Jesus.' Great stress is laid on confessing that Jesus is the Son of God (1 John iv. 15). This title, used in this passage only of this Book, was a designation of the Messiah (John i. 49).

21. Rev. V. 'he that in J. made havoc of...? and he had come hither for this...'

22. *confounded*] By his complete and exact knowledge of the O. T.; *proving* (*συνεβίβαζων*) implies the combination and comparison of various passages one with another, and with events in the life of Christ here on earth. Rev. V. 'the Christ.'

that many days were fulfilled, [v]the Jews took counsel to kill
24 him: [z]but their laying await was known of Saul. And they
25 watched the gates day and night to kill him. Then the disciples took him by night, and [a]let *him* down by the wall in
26 a basket. And [b]when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid
27 of him, and believed not that he was a disciple. [c]But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, [d]and how he had preached boldly at Damascus
28 in the name of Jesus. And [e]he was with them coming in and
29 going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the [f]Grecians: [g]but they
30 went about to slay him. *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 ¶ [h]Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

[v] ch. 23. 12. & 25. 3. 2 Cor. 11. 26.
[z] 2 Cor. 11. 32.
[a] So Josh. 2. 15. 1 Sam. 19. 12.
[b] ch. 22. 17.
[c] ch. 13. 2.
[d] ver. 20. 22.
[e] Gal. 1. 18.
[f] ch. 6. 1. & 11. 20.
[g] ver. 23. 2 Cor. 11. 26.
[h] See ch. 8. 1.

32 And it came to pass, as Peter passed [i]throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

[i] ch. 8. 14.

23. *many days*] Some consider that this interval embraces the three years (Gal. i. 18); others about a year and a half.

24. *laying await*] Rather, **plot**. It has been inferred that the Jews had not at this time the same influence and authority which they had when St. Paul first came to Damascus, or it would have been easy for them to seize him and send him back to Jerusalem. Cp. marg. ref.

25. *the disciples*] Rev. V. 'his disciples,' converts already made by Saul's teaching.

by the wall] Rev. V. 'through...(*i. e.* through the window of a house on the wall: cp. marg. reff.) lowering him in a basket'; σπυρίς, a large basket (Matt. xv. 37), as distinguished from κόφινος, a small portable basket (Matt. xiv. 20).

23. *believed not that he was a disciple*] Any rumour of his conversion appears to have faded out of memory during his absence in Arabia; and of his labours in Damascus, after his return, no account may have reached Jerusalem.

27. *Barnabas*] See iv. 36, xi. 22-26. Being of Cyprus, which was annexed to Cilicia as an integral portion of that province, he might have heard particulars concerning Saul from friends in Syria.

to the apostles] St. Peter and St. James (Gal. i. 18, 19). It was not till his second visit, fourteen years later, that he saw St. John (Gal. ii. 9).

28. His stay in Jerusalem (Gal. i. 18) was limited to fifteen days, in the course of which he received Christ's command to go to the Gentiles. Rev. V. 'going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews' (or Greek-speaking Jews: cp. marg. ref.). It was natural for a Cilician to turn to Hellenists; and, having been present at the death of St. Stephen, he would feel a special interest in those who had been the bitterest assailants of the first martyr.

30. *they brought him down*] To the sea. The Apostle was expressly directed by a vision to quit Jerusalem (xxii. 17, 18).

to Cæsarea] Cp. viii. 40; that he might sail thence to Tarsus. The narrative, from this point, is not resumed till xi. 30.

31. Rev. V. 'So the church throughout... had peace, being edified.' For the earliest instances of the plural 'churches,' see Gal. i. 2, 22. At this time the troubles occasioned by Caligula's insisting on his statue being placed in the Temple engrossed the attention of the Jews. Jewish authorities and Roman officials were alike interested in preventing any disturbances which might afford a pretext for the Emperor's severity. Persecution commenced again after his death (xii. 1).

edified] Their constitution and organization were completed. The next words point to their spiritual condition and progress.

fear...comfort] The more a man fears to offend God, and the greater his care is to please Him, the greater his hope and comfort will be.

32. Peter had not left Jerusalem during the persecution. Now he availed himself of an opportunity for showing that he was mindful of the charge repeated to him (John xxi. 15-17). Rev. V. 'went throughout all parts.' Some suggest *brethren* or *disciples* in the place of *quarters*.

Lydda] About 18 miles N.W. of Jerusalem, on a gentle eminence in the plain of Sharon. It was a great seat of Jewish learning, having seventy schools.

33 And there he found a certain man named Æneas, which had
34 kept his bed eight years, and was sick of the palsy. And Peter
[k] ch. 3. 6, 16. & 4. 10. said unto him, Æneas, [k]Jesus Christ maketh thee whole: arise,
35 and make thy bed. And he arose immediately. And all that
[l] 1 Chr. 5. 16. dwelt at Lydda and [l]Saron saw him, and [m]turned to the Lord.
[m] ch. 11. 21. 36 ¶Now there was at Joppa a certain disciple named Tabitha,
which by interpretation is called [1]Dorcas: this woman was full
[n] 1 Tim. 2. 10. Tit. 3. 8. 37 [n]of good works and almsdeeds which she did. And it came to
pass in those days, that she was sick, and died: whom when
[o] ch. 1. 13. 38 they had washed, they laid *her* in [o]an upper chamber. And
forasmuch as Lydda was nigh to Joppa, and the disciples had
heard that Peter was there, they sent unto him two men, de-
39 siring *him* that he would not [2]delay to come to them. Then
Peter arose and went with them. When he was come, they
brought him into the upper chamber: and all the widows stood
by him weeping, and shewing the coats and garments which
[p] Matt. 9. 25. 40 Dorcas made, while she was with them. But Peter [p]put them
[q] ch. 7. 60. all forth, and [q]kneeled down, and prayed; and turning *him* to
[r] Mark 5. 41, 42. John 11. 43. the body [r]said, Tabitha, arise. And she opened her eyes: and
41 when she saw Peter, she sat up. And he gave her *his* hand,
and lifted her up, and when he had called the saints and
42 widows, presented her alive. And it was known throughout
[s] John 11. 45. & 12. 11. 43 all Joppa; [s]and many believed in the Lord. And it came to
[t] ch. 10. 6. pass, that he tarried many days in Joppa with one [t]Simon a
tanner.

CHAP. 10. THERE was a certain man in Cæsarea called Cor-
[a] ver. 22. 2 nelius, a centurion of the band called the Italian *band*, [a]*a*
devout *man*, and one that [b]feared God with all his house,
[b] ver. 35.

[1] Or, *Doe*, or, *Roe*. [2] Or, *be grieved*.

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33. Rev. V. 'for he was palsied.' Æneas was a Hellenist believer.

34. *make thy bed*] *i.e.* do for thyself what for eight years has been done for thee.

35. *Saron*] A level tract between the mountains of the Holy Land and the Mediterranean, extending from Joppa to Cæsarea, extremely fruitful (Isai. xxxiii. 9, xxxv. 2).

36. *Joppa*] Now *Jaffa;* a place of very great antiquity, the port of Jerusalem from the time of Solomon (2 Chro. ii. 16). This is the first reference to it in Scripture since Jonah i. 3. It was twice destroyed by the Romans. Its Bishop sat in the Council of Ephesus, A.D. 431.

Tabitha] In Greek *Dorcas*, a gazelle. The name was expressive of personal beauty (Prov. v. 19; Song of Sol. ii. 9, 17).

38. *nigh to Joppa*] About 20 miles. Rev. V. 'the disciples hearing that...sent...,intreating him, Delay not to come on unto us.' There was perhaps no definite expectation, only a general hope of comfort in their sorrow.

39. *widows*] See vi. 1 note. The absence of any great lamentation has been held to indicate that death had come to be regarded more calmly (1 Thes. iv. 13-18).

coats and garments] Inner and outer clothing (Matt. v. 40).

40. *put them all forth*] After the example of his Lord in the house of Jairus (Luke viii. 54; Mark v. 40).

43. A large, busy seaport afforded many opportunities for making the Gospel known.

a tanner] In Jewish estimation an unclean and degrading occupation, because of the frequent contact with dead animals which it involved. The converts at Joppa were, it seems, of lowly condition; St. Peter was quite free from any ceremonial scruple in this case, but hesitated to go to a Gentile in high position (x. 28).

X. **1.** *band*] Cohort, which, as generally understood, was one-sixth of a legion, *i.e.* a thousand men and a hundred and fifty horsemen, under a tribune (xxi. 31). There were also cohorts, not incorporated in any legion, having distinguishing names, *e.g.* this cohort was called Italian, as having originally consisted of Italians; it acted as the body-guard of the Roman governor.

2. a *devout* man] Cp. his character in *v.* 22. He was not a proselyte (*v.* 28), and, although he had not renounced heathenism, he was not an idolater. He was under the influence of the O. T. Scriptures, and may have heard something of the teaching and miracles of Christ, through Philip. One of the very many who in that age were thoroughly dissatisfied with their ancestral and national religion, Cornelius had the

which gave much alms to the people, and prayed to God alway.
3 [c]He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him,
4 Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers
5 and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose sur-
6 name is Peter: he lodgeth with one [d]Simon a tanner, whose house is by the sea side: [e]he shall tell thee what thou oughtest
7 to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout
8 soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa.
9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [f]Peter went up upon the housetop to pray about
10 the sixth hour: and he became very hungry, and would have
11 eaten: but while they made ready, he fell into a trance, and [g]saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let
12 down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and

[c] ver. 30. ch. 11. 13.
[d] ch. 9. 43.
[e] ch. 11. 14.
[f] ch. 11.5,&c.
[g] ch. 7. 56. Rev. 19. 11.

honest and good heart for the reception of the good seed. He turned to the light, and made the best of that which was allowed him, and therefore more was given to him.

to the people] *i.e.* to the Jewish section of the population of Cæsarea. This must have been in striking contrast with the usual practice of Italian soldiers, who were too often men of corrupt lives; like wolves in their treatment of the provincials generally, and with special hatred and contempt for the Jews.

alway] Cornelius observed the Jewish stated hours of prayer (*vv.* 3, 30); but did not restrict his devotions to a round of ceremonial observances. St. Luke's estimate of the importance of this conversion is shown by the vision being told thrice: here, *vv.* 30-33, and xi. 13, 14. The first-fruits of the Gentiles, without the intervention of any stage of Judaism, as in the case of the Samaritans (viii. 5, 14) and the Ethiopian (viii. 26 &c.), was of the highest importance in this history.

3. *evidently*] When awake, not in a trance. Rev. V. 'openly.'

the ninth hour] About 3 p.m. (iii. 1).

4. *come up*] As incense (Rev. viii. 3, 4). Cornelius had that faith which, however limited and feeble, was the basis of prayer and almsgiving.

5. *Joppa*] Forty miles from Cæsarea. Rev. V. 'fetch one Simon.'

Peter] The Greek name is subjoined as likely to be acceptable to Gentile ears. The keys of the kingdom of Heaven had been given to this Apostle. He had opened (cp. Matt. xvi. 19) the kingdom of Heaven to Jews on the day of Pentecost (ii. 41); and now, the time having come for the admission of Gentiles, he was sent for.

6. *he shall...to do*] Omit as interpolated from *v.* 32, xi. 14.

9. *the housetop*] Flat, according to the usage of the East, protected by a parapet, and accessible by an outside staircase.

the sixth hour] Noon, one of the set hours of prayer (Ps. lv. 17; Dan. vi. 10).

10. *fell into a trance*] Lit. *an ecstasy*, or *rapture fell on him;* marking more distinctly that it was supernatural. Cp. Gen. xv. 12. (LXX) and the revelations made to St. Paul when in a similar condition (xxii. 17; 2 Cor. xii. 2).

11. Rev. V. 'and he beholdeth the heaven...descending.' Its coming down from the opened heaven was an assurance that no defilement could be involved. Omit *unto him.* Rev. V. 'as it were a great sheet let down by four corners upon the earth.' The extremities of the vessel appeared attached to the edges of the opening in Heaven. The four cardinal points of the compass and the wide applicability of the lesson conveyed by the vision have been considered symbolically expressed.

12. *all manner of fourfooted beasts*] Without any distinction of clean and unclean. Some of Christ's recorded teaching, which St. Peter must have heard, showed that the prohibitions were not to be of permanent or universal obligation (Matt. xv. 11, 17, 18; Mark vii. 19). The distinction of meats was regarded as suggestive of distinctions among men. The lesson of this vision was that the distinction of meats was withdrawn, and that Gentiles were no longer to be considered unclean (xv. 9). The Rabbins taught that the distinction between clean and unclean meats was to cease in the days of the Messiah.

and wild beasts] Rev. V. omits.

13 fowls of the air. And there came a voice to him, Rise, Peter;
[h] Lev. 11. 4. & 20. 25. Deut. 14. 3. Ezek. 4. 14.
14 kill, and eat. But Peter said, Not so, Lord; [h]for I have never
15 eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, [i]What God hath
[i] Rom. 14. 14, 17, 20. 1 Cor. 10. 25.
16 cleansed, *that* call not thou common. This was done thrice:
17 and the vessel was received up again into heaven. ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before
18 the gate, and called, and asked whether Simon, which was sur-
19 named Peter, were lodged there. While Peter thought on the
[k] ch. 11. 12. vision, [k]the Spirit said unto him, Behold, three men seek thee.
[l] ch. 15. 7.
20 [l]Arise therefore, and get thee down, and go with them, doubting
21 nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye
[m] ver. 1, 2, &c. [n] ch. 22. 12.
22 are come? And they said, [m]Cornelius the centurion, a just man, and one that feareth God, and [n]of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of
23 thee. Then called he them in, and lodged *them*. And on
[o] ver. 45.
the morrow Peter went away with them, [o]and certain brethren
24 from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and
25 had called together his kinsmen and near friends. ¶ And as Peter was coming in, Cornelius met him, and fell down at
26 his feet, and worshipped *him*. But Peter took him up, saying,
[p] ch. 14. 14. Rev. 19. 10.
27 [p]Stand up; I myself also am a man. And as he talked with
[q] John 4. 9. ch. 11. 3. Gal. 2. 12.
him, he went in, and found many that were come together.
28 And he said unto them, Ye know how [q]that it is an unlawful thing for a man that is a Jew to keep company, or come unto

14. *common*] Unclean ceremonially by contact with the miscellaneous contents of the vessel (cp. Mark vii. 2). Rev. V. 'common and unclean.'

15. *cleansed*] Declared to be clean (1 Tim. iv. 4; Titus i. 15).

call not thou common] Rev. V. 'make not thou common.'

16. *done thrice*] That the Apostle's mind might be impressed with the lesson.

again] Rev. V. 'straightway.'

19. *the Spirit*] St. Peter had not heard the inquiries made by the messengers of Cornelius. The purport of the vision was explained to him by a supplementary revelation, which is an incidental evidence of the Personality of the Holy Ghost.

21. *which...Cornelius*] Rev. V. omits.

22. *was warned from God*] The same word as in Matt. ii. 12; Luke ii. 26; Heb. xi. 7. Cornelius had made his vision known while he yet knew of no result. There had been no delusion, and there was no contrivance after the event.

23. *lodged* them] He had learned the lesson of the vision well; and the time came for his inculcating it (1 Pet. iv. 9).

went away] Rev. V. 'he arose and went forth with them.'

certain brethren] Six (xi. 12). The expediency of having unexceptionable witnesses to prevent misrepresentation was demonstrated afterwards (xi. 2).

24. *waited*] Rev. V. 'was waiting... having called' &c. Note the prevalence of a craving for more and better light. Without this, educated men of good position would hardly have come to listen to an obscure Jewish stranger.

25. Rev. V. 'And when it came to pass that Peter entered' &c. The words of the Angel (xi. 14) had given Cornelius a very exalted estimate of the Apostle's office and power. Homage from a Roman meant much more than if offered by an Oriental.

26. Rev. V. 'But Peter raised him up.'

28. *he said*] Presumably in Greek, which was in familiar use at Joppa and other seacoast towns of Palestine.

an unlawful thing] According to the Rabbins, not by the Law of Moses (Deut. vii. 2-6). The Pharisees founded on the distinction of meats the holding unclean all Gentiles. For the feeling cp. John xviii. 28.

keep company] Rev. V. 'join himself.' Not only familiar intercourse, but even as much as entering the house was forbidden. Conversation and traffic were allowed.

one of another nation; but [r]God hath shewed me that I should
29 not call any man common or unclean. Therefore came I *unto*
you without gainsaying, as soon as I was sent for: I ask there-
30 fore for what intent ye have sent for me? And Cornelius said,
Four days ago I was fasting until this hour; and at the ninth
hour I prayed in my house, and, behold, [s]a man stood before
31 me [t]in bright clothing, and said, Cornelius, [u]thy prayer is heard,
[x]and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call hither Simon, whose surname
is Peter; he is lodged in the house of *one* Simon a tanner by
the sea side: who, when he cometh, shall speak unto thee.
33 Immediately therefore I sent to thee; and thou hast well done
that thou art come. Now therefore are we all here present
before God, to hear all things that are commanded thee of God.
34 ¶ Then Peter opened *his* mouth, and said, [y]Of a truth I per-
35 ceive that God is no respecter of persons: but [z]in every nation
he that feareth him, and worketh righteousness, is accepted with
36 him. The word which *God* sent unto the children of Israel,
37 [a]preaching peace by Jesus Christ: ([b]he is Lord of all:) that
word, *I say*, ye know, which was published throughout all Judæa,
and [c]began from Galilee, after the baptism which John preached;
38 how [d]God anointed Jesus of Nazareth with the Holy Ghost and
with power: who went about doing good, and healing all that
39 were oppressed of the devil; [e]for God was with him. And [f]we
are witnesses of all things which he did both in the land of the
Jews, and in Jerusalem; [g]whom they slew and hanged on a tree:
40,41 him [h]God raised up the third day, and shewed him openly; [i]not
17, 22.

[r] ch. 15. 8. Eph. 3. 6.
[s] ch. 1. 10.
[t] Matt. 28. 3.
[u] Dan. 10.12.
[x] Heb. 6. 10.
[y] Gal. 2. 6. Col. 3. 25. 1 Pet. 1. 17.
[z] ch. 15. 9. Rom. 2. 13. & 10. 12, 13. 1 Cor. 12. 13. Eph. 2.13,18. & 3. 6.
[a] Isai. 57. 19. Col. 1. 20.
[b] Matt.28.18 Rev. 17. 14.
[c] Luke 4. 14.
[d] Luke 4. 18. Heb. 1. 9.
[e] John 3. 2.
[f] ch. 2. 32.
[g] ch. 5. 30.
[h] ch. 2. 24.
[i] John 14.

of another nation] *A foreigner;* a word kindly selected, to avoid the use of *heathen*. Contrast *v.* 45 or xi. 3.

29. St. Peter knew all; but it was expedient that the statement of Cornelius should be made before his friends.

30. *I was fasting...house*] Rev. V. 'Four days ago, until this hour, I was keeping the ninth hour of prayer in my house.'

32. *who...thee*] Rev. V. omits.

33. *thou hast well done*] Phil. iv. 14.

of God] Rev. V. 'of the Lord.'

34. *I perceive*] An inference from God's having heard the prayers of a Gentile, deemed him worthy of the light of the Gospel, and sent an Angel to direct him to it.

no respecter of persons] Not in the sense of Deut. x. 17; 2 Chro. xix. 7; Job xxxiv. 19, but in that of Rom. ii. 11. The distinction between Jews and Gentiles had been done away; both were alike admissible to the privileges and blessings of the New Dispensation.

35. *feareth him*] Expresses our duty towards God: *worketh righteousness*, our duty towards our neighbour.

accepted] Rev. V. 'acceptable to Him;' capable of becoming a Christian when the opportunity is granted, not of obtaining salvation without Christianity. The Apostles had not rightly understood the Lord's words (i. 8; Matt. xxviii. 19, 20; Mark xvi. 15). They regarded circumcision as an indispensable preliminary.

36. The construction of this verse is peculiar, as if St. Peter, under the influence of strong emotion, tried to give utterance to thoughts by which his mind was overpowered. Rev. V. 'The word which He sent...preaching good tidings of peace...that saying ye yourselves know... preached; *even* Jesus of Nazareth, how that God anointed Him' &c., *i.e.* three points are put forward: (1) Ye know τὸν λόγον, the teaching or message which God sent; (2) Ye know, again, τὸ ῥῆμα the matter, or subject of τὸν λόγον; (3) Ye know Jesus of Nazareth

he is Lord of all] This parenthesis was to teach Cornelius that He was more than a teacher or a prophet, but Lord of Jews and Gentiles alike.

38-40. In these verses are comprised all the articles of the Christian faith.

38. *oppressed*] The deliverance wrought by Christ for demoniacs was a token of His delivering the Gentile world from the bondage in which it was held by Satan (xxvi. 18; Col. i. 13). This and the reference to the Prophets (*v.* 43) shows that St. Peter understood that those whom he was addressing, though Gentiles, were more or less acquainted with the Jewish Scriptures.

God was with him] In this verse we have the three Persons in the Blessed Trinity.

39. Rev. V. 'Whom also they slew, hanging Him...' See v. 30.

40. *shewed him openly*] Rev. V. 'gave Him to be made manifest.'

to all the people, but unto witnesses chosen before of God, *even* to us, [k]who did eat and drink with him after he rose from the
42 dead. And [l]he commanded us to preach unto the people, and to testify [m]that it is he which was ordained of God *to be* the
43 Judge [n]of quick and dead. [o]To him give all the prophets witness, that through his name [p]whosoever believeth in him shall
44 receive remission of sins. ¶ While Peter yet spake these words,
45 [q]the Holy Ghost fell on all them which heard the word. [r]And they of the circumcision which believed were astonished, as many as came with Peter, [s]because that on the Gentiles also was poured
46 out the gift of the Holy Ghost. For they heard them speak with
47 tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have
48 received the Holy Ghost [t]as well as we? [u]And he commanded them to be baptized [x]in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. 11. AND the apostles and brethren that were in Judæa
2 heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, [a]they that were of the
3 circumcision contended with him, saying, [b]Thou wentest in to
4 men uncircumcised, [c]and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* [d]by
5 order unto them, saying, [e]I was in the city of Joppa praying:

[k] Luke 24. 30, 43. John 21. 13. [l] Matt. 28. 19, 20. ch. 1. 8. [m] John 5. 22, 27. [n] Rom. 14. 9, 10. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Pet. 4. 5. [o] Isai. 53. 11. Jer. 31. 34. Dan. 9. 24. Mic. 7. 18. Zech. 13. 1. Mal. 4. 2. [p] ch. 15. 9. Gal. 3. 22. [q] ch. 4. 31. [r] ver. 23. [s] ch. 11. 18. Gal. 3. 14. [t] ch. 11. 17. & 15. 8, 9. Rom. 10. 12. [u] 1 Cor. 1. 17. [x] ch. 2. 38. & 8. 16.

[a] ch. 10. 45. Gal. 2. 12. [b] ch. 10. 28. [c] Gal. 2. 12. [d] Luke 1. 3. [e] ch. 10. 9, &c.

41. *not to all the people*] Accuracy of knowledge was the great requisite, not a multitude of testimonies. The witnesses were chosen because of their familiar acquaintance with Him for some time previous to the Resurrection, which was to be the subject of their testimony.

42. *the people*] The Jews (Luke xxiv. 47).

was ordained] Rev. V. 'is ordained.' Judgment to come was the first subject on which St. Paul dwelt (xvii. 31), when, as St. Peter here, he was to make the Gospel known to those who had not been born Jews.

43. *all the prophets*] Cp. iii. 18. The general drift of prophetic testimony.

44. *the Holy Ghost fell*] Cp. *v.* 46, xi. 15. At Samaria (viii. 16, 17) this took place after Baptism: here had been neither Baptism nor laying on of hands. This showed that the admission of Gentiles was the will of Heaven. It decided in the negative the question of circumcision being a necessary preliminary. The Sacrament of Baptism was not, however, dispensed with here (*v.* 47) any more than in the case of St. Paul (cp. ix. 18).

45. *astonished*] Rev. V. 'amazed,' because uncircumcision and ceremonial uncleanness had been no bar to the reception of the firstfruits of the Gentiles into the Church on a footing of equality with the converts on the Day of Pentecost.

46. *speak with tongues*] Not *with other tongues* (ii. 4), but in thanksgiving for their having been grafted into Christ's Church. Note the omission by Rev. V. of *unknown* in 1 Cor. xiv. 2, 4, 13, 14, 19, 27.

47. *Can any man forbid*] A question addressed to those of the circumcision (*v.* 45).

water] **the water,** *sc.* of Baptism. After the express language of John iii. 5; Matt. xxviii. 19; Mark xvi. 16, the outward visible sign was required even when the inward spiritual grace had already been given. The water was to be brought to the converts; and this suggests sprinkling, not immersion.

48. The Apostles did not often administer Baptism (marg. ref.; cp. John iv. 2).

in the name of the Lord] **in the name of Jesus Christ.** See ii. 38, note.

XI. **1.** *the Gentiles had also*] Rather, 'that the Gentiles also had,' *i.e.*, as well as the Samaritans. Their Baptism was a precedent.

2. *Peter*] And the six brethren (*v.* 12.)

they...of the circumcision] By some understood of proselytes, jealous of any being admitted on easier terms than they had been; by others, of the high Jewish party who held circumcision to be absolutely indispensable.

3. *men uncircumcised*] They did not say Gentiles, because they, on submitting to circumcision, were allowed to be on equal footing with the Jews.

didst eat with them] They did not complain of the instruction given, or of the admission to Baptism, but of a violation of ceremonial rules, which were based not on the Divine Law, but on human tradition.

4. Rev. V. 'But Peter began, and expounded *the matter*,' &c. St. Peter spoke with gentleness, having himself had the

and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners;
6 and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth,
7 and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat.
8 But I said, Not so, Lord: for nothing common or unclean hath
9 at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not
10 thou common. And this was done three times: and all were
11 drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent
12 from Cæsarea unto me. And [f]the spirit bade me go with them, nothing doubting. Moreover [g]these six brethren accompanied
13 me, and we entered into the man's house: [h]and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose sur-
14 name is Peter; who shall tell thee words, whereby thou and all
15 thy house shall be saved. And as I began to speak, the Holy
16 Ghost fell on them, [i]as on us at the beginning. Then remembered I the word of the Lord, how that he said, [k]John indeed baptized with water; but [l]ye shall be baptized with the Holy
17 Ghost. [m]Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; [n]what was
18 I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, [o]Then hath God also to the Gentiles granted repentance unto life.

19 [p]Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews

[f] John 16. 13.
ch. 10. 19. & 15. 7.
[g] ch. 10. 23.
[h] ch. 10. 30.
[i] ch. 2. 4.
[k] Matt. 3. 11. John 1. 26.
ch. 1. 5. & 19. 4.
[l] Isai. 44. 3. Joel 2. 28. & 3. 18.
[m] ch. 15. 8.
[n] ch. 10. 47.
[o] Rom. 10. 12, 13.
[p] ch. 8. 1.

gravest doubts a very short time previously. He gave an account of his own impressions, as in the preceding chapter a statement of the facts was given by St. Luke.

7. Rev. V. 'And I heard also...kill...'

9. Rev. V. '...make not thou common.'

11. Rev. V. 'forthwith three men stood before the house in which we were, having been sent' &c.

12. *nothing doubting*] Rev. V. 'making no distinction.'

13. Rev. V. 'he told us...the Angel (x. 3) standing in his house, and saying, Send... and fetch...'

16. *remembered I*] Cp. John xiv. 26.

17. Rev. V. 'If then God gave unto them the like gift as He did also unto us when we believed..., who was I...?'

18. *held their peace*] The same objection was however raised again (xv. 1—5).

also to the Gentiles] Rather **to the Gentiles also**, as in *v.* 1.

repentance] The gift of God the Father, through the Son, by the Spirit. Cp. v. 31; Luke xxiv. 47. Repentance, being the basis of acceptance, stands for the whole economy of salvation. The majority of those who listened to St. Peter had now been initiated in the great mystery (Eph. iii. 4—6). But the leaven of Jewish bigotry remained in many, and for a long time gave occasion to painful conflicts.

unto life] Life, new, Christian, eternal.

19. Rev. V. 'They therefore (taking up viii. 4)...upon the tribulation...'

Phenice] Rev. V. Phœnicia (and so in xv. 3, xxi. 2). The land of palm-trees was a narrow plain, about 120 miles long, with an average breadth of 15 miles, between the W. slope of Lebanon and the Mediterranean, having Tyre and Sidon for its chief cities, and four rivers larger than any in Palestine. The inhabitants were of Canaanitish descent (Gen. x. 15, 19), and their language akin to Hebrew.

Antioch] In Syria, on the Orontes (distinguish from Antioch in Pisidia, xiii. 14, xiv. 19, 21). It had been the capital of the Greek kings of Syria, and was the residence of the Proconsul, to whom the Procurator of Judæa was subordinate. Its harbour, Seleucia, about 16 miles from the city, commanded the trade of the Mediterranean, and on the other side it was accessible to caravans from Mesopotamia. The Jews were very numerous in Antioch, and made many proselytes there (Jose-

20 only. And some of them were men of Cyprus and Cyrene,
q ch. 6. 1. & 9. 29. which, when they were come to Antioch, spake unto q the Gre-
21 cians, preaching the Lord Jesus. And r the hand of the Lord
r Luke 1. 66. ch. 2. 47. was with them: and a great number believed, and s turned unto
s ch. 9. 35. 22 the Lord. Then tidings of these things came unto the ears of
t ch. 9. 27. the church which was in Jerusalem: and they sent forth t Bar-
23 nabas, that he should go as far as Antioch. Who, when he
u ch. 13. 43. & 14. 22. came, and had seen the grace of God, was glad, and u exhorted
v them all, that with purpose of heart they would cleave unto
w ch. 6. 5. 24 the Lord. For he was a good man, and w full of the Holy Ghost
v ver. 21. ch. 5. 14. and of faith: v and much people was added unto the Lord.
25, 26 ¶ Then departed Barnabas to x Tarsus, for to seek Saul: and
x ch. 9. 30. when he had found him, he brought him unto Antioch. And it
came to pass, that a whole year they assembled themselves [1] with
the church, and taught much people. And the disciples were
27 called Christians first in Antioch. ¶ And in these days came
a ch. 2. 17. & 13. 1. & 21. 9. 1 Cor. 12. 28. Eph. 4. 11. 28 a prophets from Jerusalem unto Antioch. And there stood up
b ch. 21. 10. one of them named b Agabus, and signified by the spirit that
there should be great dearth throughout all the world: which
29 came to pass in the days of Claudius Cæsar. Then the disciples,
c Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 8. 1. every man according to his ability, determined to send c relief

[1] Or, *in the church.*

phus). It was the mother Church of Gentile Christendom, and the starting-point of St. Paul's three missionary journeys.

preaching] Rev. V. 'speaking.'

20. Rev. V. 'But there were some of them men of Cyprus,' *e.g.* Barnabas and Mnason (xxi. 16). Cp. iv. 36. For Cyrene, see ii. 10, vi. 9.

the Grecians] Rev. V. 'the Greeks also,' the true antithesis to Jews (*v.* 19). This is the first instance of preaching to idolaters, the door being opened by Hellenists, after the example of Philip, who had broken down one barrier by teaching Samaritans and converting the Ethiopian (viii. 5, 38).

21. Rev. V. 'a great number that believed turned...'

22. Rev. V. 'And the report concerning them came...'

they] St. James and St. Peter. The Apostles considered new converts not as independent congregations but as additions to the one Catholic and Apostolic Church, the unity of which was to be maintained.

Barnabas] See iv. 36. He was recommended for this service as being a Greek-speaking Jew, a Cypriot, and familiar with Antioch as the port to his native island. Rev. V. omits *that he should go.*

23. The results were other and greater than he had anticipated. He had only to 'exhort,' which was characteristic of him (iv. 36, ix. 27).

purpose of heart] **The** purpose—the stedfastness which was required (2 Tim. iii. 10).

24. Barnabas was benevolent, candid, liberal in spirit, and having a right judgment assured to him by the abundant indwelling of the Holy Ghost.

25. *to seek Saul*] Whose residence at Tarsus, a seat of philosophical education, must have qualified him for dealing with the high mental culture of Antioch.

26. A.D. 43. Rev. V. 'that even for a whole year they were gathered together with the Church...; and that the disciples...' St. Paul's after-practice was to be stationary in large towns (cp. xviii. 11, xx. 31).

Christians] A name coined on the model of Herodians &c. by the Pagans of Antioch, the population of which was given to jests and gibes, and much influenced by Roman manners and modes of thought. The name is found in only two other passages of the N. T., in each case in the mouth of an adversary (cp. xxvi. 28; 1 Pet. iv. 16). Christians were not long in coming to glory in the name. Julian would fain have revived the use of the name Galilæans as a substitute.

first in Antioch] Where Christianity first shewed itself distinct and free from Judaism.

27. *in these days*] Probably early in the year of their stay in Antioch.

28. *stood up*] Probably in an assembly for public worship.

throughout all the world] The Roman Empire. Several famines occurred during the reign of Claudius (A.D. 41-54), and embraced the extremities of the empire, although the famine was intense only in certain places and at particular times. Judæa suffered in his fourth year (A.D. 45).

29. *according to his ability*] 1 Cor. xvi. 2; 2 Cor. viii. 12, ix. 7. An incidental proof that community of goods was not generally practised among Christians. The Church at Antioch acted towards the Church at Jerusalem in the spirit of 1 Cor. ix. 11.

30 unto the brethren which dwelt in Judæa: [d]which also they did, and sent it to the elders by the hands of Barnabas and Saul.

[d] ch. 12. 25.

CHAP. 12. NOW about that time Herod the king [1]stretched forth 2 *his* hands to vex certain of the church. And he killed James [a]the 3 brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were 4 [b]the days of unleavened bread.) And [c]when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him 5 forth to the people. Peter therefore was kept in prison: but [2]prayer was made without ceasing of the church unto God for him. 6 ¶ And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two 7 chains: and the keepers before the door kept the prison. And,

[a] Matt. 4. 21.

[b] Ex. 12. 14, 15. & 23. 15.

[c] John 21. 18.

[1] Or, *began.*

[2] Or, *instant and earnest prayer was made,* 2 Cor. 1. 11. Eph. 6. 18. 1 Thess. 5. 17.

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30. *the elders*] Τοὺς πρεσβυτέρους. In this, the first occurrence of this word, there is nothing to imply official designation; but in xiv. 23, we have an Order whose duty it was to superintend and feed the flock of Christ. Cp. xx. 17, 28. Such an office became necessary when the Apostles were frequently called away from Jerusalem. No account of the first appointment of Elders is given, as in the case of the Seven Deacons; but when modification of the office of Deacons took place, the Elders at once became prominent and important (xv. 6, 22, 23, xxi. 18). Their functions are recognised in James v. 14; 1 Tim. v. 17; 1 Thess. v. 12; Heb. xiii. 7, 17, 24.

sent &c] Great care and pains were bestowed on charitable contributions in the early Church. The collection and transmission of alms occupied much of St. Paul's attention afterwards (1 Cor. xvi. 1-3; 2 Cor. viii.).

XII. **1.** *about that time*] Perhaps the time of the mission of Barnabas and Saul to Jerusalem (xi. 30).

Herœa the king] Herod Agrippa, the Elder (to be distinguished from his son, ch. xxvi.), was son of Aristobulus and grandson of Herod the Great, who sought the life of the infant Saviour, and nephew of Herod Antipas, who beheaded John the Baptist. From Caligula, on his accession, he received the tetrarchies which had been held by Philip and Lysanias (Luke iii. 1), together with the ensigns of royalty; and Peræa was added afterwards. In acknowledgment of his services Claudius, on his accession (A.D. 41), added Judæa and Samaria, so that the whole extent of his dominions was equal to that of Herod the Great. The title, king, was, however, applicable to the last three years only of his life; a remarkable instance of accuracy on the part of St. Luke. He was very luxurious, and at the same time a strict observer of the ritual of the Jews, whose goodwill he courted. This bigotry and a love of popularity combined to make him a persecutor.

2. *James the brother of John*] Called St. James the Great (*i.e.* the elder) in distinction from the son of Alphæus, the writer of the Epistle (*v.* 17; Mark xv. 40). He was not only one of the Twelve, but one of the eminently favoured Three. It had been foretold that he should drink of his Master's cup (Matt. xx. 20-24).

with the sword] Decapitation was deemed by the Jews the most ignominious of their four forms of capital punishment, and was inflicted on those who drew away the people to any strange worship.

3. *it pleased the Jews*] A great change in the popular feeling since ii. 47. All sects and parties were united in aggravated hatred of the new teaching, after the admission of Gentiles into the Church without circumcision.

days of unleavened bread] A week during which Jerusalem was unusually crowded and capital punishment could not be inflicted. St. Peter, apprehended on the eve of the Passover, the 14th of Nisan, could not be put to death till the 21st.

4. *four quaternions*] Sixteen in all. One party of four soldiers for each watch of the night; two soldiers keeping the door of the cell, and the other two attached by a chain to either hand of the prisoner (*v.* 6).

Easter] Rev. V. 'the Passover.'

to bring him forth] For public trial (John xix. 13), the issue of which was predetermined.

5. *but*] The conjunction emphatically sets the prayers of the Church in antagonism to the power and precautions of the king.

without ceasing] Rev. V. 'earnestly.' The intercessions on behalf of St. Peter did not flag, notwithstanding the loss of St. James and the passing of day after day of the brief respite without any token of deliverance or help of any kind. Cp. Philemon 22.

6. *sleeping*] Cp. 1 Pet. iv. 19.

behold, [d]the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from 8 *his* hands. And the angel said to him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast 9 thy garment about thee, and follow me. And he went out, and followed him; and [e]wist not that it was true which was done 10 by the angel; but thought [f]he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; [g]which opened to them of his own accord: and they went out, and passed on through one street; 11 and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that [h]the Lord hath sent his angel, and [i]hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. 12 ¶ And when he had considered *the thing*, [k]he came to the house of Mary the mother of [l]John, whose surname was Mark; where 13 many were gathered together [m]praying. And as Peter knocked at the door of the gate, a damsel came [1]to hearken, named 14 Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before 15 the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, [n]It is 16 his angel. But Peter continued knocking: and when they had 17 opened *the door*, and saw him, they were astonished. But he, [o]beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 ¶ Now as soon as it was day, there was no small stir among the 19 soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he 20 went down from Judæa to Cæsarea, and *there* abode. ¶ And

[d] ch. 5. 19.
[e] Ps. 126. 1.
[f] ch. 10. 3, 17. & 11. 5.
[g] ch. 16. 26.
[h] Ps. 34. 7. Dan. 3. 28. & 6. 22. Heb. 1. 14.
[i] Job 5. 19. Ps. 33. 18. 2 Cor. 1. 10. 2 Pet. 2. 9.
[k] ch. 4. 23.
[l] ch. 15. 37.
[m] ver. 5.
[n] Gen. 48. 16. Matt. 18. 10.
[o] ch. 13. 16. & 19. 33. & 21. 40.

[1] Or, *to ask who was there.*

7. Rev. V. 'an Angel stood by him...the cell...awoke him...'

8. *Gird thyself*] In preparation for active movement. Cp. Luke xii. 37, xvii. 8.

thy garment] The outer garment or cloke; St. Peter, having loosed his girdle, had lain down to sleep in his inner garment or coat.

10. *ward*] Sentries; one at the door of the prison, the other at the iron gate.

unto the city] Rather, **into**. The prison apparently was outside the walls.

through one street] Enough to give assurance of security, and no more.

11. *the Jews*] Present at Jerusalem during the Passover in large numbers.

12. *Mark*] The Evangelist, who had been converted by St. Peter (1 Pet. v. 13). His Roman surname is brought into use because of his intercourse with Gentiles. He may have been in his mother's house at this time, and have supplied St. Luke with particulars for this graphic account.

13. Rev. V. 'And when he knocked... gate (*i.e.* the wicket of the outer gate)... came to answer (the door).'

15. *constantly*] Rev. V. 'confidently.'

It is his angel] A guardian Angel, the Jewish belief in which (Tobit v. 21) may have been thought to receive confirmation from our Lord's vision (Matt. xviii. 10). No more is conveyed here than the recognition of a prevalent popular belief as a matter of fact.

17. *beckoning* &c.] Any loud expression of their feelings might have exposed the Apostle to fresh peril. Such notices of gesture (xxiii. 19, xxvi. 1) indicate the reports of eyewitnesses.

departed] Cp. Matt. x. 23. He was in Jerusalem again six or seven years later (xv. 7). Rev. V. 'Tell these things...'

another place] Antioch, or among the dispersion in the East (1 Pet. i. 1, v. 13), or some less known house in Jerusalem itself.

19. *examined the keepers*] Put on their trial the four who were on guard.

Herod [1]was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [2]the king's chamberlain their friend, desired peace; because [p]their country was nourished by the king's *country*.
21 And upon a set day Herod, arrayed in royal apparel, sat upon
22 his throne, and made an oration unto them. And the people gave a shout, *saying*, *It is* the voice of a god, and not of a
23 man. And immediately the angel of the Lord [q]smote him, because [r]he gave not God the glory: and he was eaten of
24 worms, and gave up the ghost. ¶ But [s]the word of God grew
25 and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [3]ministry, and [t]took with them [u]John, whose surname was Mark.

CHAP. 13. NOW there were [a]in the church that was at Antioch certain prophets and teachers; as [b]Barnabas, and Simeon that was called Niger, and [c]Lucius of Cyrene, and Manaen, [4]which
2 had been brought up with Herod the tetrarch, and Saul. As

[p] 1 Kin. 5. 9, 11. Ezek. 27. 17.
[q] 1 Sam. 25. 38. 2 Sam. 24. 17.
[r] Ps. 115. 1.
[s] Isai. 55. 11. ch. 6. 7. Col. 1. 6.
[t] ch. 13. 5. & 15. 37.
[u] ver. 12.
[a] ch. 11. 27.
[b] ch. 11. 22.
[c] Rom. 16. 21.

[1] Or, *bare an hostile mind, intending war.*
[2] Gr. *that was over the king's bedchamber.*
[3] Or, *charge*, ch. 11. 29, 30.
[4] Or, *Herod's fosterbrother.*

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20. *highly displeased*] Possibly he had apprehensions of their interfering with the growing prosperity of Cæsarea.

Blastus] In his affectation of Roman habits, Herod had selected a Roman for his confidential minister.

desired peace] Herod could not have made war without the sanction of Rome; but it was in his power to inflict severe injuries by the suspension of commercial relations.

nourished] See marg. reff. The large population of Tyre and Sidon had not territory enough to supply needful food.

21. *upon a set day*] Aug. 1, the birthday of the Emperor Claudius, was the commencement of a quinquennial festival in his honour. On the second day, which completed the third year of Herod's reign over all Judæa, the king appeared in the theatre to give audience to envoys from Tyre and Sidon: and after five days of suffering, he died at the age of 54.

royal apparel] Of silver tissue, his throne being so placed as to catch the rays of the rising sun. The dazzling splendour suggested the profane adulation.

unto them] The representatives of Tyre and Sidon.

22. *the people*] ὁ δῆμος: the shout came from the heathen section of the population.

23. *the angel*] **An** Angel. Josephus noted that Herod did not rebuke the impious adulation.

eaten of worms] As Antiochus Epiphanes had been (2 Macc. ix. 9). Details of the deaths of Herod the Great and Herod Antipas by the same horrible disease are given by Josephus. The death of this Herod is the only fact in this history of which the date can be precisely fixed, Aug. 6, A.D. 44. Judæa passed into the hands of a Procurator, Cuspius Fadus, whose unpopularity with the Jewish authorities gave Christians a respite.

25. *returned*] To Antioch (xiii. 1). Their ministration was the relief of the distress in Jerusalem (xi. 29, 30).

XIII. The second part of this history, having for its subject the labours of St. Paul. From this point, the language has much less of Hebrew colouring, which makes it probable that St. Luke, relying more on his own personal knowledge, made less use of written documents.

1. *certain*] Omit. What follows (*vv.* 2, 3) was understood of the five who are named, and not of the whole Church.

prophets] Exposition was their primary function, to be discharged according to the proportion of faith. Prophets come next to the Apostles (Eph. iii. 5) and before teachers (1 Cor. xii. 28, xiv. 6). They are placed between Apostles and Evangelists (Eph. iv. 11). Prophecy is foremost in the enumeration of gifts (Rom. xii. 6); it comes immediately after miracles (1 Cor. xii. 10); before tongues (1 Cor. xiii. 8); and is commended as edifying beyond all other gifts (1 Cor. xiv. 3-5).

as Barnabas] Omit *as*. The first three names are thought to be those of prophets, and the last two of teachers. Of Simeon nothing is known. Lucius (cp. Rom. xvi. 21) may have been among the Cyrenians present on the day of Pentecost (ii. 10) and one of those who, in the dispersion consequent on the martyrdom of Stephen, travelled as far as Antioch (xi. 20).

Manaen &c.] Rev. V. as in marg. Manaen is the Grecised form of a Jewish name, Menahem, *comforter* (2 K. xv. 14-22).

Herod the tetrarch] Cp. Luke ix. 7 (to be distinguished from Herod the king, xii. 1). This must have been Herod Antipas, who slew St. John the Baptist, and mocked our Lord. He had been deposed by Claudius, and was at this time in exile at Lyons or in Spain. Antipas and his brother Archelaus

they ministered to the Lord, and fasted, the Holy Ghost said,
[d] Num. 8.14. ch. 9. 15. Rom. 1. 1. Gal. 1. 15.
[d] Separate me Barnabas and Saul for the work [e] whereunto I
3 have called them. And [f] when they had fasted and prayed,
4 and laid *their* hands on them, they sent *them* away. ¶ So they,
[e] Matt. 9. 38. ch. 14. 26. Rom. 10. 15.
being sent forth by the Holy Ghost, departed unto Seleucia;
5 and from thence they sailed to [g] Cyprus. And when they were
[f] ch. 6. 6.
at Salamis, [h] they preached the word of God in the synagogues
[g] ch. 4. 36.
of the Jews: and they had also [h] ver. 46.
[i] John to *their* minister.
[i] ch. 12. 25. & 15. 37.
6 And when they had gone through the isle unto Paphos, they
found [k] a certain sorcerer, a false prophet, a Jew, whose name
[k] ch. 8. 9.
7 *was* Bar-jesus: which was with the deputy of the country,
Sergius Paulus, a prudent man; who called for Barnabas and
8 Saul, and desired to hear the word of God. But [l] Elymas the
[l] Ex. 7. 11. 2 Tim. 3. 8.
sorcerer (for so is his name by interpretation) withstood them,
9 seeking to turn away the deputy from the faith. Then Saul,
(who also *is called* Paul,) [m] filled with the Holy Ghost, set his
[m] ch. 4. 8.
10 eyes on him, and said, O full of all subtilty and all mischief,
[n] Matt. 13. 38.
[n] *thou* child of the devil, *thou* enemy of all righteousness, wilt
11 thou not cease to pervert the right ways of the Lord? And
now, behold, [o] the hand of the Lord *is* upon thee, and thou shalt
[o] Ex. 9. 3. 1 Sam. 5. 6.

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were brought up at Rome; and Manaen, an Essene, was foster-brother to the former

2. *ministered*] λειτουργούντων; were conducting Divine Service. The same word, from which our *Liturgy* is derived, is used in LXX. (Deut. x. 8. Cp. Heb. x. 11). The application of *Liturgy* to the Holy Communion exclusively did not become usual till a later period.

fasted] The practice had the Divine sanction under the new dispensation.

the Holy Ghost said] In all likelihood by the mouth of one of the prophets (*v.* 1).

Separate me] Cp. Gal. i. 15, 16. This has been regarded as equivalent to their Consecration. Saul had received his call and his appointment to labour among the Gentiles from Christ Himself. But neither his miraculous conversion nor the supernatural communications made to him in Arabia dispensed with regular mission. From this time onward Barnabas and Paul are styled Apostles (xiv. 4, 14).

4. *being sent forth by the Holy Ghost*] The organization of Christian Missions may be considered as dating from this, the first expedition undertaken in obedience to Christ's command (Matt. xxviii. 19).

Seleucia] Cp. xi. 19.

5. *Salamis*] The Greek capital of the island, on its E. side, the nearest port to Seleucia. Rev. V. 'they proclaimed...as their attendant.'

6. *the isle*] Rev. V. 'the whole island.'

Paphos] Now *Baffo*, at W. extremity of the island, about 100 miles from Salamis.

sorcerer] μάγον (cp. Matt. ii. 1). Orientals, having some knowledge of natural philosophy, had a strange hold on the Roman mind, distracted as it it was, at this time, between scepticism and credulity.

Bar-jesus] Son of Joshua.

7. *the deputy...country*] The Proconsul. The use of this designation is an incidental but striking proof of the accuracy of the sacred historian. Cp. xii. 1. In the allotment of the provinces, Cyprus had been, in the first instance, governed by a Pro-prætor. But it was afterwards transferred from the Emperor to the Senate, and coins of Claudius prove that in his reign the island was under proconsular government.

prudent] Rev. V. 'a man of understanding,' dissatisfied with his national religion and with the mixture of Judaism and Oriental theosophy presented by Elymas. Rev. V. 'The same called unto him...and sought...'

word of God] In *v.* 8 the *faith*, in *v.* 10 the *right ways of the Lord*.

8. *Elymas*] A Grecised form of the Arabic for *wise man*.

withstood them] Probably by some effort of his pretended art, or, it may have been, by blasphemous falsehoods.

9. The name Saul was dropped after this full assertion of his Apostolic commission, when he felt that the Gospel of the Uncircumcision had been committed to him. It is possible that the Apostle had all along borne both names, Saul as a Hebrew, and Paulus as a Roman citizen. The Gentile name befitted the Apostle of the Gentiles, and, from this point in the history, it is used constantly except when reference is made to his earlier life.

10. Rev. V. '...in guile and all villany.'

child of the devil] In marked contrast to the purport of his Hebrew name (*v.* 6). Cp. John viii. 44; 1 John iii. 8, 10, 12).

wilt thou not cease] The rebuke applies to the whole life, not to the particular act.

11. The first recorded miracle of St. Paul was the infliction of the same privation

be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking
2 some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the
13 Lord. ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and [p]John departing from
14 them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and [q]went into the
15 synagogue on the sabbath day, and sat down. And [r]after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have [s]any word of exhortation for the people, say on.
16 Then Paul stood up, and [t]beckoning with *his* hand said,
17 ¶ Men of Israel, and [u]ye that fear God, give audience. The God of this people of Israel [x]chose our fathers, and exalted the people [y]when they dwelt as strangers in the land of Egypt,
18 [z]and with an high arm brought he them out of it. And [a]about the time of forty years [1]suffered he their manners in the wilder-
19 ness. And when [b]he had destroyed seven nations in the land
20 of Chanaan, [c]he divided their land to them by lot. And after that [d]he gave *unto them* judges about the space of four hun-

[p] ch. 15. 38.
[q] ch. 16. 13. & 17. 2.
[r] Luke 4. 16. ver. 27.
[s] Heb. 13. 22.
[t] ch. 12. 17.
[u] ch. 10. 35.
[x] Deut. 7. 6.
[y] Ex. 1. 1. Ps. 105. 23. ch. 7. 17.
[z] Ex. 6. 6.
[a] Ex. 16. 35. Ps. 95. 9, 10.
[b] Deut. 7. 1.
[c] Josh. 14. 1, 2. Ps. 78. 55.
[d] Judg. 2. 16.

[1] Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse beareth*, or, *feedeth her child*, Deut. 1. 31. according to the LXX. and so Chrysostom.

which he had himself experienced immediately after his conversion. Hope of restoration was held out at the same time as this infliction. The blindness would be a "sign" to the Proconsul as well as the punishment of Elymas.

a mist] ἀχλύς; a technical term, natural for a physician to employ for a filmy condition of the eye bringing on temporary blindness.

12. *doctrine*] Rev. V. 'teaching' (as in Heb. vi. 2). This impressed the Proconsul's mind more than the miraculous visitation. Sergius Paulus was more decidedly the firstfruits of heathenism than Cornelius.

13. Perga was an ancient city, on the river Cestrus. The stay in it was very short, and there seems to have been no preaching till the return journey (xiv. 25). Some of the perils from robbers and rivers (2 Cor. xi. 26) may have been encountered at this time.

departing from them] Cp. marg. ref. He probably shrank from perils and hardships. St. Paul was more than reconciled to him afterwards (2 Tim. iv. 11; Col. iv. 10; Philemon 24).

14. Rev. V. 'But they, passing through from Perga.'

Antioch in Pisidia] Thus distinguished from the better known city in Syria (xi. 19). Both were founded by Seleucus Nicator. This was to the N. of Perga, in the highlands of the Taurus range.

sat down] The posture of teachers (Luke iv. 20 note).

15. *the law and the prophets*] Deut. i. and Isai. i., still read on the same Sabbath in the Synagogue service, are thought to have been the lessons on this occasion. A series of lessons from the Prophets was introduced B.C. 163, when the reading of the Law was forbidden by Antiochus Epiphanes; and this was not discarded, but combined with the old lessons, when, in the time of Maccabees, that tyranny was overpast, and the public reading of the Law was resumed. Rev. V. omits *Ye men and*.

16. *stood up*] In conformity with Greek usage. In Judæa the teacher sat.

ye that fear God] Gentiles who had renounced idolatry, but had not yet avowed themselves proselytes, and submitted to circumcision. Cp. *vv.* 26, 42, 43.

17. *chose our fathers*] Cp. Rom. ix. 4, 5. Rev. V. 'when they sojourned.'

18. *suffered he their manners*] So Rev. V. The marg. variation has the support of most MSS. of Deut. i. 31 (LXX.); is favoured by Num. xi. 12; Isai. xlvi. 3, lxiii. 9, and is thought by the writer of these notes to suit the spirit of the context here best.

19. *divided* &c.] Rev. V. 'gave *them* their land for an inheritance, for about 450 years: and after these things He gave them Judges until Samuel the Prophet.' This sets forth the 450 years as the interval between the birth of Isaac and the taking possession of the promised land. By adopting it we escape the difficulty of reconciling this passage with 1 K. vi. 1, in which the period begins with the Exodus, whereas here it ends with the entrance into Canaan. The allotment of the land took place not at the beginning but at the close of the 450 years.

21 dred and fifty years, [e]until Samuel the prophet. [f]And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of
22 forty years. And [g]when he had removed him, [h]he raised up unto them David to be their king; to whom also he gave testimony, and said, [i]I have found David the *son* of Jesse, [k]a man
23 after mine own heart, which shall fulfil all my will. [l]Of this man's seed hath God according [m]to *his* promise raised unto
24 Israel [n]a Saviour, Jesus: [o]when John had first preached before his coming the baptism of repentance to all the people of
25 Israel. And as John fulfilled his course, he said, [p]Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.
26 ¶ Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, [q]to you is the word of this
27 salvation sent. For they that dwell at Jerusalem, and their rulers, [r]because they knew him not, nor yet the voices of the prophets [s]which are read every sabbath day, [t]they have fulfilled
28 *them* in condemning *him*. [u]And though they found no cause of death *in him*, [x]yet desired they Pilate that he should be slain.
29 [y]And when they had fulfilled all that was written of him, [z]they took *him* down from the tree, and laid *him* in a sepulchre.
30, 31 [a]But God raised him from the dead: and [b]he was seen many days of them which came up with him [c]from Galilee to Jerusa-
32 lem, [d]who are his witnesses unto the people. And we declare unto you glad tidings, how that [e]the promise which was made

[e] 1 Sam. 3. 20.
[f] 1 Sam. 8. 5. & 10. 1.
[g] 1 Sam. 16. 1. Hos. 13. 11.
[h] 1 Sam. 16. 13. 2 Sam. 2. 4.
[i] Ps. 89. 20.
[k] 1 Sam. 13. 14.
[l] Isai. 11. 1. Luke 1. 32. ch. 2. 30. Rom. 1. 3.
[m] 2 Sam. 7. 12. Ps. 132. 11.
[n] Matt. 1. 21.
[o] Matt. 3. 1. Luke 3. 3.
[p] Luke 3. 16.
[q] ch. 3. 26.
[r] ch. 3. 17.
[s] ch. 15. 21.
[t] Luke 24. 20, 44.
[u] Matt. 27. 22. John 19. 6.
[x] ch. 3. 13.
[y] Luke 18. 31. John 19. 28, 30, 36.
[z] Luke 23. 53.
[a] Matt. 28. 6. ch. 2. 24.
[b] ch. 1. 3. 1 Cor. 15. 5, 6, 7.
[c] ch. 1. 11.
[d] ch. 1. 8. & 2. 32.
[e] Gen. 3. 15. & 22. 18. ch. 26. 6.

21. *tribe of Benjamin*] St. Paul's own tribe (Rom. xi. 1; Phil. iii. 5).

forty years] The length of Saul's reign is not stated in the O. T. According to Josephus, he reigned 18 years during the lifetime of Samuel, and 22 years after his death. Saul was young when he was anointed; and his youngest son was 40 years old at the time of his death (2 S. ii. 10).

22. *had removed him*] Not by death, but by rejection (1 S. xv. 26).

raised up] A word of higher meaning than *gave* (*v.* 21). Rev. V. 'to whom also He bare witness.'

after mine own heart] *i.e.* in his public, kingly capacity, uniformly and promptly obedient to the Will of God as announced by His messengers; not wilful and perverse, as Saul had shewn himself.

23. *Of this man's seed*] Son of David was a received designation of the Messiah.

according to his *promise*] *e.g.* Isai. xi. 1, 10; Jer. xxiii. 5, 6.

raised] Rev. V. 'brought' (cp. Zech. iii. 8, LXX.).

Jesus] This name was of importance in this context, and therefore the meaning of it is given, to fix attention on it. But the whole of the argument was stated first, because the Name might excite prejudice.

25. Rev. V. 'was fulfilling.' Towards the close of his ministry the Forerunner more and more turned men's attention away from himself. Cp. John i. 19, 20, 27.

Whom &c.] Rev. V. 'What suppose...the shoes of Whose feet I am not worthy to unloose,' *i.e.* Whose disciple I am not worthy to be (Matt. iii. 11; Mark i. 7).

26. Rev. V. 'Brethren...to us is the word...'

of the stock of Abraham] Of that race which began in Isaac, the child of promise.

27. *because they knew him not*] St. Peter (marg. ref.) and St. Paul had their Lord's authority for using such language (Luke xxiii. 34. Cp. 1 Cor. ii. 8). St. Paul took his share in this ignorance home to himself (1 Tim. i. 13).

the voices of the prophets] See *v.* 15 note. Providence so ordered it that increased attention was drawn to that portion of Scripture, the great testimony to Christ (Luke xxiv. 25-27), as the time for its fulfilment drew near.

29. *they took* him *down*] Much is unnoticed here, because all that was required for St. Paul's argument was the fact of the Death and Resurrection. The burial is incidentally noticed only as a necessary consequence, and so a positive proof, of His Death. In his Epistles St. Paul frequently refers to it (*e.g.* Rom. vi. 4; 1 Cor. xv. 4).

the tree] Cp. v. 30, x. 39.

31. *many days*] *i.e.* forty (i. 3). Insert *now* before *His witnesses* [so Rev. V.]; the word has great weight; the fact of the Resurrection did not rest on tradition; witnesses were still alive.

32. Rev. V. 'And we bring you good tidings of the promise made..., how that God...unto our children...'

33 unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, *f* Thou art my Son, this day have I begotten
34 thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise,
35 *g* I will give you the sure [1] mercies of David. Wherefore he saith also in another *psalm*, *h* Thou shalt not suffer thine Holy One
36 to see corruption. For David, [2] after he had served his own generation by the will of God, *i* fell on sleep, and was laid unto
37 his fathers, and saw corruption: but he, whom God raised again,
38 saw no corruption. ¶ Be it known unto you therefore, men *and* brethren, that *k* through this man is preached unto you the for-
39 giveness of sins: and *l* by him all that believe are justified from all things, from which ye could not be justified by the law of
40 Moses. Beware therefore, lest that come upon you, which is
41 spoken of in *m* the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.
42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [3] the
43 next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, *n* persuaded them to con-
44 tinue in *o* the grace of God. ¶ And the next sabbath day came
45 almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and *p* spake against those things which were spoken by Paul,
46 contradicting and blaspheming. Then Paul and Barnabas waxed

f Ps. 2. 7. Heb. 1. 5.
g Isai. 55. 3.
h Ps. 16. 10.
i ch. 2. 29.
k Luke 24. 47. 1 John 2. 12.
l Isai. 53. 11. Rom. 2. 28. Heb. 7. 19.
m Isai. 29. 14. Hab. 1. 5.
n ch. 11. 23. & 14. 22.
o Tit. 2. 11. Heb. 12. 15.
p ch. 18. 6. 1 Pet. 4. 4. Jude 10.

[1] Gr. τὰ ὅσια, *holy*, or, *just things*: which word the LXX. both in the place of Isai. 55. 3, and in many others, use for that which is in the Hebrew, *mercies*.
[2] Or, *after he had in his own age served the will of God*, Ps. 78. 72. ver. 22.
[3] Gr. *in the week between*, or, *in the sabbath between*.

33. *the second psalm*] Understood by the ancient Jews as applicable to the Messiah.

have I begotten thee] The grave is as the womb of the earth; Christ, Who is raised from thence, is as it were begotten to another life; and God, Who raised Him, is His Father.

34. Rev. V. 'He hath spoken...the holy and sure *blessings* of David.' David had been promised a successor whose throne should be established for ever (2 S. vii. 13-16).

35. Rev. V. 'Because He saith...not give thine Holy One...'

36. Rev. V. 'after he had, in his own generation, served the counsel of God.'

fell on sleep] Cp. 1 K. ii. 10. Some connect these words with *by the will of God*.

38. *men* and *brethren*] **brethren** (*v.* 26).

39. *all that believe*] Rather, **every one that believeth is**...

ye could not be justified] Justification was not to be had in the Law, nor in its system. Note the same disparity between the Mosaic and the Christian Covenants in the article of Atonement (Heb. ix. 15).

40. *the prophets*] Habakkuk i. 5. The Minor Prophets formed one book according to the Jewish reckoning (cp. vii. 42, xv. 15). Cp. Rom. i. 17; Gal. iii. 11.

42. Gentiles could not have been present in the Synagogue. Rev. V. is 'And as they (Paul and Barnabas) went out, they (the congregation generally, Jews and proselytes) besought that'...

the next sabbath] The intervening week gave many opportunities for instruction in private.

43. Rev. V. 'Now when the Synagogue broke up...urged them' &c. In the belief that forgiveness of sins was attainable without merit, circumcision, or works of the Law. Cp. xiv. 22; John viii. 31.

44. Such an assembly can hardly have taken place within the walls of a single Synagogue; different audiences may have been addressed during the day.

45. *multitudes*] Of Gentiles, whose admission into the Church, without conformity to Judaism being counted indispensable, provoked the Jewish envy till it became the fertile source of bitter persecutions. Rev. V. '...jealousy, and contradicted the things...Paul, and blasphemed,' venting calumnies against Jesus Christ.

46. Rev. V. 'spake out boldly.'

bold, and [q]said, It was necessary that the word of God should first have been spoken to you: but [r]seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, [s]we 47 turn to the Gentiles. For so hath the Lord commanded us, *saying*, [t]I have set thee to be a light of the Gentiles, that thou 48 shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [u]and as many as were ordained to eternal life be- 49 lieved. And the word of the Lord was published throughout all 50 the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and [x]raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 [y]But they shook off the dust of their feet against them, and came 52 unto Iconium. And the disciples [z]were filled with joy, and with the Holy Ghost.

Chap. 14. AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks be- 2 lieved. But the unbelieving Jews stirred up the Gentiles, and 3 made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, [a]which gave testimony unto the word of his grace, and granted signs 4 and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part 5 with the [b]apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, [c]to use 6 *them* despitefully, and to stone them, they were ware of *it*, and [d]fled unto Lystra and Derbe, cities of Lycaonia, and unto the

[q] Matt. 10. 6. ch. 3. 26. ver. 26. Rom. 1. 16.
[r] Ex. 32. 10. Isai. 55. 5. Rom. 10. 19.
[s] ch. 18. 6. & 28. 28.
[t] Isai. 42. 6. Luke 2. 32.
[u] ch. 2. 47.
[x] 2 Tim. 3. 11.
[y] Matt. 10. 14. ch. 18. 6.
[z] Matt. 5. 12. John 16. 22. ch. 2. 46.
[a] Mark 16. 20. Heb. 2. 4.
[b] ch. 13. 3.
[c] 2 Tim. 3. 11.
[d] Matt. 10. 23.

necessary] In the Divine counsels.

put it] Rev. V. 'Thrust it,' disdaining to embrace the overture of everlasting life.

we turn to the Gentiles] *i.e.* here, in Pisidian Antioch. There was no general and final repudiation of the Jews. Cp. xvii. 2, xviii. 5, 6, 19.

47. Isai. xlix. 6 (according to the LXX.) is quoted here to shew that provision had been made for the admission of the Gentiles, that this was no arbitrary, incidental result of Apostolical teaching.

48. Rev. V. 'glorified the word of God'; expressed thankfulness for the offer of salvation.

were ordained] Some prefer 'were set in order for,' *i.e.* disposed for eternal life; others, 'had marshalled themselves, placed themselves in the ranks of' those who welcomed the offer of eternal life. Cp. 1 Cor. xvi. 15. The reference is to the efficacy of God's grace, not to His eternal purpose. St. Luke was stating a fact, not setting forth a doctrine.

believed] Made public profession of the faith (cp. viii. 13, xi. 21; Rom. xiii. 11).

50. Rev. V. 'urged on the devout women of honourable estate;' *i.e.* proselytes, whose zeal was easily inflamed against those whom they heard spoken of as apostates from the faith which they had themselves recently adopted; and whose husbands were in a position to influence the local authorities against Paul and Barnabas.

coasts] Borders, boundaries (as xxvi. 20).

51. *shook off the dust*]. Cp. Matt. x. 14.

Iconium] Now *Konieh*. More populous and important than Lystra. About 90 miles S.E. of the Pisidian Antioch. Several of the Roman roads met at this point, and Iconium was therefore an important centre for missionary labours. Timothy was with St. Paul (2 Tim. iii. 10).

XIV. **1.** *Greeks*] Proselytes.

2. Rev. V. 'the Jews that were disobedient stirred up the souls of..., and made them...'

the brethren] A Christian community had thus been formed in Iconium. MS. D. adds 'But the Lord quickly gave peace.'

3. Rev. V. 'Which bare witness...granting' *signs*, evidences of Divine mission; *wonders*, startling, and arresting attention.

5. Rev. V. 'When there was made an onset...to entreat them shamefully, and to stone them,' the penalty of blasphemy (vii. 57-59; cp. Deut. xiii. 10). Cp. 2 Cor. xi. 25.

6. *fled*] Cp. marg. ref. They did not quit Lycaonia. The site of Lystra is assigned to some ruins 30 miles S. of Iconium, at the foot of *Kara Dagh*, the Black Mountain. It was the home of St. Timothy (xvi. 1). Derbe was the birthplace of Gaius (xx. 4). Its position is uncertain.

region that lieth round about: and there they preached the gospel.
¶ [e]And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
the same heard Paul speak: who stedfastly beholding him, and
[f]perceiving that he had faith to be healed, said with a loud voice, [g]Stand upright on thy feet. And he leaped and walked.
And when the people saw what Paul had done, they lifted up their voices, saying [h]in the speech of Lycaonia, [h]The gods are
come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief
speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, [i]and would
have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, [k]they rent their clothes, and ran
in among the people, crying out, and saying, Sirs, [l]why do ye these things? [m]We also are men of like passions with you, and preach unto you that ye should turn from [n]these vanities [o]unto the living God, [p]which made heaven, and earth, and the sea,
and all things that are therein: [q]who in times past suffered all
nations to walk in their own ways. [r]Nevertheless he left not himself without witness, in that he did good, and [s]gave us rain from heaven, and fruitful seasons, filling our hearts with food
and gladness. And with these sayings scarce restrained they
the people, that they had not done sacrifice unto them. ¶ [t]And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, [u]and, having stoned Paul, drew
him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came

[e] ch. 3. 2.
[f] Matt. 8. 10. & 9. 28, 29.
[g] Isai. 35. 6.
[h] ch. 8. 10. & 28. 6.
[i] Dan. 2. 46.
[k] Matt. 26. 65.
[l] ch. 10. 26.
[m] Rev. 19. 10.
[n] Jer. 14. 22. 1 Cor. 8. 4.
[o] 1 Thess. 1. 9.
[p] Gen. 1. 1. Ps. 33. 6. Rev. 14. 7.
[q] Ps. 81. 12.
[r] Rom. 1. 20.
[s] Lev. 26. 4. Deut. 11. 14. Ps. 68. 9. Matt. 5. 45.
[t] ch. 13. 45.
[u] 2 Cor. 11. 25.

7. Paul and Barnabas, now for the first time face to face with a rude heathen population, taught (if there was no Synagogue) in the market and in other public places.

9. *perceiving*] By the gift of discerning spirits, not merely from the earnest expression of his countenance. Faith was required by our Lord (Luke xviii. 42).

11. *the speech of Lycaonia*] A corrupt form of Greek, possibly a mixture of Greek and Syriac.

12. The tradition of the visit of Jupiter and Mercury to Baucis and Philemon had its scene in the neighbourhood of Lystra.

13. *which was* &c.] Rev. V. 'whose *temple* was' &c., *i. e.* outside the walls.

the gates] Of the outer court of the house in which the Apostles were lodged.

14. *ran in*] Rev. V. 'sprang forth.' Having retired to their lodging, they were, for a time, unaware of the popular feeling.

15. *of like passions*] Mortals, liable to death, like yourselves (cp. Jas. v. 17). Rev. V. 'and bring you good tidings... vain things,' *i. e.* gods having no real existence; *vain things which cannot profit nor deliver* (1 S. xii. 21. Cp. 1 K. xvi. 13; Amos ii. 4; 1 Thess. i. 9). The speaker pointed to some idols, as well as to the decorations of the intended victims.

16, 17. Cp. xvii. 30. Rev. V. 'Who in the generations gone by suffered all the nations...And yet He left not Himself without witness.' The Gentiles had some knowledge of Divine things for which they were answerable (xvii. 27; Rom. ii. 15).

rain] Rev. V. 'and gave you from heaven rain...filling your hearts' &c. Rain was regarded as preeminently the gift of God (1 K. viii, 35, 36; Job v. 10; Ps. lxv. 9–12, cxlvii. 8; Jer. xiv. 22). There was peculiar propriety in this mention of it; for the pastures of Lycaonia were liable to suffer severely from droughts.

16. *scarce restrained they*] So strong and deeply seated was the love of idolatry.

19. *And there came*] **But** *there came.*

certain *Jews*] They may have imputed the miracle to sorcery, and so led the populace to think that divine honours had been declined from fear of the gods. For a parallel to this fickleness of popular feeling see xxviii. 4, 6. Rev. V. 'and having persuaded...they stoned Paul' (cp. 2 Tim. iii. 11). Paul's zeal and eloquence exposed him to peril rather than his companion. Cp. Gal. vi. 17.

drew &c.] Rev. V. 'dragged...supposing that he was dead'; and left his body as unworthy of burial. The rapture into Paradise and the third heaven (2 Cor. xii.) have by some been referred to this time.

20. *the disciples*] Recent converts. Timothy may have been among them. St. Paul's restoration was as miraculous as his surviving. It was complete as well as instan-

into the city: and the next day he departed with Barnabas
21 to Derbe. And when they had preached the gospel to that city,
[z] Matt. 28. 19. [z] and [1] had taught many, they returned again to Lystra, and *to*
22 Iconium, and Antioch, confirming the souls of the disciples,
[y] ch. 11. 23. & 13. 43. [z] Matt. 10. 38. & 16. 24. Rom. 8. 17. 2 Tim. 2. 11, 12. [a] Tit. 1. 5. *and* [y] exhorting them to continue in the faith, and that [z] we must through much tribulation enter into the kingdom of God.
23 And when they had [a] ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on
24 whom they believed. And after they had passed throughout
25 Pisidia, they came to Pamphylia. And when they had preached
26 the word in Perga, they went down into Attalia: and thence
[b] ch. 13. 1. [c] ch. 15. 40. sailed to Antioch, [b] from whence they had been [c] recommended
27 to the grace of God for the work which they fulfilled. And
[d] ch. 15. 4. & 21. 19. [e] Rev. 3. 8. when they were come, and had gathered the church together, [d] they rehearsed all that God had done with them, and how he
28 had [e] opened the door of faith unto the Gentiles. And there they
abode long time with the disciples.

[a] Gal. 2. 12. [b] John 7. 22. Gal. 5. 2. Phil. 3. 2. Col. 2. 8. [c] Gen. 17. 10. Lev. 12. 3. [d] Gal. 2. 1. **Chap. 15.** AND [a] certain men which came down from Judæa taught
the brethren, *and said*, [b] Except ye be circumcised [c] after the
2 manner of Moses, ye cannot be saved. When therefore Paul and
Barnabas had no small dissension and disputation with them,
they determined that [d] Paul and Barnabas, and certain other of
them, should go up to Jerusalem unto the apostles and elders

[1] Gr. *had made many disciples.*

taneous, for he was capable of travelling the next day. If Derbe belonged at this time to Antiochus, king of Commagene, and Lystra to the Roman province of Galatia, they were taking refuge under another jurisdiction.

21. *had taught*] Rev. V. 'had made many disciples' [cp. Matt. xxviii. 19, Rev. V.] This implies that they remained there for some time.

returned again] Organization was absolutely necessary for permanence. Accordingly they did not consult their own safety by taking a different route, but revisited in reverse order the scenes of persecution.

22. *Confirming*] Strengthening faith by supplementary instruction on subsequent visits to Churches which they had founded.

we must] The teachers identify themselves with the taught. Cp. Luke ix. 23, xiv. 27. Their Lord Himself "went not up to joy, but first He suffered pain."

much tribulation] Rev. V. 'many tribulations.'

the kingdom of God] The kingdom of glory, the happiness of heaven.

23. *ordained*] Rev. V. 'had appointed for them' (cp. x. 41). The selection was the act of the Apostles. One Elder (xi. 30) was appointed to each church.

25. *Attalia*] Now Adalia, about 16 miles S.W. of Perga, on the coast of Pamphilia. It was named after its founder, Attalus Philadelphus, king of Pergamus.

26. *Antioch*] In Syria; strictly to its port Seleucia, which had been their starting-point (xiii. 4). The estimates for this, the first missionary circuit of St. Paul, vary between two and eight years.

27. *with them*] In gracious cooperation (cp. x. 38, xv. 4; Matt. xxviii. 20).

the door] A door (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3). This implies great progress, beyond any heretofore made in the conversion of the Gentiles.

28. Rev. V. 'And they tarried no little time;' perhaps a little more than a year (A.D. 47-49). This is one instance of the vagueness in expressing intervals of time characteristic of St. Luke's style, which makes the chronology of the Acts extremely difficult.

XV. **1.** *certain men*] Converts from among the Pharisees, still zealous for the Law (xxi. 20), unable to understand the spread of the Gospel among the Gentiles, with their prejudices exasperated by admissions to the Church without circumcision (*v.* 5). They regarded Christianity as the consummation of Judaism, and held that the previous stage was indispensable. Their teaching had no sanction from the Church at Jerusalem (*v.* 24), and St. Paul termed them "false brethren" (Gal. ii. 4). Rev. V. 'after the custom of Moses.'

the brethren] Gentile converts at Antioch.

2. *disputation*] Rev. V. 'questioning' with the erroneous teachers.

they determined] Rev. V. '*the brethren* appointed.'

certain other] Among them Titus (Gal. ii. 1), perhaps also the prophets (xiii. 1) and the men of Cyprus and Cyrene (xi. 20).

to Jerusalem] The presence of Apostles

3 about this question. And [e]being brought on their way by the church, they passed through Phenice and Samaria, [f]declaring the conversion of the Gentiles: and they caused great joy unto
4 all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and [g]they declared all things that God had done with them.
5 But there [1]rose up certain of the sect of the Pharisees which believed, saying, [h]That it was needful to circumcise them,
6 and to command *them* to keep the law of Moses. ¶And the apostles and elders came together for to consider of this matter.
7 And when there had been much disputing, Peter rose up, and said unto them, [i]Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by
8 my mouth should hear the word of the gospel, and believe. And God, [k]which knoweth the hearts, bare them witness, [l]giving them
9 the Holy Ghost, even as *he did* unto us; [m]and put no difference
10 between us and them, [n]purifying their hearts by faith. Now therefore why tempt ye God, [o]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
11 But [p]we believe that through the grace of the Lord Jesus Christ
12 we shall be saved, even as they. ¶Then all the multitude kept

[1] Or, *rose up*, said they, *certain*.

[e] Rom. 15. 24. 1 Cor. 16. 6, 11.
[f] ch. 14. 27.
[g] ver. 12. ch. 14. 27. & 21. 19.
[h] ver. 1.
[i] ch. 10. 20. & 11. 12.
[k] 1 Chr. 28. 9. ch. 1. 24.
[l] ch. 10. 44.
[m] Rom. 10. 11.
[n] 1 Cor. 1. 2. 1 Pet. 1. 22.
[o] Matt. 23. 4.
[p] Rom. 3. 24. Eph. 2. 8. Tit. 2. 11. & 3. 4, 5.

gave that Church pre-eminence. The Mother Church of Gentile Christendom had ministered to the temporal needs of the Church of Jerusalem (xi. 29, 30); and now, in her own spiritual exigency, she turned to Jerusalem for help.

apostles and elders] Two distinct classes. The Apostles were governors of the whole Church. The Elders were representatives of their Order in the Churches throughout Judæa and elsewhere. In the result of this discussion the whole community took part (*vv.* 12, 22); but the decrees are attributed to the Apostles and Elders alone (xvi. 4). The Apostles St. Peter, St. James, and St. John were present, and the title Apostolic Council has been frequently given to the assembly (Gal. ii. 9).

3. The sympathy of the Church in Antioch was with them, not with the Judaizers (xx. 38, xxi. 5).

Phenice and Samaria] They travelled along the coast to Ptolemais (xxi. 7), and then crossed the plain of Esdraelon into Samaria.

4. *Jerusalem*] St. Paul's third visit since his conversion, and about 17 years after it. See for the earlier visits ix. 26, xi. 30.

received] *i. e.* officially, in acknowledgment of their authorized mission.

5. Rev. V. '...saying, It is needful...'

6. *this matter*] There were two great questions: 1st, Must the Gentiles be circumcised? Answered in the negative (*v.* 19). 2nd, Were they bound to observe the Ceremonial Law? They were not to give offence, and to avoid sins of the flesh (*vv.* 20, 28, 29).

7. *disputing*] Rev. V. 'questioning.' This was in Greek. Cp. *v.* 16.

Peter] He was not president of this Council. The name of James is placed before his and that of John (Gal. ii. 9).

Men and *brethren*] Rev. V. 'Brethren.'

a good while ago] 10 or 14 years, according to different schemes of Chronology.

among us] Rev. V. 'among you,' believers generally.

8. *knoweth the hearts*] And so seeth far beyond the outward ceremonial purity for which the Pharisees were contending, and cannot be deceived as to the character of those who had received the Holy Ghost. The word is found in the Greek Testament only here and in i. 24.

even as he did *unto us*] Cp. marg. reff.; Gal. iii. 2, 5.

9. Rev. V. 'and He made no distinction...cleansing their hearts...' Cp. x. 15. The real uncleanness of the Gentiles was not in the body, as the Jews thought, but in the heart; and for that, faith (in Christ), not circumcision, was the true remedy.

10. *tempt ye*] *i. e. provoke* (Exod. xvii. 7; Deut. vi. 16; Ps. lxxviii. 17, 18; Heb. iii. 9, 16), by your inclination to act in opposition to His will manifested in the case of Cornelius.

a yoke] The Law to which circumcision would have bound them (Gal. v. 1).

our fathers] The Israelites under Moses, and afterwards.

nor we] A remarkable appeal to the consciences of the Jews, especially as coming from the Apostle of the circumcision.

11. *as they*] The Gentile converts. Rev. V. omits 'Christ.'

12. Rev. V. 'And...and they hearkened unto B....rehearsing what signs...' *e.g.* at Paphos and Lystra; these shewed that the admission of the Gentiles was pleasing to God.

silence, and gave audience to Barnabas and Paul, declaring what
miracles and wonders God had [q]wrought among the Gentiles by
13 them. ¶ And after they had held their peace, [r]James answered,
14 saying, Men *and* brethren, hearken unto me: [s]Simeon hath
declared how God at the first did visit the Gentiles, to take out
15 of them a people for his name. And to this agree the words of
16 the prophets; as it is written, [t]After this I will return, and will
build again the tabernacle of David, which is fallen down; and
17 I will build again the ruins thereof, and I will set it up: that
the residue of men might seek after the Lord, and all the Gen-
tiles, upon whom my name is called, saith the Lord, who doeth
18 all these things. Known unto God are all his works from the
19 beginning of the world. Wherefore [u]my sentence is, that we
trouble not them, which from among the Gentiles [x]are turned to
20 God: but that we write unto them, that they abstain [y]from pollu-
tions of idols, and [z]*from* fornication, and *from* things strangled,
21 [a]and *from* blood. For Moses of old time hath in every city them
that preach him, [b]being read in the synagogues every sabbath day.

[q] ch. 14. 27.
[r] ch. 12. 17.
[s] ver. 7.
[t] Amos 9. 11, 12.
[u] See ver. 28.
[x] 1 Thess. 1. 9.
[y] Gen. 35. 2. Ex. 20. 3, 23. Ezek. 20. 30. 1 Cor. 8. 1. & 10. 20, 28. Rev. 2. 14, 20.
[z] 1 Cor. 6. 9, 18. Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3. 1 Pet. 4. 3.
[a] Gen. 9. 4. Lev. 3. 17. Deut. 12. 16, 23.
[b] ch. 13. 15, 27.

13. *James*] Cp. marg. ref. The Eastern Church has regarded the brother of the Lord, commonly spoken of as the Bishop of Jerusalem, as distinct from the son of Alphæus. In the West, the opposite view has generally prevailed.

Men and *brethren*] Rev. V. 'Brethren.'

14. *Simeon*] Or Symeon. This Hebrew form of the name was most natural in the mouth of St. James.

16. The quotation is from a passage which the Jews understood to refer to the times of the Messiah; and is, with some slight variation, in accordance with LXX. To the many foreign Jews present on this occasion the original Hebrew would not have been at all familiar. St. James gives the spiritual purport rather than the exact words.

I will return] In graciousness.

tabernacle] Put for the entire nation.

fallen down] By the division of the kingdom. The collapse of David's family prefigured the humiliation of the Jewish polity; its restoration, the enlarged influence which Christianity was to give to all the fundamentals of the Jewish creed, by means of which the spiritual influence of Jerusalem would be far beyond any political influence of even David or Solomon.

17. *the residue of men*] All mankind beside the Jews, *i. e.* all the heathen.

upon whom my name is called] *i. e.* who are called by My Name, treated as My people, regarded as My children. The complete accomplishment of this had to wait for the time of the Messiah.

who doeth &c.] Rev. V. 'Who maketh these things known from' &c.; the purport being that events, which startle the generation which witnesses them, come under the gracious direction of Him Who "knew all things ere ever they were created" (Ecclus. xxiii. 20).

19. *sentence*] Rev. V. 'judgment.' The chief authority was vested in St. James; he took the initiative; the Apostles and Elders enacted (xvi. 4); and the assembled Church collectively confirmed the decision.

are turned] Rev. V. 'turn;' without any passing through Judaism. Cp. 1 Thess. i. 9; and see above, iii. 26.

20. The first two were prohibitions of Gentile practices; the third and fourth claimed respect for ordinances which God had given to Israel.

pollutions of idols] Meats which had been offered to idols, and exposed for sale in the market, gave occasion to much trouble (1 Cor. viii., x.; Rom. xiv.). To the Jews, anything that involved in any degree participation in idolatrous sacrifices, must have appeared little short of an act of apostasy. This prohibition was absolutely necessary for the securing unity between Gentiles and those born and bred under the Law of Moses.

fornication] The heathen did not regard chastity as a virtue. Violations of it were incorporated with their idolatrous rituals (2 Macc. vi. 4). This prevailed to a most remarkable extent in Syria, where most of the conversions from heathenism had taken place. Cp. Eph. iv. 19.

things strangled] The flesh of an animal so killed retained the blood, and was considered a great delicacy.

blood] As long as sacrifice continued to be a Divine ordinance, eating blood, which was offered on the altar to make atonement, involved sacrilege. After the destruction of the Temple the conditions of the question were altered.

21. *of old time*] Rev. V. 'from generations of old.' Since the days of Ezra. No offence was to be given to Jews resident in Gentile cities, who were reminded, week by week, in their Synagogue-service, of their obligation to observe the Mosaic Law, and would find it hard to understand systematic neglect on the part of Gentile converts.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [c]Barsabas, and Silas, [c] ch. 1. 23.
23 chief men among the brethren: and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch
24 and Syria and Cilicia: Forasmuch as we have heard, that [d]certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and [d] ver. 1. Gal. 2. 4. & 5. 12. Tit. 1. 10, 11.
25 keep the law: to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,
26 [e]men that have hazarded their lives for the name of our Lord [e] ch. 13. 50. & 14. 19. 1 Cor. 15. 30. 2 Cor. 11. 23, 26.
27 Jesus Christ. We have sent therefore Judas and Silas, who
28 shall also tell *you* the same things by [1]mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater
29 burden than these necessary things; [f]that ye abstain from meats offered to idols, and [g]from blood, and from things strangled, and from fornication: from which if ye keep your- [f] ver. 20. ch. 21. 25. Rev. 2. 14, 20. [g] Lev. 17. 14.
30 selves, ye shall do well. Fare ye well. ¶ So when they were dismissed, they came to Antioch: and when they had gathered
31 the multitude together, they delivered the epistle: *which* when
32 they had read, they rejoiced for the [2]consolation. And Judas and Silas, being prophets also themselves, [h]exhorted the brethren [h] ch. 14. 22. & 18. 23.
33 with many words, and confirmed *them*. And after they had

[1] Gr. *word*.

[2] Or, *exhortation*.

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22. Rev. V. 'Then it seemed good (as in *v.* 25)...to choose men out of their company, and send them' &c.

with the whole church] The discussion was carried on by the Apostles and the Elders, but openly, and the decision was accepted by all, laity included; all were collectively consulted as to the best mode of making the decision known.

Barsabas] Or Barsabbas. Cp. i. 23.

Silas] Or Silvanus (2 Cor. i. 19) was a prophet (*v.* 32) and a Roman citizen (xvi. 37). St. Paul chose him for his companion on his second missionary journey.

23. Rev. V. 'The Apostles and the elder brethren unto..., greeting.' The document, incorporating several expressions used by St. James, was drawn up under his direction. The decisions conveyed in this letter were a temporary expedient for a temporary emergency.

Cilicia] The first intimation of conversions there; probably the fruits of St. Paul's labours while he was at Tarsus (ix. 30).

24. *went out*] Of their own accord, not commissioned by us. Omit *saying...the law* and *such*. The tense of *subverting* implies that the erroneous teachers were still in Antioch.

25. Rev. V. 'us, having come to one accord, to choose out men and send them' &c.

27. *the same things*] The same as we are now writing. Accredited oral testimony was a great security against forgeries. Cp. 2 Thess. ii. 2.

28. *to the Holy Ghost, and to us*] Words not used as matching themselves in power with the Holy Ghost, but as testifying the Holy Ghost to be the Author and themselves but the utterers of that decree.

to lay upon you] This phrase expresses the consciousness of full authority on the part of the Council.

necessary] For the peace of the Church, and by the law of charity (Rom. xiv. 15).

29. Rev. V. 'things sacrificed to idols.' More precise than the term in *v.* 20. Here also the three points concerning food are brought together.

shall do well] Rev. V. 'It shall be well with you.' You will find a blessing and enjoy peace.

30. Rev. V. 'So they, when..., came down...'

the multitude] A general assembly of all the congregations in Antioch.

31. *the consolation*] And it must have been very consolatory to learn that their proceedings had been approved by the mother Church at Jerusalem, and that they were not to be burthened with ceremonial observances.

32. *prophets*] Cp. xi. 27, xiii. 1; and as such well qualified to speak fully concerning the Will of God, and to show the bearings of the decision of the Council on various points of Christian doctrine and practice.

exhorted ... confirmed] Comforted ... and tranquillized them after the trouble (*v.* 24).

33. Rev. V. 'they had spent some time

tarried *there* a space, they were let [g]go in peace from the brethren
34 unto the apostles. Notwithstanding it pleased Silas to abide
35 there still. [k]Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren [l]in every city where we have preached
37 the word of the Lord, *and see* how they do. And Barnabas determined to take with them [m]John, whose surname was Mark.
38 But Paul thought not good to take him with them, [n]who departed from them from Pamphylia, and went not with them to
39 the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas
40 took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, [o]being recommended by the brethren unto the grace
41 of God. And he went through Syria and Cilicia, [p]confirming the churches.

CHAP. 16. THEN came he to [q]Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus, [c]the son of a certain woman, which was a Jewess, and believed; but his father
2 *was* a Greek: which [d]was well reported of by the brethren that
3 were at Lystra and Iconium. Him would Paul have to go forth with him; and [e]took and circumcised him because of the Jews which were in those quarters: for they knew all that his father
4 was a Greek. And as they went through the cities, they de-

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there:' long enough to satisfy all inquiries, and remedy the mischief done by the Judaizers.

let go &c.] Rev. V. 'dismissed in peace... unto those that had sent them forth.' Rev. V. omits *v.* 34.

35. Rev. V. 'But P. and B. tarried...;' *teaching*, giving additional instruction to those who had already received the word; *preaching*, making the Gospel known to those who had not yet received it.

36. *some days*] The visit of St. Peter to Antioch (cp. Gal. ii. 11.) has been commonly assigned to this interval of perhaps one or two months.

go again] Rev. V. 'return now...city wherein we proclaimed...' This missionary journey introduced the Gospel into Europe.

37. *determined*] Rev. V. 'was minded.'

38. *departed*] Rev. V. 'withdrew.'

39. Rev. V. 'And there arose a sharp contention (παροξυσμός), so that' &c. Excess of sharpness was perhaps the only thing really wrong. They acted respectively according to their several gifts. And there was no permanent variance. Cp. St. Paul's language about St. Barnabas (1 Cor. ix. 6; Gal. ii. 9); and the effect on St. Mark (Col. iv. 10: 2 Tim. iv. 11; Philemon 24).

40. *chose Silas*] In accordance with our Lord's arrangement (Luke x. 1). The result of the sharp contention was good for the Church. Barnabas chose a distinct field of labour, and the number of missionaries was increased. The wisdom of St. Paul's selection is attested (1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 19). Rev. V. 'being commended... to the grace of the Lord.'

XVI. **1.** Omit *certain*. Eunice (2 Tim. iii. 15) was perhaps at this time a widow,

a Greek] A Gentile, persisting in idolatry notwithstanding the piety of his wife and the education of his son. The prohibition of intermarriage with the nations of Cana (Exod. xxxiv. 16) came to be understood as applying to the heathen generally (1 K. xi. 2).

2. *well reported of*] Timothy was endued with qualifications for the duties to which he was summoned (2 Tim. i. 5).

3. *to go forth with him*] Timothy's mixed descent would render his cooperation very serviceable in St. Paul's field of labour, which included Gentiles as well as Jews. There is no hint here of ordination, but it is referred to in 1 Tim. iv. 14; 2 Tim. i. 6. The circumcision of Timothy was a matter of expediency, to secure for him free access to Jews, in the spirit of 1 Cor. ix. 20. It was no matter of necessity, and therefore not at variance with St. Paul's language (marg. reff.). Jews would have regarded with horror an uncircumcised Israelite, and would have deemed St. Paul unclean in consequence of such companionship. The Apostle, in this instance, became a Jew to the Jews (1 Cor. ix. 20: cf. xxi. 25, 26). The case of Titus was entirely different. Both his parents were Gentiles (Gal. ii. 3). The circumcision of Timothy showed that the Apostle did not condemn those who continued to observe the Levitical Law. His conduct in respect of Titus showed that he did not mean to enforce such observance.

4. *the cities*] Of Pisidia.

livered them the decrees for to keep, *f*that were ordained of the *f* ch. 15. 28.
5 apostles and elders which were at Jerusalem. And *g*so were the *g* ch. 15. 41.
churches established in the faith, and increased in number daily.
6 ¶ Now when they had gone throughout Phrygia and the region
of Galatia, and were forbidden of the Holy Ghost to preach the
7 word in Asia, after they were come to Mysia, they assayed to
8 go into Bithynia: but the Spirit suffered them not. And they
9 passing by Mysia *h*came down to Troas. And a vision appeared *h* 2 Cor. 2. 12. 2 Tim. 4. 13.
to Paul in the night; There stood a *i*man of Macedonia, and *i* ch. 19. 30.
prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavoured
to go *k*into Macedonia, assuredly gathering that the Lord had *k* 2 Cor. 2. 13.
11 called us for to preach the gospel unto them. Therefore loosing
from Troas, we came with a straight course to Samothracia,
12 and the next *day* to Neapolis; and from thence to *l*Philippi, *l* Phil. 1. 1.
which is [1]the chief city of that part of Macedonia, *and* a colony.
13 ¶ And we were in that city abiding certain days. And on the
[2]sabbath we went out of the city by a river side, where prayer
was wont to be made; and we sat down, and spake unto the

[1] Or, *the first.* [2] Gr. *sabbath day.*

5. Rev. V. 'So the churches were strengthened...' Converts already made rejoiced in the relief given by the Council; and Gentiles would no longer be deterred by apprehension of having to take upon themselves the yoke of the Mosaic Law.

6. Rev. V. 'And they went through the region of Phrygia and Galatia, having been forbidden...to speak...' The length of time occupied by this circuit has been variously estimated at 1½ year or half a year. A few particulars are supplied in the Ep. to the Galatians. The country which was now evangelized might be called indifferently Phrygia or Galatia. It was the land originally inhabited by Phrygians, but subsequently occupied by Gauls.

forbidden of the Holy Ghost] The restraint was only temporary. Three years later the Apostle was at Ephesus (xviii. 19, xix. 10).

7. Rev. V. 'And when they were come over against Mysia,...the Spirit of Jesus...' an expression found in this place only.

8. *Troas*] The city on the coast of Mysia. It was the great link of communication between the N.W. of Asia Minor and Macedonia. St. Paul visited it a second time (xx. 6; 2 Cor. ii. 12).

9. Rev. V. 'There was a man of M. standing, beseeching him, and saying...'

10. Rev. V. 'straightway we sought to go forth.' This change in the pronoun is the simple, quiet intimation that at and from Troas the narrator became the companion of St. Paul. This was just after the sojourn in Galatia, where sickness had detained the Apostle (Gal. iv. 13); and it has been thought not unlikely that the beloved Physician, being found resident at Troas, was consulted by St. Paul about his health. St. Luke does not refer to himself again till xx. 5, 6.

assuredly &c.] Rev. V. 'concluding that God...' St. Paul consulted his companions as to the purport of the vision; among these St. Luke, it appears, was included; hence we may infer that he was not a recent convert. Perhaps he had met the Apostle in his birth-place, Antioch.

11. Rev. V. 'Setting sail therefore...we made a straight course' (a nautical word).

Samothracia] An island 8 miles long by 6 broad.

Neapolis] Now *Cavallo.* N.W. from Samothrace, at the mouth of the Strymon; the port of Philippi, from which it was about 10 miles distant. This was the regular landing-place for those who proposed to travel by the Via Egnatia, the great military road across Macedonia.

12. *Philippi*] So called after it had been enlarged, fortified, and embellished by the father of Alexander the Great. The first place in which the Gospel was preached in Europe fairly represented the civilized portion of that continent; originally a Greek city, it had become a Roman colony.

the chief city &c.] Not the capital; that was Thessalonica. Rev. V. 'which is a city of M., the first of the district, a *Roman* colony:' *i.e.* first in the line of route. A Roman colony was a miniature Rome, governed by Roman laws, with the Roman language spoken, and Roman coin in circulation. Roman colonies were planted for the defence of the frontiers of the empire, and for keeping provincials in order.

13. Rev. V. 'we went forth without the gate..., where we supposed there was a place of prayer;...which were come together.'

a river side] The Gangras, a small stream, nearly dry in summer. There was no Synagogue (cp. xvii. 1); therefore the number of Jews in Philippi must have been very

14 women which resorted *thither*. And a certain woman named
Lydia, a seller of purple, of the city of Thyatira, which wor-
[m] Luke 24. 45. shipped God, heard *us*: whose [m]heart the Lord opened, that
15 she attended unto the things which were spoken of Paul. And
when she was baptized, and her household, she besought *us*,
saying, If ye have judged me to be faithful to the Lord, come
[n] Gen. 19. 3. Luke 24. 29. Heb. 13. 2. into my house, and abide *there*. And [n]she constrained us.
16 ¶ And it came to pass, as we went to prayer, a certain damsel
[o] 1 Sam. 28. 7 [p] ch. 19. 24. [o]possessed with a spirit [1]of divination met us, which brought
17 her masters [p]much gain by soothsaying: the same followed
Paul and us, and cried, saying, These men are the servants of
the most high God, which shew unto us the way of salvation.
[q] See Mark 1. 25, 34. 18 And this did she many days. But Paul, [q]being grieved, turned
and said to the spirit, I command thee in the name of Jesus
[r] Mark 16. 17. Christ to come out of her. [r]And he came out the same hour.
[s] ch. 19. 25. 19 And [s]when her masters saw that the hope of their gains was
[t] 2 Cor. 6. 5. [u] Matt. 10. 18. gone, [t]they caught Paul and Silas, and [u]drew *them* into the
20 [2]marketplace unto the rulers, and brought them to the magis-
[x] 1 Kin. 18. 17. ch. 17. 6. trates, saying, These men, being Jews, [x]do exceedingly trouble
21 our city, and teach customs, which are not lawful for us to
22 receive, neither to observe, being Romans. And the multitude
rose up together against them: and the magistrates rent off

[1] Or, *of Python.* [2] Or, *court.*

small; a circumstance favourable to the first planting of the Church there.

14. *purple*] The dyed goods imported from Thyatira which was on the river Lycus, on the confines of Mysia and Ionia. It was a Macedonian colony, and a woman of Thyatira was naturally met with in a Macedonian town.

which worshipped God] Had renounced idolatry, was a proselyte (xiii. 50, xvii. 17). Lydia perhaps carried the Gospel to the place of her residence which the Apostle had been withheld from visiting. A Church must have been founded in Thyatira very early (Rev. ii. 18-29). Rev. V. 'whose heart the Lord opened, to give heed unto...'

15. *her household*] Not inmates and domestics only, but assistants in the business of dyeing; possibly slaves. Lydia must have been wealthy. In this case (as in *v.* 33, xviii. 8; 1 Cor. i. 16), if we have no positive proof, there is a very strong presumption in favour of Infant Baptism.

constrained us] The Apostle's rule was to keep himself from being burdensome to any (2 Cor. xi. 9).

16. Rev. V. 'as we were going to the place of prayer.'

a spirit of divination] This was a case of real possession (*v.* 18) by a spirit like that claimed for the priestess of Delphi.

17. *us*] Luke, Silas, and Timothy.

the most high God] Cp. Mark v. 7.

shew &c.] Rev. V. 'proclaim unto you.'

18. *being grieved*] διαπονηθείς, Rev. V. 'being sore troubled.' Usurping spirits could not be allowed to act as heralds of the kingdom of God. Cp. marg ref.

he [it] *came out*] This exercise of power by the Apostle was in fulfilment of Luke ix. 1; Mark xvi. 17.

19. *Paul and Silas*] Timothy and Luke may not have been on the spot at the time. It was mercifully ordered that they should remain in the house of Lydia, free to teach and cheer the converts.

drew &c.] Rev. V. 'dragged them...before the rulers.' Roman colonies were governed by Duumvirs, who commonly affected the rank of Prætors (στρατηγοί). This is the first heathen persecution; all that preceded had been caused by Jews.

20. The Jews had been for some time odious to the Romans. They were ejected from Rome by Tiberius, and again by Claudius (cp. xviii. 2). No distinction was at this time made between Christianity and Judaism.

magistrates] The Prætors (and in *v.* 35).

21. *teach customs*] Rev. V. 'set forth customs,' *i.e.* religious observances.

not lawful] Speaking of Jesus as Lord and King was regarded as revolutionary.

22. The first instance of Gentile persecution occurred in the first European city in which the Gospel was preached; that city being a miniature Rome; a fitting prelude to the series of cruel persecutions, which, for three centuries, were not unusually commenced by the populace, and carried on, more or less directly, under Imperial authority.

rent &c.] Rev. V. 'rent their garments off them,' that their backs might be laid bare for scourging, 'and commanded to beat them with rods.' This is the only

23 their clothes, [v]and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison,
24 charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made
25 their feet fast in the stocks. ¶And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners
26 heard them. [s]And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [a]all the doors were opened, and every one's bands
27 were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the
28 prisoners had been fled. But Paul cried with a loud voice, saying,
29 Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down
30 before Paul and Silas, and brought them out, and said, [b]Sirs,
31 what must I do to be saved? And they said, [c]Believe on the
32 Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were
33 in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straight-
34 way. And when he had brought them into his house, [d]he set meat before them, and rejoiced, believing in God with all his
35 house. ¶And when it was day, the magistrates sent the ser-
36 jeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you

[v] 2 Cor. 6. 5. 1 Thess. 2. 2.
[s] ch. 4. 31.
[a] ch. 5. 19.
[b] Luke 3. 10. ch. 2. 37. & 9. 6.
[c] John 3. 16, 36. & 6. 47. 1 John 5. 10.
[d] Luke 5. 29. & 19. 6.

recorded instance of the three which St. Paul enumerates (2 Cor. xi. 25).

23. *many stripes*] Cp. marg. reff. The Romans had no limit as to number, as had the Jews.

24. *inner prison*] Doubtless of aggravated noisomeness. Roman prisons were usually little better than dungeons.

in the stocks] He added torture. Their wounds were not dressed (*v.* 33); and now their legs were kept painfully asunder.

25. Rev. V. 'were praying and singing hymns' (cp. Rom. v. 3; 2 Cor. xii. 10). After shameful treatment, bruised, bleeding, and in a posture which must have denied sleep, they were able not only to pray, but to offer thanksgiving to Him Who giveth songs in the night.

heard] Rev. V. 'were listening to.'

26. *a great earthquake*] To Paul and Silas a miraculous attestation of the Divine Presence, protection, and favour (cp. marg. ref.; Exod. xix. 18; Ps. xviii. 7; Matt. xxviii. 2). In the year 53 A.D., the date of this event (according to some), Apamea suffered so severely from an earthquake that all tribute was remitted for five years. Such a shock might well have been felt in Macedonia.

all the doors were opened] Cp. xii. 10. This might be the effect of the earthquake. The loosing of the bands was a distinct miracle.

27. Rev. V. 'And the jailor being roused out of sleep...was about to kill himself...had escaped.' He was liable to whatever doom awaited those whom he had in custody (xii. 19; xxvii. 42). Suicide to a Roman of that day was very much a matter of indifference. Christianity first taught men to estimate life and death rightly.

29. *a light*] **lights**; several borne by his household, beside his own; the detail of this account shows that it must have been that of an eye-witness.

30. The jailor's conscience had been stirred by the earthquake and his own rescue from suicide. His question is therefore to be understood in the highest sense. He may have heard that these prisoners had proclaimed *the way of salvation* (*v.* 17).

31. *Christ*] Omit. Believing in Jesus (a Saviour) implied consciousness of sin, and therefore repentance. Cp. ii. 38.

32. *the word of the Lord*] A summary of the fundamental doctrines of the Gospel, and the nature and importance of Baptism.

33. *washed*] He washed and was washed; them from stripes, himself from sins.

34. Rev. V. 'And he brought them up (out of the inner prison)...,and set..., and rejoiced greatly with all his house, having believed in God.'

35. *the serjeants*] **the lictors**, who had been employed to scourge them. The Prætors may have been alarmed by the earthquake, while there is something contemptuous in their message.

36. Rev. V. 'And the jailor reported the words...come forth and go...'

37 go: now therefore depart, and go in peace. But Paul said unto
e ch. 22. 25. them, They have beaten us openly uncondemned, e being
Romans, and have cast *us* into prison; and now do they thrust
us out privily? nay verily; but let them come themselves and
38 fetch us out. And the serjeants told these words unto the
magistrates: and they feared, when they heard that they were
39 Romans. And they came and besought them, and brought
f Matt. 8. 34. 40 *them* out, and f desired *them* to depart out of the city. And they
g ver. 14. went out of the prison, g and entered into *the house of* Lydia:
and when they had seen the brethren, they comforted them, and
departed.

CHAP. 17. NOW when they had passed through Amphipolis and
Apollonia, they came to Thessalonica, where was a synagogue of
a Luke 4. 16. ch. 13. 5. & 19. 8. 2 the Jews: and Paul, as his manner was, a went in unto them,
and three sabbath days reasoned with them out of the scriptures,
b ch. 18. 28. Gal. 3. 1. 3 opening and alleging, b that Christ must needs have suffered,
and risen again from the dead; and that this Jesus, [1]whom I
c ch. 28. 24. 4 preach unto you, is Christ. c And some of them believed, and
d ch. 15. 22, 27, 32, 40. consorted with Paul and d Silas; and of the devout Greeks a
5 great multitude, and of the chief women not a few. But the
Jews which believed not, moved with envy, took unto them

[1] Or, *whom*, said he, *I preach*.

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37. Rev. V. '...us publicly, uncondemned, men that are Romans...; and do they now cast us out...?' Silas also must have been a Roman citizen, which accounts for the Roman form of his name, Silvanus. St. Paul was free-born (xxii. 28). The Prætors of Philippi had involved themselves in a complicated violation of the laws of Rome.

privily] Quitting the city clandestinely might have been understood as an acknowledgment that their treatment had been justifiable, if not deserved; and this would have had a very bad effect on the minds of the converts made in Philippi. The Apostle never shrank from persecution, but he did not court it, and he knew how to vindicate his character and assert his rights.

fetch us out] Rev. V. 'bring us out;' publicly declare our innocence by escorting us. This would convince the whole city, secure the jailor from the consequences of indulgence shown to prisoners, and raise the public estimation of the new faith.

38. *they feared*] They were liable to an action for damages, or might have been criminally indicted, and if convicted would have become incapable of holding office. In A.D. 44, Claudius had deprived the Rhodians of their privileges because they had put to death some Roman citizens.

39. Rev. V. 'and when they had brought them out, they asked them to go away from the city.'

40. *they went out*] St. Luke remained at Philippi, probably to confirm the faith of the converts; he rejoined the Apostle at Troas (xx. 6) after seven years.

the brethren] The first-fruits of the first Church in Europe (Phil. i. 5-7, 29). St. Paul expressed himself as under obligations to this Church such as he felt to no other (2 Cor. xi. 9; Phil. iv. 10, 14-18).

comforted] Exhorted and encouraged.

XVII. **1.** Amphipolis, about 33 miles from Philippi, to the S.W., had its name from the river Strymon flowing almost round it. It was the capital of the first of the four districts into which Macedonia was divided. Apollonia was 30 miles S.W. from Amphipolis. Thessalonica received its name after a sister of Alexander the Great. It was the capital of Macedonia Secunda, and was made a free city after the battle of Philippi. Its commerce rendered it a good centre for the spread of the Gospel (1 Thess. i. 8). It was 37 miles due W. from Apollonia.

a synagogue] Which served for the Jews of the surrounding district.

2. *his manner*] Rev. V. 'his custom' was to make the first offer of the Gospel to the Jews (ix. 20).

three sabbath days] A longer residence in Thessalonica is indicated by 1 Thess. ii. 9–12; 2 Thess. iii. 7-10.

reasoned] Discussion was allowed in Synagogues (Matt. xii. 10; Luke iv. 21–24; John vi. 59).

3. *opening*] Luke xxiv. 32. Explaining passages of the O. T., and so demonstrating that it 'behoved the Christ to suffer, and to rise again...' (Rev. V.); cp. Luke xxiv. 26.

alleging] Quoting passages from the Prophets in support of his statements. Rev. V. 'and that this Jesus, Whom, *said he*, I proclaim unto you, is the Christ.'

4. *believed*] Rev. V. 'were persuaded.'

the devout Greeks] 1 Thess. i. 9, ii. 14.

5. *which believed not*] Omit.

certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of
6 [e]Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [f]These that have turned the world
7 upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, [g]saying that
8 there is another king, *one* Jesus. And they troubled the people
9 and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let
10 them go. ¶ And [h]the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the
11 synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and [i]searched the scriptures daily, whether those things
12 were so. Therefore many of them believed; also of honourable
13 women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and
14 stirred up the people. [k]And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus
15 abode there still. And they that conducted Paul brought him unto Athens: and [l]receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.
16 ¶ Now while Paul waited for them at Athens, [m]his spirit was stirred in him, when he saw the city [1]wholly given to idolatry.
17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met

[e] Rom. 16.21.
[f] ch. 16. 20.
[g] Luke 23. 2. John 19. 12. 1 Pet. 2. 13.
[h] ch. 9. 25. ver. 14.
[i] Isai. 34. 16. Luke 16. 29. John 5. 39.
[k] Matt. 10.23.
[l] ch. 18. 5.
[m] 2 Pet. 2. 8.

[1] Or, *full of idols.*

lewd fellows &c.] Rev. V. 'vile fellows of the rabble.' Idle and needy loiterers in the Agora, depending for their livelihood partly on the distribution of portions of sacrificed animals. The word 'lewd' was used formerly for *unlearned*, or *ignorant*.

Jason] Perhaps the same as in marg. ref.; and if so, a tribesman, perhaps a kinsman, of St. Paul. The name may be a Hellenized form of Jesus, *i.e.* Joshua. Paul and Silas were his guests. Possibly the converts assembled for worship in his house.

the people] Thessalonica, a Greek free city, had its popular assembly (cp. xix. 36), and was on a different footing from Philippi, a Roman colony.

6. Rev. V. 'they dragged...before the rulers of the city,' *politarchs*, a Greek name for the magistrates of a Greek city.

7. The artful malice of the Jews was signally displayed in this account of a riot made by themselves. A charge of having violated the Julian Laws could not be summarily dismissed by the magistrates, even if they thought it frivolous and vexatious, because of the jealousy and suspiciousness of the Imperial Government.

9. Rev. V. 'security from Jason and the rest' (*v.* 6); perhaps that he would not harbour them any longer; for they quitted the city that very night.

10. *Berea*] About 60 miles W. from Thessalonica.

11. *more noble*] Better disposed.

searched the scriptures] Rev. V. 'examining' the prophecies to which the Apostle had appealed.

12. Rev. V. 'also of the Greek women of honourable estate.'

13. Rev. V. 'stirring up and troubling the multitudes.' Cp. 1 Thess. ii. 15.

14. *as it were to*] Rev. V. 'as far as to.' There was no pretence that St. Paul was to take ship and return to Asia.

15. *for to come to him*] They obeyed the summons, and Timothy was sent from Athens to Thessalonica (1 Thess. iii. 1, 2, 6). Probably Silas accompanied him. They both rejoined St. Paul at Corinth (xviii. 5).

16. *stirred*] Rev. V. 'provoked.'

wholly given to idolatry] Better as in marg. (So Rev. V.). No place had so many; and twice as many religious festivals were held there as by any other people.

17. *disputed*] Rev. V. 'reasoned' (*v.* 2).

market] ἀγορᾷ, or *forum*. It was a quarter of the city devoted to purposes very different from those of the modern market, *e. g.* political business, and philosophical discussion; and embellished with colonnades decorated with frescoes and statues.

daily] While the Agora was full; for two or three hours in the forenoon.

18 with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this [1]babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the
19 resurrection. And they took him, and brought him unto [2]Areopagus, saying, May we know what this new doctrine, whereof
20 thou speakest, *is?* For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)
22 ¶ Then Paul stood in the midst of [3]Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too super-
23 stitious. For as I passed by, and beheld your [4]devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I
24 unto you. [n]God that made the world and all things therein, seeing that he is [o]Lord of heaven and earth, [p]dwelleth not in
25 temples made with hands; neither is worshipped with men's hands, [q]as though he needed any thing, seeing [r]he giveth to all
26 life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and

[n] ch. 14. 15.
[o] Matt. 11. 25.
[p] ch. 7. 48.
[q] Ps. 50. 8.
[r] Gen. 2. 7. Job 12. 10. Isai. 42. 5. Zech. 12. 1.

[1] Or, *base fellow.*
[2] Or, *Mars' hill.* It was the highest court in Athens.
[3] Or, *the court of the Areopagites.*
[4] Or, *gods that ye worship,* 2 Thess. 2. 4.

18. *the Epicureans, and of the Stoicks*] The two most prominent and popular schools of philosophy at this time. The Epicureans—having perverted the teaching of their founder, that pleasure is the inseparable attendant upon virtue, into making the gratification of the senses the great object—had no belief in Providence or in the immortality of the soul. The Stoics, whose name was derived from the frescoed arcade which they frequented, did not believe in the Personality of God; they substituted inexorable fatality for an overruling Providence, held a migration of souls, and considered absolute apathy the highest moral attainment of which man was capable.

Rev. V. 'What would this babbler say?' a scoffing word, σπερμολόγος, meaning first a bird picking up seeds; then one who picks up, in a desultory, random way, scraps of knowledge, and gives them forth without sense, order, or purpose.

strange gods] Very much the same charge as had been brought against Socrates.

the resurrection] See *v.* 32 note.

19. Rev. V. 'took hold of him.'

Areopagus] A public place of general resort and easy access, where he might be heard with less liability to interruption than in the Agora.

May we know] A request as to a teacher, and in courteous language. Rev. V. 'what this new teaching is, which is spoken by thee.'

21. Rev. V. 'Now...the strangers sojourning there.' resorting thither for the study of philosophy.

some new thing] Some novelty beyond the last news, the appetite of curiosity growing with what it fed on.

22. Rev. V. 'in all things' (number of idols, frequency of festivals, and variety of ceremonies) 'I perceive that ye are somewhat superstitious.'

23. Rev. V. 'For as I passed along, and observed the objects of your worship, I found also...' *i. e.* in some obscure corner of the city.

with this inscription] Lit. on which there had been inscribed. It has been thought that this was an ancient, decayed altar, which had been restored, after its original dedication was forgotten.

TO THE UNKNOWN GOD] Rev. V. 'TO AN UNKNOWN GOD.'

Whom &c.] Rev. V. 'What *therefore*... in ignorance, this set I forth...' To the insinuation that he was a setter forth of strange gods, the Apostle replied that they, not satisfied with all the variety of Polytheism, were already worshipping an unknown God.

24. Rev. V. 'The God that made' (creation was a new idea to the Greek mind: cp. marg. ref.) 'He, being Lord...'

dwelleth not in temples] St. Stephen's words (marg. ref.). Cp. 1 Cor. iii. 16: 2 Cor. vi. 16. Cp. 1 K. viii. 27; Isai. lxvi. 1.

25. *worshipped with*] Rev. V. 'served by men's hands...'

he] Rev. V. 'He Himself.' *Life,* the vital principle, *breath,* the continued action of that principle. God is the Preserver and Sustainer as well as Creator.

26. Rev. V. 'and He made of one every nation of men.' The unity of the human race was in direct opposition to the Athenian notion that their own origin was apart from the rest of mankind: they boasted

hath determined the times before appointed, and [a]the bounds
27 of their habitation; [b]that they should seek the Lord, if haply they might feel after him, and find him, [c]though he be not far
28 from every one of us: for [d]in him we live, and move, and have our being; [e]as certain also of your own poets have said, For
29 we are also his offspring. Forasmuch then as we are the offspring of God, [f]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
30 And [g]the times of this ignorance God winked at; but [h]now
31 commandeth all men every where to repent: because he hath appointed a day, in the which [i]he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [1]given assurance unto all *men*, in that [k]he hath raised him
32 from the dead. ¶And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again
33, 34 of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. 18. AFTER these things Paul departed from Athens, and

[a] Deut. 32. 8.
[b] Rom. 1. 20.
[c] ch. 14. 17.
[d] Col. 1. 17. Heb. 1. 3.
[e] Tit. 1. 12.
[f] Isai. 40. 18.
[g] ch. 14. 16. Rom. 3. 25.
[h] Luke 24. 47. Tit. 2. 11. 1 Pet. 1. 14.
[i] ch. 10. 42. Rom. 2. 16.
[k] ch. 2. 24.

[1] Or, *offered faith*.

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that they had sprung from the soil. Whether a far higher antiquity than that assigned by some systems of chronology is required by the results of geological and other investigations, may be an open question; but all that is taught us concerning the Fall, Original Sin, and Redemption, involves the descent of the whole human race from one pair (Rom. v. 15–19).

Rev. V. 'having determined *their* appointed seasons.' The epochs, rather than the periods, of the development, growth, vigour, and decay of various nations. Cp. Job xii. 23.

bounds of their habitation] Allotted for their occupation by Providence overruling war, policy, and migration (Gen. xi. 8). This was in opposition to the Epicureans.

27. *the Lord*] Rev. V. 'God.'

feel after] ψηλαφήσειαν expresses the groping movements of a blind man.

28. *For we are* &c] This quotation is taken verbatim from the opening of the 'Phænomena' of Aratus (c. B.C. 250), a countryman of St. Paul, a native of Cilicia. For other quotations from Greek poets see marg. ref. and 1 Cor. xv. 33.

29. Rev. V. 'Being then the offspring...'

the Godhead] τὸ θεῖον, a vague, philosophic term. In the Parthenon facing the Apostle was Minerva's statue in ivory and gold, and towering over it the bronze colossus of the same deity.

30. Rev. V. 'The times of ignorance therefore God overlooked' *i. e.* in mercy; did not note for punishment. Mankind were left to their own devices till the coming of Christ; and the length of that interval of darkness must be referred to God's Will, not curiously called in question, but reverently regarded as a mystery (Rom. xvi. 25; Eph. iii. 9). Rev. V. 'but now He commandeth men that they should all everywhere repent.'

31. *judge*] The judgment was acknowledged by the Gentiles generally.

that *man*] Rev. V. 'the man'; in marg. a man. This is the only hint of any reference to Christ throughout this address. The words affirm the perfect humanity of the ascended and glorified Saviour.

32. *resurrection of the dead*] This was denied by philosophers generally. The Stoics believed in a survival of souls till the general conflagration, but had no notion of individual conscious existence after death. Whatever belief there was among the Gentiles was restricted to the soul; of the resurrection of the body they had no notion. Rev. V. 'We will hear thee concerning this yet again.'

33. Rev. V. 'Thus Paul went out...' from the assembly on the Areopagus.

34. *Dionysius*] Reckoned the first Bishop of Athens. He was an Athenian philosopher and apologist, and suffered martyrdom.

Nowhere did St. Paul more lovingly condescend to the peculiarities of his hearers, and nowhere was his success so scanty. In all his Epistles there is only one reference to his visit to Athens (1 Thess. iii. 1). The highest intellectual training availed very little as a preparation for the Gospel in the city which was regarded as the great fountain of civilization and law, of learning and religion.

XVIII. 1. There are no grounds for determining the length of St. Paul's stay at Athens. He left it because his teaching found no acceptance there. Though once and again near Athens in his third missionary circuit, he did not revisit it.

2 came to Corinth; and found a certain Jew named [a]Aquila, born
[a] 1 Cor. 16. 19. 2 Tim. 4. 19.
in Pontus, lately come from Italy, with his wife Priscilla; (be-
cause that Claudius had commanded all Jews to depart from
3 Rome:) and came unto them. And because he was of the same
[b] 1 Thess. 2. 9. 2 Thess. 3. 8.
craft, he abode with them, [b]and wrought: for by their occupation
4 they were tentmakers. [c]And he reasoned in the synagogue
[c] ch. 17. 2.
5 every sabbath, and persuaded the Jews and the Greeks. And
[d] ch. 17. 14.
[d]when Silas and Timotheus were come from Macedonia, Paul
[e] Job 32. 18. ch. 17. 3.
was [e]pressed in the spirit, and testified to the Jews *that* Jesus
6 [1]*was* Christ. And [f]when they opposed themselves, and blas-
[f] ch. 13. 45. 1 Pet. 4. 4.
pheméd, [g]he shook *his* raiment, and said unto them, [h]Your
[g] Neh. 5. 13. Matt. 10. 14.
blood *be* upon your own heads; [i]I *am* clean: [k]from henceforth
[h] Lev. 20. 9. Ezek. 18. 13. & 33. 4.
7 I will go unto the Gentiles. And he departed thence, and
[i] Ezek. 3. 18, 19. ch. 20. 26.
entered into a certain *man's* house, named Justus, *one* that
[k] ch. 13. 46. & 28. 28.
worshipped God, whose house joined hard to the synagogue.
8 [l]And Crispus, the chief ruler of the synagogue, believed on the
[l] 1 Cor. 1. 14.
Lord with all his house; and many of the Corinthians hearing
[m] ch. 23. 11.
9 believed, and were baptized. Then [m]spake the Lord to Paul in
[n] Jer. 1. 18.
the night by a vision, Be not afraid, but speak, and hold not thy
10 peace; [n]for I am with thee, and no man shall set on thee to hurt

[1] Or, is *the Christ*.

Corinth] The residence of the Roman governor of Achaia, populous, busy, wealthy, and licentious: commanding, by its two ports, Lechæum and Cenchreæ (Rom. xvi. 1), the commerce of the East and West.

2. Rev. V. 'a man of Pontus by race.' Jews were numerous there (1 Pet. i. 1). Some of them were in Jerusalem at the Pentecost (ii. 9). Aquila, the translator of the O. T. into Greek (c. 130 A.D.) was a native of Pontus.

Aquila ... Priscilla] Both were helpers to the Apostle in Christ Jesus, and risked their lives in their devotedness to him, (Rom. xvi. 4), possibly in the onset made by the Jews (*v.* 12), or in the uproar caused by Demetrius at Ephesus (xix. 24). Both took part in completing the instruction of Apollos (*v.* 26).

all Jews to depart] The decree is assigned to A.D. 52. It was not very long in force: Claudius died A.D. 55. Aquila had returned (Rom. xvi. 3), and there were many Jews in Rome (xxviii. 17).

3. *wrought*] Rev. V. 'they wrought'; in accordance with xx. 34, and with Jewish practice. The highest education did not dispense with the attainment of some handicraft. Circumcising, teaching the Law, and training to some employment, were considered the three great parental duties.

tentmakers] Portable tents, for the use of soldiers and travellers, were made of the soft under hair of the goats of Cilicia.

At this time there was no Church to which the Apostle could look for the supply of his wants. Afterwards, he insisted strongly on the claim of Christian ministers to be supported by Christian people (1 Cor. ix. 4–14), and would not put the Ephesian converts to any expense (xx. 34).

4. *the Greeks*] A peculiar use of the word for proselytes attending the Synagogue (xiv. 1, xvii. 4). It cannot be understood here in its larger sense; for Gentiles are distinguished in *v.* 6. In the Original the article is not prefixed to either *Jews* or *Greeks*.

5. *from Macedonia*] *i. e.* from Thessalonica (1 Thess. iii. 1, 2). For the effect of their coming on St. Paul's feelings see 1 Thess. iii. 5–8.

was pressed &c.] Rev. V. 'was constrained by the word, testifying...' St. Paul was engrossed with earnest teaching.

6. *opposed themselves*] ἀντιτασσομένων; a military term, implying organized and systematic opposition.

Your blood be &c] Not imprecation, but earnest, solemn warning. Cp. 1 K. ii. 32; Matt. xxiii. 35.

unto the Gentiles] This repudiation of the Jews was limited to Corinth. Cp. xiii. 46.

7. Rev. V. 'Titus Justus.' He was a settled resident in Corinth. The house of a proselyte afforded to both Hebrews and Greeks greater facilities for access to the Apostle than any other.

joined hard to the synagogue] Houses so situated were commonly set apart for the reception of travellers and strangers.

8. *Crispus*] A Jewish name. His conversion was regarded as of great importance (marg. ref.) This is the first record of the conversion of an entire Jewish family.

of the Corinthians] From the middle and lower classes (1 Cor. i. 26).

9. *Be not afraid*] Possibly St. Paul, after his poor success at Athens, was disheartened and had thought of quitting Corinth.

10. *I am with thee*] Cp. Matt. xxviii. 20. There was no assurance of immunity from assault, but of security generally.

11 thee: for I have much people in this city. And he [1]continued *there* a year and six months, teaching the word of God among
12 them. ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him
13 to the judgment seat, saying, This *fellow* persuadeth men to wor-
14 ship God contrary to the law. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, °If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would
15 that I should bear with you: but if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no
16 judge of such *matters.* And he drave them from the judgment
17 seat. Then all the Greeks took ᵖSosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And
18 Gallio cared for none of those things. ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having ᵍshorn *his* head in ʳCenchrea: for he had
19 a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20 When they desired *him* to tarry longer time with them, he
21 consented not; but bade them farewell, saying, ˢI must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, ᵗif God will. And he sailed from Ephesus.

° ch. 23. 29. & 25. 11, 19.

ᵖ 1 Cor. 1. 1.

ᵍ Num. 6.18. ʳ Rom. 16. 1.

ˢ ch. 19. 21. & 20. 16.

ᵗ 1 Cor. 4. 19. Heb. 6. 3. Jam. 4. 15.

[1] Gr. *sat* there.

much people] Not actual converts, but with honest and good hearts, ready and desirous to receive the Gospel.

in this city] Luxurious and profligate though it was. Where sin abounded grace did much more abound.

11. *a year and six months*] This, with the exception of Ephesus, was the longest residence in one place of which we have any knowledge. The two Epistles to the Thessalonians were written in the course of it.

12. *Gallio*] Brother of Seneca, and uncle of the poet Lucan; a man of amiable character.

the deputy] Proconsul (cp. xiii. 7). This was the correct style of the governor of Achaia at this time.

Achaia] The Roman province, with Corinth for its capital, answering very nearly to the modern kingdom of Greece.

made insurrection] Rev. V. 'rose up.'

13. *persuadeth*] ἀναπείθει implies the undermining of previous belief.

contrary to the law] *i.e.* of Moses.

14. *wrong* (ἀδίκημα) points to a crime of violence; *wicked lewdness* (ῥᾳδιουργήματα) not to licentiousness (cp. xvii. 5), but to fraud (Rev. V. 'villany').

15. *names*] The application of prophetic designations of the Messiah to Jesus of Nazareth. Rev. V. 'if there are questions about...your own law, look to it yourselves; I am not minded to be a judge of these matters.' Within certain limits the Roman authorities conceded to the Jews the settlement of their own disputes (John xviii. 31); Gallio was acting in the spirit of a rescript of Claudius which inculcated universal toleration. At this time Roman Law had taken no notice of Christianity. Legally authorized persecution began under Nero.

16. *drave them*] By the lictors.

17. Rev. V. 'And they all laid hold on...' *All* is to be understood of the crowd generally. The Greeks were provoked by the maliciousness of the attack made on St. Paul, and by the part which Sosthenes had taken in bringing the charge against him before the Proconsul.

18. *having shorn* his *head*] The word implies the use of scissors, not of a razor (xxi. 24). Cp. 1 Cor. xi. 6. Cenchreæ [Rev. V.] was the E. port of Corinth, on the Saronic Gulf, about 9 miles from the city; the other harbour, Lechæum, on the Gulf of Corinth, connected it with Italy. Corinth was an entrepot for the commerce of the E. and the W.

a vow] There is nothing to explain the nature of the vow or the circumstances under which it had been made.

19. Rev. V. '*And* they *came*...and he left.

21. *I must by all means...but*] Not as bound in conscience, but that he might secure the opportunity for instructing a large concourse of his countrymen, allowing himself, it may be, to hope that his conformity to this observance might smooth the way to their acceptance of the Gospel. Rev. V. omits these words.

this feast] In all likelihood Pentecost. Navigation was not open as early in the year as the time of the Passover, and was considered dangerous after the Feast of Tabernacles.

if God will] He did return (xix. 1).

22 And when he had landed at Cæsarea, and gone up, and saluted
23 the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of
[u] Gal. 1. 2. & 4. 14. [x] ch. 14. 22. & 15. 32, 41. [y] 1 Cor. 1.12. & 4. 6. [z] Rom.12.11. [a] ch. 19. 3.
[u] Galatia and Phrygia in order, [x] strengthening all the disciples.
24 ¶ [y] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.
25 This man was instructed in the way of the Lord; and being [z] fervent in the spirit, he spake and taught diligently the things
26 of the Lord, [a] knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded
27 unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting
[b] 1 Cor. 3. 6. the disciples to receive him: who, when he was come, [b] helped
28 them much which had believed through grace: for he mightily
[c] ch. 9. 22. & 17. 3. convinced the Jews, *and that* publickly, [c] shewing by the scriptures that Jesus [1] was Christ.
[a] 1 Cor. 1.12. & 3. 5, 6. **CHAP. 19.** AND it came to pass, that, while [a] Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus:

[1] Or, *is the Christ.*

22. Rev. V. 'he went up,' *i. e.* to Jerusalem. This is the only notice that the purpose of his recent travelling had been accomplished.

23. *some time*] In the course of which he found himself constrained to withstand St. Peter (Gal. ii. 11).

he departed] The commencement of his third great missionary journey. Lycaonia, Lydia Colossæ, and Laodicea, may have been included in this journey.

24. *Apollos*] Perhaps he was with St. Paul when the first Epistle to the Corinthians was written; references made to him in it (iii. 5, 22) express the highest estimation of him (cp. Titus iii. 13). Luther's conjecture that he wrote the Epistle to the Hebrews has found wide acceptance.

Alexandria] Alexander the Great admitted the first Jewish settlers on a footing of equality with the Macedonians. They occupied a considerable portion of the city, and had an ethnarch of their own. Alexandria was a great school of Judaism as influenced more or less by Greek culture, and of Philosophy as taught by the Neo-Platonists, and also of Christianity.

an eloquent man] λόγιος, learned (Rev. V.) as well as eloquent; *mighty in the Scriptures* takes in all Jewish learning.

25. *the way of the Lord*] This phrase (from Isai. xl. 3), was applied to the ministry of the Baptist (Matt. iii. 3; Mark i. 3).

fervent in the spirit] Omit *the* (cp. marg. ref.); the words are not to be understood of the Holy Spirit.

spake and taught] *Spake*, in conversation; *taught*, in the Synagogue; this was his habit, Rev. V. 'the things concerning Jesus.'

diligently] Rev. V. 'carefully.'

the baptism of John] Cp. xiii. 24. The baptism of John was a baptism of repentance for the remission of sins, in expectation and preparation for the coming of the Messiah. Christian Baptism is a Baptism of faith in the Great Deliverer already come, administered in the name of the Three Persons of the Blessed Trinity. Apollos acknowledged Jesus of Nazareth as the Messiah, and as the Lamb of God (John i. 29, 36). He had probably heard of the Crucifixion and Ascension; but of the coming of the Holy Ghost and of all that the Church owed to that, of the universality of the Gospel, and of the freedom of the Gentiles from the Mosaic Law, he knew nothing.

26. Rev. V. puts a full stop after 'synagogue:' and reads 'But when Priscilla and Aquila heard him' &c.

more perfectly] Rev. V. 'more carefully.'

27. *into Achaia*] *i. e.* probably to its capital, Corinth (xix. 1), that he might ascertain the results of St. Paul's teaching. Rev. V. 'the brethren encouraged him, and wrote to the disciples' &c.

The teaching of Apollos gave occasion for sectarian feeling (1 Cor. i. 12). He was so far from fostering it, that he was disinclined to return to Corinth even when St. Paul desired it (1 Cor. xvi. 12).

helped] Cp. marg. ref. Some read '(he) helped much through the grace (which was in him) them which had believed.'

28. Rev. V. 'he powerfully confuted.'

Christ] Rather, **the** *Christ.*

XIX. **1-20.** During this interval there was, it has been thought, a visit of St. Paul to Corinth, of which no particulars have been preserved for us. Cp. 2 Cor. xiii. 1.

1. *coasts*] Rev. V. 'country' (cp. xiii. 50); the interior of the country, E. from Ephesus, mountainous in contrast with the neighbourhood of that city.

came to Ephesus] As he had promised

2 and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, [b]We have not so much as heard whether there be any
3 Holy Ghost. And he said unto them, Unto what then were ye
4 baptized? And they said, [c]Unto John's baptism. Then said Paul, [d]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which
5 should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized [e]in the name of the Lord
6 Jesus. And when Paul had [f]laid *his* hands upon them, the Holy Ghost came on them; and [g]they spake with tongues,
7, 8 and prophesied. And all the men were about twelve. ¶ [h]And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things [i]concerning
9 the kingdom of God. But [k]when divers were hardened, and believed not, but spake evil [l]of that way before the multitude, he departed from them, and separated the disciples, disputing
10 daily in the school of one Tyrannus. And [m]this continued by the space of two years; so that all they which dwelt in Asia
11 heard the word of the Lord Jesus, both Jews and Greeks. And
12 [n]God wrought special miracles by the hands of Paul: [o]so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out
13 of them. ¶ [p]Then certain of the vagabond Jews, exorcists, [q]took

[b] See 1 Sam. 3. 7. ch. 8. 16.
[c] ch. 18. 25.
[d] Matt. 3. 11. John 1. 15. ch. 1. 5. & 13. 24, 25.
[e] ch. 8. 16.
[f] ch. 6. 6. & 8. 17. & 13. 3.
[g] ch. 2. 4. & 10. 46.
[h] ch. 17. 2. & 18. 4.
[i] ch. 1. 3. & 20. 25.
[k] 2 Tim. 1. 15. 2 Pet. 2. 2.
[l] ch. 22. 4.
[m] See ch. 20. 31.
[n] Mark 16. 20. ch. 14. 3.
[o] See 2 Kin. 4. 29. ch. 5. 15.
[p] Matt. 12. 27.
[q] See Mark 9. 38. Luke 9. 49.

that he would (xviii. 21). These disciples were not advanced beyond xviii. 25. This must have been immediately after their arrival at Ephesus, before they had had any intercourse with the Christians there. Ephesus contained a great number of Jews, many of whom were citizens of Rome.

2. Rather, 'Did ye receive the Holy Ghost (*i.e.* any of His gifts) when ye believed?...We did not so much as hear (*sc.* at the time of our Baptism), whether the Holy Ghost was *given*' (so Rev. V.); cp. John vii. 39. Of the Holy Ghost all Jews must have heard in the Psalms and in other portions of their Scriptures. But it was a received tradition that, after the time of Malachi, the Holy Spirit had been withdrawn; and they were not aware of His having returned to Israel in the Pentecostal Effusion (ii. 4), that signal fulfilment of the Baptist's declaration that Christ would baptize with the Holy Ghost (Matt. iii. 11).

3. Rev. V. 'Into John's baptism,' marg. ref. (note). Cp. xi. 16.

4. Rev. V. omits *verily* and *Christ*.

5. *in the name*] **into** *the name* (viii. 16); *i.e.* into the faith and religion of the Lord Jesus, according to the form of Baptism prescribed by the Lord Himself.

6. *the Holy Ghost came*] In His extraordinary Gifts, with perceptible effects. Cp. viii. 15–17, x. 46 note.

prophesied] Received illumination which enabled them to understand Scripture and to explain doctrines.

7. *And all the men*] Rather, **And they were in all about twelve men.**

8. *disputing*] Rev. V. 'reasoning' (and in *v.* 9).

9. Rev. V. 'but when some were hardened and disobedient, speaking evil of the Way' &c. Cp. *v.* 23, ix. 2.

separated] From the Synagogue.

daily] Cp. xvii. 17. The school was a public hall for lecturing and discussion. Of Tyrannus (omit *one*) nothing is known. If a sophist or a rhetorician, he was probably now a Christian. The name does not preclude his having been a Jew.

10. *Asia*] The proconsular province (xvi. 6), of which Ephesus was the capital.

Jesus] Omit.

11. *special miracles*] Miracles wrought without personal contact or intervention, possibly without even consciousness on the part of the Apostle. This great effusion of healing power was granted as a counterpoise to the magical and theurgic practices to which the Ephesians were addicted (*vv.* 13, 19). It was a parallel case to the endowment with extraordinary powers which enabled Moses to vanquish the magicians of Egypt, and Daniel to surpass the Chaldean astrologers.

12. *were brought*] Rev. V. 'were carried away.'

13. *vagabond*] **itinerant.** Rev. V. 'strolling.' They travelled wherever there was any probability of commercial advantage.

exorcists] This practice was very prevalent amongst the Jews (cp. marg. ref.). Rev. V.

upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul
14 preacheth. And there were seven sons of *one* Sceva, a Jew, *and*
15 chief of the priests, which did so. And the evil spirit answered
16 and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of
17 that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and [r]fear fell on
18 them all, and the name of the Lord Jesus was magnified. And many that believed came, and [s]confessed, and shewed their
19 deeds. Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces*
20 of silver. [t]So mightily grew the word of God and prevailed.
21 ¶ [u]After these things were ended, Paul [x]purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, [y]I must also see Rome.
22 So he sent into Macedonia two of [z]them that ministered unto him, Timotheus and [a]Erastus; but he himself stayed in Asia for a sea-
23 son. ¶ And [b]the same time there arose no small stir about [c]that
24 way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought [d]no small gain unto the

[r] Luke 1. 65. ch. 2. 43.
[s] Matt. 3. 6.
[t] ch. 6. 7. & 12. 24.
[u] Rom. 15. 25. Gal. 2. 1.
[x] ch. 20. 22.
[y] ch. 18. 21. & 23. 11. Rom. 15. 24—28.
[z] ch. 13. 5.
[a] Rom. 16. 23. 2 Tim. 4. 20.
[b] 2 Cor. 1. 8.
[c] See ch. 9. 2.
[d] ch. 16. 16.

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they 'took upon them to name over them ...the Name...saying, I adjure you' &c.

14. *chief of the priests*] Rev. V. 'a chief priest;' he was head of one of the 24 courses into which the Priests were distributed, or ruler of the Synagogue at Ephesus.

15. *I know* (γινώσκω)...*I know* (ἐπίσταμαι)] The first is rather 'I recognize' (Rev. V. marg.) or acknowledge, the second implies familiarity, 'I know well.' The authority of Jesus was repeatedly acknowledged by evil spirits (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, viii. 28); and He did not interfere to check the use made of His Name by one who had not become His follower (Mark ix. 38; Luke ix. 49, 50). But these exorcists had no belief in Christ.

16. *overcame them*] Rev. V. 'mastered both of them;' *i.e.* two of the seven, more forward and conspicuous than the rest.

naked] Their clothes torn off their backs.

18. *that believed*] That **had become believers** some time previously, but had not up to this time been so far influenced by their faith as to renounce the magical arts practised before their conversion.

confessed] Cp. marg. ref.; James v. 16.

19. *Many*] Rev. V. 'and not a few of them' &c. *Many* confessed, *several* burned their books. Cp. 1 Cor. xi. 30 (Rev. V.)

curious arts] τὰ περίεργα. Arts which pried into matters beyond the limits of human knowledge. Ephesus was a great school of magic. Its spells, often worn as amulets, were in very high repute.

burned them] They thus not only acknowledged the sinfulness of the practices taught therein, but also cut off at once and absolutely the possibility of relapse on their own part, or of leaving a temptation or stumbling-block in the way of others.

fifty thousand &c.] If Greek drachmæ = £1875; if Jewish shekels = £7000.

20. *word of God*] word of **the Lord.**

21. *After these things*] At the end of the two years and three months (*vv.* 10, 8).

purposed &c.] Resolved with himself, not specially guided by the Holy Spirit.

had passed through] Made a rapid inspection of recently founded Churches, in Philippi, Berea, Thessalonica, but not Corinth.

to go to Jerusalem] With money collected for poor Christians there (xxiv. 17).

22. Rev. V. 'And having sent,' probably to make arrangements about the collections. Timothy was sent by St. Paul from Ephesus to Corinth by way of Macedonia, a little before the writing of the first Epistle to the Corinthians. See 1 Cor. iv. 17, xvi. 10. Of Erastus nothing is known; he is not the same as in marg. reff.

for a season] Perhaps till Pentecost. Cp. 2 Cor. ii. 12.

23. *the same time*] **about** *that time.*

no small stir] The arrival of Apollonius of Tyana is thought to have contributed to this.

that way] **the** *way;* as above (*v.* 9).

24. *for Diana*] Rather, **of** *Diana* (*Artemis*). The shrines were miniature models of the temple, containing a representation of the statue of the goddess. Cp. vii. 43. These were reverently placed in private houses, or worn as amulets. The Ephesian Diana was represented wearing a turreted crown like that of Cybele, with very numerous

craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have
26 our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [e]they be no gods,
27 which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
28 ¶ And when they heard *these sayings*, they were full of wrath,
29 and cried out, saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught [f]Gaius and [g]Aristarchus, men of Macedonia, Paul's companions
30 in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples
31 suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not ad-
32 venture himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
33 And they drew Alexander out of the multitude, the Jews putting him forward. And [h]Alexander [i]beckoned with the

[e] Ps. 115. 4. Isai. 44. 10–20. Jer. 10. 3.
[f] Rom. 16. 23 1 Cor. 1. 14.
[g] ch. 27. 2.
[h] 1 Tim. 1. 20. 2 Tim. 4. 14.
[i] ch. 12. 17.

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breasts, and below them heads of lions, stags, and oxen, tier under tier, encircling her lower person as though they were so many swathing bands, so that the figure resembled a mummy quite as much as a statue. Her temple at Ephesus, the wonder of the world, having been burned in the year 355 B.C., was rebuilt with greater magnificence. It is said to have had 127 columns, 60 feet high, each the gift of a king; and that seven of these, made of jasper, were brought to Constantinople and applied to the support of the dome of St. Sophia. The site cannot now be ascertained.

no small gain] Rev. V. 'no small business' (and in *v.* 25). The *craftsmen* were designers and skilled labourers of the highest class; the *workmen* (*v.* 25), they to whom the rougher parts were assigned. Priests are not mentioned. St. Paul had abstained from any direct attack on the established system, and had laboured quietly to attract the people to a higher creed and a purer practice by a free and full declaration of evangelical truth.

26. *that they be no gods*] Hence Christians were called atheists. The popular belief identified the idols with the divinities.

27. Rev. V. 'and not only is there danger that this our trade come into disrepute; but...made of no account, and that she should even be deposed from her magnificence,' &c.

28. This persecution, like that at Philippi, originated with the heathen; there the pretext was political, here it was religious.

cried out] **went on crying out.**

Great is Diana] *Great* was a distinctive epithet of this goddess (*v.* 35).

29. *Gaius*] Known in this passage only: not the same as the Gaius in xx. 4 or in marg. reff. The name was very common.

Aristarchus] A Thessalonian (xx. 4) who had been in peril at Ephesus (xix. 29). Cp. Philemon *v.* 24; Col. iv. 10. He was probably one of the wealthier converts.

the theatre] These buildings were used in Greek cities for political gatherings and for the transaction of public business. The outlines of the ground-plan of the theatre at Ephesus can still be traced.

30. Rev. V. '...was minded to enter in...'

31. *the chief*] Rev. V. 'the chief officers;' ten officers (Asiarchs) elected annually by the several cities in the proconsular province of which Ephesus was the capital, to superintend and bear the expense of the public games and festivals. Three of them were held to represent Jove, Mercury, and Apollo; and one selected by the Proconsul was president. Their presence in Ephesus indicates the season of the year. The games in honour of Diana were held in the month of May, that month being sacred to her, and accordingly called Artemisium. On such an occasion the city would be more than usually thronged, and more than ordinary zeal displayed on behalf of the local divinity.

his friends] That the Apostle had friends among the Asiarchs shows that the new religion was not unfavourably regarded by some of the higher classes. Rev. V. 'and besought him not...'

32. *confused*] Rev. V. 'in confusion.'

33. *drew*] Rev. V. 'brought.'

putting him forward] That he might assert a broad distinction between Jews and Christians, disclaiming all sympathy

34 hand, and would have made his defence unto the people. But
when they knew that he was a Jew, all with one voice about
the space of two hours cried out, Great *is* Diana of the Ephesians.
35 ¶ And when the townclerk had appeased the people, he said,
Ye men of Ephesus, what man is there that knoweth not how
that the city of the Ephesians is [1]a worshipper of the great
goddess Diana, and of the *image* which fell down from Jupiter?
36 Seeing then that these things cannot be spoken against, ye
37 ought to be quiet, and to do nothing rashly. For ye have
brought hither these men, which are neither robbers of churches,
38 nor yet blasphemers of your goddess. Wherefore if Demetrius,
and the craftsmen which are with him, have a matter against
any man, [2]the law is open, and there are deputies: let them
39 implead one another. But if ye enquire any thing concerning
other matters, it shall be determined in a [3]lawful assembly.
40 For we are in danger to be called in question for this day's up-
roar, there being no cause whereby we may give an account of
41 this concourse. And when he had thus spoken, he dismissed
the assembly.

CHAP. 20. AND after the uproar was ceased, Paul called unto
[a] 1 Cor. 16. 5. 1 Tim. 1. 3. *him* the disciples, and embraced *them*, and [a]departed for to go
2 into Macedonia. And when he had gone over those parts, and
3 had given them much exhortation, he came into Greece, and
[b] ch. 9. 23. & 23. 12. 2 Cor. 11. 26. *there* abode three months. ¶ And [b]when the Jews laid wait for

[1] Gr. *the temple keeper.* [2] Or, *the court days are kept.* [3] Or, *ordinary.*

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with St. Paul, and so, by showing that his countrymen had nothing to do with any diminution of the profits of Demetrius and his craftsmen, concentrate the popular indignation on the Christians.

Another sense is given in Rev. V. marg. viz., 'that some of the multitude instructed him' *i. e.* as their advocate.

34. *knew*] Rev. V. 'perceived' (as in iv. 13). The Jews were generally unpopular (*e. g.* xvi. 20, xviii. 17).

35. *the townclerk*] ὁ γραμματεύς, the official registrar of the victors in the games.

appeased] Rev. V. 'quieted.'

a worshipper &c.] νεωκόρον. Rev. V. 'temple-keeper of the great Diana...'

the image *which fell down*] Tarsus, Troy, and Athens claimed to possess such. This at Ephesus was, it seems, a very rude wooden figure of earlier than Grecian workmanship, perhaps heavily gilded.

36. *spoken against*] Rev. V. 'gainsaid.'

37. *these men*] Gaius and Aristarchus.

churches &c.] Rev. V. 'temples, nor blasphemers of our goddess.'

38. *the law is open*] Better as in margin, *i. e.* there are fixed times, periodically recurring, for the administration of justice, Rev. V. 'the courts are open.'

deputies] Proconsuls (Rev. V.), the authorities to whom such cases would be legally referred.

implead] Rev. V. 'accuse.'

39. *in a lawful assembly*] Rather, *in the lawful* (Rev. V. 'regular') *assembly, i.e.* of the district of Ephesus; convened according to the provisions of the Roman Law, not in a sudden tumultuary gathering.

40. Rev. V. 'For indeed we are in danger to be accused concerning this day's riot, there being no cause *for it;* and as touching it we shall not be able to give account' &c. The Roman authorities regarded tumultuous popular assemblies with great jealousy, and sometimes punished them by a massacre.

uproar] στάσις; this and *concourse* (συστροφὴν) are thought to correspond to two offences which Roman Law pronounced capital. The latter (cp. xxiii. 12, explained by *conspiracy* in *v.* 13) indicates the view which might be expected to be taken of these proceedings by the Romans, whose interference would involve consequences much more serious than the loss decried by Demetrius (*v.* 27).

XX. **1.** Rev. V. 'having sent for the disciples and exhorted them, took leave of them.' He did not leave because of the riot; he had planned not to remain at Ephesus beyond Pentecost (1 Cor. xvi. 8).

2. *those parts*] This may have included the confines of Illyricum (Rom. xv. 19).

them] The Christians in Macedonia.

Greece] Achaia. This verse covers from the early summer of A.D. 57 to the spring of A.D. 58.

3. Rev. V. 'And when he had spent three months *there*,' at Corinth. The writing of the Epistle to the Romans is usually assigned to this interval.

when the Jews laid wait] Rev. V. 'a plot

him, as he was about to sail into Syria, he purposed to
4 return through Macedonia. And there accompanied him into
Asia Sopater of Berea; and of the Thessalonians, [c]Aristarchus
and Secundus; and [d]Gaius of Derbe, and [e]Timotheus; and of
5 Asia, [f]Tychicus and [g]Trophimus. These going before tarried
6 for us at Troas. And we sailed away from Philippi after [h]the
days of unleavened bread, and came unto them [i]to Troas in
7 five days; where we abode seven days. ¶And upon [k]the first
day of the week, when the disciples came together [l]to break
bread, Paul preached unto them, ready to depart on the
8 morrow; and continued his speech until midnight. And there
were many lights [m]in the upper chamber, where they were
9 gathered together. And there sat in a window a certain young
man named Eutychus, being fallen into a deep sleep: and as
Paul was long preaching, he sunk down with sleep, and fell
10 down from the third loft, and was taken up dead. And Paul
went down, and [n]fell on him, and embracing *him* said, [o]Trouble
11 not yourselves; for his life is in him. When he therefore was

[c] ch. 19. 29. Col. 4. 10.
[d] ch. 19. 29.
[e] ch. 16. 1.
[f] Tit. 3. 12.
[g] ch. 21. 29.
[h] Ex. 12. 14. & 23. 15.
[i] ch. 16. 8. 2 Cor. 2. 12. 2 Tim. 4. 13.
[k] Rev. 1. 10.
[l] 1 Cor. 11. 20.
[m] ch. 1. 13.
[n] 1 Kin. 17. 21. 2 Kin. 4. 34.
[o] Matt. 9. 24.

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was laid against him by the Jews.' The Jews were numerous in all seaports.

to sail into Syria] Carrying contributions for the relief of the Christians in Judæa (xxiv. 17).

he purposed &c.] Rev. V. 'he determined' &c. He escaped the Jews by taking an overland route.

4. *into Asia*] Rev. V. 'as far as Asia.' They had not intended to go further; but Trophimus went to Jerusalem (xxi. 29), and Aristarchus to Rome (xxvii. 2). After Sopater Rev. V. adds '*the son of* Pyrrhus.'

of Asia] *i.e.* Proconsular Asia.

Tychicus] Cp. Eph. vi. 21; he was with the Apostle in his first (Col. iv. 7) and second (2 Tim. iv. 12) imprisonment. He and Trophimus were probably associated with Titus for superintending the collections made on behalf of the distressed Christians in Judæa (2 Cor. viii. 16–24).

Trophimus] A Gentile and an Ephesian, whose going on to Jerusalem gave occasion to the apprehension of the Apostle (marg. ref.). He was with St. Paul in the interval between the two imprisonments, and was left at Miletus sick (2 Tim. iv. 20).

5. Rev. V. 'But these had gone before, and were waiting...' Probably to prepare for the Apostle's visit, which, in consequence of the change in his route (*v.* 3) could not be fixed.

for us] St. Luke had now rejoined the Apostle, having remained at Philippi since xvi. 40. Henceforth there was no separation within the limits of the time comprehended in this Book.

6. *from Philippi*] *i.e.* from its port, Neapolis (xvi. 11), 10 m. from the city. This was 6 years after the outrage (xvi. 22).

days of unleavened bread] During which St. Paul remained quietly at Philippi, out of respect for the Festival, which, to him and his companions, was a commemoration of Christ as the true Paschal Lamb. Absolute non-observance would have given offence to both Jews and Jewish converts.

five days] They must have had rough weather; previously the passage had been made in two days (xvi. 11).

7. *the first* day *of the week*] The Day of the Resurrection (Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 19). This and 1 Cor. xvi. 2 have been regarded as the earliest notices of its observance. Its designation as the "Lord's Day" (marg. ref.) in use early in the second century, was legalized by Constantine. "Sunday" is found in Justin Martyr and Tertullian.

the disciples] Rev. V. 'when we were gathered together.' This is to be understood as matter of course from habit.

to break bread] The Sacrament of the Lord's Supper (see ii. 42; 1 Cor. x. 16).

preached] Rev. V. 'discoursed with them, intending' &c. This was a conversation, in the course of which questions were answered, difficulties explained, and doubts satisfied.

8. *where they*] *where* **we**.

9. *a window*] **The** window; only one in the room. Not a window in our sense, but a large unglazed opening, having latticed doors, which, at the time, were wide open because of the numbers present. Eutychus fell on the hard ground of the courtyard. Cp. 2 K. i. 2, 17.

being fallen] Rev. V. 'borne down with... Paul discoursed yet longer, being borne down by his sleep, he fell...third story...'

10. *fell on him*] Cp. marg. reff.

Trouble not yourselves] Rev. V. 'Make ye no ado.' Miraculous powers were not permanent endowments, to be exercised at will. For Timothy's often infirmities St. Paul had only advice to offer (1 Tim. v. 23); the sickness of another had to run its course (Phil. ii. 27); and Trophimus was left at Miletus sick (2 Tim. iv. 20).

come up again, and had broken bread, and eaten, and talked a
12 long while, even till break of day, so he departed. And they
brought the young man alive, and were not a little comforted.
13 ¶ And we went before to ship, and sailed unto Assos, there in-
14 tending to take in Paul: for so had he appointed, minding him-
15 self to go afoot. And when he met with us at Assos, we took
him in, and came to Mitylene. And we sailed thence, and came
the next *day* over against Chios; and the next *day* we arrived
at Samos, and tarried at Trogyllium; and the next *day* we came
16 to Miletus. For Paul had determined to sail by Ephesus, because
[p] he would not spend the time in Asia: for [p] he hasted, if it
were possible for him, [q] to be at Jerusalem [r] the day of Pentecost.
17 ¶ And from Miletus he sent to Ephesus, and called the elders of
18 the church. And when they were come to him, he said unto
them, ¶ Ye know, [s] from the first day that I came into Asia,
19 after what manner I have been with you at all seasons, serving
the Lord with all humility of mind, and with many tears, and
temptations, which befell me [t] by the lying in wait of the Jews:
20 *and* how [u] I kept back nothing that was profitable *unto you*,
but have shewed you, and have taught you publickly, and from
21 house to house, [x] testifying both to the Jews, and also to the
Greeks, [y] repentance toward God, and faith toward our Lord

[p] ch. 18. 21. & 19. 21. & 21. 4, 12.
[q] ch. 24. 17.
[r] ch. 2. 1. 1 Cor. 16. 8.
[s] ch. 18. 19. & 19. 1, 10.
[t] ver. 3.
[u] ver. 27.
[x] ch. 18. 5.
[y] Mark 1. 15. Luke 24. 47. ch. 2. 38.

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11. *broken bread*] **The** *bread*, the Eucharist.

and eaten] A meal; the *Agape* following the administration of the Sacrament.

13. *to ship*] **the** *ship*, *i.e.* our ship (*v.* 6). A coasting vessel, it seems, had been hired as far as Patara (xxi. 1, 2). The Apostle had control of its movements, passing by Ephesus (*v.* 16), and now leaving his companions on board. This arrangement was probably adopted as a security against the plots of the Jews.

Assos] A town of Mysia on the north shore of the Gulf of Adramyttium.

minding...afoot] Rev. V. 'intending...by land.' By sea the transit was much longer. St. Paul may have suffered from the late rough voyage (*v.* 6), or the Roman road offered opportunities for Apostolic work, or he preferred an interval of solitude.

14. *Mitylene*] The chief town of Lesbos, on the E. coast of the island.

15. *Chios*] Separated from the mainland by a strait of only five miles.

arrived at] Rev. V. 'touched at.' Samos was 50 miles south of Chios.

tarried at Trogyllium] Omit.

Miletus] 28 miles S. of Ephesus. It is now several miles from the coast.

16. Rev. V. 'to sail past Ephesus, that he might not have to spend time in Asia.' Either he was apprehensive of being detained by the W. winds; or perhaps he could not trust himself to visit the place in which he had many friends, and where his arrival at Jerusalem might be delayed.

hasted] Rev. V. 'was hastening,' to report his mission and its results to St. James and the Elders; deliver the amount of the collections (xxiv. 17; 1 Cor. xvi. 3, 4; Rom. xv. 25); refute the calumnies circulated against him (xxi. 21); and avail himself of the opportunity afforded by the presence of many strangers for making the Gospel known.

17. *elders*] In *v.* 28 *overseers* (Rev. V. 'bishops'). They were all subject unto Paul as to an higher governor appointed of God to be over them. So he left Timothy in his place with his authority and instructions for ordaining ministers and generally overseeing them (1 Tim. v. 17–19; i. 3).

18. *after what manner*] Cp. 2 Cor. xii. 12; 1 Thess. ii. 10. St. Paul was magnifying his office, not himself. This is probably a verbal report of his address. Many of the thoughts, idioms, and single words are characteristic of the speaker. It is the only one which St. Luke heard. The others, preserved for us in this history, were made to Jews, or heathens, or both. This, accordingly, alone admits of being compared with the Epistles.

at all seasons] Rev. V. 'all the time.'

19. *humility*] Rev. V. 'lowliness:' a favourite word with St. Paul (Eph. iv. 2; Phil. ii. 3; Col. ii. 18, 23, iii. 12).

many tears] Omit *many*. Proneness to tears was one of the characteristics of the Apostle. See *v.* 31. He wept as he wrote (2 Cor. ii. 4; Phil. iii. 18).

temptations] Rev. V. 'trials' (Jas. i. 2).

lying in wait] Rather, **plots**. Cp. *v.* 3; 2 Cor. xi. 26; at Ephesus especially (1 Cor. xv. 32; 2 Cor. i. 8–10).

20. Rev. V. 'how that I shrank not from declaring unto you anything...teaching you...'

publickly] In the synagogues, and afterwards in the school of Tyrannus (xix. 8, 9).

22 Jesus Christ. And now, behold, [e]I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 save that [a]the Holy Ghost witnesseth in every city, saying that
24 bonds and afflictions [1]abide me. But [b]none of these things move me, neither count I my life dear unto myself, [c]so that I might finish my course with joy, [d]and the ministry, [e]which I have received of the Lord Jesus, to testify the gospel of the grace of
25 God. And now, behold, [f]I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face
26 no more. Wherefore I take you to record this day, that I *am*
27 [g]pure from the blood of all *men*. For [h]I have not shunned to
28 declare unto you all [i]the counsel of God. [k]Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost [l]hath made you overseers, to feed the church of
29 God, [m]which he hath purchased [n]with his own blood. For I know this, that after my departing [o]shall grievous wolves enter
30 in among you, not sparing the flock. Also [p]of your own selves shall men arise, speaking perverse things, to draw away disciples
31 after them. Therefore watch, and remember, that [q]by the

[1] Or, *wait for me.*

[e] ch. 19. 21.
[a] ch. 21. 4. 1 Thess. 3. 3.
[b] Rom. 8. 35.
[c] 2 Cor. 4. 16.
[c] 2 Tim. 4. 7.
[d] ch. 1. 17. 2 Cor. 4. 1.
[e] Gal. 1. 1. Tit. 1. 3.
[f] ver. 38.
[g] ch. 18. 6. 2 Cor. 7. 2.
[h] ver. 20.
[i] John 15. 15. Eph. 1. 11.
[k] 1 Tim. 4. 16. 1 Pet. 5. 2.
[l] 1 Cor. 12. 28.
[m] Eph. 1. 7. 1 Pet. 1. 19. Rev. 5. 9.
[n] See Heb. 9. 14.
[o] 2 Pet. 2. 1.
[p] 1 John 2. 19.
[q] ch. 19. 10.

21. Rev. V. omits 'Christ.' The Apostle's ministry was twofold. To the Gentiles he primarily testified repentance towards the God from whom they had wandered; to the Jews, who already acknowledged and adored Him, the necessity of faith in Christ.

22. *bound in the spirit*] Under mental constraint from an overpowering sense of duty, which rendered him indifferent to dangers and insensible to remonstrances. Cp. xxi. 12-14.

23. *witnesseth*] Rev. V. 'testifieth to me.' Not by direct inward communication only, but by the ministry of prophets (*e.g.* Agabus, xxi. 10, 11). Cp. Rom. xv. 31, an Epistle written shortly before his leaving Corinth.

bonds] Not a natural anticipation for a Roman citizen. But it was realised four years later (Eph. iii. 1; Philemon 1, 9), and two years after that (2 Tim. i. 8).

24. Rev. V. 'But I hold not my life of any account, as dear unto myself (cp. Phil. i. 21), so that I might accomplish my course;' a very favourite similitude with St. Paul (Phil. iii. 11-14; 1 Cor. ix. 26). This aspiration was realised (marg. ref.) Rev. V. omits *with joy*, and reads 'I received,' 'I went' (*v.* 25).

25. *I know*] οἶδα expresses not absolute knowledge but firm persuasion (xxvi. 27; Rom. xv. 29). It is probable that St. Paul did revisit Asia, after his first imprisonment (cp. Phil. ii. 24).

ye all &c.] *i.e.* that ye will not all of you. Some of those then present would never see St. Paul again.

of God] Rev. V. omits.

26. *I take you to record*] Rev. V. 'I testify unto you.'

27. Rev. V. 'For I shrank not from declaring...the whole counsel...'; such as had been given in the Forty Days (i. 3).

28. *therefore*] Rev. V. omits.

over the which] Rev. V. 'in the which.'

the Holy Ghost] Personality and Divinity are implied. In the first age Ordination was by His special intervention (i. 24, xiii. 2; 1 Tim. iv. 14).

overseers] See *v.* 17, note: ἐπίσκοπος, the general idea of which is overseer, was a word in use long before Christianity, a word of universal relation to economical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church, as διάκονος to denote the ministerial. The Elders therefore, while the Apostles lived, were overseers. After the Apostles had appointed their successors in the several cities and communities, it was thought well to keep that name proper and sacred to the first extraordinary messengers of Christ. And in the very next generation after the Apostles, it was agreed to assign and appropriate to the successors of the Apostles the word ἐπίσκοπος or Bishop.

to feed] To be shepherds of. Cp. John xxi. 16.

church of God] This reading is more strongly supported than *the Church of the Lord*. The phrase is a testimony to the eternal Godhead of Christ.

29. Rev. V. 'I know that... grievous wolves'; not persecutors, but false teachers (see *v.* 30. Cp. Matt. vii. 15). This warning was effectual for some time at Ephesus (Rev. ii. 2).

30. Rev. V. 'And from among your own selves.' Cp. 1 Tim. i. 20; 2 Tim. i. 15, ii. 17.

disciples] the *disciples*, those who professed and called themselves Christians.

31. *three years*] A round number, of which a portion is specified (xix. 8-10). Cp. the indefinite term in xix. 22.

space of three years I ceased not to warn every one night and
32 day with tears. And now, brethren, I commend you to God,
r Heb. 13. 9. and r to the word of his grace, which is able s to build you up,
s ch. 9. 31. and to give you t an inheritance among all them which are sanc-
t Col. 1. 12. Heb. 9. 15. tified. u I have coveted no man's silver, or gold, or apparel.
u 1 Sam. 12. 3. 1 Cor. 9. 12. 2 Cor. 7. 2. 34 Yea, ye yourselves know, x that these hands have ministered
x ch. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. 35 unto my necessities, and to them that were with me. I have
y Rom. 15. 1. 1 Cor. 9. 12. Eph. 4. 28. 2 Thess. 3. 8. shewed you all things, y how that so labouring ye ought to
support the weak, and to remember the words of the Lord
Jesus, how he said, It is more blessed to give than to receive.
36 ¶ And when he had thus spoken, he z kneeled down, and prayed
37 with them all. And they all wept sore, and a fell on Paul's neck,
z ch. 7. 60. & 21. 5. a Gen. 45. 14. 38 and kissed him, sorrowing most of all for the words b which he
b ver. 25. spake, that they should see his face no more. And they accom-
panied him unto the ship.

CHAP. 21. AND it came to pass, that after we were gotten from
them, and had launched, we came with a straight course unto Coos,
and the *day* following unto Rhodes, and from thence unto Patara:
2 and finding a ship sailing over unto Phenicia, we went aboard,
3 and set forth. Now when we had discovered Cyprus, we left it
on the left hand, and sailed into Syria, and landed at Tyre: for
4 there the ship was to unlade her burden. And finding disciples,
a ver. 12. we tarried there seven days: a who said to Paul through the
5 Spirit, that he should not go up to Jerusalem. And when we
had accomplished those days, we departed and went our way;
and they all brought us on our way, with wives and children,
b ch. 20. 36. till *we were* out of the city: and b we kneeled down on the shore,
6 and prayed. And when we had taken our leave one of another,
c John 1. 11. 7 we took ship; and they returned c home again. And when we

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to warn] Rev. V. 'to admonish.'

night and day] Cp. 2 Tim. iv. 2.

32. Rev. V. 'the inheritance.'

33. *apparel*] One form in which wealth was accumulated in the East. Ephesus was famous for its manufacture.

35. *I have shewed* &c.] Rev. V. 'In all things I gave you an example...to help...'

the weak] Either *the poor*, or (cp. 1 Cor. ix. 22) *the weak in faith.*

he said] Rev. V. 'He Himself said.' St. Paul was quoting a saying of our Lord which was familiar to those whom he was addressing. Traditional accounts of words or works of the Lord which are not noticed in the Gospels are extremely rare.

38. *see*] Rev. V. '...the word which he had spoken...behold'; a stronger word than that used by the Apostle (*v.* 25). This implies gazing on with reverence and love.

accompanied him] Rev. V. 'brought him on his way.' See *v.* 15.

XXI. 1. Rev. V. 'And when it came to pass that we...,' Trophimus (*v.* 29), Aristarchus (xxvii. 2), and St. Luke. Timothy went back from Miletus with the Elders.

were gotten from them] Rev. V. 'were parted from them:' ἀποσπασθέντας implies that the separation cost a painful struggle.

Coos] Or Cos, the chief city of the small, populous island of the same name, about 40 nautical miles S. of Miletus. Jews had settled there from early times, and were very wealthy.

Rhodes] About 50 miles S. of Cos. Here also was a Jewish settlement. It does not appear that St. Paul landed.

Patara] The port of Xanthus, the capital of Lycia, from which it is distant ten miles, at the S.W. extremity of Asia Minor.

1, 2. *launched...set forth*] Same word. Rev. V. 'set sail.'

3. *discovered*] Rev. V. 'come in sight of.' St. Luke uses the correct nautical term (ἀναφάναντες).

the left hand] *i.e.* passed to the S. of it.

Syria] The Roman province, including Phœnicia and Palestine.

4. *finding disciples*] Rev. V. 'Having found the disciples.' They were neither numerous nor well known, and had to be sought out. The foundation of a Church there was an opening to the fulfilment of Isai. xxiii. 18.

seven days] To ship a new cargo.

through the Spirit] Cp. xx. 23. The foreknowledge was inspired; the advice based upon it was a merely human inference. St. Paul accepted the information, but did not yield to the warning. Christ's approval of his conduct is implied in xxiii. 11.

5. Rev. V. 'and kneeling down on the beach, we prayed, and bade each other farewell.

had finished *our* course from Tyre, we came to Ptolemais, and
8 saluted the brethren, and abode with them one day. And the
next *day* we that were of Paul's company departed, and came
unto Cæsarea: and we entered into the house of Philip [d]the
evangelist, [e]which was *one* of the seven; and abode with him.
9 And the same man had four daughters, virgins, [f]which did pro-
10 phesy. ¶And as we tarried *there* many days, there came down
11 from Judæa a certain prophet, named [g]Agabus. And when he
was come unto us, he took Paul's girdle, and bound his own
hands and feet, and said, Thus saith the Holy Ghost, [h]So shall
the Jews at Jerusalem bind the man that owneth this girdle, and
12 shall deliver *him* into the hands of the Gentiles. And when we
heard these things, both we, and they of that place, besought
13 him not to go up to Jerusalem. Then Paul answered, [i]What
mean ye to weep and to break mine heart? for I am ready not
to be bound only, but also to die at Jerusalem for the name of
14 the Lord Jesus. And when he would not be persuaded, we
15 ceased, saying, [k]The will of the Lord be done. ¶And after
those days we took up our carriages, and went up to Jeru-
16 salem. There went with us also *certain* of the disciples of
Cæsarea, and brought with them one Mnason of Cyprus, an
17 old disciple, with whom we should lodge. [l]And when we were
18 come to Jerusalem, the brethren received us gladly. And the
day following Paul went in with us unto [m]James; and all the
19 elders were present. And when he had saluted them, [n]he
declared particularly what things God had wrought among
20 the Gentiles [o]by his ministry. And when they heard *it*, they

[d] Eph. 4. 11. 2 Tim. 4. 5.
[e] ch. 6. 5. & 8. 26, 40.
[f] Joel 2. 28.
ch. 2. 17.
[g] ch. 11. 28.
[h] ch. 20. 23. ver. 33.
[i] ch. 20. 24.
[k] Matt. 6. 10. Luke 22. 42.
[l] ch. 15. 4.
[m] ch. 15. 13. Gal. 1. 19. & 2. 9.
[n] ch. 15. 4. Rom. 15. 18, 19.
[o] ch. 1. 17. & 20. 24.

7. *Ptolemais*] The Macedonian and Roman name for Accho (Judges i. 31): afterwards St. Jean d'Acre. It is still the best harbour on the coast of Syria. Jews were very numerous there.

8. *that were of Paul's company*] Omit; probably inserted in order to give greater clearness to the opening of a section marked for reading in the Church Service.

Cæsarea] See viii. 40. The coast line was taken, and Galilee was avoided. Little sympathy was to be expected from Churches exclusively Jewish.

the evangelist] Not in the popular sense, but as having a special aptitude and commission for preaching the Gospel (viii. 5–40). Cp. marg. reff.

9. *prophesy*] Had a gift for teaching, by the expounding of Scripture, which they exercised in their home circle, or in private. Cp. 1 Cor. xiv. 34, 35.

10. *many days*] One calculation gives five days.

11. For similar symbolical acts, cp. Isai. xx. 2; Jer. xiii. 4, xxvii. 2; Ezek. iv. 1, xii. 4; John xiii. 5.

The prediction was not intended to prohibit the Apostle's going, but to test his resolution and to confirm it. The machinations of the Jews gave occasion to St. Paul's being bound at Jerusalem, conveyed as a prisoner to Cæsarea (xxiii. 33), kept in custody there for two years (xxiv. 27), and then sent to Rome as a prisoner.

12. *we...we*] St. Luke took part in the protest against St. Paul's resolution.

13. Rev. V. 'What do ye, weeping and breaking my heart'? St. Paul had previously yielded to similar solicitations; as in his escape from Damascus, and in abstaining from entering the theatre at Ephesus. Now he felt it right to adhere to his purpose (xix. 21).

14. *The will of the Lord be done*] Thought to be a familiar quotation of the clause in the Lord's Prayer.

15. *our carriages*] Rev. V. 'our baggage,' placed on the beasts of burthen. *Carriage* occurs in the same antiquated sense in Judges xviii. 21; 1 S. xvii. 22; Isai. x. 28.

16. Rev. V. 'disciples from Cæsarea.' Mnason was a countryman of Barnabas. His being called *an old* (Rev. V. 'early') *disciple* probably indicates that he was among the converts on the Day of Pentecost.

18. *elders*] Of the various congregations in Jerusalem and its neighbourhood.

19. *saluted*] Given the kiss of peace. Cp. xviii. 22; Rom. xvi. 16; 1 Cor. xvi. 20.

declared particularly] Rev. V. 'rehearsed one by one.' This statement was made, because he knew the deep interest which was taken by that Church in the extension of the faith, and to shew that he had dutifully followed the regulations of the Council (xv. 23 &c.). The collection on behalf of the poor believers in Judæa was now delivered.

glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are
21 all [p]zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their*
22 children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will
23 hear that thou art come. Do therefore this that we say to thee:
24 We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may [q]shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest
25 the law. As touching the Gentiles which believe, [r]we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.
26 ¶ Then Paul took the men, and the next day purifying himself with them [s]entered into the temple, [t]to signify the accomplishment of the days of purification, until that an offering should be
27 offered for every one of them. And when the seven days were almost ended, [u]the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and [x]laid hands
28 on him, crying out, Men of Israel, help: This is the man, [y]that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the

[p] ch. 22. 3. Rom. 10. 2
[q] Num. 6. 2. ch. 18. 18.
[r] ch. 15. 20.
[s] ch. 24. 18.
[t] Num. 6. 13.
[u] ch. 24. 18.
[x] ch. 26. 21.
[y] ch. 24. 5.

20. *the Lord*] Rather **God.**

thousands] μυριάδες not to be pressed to the letter. The proportion of converts to the entire population must have been very large. The preaching (viii. 4, 25, ix. 35) had been effectual; and, at this time, the festival had gathered numbers from all quarters in addition to the residents in Jerusalem. Rev. V. 'how many thousands there are among the Jews of them which have believed.'

zealous of the law] Beyond the standard of St. James and the Elders. Cp. Gal. i. 14.

21. Rev. V. 'have been informed concerning thee.' Exemption from the Law as taught by St. Paul was limited to Gentile converts. Cp. xvi. 3, and 1 Cor. vii. 18.

saying &c.] Rev. V. 'telling them not to...the customs'—*i.e.* ceremonial observances. Cp. vi. 14.

22. *What is it therefore?*] *i.e.* What is expedient under these circumstances?

the multitude...hear] Rev. V. 'they will certainly hear' &c. They would certainly throng around him, in the Temple and elsewhere, to watch his proceedings, and ascertain what ground there was for the prevalent suspicions.

23. The four men were believers. The vow has been regarded as a temporary form of that of the Nazarites, or a vow made after recovery from sickness or escape from danger. The obligations now incurred by St. Paul were pecuniary (Rev. V. 'be at charges for them'). The relieving of needy Nazarites from the expenses involved in their vow was regarded by the Jews as very meritorious. In their case the offerings were very numerous and costly (Num. vi. 14, 15).

24. *purify thyself*] Take part in the abstinence and the devotional exercises to which they are pledged.

all &c.] Rev. V. 'all shall know that there is no truth in the things whereof they have been informed.'

25. Rev. V. 'But as...have believed, we wrote, giving judgment.' Eight years had intervened since xv. 23.

that they observe...only that] Omit.

no such thing] The Jews were not to be prohibited from continuing their ceremonial observances; the Gentiles were not bound to adopt them.

26. *to signify* &c.] Rev. V. 'declaring (*i.e.* to the ministers of the Temple) the fulfilment of the days..., until the offering was offered...' Others think that he gave notice of the number of days for which he meant to hold himself bound by his compliance with the suggestion made to him by St. James and the Elders.

27. *the seven days*] Which were still due for completing the time of the four men.

Asia] Those from Ephesus would recognise Trophimus (*v.* 29). This inflamed the fury of the adversaries of the Gospel.

28. This charge must have reminded St. Paul of that against Stephen (vi. 13). Before Jewish authorities blasphemy was alleged;

29 temple, and hath polluted this holy place. (For they had seen
before with him in the city [f]Trophimus an Ephesian, whom
30 they supposed that Paul had brought into the temple.) And
[a]all the city was moved, and the people ran together: and they
took Paul, and drew him out of the temple: and forthwith the
31 doors were shut. And as they went about to kill him, tidings
came unto the chief captain of the band, that all Jerusalem was
32 in an uproar. [b]Who immediately took soldiers and centurions,
and ran down unto them: and when they saw the chief captain
33 and the soldiers, they left beating of Paul. Then the chief
captain came near, and took him, and [c]commanded *him* to be
bound with two chains; and demanded who he was, and what
34 he had done. And some cried one thing, some another, among
the multitude: and when he could not know the certainty for
the tumult he commanded him to be carried into the castle.
35 And when he came upon the stairs, so it was, that he was
36 borne of the soldiers for the violence of the people. For the
multitude of the people followed after, crying, [d]Away with him.
37 ¶ And as Paul was to be led into the castle, he said unto the
chief captain, May I speak unto thee? Who said, Canst thou
38 speak Greek? [e]Art not thou that Egyptian, which before these
days madest an uproar, and leddest out into the wilderness four
39 thousand men that were murderers? But Paul said, [f]I am a
man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no
mean city: and, I beseech thee, suffer me to speak unto the
40 people. And when he had given him licence, Paul stood on the
stairs, and [g]beckoned with the hand unto the people. And when
there was made a great silence, he spake unto *them* in the Hebrew
tongue, saying,

[f] ch. 20. 4.
[a] ch. 26. 21.
[b] ch. 23. 27. & 24. 7.
[c] ch. 20. 23. ver. 11.
[d] Luke 23. 18. John 19. 15. ch. 22. 22.
[e] See ch. 5. 36.
[f] ch. 9. 11. & 22. 3.
[g] ch. 12. 17.

before the Roman, sedition. Not content with the unfounded assertion that St. Paul preached everywhere among the Gentiles against the Law and the Temple, they accused him of having brought one uncircumcised into the second court, from which Gentiles were warned off, on pain of death, by an inscription in Greek and Latin.

29. *an Ephesian*] **the** *Ephesian.*

30. Rev. V. 'they laid hold on...dragged ...' *i.e.* out of the court of the Israelites into that of the Gentiles, that the pollution of the sacred precincts with bloodshed might be avoided.

the doors were shut] By the Levite guard, to prevent the return of the crowd, and the riot, if not profanation, which might be expected to ensue.

31. *went about*] Rather, **were seeking**, endeavouring to beat him to death.

tidings] φάσις; rather **information** in the legal sense. The only instance of the word in the New Testament.

chief captain] The *tribune*, χιλίαρχος, in command of the *cohort*, about 1000 foot and 120 horsemen, being one-sixth of a legion.

in an uproar] Rev. V. 'in confusion.'

32. During the Festivals the Roman garrison in the castle Antonia was kept under arms in readiness to suppress any tumults.

33. *with two chains*] Each attached to a soldier (cp. xii. 6).

34. *cried*] Rather, **were shouting.**

35. *the stairs*] The rock, on which the barracks of the Antonia were built, was 50 cubits high at the angle in which the west and north colonnades of the Temple met.

37. Rev. V. 'May I say something... Dost thou know Greek?'

38. Rev. V. 'Art not thou then the Egyptian...' an impostor, who, five years previously, called himself a prophet, and is described as a false prophet and a magician.

madest &c.] Rev. V. 'stirred up to sedition and led out the four thousand.' This, the number collected in the first instance, increased to 30,000, for the most part, an unarmed rabble.

that were murderers] *Sicarii*, from the *sica*, a curved dagger carried under their clothes. Rev. V. 'of the Assassins.' Felix employed them to take the life of the High Priest, Jonathan.

39. Rev. V. 'I am a Jew, of Tarsus in Cilicia...give me leave...'

40. *beckoned with the hand*] To quiet them. Cp. xii. 17.

the Hebrew tongue] If he had spoken Greek he would have exasperated those whose attention he desired to gain. The Romans would probably not understand him.

CHAP. 22. MEN, [a] brethren, and fathers, hear ye my defence *which*
2 *I make* now unto you. (And when they heard that he spake in
the Hebrew tongue to them, they kept the more silence: and he
3 saith,) [b] I am verily a man *which am* a Jew, born in Tarsus,
a city in Cilicia, yet brought up in this city, [c] at the feet of
[d] Gamaliel, *and* taught [e] according to the perfect manner of the
law of the fathers, and [f] was zealous toward God, [g] as ye all are
4 this day. [h] And I persecuted this way unto the death, binding
5 and delivering into prisons both men and women. As also the
high priest doth bear me witness, and [i] all the estate of the
elders: [k] from whom also I received letters unto the brethren,
and went to Damascus, to bring them which were there bound
6 unto Jerusalem, for to be punished. And [l] it came to pass,
that, as I made my journey, and was come nigh unto Damascus
about noon, suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground, and heard a voice
8 saying unto me, Saul, Saul, why persecutest thou me? And I
answered, Who art thou, Lord? And he said unto me, I am
9 Jesus of Nazareth, whom thou persecutest. And [m] they that
were with me saw indeed the light, and were afraid; but they
10 heard not the voice of him that spake to me. And I said, What
shall I do, Lord? And the Lord said unto me, Arise, and go into
Damascus; and there it shall be told thee of all things which are
11 appointed for thee to do. And when I could not see for the
glory of that light, being led by the hand of them that were with
12 me, I came into Damascus. And [n] one Ananias, a devout man
according to the law, [o] having a good report of all the [p] Jews
13 which dwelt *there*, came unto me, and stood, and said unto me,
Brother Saul, receive thy sight. And the same hour I looked
14 up upon him. And he said, [q] The God of our fathers [r] hath
chosen thee, that thou shouldest know his will, and [s] see [t] that
15 Just One, and [u] shouldest hear the voice of his mouth. [x] For
thou shalt be his witness unto all men of [y] what thou hast seen
16 and heard. And now why tarriest thou? arise, and be baptized,

[a] ch. 7. 2.
[b] ch. 21. 39. 2 Cor. 11. 22. Phil. 3. 5.
[c] Deut. 33. 3.
[d] ch. 5. 34.
[e] ch. 26. 5.
[f] ch. 21. 20. Gal. 1. 14.
[g] Rom. 10. 2.
[h] ch. 8. 3. Phil. 3. 6. 1 Tim. 1. 13.
[i] Luke 22. 66.
[k] ch. 9. 2. & 26. 10, 12.
[l] ch. 26. 12.
[m] Dan. 10. 7. ch. 9. 7.
[n] ch. 9. 17.
[o] ch. 10. 22.
[p] 1 Tim. 3. 7.
[q] ch. 3. 13. & 5. 30.
[r] ch. 9. 15. & 26. 16.
[s] 1 Cor. 9. 1. & 15. 8.
[t] ch. 3. 14. & 7. 52.
[u] 1 Cor. 11. 23. Gal. 1. 12.
[x] ch. 23. 11.
[y] ch. 4. 20. & 26. 16.

XXII. 1. *Men*] Omit. "Fathers" were some rulers, or chief men in the crowd, personally known, or distinguished by some badge of office.

3. Rev. V. 'I am a Jew, born in Tarsus of Cilicia, but brought up in this city' &c. The education of teachers of the Law began ordinarily at eleven, never later than thirteen years of age.

at the feet of] Cp. Luke x. 39. The elder sat in chairs; the juniors on mats on the floor, if they did not stand.

Gamaliel] See marg. ref. He died eight years before this time.

perfect manner] Rev. V. 'strict manner.' Exactly instructed in the traditional interpretation of the O. T., the only learning valued by the Jews, and trained accordingly in the observance of traditions as well as of the written Law (Gal. i. 14; Phil. iii. 5, 6).

4. *this way*] See ix. 2, xvii. 25, xix. 9.

5. *the high priest*] If the holder of the office at the time of his mission to Damascus (ix. 1, 2), this was Theophilus, son of Annas.

the estate of the elders] The Sanhedrin.

the brethren] Jews resident at Damascus.

6. *about noon*] An additional circumstance, not mentioned in ix. 3.

9. *saw indeed the light*] This circumstance is not noticed in chs. ix. or xxvi. His own impressions were clear and strong; but to his companions all was vague and indistinct. Conscious of the brilliancy of the light, they did not see the glorified Messiah.

and were afraid] Rev. V. omits.

heard not] So as to understand.

10. *there it shall be told thee*] Christ employed human instrumentality, establishing a precedent for His Church hearing His voice through His ministers.

12. *a devout man* &c.] This description was intended to be conciliatory. St. Paul did not dwell on the fact of his being a Christian; neither did he notice the vision which Ananias himself had seen.

14. *chosen* &c.] Rev. V. 'hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth.' Great stress is laid on his having seen Christ (cp. 1 Cor. xv. 8).

[a]and wash away thy sins, [a]calling on the name of the Lord.
17 And [b]it came to pass, that, when I was come again to Jerusa-
18 lem, even while I prayed in the temple, I was in a trance; and
[c]saw him saying unto me, [d]Make haste, and get thee quickly
out of Jerusalem: for they will not receive thy testimony con-
19 cerning me. And I said, Lord, [e]they know that I imprisoned
and [f]beat in every synagogue them that believed on thee:
20 [g]and when the blood of thy martyr Stephen was shed, I also
was standing by, and [h]consenting unto his death, and kept
21 the raiment of them that slew him. And he said unto me,
Depart: [i]for I will send thee far hence unto the Gentiles.
22 ¶ And they gave him audience unto this word, and *then* lifted
up their voices, and said, [k]Away with such a *fellow* from the
23 earth: for it is not fit that [l]he should live. And as they cried
24 out, and cast off *their* clothes, and threw dust into the air, the
chief captain commanded him to be brought into the castle,
and bade that he should be examined by scourging; that he
25 might know wherefore they cried so against him. And as they
bound him with thongs, Paul said unto the centurion that
stood by, [m]Is it lawful for you to scourge a man that is a
26 Roman, and uncondemned? When the centurion heard *that*,
he went and told the chief captain, saying, Take heed what thou
27 doest: for this man is a Roman. Then the chief captain came,
and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I
29 this freedom. And Paul said, But I was *free* born. Then
straightway they departed from him which should have [1]ex-

[a] ch. 2. 38. Heb. 10. 22.
[a] ch. 9. 14. Rom. 10. 13.
[b] ch. 9. 26. 2 Cor. 12. 2.
[c] ver. 14.
[d] Matt. 10. 14.
[e] ch. 8. 3.
[f] Matt. 10. 17.
[g] ch. 7. 58.
[h] ch. 8. 1. Rom. 1. 32.
[i] ch. 9. 15. & 13. 2, 46. Rom. 1. 5. & 11. 13. Gal. 1. 15. Eph. 3. 7. 1 Tim. 2. 7.
[k] ch. 21. 36.
[l] ch. 25. 24.
[m] ch. 16. 37.

[1] Or, *tortured him.*

16. *calling on*] Invoking the Name of Christ; a declaration of His Godhead.

of the Lord] Rev. V. 'His Name,' *i.e.* the Name of the Just One.

17. *come again*] After three years.

prayed in the temple] An incidental answer to the charge that he despised the Temple and its services (xxi. 28).

18. *and saw him saying*] There is no hint of this vision and command in ix. 26-30.

quickly out of Jerusalem] His stay there was limited to fifteen days (Gal. i. 18).

they] The Jews in Jerusalem 'will not receive of thee testimony' &c. Rev. V.

19. A plea for his being allowed to remain in Jerusalem, where his previous hostility, contrasted with his present devotedness, would impress and dispose his countrymen to accept his teaching.

20. Rev. V. 'Stephen Thy witness' (so in Rev. ii. 13, xvii. 6). The first meaning of the word easily passed into the second.

unto his death] Omit.

22. Their contemptuous hatred of the Gentiles (2 Esdras vi. 55-57) was stronger than even their attachment to the traditions of their Fathers. The admission of Gentiles into the Church exasperated them more than the alleged profanation of the Temple (cp. xxvi. 21).

23. *cast off*] Rev. V. 'threw off.' An expression of impatience and abhorrence.

dust into the air] Cp. 2 S. xvi. 13. They meant to express detestation of what they had heard, and hoped, by their vehemence, to prejudice the Roman authorities against the Apostle.

24. Lysias hoped to extract by torture a confession of the offences which, because of the uproar, he concluded must have been committed. To begin with torture was contrary to Roman law.

25. Rev. V. 'And when they had tied him up with the thongs.' It was the act of binding which made Lysias apprehensive (*v.* 29). It involved ignominy, and was therefore quite distinct from the chain (*v.* 30, xxviii. 20).

the centurion] Who had it in charge to see the tribune's orders executed.

26. St. Paul's assertion was not questioned (cp. xvi. 38).

Take heed...doest] Rev. V. 'What art thou about to do?'

27. Art thou (emphatic) a Roman? betraying contemptuous surprise.

28. *this freedom*] Rather, this **citizenship**, which was sold, at first at a very high rate.

free *born*] It does not appear how this was; certainly not as a native of Tarsus. That city was not a colony, only a free city; and that did not confer citizenship. Some of the Apostle's ancestors had, perhaps, been admitted to citizenship in acknowledgment of good service, civil or military. Rev. V. 'I am *a Roman* born.'

amined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. 23. AND Paul, earnestly beholding the council, said, Men *and* brethren, [a]I have lived in all good conscience before God
2 until this day. And the high priest Ananias commanded them
3 that stood by him [b]to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and [c]commandest me to
4 be smitten contrary to the law? And they that stood by said,
5 Revilest thou God's high priest? Then said Paul, [d]I wist not, brethren, that he was the high priest: for it is written, [e]Thou
6 shalt not speak evil of the ruler of thy people. ¶ But when Paul perceived that the one part were Sadducees, and other Pharisees, he cried out in the council, Men *and* brethren, [f]I am a Pharisee, the son of a Pharisee: [g]of the hope and resurrection
7 of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sad-
8 ducees: and the multitude was divided. [h]For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the

[a] 1 Cor. 4. 4. 2 Cor. 1. 12. & 4. 2. Heb. 13. 18.
[b] 1 Kin. 22. 24. Jer. 20. 2.
[c] Lev. 19. 35. Deut. 25. 1. John 7. 51.
[d] ch. 24. 17.
[e] Ex. 22. 28. Eccles. 10. 20. 2 Pet. 2. 10. Jude 8.
[f] ch. 26. 5. Phil. 3. 5.
[g] ch. 24. 15. & 26. 6. & 28. 20.
[h] Matt. 22. 23. Mark 12. 18. Luke 20. 27.

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30. *because he would have known*] Rather, **desiring to know.**

his *bands*] The chains by which he was attached to two soldiers (xxi. 33). Rev. V. omits the words.

commanded] Lysias may, at this time, have been exercising the power of the Procurator during his absence. In the confusion and anarchy which was at this time beginning to prevail, Jewish independence in religious matters was seriously impaired.

appear] Rev. V. 'come together.' The Council, according to the Talmud, ceased to sit in the hall Gazith (Matt. xxvi. 3 note) 40 years before the destruction of the Temple. If they had continued to meet within its precincts, Lysias and his soldiers could not have been present.

XXIII. 1. Rev. V. 'looking stedfastly on the council, said, Brethren,' &c.

in all good conscience] Cp. xxiv. 16; 1 Tim. i. 5, 19; 2 Tim. i. 3. He had acted conscientiously, according to the light which he had. Though he made and maintained this assertion before the Council, he condemned himself unreservedly before God (1 Cor. xv. 9; Phil. iii. 6; 1 Tim. i. 13, 15).

2. *Ananias*] Nominated to the office (A.D. 48) by Herod, king of Chalcis, he was removed from it by Agrippa, before Felix quitted the province, on account of his forcibly seizing the tithes which were due to the inferior priests, so that they perished for want. After his deposition Ananias retained great influence by lavishing wealth which he had accumulated.

to smite him on the mouth] Cp. John xviii. 22. The act was quite illegal in itself, and was aggravated as inflicted upon a Roman citizen, placed at a Jewish bar by the Roman commandant.

3. St. Paul's words conveyed not a threat, but a prophecy, fulfilled by Ananias' assassination five years afterwards. This burst of human feeling fell short of the One spotless and perfect example (John xviii. 23).

whited wall] Jewish sepulchres were kept brilliantly white, to prevent the contraction of ceremonial defilement from touching them in the dark.

5. Rev. V. 'that he was High Priest.' St. Paul, having been for some time very little in Jerusalem (marg. ref.), was actually ignorant that Ananias was the High Priest. Others have thought that, whether in seriousness or in irony, the Apostle was expressing his opinion that the conduct and character of Ananias rendered it impossible to regard him as the High Priest. Others have considered that St. Paul, not remembering to whom he was speaking, forgot himself.

6. If there had been anything like duplicity or unworthy compromise involved in what St. Paul now did, it would hardly have been followed by a vision of his Lord (*v.* 11).

the son of a Pharisee] Rev. V. 'a son of Pharisees.' His ancestors for generations had been Pharisees. On all the points in controversy between Sadducees and Pharisees, St. Paul sided with the latter.

Rev. V. 'touching the hope,' *i.e.* the great national hope of the coming of the Messiah (xxviii. 20).

7. *the multitude*] Rev. V. 'the assembly.'

8. *resurrection*] The Sadducees held that the soul ceased to exist along with the body; the Pharisees, that the souls of the good

9 Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but [k]if a spirit or an angel hath
10 spoken to him, [l]let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring
11 *him* into the castle. ¶ And [m]the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.
12 ¶ And when it was day, [n]certain of the Jews banded together, and bound themselves [1]under a curse, saying that they would
13 neither eat nor drink till they had killed Paul. And they were
14 more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we
15 have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.
16 ¶ And when Paul's sister's son heard of their lying in wait, he
17 went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing

[k] ch. 25. 25. & 26. 31.
[l] ch. 22. 7, 17, 18.
[l] ch. 5. 39.
[m] ch. 18. 9. & 27. 23.
[n] ver. 21, 30. ch. 25. 3.

[1] Or, *with an oath of execration.*

migrated from body to body (cp. Matt. xvi. 14; Luke ix. 8; John ix. 2), while those of the wicked were chastised with everlasting punishment.

neither angel] They explained away the Angelic appearances in the Pentateuch as of beings created for a particular time and service, having only a transient existence.

both] The Resurrection and the immaterial world, spirits intermediate between God and man, and souls disembodied awaiting the Resurrection and the Judgment.

9. Rev. V. '...clamour, and some of the Scribes of the Pharisees' part' &c.

if a spirit] Rev. V. 'and what if a spirit hath spoken to him or an Angel?' This language exasperated the other party. It did not correctly represent St. Paul, who had spoken not of a departed spirit, but of the Lord Himself (xxii. 18). Pharisees and Sadducees afterwards combined in accusing him before Festus (xxv. 24).

let us not fight against God] Omit as interpolated from v. 39.

10. From the tower Antonia the soldiers had a full view of whatever was going on in and near the Temple.

11. *good cheer*] There was need of this. There seemed at this time nothing between the Apostle and death but the shelter of the Roman barrack. Omit *Paul.*

also at Rome] His wish (xix. 21; Rom. i. 10, 11). These words sustained him in his present peril, and throughout the precarious circumstances of his arrival in Rome.

12. Cp. John xvi. 2. Omit *certain of.*

under a curse] Most awful forms of imprecation were in use; but release from the obligation was attainable without difficulty. These conspirators felt themselves exempted, as soon as the prisoner was removed.

13. *this conspiracy*] If the Sanhedrin had had the power of life and death in causes affecting the Jewish religion, there would have been no necessity for this plot.

14. *the chief priests and elders*] Members of the Sadducee party, which, at that time, supplied the majority of Jewish magistrates. The conspirators felt sure of the hearty concurrence of the highest authorities. For *eat* Rev. V. has 'taste.'

15. *signify*] ἐμφανίσατε, a legal term; *give official notice*; a formal request for a regular investigation, to which Lysias might be disposed to accede.

unto you] To the house of the High Priest. The distance from Antonia would afford opportunity for the assassination, which might be represented as the result of an accidental tumult, and the Sanhedrin could appease the Roman authorities.

to morrow] Omit, but see *v.* 20.

enquire &c.] Rev. V. 'judge of his case more exactly.'

16. The only reference throughout the whole history to the Apostle's relatives.

17. *one of the centurions*] One of the ten under the tribune. The assurance given by Christ (*v.* 11) did not dispense with precaution on the part of St. Paul. Cp. xxvii. 22, 31. He thought it prudent that the information should be conveyed directly to the chief captain himself, and not through the medium of the centurion.

18 to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath some-
19 thing to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*,
o ver. 12. 20 What is that thou hast to tell me? And he said, oThe Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire some-
21 what of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready,
22 looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man
23 that thou hast shewed these things to me. ¶And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen
24 two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto
25 Felix the governor. And he wrote a letter after this manner:
26 ¶Claudius Lysias unto the most excellent governor Felix
p ch. 21. 33. & 24. 7. 27 *sendeth* greeting. pThis man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
q ch. 22. 30. 28 qAnd when I would have known the cause wherefore they ac-
29 cused him, I brought him forth into their council: whom I
r ch. 18. 15. & 25. 19. perceived to be accused rof questions of their law, sbut to have
s ch. 26. 31. t ver. 20. u ch. 24. 8. & 25. 6. 30 nothing laid to his charge worthy of death or of bonds. And twhen it was told me how that the Jews laid wait for the man, I sent straightway to thee, and ugave commandment

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18. St. Luke probably had this account from the young man himself.

19. The chief captain's position was embarrassing. On the one hand were the representations of the Jewish authorities; on the other there was fearful risk in remissness in protecting the life and liberty of a Roman citizen.

20. *The Jews*] The Sanhedrin.

as though &c.] Rev. V. 'as though thou wouldest inquire somewhat more exactly concerning him.'

21. Rev. V. 'bound themselves under a curse...the promise...'

22. Rev. V. 'that thou hast signified.'

23. The escort, in all 470, was large; but the conspiracy had the sanction of the Jewish authorities; the strength and organization of the *sicarii* (xxi. 38 note) were very formidable; and the 40 conspirators within the city would have had little difficulty in securing the co-operation of any numbers outside the walls. The *soldiers* were heavy-armed legionaries; the *spearmen* light-armed men.

the third hour] About 9 p.m.

24. *beasts*] κτήνη might include camels and asses as well as horses. Cæsarea was about 70 miles N.W. of Jerusalem, and relays would be necessary.

Felix] See xxiv. 25. A brother of Pallas the all-powerful, the favourite of the emperor Claudius; he was raised to the equestrian order, and (A.D. 52) appointed Procurator of Judæa. His corrupt and oppressive administration was in many ways most disastrous to the Jews. Drusilla was his second wife.

25. *manner*] Rev. V. 'form.' If written in Greek and not in Latin it is possible that St. Luke has here transcribed the original document.

27. Rev. V. 'was about to be slain of them, when I came upon them with the soldiers...having learned,' &c. There is a dexterous suppression of the truth. The letter states facts, but not in the order of their occurrence. Nothing is said of the erroneous impression under which he had acted (xxi. 38). Credit was taken for having rescued a citizen of Rome from Jewish outrage, but no hint was dropped of having been on the verge of scourging him.

28. Rev. V. 'And desiring to know..., whom I found...'

30. Rev. V. 'And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.'

to his accusers also to say before thee what *they had* against
31 him. Farewell. ¶ Then the soldiers, as it was commanded
32 them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and re-
33 turned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before
34 him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of
35 [z]Cilicia; [y]I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in [x]Herod's judgment hall.

[z] ch. 21. 39.
[y] ch. 24. 1. & 25. 16.
[x] Matt. 27. 27.

CHAP. 24. AND after [a]five days [b]Ananias the high priest descended with the elders, and *with* a certain orator *named* Ter-
2 tullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, ¶ Seeing that by thee we enjoy great quietness, and that very
3 worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all
4 thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency
5 a few words. [c]For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the
6 world, and a ringleader of the sect of the Nazarenes: [d]who also hath gone about to profane the temple: whom we took,
7 and would [e]have judged according to our law. [f]But the chief captain Lysias came *upon us*, and with great violence took *him*
8 away out of our hands, [g]commanding his accusers to come unto

[a] ch. 21. 27.
[b] ch. 23. 2. & 25. 2.
[c] Luke 23. 2. ch. 6. 13. & 17. 6. 1 Pet. 2. 12.
[d] ch. 21. 28.
[e] John 18. 31.
[f] ch. 21. 33.
[g] ch. 23. 30.

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31. *by night*] A precaution against any violence on the part of the Jews. Antipatris was so called by Herod the Great, when he rebuilt it in honour of his father, Antipater. The old name Caphar Saba, survives in *Kefr Saba*. By the pass of Bethhoron, it was 42 Roman miles from Jerusalem, and 26 from Cæsarea.

34. *Cilicia*] In the same presidency as Judæa, viz. Syria, and therefore equally within the jurisdiction of Felix.

35. Rev. V. 'I will hear thy cause;' διακούσομαί σου implies patient and full investigation. It was a maxim of the Roman law that whoever was sent from one authority to another, with a written statement of the charges against him, should have a fresh hearing.

judgment hall] Rather, **palace** (cp. Mark xv. 16). It was a very indulgent arrangement that the Apostle was lodged in the residence of the governor and not in a prison.

XXIV. **1.** *the elders*] Rev. V. 'certain elders;' a deputation from the Sanhedrin. The provincials ignorant of Roman law, and not familiar with Latin, employed Roman advocates. In some cases young men of good family pleaded gratuitously. Often they were hireling rhetoricians.

2 The proceedings of provincial law courts were registered by paid reporters.

we enjoy] Tertullus here and in *v.* 6 identified himself with his clients, but he drew a line by saying *this* nation, not *our* nation.

great quietness] Rev. V. 'much peace.' Tertullus availed himself of the only pretext for any sort of compliment. Felix had put down banditti and assumed the title of *Provinciæ Pacificator;* but the sequel of his government was at variance with this.

very worthy deeds &c.] Rev. V. 'evils are corrected for this nation.'

thy providence] An expression in frequent use on coins and medals.

5. a *pestilent* fellow] Cp. 1 Macc. xv. 3.

sedition] Rev. V. 'insurrections.' Tertullus put foremost the charge most likely to move Felix.

the world] In a Roman court of law equivalent to the Roman empire.

the Nazarenes] A name expressive of contempt. This is the only instance of its application to Christians in Scripture, who spoke of their Lord as Jesus of Nazareth (ii. 22, iii. 6, iv. 10). Somewhat later a Judaizing sect in Palestine bore the name of Nazarenes.

6. Rev. V. 'who moreover assayed' &c. (cp. xxi. 31). Tertullus knew the circumstances too well to echo the charge of actual profanation (marg. ref.) Such an offence was, by the Roman law, punishable with death. Rev. V. 'on whom also we laid hold.'

and would...come unto thee (*v.* 8)] Rev. V. omits. The words are thought to be interpolated from xxi. 32, xxiii. 27.

thee: by examining of whom thyself mayest take knowledge of
9 all these things, whereof we accuse him. And the Jews also
10 assented, saying that these things were so. ¶ Then Paul, [g]after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge
11 unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve
12 days since I went up to Jerusalem [h]for to worship. [i]And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor
13 in the city: neither can they prove the things whereof they
14 now accuse me. But this I confess unto thee, that after [k]the way which they call heresy, so worship I the [l]God of my fathers, believing all things which are written in [m]the law and in the
15 prophets: and [n]have hope toward God, which they themselves also allow, [o]that there shall be a resurrection of the dead, both
16 of the just and unjust. And [p]herein do I exercise myself, to have always a conscience void of offence toward God, and
17 *toward* men. Now after many years [q]I came to bring alms to
18 my nation, and offerings. [r]Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor
19 with tumult. [s]Who ought to have been here before thee,

[g] ch. 21. 26. ver. 17.
[i] ch. 25. 8. & 28. 17.
[k] See Amos 8. 14.
[l] ch. 9. 2.
[l] 2 Tim. 1. 3.
[m] ch. 26. 22. & 28. 23.
[n] ch. 23. 6. & 26. 6, 7. & 28. 20.
[o] Dan. 12. 2. John 5. 28.
[p] ch. 23. 1.
[q] ch. 11. 29. & 20. 16. Gal. 2. 10.
[r] ch. 21. 26. & 26. 21.
[s] ch. 23. 30. & 25. 16.

8. *of whom*] Some who support the genuineness of the A. V. reading in *vv.* 6-8 apply this pronoun to Lysias, and compare *v.* 22. Rev. V. 'from whom thou wilt be able, by examining him thyself, to take...'

9. *assented*] Rev. V. 'joined in the charge, affirming &c.'

10. St. Paul had to answer three charges: sedition (*vv.* 11-13); heading the sect of the Nazarenes (*vv.* 14-16); and profanation of the Temple (*v.* 18).

a judge] Not *governor*. The procuratorship of Felix, variously estimated from 5½ to more than 8 years, was a long period, when all officials were changed so very frequently as, for some time past, they had been in Palestine. The three immediate predecessors of Felix could not have governed much above 8½ years. Previously also to his appointment as successor to Cumanus, Felix had been for several years in joint administration with him. This reference to the duration of his power over such a people, under all the circumstances, could not fail to be gratifying to Felix.

I do &c.] Rev. V. 'I do cheerfully make my defence.'

11. Rev. V. 'seeing that thou canst take knowledge, that it is not more than...' There could be no difficulty in obtaining witnesses and proofs.

to worship] Emphatic. One who had made so long a journey for such a purpose would not be guilty of profaning the Temple.

12. Rev. V. 'and neither in the Temple did they find me disputing...or stirring up a crowd, nor in the Synagogues' (see vi. 9).

13. *prove*] Rev. V. adds 'to thee.'

14. *heresy*] Rev. V. 'a sect' (as in *v.* 5, v. 17, xv. 5, xxvi. 5, and xxviii. 22). It is used of the Jewish sects by Josephus; of schools of philosophy by Greek writers generally.

the God of my fathers] Rev. V. 'our fathers.' His new creed did not make him feel that he was severed from the faith of his ancestors, and did not disturb hereditary associations (2 Tim. i. 3). The Roman law regarded fidelity to hereditary belief and ritual as one of the duties of a good citizen.

are written &c.] Rev. V. 'are according to the Law, and which are written in the Prophets,' *i.e.* the whole O. T. (Matt. vii. 12). St. Paul found in Christianity the consummation of the Law and the fulfilment of Prophecy.

15. *allow*] Rev. V. 'look for.' Rev. V. omits *of the dead*.

unjust] The Pharisees restricted the transmigration of souls to the righteous.

16. Rev. V. 'Herein do I also...;' *i.e.* in accordance with these principles.

17. *many years*] Or, **several**; a little over four (xviii. 22). Some understand the 22 years since his conversion. *Alms*, the result of the collections in Macedonia and Achaia for the poor Christians at Jerusalem (Rom. xv. 25, 26; 1 Cor. xvi. 1-4; 2 Cor. viii. 1-4). *Offerings* were for religious or charitable purposes generally.

18. Rev. V. 'amidst which (*i.e.* occupations, as in xxvi. 12: in marg., in presenting which, *i.e.* alms) they found me...tumult; but *there were* certain Jews from Asia—who ought...and make accusation...'

19. The policy and interest of the Sanhedrin forbad the presence of the Jews from Asia. Examination of them in a court of law must have proved that they were the authors of the disturbance, and that it had its origin in circumstances not connected

20 and object, if they had ought against me. Or else let these same *here* say, if they have found any evil doing in me, while
21 I stood before the council, except it be for this one voice, that I cried standing among them, [t]Touching the resurrection of the dead I am called in question by you this day.
22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When [u]Lysias the chief captain shall come down, I will know the
23 uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and [x]that he should [y] forbid none of his acquaintance to minister or come unto him.
24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him con-
25 cerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient
26 season, I will call for thee. He hoped also that [z]money should have been given him of Paul, that he might loose him: where-
27 fore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, [a]willing to shew the Jews a pleasure, left Paul bound.

[t] ch 23. 6. & 28. 20.
[u] ver. 7.
[x] ch. 27. 3. & 28. 16.
[z] Ex. 23. 8.
[a] Ex. 23. 2. ch. 12. 3. & 25. 9, 14.

CHAP. 25. Now when Festus was come into the province, after

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with Palestine, and beyond the cognizance of Roman law.

20. Rev. V. 'Or else let these men themselves say what wrong-doing they found, when...'

21. *by you*] Rev. V. 'before you.'

22. Rev. V. 'But Felix having more exact knowledge concerning the way' (ix. 2). Felix understood the position of Christians, and the bearing of their belief on civil and political affairs, too accurately to be misled by the allegations of the Jews.

deferred them] ἀνεβάλετο: a legal term; *adjourned the case.* The Jews had not established their charges, yet Felix did not set the Apostle at liberty. If Lysias retained his command, he came down to Cæsarea in the course of the next two years. The Jews, however, made interest with Felix to keep the questions connected with St. Paul in abeyance. One motive for delay appears in *v.* 26.

know the uttermost of] Rev. V. 'determine,' give my final decision.

23. Rev. V. 'And he gave order to the centurion that he should be kept in charge;' probably the same centurion that had come all the way with the cavalry escort when the other centurion went back to Jerusalem with the foot soldiers (xxii. 32).

and to let him *have liberty*] Rev. V. 'and should have indulgence;' some relaxation of the strictness of the *custodia militaris* under which he had been kept. This indulgence seems to have been withdrawn (*v.* 27).

acquaintance] Rev. V. 'friends.' Felix perhaps hoped that some of these would ransom St. Paul. Rev. V. omits *or come.*

24. Drusilla was the youngest daughter of Herod Agrippa I. (ch. xii), and sister of Herod Agrippa II. (xxv. 13). She deserted her husband, Azizus, king of Emesa, to marry Felix. Drusilla, with her son by Felix, perished in the eruption of Vesuvius (A.D. 79).

Rev. V. 'the faith in Christ Jesus.'

25. *temperance*] Rather, **continence.** This rebuke was administered in private.

judgment] **the** *judgment.*

trembled] Rev. V. 'was terrified.'

26. *that he might loose him*] Rev. V. omits.

communed] Often and familiarly.

27. Rev. V. 'But when two years were fulfilled,' *i.e.* from the commencement of St. Paul's imprisonment. This delay must have been a severe trial to the Apostle. His seeing Rome and all his plans for the further propagation of the Gospel must have appeared to him to be deferred indefinitely. The writing of the Gospel according to St. Luke has been assigned to this interval. This note of time is of very great importance in determining the chronology. Felix quitted Palestine in the summer of A.D. 60, or according to others in A.D. 62 or 63. Rev. V. 'Felix was succeeded by Porcius Festus.'

willing to shew &c.] Rev. V. 'desiring to gain favour with the Jews.' In this attempt Felix failed. They followed him from Cæsarea to Rome with heavy accusations, and he escaped only through the intervention of his brother Pallas, who stood high in Nero's favour.

XXV. **1.** Rev. V. 'Festus, therefore, having come' &c. Nothing is known of him. He carried on with great energy the operations of Felix against the robbers, but his administration was terminated by his death in less than two years.

2 three days he ascended from Cæsarea to Jerusalem. [a]Then the
[a] ch. 24. 1. ver. 15. high priest and the chief of the Jews informed him against Paul,
3 and besought him, and desired favour against him, that he
[b] ch. 23. 12. would send for him to Jerusalem, [b]laying wait in the way to
4 kill him. But Festus answered, that Paul should be kept at
5 Cæsarea, and that he himself would depart shortly *thither*. Let
them therefore, said he, which among you are able, go down with
[c] ch. 18. 14. ver. 18. *me*, and accuse this man, [c]if there be any wickedness in him.
6 ¶ And when he had tarried among them [1]more than ten days,
he went down unto Cæsarea; and the next day sitting on the
7 judgment seat commanded Paul to be brought. And when he
was come, the Jews which came down from Jerusalem stood
[d] Mark 15. 3. Luke 23. 2. ch. 24. 5. round about, [d]and laid many and grievous complaints against
8 Paul, which they could not prove. While he answered for him-
[e] ch. 6. 13. & 24. 12. & 28. 17. self, [e]Neither against the law of the Jews, neither against the
temple, nor yet against Cæsar, have I offended any thing at all.
9 But Festus, [f]willing to do the Jews a pleasure, answered Paul,
[f] ch. 24. 27. [g] ver. 20. and said, [g]Wilt thou go up to Jerusalem, and there be judged
10 of these things before me? Then said Paul, I stand at Cæsar's
judgment seat, where I ought to be judged: to the Jews have I
[h] ver. 25. ch. 18. 14. & 23. 29. & 26. 31. 11 done no wrong, as thou very well knowest. [h]For if I be an
offender, or have committed any thing worthy of death, I refuse
not to die: but if there be none of these things whereof these
[i] ch. 26. 32. & 28. 19. accuse me, no man may deliver me unto them. [i]I appeal unto
12 Cæsar. Then Festus, when he had conferred with the council,
answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou
13 go. ¶ And after certain days king Agrippa and Bernice came

[1] Or, as some copies read, *no more than eight or ten days.*

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2. *the high priest*] Rev. V. 'the chief priests.'

informed him] Brought a formal accusation. Cp. xxiii. 15 (note), xxiv. 1.

4. *should be kept*] Rev. V. 'was kept in charge.' This is merely a statement of the fact. Festus, it may be presumed from *v.* 9, was not aware of the plot.

would depart] Rev. V. 'was about to depart,' and therefore it was inexpedient to remove St. Paul.

5. *are able*] Rev. V. 'are of power.' Your **chief men**, officials, and men of influence.

any wickedness in him] Rev. V. 'anything amiss in the man.'

6. Read as in the margin.

and the next day] By this promptitude Festus shewed that he considered the case important. There was the plain duty of securing his just rights to a Roman citizen.

7. *round about*] Rev. V. adds him, *i.e.* the Apostle.

Rev. V. 'bringing against him...charges;' those urged before Felix (xxiv. 5, 6).

8. Rev. V. 'While Paul said in his defence ...have I sinned at all.'

9. *willing* &c.] Rev. V. 'desiring to gain favour with the Jews.' This proposal was made in compliance with the suggestion of the Jews (*v.* 3). The Apostle understood Festus as asking him whether he would waive his rights as a Roman citizen, and be tried by the Sanhedrin, in which the Procurator could take his place as an assessor only. The question served Festus' purpose of ingratiating himself with the Jews.

10. *I stand*] Rev. V. 'I am standing' &c.; I am under Roman jurisdiction, and my case cannot be transferred to any other tribunal. The Apostle would not place himself in the hands of his implacable enemies. His answer conveyed a rebuke to Festus.

Cæsar's judgment seat] The judgment seat of the Procurator represented this.

very well] The record of proceedings before Felix was in the hands of Festus.

11. Rev. V. 'If then I am a wrong-doer, and have committed &c.: but if none of those things is *true*, whereof' &c.

deliver me] Rev. V. 'give me up' (in marg. '*grant me by favour:*' cp. Gk. of *v.* 16).

I appeal unto Cæsar] The right of appeal was secured by Roman Law.

12. *the council*] Not with any council of Jews but with his own advisers, the quæstor and chief military officers.

Hast thou appealed] Rev. V. 'Thou hast appealed' &c. Festus was not loath to be quit of his prisoner.

13. *king Agrippa*] Agrippa II., son of Herod Agrippa (ch. xii.). Being only 17 at the time of the death of his father (A.D. 44), the government of Judæa was reduced to a province. In his 23rd year he succeeded

14 unto Cæsarea to salute Festus. And when they had been there
many days, Festus declared Paul's cause unto the king, saying,
15 [k]There is a certain man left in bonds by Felix: [l]about whom, when [k] ch. 24. 27.
I was at Jerusalem, the chief priests and the elders of the Jews [l] ver. 2, 3.
16 informed *me*, desiring *to have* judgment against him. [m]To [m] ver. 4, 5.
whom I answered, It is not the manner of the Romans to de-
liver any man to die, before that he which is accused have the
accusers face to face, and have licence to answer for himself
17 concerning the crime laid against him. Therefore, when they
were come hither, [n]without any delay on the morrow I sat on [n] ver. 6.
the judgment seat, and commanded the man to be brought
18 forth. Against whom when the accusers stood up, they brought
19 none accusation of such things as I supposed: [o]but had certain [o] ch. 18. 15. & 23. 29.
questions against him of their own superstition, and of one
20 Jesus, which was dead, whom Paul affirmed to be alive. And
because [1]I doubted of such manner of questions, I asked *him*
whether he would go to Jerusalem, and there be judged of these
21 matters. But when Paul had appealed to be reserved unto the
[2]hearing of Augustus, I commanded him to be kept till I might
22 send him to Cæsar. Then [p]Agrippa said unto Festus, I would [p] See ch. 9. 15.
also hear the man myself. To morrow, said he, thou shalt hear
23 him. ¶ And on the morrow, when Agrippa was come, and Ber-
nice, with great pomp, and was entered into the place of hearing,
with the chief captains, and principal men of the city, at Festus'
24 commandment Paul was brought forth. And Festus said, King

[1] Or, *I was doubtful how to enquire hereof.* [2] Or, *judgment.*

his uncle in the kingdom of Chalcis, to which, 4 years afterwards, were added the two tetrarchies formerly in the hands of Philip and Lysanias (Luke iii. 1); Nero added Tiberias and a part of Galilee. At this time he was king by courtesy only; he had not yet actually obtained the title which appears on most of his coins, and which he was the last to bear. His waiting on Festus thus early after his accession to the Procuratorship was in keeping with his uniform obsequiousness. After the fall of Jerusalem he retired to Rome, and is said to have died there in his 73rd year, A.D. 100. His ancestors had been persecutors; he himself seems to have been tolerant, although in his official relations to the Temple conversions to Christianity must have been distasteful to him.

Bernice] His sister, a widow, once married to her uncle, Herod, king of Chalcis. She was vehemently suspected of living in incest with her brother.

came to...to salute] Rev. V. 'arrived at... and saluted' Festus on his accession to his office.

14. Rev. V. 'And as they tarried there..., Festus laid Paul's case before' &c.; expecting help from Agrippa's knowledge of the character and usages of the Jews.

15. *desiring* &c.] Rev. V. 'asking for sentence;' a sentence based on a conviction previously obtained, as they alleged.

16. *to die*] Omit.

licence &c.] Rev. V. 'have had opportunity to make his defence concerning the matter' &c.

18. *Against whom*] **Concerning** whom.

none accusation] Rev. V. 'no charge of such evil things' &c. He had probably expected complaints of such conflicts between the Jewish and Gentile sections of the population of Cæsarea as had given occasion to bloodshed in the preceding years.

19. *superstition*] Rev. V. 'religion.'

to be alive] Festus perhaps understood no more than that Paul contended that death had not taken place.

20. Rev. V. 'And I being perplexed how to inquire concerning these things, asked' &c. There is here a departure from exact truth (cp. xxiii. 27). The real motive had been to gain the goodwill of the Jews.

21. *to be reserved* &c.] Rev. V. 'to be kept for the decision of the Emperor' (and in *v.* 25), *i.e.* Nero, not yet a persecutor. ὁ Σεβαστὸς (Augustus) was a title given by the Senate to Octavius (B.C. 27), and was freely assumed by later Emperors: Cæsar, originally a name of the Julian family, was conferred on successive Emperors till it became the designation of dynasty.

22. *I would*] ἐβουλόμην, Lit., *I was wishing, i. e.* if I might be allowed. Rev. V. 'I also could wish.'

23. *place of hearing*] Audience chamber.

chief captains] Tribunes; of whom there were usually five in Cæsarea.

Agrippa, and all men which are here present with us, ye see
q ver. 2, 3. this man, about whom q all the multitude of the Jews have
dealt with me, both at Jerusalem, and *also* here, crying that he
r ch. 22. 22. 25 ought r not to live any longer. But when I found that s he had
s ch. 23. 9. & 26. 31. committed nothing worthy of death, t and that he himself hath
t ver. 11, 12. 26 appealed to Augustus, I have determined to send him. Of
whom I have no certain thing to write unto my lord. Where-
fore I have brought him forth before you, and specially before
thee, O king Agrippa, that, after examination had, I might
27 have somewhat to write. For it seemeth to me unreasonable
to send a prisoner, and not withal to signify the crimes *laid*
against him.

a ch. 22. 3. & 24. 15, 21. Phil. 3. 5. b ch. 23. 6. c Gen. 3. 15. & 22. 18. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isai. 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. Dan. 9. 24. Mic. 7. 20. Rom. 15. 8. Tit. 2. 13. d Jam. 1. 1. e Luke 2. 37. 1 Tim. 5. 5. f Phil. 3. 11.

Chap. 26. THEN Agrippa said unto Paul, Thou art permitted to
speak for thyself. Then Paul stretched forth the hand, and
2 answered for himself: ¶ I think myself happy, king Agrippa,
because I shall answer for myself this day before thee touching
3 all the things whereof I am accused of the Jews: especially *because*
I know thee to be expert in all customs and questions which are
among the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, which was at the first among
5 mine own nation at Jerusalem, know all the Jews; which knew
me from the beginning, if they would testify, that after a the
6 most straitest sect of our religion I lived a Pharisee. b And
now I stand and am judged for the hope of c the promise made of
7 God unto our fathers: unto which *promise* d our twelve tribes, in-
stantly serving *God* [1] e day and night, f hope to come. For which

[1] Gr *night and day.*

24. *have dealt with me*] Rev. V. 'made suit [*i.e.* application] to me.'

25. Rev. V. 'But I found...: and as he himself appealed...I determined.'

26. *no certain thing*] Nothing trustworthy.

my lord] *i. e.* the Emperor, Nero.

examination] ἀνάκρισις, a law term for a preliminary inquiry, distinct from the trial. Nothing judicial was intended.

XXVI. **1.** This speech is very distinct from that in ch. xxii. St. Paul's appeal had placed him beyond the jurisdiction of those whom he addressed, and he did not notice the charges of apostasy and profaning the Temple. He asserted the dignity of his office as a messenger of heaven, and aimed at the conviction of his hearers.

the hand] That which he had at liberty, not chained.

answered for himself] Rev. V. 'made his defence.'

2. Agrippa's official relations with Rome were a warrant that he was not fanatical or bigoted in his Judaism; and his birth, education, and habits qualified him to understand the questions that had been raised far better than the Procurator.

because &c.] Rev. V. 'that I am to make my defence before thee this day' &c.

the Jews] On this occasion the Apostle severed himself from his countrymen in as marked a way as elsewhere and generally he identified himself with them (*e. g.* xxiii. 6). He was addressing Festus as well as Agrippa; and he set forth Christ as not only the glory of Israel, but also as a light to lighten the Gentiles.

3. because I know *thee to be* &c.] Rev. V. 'because thou art expert' &c.

4. *at the first*] Rev. V. 'from the beginning.' He probably left Tarsus for the teaching of Gamaliel, about 12 (xxii. 3).

at Jerusalem] Read, **and** *at Jerusalem.*

5. Rev. V. 'having knowledge of me from the first, if they be willing to testify how...'

most straitest] Most exact and rigorous in their interpretation of the Law and in enforcing ceremonial observances. Cp. Gal. i. 14; Phil. iii. 5. 6. His Hellenistic birth might, without this statement, have been thought to favour the charge of his conformity to Gentile views and practices.

religion] External, ceremonial observance (Jas. i. 26, 27; Col. ii. 18).

6. *and am judged*] Rev. V. '*here* to be judged.'

the promise] Of the Messiah (xiii. 32), and, through Him, of the Resurrection (xxiii. 6).

7. *twelve tribes*] Though only two returned from the Captivity, yet it was a point of national faith that the entire people would be reunited under the Messiah.

instantly...to come] Rev. V. 'earnestly (xii. 5 note)...to attain.'

For &c.] Rev. V. 'And concerning this hope I am accused by the Jews, O king!'

8 hope's sake, king Agrippa, I am accused of the Jews. Why
should it be thought a thing incredible with you that God
9 should raise the dead? ¶ [o] I verily thought with myself,
that I ought to do many things contrary to the name of Jesus
10 of Nazareth. [h] Which thing I also did in Jerusalem: and many
of the saints did I shut up in prison, having received authority
[i] from the chief priests; and when they were put to death, I
11 gave my voice against *them*. [k] And I punished them oft in
every synagogue, and compelled *them* to blaspheme; and being
exceedingly mad against them, I persecuted *them* even unto
12 strange cities. [l] Whereupon as I went to Damascus with autho-
13 rity and commission from the chief priests, at midday, O king,
I saw in the way a light from heaven, above the brightness of
the sun, shining round about me and them which journeyed
14 with me. And when we were all fallen to the earth, I heard a
voice speaking unto me, and saying in the Hebrew tongue, Saul,
Saul, why persecutest thou me? *it is* hard for thee to kick
15 against the pricks. And I said, Who art thou, Lord? And he
16 said, I am Jesus whom thou persecutest. But rise, and stand
upon thy feet: for I have appeared unto thee for this purpose,
[m] to make thee a minister and a witness both of these things
which thou hast seen, and of those things in the which I will
17 appear unto thee; delivering thee from the people, and *from* the
18 Gentiles, [n] unto whom now I send thee, [o] to open their eyes, *and*
[p] to turn *them* from darkness to light, and *from* the power of
Satan unto God, [q] that they may receive forgiveness of sins, and
[r] inheritance among them which are [s] sanctified by faith that is in

[o] John 16. 2. 1 Tim. 1. 13.
[h] ch. 8. 3. Gal. 1. 13.
[i] ch. 9. 14. & 22. 5.
[k] ch. 22. 19.
[l] ch. 9. 3. & 22. 6.
[m] ch. 22. 15.
[n] ch. 22. 21.
[o] Isai. 35. 5. Luke 1. 79. John 8. 12. 2 Cor. 4. 4. Eph. 1. 18.
[p] 2 Cor. 6. 14. Eph. 4. 18. Col. 1. 13. 1 Pet. 2. 9.
[q] Luke 1. 77.
[r] Eph. 1. 11. Col. 1. 12.
[s] ch. 20. 32.

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8. Rev. V. 'Why is it judged incredible with you, if God doth raise the dead?' 'you' is emphatic; you that have such previous notions and persuasions about God's Omnipotency.

9. *Jesus of Nazareth*] This title was chosen to shew that the Apostle appreciated the prejudices which he had at one time shared (cp. xxiv. 5 note).

10. *the saints*] This title was in such received use (cp. ix. 32, 41), that the Apostle employed it even when he was addressing aliens from the faith.

my voice] Rev. V. 'my vote,' as a member of the Sanhedrin. The Jews were allowed to retain power of life and death over their own people, as far as strictly religious matters were concerned.

11. Rev. V. 'And punishing them (with stripes: cp. Matt. x. 17; Mark xiii. 9), oftentimes in all the Synagogues, I strove to make them blaspheme,' *i. e.* speak against Christ and the faith in Him.

mad] He had come to regard the persecution as unreasonable as well as wicked.

strange] Rev. V. 'foreign cities,' such as Damascus.

12. *Whereupon*] While thus occupied.

the chief priests] Probably the presidents of the 24 courses, who were *ex officio* members of the Sanhedrin (*v.* 10; Luke xxii. 52).

13. *above the brightness of the sun*] This is far beyond ix. 3 and xxii. 6.

14. Rev. V. 'a voice saying unto me in the Hebrew language'; an additional circumstance, not given in ix. 4, or xxii. 7. St. Paul was addressing Agrippa and Festus in Greek.

to kick &c.] Rev. V. 'to kick against the goad.' The introduction of this proverb is here genuine; it was of frequent occurrence in both Greek and Latin. It was suggested by an ox becoming restive at the plough, injuring itself, and gaining nothing by the struggle. The Oriental goad was eight feet long, having one end sharp for urging on the animal, the other flat, for cleaning the ploughshare. It might be used as a weapon (Judges iii. 31; 1 Sam. xiii. 19, 21).

15–18. St. Paul combines the substance of what was said by the Lord at the moment of his conversion with the communication made to him afterwards through Ananias, and again in the vision in the Temple. He did not distinguish the occasions, or go into any details.

And he said] Read, *and* **the Lord** *said*.

16. *for this purpose* &c.] Rev. V. 'for to this end ... to appoint thee ... the things wherein thou hast seen Me' &c.

17. *the people*] The Jews (so in *v.* 23).

now] Omit. Three years elapsed before this mission was actually given.

18. *to turn them...by faith...*] Faith in Christ is the one great instrument of all the effects here enumerated. Rev. V. 'that they may turn.'

darkness] Error and ignorance.

19 me. ¶ Whereupon, O king Agrippa, I was not disobedient unto
20 the heavenly vision: but [f] shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do [g] works meet for repentance. For these causes [h] the
21 Jews caught me in the temple, and went about to kill *me*.
22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those [i] which the prophets and [k] Moses did say should come:
23 [a] that Christ should suffer, *and* [b] that he should be the first that should rise from the dead, and [c] should shew light unto the people,
24 and to the Gentiles. ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, [d] thou art beside thyself; much
25 learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden
27 from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou be-
28 lievest. Then Agrippa said unto Paul, Almost thou persuadest
29 me to be a Christian. And Paul said, [e] I would to God, that not only thou, but also all that hear me this day, were both almost,
30 and altogether such as I am, except these bonds. ¶ And when he had thus spoken, the king rose up, and the governor, and

[f] ch. 9. 20. & 11. 26. & 13—21.
[g] Matt. 3. 8.
[h] ch. 21. 30.
[i] Luke 24. 27, 44. ch. 24. 14. & 28. 23. Rom. 3. 21.
[k] John 5. 46.
[a] Luke 24. 26, 46.
[b] 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.
[c] Luke 2. 32.
[d] 2 Kin. 9. 11. John 10. 20. 1 Cor. 1. 23.
[e] 1 Cor. 7. 7.

19. *not disobedient*] Grace is not irresistible. Human agency was free, even when the call was so extraordinary and powerful.

20. *first unto them of Damascus*] After his return from the retreat in Arabia, probably (Gal. i. 16, 17) the desert tract close to Damascus (1 K. xix. 15). The district adjoining that city on E. and S.E. was considered a part of Arabia. It may be presumed (from Gal. iv. 24, 25), that, having wandered on into the region of Sinai, during a sojourn amidst memories of Moses and Elijah, St. Paul received those visions and revelations which in his case superseded personal intercourse with Christ, and made him independent of all human instruction (Gal. ii. 6; 1 Cor. xi. 23).

at Jerusalem] See ix. 28, 29. Cp. Gal. i. 17, 18, 22. The order of time is not observed.

the coasts] See xiii. 50.

meet for repentance] Rev. V. 'worthy of repentance.' Cp. Matt. iii. 8.

21. *For these causes*] Rev. V. 'For this cause,' for teaching the Gentiles; not because of any profanation of the Temple.

the Jews] That were of Asia (xxi. 27).

caught &c.] Rev. V. 'seized me,...and assayed...' They did not bring him to a fair and regular trial, thereby betraying their consciousness of being in the wrong.

22. Rev. V. 'the help that is from God.'

small and great] In respect of rank.

23. Rev. V. 'how that the Christ must suffer (in marg. *is subject to suffering*), and how that He first by the resurrection of the dead should proclaim light,' &c.

24. Rev. V. 'And as he thus made his defence.'

a loud voice] Festus spoke in earnestness, not jestingly. To the apathy of Roman scepticism the Apostle's earnestness was unintelligible.

thou art beside thyself] Rev. V. 'Thou art mad; thy much learning doth turn thee to madness.'

27. *believest thou*] True, intelligent belief involved acknowledgment that Jesus was the Messiah. St. Paul was, perhaps, proceeding to demonstrate this when Agrippa interrupted him.

28. Agrippa did not answer the question, but changed the subject. Cp. *v.* 30.

Almost &c.] The A. V. gives so complete a sense, and makes the rejoinder of the Apostle so very apt, that it is most unwelcome to have it questioned. But, it is not the sense in which the expression is used by Plato and others. Rev. V. reads 'with but little persuasion thou wouldest fain make me a Christian.' The words of Agrippa have been regarded very differently, by some as a light jest, by others as a contemptuous sarcasm, or as cold irony.

29. Rev. V. 'that whether with little or with much, not thou only...day, might become such...' &c. He would most gladly give time and argument to any extent that might be required to bring his hearers to believe in Christ.

30. *when he had thus spoken*] Omit.

the king rose up] Without expressing an opinion or consulting Festus whether they should listen any longer.

31 Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, [f]This man doeth
32 nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, [g]if he had not appealed unto Cæsar.

[f] ch. 23. 9. & 25. 25.
[g] ch. 25. 11.

CHAP. 27. AND when [a]it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one*
2 named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* [b]Aristarchus, a Macedonian of Thessa-
3 lonica, being with us. And the next *day* we touched at Sidon. And Julius [c]courteously entreated Paul, and gave *him* liberty to
4 go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the
5 winds were contrary. And when we had sailed over the sea of
6 Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into
7 Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [1]Crete, over against Salmone;
8 and, hardly passing it, came unto a place which is called The
9 fair havens; nigh whereunto was the city *of* Lasea. ¶Now

[a] ch. 25. 12, 25.
[b] ch. 19. 29.
[c] ch. 24. 23. & 28. 16.

[1] Or, *Candy*.

31. *gone aside*] Into another room, for private conference. Rev. V. 'withdrawn.'

32. The power of Festus to deal with the case was superseded by the appeal. The rancour of the Jews and the indifference of the Romans were alike overruled for the accomplishment of the Divine purpose. Christ's announcement (xxiii. 11) was fulfilled, and St. Paul's prayer (Rom. xv. 23, 32) was granted.

XXVII. **1.** *that we*] This indication of St. Luke's presence is resumed from xxi. 18. The Apostle's arrest and imprisonment had kept them apart throughout the interval.

Julius] Perhaps Julius Priscus, afterwards præfect of the prætorian guard under Vitellius.

Augustus' band] Rev. V. 'the Augustan band;' a title which has not yet been satisfactorily explained. Cp. x. 1.

2. *Adramyttium*] In Mysia, at the mouth of the Caïcus, giving its name to a deep gulf over against the island Lesbos. Rev. V. 'embarking in a ship of A., which was about to sail unto the places on the coast of Asia, we put to sea,' &c. It is thought that in the course of this voyage opportunity was taken for leaving Trophimus at Miletus (2 Tim. iv. 20).

3. *Sidon*] Now *Saida*, 67 miles from Cæsarea. A very ancient city (Gen. x. 19). Christian teaching may have reached it in consequence of the dispersion after the death of Stephen (xi. 19).

courteously entreated] Rev. V. 'treated kindly.' Julius may have been present in the audience chamber (xxv. 23).

refresh himself] Or, receive attention.

4. *under*] Rev. V. 'Under the lee of' the island, between it and the main land, leaving the island on their left.

contrary] W. and N.W. winds are prevalent at that season of the year.

5. The course, indicated in general outline only, had the advantage of the land breeze and of the current which always runs W. along the S. coast of Asia Minor.

Myra] Modern *Dembra*. One of the most important cities of Lycia.

6. *a ship of Alexandria*] A large ship (cp. *v.* 37). In consequence of the foul wind this vessel was found at Myra. In ordinary weather the Alexandrian ships stood right across the Mediterranean.

7. The distance between Myra and Cnidus was 130 miles, which, with a fair wind, might have been sailed in one day.

scarce] Read 'with difficulty.'

Cnidus] Just below the extreme S.W. point of Asia Minor.

the wind &c.] Rev. V. 'not further suffering us' to proceed in the regular course.

Salmone] The easternmost point of the island, still retaining its name. As far as Cnidus, the ship had the advantage of a weather shore, smooth water, and a westerly current; and, by running 'under the lee of' (Rev. V.) Crete to Cape Salmone, similar advantages were secured as far as the Fair Havens.

8. *hardly* &c.] Rev. V. 'with difficulty coasting along it, we...' &c.

The fair havens] Modern *Limenes Kali*, two roadsteads contiguous to each other, on the S. of the island, well protected by

when much time was spent, and when sailing was now dangerous, [d]because the fast was now already past, Paul admonished
10 *them*, and said unto them, Sirs, I perceive that this voyage will be with [1]hurt and much damage, not only of the lading and
11 ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which
12 were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south
13 west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*,
14 they sailed close by Crete. But not long after there [2]arose
15 against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let
16 *her* drive. And running under a certain island which is called
17 Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and
18 so were driven. And we being exceedingly tossed with a tem-
19 pest, the next *day* they lightened the ship; and the third *day*

[d] The fast was on the tenth day of the seventh month. Lev. 23. 27, 29.

[1] Or, *injury*.

[2] Or, *beat*.

reefs. Lasea is about 5 miles E. of Fair Havens.

9. *much time was spent*] In the Fair Havens under stress of wind and weather.

sailing] Read 'the voyage' (to Italy).

the fast] The Day of Atonement; the tenth of Tisri, answering to the end of September or the beginning of October (Levit. xvi. 29; Num. xxix. 7). It was the only fast of Divine appointment for the Jews. Ancient navigation was suspended between the Feast of Tabernacles and that of the Dedication, or between Michaelmas and Lady Day.

10. *I perceive*] Here he was expressing his own opinion, afterwards (*vv.* 22–25) he spoke under Inspiration.

hurt and much damage] Rev. V. 'injury and much loss.'

11. To the owner it must have been of very great consequence to have the cargo delivered in Italy with as little delay as possible.

12. *not commodious*] Or, not well situated; it was open to nearly one half of the compass.

Phenice] Rev. V. 'Phoenix'; perhaps *Lutro*. It is about 40 miles to the W. of Fair Havens, in which direction it is the only secure shelter for vessels of any size.

toward the south west and north west] Rev. V. 'looking N. E. and S. E.' *i.e.* in conformity with the motion of the winds mentioned. The harbour is open not to the point from which the wind blows, but to the point towards which it blows.

13. *loosing* &c.] Rev. V. 'They weighed anchor and sailed along Crete close in shore.'

14. Rev. V. 'But after no long time, there beat down from it,' *i.e.* from the high lands of the island, Mount Ida in particular, the gusts from which are spoken of as terrific.

Euroclydon] Rev. V. Euraquilo [*i.e.* N. E. wind]. St. Luke having, contrary to his usual practice, prefixed the word *called* to this name, it has been thought that he was employing a word which he had heard used by the crew.

15. Rev. V. 'could not face the wind, we gave way *to it*, and were driven': *i.e.* they scudded before the wind. The wind, which drove them to Clauda and made them apprehensive of being driven towards the Syrtis, must have been E.N.E.

16. *under*] Read 'Under the lee of.'

Clauda] Rev. V. 'Cauda;' a small island, about 20 miles S.W. of Crete; modern *Gaudonesi* (or, *Gozzo*).

had much work &c.] Rev. V. 'we were able, with difficulty, to secure the boat,' *i.e.* to hoist it on board the ship.

17. *helps, undergirding the ship*] Cables passed under the keel, round the hull, and made fast on the deck. The imperfection of their build, and the manner in which they were rigged, rendered the ancient ships far more liable to starting planks, and to foundering, than those of modern times.

the quicksands] Rev. V. 'the Syrtis,' on the N. coast of Africa, now the Gulf of Sidra, almost exactly S.W. of Crete.

strake sail] Rev. V. 'lowered the gear' (*e.g.* top sails &c.).

and so] No longer under canvas.

18. Rev. V. 'And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard.' The ship had begun to leak.

[e] we cast out with our own hands the tackling of the ship.
20 And when neither sun nor stars in many days appeared, and no
small tempest lay on *us*, all hope that we should be saved was
21 then taken away. ¶ But after long abstinence Paul stood forth
in the midst of them, and said, Sirs, ye should have hearkened
unto me, and not have loosed from Crete, and to have gained
22 this harm and loss. And now I exhort you to be of good
cheer: for there shall be no loss of *any man's* life among you,
23 but of the ship. [f] For there stood by me this night the angel
24 of God, whose I am, and [g] whom I serve, saying, Fear not,
Paul; thou must be brought before Cæsar: and, lo, God hath
25 given thee all them that sail with thee. Wherefore, sirs, be of
good cheer: [h] for I believe God, that it shall be even as it was
26 told me. Howbeit [i] we must be cast upon a certain island.
27 ¶ But when the fourteenth night was come, as we were driven
up and down in Adria, about midnight the shipmen deemed
28 that they drew near to some country; and sounded, and found
it twenty fathoms: and when they had gone a little further,
29 they sounded again, and found *it* fifteen fathoms. Then fearing
lest we should have fallen upon rocks, they cast four anchors
30 out of the stern, and wished for the day. And as the shipmen
were about to flee out of the ship, when they had let down the
boat into the sea, under colour as though they would have cast
31 anchors out of the foreship, Paul said to the centurion and to
the soldiers, Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut off the ropes of the boat, and let her fall
33 off. ¶ And while the day was coming on, Paul besought *them* all

[e] Jonah 1. 5.
[f] ch. 23. 11.
[g] Dan. 6. 16. Rom. 1. 9. 2 Tim. 1. 3.
[h] Luke 1. 45. Rom. 4. 20. 2 Tim. 1. 12.
[i] ch. 28. 1.

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19. *we cast out*] Read, 'they with their own hands' cast out the furniture; beds, tables, benches, baggage chests, and the like.

20. *in many days appeared*] Rev. V. 'shone upon us for many days.' A great aggravation of their peril. The compass was unknown; it was impossible to ascertain the direction of their course.

21. Rev. V. 'And when they had been long without food.' The provisions must have been damaged by salt water; and the state of alarm must have prevented cooking and regular meals.

and to have gained] Rev. V. 'and have gotten.' The idiom is equivalent to *escaped* or *avoided*.

22. Rev. V. 'but *only* of the ship.'

23. *the angel*] Rev. V. 'an angel of the God Whose I am,' &c. The heathen he was addressing might have fancied that Mercury was intended.

24. *be brought*] Rev. V. 'stand.'

God hath given thee] In answer to St. Paul's prayer. This did not dispense with the use of ordinary means (*v.* 31.)

27. *the fourteenth night*] Reckoned from their quitting the Fair Havens.

Adria] Rev. V. 'to and fro in the *sea of* Adria': of much larger extent than the Adriatic. It answered very much to that division of the Mediterranean which lies between the coasts of Sicily, Italy, Greece, and Africa.

the shipmen &c.] Rev. V. 'the sailors surmised that they were drawing near.' In the nautical language of this account, *that the land was approaching them*. The ears of the shipmen were alive to the sound of the breakers before the passengers were aware of it.

28. Off Koura Point, the S.E. extremity of St. Paul's Bay, the soundings are 20 fathoms, and a little further, in the direction of the assumed drift, 15 fathoms.

29. Rev. V. 'lest haply we should be cast ashore on rocky ground.'

four anchors] Ancient anchors were very much smaller than those now used, and therefore ships carried many.

out of the stern] This kept the ship's head towards the shore, in the best position for stranding her at daylight.

30. Rev. V. 'seeking to flee.' Feeling no confidence in the declaration of the Apostle (*v.* 22), they thought it not unlikely that, in her leaky condition, the ship would go down.

cast...out] Rev. V. 'lay out anchors from.'

31. The ship, abandoned by the mariners, would have been unmanageable by soldiers and passengers.

ye cannot be saved] This, notwithstanding the positive assurance (*vv.* 22-24). To look for the end without using the means is not to trust God, but to tempt Him.

32. *fall off*] To some the loss of the boat might well appear to be a great aggravation of the perils.

to take meat, saying, This day is the fourteenth day that ye have
34 tarried and continued fasting, having taken nothing. Where-
fore I pray you to take *some* meat: for this is for your health:
[k] for [k]there shall not an hair fall from the head of any of you.
35 And when he had thus spoken, he took bread, and [l]gave thanks
to God in presence of them all: and when he had broken *it*, he
36 began to eat. Then were they all of good cheer, and they also
37 took *some* meat. And we were in all in the ship two hundred
38 threescore and sixteen [m]souls. And when they had eaten enough,
they lightened the ship, and cast out the wheat into the sea.
39 ¶ And when it was day, they knew not the land: but they dis-
covered a certain creek with a shore, into the which they were
40 minded, if it were possible, to thrust in the ship. And when
they had [1]taken up the anchors, they committed *themselves*
unto the sea, and loosed the rudder bands, and hoised up the
41 mainsail to the wind, and made toward shore. And falling into
a place where two seas met, [n]they ran the ship aground; and
the forepart stuck fast, and remained unmoveable, but the
42 hinder part was broken with the violence of the waves. And
the soldiers' counsel was to kill the prisoners, lest any of them
43 should swim out, and escape. But the centurion, willing to save
Paul, kept them from *their* purpose; and commanded that they
which could swim should cast *themselves* first *into the sea*, and get
44 to land: and the rest, some on boards, and some on *broken pieces*

[k] 1 Kin. 1. 52. Matt. 10. 30. Luke 21. 18.
[l] 1 Sam. 9. 13. Matt. 15. 36. Mark 8. 6. John 6. 11.
[m] ch. 2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.
[n] 2 Cor. 11. 25.

[1] Or, *cut the anchors, they left them in the sea, &c.*

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33. The interval before daybreak was available for taking food, while work about the ship was still difficult, and doubtful.

having taken nothing] Their food had been taken at irregular intervals, in no great quantity, and in haste (see *v.* 21).

34. *health*] Rev. V. 'safety.' The coming day would task their strength, in beaching the ship or in swimming.

fall] Rev. V. 'perish.' The expression is proverbial for perfect safety (1 S. xiv. 45; Luke xii. 7).

35. *in presence of them all*] No hurry, no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St. Paul to interfere with the discharge of an obligation which he enforced in his teaching (cp. 1 Tim. iv. 3-5.)

broken it] The usage of a Hebrew table was to break and distribute bread immediately after the giving of thanks. This was not a celebration of the Eucharist, but a common meal.

38. They were preparing to run the ship on the beach, and the discharge of the wheat not only relieved but righted her, so that she would answer the helm better.

39. *knew not the land*] St. Paul's Bay is remote from the great harbour of Malta, and has no marked features of any kind.

they discovered &c.] Rev. V. 'they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.'

40. Rev. V. 'And casting off the anchors, they left them in the sea.' Cp. marginal rendering. The anchors were abandoned, that the water-logged ship might be relieved of their weight.

the rudder bands] Rev. V. 'the bands of the rudders.' Ancient ships had two large paddles, one on each quarter. The bands were the lashings by which these had been secured out of the water, close to the sides of the vessel, when it was found expedient to anchor by the stern. Letting down the rudders, by depressing that end of the vessel, and so elevating her prow, would be helpful in stranding her.

mainsail] Rev. V. 'foresail,' hoisted on a short mast at the prow.

41. *a place where two seas met*] In St. Paul's Bay, an islet, Salmonetta, is severed from the mainland of Malta by a channel not above 100 yards in breadth. The sea rushing into the bay from the N.E. strikes against the outer point of this small island, which causes the water to divide and meet again at the inner point, in a small cove.

stuck fast] Rev. V. 'struck.'

was broken] Rev. V. 'began to break up.'

42. *to kill the prisoners*] Guards who allowed the escape of prisoners, accused as well as convicted, were liable to undergo the punishment which the law would have inflicted on their prisoners (xii. 19, xvi. 27).

43. *willing*] Rev. V. 'desiring.'

cast themselves &c.] Rev. V. 'cast themselves overboard, and get first to the land.'

44. *on* broken pieces &c.] Rev. V. 'on *other* things from the ship.' The assurance given to St. Paul (*v.* 24) was made good.

of the ship. And so it came to pass, [o] that they escaped all safe to land.

[o] ver. 22.

CHAP. 28. AND when they were escaped, then they knew that [a] the island was called Melita. And the [b] barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and [c] felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and [d] said that he was a god.

[a] ch. 27. 26.
[b] Col. 3. 11.
[c] Mark 16. 18. Luke 10. 19.
[d] ch. 14. 11.

¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and [e] prayed, and [f] laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many [g] honours; and when we departed, they laded *us* with such things as were necessary. ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we

[e] Jam. 5. 14.
[f] Mark 6. 5. & 16. 18. Luke 4. 40. ch. 19. 11. 1 Cor. 12. 9.
[g] Matt. 15. 6. 1 Tim. 5. 17.

This was the fourth time that St. Paul had suffered shipwreck (2 Cor. xi. 25).

XXVIII. 1. *they...they*] **we**...we.

Melita] All the details appear to be in favour of Malta, which was in the track from Alexandria to Rome (v. 11).

2. *the barbarous people*] Rev. V. 'barbarians.' Not savage or uncivilised. Melita had manufactures and handsome buildings. The natives were so characterized as being neither Greeks nor Romans (cp. Rom. i. 14; 1 Cor. xiv. 11). They were, for the most part, of Phœnician descent.

present rain] Heavy rain.

the cold] It was November.

3. *a viper*] The complete clearance of the aboriginal forest, the high cultivation of the island, and its dense population, account for the existing absence of noxious animals.

out of the heat] Rather, out of the bundle of sticks, **in consequence of the heat.**

4. *vengeance* &c.] Rev. V. 'Justice hath not suffered to live.'

6. Rev. V. 'but they expected that.'

7. Rev. V. 'Now in the neighbourhood of that place were lands belonging to the chief man...' the chief Roman magistrate of the island, a deputy of the Prætor of Sicily.

us] The Apostle and his two companions.

8. *bloody flux*] Rev. V. 'dysentery'; the disease is not uncommon in Malta.

9. Rev. V. 'the rest also.' Cp. Mark xvi. 18.

10. *honours*] Demonstrations of reverence and hospitality, distinct from the presents in the last clause of the verse.

we departed &c.] Rev. V. 'and when we sailed, they put on board such things as we needed.' This was in February or early in March.

11. *sign*] Not projecting as a figure-head, but in high relief on either side of the prow. Castor and Pollux [Rev. V. 'The Twin Brothers'] were the tutelary powers of seamen.

12. *Syracuse*] About 80 miles from Malta.

13. *fetched a compass*] Rev. V. 'made a circuit.' Worked to windward, availing themselves of the sinuosities of the coast.

Rhegium] Now *Reggio*, at the S.W. extremity of Italy, at the S. entrance to the Straits of Messina. Its coins exhibit Castor and Pollux as its tutelary powers. Between it and Puteoli is about 182 miles.

Puteoli] Now *Pozzuoli*, in the N.E. angle of the bay called Sinus Puteolanus before it was called the Bay of Naples. Ostia being capable of admitting only small vessels, this was the port at which the imperial corn-ships from Alexandria discharged their cargoes.

found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but [h] Paul was suffered to dwell by himself with a soldier that kept him. 17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, [i] though I have committed nothing against the people, or customs of our fathers, yet [k] was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, [l] when they had examined me, would have let *me* go, because there was no cause of death in me. 19 But when the Jews spake against *it*, [m] I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [n] for the hope of Israel I am bound with [o] this chain. 21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where [p] it is spoken against.

[h] ch. 27. 3.
[i] ch. 22. 12. & 25. 8.
[k] ch. 21. 33.
[l] ch. 22. 24. & 24. 10. & 25. 8. & 26. 31.
[m] ch. 25. 11.
[n] ch. 26. 6.
[o] ch. 26. 29. Eph. 3. 1. & 6. 20. 2 Tim. 1. 16. Philem. 10.
[p] Luke 2. 34. ch. 24. 5. 1 Pet. 2. 12. & 4. 14.

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14. *brethren*] Christians; an incidental proof of the spread of the knowledge of the Gospel even in Italy.

desired &c.] Rev. V. 'intreated...came to.'

15. *Appii forum*] Rev. V. 'The Market of Appius.' About 33 miles from Rome. at the junction of the road from Puteoli with the Appian Way.

The three taverns] Ten miles nearer Rome.

took courage] There had been much previously to depress St. Paul. The sight of these Roman Christians cheered him with the assurance that the Faith had taken root in the imperial city.

16. *the centurion...but*] Omit.

to dwell by himself] Apart from other prisoners; first, with some friend who welcomed him (*v.* 23); afterwards in hired lodgings (*v.* 30). The Apostle had done the state good service in contributing to the safety of the military escort and of his fellow-prisoners.

a soldier &c.] Rev. V. 'the soldier that guarded him,' to whom he was bound by a chain (*v.* 20, xxiv. 27; Eph. vi. 20; Col. iv. 18). The frequent change of this sentry must have brought St. Paul into acquaintance with many of the prætorians.

17. *the chief of the Jews*] The heads of the Synagogue or Synagogues, and the wealthier men among the Jews, who, being restricted to the Transtiberine quarter, were very numerous in Rome. To the very last the offer of the Gospel was made to the Jews in the first instance. The edict of Claudius (xviii. 2), though not formally repealed, soon became inoperative. The Jews had returned to Rome in the first year of Nero; and enjoyed the fullest toleration.

Men &c.] Rev. V. 'I, brethren, though I had done...'

18. *would have let* me *go*] Rev. V. 'desired to set me at liberty.'

19. *constrained*] His having done this was most distasteful to the Jews, as involving a turning away from their own ecclesiastical court to a heathen jurisdiction, and so a surrender of Jewish independence in religious matters. He was most anxious to show that the step was defensive and unavoidable.

to accuse my nation of] St. Paul says nothing of the two designs of assassination (xxiii. 12, xxv. 3).

20. Rev. V. 'therefore did I intreat you to see and to speak with *me:* for because of the hope...'

the hope of Israel] The hope of the coming of the Messiah, the sum and substance of the O. T. prophecies and types (marg. ref.), and, through the Messiah, of the Resurrection.

21. *We neither received letters*] St. Paul's departure was so late in the season for navigation, that letters from Jerusalem could hardly have anticipated his arrival in Rome.

that came] Rev. V. 'come hither and report or speak' &c.

22. *this sect*] There is no hint given here of the existence of a Church in Rome. These Jews probably felt, or affected, indifference to everything connected with Christians.

every where] Wherever it had been heard

23 And when they had appointed him a day, there came many to him into *his* lodging; [q]to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [r]both out of the law of Moses, and *out of* the prophets, from morning till evening.
24 ¶ And [s]some believed the things which were spoken, and some
25 believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,
26 [t]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal
28 them. Be it known therefore unto you, that the salvation of
29 God is sent [u]unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great
30 reasoning among themselves. ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto
31 him, [z]preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[q] Luke 24. 27. ch. 17. 3. & 19. 8.
[r] See on ch. 26. 6, 22.
[s] ch. 14. 4. & 17. 4. & 19. 9.
[t] Isai. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14, 15. Mark 4. 12. Luke 8. 10.
[u] ch. 22. 21. & 26. 17, 18. Rom. 11. 11.
[z] ch. 4. 31. Eph. 6. 19.

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of, and there were any adherents. The early spread of Christianity was on a very wide scale.

23. *many*] Rev. V. 'in great number.'

his *lodging*] Previous to that in *v.* 30. Possibly, with Aquila and Priscilla (Rom. xvi. 3).

expounded &c.] Rev. V. 'expounded *the matter*, testifying the kingdom of God' in its spiritual character, the Gospel Dispensation.

from morning till evening] Discussion, not a continuous discourse of the Apostle.

24. St. Paul's quotation (*v.* 25 &c.) seems to imply that the majority were unbelievers.

25. *one word*] Consisting of two particulars: that the Jews were self-blinded in their rejection of Christ, and that the offer of salvation through Him would be accepted by the Gentiles.

our fathers] Rev. V. 'your fathers;' better suited to the tone of reproof.

26. *this people*] Not "My people;" God was speaking in displeasure. Cp. marg. reff. This passage was alleged by St. John (xii. 40) and by St. Paul (Rom. xi. 8) to account for the unbelief of the Jews.

27. *be converted*] Rev. V. 'turn again.'

28. *therefore*] Because you are hardened and irreclaimable.

the salvation] Read **this** *salvation*.

they will hear it] Cp. Matt. xxi. 43; ch. xiii. 46, 47, xviii. 6.

29. This verse is omitted in Rev. V.

30. *two whole years*] The forms of Roman legal proceedings occupied much time. Accusers would have to appear in person; and witnesses possibly summoned from Jerusalem. The official report of the case and documents may have perished in the shipwreck, and required to be replaced. During this interval the Epp. to the Ephesians, Colossians, Philemon, and the Philippians were written. It is believed that at the end of this time, St. Paul was liberated (cp. Phil. i. 25–27, ii. 24; Philemon 22). After his restoration to liberty, his cherished purpose of visiting Spain was accomplished (Rom. xv. 24, 28; Clem. Rom. i. 5). Hints of journeys, for which no place can be found previously to the first imprisonment, occur in 1 Tim. i. 3; Titus i. 5; 2 Tim. iv. 13, 20; and Tit. iii. 12.

house] Rev. V. 'dwelling,' within the precincts of the great prætorian camp, not the comparatively small quarters attached to the imperial residence on the Palatine. This took effect after the Apostle quitted the lodging named in *v.* 16.

31. It has been inferred from Phil. i. 13 that the effects of this instruction penetrated even to the imperial household.

confidence] Rev. V. 'boldness.' The success of St. Paul's preaching in Rome is a fit termination to the history. It is the most striking realisation of that promise of the universal spread of the Gospel, which is the starting-point of the narrative; but this is considered not well warranted.

END OF VOL. V.