

COMMENTARY
ON
THE GOSPELS.

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ST. MARK.

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TO

HOLLAND NIMMONS McTYEIRE, D.D.,

Bishop of the Methodist Episcopal Church, South,

WHO HAS GREATLY ENCOURAGED HIM IN THE PROSECUTION OF HIS WORK,

THIS VOLUME

IS RESPECTFULLY DEDICATED,

BY

The Author.

PREFACE.

FOR several years the author has been employed, as far as other engagements would permit, in writing a Commentary on the Gospels, based on a Harmony different from any that he has seen in print, and presenting synopses of the views of leading expositors of the sacred text, ancient and modern. But this work having grown on his hands to such extent as to be altogether too elaborate for general students, such as members of Bible-classes, Sunday-schools, and many ministers, he has postponed its publication, yielding to the importunities of judicious friends, and prepared a condensed Commentary on the Gospels, in which results are given, for the most part, without the processes by which they were reached, and without noticing conflicting opinions of other authors. Though the original text has been kept constantly in view, he has refrained from citing it, in conformity with his main design. The author could not farther condense the work, without making it too elementary and superficial to meet the wants of those who may seek its aid in studying the inspired records. He has prepared Questions on the Gospels, based upon this Commentary, which he hopes will prove available to both teachers and students.

NASHVILLE, TENN., Dec. 7, 1869.

INTRODUCTION.

THE term *gospel* comes from the Angle-Saxon *god*, good, and *spell*, message, or history, and, like the Greek *euangelion*, means a good or joyful message, and especially, the "good tidings" of salvation through Jesus Christ. At a very early date the Histories of the Saviour acquired the title, which they have ever since retained.

The word *Hagion* in the titles of the Gospels, in some Greek MSS., may be construed with Gospel—"the *Holy Gospel*"—or with the author—"Saint Luke." But many of the most ancient MSS. have simply "The Gospel according to Luke," etc.—that is, as delivered, written, or edited, by Luke.

The chronological order of the Gospels in the received text is that of the majority of Greek MSS. and ancient versions and catalogues of canonical books; and Irenaeus, in the second century, says the correctness of this order was not questioned.

Some have imagined that each succeeding Gospel was designed to supply omissions in the preceding; but this was not the case; as Mark, for example, omits half of what Matthew records, and records scarcely any thing not found in Matthew. Luke records much, while he omits a great deal, found in Matthew and Mark, and inserts much that is peculiar to himself. John has little in common with the other three—as he deals more with the discourses of Christ, while their design was rather to give synopses of the leading events in the life of Christ—hence they are called Synoptists.

The latest dates assigned to the first three Gospels is A.D. 64; and to John, A.D. 97. It is likely they were written at earlier dates.

Concerning the authors of the four Gospels we know nothing certain beyond what is said of them in the New Testament. Matthew and John belonged to the College of Apostles. (See notes on Matt. ix., x.) Besides his Gospel, John wrote also three General Epistles and the Book of Revelation. Mark and Luke are not named in the Gospels. The former is alluded to in Acts xii., xiii.; 2 Tim. iv. 11; 1 Peter v. 13; and the latter in Col. iv. 14; 2 Tim. iv. 11; Philemon 24; and he is associated with Paul in the account of his travels in The Acts of the Apostles. Those who wish to know what tradition has said concerning the four evangelists, may find a condensed view of the subject in Cave's "Lives of the Apostles and Evangelists."

The internal proofs of the genuineness and authenticity of the Fourth Gospel are noted in the Commentary where occasions serve. Those who wish to see this subject fully and satisfactorily discussed, are referred to Horne's Introduction, Watson and Smith's Dictionaries of the Bible, Oosterzee on John, and other works of this class. They will discover that the testimonies of the Primitive Fathers to the genuineness and authenticity of the Fourth Gospel are more numerous and pregnant than those which refer to any of the Synoptics. The transcendent importance of the Gospel of John, in its bearing on the great doctrinal system of Christianity, will sufficiently account for its rejection by the skeptics of our age.

In referring to Greek MSS., the usual abbreviations have been employed, to wit: *Recepta*, for the received text; A, for the Alexandrian MS., now in the British Museum; B, for the Vatican MS.; C, for the Paris MS.; D, for the Cambridge MS., frequently called the *Codex Bezae*, because it was presented by Beza to the University Library at Cambridge; Cod. Sin., for the MS. lately discovered by Tischendorf at Mount Sinai. These are among the principal uncial MSS.—that is, those written in capital letters. Those written in cursive, or small, letters, are denoted by figures, 1, 2, 3, etc. Where *cf.* (*confer*) is used, it is important to compare the text with the passages thus indicated. Other abbreviations are such as are in common use, and are explained in Dictionaries, etc.

In this work, the sacred text, including the headings of chapters, and marginal readings and references, has been carefully printed from the standard edition of the American Bible Society.

To save room, the passages of Scripture referred to in the notes are not generally quoted; but as they are of great importance in the elucidation of the text, the student is earnestly requested to turn to them, in every instance, as the Bible is its own interpreter.

It did not belong to the author's plan to append "practical reflections" to his comments on the text; though ministers and others who may honor him by consulting the work will find *suggestions* of this sort, which it is hoped will prove "good to the use of edifying," and tend to promote the glory of Him whose wonderful history he has endeavored to explain.

THE GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

1 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *tempted.* 14 *He preacheth:* 16 *calleth Peter, Andrew, James and John:* 23 *healeth one that had a devil,* 29 *Peter's mother-in-law,* 32 *many diseased persons,* 41 *and cleanseth the leper.*

I.—1. *The beginning*—This seems to connect with the second verse, as in our version; Mark's design being to intimate that the gospel dispensation was heralded by John, as the forerunner of Christ, according to the prophets. The preparatory work was done by John, but the kingdom of heaven was not properly opened till the day of Pentecost. Acts ii. (See on Matt. xi. 10-13.) *The Son of God;*—As he is divine in his nature the gospel is divine in its origin.

2. *As it is written in the prophets,*—Some MSS. have "in Isaiah the prophet"—others, "in the prophet;" which is probably the correct reading, alluding to the first quotation which is from Mal. iii. 1. Lightfoot: "What some of the Fathers say concerning Malachi, that he was *limes Judaismi et Christianismi*, we may not unfitly say concerning John, that he was the bounds of Judaism and Christianity—the limits whence the law and the prophets took their conclusion, and the gospel and the kingdom of heaven their beginning."

3. *The voice of one crying*—A voice of proclaiming, or of a crier. The quotation gives the sense, but not the precise language of either the Hebrew or LXX. of Isa. xl. 3. *In the wilderness,*—Joined with "crying" in the LXX. and the Gospels; but with *prepare* in the Hebrew. The allusion is to the practice of Eastern monarchs, who, when on an expedition, used to send pioneers to level hills, fill hollows, and straighten the roads, to prepare an even and direct way before them. The primary application of this prophecy was probably to the return of the Jews from captivity, which symbolized an event more glorious, to which it is applied by the evangelists. Cf. Baruch v. 7.

4. *John did baptize*—Hence he is styled emphatically the Baptist, i.e., the baptizer. *Wilderness,*—An uninclosed region, whether barren or otherwise. The wilderness of Judea is, for the most part, a dreary waste. It stretches west of the Jordan from Jericho to the mountains of Edom. That part of it where John was brought up seems to have been west of the Dead Sea. Luke i. 80; iii. 2. *Preach*—Proclaim as a herald. *The baptism of repentance,*—Which pledged and

symbolized that repentance which is the condition of pardon. *For—Eis*, denoting the object, purpose, or final aim, as there is no remission of sins without repentance, of which baptism is the exponent.

5. *All the land*—All the inhabitants. Universal terms are employed because the masses of the people went to be baptized. *And*—Especially the inhabitants of Jerusalem. *Baptized*—Baptism is spoken of as a well-known rite, lustrations by water being common among the Greeks and Romans, as well as the Jews: by the latter they were used on various occasions. Mark vii. 2-5; John ii. 6; iii. 25, 26; Heb. ix. 10, 13. *In the river of Jordan*,—Mark, writing to Gentiles, who were not well-versed in the geography of Palestine, says "the river Jordan"—not *of* Jordan. The preposition rendered *in* means also at, with, by, nigh to, etc., according to the subject: here it may mean either within the outer banks of the river, which has double banks, or nigh to the river. John i. 28; iii. 26; x. 40. As the word never means in the New Testament to immerse, but to purify in a ceremonial sense, and in all cases in which there is any reference to the mode, it is by affusion, we may reasonably conclude it was thus administered by, John. (See on Matt. iii. 6.) *Confessing their sins*.—This may have been a particular and personal, but could not have been a private, auricular confession.

6. *Camel's hair*,—Either the camel's pelt with the hair on, or, more likely, camel's hair, woven into a coarse cloth. The Talmud says, Camel's-hair garments were much worn by the Jews. *Cf.* Zech. xiii. 4; Rev. vi. 12; Jos. Wars, i. 17. Ascetics and poor persons in the East at this day wear clothes made of camel's hair and wool. A fine species of cloth is also made of camel's hair, hence called camlets. *A girdle of a skin*—Not a fine one of linen, silk, gold, or silver, which was common among the Jews, but a coarse one, corresponding to the tunic which it encircled. John thus imitated his illustrious type, Elijah. 2 Kings i. 8. *Locusts*—These are recognized as food: (Lev. xi. 22:) they were continually used in the East—the Greeks also ate them, and they now constitute a considerable article of diet both in Asia and Africa. They are dried in the sun, roasted, and also salted away to be used after the locust season. They are strongly vegetable in taste, the flavor varying with the plants on which they feed. They are sometimes pounded into meal, which, eaten with salt, is palatable. It will keep thus for months. *Wild honey*;—Probably the production of bees which abounded in Palestine: it is frequently found in trees and in hollow rocks, and that too in this very desert. Deut. xxxii. 13; Judg. xiv. 8; 1 Sam. xiv. 25, 26; Ps. lxxxii. 16. Honey is a suitable accompaniment for locusts, which John doubtless had prepared in the common methods. His austerity showed that he was not the harbinger of a temporal monarch.

7. *And preached*,—Proclaimed. *Mightier*—Having more authority, as the Messiah. *After me*,—John considered himself Christ's harbinger. John iii. 27-31.

Latchet—A string, or strap of leather. *Stoop down*—Alluding to the posture in which this most menial and sometimes troublesome office was performed—the straps being frequently complicated. The Talmud says, "Every office that a servant does for his master, a scholar should do for his teacher, except loosing his sandal thong"—which they called "a reproachful work fit only for a Canaanitish, not a Hebrew, servant."

8. *Holy Ghost*—Alluding to the descent of the Spirit on the day of Pentecost—the "cloven tongues like as of fire," which accompanied the baptism of the Holy Ghost, symbolized his illuminating, quickening, and sanctifying influences. Acts ii. 1-3. Matthew adds, "and with fire," which Mark omits, as being the mere symbol of the Spirit.

9. *In those days*,—When John was at the height of his ministry. *Nazareth*—A small city in the tribe of Zebulun, situated on the slope of a hill, just north of the plain of Esdraelon, about midway between the Lake of Tiberias and the Mediterranean, some 70 miles north of Jerusalem. It was a place of bad repute. (See on Matt. ii. 23.) *Of John*—By John. *In Jordan*.—*Eis*, in or at the Jordan, with its water. In John x. 40, it is said that Jesus "went away beyond Jordan into, (*eis*,) to the place where John had first baptized, and there he abode." This place was not in the river, but at Bethabara, (Judg. vii. 24,) meaning the ferry-house, a town or hamlet near the ford or ferry, at, near by, or, as we should say, *on* the river.

10. *Straightway*—A favorite word with Mark, sometimes rendered "immediately," etc. *Out of*—*Ek*: Matthew has *apo*, which properly means from: he came up from the river, in the margin of which he stood to receive the rite. *He saw the heavens opened*.—Rent or cleaving—a present participle, in Mark's graphic style. From Luke iii. 21, 22, it appears that this took place while he was praying after the baptism which did not impair the Holy Ghost. This was not lightning, nor a mere spiritual vision, but a miraculous phenomenon, evident to the bodily senses, like those mentioned Acts vii. 55, 56; ix. 3. *The Spirit like a dove*—Probably a lambent flame, shaped like a dove, with a hovering motion in its descent. The dove is the emblem of purity, gentleness, and peace. This proved that Jesus was the subject of the prophecies in Isa. xi. 1, 2; xlii. i.

11. *A voice*—Articulate speech, as Matt. xvii. 5; John xii. 27-30. *From heaven*,—Out of the heavens; but it seems to mean the same as from heaven; though there is a reference to ver. 10. The voice came, through the lower heavens, from the third heaven where God resides. *My beloved Son*,—Being his only begotten Son, and so the object of his highest love. Mark xii. 6; Gen. xxii. 2, 12, 18. *In whom I am well pleased*.—In whom I take delight. Isa. xlii. 1. The announcement at this time was the formal divine authentication of the Messiah's mission, which was repeated near the close of his ministry. Matt. xvii. 5.

12. *And immediately*—The same word rendered "straightway," ver. 10. *The Spirit driveth him*—Impelleth him, not by violence, but by efficacious inspiration, to which he voluntarily yielded. *The wilderness*.—Tradition locates it in a rugged, desolate region, between Jerusalem and Jericho, about four miles from the scene of the baptism, and twenty from Jerusalem—called Quarantana, from the forty days' fast.

13. *Forty days*—Moses and Elijah, the representative men of their times, fasted miraculously for the same period. Ex. xxiv. 18; xxxiv. 28; 1 Kings xix. 8. Mark does not mention Christ's fasting, as do Matthew and Luke. *Tempted*—Tried by solicitation to sin. His character was thoroughly tested at the very outset of his ministry. This was ordered, perhaps, to demonstrate his invincible virtue, and consequent fitness for the work he had undertaken; (John xiv. 30; Heb. iv. 15;) to qualify him to become our sympathizing High-priest, (Heb. ii. 17, 18;) and to present an edifying example to all his tempted followers. 1 Pet. ii. 21, 22. *Of Satan*—By Satan, This is the Hebrew name of the devil, meaning an enemy, the adversary of God and man, and the traducer of both. Job i. 6; Rev. xii. 9, 10. *The wild beasts*;—Which infested that region. Jer. xlix. 19. *The angels ministered unto him*.—After his temptation and fasting, which is thus implied. They waited on him, probably supplying him with food. These heavenly messengers may have appeared in a human form, visible either to his bodily eyes or to his inward perception. Judg. xiii; 1 Kings xix. 5-8; Heb. i. 14. After the assault in the garden, "there appeared an angel from heaven strengthening him." Luke xxii. 43.

14. *John was put in prison*,—The occasion of his imprisonment is stated, but not the time, Mark vi. 14. *Into Galilee*—Where he had lived before his baptism; (Matt. i. 22, 23;) and he had made a visit there after his temptation: (John i. 43-ii. 12;) he then returned to Judea and remained there while John was at liberty: (John ii. 13-iii.) he then went back to Galilee. John iv. 1-3, 43. Matthew, Mark, and Luke say but little, or nothing, of Christ's ministry in Judea till the last week of his life. As Herod Antipas resided at Machaerus, in Perea, near the lower Jordan, where John was imprisoned, and Nazareth was an obscure town in the center of Galilee, the latter would be a comparatively secure retreat. John's reason for Christ's going to Galilee (iv. 1-3) harmonizes with Mark's. The Pharisees, jealous of Christ's popularity, would seek occasion to deliver him over to Herod, that he might share the fate of John: this Jesus prevented by retiring to Galilee, as his hour was not yet come. *Preaching*—Proclaiming the glad tidings of the gospel dispensation.

15. *The time is fulfilled*,—The prophetic era is completed, alluding to Dan. ix. 24-27. Cf. Luke xxi. 24; John vii. 8; Gal. iv. 4. *The kingdom of God is at hand*:—That dispensation in which the Messiah is King; the ministers of the Church are his officers; those who believe on him are his subjects; and the Bible

is the code of laws by which they are governed. This form of administering the divine government on the earth has come nigh. *Repent ye*,—Change your minds and reform your lives, and receive as divine truth the good news which I proclaim. This was substantially the same message as John's but he was now imprisoned, and therefore there was the greater need of Christ's proclaiming it himself, especially as John does not appear to have preached in Galilee. It is not true that John did not preach faith as well as repentance. John i. 29; iii. 27-36; Acts xix. 4.

16. *Sea of Galilee*—Chinnereth, Num. xxxiv. 11; Deut. iii. 17; Chinneroth, Josh. xi. 2; Cinneroth, 1 Kings xv. 20; Lake of Gennesaret, Luke v. 1; Sea of Tiberias, John vi. 1; xxi. 1. *Simon*,—Called Peter, Matt. xvi. 18; John i. 42. *Andrew*—(See on Mark iii. 16-19.) *A net*—A seine, or large drag-net. Eccl. ix. 12; Hab. i. 15-17, LXX. "The water of the lake is cool and sweet," says Lynch, "and the inhabitants say that it possesses medicinal properties. It produces five kinds of fish, all good."

17. *Come ye after me*—Accompany me as my disciples. Mark x. 34. *I will make you*—I will constitute you ministers of the gospel. Fishing and hunting expressions are used in the classics for gaining disciples, making friends, etc. Jer. xvi. 16. It is probable, as Lightfoot says, the disciples, on their first coming, (John i. 41,) attended Jesus to Cana and Jerusalem (John ii.), and were dismissed by him when he retired from Judea. He remained for some time without attendants, and was received in the synagogues, rejected at Nazareth, and removed to Capernaum; (Luke iv. 16-31;) and when the proper time arrived, he began openly to manifest himself and preach, and call his disciples, as here and Luke v. 1-11.

18. *Straightway*—Immediately, as ver. 20. Their previous intercourse with Jesus, and their training by the Baptist, will account for their promptness.

19. *James and John*,—See on Mark iii. 16-19. *The ship*—The boat, viz., the fishing-smack. Josephus calls it *skaphe*—hence our word skiff—and says there were on this lake 230 vessels of this sort, each having four or five men.

20. *They left*—James and John had probably heard of Jesus from Andrew and Peter, or they may have been personally acquainted with him before; hence their ready obedience. *With the hired servants*,—So that they could the more readily be spared. While they were not rich so as to own slaves, they were not so poor as they are generally represented.

21. *Capernaum*—On the north-west coast of the Sea of Galilee within the territory of Zebulun, not far from the line of division between Zebulun and Naphtali: the exact spot cannot be identified. This was afterward called "his own city," where he paid taxes. Matt. ix. 1; xvii. 24. Andrew and Peter resided here, and probably James, and John, and Matthew. It was in a central position, and being on the lake, Jesus could cross over to Perea with facility whenever he

wished retirement. *Straightway*—*Eutheos*, the same as *euthus*—immediately, which words occur ten times in this chapter, indicating the rapid succession of events in our Lord's ministry. *On the sabbath-day*—In the original, the plural for the singular perhaps after the analogy of the names of the festivals, e.g., the nuptials. Cf. Matt. xii. 1, 5, 10, 11, 12; Mark ii. 23, 24; Luke iv. 31, where our version has the plural. Some think it alludes to Christ's custom of attending the synagogue every Sabbath, according to an ancient Jewish usage; (Acts xiii. 14, 27, 44; xv. 21;) but it probably refers to the next Sabbath. *The synagogue*—The synagogue of Capernaum, where there was probably but one: cf. ver. 23. Synagogues date from the time of the Babylonish captivity. They were erected by the Jews in towns and country-places, especially by rivers, for the sake of water used in their frequent purifications. Ten men, at least, were to compose the assembly, which was governed by a presbytery, the president of which was called the ruler of the synagogue, though the elders were called rulers in common. Mark v. 22, 35-38; Luke viii. 41; xiii. 14, 15; Acts xiii. 15. A deacon collected the alms; a messenger carried the alms from foreign synagogues to Jerusalem, sometimes read prayers, and performed other duties; a servant took charge of the sacred books, etc. Luke iv. 20. Those who taught in the synagogues were sometimes called pastors. The services, which were held morning, afternoon, and evening, on the Sabbath, consisted of singing, prayer, reading and expounding the Scriptures, and collections of alms; but there were no sacrifices. Disputations on religious subjects, catechising children, scourging for minor offenses, also took place in the synagogue. Matt. x. 17; Acts xvii. 1-4; xxii. 19. Any competent person was allowed to speak in the synagogue under the control of the elders. Luke iv. 16-22; Acts xiii. 15. The worship and government of the Church seem to have been modeled after the forms of the synagogue. The Jews say there were 480 synagogues in Jerusalem at the time of Christ.

22. *Astonished*—Exceedingly struck, intensely affected. *At his doctrine*:—His manner of teaching, which involved the doctrine taught. *For he taught*—Was teaching—i.e., his custom was to teach as one who had divine authority to teach, and not as the scribes, who retailed the sayings of their doctors. (See on Matt. v. 21; vii. 28, 29.)

23. *And there was*—Stier and Alford place this miracle after Matt. viii. 13: the Harmonists generally put it after Matt. iv. 22. It is almost the only event chronicled by Mark, not in Matthew: it is in Luke iv. 31-37. *With an unclean spirit*:—Having it; so Luke, "he had a spirit of an unclean devil"—a demon, who being himself unclean, influenced his possessor to uncleanness, to sin of every kind. Zech. xiii. 2. (See on Mark iii. 30.) *He cried out*,—The demon using the man's vocal organs.

24. *Let us alone;*—Oh!—an exclamation of surprise, indignation, and grief. It is likely that the man had a lucid interval when attending the synagogue; but the presence of Jesus aroused the demon. *What have we to do with thee,*—Speaking perhaps in the name of all who possessed the bodies of men in that country and age: literally, What to us and thee? A Hebrew idiom, sometimes repelling interference, as in 2 Sam. xvi. 10; 2 Chron. xxxv. 21; John ii. 4; sometimes deprecating it, as here, Why dost thou molest us? Cf. 1 Kings xvii. 18; Luke iv. 34. (See on Mark v. 7.) *Thou Jesus of Nazareth?*—His human cognomen—a name too of contempt, though destined to universal honor. He thus knew our Lord. Acts xix. 15. *Destroy us?*—Inflict on them their final punishment, as "torment," Matt. viii. 29. *The Holy One of God.*—His divine designation as the Messiah. Ps. xvi. 10. Aben Ezra refers "the Holy of holies" (Dan. ix. 24) to the Messiah. The demon knew there could be no fellowship between the unclean and the holy.

25. *Rebuked*—He would not let the demons praise him: so Paul, Acts xvi. 16-18.

26. *Torn him*—Having thrown him into spasms. Luke, "jerked him down;" though he was not allowed to do him any bodily injury, albeit he made such fearful demonstrations in quitting his victim. This shows the reality of both the possession and the exorcism.

27. *Amazed,*—They wondered. *What thing is this?*—It does not so much express interrogation as admiration: What is this? What new mode of teaching is this? For the teacher gives his authoritative order even to the unclean spirits, and they obey him! Acts xvii. 19.

28. *Fame*—Report. *All the region round about Galilee.*—The surrounding country of Galilee. Matt. xiv. 35.

29. *Forthwith,*—Immediately, as ver. 28. *The house of Simon*—Christ seems to have made Peter's house his home when at Capernaum. Matt. xvii. 24, 25. Andrew appears to have resided with his brother. They may have removed to Capernaum after Peter's marriage.

30. *Simon's wife's mother*—Theophylact says, "Learn hence that marriage is no hinderance to virtue, since the chief of the apostles had his wife"—and never put her away. 1 Cor. ix. 5. *Sick of a fever;*—Confined to bed with a fever. *Anon*—Immediately. (See on ver. 21; Matt. xiii. 20.)

31. *Took her by the hand,*—Jesus usually made some visible sign, suitable to the miracle which he wrought. *Ministered*—Attended on them: a proof of the completeness and miraculousness of the cure.

32. *At even*—When the second of the two evenings began: the former beginning at the westerning of the sun; the latter at sunset, when the Sabbath

ended. Lev. xxiii. 32. (See on Mark vi. 35, 47.) They waited till sunset because it was the Sabbath. Jesus did not invite them to bring their sick on the Sabbath, though when he fell in with them on that day, he did not refuse to heal them. *Possessed with devils.*—Demoniacs: those whose diseases were produced by the influence of demons, or wicked spirits, who had taken possession of them.

33. *All the city*—Which is scarcely an hyperbole.

34. *Devils;*—Demons. *Suffered not the devils to speak, because they knew him.*—The interdict of Jesus seems to have stopped them just as they were going to say, "Thou art the Christ"—intending perhaps by a premature publication of his Messiahship to embarrass him in his ministry, as well as to create the impression that he was in league with them.

35. *And in the morning, rising up a great while before day*—Very early, yet in the night, he went out. According to Luke, the day was approaching when he went out. *A solitary place,*—A desert. *And there prayed.*—He was always in the spirit of prayer, but he had special seasons frequently in the night, for more intense, uninterrupted devotion. Matt. xiv. 23; Luke v. 16; vi. 12; ix. 28.

36. *Simon,*—With Andrew, John, and James, ver. 29; Peter, as usual, being foremost.

37. *All men*—The mass of the people in and around Capernaum.

38. *The next towns,*—The neighboring villages, country towns—called cities in Luke—such as had synagogues. Matt. ii. 23. *Therefore came I forth.*—Luke—"therefore am I sent"—seems to refer it to his coming forth from the Father—a Johannean formula. John viii. 42; xiii. 3; xvi. 27, 28. He was sent by the Father and came forth from him to preach the kingdom of God throughout all the land of Israel. Luke iv. 18, 19; Acts x. 36-38.

39. *Preached*—(See on ver. 14.) *Devils*—Demons.

40. *And there came*—Matthew (viii. 1-5) seems to have placed this in its chronological order. *A leper*—For thousands of years the lepers have formed a distinct class in the East: they marry among themselves, and so perpetuate their disgusting disease, which appears in their progeny as soon as they reach adult age. Its name is derived from *lepis*, a scale, because it shows itself in dry, thin scales, or scabs, which are white in the *lepra vulgaris*, (Ex. iv. 6; Num. xii. 10; 2 Kings v. 27,) and about the size of a dollar; smaller in the *alphos*; and dark and livid in the *nigricans*. Herodotus says, "Whoever has the leprosy, or white scab, does not enter into the city, or keep company with the other Persians; and they say he is afflicted with this disease from some offense against the sun." Celsus mentions two kinds, *leuke* and *alphos*, both terms denoting whiteness; and Hippocrates calls the *leuke*, the Phenician disease. When the scales are rubbed off, the quick flesh

is seen. In some cases the scales appear only in some parts of the body, as the arms, legs, or thighs; but in others they extend all over the body, as in the case of this leper, (Luke v. 12,) and always attended with violent itching. Under certain circumstances, it seems to spread like an epidemic, as when the crusaders by thousands returned from Asia, it raged in some parts of Europe, so that 2,000 leper-houses were filled by its victims in France alone. The miserable wretches were clothed in shrouds, as if already dead, while masses for the dead were said for them. It does not, however, appear to be contagious; but it was considered excessively loathsome, and being incurable, except by miraculous power, it might well be viewed as an emblem of sin. Lev. xiii., xiv.; Ps. li. 2, 5. *Kneeling down to him*,—Paying him the respect offered to superiors, perhaps recognizing him as a prophet of God. (See on Matt. ii. 2.) *If thou wilt*,—This implies a doubt of Christ's willingness; but that was unavoidable, as he had no promise that in any condition Christ would heal him: for aught he knew, it might not have been consistent with God's purpose to perform this miracle: he had great faith in believing that Christ could cleanse him, and he undoubtedly had as firm a persuasion as the case would admit, that he would do so. He does not say, "If thou canst," as Mark ix. 22. It would argue a serious want of faith in a penitent sinner, seeking to be cleansed from the leprosy of sin, were he to express any doubt in regard to Christ's willingness to cleanse him, as he has the strongest assurance of his willingness, as well as his ability. The cleansing refers to the legal impurity, which was only removed by the cure of the disease.

41. *Put forth his hand, and touched him*,—An indication of power, influenced by love. None besides Christ would dare touch a leper, he alone being safe from its pollution, and superior to the law which forbade the contact. Christ usually performed some significant act in working his miracles: the leper must have been inspired with confidence by the Saviour's touch, as well as by his word. *I will; be thou clean*.—Or cleansed: as sublime a sentence as "Let there be light!"

42. *And as soon*—Note the precision and emphasis of repetition in this verse.

43, 44. *And he straitly*—And having given him a strict charge, he immediately sent him away. The particularity of the charge seems to imply that Jesus wanted him to get his certificate from the priest before the priest should ascertain who cured the leper, otherwise the priest might maliciously deny that he was perfectly clean, and so frustrate the design of the miracle. Christ performed his miracles in public, and wanted them to be witnessed, but he eschewed all vainglorious ostentation—he did not want the reputation of a mere wonder-worker, his miracles being subordinate to his doctrine—he did not wish unnecessarily and prematurely to excite the jealousy of the Romans, or the malice of the Jews—and he desired those who were healed to retire and calmly and thankfully reflect upon the mercy they experienced, so as to realize the full moral effect intended. (See on

Matt. xii. 15-21; xvi. 20; Mark v. 43; John vi. 15.) *Offer for thy cleansing*—Lev. xiv. 1-32. Jesus respected the ceremonies of the law, until the Levitical institute was consummated in himself. (See on Matt. v. 17.) *For a testimony unto them.*—For a proof to the priests that God had cured his leprosy. The words "the priests" must be supplied, or "the priest" must be taken in the collective sense, to agree with "them." The ceremonial cleansing followed the curative cleansing. Lev. xiv. 3, 4. To testify that he was healed, the man was to submit himself to the inspection of the priests, and present the prescribed offering, before he said any thing about the agency by which he was cured. After admitting the testimony of the cure, they would find it difficult to set aside the proof which it afforded of the Messiahship of Jesus, when they would ascertain that the cure was wrought by him, as the rabbins held that cleansing the lepers would be a characteristic of the Messiah. Matt. xi. 3-6. Of course, the priestly ratification would be a testimony to the people also, (as some think is the meaning,) for they would be satisfied that the cure was perfect, if it was recognized by the priest.

45. *But he went out,*—But going out, he publicly proclaimed and divulged the account of his cure, so that Jesus—Jesus is not in the original, but is implied—could no more openly enter into the city. The man thus occasioned by the injudicious expression of his joy and gratitude some of the inconveniences which Jesus wished to prevent.

CHAPTER II.

1 *Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.*

II.—1. *After some days;*—Which settles nothing as to chronology, only that it was some time subsequent to the cure of the leper. Mark i. 45. *Noised*—Reported. *In the house.*—At home, viz., in Peter's house, where he stayed in Capernaum.

2. *Straightway*—Immediately many assembled at the house, so that not even the space near the door afforded room enough for them. *And he preached*—Spoke to them the word—the doctrine of the gospel.

3. *One sick of the palsy,*—A paralytic. (See on Matt. viii. 6.) *Which was borne of four.*—Who was carried by four men.

4. *The press,*—The crowd. *They uncovered the roof*—It is likely Peter's house was of one story, so that Jesus may have been preaching to those in and around the house, and the hatchway and some of the tiles may have been removed to *let down the bed*—litter, or mattress. Acts v. 17. It is called *krabbatos*, which word the Greek grammarians reject as inelegant, though it occurs in good authors. Sozomen

says that when Triphyllius was preaching, and quoting the text, "Take up thy *krabbaton*, and walk," he changed it to *skimpada*: at which Spyridion, being provoked, said, "Art thou better than He who said *krabbaton*, that thou art ashamed of using his words?"

5. *When Jesus*—And Jesus seeing their faith, said. *Son*,—An encouraging address. *Thy sins be forgiven thee*.—The Jews held that no diseased person could be miraculously cured till his sins were pardoned. Ps. ciii. 3. This may be doubted, yet as sin and disease are intimately related, the removal of the one may well be attended by the removal of the other. The faith demanded for pardon is near akin to that demanded for a miraculous cure. Jesus saw that the man had this faith.

6. *Scribes*—Formerly the secretaries of state (2 Sam. viii. 17; xx. 25) and of war (2 Kings xxv. 19; 2 Chron. xxvi. 11) were called scribes. Afterward the name was given to those who transcribed the sacred books and interpreted them. Ezra vii. 6; Matt. xxii. 35. Luke x. 25; v. 17; Acts v. 34. *Reasoning in their hearts*,—This implies an active state of the understanding.

7. *Why doth this man*—Their argument was, It is blasphemy for any but God to assume the prerogative of forgiving sins; but this man does so: therefore he blasphemeth. The Jews reasoned in a similar way, (John x. 31-36,) when they were ready to stone Jesus, stoning being the penalty of blasphemy. Lev. xxiv. 15, 16.

8. *And immediately, when*—And Jesus immediately knowing in himself—as he knew without information what was in man. John ii. 24, 25. *Why reason ye*—By this they must have perceived that Jesus knew their thoughts, and they ought to have recognized his claims, as the power of reading the heart was one of their *criteria* of the Messiah.

9. *Whether is it*—Which is easier—he who can say, with effect, Arise and walk, can say, with effect, Thy sins are forgiven.

10. *But that ye may know*—The speech and narrative seem here intermixed, as in Gen. iii. 22, 23. The ample construction would be. "But that ye may know—I say thus to the paralytic;" or, "But that they may know—then saith he." No ingenuous person could doubt that he who could miraculously cure the paralytic could also forgive his sins, if he assumed the prerogative to do so. Where there is the inherent power to perform miracles, there is also the authority to forgive sins. *The Son of man*—A title taken apparently from Dan. viii. 13, and applied, says Robinson, 84 times in the Gospels to Christ, always by himself, and once by Stephen, when he saw his glorified humanity, Acts vii. 56. The Jews understood it as a designation of the Messiah, (John xii. 34,) the same person as "the Son of God," (Luke xxii. 69, 70:) the former title presents him from a human, the latter from a divine, standpoint. As Neander says, "He called himself the Son of man,

because he had appeared as a man; because he belonged to man-kind; because he had done such great things, even for human nature, Matt. ix. 8; because he was to glorify that nature; because he was himself the realized ideal of humanity. Matt. xii. 8; John i. 52; iii. 13; v. 27; vi. 53. *On earth*—Implying, as Bengel suggests, that he was in heaven before he was on earth.

11. *Arise*,—Christ commonly required some work of those whom he healed. Mark i. 44; v. 19; John v. 8.

12. *And immediately he arose*,—A proof of the miraculousness and completeness of the cure. *Insomuch that they were all amazed*—So that they were all out of their senses with wonder, and glorified God, saying, We never saw it thus.

13. *By the seaside*;—Capernaum being near the Sea of Galilee. *Resorted unto him*,—Came to him.

14. *Levi*—He calls himself Matthew, Matt. ix. 9. It was common for the Jews to have two names. Though Matthew nowhere calls himself Levi, and Mark and Luke never call him Levi elsewhere, yet the early tradition which makes Levi a different person from Matthew, is not to be regarded. (See on Mark iii. 18.) *At the receipt of custom*,—At the custom-house, or toll-office. The publicans had booths on the great roads, lakes, and rivers. *Follow me*.—Be my disciple. *And he arose*,—Being doubtless acquainted with the character of Jesus, and ready to make any sacrifice involved in discipleship. Luke v. 28.

15. *As Jesus*—Greek, "as he," meaning Jesus. *Sat at meat*—Reclined, alluding to the recumbent posture at table. *In his house*—The house of Matthew, who modestly omits that, which is stated by Luke, who says it was "a great feast"—"a feast for all comers," as Beza and Leigh say. Cf. Luke xiv. 13. Lardner says, "Matthew, it is likely, was willing to take leave of his former acquaintances in a civil manner. He was likewise desirous that they should converse with Jesus." Matthew, Mark, and Luke place the feast immediately after the call; but the Harmonists generally place the healing of the paralytic and the call of Matthew immediately after the tour through Galilee, recorded Mark i. 39; ii. 1, and the feast some six months later, after the cure of the Gerasene demoniacs. Matt. ix. 18; Mark v. 20-22; Luke viii. 39-41. It does not follow that because Matthew left all and followed Christ, that he did not, as well as Peter, remain the proprietor of his own house in Capernaum, until the day of Pentecost. "No doubt," says Donne, "but he returned often, to the settling of his office, and the rectifying of his accounts." On the other hand, there is nothing in the Gospels which proves that the feast and the raising of the daughter of Jairus did not take place in the order observed by Matthew. The disciples who were present are not specified as the twelve apostles though it is likely the twelve were present, whether or not they had

been designated as apostles. Luke vi. 13. *Publicans*—Those who farmed or collected taxes, or public revenues. They were of two classes among the Romans: *manciples*, who being of the equestrian order, were held in repute, and *socii*, the common collectors, who were much despised by both heathens and Jews. Theocritus says, "Among the beasts of the mountains, bears and lions were the most cruel: in the cities, tax-gathers and sycophants." They were charged with making illegal exactions, and as they were agents of the Roman government, they were specially odious to the Jews, who ranked them, though of their own nation, with the vilest reprobates. Matt. xxi. 31; Luke vii. 34; xv. 1, 2; xviii. 10-13; xix. 1-10. *Sinners*—Notoriously wicked persons. Luke vi. 32; xv. 1.

16. *And when*—And having observed him eating. *The scribes*—(See on v. 6.) *Pharisees*—The strictest, most popular, and most numerous sect of the Jews. Josephus says they were of considerable weight in the days of John Hyrcanus, B.C. 108: that they (as well as the Sadducees) originated in the time of Jonathan the high-priest, B.C. 159-144, and that they numbered about 6,000 at the death of Herod the Great. They probably derived their name from the Hebrew *pharash*, separated, because they separated themselves from other Jews, under pretense of greater purity and a stricter observance of the law, written and oral. Whatever they were at their origin, they appear to have been, with stone exceptions, (John iii. 1; Acts v. 34,) great hypocrites in the time of Christ. Matt. v. 20; xxiii.; Mark viii. 11-15; Luke xi. 52; xviii. 9-14. *Said unto his disciples*,—Not that they were present at the feast: they would not be found in such company, considering it polluting. The scribes associated with them were perhaps teachers of the law in Capernaum. *How is it that*—What is the cause that. Luke: "Why do ye eat and drink." They asked this of the disciples after the feast, and the disciples reported it to Jesus; though there is nothing to forbid the supposition that some of the Pharisees propounded the question to Jesus himself. They demanded his reason for so doing.

17. *They that are whole*,—The sound in health: a proverbial expression. When Antisthenes was asked why he conversed with wicked men, he said, "Physicians are with the diseased." Diogenes was asked why he praised the Lacedemonians, but lived not with them; he answered, "Physicians live not with the healthy, but with the sick." Philo calls the *Logos*, "the healer of diseases." *I came not to call the righteous*,—Who have no need to be called from a life of sin, which they have already abandoned, to a life of virtue, which they are now living. Of course, the proverb has an ironical application to the Pharisees, who really needed repentance as much as the publicans.

18. *Used to fast*:—Stated perhaps for the information of those who were not acquainted with Jewish customs—in Mark's style. Luke (v. 33) adds, "and make prayers"—practice ascetic devotions. Matt. vi. 5-18; xi. 18, 19; Luke xviii. 11, 12.

The Pharisees fasted every Monday and Thursday, and on many occasions, as in times of pestilence, famine, war, inundations, droughts, etc. *Thy disciples fast not?*—Do not observe those frequent fasts, though it is likely they fasted on a few special occasions. Matt. vi. 16-18; xvii. 21. John's disciples did not ask the reason why they and the Pharisees fasted often—they were satisfied with the reason of that—but they wanted to know why Christ's disciples did not do as they did. They were probably instigated by the Pharisees, in order to sow discord between them and Christ and his disciples.

19. *Children of the bride-chamber*—The friends or companions of the bridegroom were called, by a Hebraism, sons of the bride-chamber, because they had access to it during the bridal feast. Judg. xiv. 10; Tobit vi. 13. *They cannot fast.*—They cannot do it consistently. While Christ, the Bridegroom of the Church, was present, it was a time of rejoicing; but when he was taken away by death, it was a time of mourning. John iii. 28, 29.

20. *Then shall they fast*—They will have occasions enough for mourning, of which fasting is the expression.

21. *No man also*—The *kai* is not found in the best MSS. and versions: if retained, it may be rendered as usual "and," as it begins the sentence. And no one *seweth a piece of new cloth*—Literally, rough from the weaver, unfulled, harsh, such as will not yield like the new cloth, but will tear away the edges of that to which it is sewed: it here probably means new and strong; the old garment being nearly worn out. Luke has "a piece of a new garment"—which means the same. *Else*—If he does so, he will both rend the new garment, (by taking out the piece,) and the piece from the new garment will not agree with the old; thus both will be injured: the new will lose its completeness, and the old its consistency, and a worse rent is made.

22. *Bottles*:—Tyndale, "vessels"—made of sheep and goat-skins, in general use among the ancients, and even now in the southern parts of Europe. When they are new they are easily distended, but when old and stiff, they burst by the fermentation of new wine. Speaking of wine, Jesus utters another proverb, recorded alone by Luke: "And no one having drunk old wine immediately desireth new; for he saith, the old is better"—because he has acquired a taste for the old and not for the new. Perhaps all that Christ intended to teach by these illustrations is this: that as in common life, it would be incongruous for a man to mourn at a marriage, to patch a worn-out garment with a piece of new cloth, to put new wine into old skins, so it would be incongruous for his disciples to practice the austerities of the disciples of the Pharisees and of John the Baptist; and such a course (and *vice versa*) is as little to be expected as for a man to relish new wine when he has been accustomed to drink old.

23. *Corn-fields*—Probably the fields of barley, which was ripe at the passover. *Began, as they went, to pluck*—As soon as they entered the field, impelled by hunger. *The ears of corn.*—Some of the ears of the barley. They passed along a path which bounded the field where there was no fence, so that the grain stood within reach. Luke adds "rubbing them in their hands"—a common practice and allowed by the law. Deut. xxiii. 25.

24. *The Pharisees*—Who were perhaps dogging Jesus to see if he went a yard beyond a Sabbath-day's journey! *Behold,*—They affected great astonishment. *Not lawful?*—The rabbins considered plucking the ears of corn and rubbing out the grains, as a kind of reaping and threshing, and so unlawful on the Sabbath, contrary to the spirit of the law. Ex. xii. 16; xx. 10.

25. *Have ye never read*—A common form of introducing a Scripture quotation: (Mark xii. 26:) it implies that they were in the habit of reading the Scriptures. *When he had need,*—Was pressed by necessity. This intimates that the disciples were in need of food. (See on Matt. xii. 1-3.) Our Lord's question took the Pharisees on their own ground, for the rabbins justified the course of David, and Kimchi says, "There is nothing which may hinder to take care of life, besides idolatry, adultery, and murder." Hence the Jewish proverb, "Peril of life drives away the Sabbath." The case of David is the more apposite, as it appears to have been on the Sabbath; (Lev. xxiv. 8; 1 Sam. xxi. 6;) and besides, as Chrysostom says, he was had in high honor among the Jews.

26. *The house of God,*—Not the temple, which was not then built, but the court of the tabernacle, or the room occupied by the priests. Ex. xxiii. 19. *Abiathar*—As Abiathar's father, Ahimelech, was then the high-priest, it is generally thought Mark did not intend to say in the days of the high-priesthood of Abiathar; but that Abiathar, who was present on the occasion, was specified because he was more distinguished in history than his father; (1 Sam. xxi.; xxii. 20-23; xxiii. 6, 8; xxx. 7;) if, indeed, both names were not common to father and son. Cf. 1 Sam. xiv. 3; xxii. 20; 2 Sam. viii. 17. *Shew-bread,*—Literally, loaves of the setting before—Heb., bread of the presence—so called because it was ordered to be continually before the presence of the Lord. Ex. xxxv. 30; 2 Chron. iv. 19. *But for the priests,*—Lev. xxiv. 5-9.

27. *The sabbath was made for man,*—Man was first created, and then the Sabbath was instituted to subserve his interests, physical, mental, and moral. It is to be duly observed as the divinely appointed means to an end, but not placed above the end. Like all other positive institutions, it gives way to higher interests—works of necessity, mercy, and piety, being no culpable violations of the law of the Sabbath. Cf. 2 Mac. v. 19.

28. *Therefore*,—This does not, as Grotius and Campbell think, refer to ver. 27, as if *the Son of man* meant any man. It would put the Sabbath in great peril to make every man the *lord* of it; indeed, the word rendered Lord is never applied to man in this sense either in the LXX. or New Testament. *The Son of man*—With the article, in all the places in which it occurs in the New Testament, means the Messiah; the title being derived from the human extraction of his inferior nature: he took upon him our humanity, and is thus the representative man. He is thus for man, the Lord of the Sabbath. (See on v. 10.) Hence the Sabbath is called "the Lord's day," (Rev. i. 10,) as, in honor of his resurrection, and by the authority of his ministers, the day of its observance was changed from the seventh to the first day of the week. John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2. *Also*—He can not only, like any man, perform necessary work on the Sabbath, but he can authoritatively modify or dispense with its obligations, as the interests of humanity may be thereby promoted. Christ does not sanction the violation of the Sabbath, but rather asserts its obligation, affirming, not with the rabbins, that it was made for Jews only, but for man—all men—being instituted at the creation.

CHAPTER III.

1 *Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.*

III.—1. *And he entered again*—Luke (vi. 6) says it was "on another sabbath"—not that on which he passed through the corn. *The synagogue*;—Probably that which he usually attended at Capernaum. *A withered hand*.—It appears to have been an atrophy of *the* hand—that is, the right hand—produced by a loss of the vital juices, so that the nerves and muscles were deprived of their functions. 1 Kings xiii. 4.

2. *And they watched him*,—The scribes and Pharisees watched him treacherously. *Whether*—To see whether he would heal him.

3. *Stand forth*.—He thus called particular attention to the miracle he was going to perform.

4. *To do good*—By healing the man. *To do evil*?—By not healing him. Doing evil and killing, seem to be affirmative expressions for the negative, not doing good, not saving life, as "not to love" is expressed by the phrase "to hate." These questions are an offset to theirs in Matthew, and it confounded them. The Jews held it lawful to defend themselves on the Sabbath, and to kill their enemies if they were attacked by them. Jos. Ant. xiv. 8; 1 Mac. ii. 41. To this our Lord's

argument may have referred, and it effectually silenced them. The questions were the more pertinent, too, as they were at that time doing Jesus all the evil they could, and trying to take his life.

5. *With anger*,—The object of his anger was not their persons, but their perverseness: the anger was a holy indignation at their hypocrisy, softened by sorrow at their unhappy condition. It is a nice point,

To hate the sin with all my heart,
But still the sinner love.

The hardness of their hearts,—The word means blindness, as well as hardness, or callousness. Rom. xi. 25; Eph. iv. 18. The heart, in Scripture, includes the intellectual, as well as the emotional, powers. The phrase here, like that in Mark x. 5; xvi. 14, means untractableness, indocility, perverseness, rather than inhumanity, which is the meaning of our word hard-heartedness. *Stretch forth thine hand*.—Christ usually uttered some word, or made some sign, when performing his miracles, which at once pointed out and demonstrated their superhuman character, as well as tested the faith of those who applied for his aid. *And he stretched it out*.—He did not object that he had not the power to do so, and it was useless to make the attempt: he believed that with the command, and his attempt at compliance, Jesus would convey the power to accomplish the act, and the result both ascertained and justified his faith. *Restored*—Brought back to its former sound condition. *Whole*—Not necessary to complete the sense, but not tautological. So we speak of "recovery," or "recovery of health." The analogy between this process and that of our spiritual cure, can scarcely be overlooked.

6. *Went forth*,—Went out of the synagogue. *With the Herodians*—A political faction, to whom they were hostile; but malice, as well as misery, "makes strange bedfellows." The Herodians were so called because they sustained the government and policy of Herod even in his complying with the pagan customs of the Romans. *How few they might destroy him*.—As Jesus had performed no outward act in healing the man they had no legal hold on him for Sabbath-breaking; hence they called in the Herodians—they having a greater interest at court—to see how on political, if not on ecclesiastical grounds, they might contrive his death. Cf. Dan. vi. 4-7.

7. *Withdrew*—As his hour was not yet come, he did not wish to put his life in peril, or reduce himself to the necessity of working miracles to preserve it. *To the sea*.—Of Tiberias, preparatory to crossing.

8. *Jerusalem*,—Specified, because it was the metropolis. *Idumea*,—That portion of the tribe of Judah which fell to Simeon, and which during the captivity was settled by Edomites: it lay south of Judea. 1 Mac. v. 65; Jos. Ant. xii. 8. 6. Idumea is the softened Greek pronunciation of Edom: it is nowhere else

mentioned in the New Testament. *Beyond Jordan*;—Perea. *They about Tyre and Sidon*,—Those who dwelt on the confines of those Phenician cities on the Mediterranean, north of Galilee. Mark vii. 24. It appears that they flocked to him from all parts of Palestine, except Samaria. John iv. 9.

9. *A small ship*—A boat. *Should wait on him*,—Not only then, but on all future occasions of this sort. *Throng*—Crowd upon him.

10. *Insomuch that*—In consequence of which. *To touch him*,—Mark v. 27, 28. *Plagues*.—Grievous disorders.

11. *And unclean spirits*,—And the unclean spirits, viz., of the demoniacs whom he relieved. *Thou art the Son of God*.—The knowledge was possessed by the demons, who used the organs of the demoniacs for the actions they performed, and the language they uttered. The imperfects imply that these things were constantly occurring. (See on Matt. iv. 24, 25; Mark i. 24-28; v. 7, 8.)

12. *Straitly*—Greatly, much. *That they should not make him known*.—(See on Mark i. 43, 44.)

13. *A mountain*,—The mountain—probably the Mount of Beatitudes. Luke vi. 12. This was quite likely the place to which he frequently retired, as it was not far from Capernaum. *Whom he would*:—He summoned such a number as he thought expedient to witness the solemn transaction.

14. *Ordained*—Made, appointed. Cf. John vi. 15; Acts ii. 36; Heb. iii. 2. *Twelve*,—He had previously called some of them, perhaps all, individually, for this work, but now he publicly and solemnly recognizes the entire college. (See on Matt. x. 1.) *Be with him*,—To learn his doctrine. *Send them forth*—The word from which comes apostle—which means one that is sent. (See on Matt. x. 2.) *To preach*,—Proclaim as heralds the good news of his advent.

15. *And to have power*—This first communication of the gifts of the Spirit to the apostles, referring to miraculous cures, prepared the way for an enlarged communication after Christ's resurrection, and the impartation of plenary powers for the apostleship on the day of Pentecost. As the power to expel demons and to cure diseases was derived from Jesus, and exercised in his name, it ratified his divine legation as truly as if exercised by himself. Luke has "power and authority"—the latter being the word rendered "power" in Matthew and Mark—it means prerogative, as in Mark ii. 10—as the other means capacity. *To heal*—To cure the diseases, and to expel the demons—allusion having been made to them before, ver. 10, 11. (See on Mark i. 32.)

16. *Simon*—Sometimes written Simeon, or Symeon, (Acts xv. 4; 2 Pet. i. 1,) was a common name among the Jews, meaning, "that hears or obeys." *Surnamed Peter*.—Matt. xvi. 17, 18; John i. 41, 42.

17. *James*—Heb., Jacob, meaning, "he who supplants." *John*—Heb., *Yehochanan*, meaning, "the grace of the Lord." *Boanerges*,—This word is not Hebrew nor Syro-Chaldee—it may be from the Syriac and Arabic *Benaires*, sons of thunder. They seem to have had an impetuous temper, which not only showed itself in wishing to call down fire from heaven, on the uncivil Samaritans, Luke ix. 53, 54; in forbidding a man to cast out demons, because he followed not with them, Mark ix. 38; and in ambitious aspirations for precedency in the Messianic kingdom, Mark. x. 35-45; but also, being sanctified, in the vehement denunciation of sin and zealous propagation of the truth. It is a great mistake of ecclesiastical writers to represent John as a beautiful type of feminine softness. His Epistles indicate great energy and robustness of character. 1 John i. 6; ii. 22; iv. 20; v. 10; 2 John 10, 11; 3 John 9, 10. He and his brother went thundering out the truths of the gospel over the world.

18. *Andrew*,—A Greek name, meaning "a strong man." He is first mentioned John i. 40-44, and last, Acts i. 13, where he is put in the same place as here—elsewhere he follows next to his brother Simon. (See on Matt. x. 2.) *Philip*,—A Greek name, signifying "a lover of horses." *Bartholomew*,—As Nathanael was called at the same time with Philip, (John i. 43-51,) and as he is not mentioned by any of the evangelists except John, who never mentions Bartholomew, (John xxi. 2,) it seems evident that these are two names for the same person, and the rather, as Bartholomew is a surname, meaning "son of Tholomai," or Ptolemy—Nathanael, son of Ptolemy. *Matthew*,—Probably from the Hebrew Mattathias, meaning "a gift of Jehovah." *Son of Alphaeus*,—Probably not the Alphaeus who was the father of James the Less: he is called Levi, Mark ii. 14; Luke v. 27, 29. (See on Matt. x. 3.) *Thomas*,—John (xi. 16; xx. 24) says that he was called Didymus, which is a Greek translation of Thomas, which comes from the Hebrew *Teom*, a twin. Philip, Bartholomew, Matthew, and Thomas, though not in the same order, constitute the second quaternion in the lists of the apostles in all the synoptics and Acts i. Matthew puts Thomas before himself—in Acts: Thomas, Bartholomew, Matthew. *James the son of Alphaeus*,—Called the Lord's brother, (Mark vi. 3; Gal. i. 19,) or kinsman, probably because he was the son of Mary, a sister of Mary, the mother of Christ, and wife of Clopas, (John xix. 25,) who is supposed to be the same as Cleopas, (Luke xxiv. 18,) who is thus identified with Alphaeus, the Hebrew *Chalphai* without the aspirate. He is called (Mark xv. 40) "the Less"—literally, the little, being probably a small man, like Zaccheus, (Luke xix. 3,) though it is generally considered positive for comparative, less, viz., than the other James, but whether in size or age cannot be determined. He is called the Just, because of his reputation for sanctity. He was one of the apostles of the circumcision, (Gal. ii. 9,) and was of great reputation among the apostles. Acts xv. 13. The Epistle of James is generally credited to him. He is supposed to be the James spoken of in the Talmud as the disciple of Jesus

the carpenter, and to whom miracles are attributed, and by Josephus, (Ant. xx. 9. 1,) as "the brother of Jesus, who was called Christ," who was stoned to death by order of Ananus the high-priest, after the death of Festus, and before the arrival of his successor Albinus, about A.D. 64. *Thaddeus*,—Meaning "that praises." In Luke vi. 16; Acts i. 13, he is called "Judas, the brother of James." Judas, Judah, or Jude, means "the praise of the Lord." Both come from the Hebrew *yadah*, he praised. In Matt. x. 3, he is called Lebbeus, probably meaning, "a man of heart," from the Hebrew *labab*, the heart. It may have been given to Judas to indicate his zealous, earnest spirit. Jerome renders it *corculum*, a little heart; it was given to P. Scipio Nasica on account of his wisdom. For the same reason that his brother, James the Less, is called Christ's brother, he is so called, Matt. xiii. 55; Mark vi. 3. He is alluded to John xiv. 22, as a Judas distinct from Judas Iscariot, and in the inscription of his Epistle, he modestly calls himself "Jude (Judas), the servant of Jesus Christ, and the brother of James." From his having three names, Jerome calls him *Trionomos*, triple-named. *Simon*—Generally identified with Simon, the brother of James and Judas. (See on Mark vi. 3.) *The Canaanite*,—*Kananites* ought not to be translated Canaanite, as if it came from Canaan; but Cananite—not one who lived in Cana—as it comes from the Hebrew *kana*—Aramean, *kanan*, zealous; hence Luke translates it *Zelotes*, i.e., Simon the Zealot. Some think he was so called because of his zeal as an apostle; but it is generally supposed that it was because he had belonged to a party among the Jews called the Zealots, who manifested great zeal for the law, and executed vengeance on all its enemies, after the example of Phinehas, Ps. cvi. 30. Whatever they may have been in their early history, in the time of Josephus, they were, as he says, "emulous of the greatest wickedness."

19. *Judas Iscariot*,—Son of one Simon, who in some MSS. of John vi. 71; xiii. 26 is called Iscariot; but *cf.* John xii. 4; xiii. 2. Iscariot is probably the Greek form of the Hebrew *ish-Kerioth*, a man of Kerioth, a town in the south of Judah, (Josh. xv. 25,) where Judas was probably born. Hackett suggests that Khureitun is a corruption of Kerioth: it is a few miles south of Bethlehem, and is the site of one of the most remarkable caves in Palestine. *Which also betrayed him*:—Or, as in Luke, "even he who proved a traitor." He is thus distinguished from Judas the brother of James. It is not inconsistent with the impartial and unimpassioned style of the sacred historians, thus to designate this base apostate. John xii. 4; xiii. 2, 21; xviii. 2, 5. James, the son of Alphaeus, Thaddeus, or Judas Lebbeus, Simon Zelotes, and Judas Iscariot, constitute the third quaternion; three of them, it is likely, being cousins of Jesus: they are put in the third class by all the synoptics and in Acts: Judas Iscariot, in all the lists, is put last. The traditional history of the apostles is collected and epitomized in Cave's "Lives of the Apostles"—not much dependence, however, can be placed on it. *And they went*—Literally, And they go into a house. This should probably begin a new paragraph, as they were not, it

would seem, in Capernaum. They were probably invited by some one to dine; hence it is not said *the house*, viz., of Peter, Mark i. 29.

20. *And the multitude cometh together again*,—Probably after the cure of the demoniac, Matt. xii. 22, 23. *Eat bread*.—Take a meal.

21. *His friends*.—Those who belonged, or were related to him, his kinsfolk. *They went out*—From Nazareth, or wherever they then resided, to Capernaum. *He is beside himself*.—Out of his senses. 2 Cor. v. 13. It is not necessary to suppose that his mother said this, but only those of his kindred who did not believe on him, (John vii. 3-10;) nevertheless, she may have manifested a weak, maternal concern for his health and safety, not absolutely inconsistent with her confidence in his divine mission. Luke ii. 19, 35, 48-51; John ii. 3-5.

22. *And the scribes*—Matthew (xii. 24) says "the Pharisees," to which sect the scribes generally belonged, and with whom they are commonly associated. (See on Matt. v. 20; Mark i. 22.) *Came down*—Capernaum was down from Jerusalem. *Beelzebub*,—This appears to be the same name as that of the Ekronite idol, Baal-zebul, the lord of flies. 2 Kings i. 2. As this was a title of honor, like Apomuios, banisher of flies, a name of Jupiter and of Hercules, it is thought the Jews, according to their custom, changed the word into *Beelzeboul*, as it is in the Greek New Testament, lord of dung or of idols, by way of throwing contempt on idolatry. They considered the gods of the heathen evil spirits. They gave this title to the prince of demons, or unclean spirits, as he is the great patron of idolatry. See similar changes in Bethel to Bethaven, (Hos. iv. 15; Amos v. 5,) the house of God to the house of vanity, or idols; and Shechem to Sychar, (John iv. 5,) falsehood, i.e., idolatry, or drunkenness. *The prince of the devils*—But the Jews and heathen taught that there was a hierarchy among evil, as well as good angels. The phrase "He hath Beelzebub" expresses diabolical possession.

23. *And he called them unto him*,—So that he might reason closely and calmly with them. *In parables*,—By illustrations drawn from a kingdom and a house. (See on Mark iv. 2.) *How can Satan cast out Satan?*—Satan in the latter instance is the representative of his subjects: the king is the exponent of his kingdom. Luke x. 18.

24. *And if a kingdom*—A proverbial form of expression common among the classics and rabbins. The application is easy: Satan knows that as the safety of a State, city, or family, depends on concord, dissensions being destructive in their tendency, so he would only ruin his own cause by taking part in expelling his own agents from the bodies and souls of men. It is not affirmed that no kingdom can stand if it has dissensions in itself, but it must be united as against all opposing kingdoms, or its days are numbered. It may, indeed, destroy itself by violent and persistent dissensions.

25. *An house*—A household.

26. *And if Satan*—The application of the parables, ver. 23, 24, 25.

27. *Spoil his goods*,—Make a spoil of what the house contains, hence it is called spoiling his house. In Luke it is a still more lively description of a bold assault and complete subjugation. Isa. xlix. 24, 25. Christ's meaning seems to be, "As I have overcome Satan, I cannot be his ally, but his foe; and as by overcoming him, I have showed myself superior to him in power, it is absurd to suppose that I am indebted to his influence."

28. *Verily*—Greek *Amen*, which Christ alone in the New Testament uses at the beginning of a sentence, where it means truly, verily: (Matt. xvi. 28; Mark xii. 43:) in the parallels, Luke (ix. 27; xxi. 3) has *alethos*, truly, which is the word used by the LXX. in translating the Hebrew *Amen* in Jer. xxviii. 6. The *Amen* of Matt. xxiii. 36 is in Luke xi. 51, *nai*, yea. Throughout John's Gospel, and in that alone, *Amen* is doubled by way of emphasis. At the end of a sentence, as of prayers and thanksgivings, it means, So be it, and is thus rendered in the LXX. Ps. lxxi. (Eng. lxxii.) 19; Matt. vi. 13; Rom. xi. 36; 1 Cor. xiv. 16. This is the first place in which it occurs in Mark. *I say unto you*,—A formal, emphatic, and authoritative introduction to what follows, indicating its great importance. *All sins shall be forgiven*—Of course, on repentance, which is supposed possible: they are remissible—may be forgiven. The future tense of the indicative, according to the Hebrew idiom, is used for the subjunctive or potential mood. *The sons of men*,—A Hebraism for men, as in Matthew. *Blasphemies*—The word means injurious language whether against God or man. Dan. iii. 29, LXX.; 2 Mac. viii. 4. *Wherewith soever they shall blaspheme*:—A pleonasm for emphasis, according to the Hebrew style.

29. *Blaspheme against the Holy Ghost*—Whose detraction has the Holy Spirit for its object—not speaking against the divinity or dignity of his person, or of his ordinary operations, but against the highest, and most important, and most obvious manifestations of his economical functions, by which the divine legation of Jesus was authenticated, and the divine original of Christianity ratified. This argued a malignity so deep and damning that repentance and pardon were out of the question. It could not be reasonably expected that those who had arrived at such a pitch of depravity as to sin so malignantly and so presumptuously, would in the future do what they had failed to do in the past, yield to those influences by which men are brought to repentance and pardon. So it is said of those who are long accustomed to sin, it is impossible for them to reform their lives. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. xiii. 23. Yet the impossibility, in the case of the habitual sinner, is not a proper, philosophical impossibility, as in that of the Ethiopian or leopard. Habitual sinners—those who have grown old in crime—may

repent; though, generally speaking, they never do, and it is morally impossible that they should. The apostasy spoken of Heb. vi. 4-6; x. 26-30, does not appear to be identical with the blasphemy against the Holy Ghost, though it bears an affinity to it. That apostasy consists in a deliberate rejection of Christianity, after having experienced its saving power. It is not likely that such men will be induced to give up their malignant opposition to Christianity; yet it is perhaps going too far to say, that this is absolutely and philosophically impossible. All who are furnished with satisfactory proof that the miracles of Jesus were wrought by divine power, and yet in consequence of malignant opposition to Christianity, attribute them to the devil, seem to be as guilty as those who did so, being eye-witnesses of them. *Hath never forgiveness*,—Can never be forgiven. *In danger of*—Obnoxious or subject to eternal punishment.

30. *Because they said*,—This seems to countenance the foregoing interpretation. *Unclean*—Not only indicating the moral character of the evil spirit, who tempts men to commit even such acts as he cannot commit himself, but a direct opposition to the Holy Spirit which rested on Jesus. (See on Matt. i. 23; iii. 17; Acts x. 38.)

31. *His brethren and his mother*,—As there is no reference to his reputed father, who, indeed, does not appear in the gospel history after the period of Christ's childhood, (Luke ii.,) it is likely that Joseph was dead: this is corroborated by the fact that "the carpenter's son" (Matt. xiii. 55) is called in the parallel (Mark vi. 3) "the carpenter," as, according to the Jewish custom, he had, in all likelihood assumed the position of his reputed father, on the demise of the latter. (See on Mark vi. 3.) *Sent unto him*,—(See on v. 21.)

32. *And they said*—Those of the crowd that were seated near him, he being in the house addressing them. *Without*—Outside the house.

33. *Who is my mother*,—This does not imply any disrespect toward his mother, nor should we infer from it that she did not believe in him; but it implies a gentle rebuke of her interference with the movements of her Son, which, of course, he could not allow.

34. *Them which sat about him*,—Matthew says "his disciples"—all present who believed on him.

35. *Shall do*—Will do. *The will of God*.—Intimating that he was doing it. John vi. 38. *The same is my brother*,—My spiritual kindred. From. viii. 14-17. Ambrose says, "The claims of parents are not here disallowed: we are only taught that spiritual ties bind faster, and are more sacred, than carnal ones." This gives but little countenance to Mariolatry. (See on Matt. xii. 50.)

CHAPTER IV.

1 *The parable of the sower*, 14 and the meaning thereof. 21 *We must communicate the light of our knowledge to others*. 26 *The parable of the seed growing secretly*, 30 and of the mustard-seed. 35 *Christ stilleth the tempest on the sea*.

IV.—1. *And he began again*—Jesus had been wont to teach on the shores of the Lake of Tiberias; (Mark i. 16; ii. 13; Luke v. 3;) though this may refer to his having been teaching in the house, which seems to have been near the shore. *A ship*—The boat. Mark iii. 9. *Sat in the sea*;—In the boat, pushed off a short distance from the shore, so that the multitude might not press upon him. Sitting was the usual posture of Jewish teachers.

2. *Parables*,—Parable comes from *para*, near, and *ballo*, to throw, or put, and conveys the idea of two things put together. Parkhurst defines it, "A comparison, similitude, or simile, in which one thing is compared with another, (see Mark iv. 10,) and particularly spiritual things with natural, by which means such spiritual things are best understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive." In the New Testament its meaning is extended, like the Hebrew *mashal*, Prov. i. 1, 6, LXX. It does not appear to be ever used in the sense of fable, but it sometimes means proverb, prediction, metaphor. Matthew, Mark, and Luke never use *paroima*, proverb, though our translators so render *parabole*, Luke iv. 23; whereas John uses *paroima*, and never *parabole*. John x. 6; xvi. 25. In distinguishing between parable and allegory, Campbell well remarks that in allegory every one of the principal words has, through the whole, two meanings, the literal and the figurative. Whatever is advanced should be pertinent, understood either way. It is not so in parable, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents, is all that is required. Smaller matters are considered only as a sort of drapery. *In his doctrine*,—He said this among other things in his teaching. Mark xii. 38.

3. *Hearken*;—Mark is the only evangelist that uses this solemn prefatory word. *Behold*,—A note of attention. *A sower*—The sower—indicating not an individual, but a class: so we say the farmer, whose business it is, sows his wheat.

4. *Some*—Seed. *Way-side*,—The path which divides the fields, there being no fence—where they could not be covered with soil. *The fowls*—The Codex Bezae and some other copies add here, as in Luke, "of the air"—i.e., the birds. Travelers speak of vast numbers of starlings and crows which lay a heavy tribute on the grain as soon as it is sown in Palestine. *Devoured it up*.—Swallowed it with dispatch, as do birds that stop not to masticate.

5. *Stony ground*,—The rocky parts of the field—where a thin coat of earth covered the rock, as Luke has it. The seed was near the surface, and the rock heated by the sun forced its growth, which, as it could not proceed in the radicle, was developed in the plumule of the plant. Soil interspersed with stones is not meant: that will allow of plants' taking deep root.

6. *The sun*—Which has great power in Palestine, even in November. Jas. i. 11.

7. *Among thorns*,—The thorns—the thorny parts of the field. Thorny shrubs abound in Palestine: the rabbins say there are 22 words in the Hebrew Bible designating plants of this sort—many species are small, but others grow to the height of six feet and more. As the plowing in the East is not deep, the roots of the thorns are suffered to remain. Of course, the thorns spring up with the grain and choke it, so that it yields no fruit, being deprived of room, nourishment, sun, and air; though the soil is good and deep, and there is a fairer prospect of fruit than in the former cases. Wheat is sometimes choked with cockle—which word comes from the Angle-Saxon *ceocan*, to choke.

8. *On good ground*,—The good ground—the good part of the field—soft, not like that by the highway side; deep, not like that on the rock; purged, not thorny. Mark follows the Hebrew style—springing up and increasing, it yielded fruit, and it brought forth, one portion, thirty; another, sixty; another, a hundred. These large, round numbers are used to convey the idea of an abundant harvest. Gen. xxvi. 12. Herodotus says that the region round about Babylon was so fertile as constantly to produce two hundred-fold and sometimes three hundred-fold. Pliny speaks of wheat in Africa producing one hundred and fifty-fold. Niebuhr speaks of maize that yields four hundred-fold. There is a threefold distinction in the good as well as the bad ground.

9. *And he said unto them*,—To all the people. *He that hath ears*.—A *nota bene*, appended to a communication which demands special attention. It is found in the synoptists and in Revelation, but not in the Gospel of John.

10. *Alone*,—In private: during a pause in his teaching: ver. 34; Matt. xiii. 36. *They that were about him*,—The stated attendants on his ministry. *Asked of him the parable*.—Inquired into the meaning of the parable just spoken.

11. *Mystery*—The secret, comprehending the provisions and arrangements of the gospel dispensation: these are disclosed only to a few, the rest being unworthy to receive them, and unable to comprehend them. State secrets are not for rebels and enemies, or even foreigners. *Them that are without*,—Those outside the circle of Christ's immediate followers. If this explanation took place in the house, then the phrase may have been suggested by the fact that the multitude that accompanied Jesus from the sea-side remained outside of the house when he and his disciples entered it: if it took place in the boat, during a pause between the first

parable and the second, then it may refer to those who were out of the boat. *All these things are done*—All my instructions are in parables.

12. *That seeing*—Because of their culpable non-improvement (see on Matt. xiii. 12-15) he spoke to them in obscure rather than explicit language. They saw the miracles and heard the teaching of Christ, but it was as though they neither saw nor heard, for they did not turn them to any profitable account. This is a proverbial form of expression. Jer. v. 21; Ezek. xii. 2. Demosthenes calls it a proverb. AEschylus says, "Seeing, they see in vain; hearing, they did not understand." In Matthew, the parabolic teaching seems to be occasioned by their want of discernment: in Mark and Luke, their want of discernment seems to be occasioned by the parabolic teaching. Both are correct. The non-improvement which was first their sin, became their punishment. *Seeing they may see*,—A Hebrew form of expression. They saw indeed the miracles, but did not perceive their import: they heard, indeed, the teaching, but did not understand its spiritual meaning. *Lest at any time*—They resist the light, so that they might not perceive their evil condition, turn to God by repentance, and be delivered from the consequences of their sins. John iii. 19, 20. *They should be converted*,—The original word, being in the active voice, means, as in Isa. vi. 10, "convert"—might turn to God. As their sins were the cause of their calamities, of course the forgiveness of their sins upon their repentance, is tantamount to the non-infliction, or removal, of the punishment of their sins. Though the passage alluded to in Isa. vi. primarily referred to the Jewish nation in the days of Isaiah, and afterward in the time of Christ, yet the principle it unfolds is applicable to any people in any age who obstinately resist the truth. As it stands in Mark, it seems to teach that Jesus spoke to the Jews in parables, to the end that though indeed seeing they might not perceive, and indeed hearing they might not understand; lest they should return to God and be pardoned. But it must be borne in mind—1. That in this place, Mark, more than the other evangelists, has followed the Hebrew idiom, which speaks of any one doing to others that which he suffers them to do for themselves. Ex. iv. 21; viii. 15, 32; 2 Thess. ii. 10-12. 2. Mark only gives a condensed indirect quotation of Isaiah, whereas Matthew quotes in full, and asserts that it was in consequence of the people's obstinacy and stupidity that Christ spoke to them in parables; and it is an admitted canon of interpretation that "such passages as are expressed with brevity" in one place, "are to be expounded by those where the same doctrines or duties are expressed more largely and fully." Horne's Int., Pt. ii., B. i., sec. 5. 3. No positive influence was necessary to be exerted on the Jews to make them obstinate and stupid, for, like Pharaoh, they could harden their own hearts, and if they did so under the plain and explicit teaching of Christ, they might be expected to continue doing so, when, because of their obstinacy, he adopted, so far as they were concerned, a more obscure and enigmatic style. It does not follow that all gracious influence was finally removed

from them, so that none of them afterward could evince a docile and candid disposition, be favored with more explicit instructions, and "save themselves from that untoward generation." 4. It does not involve the blasphemy of making God the author and patron of sin, to assert, that after all rational methods have been resorted to in vain to bring men to repentance, they are left to the consequences of their own obstinacy, viz., deeper stupidity, greater turpitude, and consequent perdition. This retribution is a necessary element of the divine government. Job iv. 8; Prov. i. 24-33; Hos. viii. 7; Gal. vi. 7, 8. That obstinacy leads to stupidity, and that to ruin, has passed into a proverb: *Quem Deus vult perdere, prius dementat*, Whom God determines to destroy, he first deprives of understanding: which is forcibly paraphrased by Shakspeare:

For when we in our viciousness grow hard,
O misery on 't! the wise gods seal our eyes,
In our own filth drop our clear judgments, make us
Adore our errors, laugh at us, while we strut
To our confusion.

13. *Know ye not*—Perceive ye not the meaning of this parable? how then will ye understand all the parables which I intend to speak? He intimates that this parable was more simple than many he was going to speak.

14. *The word*.—Instruction in the principles of the gospel.

15. *These are they*—Here Matthew has the singular, whereas in the parable Matthew had the plural and Mark the singular: so Luke, who differs from both in detail—showing that verbal precision was not sought. There is nothing harsh in the metaphor which represents men as sown with seed—they who are sown on the wayside—careless hearers, who have not regarded the gracious influences which were designed to prepare their hearts for the reception of the truth, but have made it a common thoroughfare, like a beaten path through a field, which not being plowed up is not adapted to the reception of seed, which will not grow if allowed to stay there, but which will not stay there because the birds, representing Satan, are hovering around ready to devour it.

16. *These are they likewise*—By a similar method of interpretation. *Which are sown on stony ground*;—Who are sown on the rocky ground—the hearers being the field thus sown. *Receive it*—The word has an active force, not passive as that other word in Matt. xiii. 19, 20, former clause. 22, 23. All the varieties of the soil are sown, they all alike "receive seed" in the passive sense; but all do not alike receive it in the active sense, that is, appropriate it. As some soil receives seed with little difficulty, so some minds readily lay hold of the truth, and apprehend its beauty and excellence: they are very different from those who carelessly or stubbornly reject it.

17. *And have no root in themselves*.—The word, as the seed, takes root in men, as the soil; but here, by a figure called hypallage, that which belongs to the seed is transferred to the soil. Not having it rooted in their minds, they retain it but for a short time. Eph. iii. 17; Col. ii. 7. They are temporary, unstable disciples. *Affliction*—The original word comes from *thlibo*, to press, bruise, very well rendered in the Vulgate, *tribulatio*, from *tribulum*, a machine for pressing out the grains of corn from the chaff: it well expresses the affliction which tries the new convert. *Or persecution*—A particular and prominent form of tribulation. (See on Matt. v. 10, 11, 12; Acts viii. 1; 2 Tim. iii. 11.) It is implied that persecution may naturally be expected as consequent on the profession of Christ. John xv. 19; xvi. 23; Gal. iv. 29. *For the word's sake*.—On account of the profession of the gospel. *Immediately*—The relapse is as sudden as the conversion. *Offended*.—Falls from his profession. The noun *skandalon* denotes the trigger of a trap, and is applied to a stake or a stumbling-block. Rom. xi. 9; Rev. ii. 14; *cf.* Lev. xix. 14, LXX.; Judith v. 1. It is applied metaphorically to any thing that has a tendency to keep men from becoming Christians or hindering Christians in the divine life. Matt. xviii. 7; Luke xvii. 1; Rom. ix. 33; xiv. 13; 1 Cor. i. 23; Gal. v. 11; 1 John ii. 10. It is applied to persons, Matt. xiii. 41; xvi. 23. The verb is used in a similar way, Matt. v. 29, 30; xvii. 27; xviii. 6; John vi. 61; 1 Cor. viii. 13. So, in the passive sense, to be scandalized, offended, or stumbled. Matt. xiii. 21; xxiv. 10; xxvi. 31, 33. In Matt. xi. 6; xiii. 57, it means to be prejudiced against the person of Christ, or against his teaching, (Matt. xv. 12,) so as not to become his disciples, or to be led into sin. Rom. xiv. 21. The trials which improve the piety of one in whose heart the gospel has taken a deep root, wither that of a superficial convert, even as the sun which develops the grain in the deep soil, scorches that on the rock. Ps. cxxi. 6; cxxix. 6-8; Hos. vi. 4; Jas. i. 6, 11.

18. *And these are they which are sown*—Who are sown on the thorny ground.

19. *The cares*—The anxious, distracting cares. (See on Matt. vi. 25.) *Of this world*.—Of this present life. Anxiety about worldly matters is peculiarly, though not exclusively, the besetting sin of the poor. *The deceitfulness of riches*.—Wealth is said to be deceitful, because it promises what it never performs; besides, it is frequently procured, hoarded, and employed, in a deceitful manner. Luke xxi. 34; 1 Tim. vi. 9. *And the lusts of other things*—The desires exercised about the rest of worldly things. Luke calls them "the pleasures of this life." Rom. vi. 12; Eph. ii. 3; 1 John ii. 16. *Entering in*—Their roots and shoots intermix with those of the grain, and suffocate it: worldly anxieties and pleasures stifle and crowd out of the mind every thing that pertains to the kingdom of heaven. *It becometh unfruitful*.—The unfruitfulness of the seed results from the fault of the soil.

20. *And these are they which*—Who are sown on the good ground. *Receive it*.—Not in a merely passive sense (*spareis*), nor in an active, but general sense

(*lambanon*), but the word here means to receive with favor to embrace with assent and obedience, (Heb xii. 6,) which is what Matthew seems to mean by "understandeth." *Bring forth fruit*.—Make a crop—profits by the word. The difference in the yield does not result from the seed—the word of God is the same in all cases—but some who do receive it in good ground are not so capable of turning it to account, or do not apply themselves so diligently to the task as others; hence the difference. The soil indeed, in all cases, is naturally bad; but the preventing grace of God, which is given to every man, if improved, will make the heart good, that is, fit for the production of "the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. i. 11; Jas. i. 18-25. Those whose hearts may be compared to the beaten, rocky, or thorny soil, may, if they will, avail themselves of those gracious influences by which they may be prepared to receive the truth in the love thereof, and profit thereby. Those who may have been thoughtless in childhood (wayside hearers) may become unstable professors (rocky ground hearers) in youth, and worldly-minded (thorny ground hearers) in more advanced life; yet after passing through all these states, they may receive seed in good and honest hearts, and bring forth fruit to perfection, though the prospect is very unpromising. As it is grace alone that enables any one of these several classes to receive the seed, so it is grace alone that enables those represented by the good ground to bring forth fruit; and as those represented by the first three kinds of soil would bring forth fruit but for their own fault, so those represented by the good ground would fail to bring forth fruit if they did not concur with the grace given them.

21. *A candle*—Or the lamp—the family lamp. *A bushel*.—The *modios*, a measure of capacity containing a little more than a peck. *A bed?*—The couch, on which they reclined at meals. *A candle-stick?*—The lamp-stand. The article is used, perhaps, because there was but one each of these articles in a house. As men do not deprive things of their utility by putting them to a use the opposite of that for which they were intended, so Christ did not explain his parables to his disciples that they should conceal the instruction from the world, when they had the opportunity of imparting it.

22. *Hid*.—Spoken by me in parables. Christ concealed some things from the multitude, who were not prepared to receive them, in order that His disciples to whom they were imparted, might reveal them at the proper time to such as might profit by them. (See on Matt. x. 26, 27.)

23. *If any man*—The *nota bene* of ver. 9, slightly varied in form.

24. *Take heed what*—Luke has "how:" the meaning is the same. Mark does not mean, Beware of what ye hear—though that is generally important—because they had no need to be on their guard, in that respect, when Christ was the teacher; but carefully note what ye hear, which is the meaning of Luke. Take heed how ye hear

what I say; i.e., so listen as to understand and remember. *With what measure*—Your improvement in knowledge will correspond to the measure of attention you give to my ministrations: the axiom has a different application in Matt. vii. 2. *And unto you that hear*,—If you are attentive, I will give you more of my teaching.

25. *For he that hath*,—This states the general principle involved in the foregoing. It is called an oxymoron, i.e., an acute saying, which at first view seems foolish. The classical writers frequently speak of the rich and the poor as those who have something—i.e., considerable substance—and those who have nothing—i.e., very little. Thus Juvenal says, "Codras had nothing, and yet he lost all that nothing." He tells us of what that "nothing" consisted, viz., a small bed, six little pitchers, a sideboard, a small jug, a marble chiron, and an old box containing some Greek books. He who has acquired and retained a considerable amount of knowledge is fit and capacitated to receive larger measures; but he who has not improved what little he had, will not only be incapacitated to receive any larger additions to his stock, but will lose even that which he has, for it will escape out of his memory, through his neglect. It does not follow from this, and the parable of the pounds, where the adage is again quoted, (Luke xix. 12-26,) that a small amount of knowledge (or grace) may not be improved, and so lead to the bestowment of larger measures. Rom. ii. 25, 26. This verse indicates what is called the double force of the parable—its revealing and its concealing properties: it enlightens and guides the docile, but dazzles and bewilders the indocile.

26. *And he said*,—The following parable on the intensive operations of the kingdom of God is not found in the other Gospels, as Mark does not record that of the leaven, of a similar scope, found in Matthew and Luke. It may be considered a sequel to both the parables of the sower and of the wheat and tares—addressed to the multitude after their delivery. *So is the kingdom of God*,—The gospel dispensation, in regard to its development. *As of a man*—Not the Son of man, hence not *his* seed. *Into*—Upon: spread seed over the ground, i.e., sow the field.

27. *And should sleep*,—Go to bed at night and get up in the morning to attend to the engagements of life, not watching to see the seed grow: the phrase expresses security and trust. *Spring*—Shoot, or sprout. *And grow up*,—Lengthen its blade. *He knoweth not how*.—Cannot see the process.

28. *Of herself*;—*Ge*, earth, being feminine—we should say "itself." Not spontaneously; for the husbandman has sowed the seed, so that in this case the earth is not independent of the tiller's toil any more than of the agencies of nature and the superintendence of Providence. It simply means that after the seed is sown, the earth, without the agency of the sower, causes it to grow. *The*

blade,—*Chorton* means grass, herbage: it is applied to the stalk of corn, in distinction from the ear. *Full corn*—Full wheat, the ripe grain.

29. *Is brought forth*—Offers itself to the husbandman. *He putteth in*—The husbandman sendeth forth the sickle, i.e., the reapers with the sickle. Joel iii. 13; Rev. xiv. 14, 15. The parable teaches that it is the duty of ministers to sow the seed of the kingdom in the hearts of men, trusting to the influence of divine grace for its development, and manifesting no farther concern than the husbandman manifests for the result in giving it due culture. The gospel will be sure to prove the power of God unto salvation to every one that believeth. It inculcates confidence and patience—not indolence and unconcern.

30. *And he said*,—Luke (xiii. 18) has this parable in another connection. It may have been often repeated. Matthew does not, like Mark and Luke, introduce it by questions. *Whereunto*—To what shall we liken the gospel dispensation? *Or*—Indicating not an alternative of action, but of expression—literally, by what parable shall we parable it? Milton uses the verb parable: we have no *parabolize*, like *hyperbolize*. "By what similitude shall we represent it?"

31. *Less than all the seeds*—It may have been literally less than all the other seeds known to the Jews, as it is not likely they knew any thing about tobacco, poppy, and foxglove; but the phrase appears to have been a popular and proverbial one among the Jews. Matt. xvii. 20.

32. *Greater than all herbs*,—Greater than the class of vegetables called herbs. *Shooteth out great branches*;—Develops like a tree rather than an herb. *So that the fowls of the air*—The birds are sheltered and screened by its boughs and leaves, and regaled by its seed, of which they are very fond. Ps. civ. 12. Dan. iv. 10, 12. The Jerusalem Talmud says, "There was a stalk of mustard in Sichem, from which sprang out three boughs, one of which being broken off, served to cover the tent of a potter, and produced three cabs of mustard-seed." Lord Claude Hamilton saw in Upper Egypt a mustard-tree higher than he could reach, and its stem as thick as a man's arm. The Eastern mustard (*sinapis orientalis*) is like the European charlock, and grows to a large size, but is an annual, and not woody enough to be called a tree except in popular style. Mr. Frost thinks that the *sinapi* of the parable does not designate any species of the genus *sinapis*, but the *phytolacca dodecandra*, which is common in North America and Palestine. It is, however, generally identified with the *Salvadora Persica*, called in Syria and India *khardel*, which is the rendering in the Syriac version, and is the same word as the Talmudical Hebrew *chardal*. It grows abundantly on the banks of the River Jordan, and on the borders of the Lake of Tiberias, where Jesus spoke this parable, and in other parts of Palestine. Royle says, "We have in it a small seed, which, sown in cultivated ground, abounds in foliage. This being pungent, may, like the seed, have been used as a condiment, as mustard and cress is with us. The nature

of the plant, however, is to become arboreous; and thus it will form a large shrub or a tree, 25 feet high, under which a horseman may stand, where the soil and climate are favorable. It produces numerous branches and leaves, among which birds may and do take shelter, as well as build their nests." The parable was designed to represent the wonderful development of Christianity from a very small and insignificant beginning. It may have been intended, as Chrysostom intimates, to show, that though it would meet with hinderances, as set forth in the parables of the sower and of the wheat and tares, it would, nevertheless, prevail over all opposition. As the preceding parable (ver. 26-29) represents the internal development of Christianity, this sets forth the external. From being reputedly the smallest, it shall grow to be confessedly the greatest power on the earth; "every nation, and kindred, and tongue, and people," coming under its influence, like the birds flocking to the mustard-plant to lodge under its shadow. Ps. lxxx. 8-11; Ezek. xvii. 22-24; xxxi. 39.

33. *As they were able to hear*—"It" is not in the original. Jesus instructed the people in the principles of the gospel dispensation, as far as their intellectual and moral state would allow, shrouded in parables, because their carnal and dull perceptions, particularly respecting a temporal kingdom to be set up by the Messiah, precluded their profiting by the more explicit instructions, which were reserved for his disciples. (See on v. 11, 12.)

34. *But without a parable*—He did not discourse to the multitude on the mysteries of the gospel dispensation, except by parables. *Alone*,—Retired from the multitude: ver. 10. *Expounded*—Solved: so we speak of solving a problem or a riddle. The imperfect denotes his custom of doing so.

35. *And the same day, when the even was come*,—After he had finished the parables, say three in the afternoon. *The other side*.—The eastern side of the lake.

36. *And when they had sent away*—And dismissing the multitude, they took him immediately on board, and carried him in the boat out of which he had been teaching; and there were also other little boats with that in which Jesus crossed the lake. Matt. viii. 23.

37. *A great storm*—*Lailaps*, which Aristotle defines, "a violent whirlwind, moving from beneath upward"—rendered "tempest," 2 Pet. ii. 17. Bartlett describes a storm which he witnessed on this lake, after sunset: "As it grew darker, the breeze increased to a gale, the lake became a sheet of foam, and the white-headed breakers dashed proudly on the rugged beach." *And the waves*—Beat into the boat, so that it was now filling.

38. *The hinder part*—The *prumna*. Acts xxvii. 29, 41. *Asleep*—Wearied with the labors of the day. *A pillow*:—The pillow: the part of the boat fitted for a cushion on which to recline the head. *They awake him*,—The present tense gives

life to the description. *Master, carest thou not that we perish?*—Matthew, "Lord, save us, we perish!" Luke is still more concise, abrupt, and earnest: "Master, Master, we perish!" It is likely all these forms of speech were used. Some would address him, as in Matthew, *Kurie*, Lord; others, as in Mark, *Didaskale*, Master, Teacher, or Rabbi; and others, as in Luke, *Epistata*, *Epistata*. This last term, which is not found in the New Testament, except in Luke, is used by him in cases where there was but one speaker, and of course only one term used, and that a different one, according to the other evangelists: thus in Matt. xvii. 4, we have *Kurie*; in Mark ix. 5, Rabbi; and in Luke ix. 33, *Epistata*: in Mark ix. 38, *Didaskale*; Luke ix. 49, *Epistata*—as also Luke viii. 45, where the old version has "Commaundour"—(see on Matt. vii. 21.) *Epistates* means one who is placed over others, as a governor or superintendent: it is equivalent to the other terms. It was not, because of forgetfulness that the evangelists present this verbal variety in their reports; for the Holy Ghost brought every thing to their remembrance which was necessary to be written by them; but this had reference to the subject-matter rather than to the mere drapery.

39. *And he arose*,—This makes the narrative graphic; as Matt. ix. 6, 17, 19. *Peace, be still*.—*Siopa*, *pephimoso*—both words meaning Silence! the former, literally, Be dumb! the latter, Be muzzled! Stop your mouth! There is great elegance, as well as force, in the use of these two words of similar meaning, without any connective particle. *A great calm*.—All three evangelists use the word *galene*, which is generally derived from *gelao*, to smile, and well expresses the appearance of the tranquil lake: so Ovid, *rident aequora Ponti*, as rendered by Dryden: "The storm is hushed, and dimpled ocean smiles." The instant ceasing of the wind and the raging of the water, the great calm which immediately took place, leaving none of the fluctuation which naturally remains for some time after the storm is lulled, is a striking proof of the reality of the miracle.

40. *And he said unto them*,—It would seem, according to Matthew. that this reproof of the disciples preceded the rebuking of the tempest. *Fearful?*—Cowardly, timid. From the fear they manifested, they seemed to have no faith; from their application to Christ to save them, it appears they had a little.

41. *And they feared exceedingly*,—The Greek is very nervous. They apprehended that One greater than a prophet was with them, the power to "still the raging of the sea" being considered a special divine prerogative. Ps. lxxv. 7. There is no evidence that any besides his disciples were in the boat. They slowly became acquainted with the divine majesty of their Lord. *What manner of man is this*,—"Man" is not in the original. How great a personage is this! Contrast the foregoing description with Virgil, AEn. i.

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus his daughter.

V.—1. *Gadarenes*.—The authorities are about equally divided between this reading and *Gergesenes*, and *Gerasenes*, in all three evangelists. Origen says a few copies in his time, had *Gadarenes*, which he rejected because "there were no cliffs nor sea at *Gadara*"—which was the metropolis of *Perea*, situated over against *Tiberias* and *Scythopolis*. It has been identified with *Um Keis*, near the crest of the chain of mountains which bound the valley of the *Jordan* on the east, and overlooking the *Lake of Tiberias*, the southern end of which bears from it north-west. On the east of the ruins there are many sepulchers hewn in the rock. Origen read in the MS. he used, *Gerasenes*, as in the *Vulgate* *Gerasa* was a large city of *Decapolis*, near the confines of the *Arabian Desert*, and was so far from the lake that the miracle could not have been wrought in its vicinity, though it might have given name to a large extent of territory, including the region in question. Origen says there was an ancient city called *Gergesa*, near the lake, close by which a rock was pointed out as the scene of this event. He suggested, therefore, the reading *Gergesenes*, i.e., *Gergashites*, (*Josh. iii. 10.*) of whom, however, we hear nothing since they were expelled, and their cities were destroyed by *Joshua*. *Thomson* (*Land and Book*) says, "*Um Keis*, or *Gadara*, is about three hours to the south of the extreme shore of the lake in that direction. But *Gersa*, or *Chersa*, is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men may have issued to meet *Jesus*. The lake is so near the base of the mountain, that the swine rushing madly down it could not stop, but would be hurried on into the water and drowned. The place is one which our Lord would be likely to visit, having *Capernaum* in full view to the north, and *Galilee* 'over against it,' as *Luke* says it was. The name, however, pronounced by the *Bedawin Arabs*, is so similar to *Gergesa*, that to all my inquiries for this place, they invariably said it was at *Chersa*, and they insisted that they were identical, and I agree with them in this opinion." This locality suits the narrative better than that described by *Stanley*, the central ravine of the *Wady Feik*, nearly opposite *Tiberias*. It, moreover, favors the reading, *Gerasenes*.

2. *And when he was come out of the ship*,—Just as he landed from the boat. *Out of the tombs*—Some of the ancient tombs had cupolas, which would shelter persons; fit places of resort for demoniacs. *Isa. lxxv. 4.* *Luke* says, "there met him out of the city a certain man"—rather, "a certain man of the city:" one who belonged to the town, though now dwelling in the tombs. *A man with an unclean*

spirit.—(See on Mark i. 23.) Matthew mentions two demoniacs; Mark and Luke but one, probably the fiercer of the two, and the one who conversed with our Lord.

3. *Who had his is dwelling*—Who was accustomed to dwell among the monuments. *No man could bind him,*—Effectually.

4. *Because that*—Explanatory of ver. 3. Maniacs frequently display great strength—this man's strength was preternatural.

5. *And always,*—What a fearful picture! Maniacs frequently tear their flesh: no wonder this demoniac cut himself with sharp stones—he would have used a knife if he had obtained one.

6. *Worshipped him.*—Prostrated himself before Jesus, doing him homage. Whereupon Jesus commanded the unclean spirit to come out of the man; this induced the exclamation and deprecation of the unclean spirit which follow.

7. *And cried with a loud voice,*—Being greatly alarmed. *What have I to do with thee,*—Literally, What to me and thee?—a Hebrew idiom, sometimes repelling interference, as in 2 Sam. xvi. 10; 2 Chron. xxxv. 21; John ii. 4; sometimes deprecating it, as here: Why dost thou molest me? 1 Kings xvii. 18; Luke iv. 34. *Son of the Most High God?*—The Messiah. The formula "Most High" is frequently found in Scripture—e.g., "When *Halion*, the Most High, divided," etc., Deut. xxxii. 8; "the High God," in Mic. vi. 6; but the full formula occurs only in Gen. xiv. 18-22, and the quotation, Heb. vii. 1; Acts xvi. 17, and here. Philo states twice that Augustus had sacrifices offered at Jerusalem to the Most High God. It appears to have been a name of God among the Canaanites and Phenicians. It is used to distinguish the true God from idols. It implies his exalted abode and supreme majesty. *I adjure thee*—When used by magistrates, this means to exact an oath; but when used by others, it means obtest solemnly, or beseech, as Luke has it. The demon seemed to apprehend that Jesus crossed the lake for the purpose of afflicting or annoying him, by depriving him of his power over his unhappy victim.

8. *Come out of the man,*—This is the language of authority. It implies the reality of the diabolical possession.

9. *And he asked him,*—The demoniac. *What is thy name?*—He asked this probably that those present might be impressed with the greatness of the miracle. *My name is Legion: for we are many.*—A confused mingling of the singular and plural, the man perhaps speaking by the impulse of the demons, or the principal demon speaking in the name of those who were under him. A Roman legion consisted of ten cohorts of 420 men each, or 4,200 infantry, to which were added 300 horsemen and a more than equal number of auxiliary infantry and cavalry,

swelling the total number to nearly 10,000. Some legions, however, were greater, and some less, than the foregoing.

10. *And he besought him.*—The principal demon earnestly begged Jesus not to send him and his associates out of that country, which seems to have furnished them fit subjects for possession. Grotius says there were there many apostates from Judaism, over whom the demons exercised their power, as under the Christian dispensation apostates and gross sinners became subject to them. 1 Cor. v. 5; 1 Tim. i. 20.

11. *Nigh unto the mountains*—Though a considerable distance from Christ and the demoniac, who were close to the lake shore.

12. *Devils*—Demons. *Send us*—Suffer us.

13. *Forthwith*—Immediately. *And the unclean spirits went out, and entered into the swine:*—This shows that they were not diseases, but real demons; and as there was a legion of them in the man, there were enough to furnish several for every one of the swine. *A steep place*—The cliff: *cf.* 2 Chron. xxv. 12, where the LXX. have this word *kremnos*. *Into the sea,*—The Lake of Gennesaret; not the hot wells of Gadara, as Jeremy Taylor suggests! *Were choked*—Suffocated, drowned.

14. *The city,*—Probably Gergesa, or Gerasa. (See on v. 1.) *The country.*—The hamlets in the neighborhood. *What it was that was done.*—They went to the spot to ascertain the facts in the case.

15. *And they come*—The present tense gives life to the passage. *Sitting,*—Not restless and furious as before, but in the posture of a disciple of Jesus. Luke viii. 35; x. 39. *Clothed,*—The disciples, probably, at the instance of their Master, had given him clothes. Mark had said nothing about his being naked, but Luke had. *In his right mind:*—His insanity was, of course, relieved by the exorcism. *They were afraid.*—Stood in awe of one who possessed such power.

16. *And they that saw it*—Those who had witnessed the whole scene. *Told*—Related all the circumstances. *Befell*—Happened, occurred.

17. *And they began to pray*—They immediately requested him to leave their territory. If they were Gentiles, (and Josephus says Gadara was so much inhabited by Gentiles, that it was popularly called a Gentile city, and as such was annexed by Augustus to Syria,) it is easy to account for their superstitious terror; and if Jews, they would consider the destruction of the swine in the light of a judgment, as they were unclean and forbidden animals. Some suppose they were kept for the supply of the Roman army which was stationed in that neighborhood, but this ought not to have been done in the land of Israel. The Gerasenes wished Jesus to depart, as his presence was incompatible with their worldly interests, and he complied with their ill-omened request.

18. *The ship*,—The boat which had brought him over the lake. *Prayed him that he might be with him*.—A very different prayer from that of the Gerasenes. He naturally wanted to accompany his Benefactor, as one of his disciples, and perhaps he feared a relapse if separated from him.

19. *Jesus suffered him not*,—Perhaps to prevent the charge of vainglory, and to let him know that he could protect him when absent as well as when present. *Tell them*—Jesus did not impose silence, as he commonly did in Judea and Galilee, as no ill consequences were likely to result from giving publicity to the miracle in Perea. *How great things*—What wonderful things. *The Lord*—Luke, "God." Here and in Mark xiii. 20 are the only two places in which Jesus calls the Father, absolutely, "Lord."

20. *Decapolis*—A canton of ten cities, as the name imports. Pliny says they were Damascus, Philadelphia, Raphana, Sythopolis, Gadara, Hippos, Dion, Pella, Galasa, Canatha. As Pliny has some doubt about Damascus and Raphana, Cellarius substitutes Cesarea Philippi and Gergesa. It is likely that the cities varied at different times. Damascus and Cesarea were north of the Sea of Galilee; Scythopolis, the ancient Bethshan, was west of the Jordan: all the rest were south of the Sea of Galilee, and east of the Jordan. Decapolis was inhabited principally by Greeks. *Jesus had done*—Euthymius says, "Christ, in the lowliness of his mind, attributed the work to his Father; the man who was healed, in the honesty of his judgment assigned it to Christ." He either recognized the divinity of the Saviour's higher nature, or the divine resources which he had at his command. *And all men did marvel*.—At this stupendous miracle. Jesus suffered the demons to destroy the swine, probably, to show their virulence, as well as to punish the keepers of the swine for their violation of the law. Like many among us, the Gerasenes loved their swine better than they loved their souls.

21. *By ship*—In the boat—probably the one which had borne him across to the eastern side of the lake. It was apparently kept for the use of Jesus and his disciples. *The other side*,—The western side, viz., to Capernaum. Matt. ix. 1. *Much people*—A great multitude. *And he was nigh*—Or, it was nigh, i.e., the multitude: so Wiclif, "and was about the sea."

22. *And behold, there cometh*—Matthew makes the raising of the daughter of Jairus immediately succeed the cure of the paralytic, and Matthew's call and feast. Mark and Luke place it after the cure of the Gerasene demoniac; but they do not say it took place just as Jesus landed on the western shore of the lake. (See on Matt. ix. 10, 18.) *One of the rulers of the synagogue*,—He governed and directed in all the affairs of the synagogue. There were sometimes more than one of these officers in a synagogue, as there appears to have been in that of Capernaum; or perhaps all the elders, of whom there must be at least ten, were sometimes called by this name; or the court of three judges, belonging to the synagogue in small

towns. When used in the singular, as in Matthew, it refers to the presiding elder. Acts xiii. 15; xviii. 8, 17. (See on Mark i. 21.) *Jairus*—The Hebrew *Jair*. Num. xxxii. 41. *Fell at his feet*,—Assumed the posture of profound respect..

23. *Besought him greatly*,—Earnestly entreated him. *My little daughter*—A diminutive, meaning, My dear little daughter. *Lieth at the point of death*:—Matthew, who omits the message from the house, (ver. 35,) says "she is even now dead." Jairus probably said, "I left her dying: she is doubtless by this time dead"—which reconciles the evangelists. *Come and lay thy hands on her*,—2 Kings v. 11; Acts iv. 30. His faith was great, but not so great as that of the centurion. Matt. viii. 5-10. *That she may be healed*;—Saved, delivered from death. *And she shall live*.—Whether dying or dead.

24. *Much people*—A great multitude. *Thronged him*.—Crowded upon him. Luke has suffocated, or choked, as the word is rendered, Matt. xiii. 22. "Rudeness, curiosity, and good-will, were mingled in the motley crowd."

25. *An issue of blood*—Lev. xv. 19-33.

26. *And had suffered many things*—Had been frequently under treatment by many physicians. This verse is picturesque, not to say sarcastic. One need not wonder that the patient did not get better, but rather worse, if the practice was such as is prescribed in the Jewish therapeutics, according to Lightfoot: Rabbi Jochanan says, "Take of gum alexandria, of alum, and of crocus hortensis, the weight of a zuzee each: let them be bruised together, and given in wine to the woman that hath an issue of blood. But if this fail, take, of Persian onions nine logs, boil them in wine, and give it to her to drink, and say, Arise from thy flux. But should this fail, set her in a place where two ways meet, and let her hold a cup of wine in her hand, and let somebody come behind and affright her and say, Arise from thy flux. But should this do no good, take a handful of cummin, and a handful of crocus, and a handful of foenu-greek: let these be boiled, and given her to drink, and say, Arise from thy flux. But should this also fail, dig seven trenches, and burn in them some cuttings of vines not yet circumcised; (not yet four years old;) and let her take in her hand a cup of wine and let her be led from this trench, and set down over that; and let her be removed from that, and set down over another; and in each removal say unto her, Arise from thy flux!" *And had spent*—Having moreover spent lavishly all that she had—as Luke says, "all her living"—means of living, substance, as Luke xv. 12, 30.

27. *The press*—The crowd. *Garment*:—According to Matthew, she merely touched the tassel of threads suspended from one of the four corners of the upper garment. Tassels of this sort were worn by the Jews in obedience to the command, Num. xv. 38, 39; Deut. xxii. 12; Matt. xxiii. 5.

28. *For she said*,—"Within herself," Matthew—she thought. The delicacy and secrecy of the expedient, in view of the unclean character of her disease, are noteworthy, as well as her faith. *I shall be whole*.—Restored to health. This was great faith, but not so great as that of the centurion, who believed that Christ could speak the word at a distance and perform the cure. Matt. viii. 8. She knew that diseased persons were healed by the Saviour's touch, from which she seemed to be debarred by her uncleanness, according to Jewish notions; but her faith substituted the garment for the person of Jesus, and that faith was rewarded. Mark vi. 56; Luke vi. 19; Acts v. 15; xix. 12.

30. *Knowing in himself*—Having consciously exerted his miracle-working power. *Turned him about in the press*,—Turned round in the crowd. *And said*,—To call attention to the miracle.

32. *And he looked round about to see her*—He knew who she was. In view of the delicacy of the case and her diffidence, he did not demand a public solicitation from her in order to the cure: but he required a public acknowledgment of the cure after it was wrought, in order to a moral effect.

33. *Fearing and trembling*,—Apprehending perhaps a rebuke for her covert and bold act—she being legally unclean.

34. *Daughter*,—The Jewish doctors used the term daughter when addressing a woman by way of courtesy. Jesus did it out of kindness and condescension, to encourage her because of her apprehensions. *Thy faith hath made thee whole*;—Restored thee to health—obtained from Christ the cure—not the touch, as if by some magical virtue. *Go in peace*,—A common form of benediction. *And be whole of thy plague*.—Continue sound, free from thy disease—*mastix*, plague, meaning literally a scourge, q.d., the scourge of God. 2 Mac. ix. 11.

35. *Certain which said*,—Luke specifies but one—probably there were several, but only one spoke. *Why troublest thou*—As they had no conception that he could raise her from the dead, though he might be able to cure her at the point of death, they begged him not to give the Teacher any farther annoyance.

36. *As soon as Jesus*—But Jesus hearing the report, immediately said to the ruler, *Be not afraid, only believe*.—This re-assured his sinking faith.

37. *And he suffered no man*—To prevent confusion, he would not permit the people to crowd into the house; but that there might be suitable witnesses of the miracle, he took with him the three leading apostles, and naturally enough allowed the parents of the maiden to remain. Mark's narrative is, as usual, the most graphic.

38. *Seeth the tumult*,—Observes the commotion, made by those who conducted the mourning ceremonies. The custom of making a loud lamentation over

deceased friends, and hiring persons for the purpose is alluded to Jer. ix, 17-21; xlviii. 36-39; Amos v. 16. Maimonides says that the poorest Jews had two pipers and one mourning woman; but Grotius says the pipe belonged to a latter than the prophetic age. They were accustomed to drink excessively on these occasions, so that the Sanhedrim had to limit each person to ten cups! The Greeks and Romans, and indeed almost all ancient nations, kept up this practice, which is observed by many half-civilized persons at the present day. The tumultuary lamentations and the drinking are but too closely copied by the Irish in their wakes and ullaloes—a word sounding much like that in Mark rendered *wailed*. Hackett says, "During my stay in Jerusalem, I frequently heard a singular cry issuing from the houses in the neighborhood of the place where I lodged, or from those on the streets through which I passed—no doubt, in most instances, the signal of the death of some person in the house from which it was heard. It is customary when a member of the family is about to die, for the friends to watch the precise moment when he breathes his last: upon which they set up instantly a united outcry, attended with weeping, and often with beating upon the breast, and tearing out the hair of the head. How exactly, at the moment of the Saviour's arrival, did the house of Jairus correspond with the condition of one at the present time, in which a death has just taken place! It resounded with the same boisterous expressions of grief for which the natives of the East are still noted. The lamentation must have commenced, also, at the instant of the child's decease; for when Jesus arrived, he found the mourners already present, and singing the death-like dirge. The use of instruments of music at such times is not universal, but depends on the circumstances of the family. It involves some expense which cannot always be afforded. Mr. Lane mentions that it is chiefly at the funerals of the rich, among the Egyptians, that musicians are employed to contribute their part to the mournful celebration. The minstrels therefore appear very properly in this particular history, Jairus being a person of rank." Matthew alone specifies the minstrels.

39. *Why make ye this ado,*—This tumultuary lamentation. *The damsel is not dead, but sleepeth.*—This figurative language does not mean that her spirit had not departed, but that it would be restored to the body so speedily, as that her death should be like a sleep. "An impostor," says Segneri, "would have used every means to convince them that she was really dead, in order to set off to the best advantage the wonder of the recovery." Lardner vindicates this miracle and the miracles of the raising of the young man at Nain and Lazarus, against the objections of Woolston and others.

40. *And they laughed him to scorn.*—Derided him, not comprehending his figurative language. *All*—The mourners, who were in the damsel's room. *He taketh the father and the mother*—Who though in the house, were not in the room of the deceased. *Them that were with him,*—Peter, James, and John. These five

persons could witness the miracle without interruption, the noisy crowd and vagrant minstrels being excluded.

41. *And he took the damsel by the hand*,—Not to raise her up, or to ascertain whether or not she was dead, but, as usual, to accompany the miracle with some outward act. (See on Mark i. 41; vii. 32, 33.) Peter took Dorcas by the hand to lift her up, but that was after, in answer to prayer, she was restored to life. It seemed proper for the Master alone to take a dead person by the hand in a kind and friendly manner. *Talitha-cumi*:—In Hebrew, *Telah* means a lamb. Isa. xl. 11; lxxv. 25. It is used as a term of endearment for a child. *Tali*, boy, and *Talitha*, girl, often occur in the Targums and Talmud applied to persons as old as 16 or 17 years. Cf. Targum on Prov. ix. The precise Syro-Chaldee words are given, thus showing that Jesus did not use any mystic, magical terms, or sacred miracle-working word, which the Jews considered efficacious; though Mark's design was probably merely to give a faithful report, *Cumi* is the Hebrew imperative feminine for "arise." *Damsel*,—*Korasion*, Little girl: so ver. 42. Luke has *pais*, child. Mark, except in ver. 41, 42, calls her *paidion*, a little child. (*I say unto thee*)—The Syro-Chaldee of these words is not given.

42. *And straightway*—And instantly the little girl arose and walked—a proof of her restoration, not to the feeble state to which she was reduced before her death, but to health as well as life. *For she was of the age of twelve years*.—Added, perhaps, to show that she was old enough to walk, not an infant. *And they were astonished with a great astonishment*.—A very strong expression—out of their senses with wonder and joy. This was doubtless the case with all who witnessed or heard of the miracle.

43. *And he charged them straitly*—Jesus gave them strict charges that they should not tell any one of it, as he did not want to give undue prominence to his miracles, so as to create a public excitement, or to gain him the reputation of a mere wonder-worker. (See on Mark i. 43, 44.) *And commanded that something should be given her to eat*.—This was a farther proof of the completeness of the miracle—also an indication of his tender care. As usual, he forbore to do by extraordinary what they could do by ordinary means: he economized, so to speak, his miracle-working powers. Cf. John xi. 44.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits.* 14 *Divers opinions of Christ.* 18 *John Baptist is beheaded, 29 and buried.* 30 *The apostles return from preaching.* 34 *The miracle of five loaves and two fishes.* 45 *Christ walketh on the sea: 53 and healeth all that touch him.*

VI.—1. *From thence*,—From Capernaum. *His own country*;—His paternal city, viz., Nazareth, where his reputed father resided, and where he himself was brought up. Matt. ii. 23; Luke iv. 10, 23, 24. In Matt. ix. 1, Capernaum is called "his own city"—there, however, *patrida* is not used, but *idian polin*, which may be said of any place in which a person lives, whether or not it be his native city.

2. *He began to teach in the synagogue*:—It is not likely that there was more than one in so small a place as Nazareth. He did so at what seems to have been a former visit. Luke iv. 16-32. *This*—"Man" is not in the original: *houtos*, when thus used, implies contempt, like *iste* in Latin—that fellow. *What wisdom*—Shown in his teaching. *Mighty works*—Miraculous powers. As some MSS. and versions omit the *that*, it may be rendered, "And how are such miracles performed by him?" *By his hands?*—A Hebraism for him.

3. *Is not this*—(See on ver. 2.) *The carpenter*,—Origen denied that any of the evangelists say that Jesus was a carpenter; but nearly all the MSS. of Mark, ancient traditions, and the Fathers generally, say that he was one. Justin Martyr says that "he made plows and yokes." The Jewish canons require every boy to be brought up to some trade. Thus Chasinai and Chanilai, brothers of high rank, were placed under a weaver to learn his trade, which, says Josephus, was no disparagement to them. Rab. Jose was a currier; Rab. Jochanan, a shoe-maker; and Saul, though liberally educated, a tent-maker. It is very likely that Jesus was brought up to the trade of his reputed father; though, knowing his character and destiny, it is not likely that Joseph forced him to acquire the trade. Jesus was voluntarily subject to him and Mary. Luke ii. 51. *Tekton*, like *faber*, denotes any artificer, according to the term used with it; but when it stands alone, as here, it means a carpenter. It thus represents the Hebrew *chereth*, 2 Chron. xxiv. 12; xxxiv. 11; Ezra iii. 7; Isa. xli. 7; Zech. i. 20, LXX. Our word "smith" is used in composition, to denote any artificer in metal; but when used by itself; it means a worker in iron, a blacksmith. The rabbins say that the Messiah is one of the four carpenters spoken of Zech. i. 20. it is said that Julian, when going to war against the Persians, threatened on his return to persecute the Christians, and mockingly asked, "What is the carpenter's son now doing?" Didymus, an ecclesiastic, sharply responded, "He is making a coffin for Julian!" The Apostate died soon after. *The son of Mary*,—Though she was of an humble family, yet she must have been known to nearly all the inhabitants of so small a place as Nazareth. *The brother*—It appears from John xix. 25, that "there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene." Matthew (xxvii. 56) says, "Among the women was Mary Magdalene, and Mary the mother of James and Joses." Mark (xv. 40) says, "Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salome." And when Jesus was laid in the tomb, Matthew (xxvii. 61) says, "There was Mary Magdalene, and the other Mary, sitting over against the sepulcher;" according to

Mark xv. 47, this "other Mary" was the mother of Joses. In Mark xvi. 1, she is called "the mother of James:" *cf.* Matt. xxviii. 1. To say that the other Mary must be the mother of Jesus, as from her maternal affection she would surely be last at the cross and first at the sepulcher, is to advance an *a priori* argument of no force. One can readily suppose she would be so penetrated by the sword which pierced through her soul, (Luke ii. 35,) that she would not be able to manifest the officious sorrow of the other women. She doubtless remained in silent grief at the house of John, to whose filial care she was committed by Jesus. John xix. 27. "Mary, the mother of Jesus," could hardly be designated as "the other Mary"—"Mary, the mother of James and Joses." The latter was the wife of Cleophas, and sister of the Virgin Mary: her sons and daughters were accordingly cousins of Jesus, and not his brothers and sisters, except in the Hebrew extension of the term. Gen. xiii. 8; xxix. 12; Lev. x. 4. Ajax was the cousin of Achilles, and yet he calls him brother. (See on Matt. xii. 46; Mark iii. 18.) *And they were offended at him.*—They were scandalized at him because of the meanness of his birth and education. (See on Mark iv. 17; John vii. 15, 52.)

4. *His own country*,—His paternal home, as in ver. 1. *Kin*,—Relations. *House*,—*Oikia*, household, the domestics of the family. There is a similar English proverb, "No man is a hero to his own servant." Of course, proverbs like this do not apply in every case. But circumstances of meanness connected with one's social position, family connections, etc., are frequently seized upon by the envious and those who are irritated by reproofs, etc., to bring him into contempt as a public teacher. Luke iv. 24.

5. *And he could there do no mighty work*,—That is, consistently: he had of course the power to cure all the sick persons in Nazareth, whether they believed on him or not; but this, in a moral point of view, would not have been a benefit, but perhaps an injury, to the parties thus healed and to all who beheld the miracles, if they were obstinately determined not to believe on him. They might have considered him a wonder-worker, in league with the devil. Mark i. 22; Luke xxiii. 8-12. *Laid his hands*—(See on Mark i. 41.) *Sick folk*,—Infirm persons.

6. *And he marvelled*—Wondered. Their persistence in unbelief, so long after his first visit to them, and his continued teaching and miracles, might well make him wonder. It does not appear how the events recorded in Matt. xiii. and Mark iv., v., which seem to have immediately preceded this rejection at Nazareth, could have preceded that recorded in Luke iv. 16-30; nor does it seem easy to put Matt. xiii. 54-58, Mark vi. 1-6, between Matt. iv. 12, 13. Besides, the miracles recorded Mark vi. 5 could hardly have been performed under the circumstances detailed in Luke iv.; not to say, there is no violence hinted in Matthew and Mark, as there is in Luke.

7. *The twelve*,—Whom he ordained as apostles, Mark iii. 13-19. *And began to send them forth*—Up to this time they had been kept constantly with him: he now proceeded to send them out. *By two and two*. By twos: an idiom found in the Hebrew, which lacks distributive terms. Gen. vi. 20; vii. 2. AEschylus has a similar expression *muria, muria*, by myriads. In such an embassy, "two are better than one," as they can encourage and support each other. So Moses and Aaron—the two disciples of John—Barnabas and Paul. *Power over unclean spirits*;—Authority over the unclean spirits, viz., those that took possession of men. (See Mark i. 23.)

8. *A staff only*;—They might carry a staff if they had one, but they were not to get one as for a journey—which does not conflict with Matthew and Luke. (See on Matt. x. 10.) *Scrip*,—A satchel, or wallet, frequently made of leather, hung around the neck to carry provisions in. So Homer (Ody. xvii.), "They filled his scrip with bread and meat." Cf. Faery Queene i. 6. 35, etc. *Money*—Literally copper. Luke has "silver." Both mean money. So *aes* and *argent* are used. *Purse*:—Girdle. Dr. Shaw, speaking of the Arabs in Barbary, says, "One end of their girdles, being doubled back and sewn along the edges, serves them for a purse—agreeably to the acceptation of the word *zone*, which, in Matt. x. 9, Mark vi. 8, we render a purse." In Horace, one who has lost his *zona*, is one who has lost his purse. So Job xiv. 17; Prov. i. 14, LXX.

9. *But be shod with sandals*;—(See on Mark i. 7.) The meaning of our Lord seems to be, that they were not to take an extra staff, sandals, or tunic. These instructions not only indicate the dispatch with which they were to execute their commission, but also the fact that they were to depend on those whom they served for the supply of their necessary wants—a coat, or pair of sandals, if those they wore gave out; or a staff, if the one they had got broken or lost. Though the letter of these instructions cannot apply to the permanent ministry, yet the spirit of them does.

10. *There abide*—Their hurried mission would not allow them time to go from house to house, (Luke x. 7,) though it would not absolutely debar them from accepting an invitation; and their sacred character was inconsistent with fastidiousness in regard to their accommodations—while their services amply compensated for the hospitality they received. This has nothing to do with pastoral visiting from house to house. Acts xx. 20.

11. *Shall not receive you*,—Will not welcome you in your official character. *Nor hear you*,—So as to comply with your teaching. *Shake off*—The Jews considered the dust of a heathen country polluted, (Amos vii. 17,) and shook it off them when entering their own land. Hence they would not import herbs from a heathen country, fearing that dust might be brought with them. By this symbolical act the apostles renounced all intercourse with the obstinate Jews, and absolved

themselves from all responsibility connected with their contumacy. Acts xiii. 50, 51; xviii. 6; 1 Kings ii. 5; Neh. v. 13. *Verily I say unto you*,—A solemn preface to a weighty sentence. *It shall be more tolerable*—What Augustin means when he speaks of the mildest condemnation. *For Sodom*—As no destruction can be more summary and effectual than that of the cities of the plain, (Gen. xix. 24, 29; Deut. xxix. 33,) and as this is past, whereas the punishment here spoken of is future, that which shall be inflicted on the inhabitants of those cities in the day of general judgment is perhaps here meant—notwithstanding the omission of the article in the Greek, as also in Jude 6, 7: *cf.* Luke x. 12, "that day," and 14, "the judgment," where the article is used. A persistent rejection of the gospel is, of course, implied.

12. *And they went out*,—And going forth, they proclaimed that they—viz., those to whom they preached—should repent. (See on Mark i. 15.)

13. *Devils*,—Demons. *Anointed with oil*—As Jesus usually employed some outward sign in performing his miracles, so the apostles used oil, perhaps because it was frequently used for medicinal purposes, and was the symbol of health and happiness. It was not, of course, by any medicinal virtue of the oil that the cures were effected, because all kinds of diseases were instantaneously cured. They did not carry oil with them. but simply used that which was found in the sick man's house. The appeal to this passage in support of extreme unction—the anointing of dying persons to fit them for death—is simply ridiculous.

14. *And king Herod*—The title *basileus* was applied to the tetrarch, because he reigned over a part of the kingdom of his royal father. The title is applied to the emperor in 1 Pet. ii. 13, 17. This Herod was Antipas, or Antipater, son of Herod the Great and Malthace of Samaria. He was tetrarch of Perea and Galilee. (See on Matt. xiv. 1.) He had been so taken up with ambitious projects, war, and the pleasures of his court—in Rome, Arabia, and Machaerus—that he had been, perhaps, till now almost wholly ignorant of our Lord's movements. *Heard of him*,—"Of him" is not in the original, but is properly supplied. *Spread abroad*,—Become famous. *And he said*,—Herod said. *That*—This sign of a quotation ought not to be rendered here or in ver. 15, as it is not in ver. 16. *John the Baptist*—Mark alone has "the baptizer"—a Hebraism. *Was risen*—Is risen—as in Matthew. He may have thought that the body of John was resuscitated; or he may have meant that the spirit of John was raised up, like that of Samuel, (1 Sam. xxviii.,) making its appearance in another body, his own still lying in the tomb.

Herod is well represented by Macbeth, who, after he had been urged on to murder by his wife, at the appearance of Banquo's ghost, exclaimed—

The times have been,
That when the brains were out, the man would die,
And there an end; but now they rise again,
With twenty mortal murders on their crowns,
And push us from our stools.

Mighty works—The miraculous powers operate in him or by him. The article refers to the particular powers, the fame of which had reached Herod; it has the force of *these*. Though "John did no miracle" (John x. 41) before his martyrdom, yet Herod would naturally think that he might perform miracles if he were raised from the dead.

15. *It is Elias*.—From a misunderstanding of Mal. iii. 5, the Jews expected the re-appearance of Elijah: some considered that John was he. *Or as one*—"Or" is omitted in nearly all the MSS., editions, and versions: the sense seems to be, "he is a prophet, like one of the old prophets"—equal in power to one of them. By a false interpretation of Deut. xviii. 15, 18, some expected a prophet like unto Moses, distinct from the Messiah. John i. 21; vi. 14; vii. 40. The Jews also had a tradition that Jeremiah was to make his appearance in a human body, to restore the ark, etc. 2 Esdras ii. 18. 2 Mac. ii. 5.

16. *But when Herod heard*—But Herod hearing, said. *It is John*,—Herod, in his perplexity, terrified by his guilty conscience, would be more likely to think it was John than Elijah, Jeremiah, or any other prophet. (See on ver. 14.)

17. *For Herod himself*—Being his own act, no matter who prompted him, or how much he regretted it—hence his fear. *Had sent forth*—When John was put in prison, and how long he remained there, cannot be definitely ascertained: Newcome thinks about a year and four months. This episode referring to events which had previously transpired, including ver. 17-29, may be read in a parenthesis. *For Herodias' sake*,—On account of Herodias, who was a daughter of Aristobulus, half-brother of Antipas, and Berenice, granddaughter of Herod the Great, and wife of her uncle Herod Philip, by whom she had Salome, who became the wife of another son of Herod the Great (by Cleopatra of Jerusalem) named Philip, the tetrarch, mentioned Luke iii. 1. Herodias left her husband, who had been disinherited by his father, and cohabited with Herod Antipas, (half-brother of Philip,) who had for her repudiated his own wife, the daughter of Aretas, King of Arabia Petraea. Aretas resented this indignity by making war on Antipas, and being successful in the fight, Josephus attributes the defeat of Antipas to a divine judgment on him for the murder of John the Baptist. This was the Herod who mocked Jesus. Luke xxiii. 11. He was banished to Lyons, and then to Spain,

where he and Herodias died. *His brother Philip's*—His half-brother, being the son of Herod the Great and Mariamne, the daughter of Simon the high-priest. This Philip was not a ruler. (See Josephus, Ant. xvii. xviii.: Wars i. ii.)

18. *It is not lawful*—It appears from Josephus (Ant. xviii. 5. 4.) that her husband was living at the time, as well as Herod's wife, so that it was adultery; and as she was the wife of his half-brother, it was also incest. Lev. xviii. 16. It appears from Luke iii. 19, 20, that John reprov'd Herod for other crimes. John was the true anti-type of Elijah: as the one reprov'd Ahab and Jezebel, so the other reprov'd Herod and Herodias. Her grudge against him was, of course, because of his condemnation of her marriage with Herod.

19. *Had a quarrel*—Bore a grudge. Cf. Gen. xlix. 23, LXX.

20. *Fear'd*—Reverenced. *Observed*—Paid him respect. *And when he heard him*,—And hearing him, he did many things John enjoin'd, and listened to him with pleasure.

21. *A convenient day*—A holiday, a day of leisure. *On his birth-day*—For his birth-day festivities. *A supper*—An evening feast. *Lords*,—Magnates, grandees, noblemen: rendered "great men" in Rev. vi. 15; xviii. 23. *High captains*,—*Chiliarchs*: the *chiliarch* was a military officer who commanded about 1000 men. Josephus and Plutarch use the word for a Roman military tribune: there were six of them to a legion, each having charge of ten centuries; hence, perhaps, the name: it is rendered "chief captains," Acts xxi. 31; Rev. vi. 15. *Chief estates*—Persons of distinction. Acts xiii. 50; xvii. 4. Josephus, Ant. vii. 9. 8.

22. *The daughter of the said Herodias*—By Philip. Salome was then quite a child. She became the wife of her uncle Philip, tetrarch of Iturea, and after his death she was married to Aristobulus, son of Herod, king of Chalcis. *Came in, and danced*,—Doubtless, sent in by her mother, who, according to the custom, was entertaining the ladies of the court in a separate apartment. Esth. i. 9-12. Some suppose Salome performed a pantomimic, lascivious dance, recently introduced into Judea—one of those censured by Juvenal (Sat. vi.) Horace (Ode vi.) speaks of the Ionic dances, and as an evidence of the dissoluteness of the age, says, "the marriageable virgin delights to be taught them." The Romans considered it shameful for girls of that age to dance, dancing being only allowed during early childhood. There is nothing in the word, or in the circumstances of the case, indicating that the dancing of Salome was more than ordinarily indecorous. Scandalous as it may have been, it pleased her step-father and his guests, who were all, quite likely, under the influence of wine. *Damsel*,—Girl. Salome was very young, her mother having left Philip soon after Salome's birth.

23. *Unto the half of my kingdom*.—An hyperbolic and proverbial form of expression—perhaps derived from the Persian custom of setting apart portions of

territory for the personal expenses of queens and princesses. Esth. v. 3, 6; vii. 2. Herodotus reports a promise confirmed by an oath made by Xerxes to a female. Philip of Macedon promised Satyrus the comedian whatever he should ask. The Orientals have a wonderful passion for female dancers. "The dancer Laal-koner gained such a complete ascendancy over the Mogul emperor Maaz-eddim, that he made her joint governess of the empire with himself."

24. *And she went forth*,—Withdrew from the king's presence to her mother's apartment. *And she said*,—As there does not appear to have been a moment's delay, the plot was doubtless previously laid. It was customary for kings to grant any petition presented on a festal occasion of this sort. Herodias acted with this fact in view.

25. *And she came in*—The opposite of the word rendered "she went forth," ver. 24. *Straightway*—Immediately. *With haste*—The language indicates the readiness with which the daughter entered into the mother's plot; hence she says, *I will that thou give me, by and by*,—Forthwith: no time was to be suffered to elapse, lest the king might revoke the sentence. *In a charger*,—In a dish, or platter, as the word is rendered Luke xi. 39. *Pinax* means a board or tablet, a flat dish or trencher, called charger from charge, a load, because, says Skinner, "it can hold heavier or weightier loads or quantities." It is likely Salome pointed to a dish on the supper-table, as if John's head was to be a part of the feast. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and feasted his eyes a long time with that sad spectacle. He ordered Cicero's head to be put on the pulpit where he had made speeches against him. But before this was done, Fulvia, Antony's wife, took that head, spit upon it, and putting it in her lap, she drew out its tongue, which she pricked several times with her bodkin, and at the same time uttered a thousand bitter invectives against Cicero. The head of Ali Pacha was exposed in Constantinople, on a dish.

26. *Exceeding sorry*;—He was probably grieved on John's account, but principally on his own: he was perhaps mortified and angry in being thus overreached, fearful too, as he was, of the consequences that might result from the popular displeasure. *For his oath's sake*.—Because of the oaths: he had probably sworn repeatedly to her. He does not seem to have been a good enough casuist to know that any one may "change" his word, if he has sworn to the "hurt" of an innocent party; and that a rash promise, involving a crime, is more honored in the breach than in the observance. *And for their sakes which sat with him*,—And those who reclined with him—alluding to the accumbent posture at table—his guests—before whom it would be considered rude to deny a request, or violate an oath. Xerxes thought the petition of his wife could not be denied on account of those at the banquet. It is quite likely that some of Herod's guests, were enemies of John, and wished his death. If Salome had asked for the king's head, it is likely

they would have suggested that the oath should not be considered binding and Herod would have probably admitted the casuistry. *Reject her.*—Set her aside—refuse her request—disappoint her.

27. *An executioner, —Spekoulator*, from the Latin *speculor*, to look about—a sentinel, one of the body-guards. He was so called, says Godwyn, (Moses and Aaron, v. 6.) "because in the court the executioners were only spectators, to behold and attend what the judges would command them." hence he says "executioners were termed by the rabbins *chazani hacceneseth*, spectators of the congregation." The captain of the guard of Pharaoh and of Nebuchadnezzar is called in the Chaldee Paraphrase, *princeps spiculorum*. Wahl and Schleusner derive it from *spiculum*, the weapon which the *speculator* carried, and say that the Greeks called him *doruphoros*, a spearman, pikeman. Theophylact renders it "executioner." Tacitus (His. i. 25) mentions Barbius Proculus, *tesserarium speculatorem*, and Veturius, two soldiers. Seneca and the other Latin writers speak of the *speculatores* as employed in capital punishments; especially in beheading. This service was commonly performed by such persons in the East: the custom still obtains among the Turks. The father of this Herod, as Josephus says, sent some of his bodyguards to kill Antipater, who was then in prison. Cicero, speaking of Lucius Flaminus, says, "When he was consul in Gaul, he was persuaded at a banquet, by a harlot, to behead one of those persons who were then in prison, under sentence of death." Weston says, "There is an instance of this summary kind of execution for the gratification of a favorite, (which Lardner wished to find,) in the Life of Cato the Censor, in Plutarch." *In the prison*;—Josephus says it was in the castle of Machaerus, a fortress in Perea, about six miles east of the Jordan, near its entrance into the Dead Sea. He suggests that Herod murdered John because, on account of his popularity, he had it in his power to cause a revolt among the people! Herod may have made this pretense, as a cloak for his atrocity; but Josephus, who was not born until some years after this event, and who was not concerned to inquire minutely into the subject, may have manufactured this reason. Macknight says, "It is clear that John was in a prison joining the palace; and the banquet was more probably at Tiberias than at Machaerus."

28. *The damsel gave it to her mother.*—Jerome says she drew out the tongue, and thrust it through with her bodkin: the tradition might have come from the story of Fulvia. (See on v. 25.)

29. *His disciples*—John's. *Corpse, —Ptoma*, from *pipto*, to fall, a prostrate body, a corpse: so some derive carcass from *carocasa*, fleshfallen: so the Hebrew *malahpeleth*, rendered *ptoma*, Judg. xiv. 9, LXX., from *naphal*, to fall. The body was probably cast over the walls of the prison. *Laid it in a tomb.*—The Jews paid great respect to the bodies of their deceased friends, (John xix. 38-42,) and so did

the primitive Christians, (Acts viii. 2,) for which they were commended by Julian the Apostate.

30. *And the apostles*—This connects with ver. 13. They made a detailed report of all their miracles and all their teachings.

31. *Apart*—In private. Cf. Mark iv. 34; ix. 2. He was accustomed to retire at times from the multitude when they pressed upon him, particularly when he wanted a special interview with the apostles, as was the case on this occasion.

32. *A desert place*—The uninhabited region east of the lake, belonging, says Luke, to the city called Bethsaida—situated on the east side of the Jordan, near its entrance into the lake. This was out of Herod's jurisdiction. They thus avoided any tumults that might arise upon the death of John. *By ship*—In the boat, viz., that which he commonly used. Mark iv. 36.

33. *Ran*—Ran together. *Afoot*—Doubtless many of them went afoot; but the word is used in opposition—not to riding, but going by water. Acts xx. 13; Odys. iii. 324. *All cities*,—All the cities—viz., at the head of the lake, Capernaum, Chorazin, etc. It appears that some of the people saw Jesus depart, perhaps after he was in the boat, and seeing the direction in which he was going, they ran around the head of the lake, crossed the Jordan near its mouth, and reached the other side before the boat landed.

34. *Much people*,—A great multitude. *Was moved with compassion*—The Greek expresses that commotion, or yearning of the bowels, which accompanies the feeling of pity or other emotions. According to the Hebrews, the bowels are the seat of the benevolent affections. Gen. xliii. 30; Prov. xii. 10. The New Testament writers do not appear to use the word with any special reference to its etymology—to pity, or to have compassion, is its general import. Here it means, he felt sorry for them. *Because they were as sheep not having a shepherd*:—The Jewish teachers acted more like wolves than shepherds. Hence he began to teach them many things concerning the gospel dispensation.

35. *And when the day was now far spent*,—A late hour being come. Matthew: "The evening being come." Luke: "Now the day began to decline." It was late in the day, but early in the evening, as it was still evening when the disciples embarked after the supper, which may have occupied an hour or two, ver. 47. The Jews reckoned two evenings: the first at three o'clock; the second at sunset, which was about six o'clock at the time of the passover. *Disciples*—Apostles. *The time is far passed*:—The day is declining.

36. The *country round about*,—In distinction from cities and villages—farm-houses. *Villages*,—Rendered "towns" in Luke. *Bread*:—Loaves, food.

37. *Give ye them to eat.*—You give them food. *Shall we go and buy*—The question seems to express astonishment tinged with disapprobation, particularly as their exchequer was not very full. The sum specified was probably a proverbial one, used for a large amount: counting the *denarius* at $7\frac{3}{4}$ d, the whole sum would be £6. 9. 2, about \$31.25. Lightfoot says, "200 *zuzees*, or *denarii*, was with the Jews a usual fine, and a common expression for a considerable sum." The disciples must have been very dull, or they would have apprehended the Lord's intention. They might have thought of 2 Kings iv. 42, 43.

38. *He saith unto them,*—According to John, Jesus put the question to Philip, "Whence shall we buy bread that these may eat?" which was reasonable enough, as Philip belonged to the neighboring town of Bethsaida—trying him to see whether or not his faith would suggest a miracle. "Philip answered him, Two hundred pennyworth of bread is not sufficient." He said this perhaps after some of the other disciples had suggested that amount. "Andrew, Simon Peter's brother"—both of whom were also originally of Bethsaida, John i. 44—"saith unto him, There is a lad here which hath five barley loaves." Barley was frequently used for bread, but it was not much esteemed; hence Plutarch says that Artaxerxes Mnemon was reduced to such straits as to be forced to eat barley-bread. Ezek. xiii. 19; Rev. vi. 16. *Two fishes.*—To be eaten as a relish with the bread—the word rendered "small fishes" in John, indicates this.

39. *He commanded them*—The apostles. *To make all*—The multitude. *Sit down*—Recline, as the ancients did at meals. *By companies*—*Sumposia sumposia*: the word is repeated in the distributive sense, after the Hebrew style—(see ver. 7, 40)—it means literally drinking companies, but it is applied to parties at any feast or meal.

40. *And they sat down*—Lay down. John uses the infinitive of the same verb. "Make the men sit down"—where the word rendered men is general, the people—"and the men sat down"—here it is special, meaning men, as distinguished from the women and children: the men alone sat in ranks and were counted. *In ranks*,—*Prasiai prasiai*: the word is repeated in the Hebrew style, like *sumposia* in ver. 39—regularly disposed companies—perhaps arranged fifty in rank and a hundred in file. It is not necessary to suppose that the ranks were placed so close together that they could not be served by the apostles: they could form ten ranks or parties so reclining that there would be room for the apostles to pass between them. Ten apostles might thus simultaneously serve the 5,000 men, while the two other apostles might wait upon the women and children, who arranged themselves at their own discretion.

41. *He looked up to heaven,*—An expressive act recognizing the divine source of all our blessings. Ps. cxxiii. 1; Jas. i. 17. *And blessed*,—Luke adds "them," i.e., the loaves and fishes—some suppose to miraculously multiply them; (Gen. i. 22,

28;) but John says, "having given thanks," which was, of course, to God—hence he looked up to heaven when he pronounced the blessing. The words are thus interchanged in the several narratives of the institution of the Lord's-supper. This is the correct view, if our Lord used the forms of blessing common among the Jews. When the father of the family took the bread into his hands, before meat, he said, "Blessed art thou, our God, King of the universe, who bringest bread out of the earth!" And when he took the cup into his hands, after meat, he said, "Blessed be our God, King of the universe, the Creator of the fruit of the vine!" The clause in Luke may be elliptical: "he blessed God for them." 1 Sam. ix. 13. Hallet says it is a grace before meat, from *gratia*, thanks; and cites as parallels Acts xxvii. 35; Rom. xiv. 6; 1 Tim. iv. 3, 4, 5. *And brake the loaves*,—The Jewish loaves were thin, brittle cakes, which were divided, not by cutting, but by breaking. *And the two fishes divided he among them all*.—Mark adds this with his usual particularity.

42. *Filled*.—Satisfied.

43. *Fragments*,—From *frango*, to break: it well represents the original, and denotes the pieces made by the breaking of the loaves, ver. 41. Christ's command to gather them up was suggestive not only of the general principle that nothing should be wasted, but also that they must not depend on the repetition of miracles for their daily supplies. The *kophinos* was a wicker basket, alluded to by Juvenal, who speaks of a *cophinus* with hay as a badge of the Jews, being used by them for peddling purposes. Baskets always constituted a part of domestic furniture. Deut. xxviii. 5, 17. The apostles would find it convenient to take some along with them to hold food and other things needed in their itinerancy: from the number, it would seem that they had one apiece; and if so, the miracle is the more striking, as it extended to the supply of the multitude and the replenishing of the twelve baskets which were empty, (See on Mark viii. 8.)

44. *Five thousand men*.—(See on v. 43.) The men, in Eastern style, sat by themselves.

45. *Straightway*—Immediately: the occasion is stated John vi. 15. *Constrained*—Implying an unwillingness on the part of the disciples to leave Jesus, which can be accounted for without supposing that they sympathized with the multitude in their ambitious worldly views. John vi. 14. *The ship*,—The boat in which they had that day crossed the lake. *The other side*—West of the lake. *Before unto Bethsaida*,—Margin, "over against Bethsaida." John (vi. 17) says they "went over the sea toward (*eis*) Capernaum," which corresponds with Mark "to (*eis*) the other side"—Capernaum being on the north-west shore, opposite Bethsaida, which was on the northeast. According to Pliny, Josephus, and others, it was situated in lower Gaulonitis, east of the Jordan, just at its entrance into the lake. It was first a village, deriving its name, Fishing, or Hunting-town, from its

locality and inhabitants; but it was afterward enlarged and beautified by Philip the Tetrarch, who named it Julias, in compliment to Julia, daughter of Augustus. But after the disgrace of Julia, this name was suppressed, and the old name Bethsaida again came into use. Robinson thinks he has found it at Et Tell, where, however, the ruins "consist entirely of unhewn volcanic stones, without any distinct traces of ancient architecture." Et Tell seems to be a little too far north to be the site of Bethsaida. Reland, and others after him, suggest that besides Bethsaida of Gaulonitis, there was a Bethsaida of Galilee, west of the lake. This they say was the Bethsaida where Philip, Andrew, and Peter were born, (John i. 44; xii. 21,) and to which allusion is made in Matt. xi. 21; Mark vi. 45; whereas the Bethsaida of Gaulonitis was that alluded to Mark viii. 22; Luke ix. 10. But neither the writers of the New Testament nor any other ancient authors intimate that there were two Bethsaidas. The only ground for the opinion is, that the miracle of feeding the 5,000 is said by Luke to have been performed in "a desert place, belonging to the city called Bethsaida," which, from John vi. 1, 17, we know was east of the Jordan and the lake; and Mark says, after the miracle, Christ constrained his disciples to get into the boat, and to go to the other side before unto Bethsaida, while he sent away the people. But this mention of Bethsaida, without any note of distinction, while he was in the neighborhood, just east of "the city called Bethsaida," would lead us to conclude that this was the place which he meant—hence the margin, "over against Bethsaida," and *pros* frequently has this meaning. Jesus wished the disciples to get away from the multitudes by crossing the lake just at the mouth of the Jordan, where Bethsaida was situated. It would seem (Matt. xiv. 22) that he did not wish them to go to Bethsaida, but to the opposite side over against it. It was called "Bethsaida of Galilee," though it was in Gaulonitis, as this province was still commonly reckoned in Galilee. Thus Josephus calls Judas, the Gaulonite from Gamala, Judas the Galilean. It thus appears that there was but one Bethsaida, and that was situated east of the Jordan and the lake.

46. *Sent them away*,—Dismissed—a different word from that in ver. 45, but perhaps of the same import. *A mountain*—The mountain, viz., that which rises back of Bethsaida.

47. *And when even was come*,—The second of the two evenings—after sunset. (See on v. 35.) *He alone on the land*.—It seems he remained there a considerable time, for his disciples embarked when he went to the mountain, and were crossing toward Capernaum. John (vi. 16, 17,) says "it was now dark, and Jesus was not come to them"—*now*, already, intimates that the twilight was closing; though it is likely that the moon was shining, as it appears to have been near the time of the passover, when the moon was full. John vi. 4. If Jesus had embarked with the disciples, the multitude would have tried to prevent him, or would have followed after him, as before, on foot: they allowed him to retire to the mountain, because

they knew he was not far from them. The boat was now half way over the lake, which is only six miles wide, and probably it was not so far as that from the place where the disciples embarked to Capernaum, whither they went.

48. *Toiling*—The same word which Matthew applies to the boat—"tossed." It is customary to speak in the same terms of a ship and its crew: by the force of the tempest, both were tried, (the primitive meaning of the word,) the boat was violently tossed, and the disciples were harassed in their attempt to propel it. They were some nine hours rowing about five and twenty or thirty furlongs—John vi. 19—i.e., 3 or 4 miles, the *stadium* being 145 paces, 4 ft., 6 in., a mile being 1,056 paces: an English furlong is 132 paces: some make the *stadium* 606 ft., 9 in., Eng. Jesus therefore walked more than half across the lake. *The fourth watch*—The Old Testament mentions but three watches: "the beginning," Lam. ii. 19; "the middle," Judg. vii. 19; and "the morning watch," Ex. xiv. 24. So Homer, Iliad x. 252. The division of the night into four watches seems to have been borrowed from the Romans: their first watch was from six to nine, and was called "the evening watch;" the second from nine to twelve, "the midnight watch;" the third from twelve to three, called *gallicinium*, "cock-crowing." Mark xiii. 35; Luke xii. 38. This last was the watch, about the time of which, either before or after it had begun, Jesus made his appearance. He postponed his interview till this time, probably to make the miracle the more signal and impressive. *Walking upon the sea*,—This is cited in proof of our Lord's divinity, and Job ix. 8 is adduced to show that God alone "treadeth upon the waves of the sea;" but this is figurative language, meaning that God has the sea under his control, and it ought not to be quoted as parallel to the evangelist's statement. The act of walking on the sea was no more superhuman than any other miracle which Christ performed, and was not a greater proof of divine omnipotence than the dividing of the sea by Moses, which no one will adduce as a proof that Moses was a divine person: it only shows that he was an instrument by which divine power was exerted. The Egyptian hieroglyphic for impossibility was feet walking on the sea. Jesus, as man, walked on the lake, being enabled to do so by divine power—that this power was his own—or in other words, that he was God, as well as man, appears from other portions of Scripture. John i. 1-3; Col. i. 16, 17. *Would have passed by them*.—This appears to be a popular form of expression, meaning, he seemed disposed to pass by them. Luke xxiv. 28.

49. *A spirit*—*Phantasma*, an apparition, or specter. The ancients, Jews, and heathens, believed that the spirits of deceased persons sometimes made themselves visible on the earth, assuming bodily forms and proportions, though of an aerial substance. Thus Plato in his *Phaedon*, "Some shadowy *phantasmata*, or apparitions of souls, have been seen." The specter of Achilles appears twice in the *Hecuba* of Euripides, and is called *phantasma*. The Pharisees believed in the existence of spirits clad in human forms.

50. *Troubled*.—Disturbed in mind, terrified. *Be of good cheer: it is I*,—Take courage: I am he whom you mistake for a specter. To hearten them, he adds, *Be not afraid*.—Cf. Luke v. 10. Matthew here records Peter's walking on the waters to Jesus, which the other evangelists omit.

51. *Sore amazed*—Exceedingly astonished—as Mark iii. 21. *Beyond measure*,—Of abundance, abundantly: cf. Eph. iii. 20; 1 Thess. iii. 10; v. 13. *And wondered*.—Cf. Matt. viii. 27; Mark iv. 41. The evangelist labors for language to express their astonishment—both at Christ's walking on the water, and stilling the tempest as soon as he entered the boat.

52. *For they considered not the miracle of the loaves*;—Did not reflect upon the loaves: there is no need of supplying the ellipsis. If they had thought upon the loaves which he had miraculously multiplied, they would have had little reason to wonder at his controlling of the winds and waves. *For their heart was hardened*.—They were blinded, stupefied. (See on Mark iii. 5; viii. 17.)

53. *And when they had passed over*,—The storm being lulled, and the distance not being great, they could finish the voyage in a short time. They rowed to shore without farther obstruction. John vi. 21. *Gennesaret*,—The word seems to be formed from Chinnereth. Num. xxxiv. 11; Josh. xi. 2., Chinneroth is spoken of as a city, Josh. xix. 35—in 1 Kings xv. 20, as a country adjacent to the land of Naphtali. It is a small district of Galilee, extending along the north-western shore of the lake which bears its name. Josephus describes it as a fertile and pleasant region, 30 *stadia* in length and 20 in breadth. He says it is usually named Gennesar, from the Chaldee rendering of the Hebrew—then Gennesareth, "the valley of branches." Lightfoot says the Jews derived the name from *geni sarim*, "gardens of princes," Herod's palace being at Tiberias; but agrees in the prior derivation from Chinnereth. Tiberias and Capernaum were situated in this tract on the lake.

54. *Straightway they knew him*,—They instantly recognized him, as they had been previously well acquainted with him.

55. *And ran through*—They went with haste, to take advantage of his visit, not knowing how soon he would depart. *In beds*—On couches, or pallets, as in Mark ii. 4. *Where they heard he was*.—To the precise spot where he was at any time. The principal verbs, being in the imperfect tense, indicate that this was their course while he was in that region.

56. *Villages*,—Country towns, without walls. *Country*,—The rural region, as distinct from cities and towns. *And besought him*—The construction seems to refer to those who brought the invalids, but it is likely the invalids themselves are meant. They desired leave to touch merely the tassel of his upper garment. This

evinced a strong faith like that of the woman, Mark v. 27, 28—hence their success—all who touched him were healed.

CHAPTER VII.

1 *The Pharisees find fault at the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syro-phenician woman's daughter of an unclean spirit,* 31 *and one that was deaf and stammered in his speech.*

VII.—1. *Then*—After the passover spoken of John vi. *Pharisees, and certain of the scribes.*—(See on Mark ii. 6, 16.) *Which came from Jerusalem.*—Coming from Jerusalem, where it is likely they belonged; being probably sent to Galilee with sinister design by the chief of the Pharisees, as those of Jerusalem were the most learned, and their determinations were respected wherever they went.

2. *Eat bread*—Take their meals. The Jews ate dry fruits with unwashen bands. *Defiled*—Common: applied by the Jews to persons of other nations and to various meats proscribed by the law as unclean: (Acts x. 14, 28; xi. 8; Rom. xiv. 14:) they were common to the Gentiles, but avoided by the Jews as unclean. The defiled, or unwashen, hands were so styled not because they were physically but ceremonially unclean. Josephus uses the word in a similar sense; thus in Ant. xi. 8; xiii. 1, common meats and common life mean such as in a Jewish sense were ritually impure. Ex. xxx. 19, 20; Ps. xxvi. 6; 1 Cor. vii. 14; 1 Tim. iv. 5. Writing for Gentiles, Mark explains the word. *They found fault* is omitted in the Alex., Vat., and many other MSS., several versions, and by editors generally: it may have been added by some transcriber who did not see the true construction of the passage; ver. 3, 4 being parenthetical, added by Mark because the Gentiles for whom he wrote were not acquainted with Jewish customs, as were the Jews for whom Matthew wrote.

3. *All the Jews,*—The bulk of the nation, for the Sadducees and others who rejected the traditions were only a small party. *Of,*—Literally, "with the fist." The Jews washed their hands by rubbing the water on one hand with the doubled fist of the other, the water being in a vessel, or poured on the hands of the person washing by an attendant. 2 Kings iii. 11; 1 Tim. v. 10. The term indicates a careful washing; hence perhaps the rendering of the Syriac and some others, carefully, diligently. *Nipto* means to wash by the application of water in any way—to the eyes, John ix. 7; face, Matt. vi. 17; feet, John xiii. 5, 6, 10; Ody. xix. 356, 376; and

to the hands, as here, and Ody. ii. 261, where Telemachus, having washed his hands, prayed to Minerva:

There as the water o'er his hands he shed,
The royal suppliant to Minerva prayed.

Tradition—Paradosis means a doctrine or injunction handed over, or transmitted, whether by writing or oral communication, either divine and obligatory, (1 Cor. xi. 2; 2 Thess. ii. 15; iii. 6,) or human and of no binding force. Gal. i. 14; Col. ii. 8. Of this latter class was the tradition of the elders. Thus Josephus (Ant. xiii.) says, "The Pharisees have delivered to the people by tradition from the fathers many injunctions which are not written in the law of Moses; for which reason the sect of the Sadducees rejects them saving, that what are written should be esteemed obligatory, but that they ought not to observe those which come by such tradition." These injunctions, the Jews say, were delivered by God to Moses on the Mount, and transmitted orally by him through Aaron and his sons, Joshua, the elders, and prophets, to the great synagogue to Simeon, (who took Christ in his arms,) Gamaliel, (Paul's preceptor,) and finally to Rab. Jehudah Hakkadosh, who in the second century digested them into a code, called the Mishna, or Repetition, to which a Gamara, or Commentary, was added, A.D. 300, and both together are called the Jerusalem Talmud, or Doctrine. In the sixth century another Gamara was compiled, and is held in higher esteem by the Jews: this, with the Mishna, is called the Babylonish Talmud. The Talmud says, "The words of the scribes are more lovely than those of the law: for the words of the law are weighty and light, but the words of the scribes are all weighty." "The words of the scribes are more desirable than the words of the prophets." *The elders*.—The most celebrated doctors of the law.

4. *And when they come from the market*,—And after market—where they feared ceremonial defilement may have been contracted by coming in contact with "common" people. *Except they wash*,—Literally, baptize—probably by sprinkling water upon their persons, as they do not appear to have immersed themselves for ceremonial, as for physical, cleansing. The Vatican and some other MSS. have "sprinkle." *Which they have received to hold*,—To maintain, to hold fast. Paul uses the same word in regard to inspired traditions. 2 Thess. ii. 15. They received them from their predecessors to maintain them in order to transmit them intact to their successors. *Washing—Baptismous*, the word used ver. 8; Heb. vi. 2; ix. 10, and always in the plural, as it refers to the "divers washings," or purifications of the Jews. The word elsewhere used is *baptisma*—both words come from the verb to baptize, or purify by water. (See on Mark i. 5.) *Cups*,—Drinking cups. Matt. xxiii. 25, 26. *Pots*,—The *xestes* seems to be the *sextarius*, which derives its name from its containing one-sixth of the *congius*, which held 5.9471 pints: hence this pot, or pitcher, held within a fraction of a pint. *Brazen vessels*,—Vessels made of

a composite metal, in which copper is principal: it was not brass, which is composed of copper and zinc as no zinc is found in ancient vessels made of *chalkos* or *aes*: it is almost exclusively composed of copper and tin, and to this composite in view perhaps of its brown color, the name bronze has been given. *Tables*.—*Klinon*—couches, on which they rested at meals: *kline* sometimes denotes a pallet, rendered "bed" here in the Syriac, Persic, AÆthiopic, and so in our version of Matt. ix. 2, 6; Luke xvii. 34. These could scarcely have been washed, in the usual sense of the term, for ceremonial purification, but sprinkled with water—lest, says Le Clerc, any unclean person may have sat on them. Num. xix; Heb. ix. 10, 13. So much stress did the Jews lay on this washing of hands before meals, that Rab. Jose says, "Whoever eats bread without washing hands is as if he committed whoredom." "He who blesseth food with unwashed hands is guilty of death." "Rab. Akiba being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands."

5. *Then*—Thereupon, viz., their seeing the disciples eat with unwashed hands. *Walk*—A common figure for living or acting. Eccl. xi. 9, LXX.; Rom. vi. 4; viii. 1, 4. This verse joins on to ver. 2—ver. 3, 4 being parenthetical.

6. *Well*—Rightly, truly, aptly. *Prophesied*—This seems to mean here, as in Matt. xxvi. 68; 1 Cor. xiv. 1, 3, spoke by divine inspiration, without any reference to future events. Thus Isa. xxix. 13 was spoken at the divine instance in reference to the Jews of the prophet's time, but being applicable to those of the time of Christ, he applies it to them accordingly. The parties were different, but their characters were the same. *Hypocrites*,—The word means actors who wore masks, hence dissemblers. Matt. vi. 2. *This people*—Not my people any longer. The quotation is nearly *verbatim* from the LXX., though abridged. They made loud profession of religion, rendering lip-service to God, but they were not sincere. Matt. vii. 21-23.

7. *Howbeit*,—Rendered "but" in Matthew, where the sentence is the same as here, being a paraphrastic rendering of the Hebrew—following the LXX., except that the LXX. read "teaching the commands and doctrines of men," while the evangelists have, *teaching for*, or as, *doctrines, the commandments of men*. However the Hebrew, LXX., and evangelists may differ in verbiage, the meaning is the same: Their religion is of merely human appointment, and is therefore worthless.

8. *For laying aside*—Letting go. *The washing*—*Baptismous*, lustrations. (See on ver. 4.)

9. *Full well*—Rendered "well," ver. 6. It is here used ironically: cf. John iv. 17. Grotius cites a remark of the scholiast on Aristophanes, that "Euripides applied *kalos* in aversion and disgust," as we do the word finely.

10. *For Moses said*,—Because the precepts are contained in the Mosaic code. Ex. xx. 12; xxi. 17; Lev. xx. 9; Deut. xxvii. 16: cf. Prov. xx. 20; xxx. 17. But it was "God commanded," as in Matthew. *Honour*—This embraces support and care; thus, Ecclus. iii. 8, 9: "By word and deed, honor thy father." Acts xxviii. 10; 1 Tim. v. 3, 16, 17. *Curseth*—Literally, speaks against. The Hebrew *kalal*, of which this is a rendering, is translated revile, Ex. xxii. 28: it is here used in opposition to honor, and seems to have an equal latitude of meaning; as he who gives his parents a support honors them, so he who fails to do so, and says to his parents, "I devote whatever of mine might profit you," dishonors them; such language being in a high degree disrespectful—it is adding insult to injury. *Let him die the death*:—Literally, finish him by death—i.e., he shall be punished with death. Temporal death was not absolutely made the penalty of thus neglecting parents; but our Lord shows that those who neglected their parents were virtually guilty of cursing them—as hatred is virtual murder. (See on Matt. v. 21, 22.)

11, 12. *If a man shall say*—If a man say to father or mother, Be it devoted, whatever of mine might profit thee, ye even allow him not afterward to do any thing for his father or his mother. The Pharisees sanctioned this casuistry, because as custodians of the treasury they could reclaim for it all the property involved in the Corban vow if it were violated. Though the person vowing had the use of his property, there was an eventual dedication of it to the sacred treasury. By this interpretation, there is no ellipsis recognized, so that there is no necessity of adding *he shall be free*, or any thing else. Mark uses the Hebrew and Syriac word *Corban*, which, as he was writing for Gentiles, he translates *doran*, a gift—properly something devoted to God; and the Hebrew is generally so rendered in the LXX. Cf. Lev. ii. 1, 4, 13; Jos. Ant. iv. 4; Wars ii. 9.

13. *Making the word of God of none effect*—Annulling the commandment. *Which ye have delivered*:—In the Greek, the verb is cognate with the noun. *Tradition*,—That which they received from others they practiced themselves, and transmitted to those who were coming after them. *And many such like things do ye*.—This is but a specimen of your many impious traditions: cf. ver. 8, where the word "other" is added—referring to the washings, as here to the virtual repeal of the divine law by their Corban tradition.

14. *And when he had called*—And having called to him all the multitude, who were kept at a distance by the scribes. *Understand*.—Apply your minds: lay my instructions to heart. This was what the scribes would not do.

15. *There is nothing from without*—Christ did not then abolish the ceremonial distinction between clean and unclean meats: he merely affirmed that no food, in itself considered, could defile the eater; therefore eating bread with unwashed hands did not do so, especially as there was no divine ordinance requiring the Pharisaic ablution. *A man*,—The man: the article, in the original, is used with man, (as in Matthew also with "mouth,") implying the definiteness of the whole. *The things which come out of him*,—(See ver. 18-23.)

16. *If any man*—A slightly different form of the *nota bene* in Mark iv. 9.

17. *The house*—A house: one convenient in which to retire from the multitude. *Concerning the parable*.—They wanted farther light on it. The parable or saying of Christ concerning the ceremonial observances in regard to food was not hard to be understood, but it was shocking to the prejudices in which the disciples, in common with other Jews, had been trained. Acts xi. 1-18.

18. *Are ye so without understanding also?*—Matthew has, "And are ye still." Perhaps he said, And are ye still so ignorant? There seems to be a tacit and somewhat upbraiding reference to the instructions which he had given them, particularly the parabolical lessons. Mark iv.: cf. Mark viii. 17; xvi. 14; Luke xxiv. 25, 45. *Do ye not perceive*,—Know ye not.

19. *His heart*,—The inward man—Luke xi. 39; Rom. ii. 29; vii. 22; 2 Cor. iv. 16; 1 Pet. iii. 4—the soul, or mind, comprehending all the faculties and affections of our spiritual nature. *And goeth out*—Passes out into the privy; the process purifying all the kinds of food of which a man partakes. This purifying is affected by separating the excrementitious from the nutritious portions of the food.

20. *That defileth the man*.—An emphatic form of speech.

21, 22. *From within, out of the heart*—The one phrase explains the other. The heart, or soul, is called the inward man, because it has its residence in the body, and hidden, because its essence is invisible. *Men*,—The men; corresponding to "the man," ver. 18, 20, 23. *Evil thoughts*,—In thinking, a man talks with himself. As the thought of foolishness is sin—Prov. xxiv. 9; xv. 26; Isa. lv. 7; Acts viii. 22—so it leads to the commission of the overt act. *Covetousness*,—The original is plural: insatiable avaricious desires. Luke xii. 15; 1 Cor. v. 10, 11; vi. 10. *Wickedness*,—The original is plural: villainies in general. *Deceit*,—Rendered "subtlety," Matt. xxvi. 4; Acts xiii. 10; and "guile," 2 Cor. xii. 16; 1 Thess. ii. 3; 1 Pet. ii. 23. *Lasciviousness*,—So rendered 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19; 1 Pet. iv. 3; Jude 4; and "wantonness," Rom. xiii. 13: cf. Wis. xiv. 26. *An evil eye*,—Generally thought to denote envy: thus Eccles. xiv. 10: "An evil eye envieth his bread." (See on Matt. vi. 23.) *Blasphemy*,—Calumny. (See on Mark iii. 28.) *Pride*,—Haughtiness, arrogance, "a contempt of all others but one's self," says Theophrastus. *Foolishness*;—Literally, want of mind; hence the LXX. use it for

the Hebrew "folly"—implying moral depravity. Deut. xxii. 21; Judg. xix. 23; Ps. xxxviii. 5; Prov. xviii. 13. S. Clarke, "foolish and ungoverned passions;" Campbell, "levity"—as it follows calumny and arrogance, some think it denotes thoughtless levity and rashness in speaking: (Prov. x 18:) it may mean all these. Bengel: "Because foolishness renders all the evils less curable, it stands last. Human corruption does not consist exclusively in the will." Philip Von Artevelde: "Stupidity is seldom soundly honest." If there be any classification of evils in either Matthew or Mark's catalogue, it appears to be of a general character, as in Rom. i. 28-32.

23. *All these*—This passage favors the opinion that the soul, not the body, is the seat and source of sin. Basil: "The body is the mere tool: it is the soul that informs and acts."

24. *The borders of Tyre and Sidon*,—This region appears to have been the tract in which were situated the cities that Solomon gave to Hiram, and which, because they did not please him, Hiram restored to Solomon, who improved them for his subjects; though they afterward fell to Syria. Josh. xix. 27; 1 Kings x. 12, 13; 2 Chron. viii. 2. Tyre and Sidon were two Phœnician cities situated on the Mediterranean, and the region to which they belonged adjoined the land of Israel on the south and east: it was, indeed, allotted to the tribe of Asher, but does not appear to have been entirely taken possession of by it: (Josh. xix. 24-31:) it was embraced in the Abrahamic grant; (Gen. x. 15-19; xv. 18-21;) and if Jesus did really enter into Tyre and Sidon, he can scarcely be said to have left the land of Israel. *An house*,—So many MSS. and editors generally: though some have "the house," that on the frontier to which he had arrived. *And would have no man know it*:—As he wanted retirement, and perhaps to evade the malice of the Pharisees. (See on Mark vi. 31.) *But*—And yet.

25. *Young daughter*—Rendered Mark v. 23, "little daughter." *Had an unclean spirit*,—(See on Mark i. 23.) *Fell at his feet*:—Assumed the posture of a suppliant. (See on Mark v. 6.)

26. *A Greek*,—A Gentile, as most of the Gentiles with whom the Jews were acquainted were Greeks, or, at least, spoke the Greek tongue; hence she is so called. Rom. i. 13-17; 1 Cor. i. 22-24. *Syro-phenician*—Syrophenicia lay between Syria and Phœnicia, and was reckoned a part of Syria. The inhabitants of that region were called Syro-phenicians to distinguish them from the Libo-phenicians, Phœnicians of Libya, or Carthaginians. *Cast forth the devil*—Expel the demon.

27. *Let the children*—Let the Jews be first served. (See on Matt. xv. 24—where the narrative is fuller.) *Be filled*:—Satisfied with food. *It is not meet*—Good, right, becoming. *Unto the dogs*.—To the puppies; but the diminutive is frequently used of domestic dogs to express familiarity. Dogs are always spoken of

contemptuously in the Bible; and the Jews were accustomed to call the Gentiles dogs, and the Gentiles reciprocated the compliment: the term is used in the same way by Mohammedans in speaking of Christians. Bengel says, "To the Jews themselves Jesus speaks severely, but when speaking of them to others, commendably."

28. *Yes, Lord:*—Yes, Lord; yet deny me not, for even the puppies do eat of the crumbs. Though dogs were not kept about houses among the Jews as with us yet puppies would sometimes be allowed this privilege, and they would naturally pick up the children's crumbs. She seems to insinuate that a privilege like that allowed the dogs might be extended to the Syro-phenicians, in view of their proximity to the Jews.

29. *For this saying,*—Because of this speech, so full of humility and faith, exceeding that of all others, as her obstacles were greater. *Go thy way;*—Go: expressing compliance with her request. *The devil*—The demon has gone out.

30. *Laid upon the bed.*—This shows the completeness of the cure; quietness and sleep contrasted with previous rage and restlessness. In addition to the weakness produced by the possession and disease, it is probable the demon prostrated her as much as he could in going out of her: *cf.* Mark ix. 26. Repose and food would restore her strength without an additional miracle. The recovery of the woman's daughter was an ample reward for her faith, and a rich compensation for the apparently harsh measures adopted by Christ to test and develop it. Some abuse this history by applying it to the case of parents' interceding for the salvation of their children, so as to imply that God postpones the gift of grace sufficient to save a child, in order to test a parent's faith! It is, however, true that many blessings are given to children in answer to the importunate prayers of their parents.

31. *Through the midst of the coasts of Decapolis.*—As all the cities of Decapolis, except Scythopolis, were east of the Jordan and of the lake, Jesus must have crossed the lake or the river: he may have visited some of the cities near the river north of the lake,

32. *And they bring*—This is recorded by Mark alone. *Deaf;*—*Kophos* in Matt. ix. 32, 33; xii. 22; xv. 30, 31, means dumb, because those who are born deaf are always dumb: it here means deaf: *cf.* ver. 37. Mark always uses *kophos* in the sense of deaf. *An impediment in his speech;*—Probably, in consequence of deafness occasioned by disease or accident, he was deprived of the proper use of his tongue, its membrane becoming rigid by disuse. It is inferred from ver. 35 that he could speak a little—hence the Peshito Syriac calls him a stammerer. *They beseech him*—His friends besought Jesus *to put his hand upon him.*—Having

observed that he usually accompanied his miracles by some such significant act. 2 Kings v. 11; Mark vi. 5.

33. *And he took him aside*—And taking him aside from the crowd, though not out of sight, (*cf.* Mark v. 37,) Jesus put his own fingers into the man's ears—thus speaking to him by signs, as the man could not hear, in order to elicit his faith; and having spit on his fingers, he touched the man's tongue. In Mark viii. 23, Christ is said to have spit on a blind man's eyes in the act of giving him sight. *Cf.* John ix. 6. Whitby and Grotius say, "As the ears of the deaf appear closed he applies his fingers to intimate he would open them; as the tongue of the dumb seems to be tied, or through drought to cleave to the palate, he moistens it, to intimate he would loose and give free motion to it: he employs nothing except what comes from himself."

34. *And looking up to heaven*,—Thus indicating the source of his power. John xi. 41. *He sighed*,—Thus expressing his sympathy in human woe. Heb. iv. 15. The word is rendered "groan," Rom. viii. 23. A different word is used John xi. 33, 38. *Ephphatha*,—An Aramaean imperative from the Hebrew *phatha*, used Isa. xxxv. 5, "Then shall the ears of the deaf be unstopped, and the tongue of the dumb shall sing." *Dianoigo* is applied to the understanding and to the heart, Luke xxiv. 31, 45, Acts xvi. 14; to the mouth, Ps. xxxviii. 14; xxxix. 9. (See on Luke i. 64.) It is applied here to the removal of both the auricular and lingual obstructions; as among the Hebrews to restore hearing, speech, or sight is expressed by opening the ears, mouth, or eyes; and our words dumb, and blind, and perhaps deaf, are derived from past participles of verbs denoting to stop up. (See Richardson's Dictionary, under DUMB.)

35. *And straightway*—Immediately. *Ears*—In ver. 33, *ota* means ears, the organs of hearing: *akoai*, here used, means not only ears, but also the sense of hearing, and is rendered hearing in Rom. x. 17; 1 Cor. xii. 17; Heb. v. 11: the auditory nerves were freed from obstructions. *The string*—Bond: the impediment in his speech was removed: such figurative language is not uncommon. Luke i. 64. *He spake plain*.—Distinctly. It does not certainly follow from this word that he spoke indistinctly before, as it might have been used if he had been perfectly dumb before, to show the completeness of the miracle.

36. *Tell no man*:—(See on Mark i. 43.) Our Lord told the restored demoniac to report the miracle in his case in this very region; (Mark v. 19, 20;) but as he was now staying awhile in Perea, he forbade the publication of his miracles, as he did in Galilee. Their publishing of the miracle despite his command, however well meant, was of course not right. They thought perhaps he was too modest.

37. *Beyond measure astonished*,—A very strong expression—not the same as that in Mark v. 42 but not less forcible. They were struck with profound

astonishment. Cf. Matt. viii. 28; xiii. 54. *He hath done all things well*;—Alluding to other cases. Cf. Gen. i. 31. His miracles were performed well (*kalos*)—they were all suitable to his own character and that of those on whom they were wrought, and the times and circumstances thereof. Lord Bacon says, "A just claim—none of his miracles were for judgment: all for kindness." *The deaf to hear, and the dumb to speak*.—One who had such an impediment in his speech as this man had, would naturally be called dumb, even if he could speak a little.

CHAPTER VIII.

1 *Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.*

VIII.—1. *In those days*—A formula designed merely to connect the foregoing with what follows. *Jesus called his disciples unto him*,—Retiring a little for the purpose.

2. *Compassion*—(See on Mark vi. 34.)

3. *They will faint by the way*:—Their strength will fail on the road. *For divers of them came from far*.—The edition of 1611 has literally "come"—the sense is the same: some of them are here from a distance. Mark alone records this, but it is the language of Jesus.

4. *Satisfy*—Rendered "fill" in Matt. xv. 33. The slowness of the disciples to believe in Christ's power and willingness to repeat his miracles, finds a parallel in the case of their ancestors. Ex. xvi. 13; Num. xi. 21, 22.

6. *To sit down*—To lie down, as in the ancient eating posture. Luke xi. 37; John xxi. 20. *Gave thanks*,—Said grace. (See Mark vi. 41.)

7. *And they had a few small fishes*:—Mark seems to note this incidentally. *And he blessed*—After blessing, or saying grace, he divided the fishes as well as the loaves.

8. *Filled*:—Satisfied. *Broken meat*—Fragments. *Baskets*.—(See on Mark vi. 43.) Here the word is *spuridas*. The distinction between the *kophinos* and the *spuris* is noted by both Matthew and Mark, when reference is made to the two miracles. The *spuris* is called *sargane* in 2 Cor. xi. 33—cf. Acts ix. 25—and this was a wicker basket or hamper. The number of the baskets in the former miracle answered to that of the disciples—in this, to the number of the loaves.

10. *Straightway*—Immediately. *A ship*—The boat. *His disciples*,—The twelve. *The parts*—The outer parts, or borders, called coasts, in Matthew. *Dalmanutha*.—A place of which there is no other mention: it may have been a place near Magdala; Lightfoot says Tzalmon. (See on Matt. xv. 39.)

11. *The Pharisees*—Matthew (xvi. 1) says Sadducees were associated with them. (See on Mark ii. 16.) *Came forth*,—Probably from Tiberias. *To question*—Or dispute. The most ancient method of disputation seems to have been by questions. Luke ii. 45. *A sign from heaven*,—They had witnessed miracles wrought on the earth, they now wanted a celestial miracle. According to Jewish superstition, demons could work other miracles, but they could not give signs from heaven, such as those recorded Josh. x. 12; 1 Sam. xii. 17: Neh. ix. 15; Jer. xiv. 22: cf. John vi. 30, 31. (See also the Apocryphal Epistle of Jeremy, 67.) *Tempting him*.—Of course, insidiously, though that is not in the word. They sought occasion to calumniate him, or to expose him, if he failed.

12. *He sighed deeply*—The word is intensive—he groaned, Lam. i. 4, LXX.; Mark vii. 34, where the simple verb is used: he sighed over suffering; he sighed deeply over sin. *Why doth*—The interrogative form in which Jesus here speaks, agrees with the deep emotion which he expressed by sighing. *Generation*—A people of the same race and time. *Verily I say unto you*,—A solemn formula, introducing a weighty sentence. *There shall no sign*—Literally, "If there shall be"—but it strongly expresses a negative, agreeing thus with Matthew and Luke. Mark makes no reference to "the sign of the prophet Jonas;" but as this was not a sign in the sense intended by the Pharisees, he does not contradict Matthew. (See on Matt. xii. 39-41.)

13. *And he left them*,—As incorrigible. *The ship*—The boat, ver. 10. *The other side*.—The eastern side of the Jordan and lake.

14. *Now the disciples had forgotten*—Most MSS., the Vulgate, and others, read, "And they forgot." The Cambridge and nine others read, "the disciples," which our translators supply. They embarked in haste, and ascertained on landing that they had but one loaf, or thin cake, in the boat, and were consequently not a little disconcerted, apprehending that in that sequestered place they would not be able to get supplies for their journey to Cesarea Philippi.

15. *And he charged them*,—Seeing their anxiety, and wishing, according to his custom, to improve the occasion, he openly, pointedly, and earnestly warned them. *Take heed*,—The same word as in Matthew. *Beware of*—Not the same phrase as in Matthew. but of the same import—beware of the leaven, so as to separate yourselves from it. *The leaven of the Pharisees*,—The subject-matter of their teaching, consisting of traditions concerning puerile ceremonies and hypocritical observances; hence in Luke xii. 1, the leaven of the Pharisees is called

"hypocrisy." This puffed up their minds, and pervaded and perverted their best actions. (See on Matt. iii. 7; v. 20; vi. 1-18.) *And of the leaven of Herod.*—Matthew has "of the Sadducees." As the Sadducees were very loose in their opinions and practices, and belonged, for the most part, to the upper ranks of society, it is likely the Herodians belonged to this sect. They were so called because they sustained the government and policy of Herod, even in his complying with the pagan customs of the Romans. (See on Mark xii. 13.) Doctrine is called leaven because of its diffusive and assimilating power. (See on Matt. xiii. 32.) The Herodians, doubtless, had a casuistic teaching which agreed with their heathenish compliances.

16. *And they reasoned*—The Pharisees forbade their disciples to buy bread of heathens and Samaritans, which they considered partaking of their leaven. But the disciples did not expect to buy bread of Pharisees and Sadducees, and, indeed, had small chance of buying it from any one in that desert region. They may have thought, that Jesus intended a proscription of the leaven of these parties, so as to cut them off from fellowship with them; and yet, as he himself ate with them, they could not reconcile his teaching with his conduct; hence their nonplus. *Because*—He says this because.

17. *And when Jesus knew it,*—And Jesus knowing [their mistake.] *Why reason ye*—The questions are more pointed than in Matthew. The answers of the disciples too are given, (ver. 19, 20,) making the narrative exceedingly life-like. *Perceive*—The same word rendered "understand" Matt. xv. 9, 11. *Not yet,*—After all my instructions and miracles. *Understand?*—Comprehend. *Have ye your heart yet hardened?*—Are ye still so stupid? (See on Mark iii. 5.)

18. *Having eyes,*—If ye have rational faculties, why do you not use them? Even your memory is grossly at fault.

19. *When I brake*—(See on Mark vi. 38-44.)

20. *And when the seven*—(See on ver. 5-9.)

21. *How is it*—Why are ye so dull as not to know that I was not alluding to bread, which I could procure by miracle, as on those occasions, but of the teaching of the Pharisees? (See on Mark iv. 12.)

22. *Bethsaida;*—(See on Mark vi. 45.) *To touch him.*—(See on Mark v. 23; vii. 33, where the miracle is like this, and both are recorded by Mark alone.)

23. *And he took*—To show condescension, and to inspire confidence, as well as to retire from the crowd, according to his custom. Thus too the man would know that it was Jesus who relieved him. *Spit on his eyes,*—(See on Mark vii. 33.) *If he saw aught.*—If he could see any thing.

24. *And he looked up*,—And looking up, he said, *I see men*—Some think from this that he once had his sight, and that he describes the appearance of persons as he had seen them during the failing of his vision; but this does not follow, as a man born blind can by feeling form an idea of the shape and size of trees: with an imperfect vision he could not distinguish trees from men only by the motion of the latter. "A confusion of images in the objects," as Plato observes, "is the first sign of returning sight." *Walking*.—I.e., men walking. In the confusion of his vision, perhaps they appeared tall like trees. (See ver. 25.)

25. *Look up*:—The same word as in ver. 24, with the same meaning. *He was restored*,—Literally, placed back again—reconstituted—which seems to imply that he was not always blind: so Matt. xii. 13; Luke vi. 10. *Saw every man clearly*.—The second touch gave him perfect vision. This is the only case recorded of a progressive cure performed by Jesus. It does not prove that the man was deficient in faith, nor does it seem designed to illustrate any of the methods adopted in the performance of spiritual cures, but merely to vary the mode of his miracles, variety being a test of genuineness. It does not appear that the man's eyes were radically cured at the first touch, the second being designed to strengthen the organs to enable them to bear the light, or to comprehend what he saw, as if he had been born blind. In ver. 23 the word rendered "eyes" means sight-organs, (corresponding to "hearing organs," Mark vii. 35. Heb. v. 11;) here it is the usual word for eyes.

26. *And he sent him away to his house*,—Which may have been in the suburbs of Bethsaida. The injunction not to publish it in Bethsaida, was not probably because of the wickedness of the people there, but for the usual reason. (See on Mark i. 43; vii. 36.)

27. *The towns*—Or villages. Matthew (xvi. 13) has "coasts," parts, or district. *Cesarea Philippi*:—Located at the southern base of Mount Hermon, about 120 miles north of Jerusalem, and four from Dan. Robinson identifies it with Baal-gad and Baal-hermon—Josh. xi. 17; xii. 7; xiii. 5; Judg. iii. 3—so called because the Syrians there worshiped one of their Baals, viz., the god of fortune. This god gave way to the Grecian Pan, whence the name Panium Paneas, the Arabic Baniyas, which it still bears. Herod the Great built a temple in honor of Augustus at the fountain of Paneas, which is one of the sources of the Jordan. Philip the Tetrarch enlarged and beautified the town, and called it Cesarea, in honor of Tiberius, and Phiiippi, from his own name, to distinguish it from Cesarea Palestine. It was called Neronias by Agrippa. Titus caused the Jews to fight with one another, and with wild beasts, at this place. Coins of Cesarea Paneas still exist. It was a bishopric of Phenicia in the fourth century, and was the scene of sanguinary conflicts during the Crusades. It is now a wretched village of fifty or sixty houses; but the remains of a citadel, etc., show that it was anciently a place of importance.

By the way—On the route. *Whom do men*—The masses—Whom do the people take me to be? John xii. 34. He did not ask this question for information, for he knew the opinions of men concerning himself; but he wanted to draw them out on the subject of his Messiahship, wishing to disabuse their minds in regard to the erroneous views which they themselves entertained.

28. *John, the Baptist*:—It seems that the majority considered him John—not that they considered John, Elijah, Jeremiah, or some other prophet, to be the Son of man, but that Jesus himself was John, or one of the old prophets, by a resurrection, not a metempsychosis, of which probably the people, for the most part, knew nothing, as the Sadducees, in particular, believed nothing. (See on Mark vi. 15.) Those who thought him to be Elijah, perhaps, considered him the forerunner of the Messiah, as the Jews expected Elijah to come in that capacity. They held, too, that the Messiah was to come, not from the living, but from the dead.

29. *But whom say ye*—What confession do you, my disciples, make as to my character, in contrast with the discordant opinions of men, that is, the bulk of the people? *Peter answereth*—Speaking for the rest, as the question was propounded to all; though all were not prepared or prompt to answer. *The Christ*.—The Messiah. (See on Matt. xvi. 16.)

30. *Tell no man of him*.—That he was the Messiah. While Jesus was on earth, his words and works bore witness of his Messiahship. The worldly views which the Jews entertained of the Messiah, and which were to some extent held by the apostles, until the day of Pentecost, (Luke xxiv. 21; Acts i. 6,) made this interdict necessary.

31. *And he began to teach them*,—They were not previously prepared for more than an intimation of it. *The Son of man*—(See on Mark ii. 10.) *Must suffer many things*,—He must fulfill his mission in such a way as would result in those things, though it is not to be supposed that he could not have made atonement for the world without the complicated wickedness involved in his crucifixion. Luke xiii. 33; xxiv. 26. *Rejected*—With contumely, as in Ps. cxviii. 22, LXX.; Matt. xxi. 42. The word implies rejection after trial, or scrutiny. *Elders*,—Members of the Sanhedrim, which is called presbytery (Luke xx. 66; Acts xxii. 5,) being composed principally of elderly men. *Chief priests*,—Including the high-priest, and his *sagan*, or deputy, with all who had held the office, and the heads of the 24 courses. 1 Chron. xxxvi. 14; Ezra viii. 24; Neh. xii. 7. Josephus speaks of "many of the chief priests." *Scribes*,—(See on Mark ii. 6.) *After three days*—The Jews counted a part of a day as a day. (See on Matt. xii. 40.) This does not contradict Matthew, who says "on the third day." *Rise again*.—Meaning the same here as in Mark xii. 23, 25, where it is used of men who are "raised again" in the resurrection

by the power of God. As one with the Father in his higher nature, Jesus raised up his own body. John ii. 19, 21; x. 17, 18.

32. *That saying*—His discourse—what he had to say on that subject. *Openly*.—With plainness, without figure: so John xvi. 25, 29; 2 Cor. iii. 12—so that the precision was not given to the prophecy after the event, as Meyer suggests. That the disciples should afterward doubt concerning the resurrection of their Lord, may argue dullness on their part, and so Jesus charged them; (Luke xxiv. 25;) but it does not prove that the prophecy had not been plainly announced: it appears from Matt. xxvii. 63 that the Jews knew of it. *And Peter took him, and began*—Taking him aside, reproved him, or gave him an affectionate chiding. What he said is recorded by Matthew.

33. *But when he had turned about*,—But he turning about and looking on his disciples—wishing all of them to bear. *Rebuked*—The same word as in ver. 32. *Get thee behind me*,—Avaunt! Begone! *Cf.* Matt. iv. 10; Luke iv. 8. *Satan*:—Adversary. The word is frequently so used in the Old Testament. Christ does not call Peter by this name as it is an appellative of the devil, but as it implies Peter's opposition to Christ's redeeming work: in this opposition Peter was indeed unconsciously taking sides with the devil. *Savour'est not*—Dost not affect, or relish. Peter viewed the subject from a human, not a divine standpoint: *cf.* 1 Cor. i. 23-25, and Peter's own remarkable language, 1 Pet. ii. 7, 8, which seems to have this case in view.

34. *And when*—And calling the multitude to him with his disciples, he said: it being a matter of universal concernment. Luke ix. 23. *Whosoever will come after me*,—Resolves, or determines, to follow me: the idea is that of one person following behind another, treading in his footsteps: *cf.* 1 Pet. ii. 21: a beautiful representation of discipleship. *Let him deny himself*,—Renounce, forsake: the simple verb is used in Titus ii. 12; here the compound, implying abnegation, such a renunciation as makes an utter breach between the parties renouncing and renounced. In this case the parties are one and the same person. He who would be the disciple of Christ must renounce himself, not only his sinful propensities, but also his fancied right of self-proprietorship. He cannot be his own master if he takes upon him the yoke of Christ: this unreserved and unconditional surrender to Christ. is the first step toward discipleship: it, of course, comprehends the sacrifice of life itself when the cause of Christ demands it. Luke xiv. 26, 27. *And take up his cross*,—The Romans compelled malefactors to bear the cross to the place of crucifixion: so Christ bore his (John xix. 17) till he sunk under it, when Simon bore it after him. Luke xxiii. 26. His cross means that amount of affliction which any man suffers in being a disciple of Christ: it is absurd to call any little trial or unrelished duty a cross! It is a Jewish, as well as a Roman figure, for any extraordinary sufferings. It is thought the Jews borrowed the phrase from the

Persians, who used this mode of punishment. To take up the cross does not mean to go in quest of it, but not to decline it when it is in the path of duty. We must not wait to be compelled to bear it, like Simon; but when it cannot be avoided without sinning, stoop down, and put it upon our own shoulders. *And follow me.*—Literally, attend, accompany—Matt. iv. 25—imitate my example—tread in my steps. These terms of discipleship are perfectly reasonable—the Jews recognized them in making proselytes: every heathen to become a Jew must become so voluntarily, compulsory profession being null; he must renounce his own views and opinions; he must assume the responsibilities of the religion he embraces; and follow his new guide.

35. *Will save*—Wills to save—not a future tense. (See on ver. 34.) *Shall lose*—Not if any one will to lose, but should lose, as the term expressive of volition is not used in this case: the distinction is observed in all the Gospels. *For my sake*—In laboring to promote my cause. *And the gospel's,*—This explains the preceding. He who loses his life in this world shall find his life in the world to come: thus, as the loss is but a temporary one, a man may be said to save, or preserve, his life.

36. *Shall gain*—Should gain. *His own soul?*—His life. To suffer damage as to the life, is to forfeit it. The language is proverbial. It matters not how much one may gain, if it be at the expense of his life.

37. *Or what shall*—What ransom will a man not give for his life? Ps. xlix. 8. There seems to be an allusion to Job i. 4, LXX., which also appears to be proverbial: "All that belongs to a man will he pay. as a ransom for his life." There appears to be no more paronomasia here than what is involved in applying the word in ver. 35 to the present and also to the future state of existence. In ver. 36, 37 the proverb literally relates to the present life: its application is, of course, to the life to come. In John xi. 25, 26, there is a similar use of the terms living and dying—their meaning is indicated by the nature of the subject and the scope of the passage, in both cases. The loss of the present life is, of course, temporal death; the loss of the future life is death eternal: in what that consists is not here stated, as our Lord's hearers were advised on that point: they did not understand by it the literal extinction of life, but the forfeit of every thing that makes existence a blessing—"everlasting destruction from the presence of the Lord, and from the glory of his power." Rom. vi. 21, 23; Jas. v. 20; Rev. ii. 11; xxi. 8. This is what is generally understood by the common rendering, the loss of the soul.

38. *Whosoever therefore*—For whosoever. *Adulterous*—This seems to refer to their practical infidelity, which, as well as idolatry, was a breach of the covenant into which the Jews had entered with Jehovah, and which was set forth under a matrimonial figure. Ezek. xxi. 38; Hos. iii. 1; Jas. iv. 4. This heightens their sinfulness. *Generation;*—A people of the same race and time. *The Son of*

man—(See on Mark ii. 10.) *Be ashamed*,—Shame is an affection based on the love of reputation—those who disown Jesus because of the lowness of his origin, and appearance as the Son of man. and the unpretending character of his religion and of his followers, are influenced by this affection: when Jesus says he will be ashamed of such, he means that he will act toward them as a man acts toward those of whom he is ashamed—he will not admit them to his society. *When he cometh*—In his second advent, at the end of time. *In the glory*—The supernatural brightness which surrounds and beams forth from the Lord. Luke ii. 9; John xii. 41; Acts vii. 55; xxii. 11. *With the holy angels*.—This describes their moral purity: they attend him as his ministers. Dan. vii. 9-14; Matt. xxv. 31; 2 Thess. i. 7, 8; Jude 14.

CHAPTER IX.

2 *Jesus is transfigured.* 11 *He instructeth his disciples concerning the coming of Elias:* 14 *casteth forth a dumb and deaf spirit:* 30 *foretelleth his death and resurrection:* 33 *exhorteth his disciples to humility:* 38 *bidding them not to prohibit such as be not against them, not to give offence to any of the faithful.*

IX.—1. *Verily I say unto you*,—A solemn introduction to a weighty sentence. *Taste of death*,—Die: so "see death"—experience it. Ps. xxxiv. 8; lxxxix. 48; John viii. 51, 53; Heb. ii. 9. The key to this passage is probably found in the sense in which the phrase, *the kingdom of God* is used in the Gospels. It is taken from Dan ii. 44; vii. 12, 13. This is the kingdom which John and Jesus proclaimed to be at hand. (See on Mark i. 15.) The time was fulfilled, as predicted by Daniel, and the reign of the Son of man was about to be ushered in. The throne, the clouds of heaven, attending angels, beaming glories, etc., are poetical representations of regal state. As Christ's reign is continuous from its inception to its consummation, events which take place at the beginning and at the ending, may be spoken of in the same connection; and Christ may be said to come in his glory, or in his kingdom, (Luke xxiii. 42, 43,) when he enters upon it, or when he comes to resign it, at his last advent to judge the world. In this view of the case our Lord seems to allude to his last advent, in the preceding verse: *cf.* 2 Thess. i. 7-11: Jude 14. Here he seems to allude to the ushering in of that kingdom which shall be given up at the day of judgment. The way was prepared for its establishment by the personal ministry of John and that of Jesus himself; a scenic representation of it was made to three of the apostles in Christ's transfiguration, when "they saw his glory"—of which Peter says, "We made known to you the power and coming of our Lord Jesus Christ, being eye-witnesses of his majesty; for he received from God the Father power and glory." 2 Pet. i. 16-18. This is a description of regal splendor: the three disciples had a proleptical glimpse of the reign of Christ. The coming of the Son of man in his kingdom in Matthew, is called, therefore, in Mark, the

coming of the kingdom of God, or the reign of the Messiah. It is observable that whereas Mark speaks of its coming with power, Peter in the account of the transfiguration, speaks of it as the powerful coming of our Lord Jesus Christ. It is still farther observable, that the account of the transfiguration immediately follows this announcement in all three evangelists. But as there were several steps in the introduction of Christ's kingdom, he may have embraced them all in this coming: his transfiguration was his anticipated enthronization; his crucifixion secured his title; (John xii. 22, 23; Col. ii. 14, 15; Heb. ii. 14;) his resurrection and ascension were his proclamation and coronation; (Rom. i. 4; Eph. iv. 8;) the pentecostal effusion of the Spirit was the demonstration of his regal power; (Luke xxiv. 49; Acts ii. 33-36;) the success of the apostolic ministry was a proof of his continued reign; (Mark xvi. 19, 20;) and the dissolution of the Jewish civil and ecclesiastical state, together with the conversion of the Gentile world, a proof of its establishment on the universal basis laid down in prophecy. Matt. xxii. 43; Rom. xv. 12. All these events connected with the coming of the kingdom, or the introduction of the reign of Christ, took place before the death of some of those who were standing by when Christ uttered this language, though perhaps the majority of them died before the destruction of Jerusalem. If he dated the introduction of his reign from the time of his ascension and the mission of the Spirit which is identified with it—this being the visible manifestation of his kingly power—there was no absurdity in his saying that some of them should not die until it took place; for though it was not a year off, yet he knew that some of them—Judas, at least—would die in the interim; indeed, there would be no absurdity in solemnly affirming that the kingdom of God, which had been indefinitely proclaimed as at hand, would be opened in their life-time, even if the event were not a week in the future. It was not that Christ wished to state solemnly that they would not die within a given time, but that the Son of man would come in his kingdom within that time: it might therefore refer to, or at least embrace, the transfiguration, that being at once a manifestation and pledge of his royal glory. The meaning seems to be, Some standing here—viz., John—the plural used in a general sense—shall live to see the Messiah enter upon his reign—go to it in the ascension, come in it at Pentecost, as the reign or kingdom may be said to come when he entered into his glory, of which the transfiguration was a pledge and pro-lusion, as the consummation of the Jewish state was an indication of its final and universal establishment; hence the last event may be chiefly intended. Cf. John xxi. 22. Thus Whitby: "There is no cause why any man should fear to lose his life for my sake, or think himself wise in preserving it by denying me; for the Son of man will come in the glory of his Father, who hath made him judge both of the quick and the dead; and then he will render a reward of eternal life to them who have suffered for his sake, and subject them to eternal death who have been ashamed of him and of his words; nor have you cause to doubt of his power thus to judge and inflict punishment on man, since he will shortly give a signal

experiment of it in inflicting the severest punishment on the unbelieving Jews." *That stand here*—Who are present here, without any regard to the posture they might be in at the time.

2. *And after six days*,—Luke says "about eight:" it was perhaps a week after; Matthew and Mark excluding the two terminal days, and Luke including them. Cf. John xx. 26. *Peter, and James, and John*,—Three being a competent number to bear witness, and these three, as usual, because of their prominence. *Leadeth them*—Conducts them. *Into an high mountain*—Luke, "the mountain," which seems to mean some mountain belonging particularly to the place where he then was; as there is no mention of his having left Cesarea Philippi during these six days, it is supposed that Hermon, or a spur of it, perhaps the *Mons Paneum*, which runs out into the plain of the Jordan within six miles of Cesarea. But during the six days, Jesus may have traveled from Cesarea to Nazareth, or some other place in the neighborhood of Mount Tabor, the distance not being fifty miles, and this may have been the Mount of Transfiguration, agreeably to ancient tradition. Eusebius, indeed, who died A.D. 340, says nothing about this, though he describes this mountain; the first mention of it being by Cyril of Jerusalem a few years later. It has been suggested that as there is a Hermon near Tabor, that may have been confounded with the Hermon near Cesarea, and the rather, as the Psalmist says, "Tabor and Hermon shall rejoice in thy name;" (Ps. lxxxix. 12;) and as Tabor stands "apart" by itself, it was easy to transfer the scene from Little Hermon to Tabor. It is said that at the time of the Transfiguration there was a fortified city on Tabor, which would render it unfit for that sacred scene; it might, however, have taken place in some sequestered part of the mountain. Neither Hermon nor Tabor is mentioned in the New Testament, and there is no way to settle the vexed question. *Apart*—In a private place, privately. (See on Mark vi. 31.) *Transfigured*—In Rom. xii. 2, the word denotes an internal change; here it means a change as to external appearance.

3. *His raiment*—His clothes. The change seems to have been more in the aspect than in the contour: his face became luminous, and the luminousness appears to have extended all over the person: thus while it shone with ineffable splendor in his uncovered face, it also beamed forth from those portions of his body which were covered. *Shining*,—Glittering. Neh. iii. 3, LXX. *Fuller*—Cf. Isa. vii. 3, LXX. It was the business of a *gnapheus* to raise the nap of worn cloth, and also to cleanse soiled garments. Lamy says, "The fullers used an herb called salt-wort, Fr. *soude*, Heb. *borith*. Jer. ii. 22; Mal. iii. 2. The ley of its ashes gives an oil which they made into a paste. It is called in Arabic *usnam*." *White*—Whiten.

4. *Elias, with Moses*:—Moses, by whom the law was given; Elias, by whom it was restored—Moses, the eminent type as well as fore-teller of the great Prophet whom the Lord should raise up, like unto himself, to whom the people should

hearken; (Deut. xviii. 15;) Elijah, the great type of him who should prepare the way before the Lord: *cf.* ver. 11-13: Moses, whose body was buried by God, no man knows where; (Deut. xxxiv. ;) Elijah, whose body was translated to heaven, not seeing corruption. 2 Kings ii. These two prophets being held in so great esteem by the Jews, came to deliver up, as it were, the Jewish dispensation to Him who was to substitute for it his own. *Talking with Jesus.*—Conversing with him about his approaching death—as Luke says.

5. *And Peter answered*—He might have noticed the reluctant departure of Moses and Elijah. He replies to what he saw and what he had heard in the discourse about Christ's decease, though nothing may have been addressed to him. This word is frequently used in the Gospels where no question is recorded; (see ver. 38; xi. 14;) but there is usually a reference to something in the mind of the speaker or hearer—some question suppressed from brevity, or one which might arise from certain actions. Its frequent occurrence strikingly indicates the perfection of Christ's teaching, as he could speak to the unspoken thoughts and feelings as well as to the words and actions of those who waited on his ministry. (See on Matt. xi. 25.) *Master*,—Rabbi; Matthew has "Lord"—*Kurie*; Luke, "Master," *Epistata*. (See on Mark iv. 38.) *It is good*—It would be profitable for us to stay here, therefore allow us to *make three tabernacles*;—Booths, made of branches of trees, for a temporary shelter, as those used at the feast of tabernacles. Hackett saw on the flat roofs of the houses at Deburieh, at the foot of Mount Tabor, small booths, made of the branches and leaves of trees—a cool retreat in summer. Peter perhaps expected to be invited to share the Saviour's booth; James and John sharing the others; though Sutton suggests a higher motive: "Not caring though he himself did lie without shelter, so he might have the fruition of so glorious and gladsome a sight."

6. *For he wist not*—He said this at random, for he knew not what to say; for they were frightened out of their senses, Yet there was a rapturous pleasure mingled with their astonishment and awe. He may have thought that as Elijah was come, the Messiah's kingdom was begun.

7. *And there was a cloud*—This removes the difficulty in reconciling Peter's desire to stay there with the terror they experienced: he spoke in an ecstasy of delight when he said, "Master, it is good for us to be here;" but just at this point the cloud overshadowed them, and they were frightened. The shekinah cloud could both transmit light and cast a shade. Ex. xiv. 20; 1 Kings viii. 10-12. The light dazzled the disciples, and the shadow terrified them. Peter, however, bewildered as much as the rest, though probably not as much awe-struck as they, continued speaking, though he did not know what to say, or the absurdity of the request which he made. *A voice*—Articulate speech, as Matt. iii. 17: John xii. 27-30. *This is my beloved Son*:—Being his only begotten Son, and so the object of his highest

love. Mark xii. 6: *cf.* Gen. xxii. 2, 12, 16. *Hear him.*—This confirmed his divine legation: the withdrawal of Moses and Elijah was suggestive; a greater than both remains. This was the second time a voice from the excellent glory had proclaimed in the hearing of men the Father's recognition of the Son; a third is yet to come. John xii. 28-30. As the luminous cloud corresponds to the Shekinah, so the voice corresponds to the divine oracle, which spoke from the most holy place. By these tokens, God attested the old dispensation; by them he inaugurates the new. Though Peter did not seem to know what he said on this occasion, yet he never seems to have forgotten it. Thus, in connection with his account of it, he speaks of putting off his tabernacle, and of his decease—the same word *exodos*, as in Luke ix. 31—in that magnificent passage, 1 Pet. i. 13-18: *cf.* Deut. xviii. 15.

8. *And suddenly,*—And instantly, looking around, they no longer saw any one—viz., Moses and Elijah—but they saw Jesus alone with themselves.

9. *Tell no man*—The disciples were not yet prepared to announce the higher claims of their Master and his kingdom: they were first to be endued with power from on high, and this they could not be till after Christ's resurrection; then they were prepared to relate the prodigy without laying undue stress upon its imposing phenomena, but rather referring to it as a confirmation of their Lord's Messiahship and of their belief in a spiritual world, and of the intimate relations subsisting between the kingdoms of grace and of glory. The three were not to be vain of the preference shown them, nor excite the rest to envy; nor were the disciples to be scandalized by his sufferings after hearing of his transfiguration. *Son of man*—(See on Mark ii. 10.)

10. *And they kept*—They paid special regard to that saying about his rising from the dead, inquiring among themselves what it could mean. They did not question the general resurrection, as they were not Sadducees, but they thought the Messiah would not die, and they could not imagine what Jesus meant when he spoke of his dying and rising from the dead. Luke xxiv. 19-27; John xii. 32-34.

11. *And they asked him,*—The question was suggested by what they had seen and heard. They seem to have forgotten what Jesus said, Matt. xi. 14, having just seen Elijah, and calling to mind the prophecy of Mal. iv. 5, 6, and the teachings of the scribes based thereon. They were perplexed: Is this the predicted advent of Elijah? If so, why is he gone so soon, without doing what was prophesied of him? Why must we tell no man of his appearance? Is he to come again? And how is Elias John the Baptist? And if he restores all things that Christ may reign over the Jews, how can Christ suffer death?

12. *Verily*—Indeed, coming first. *Restoreth all things;*—In all other places of the New Testament, the word means to restore, as Matt. xii. 13; Mark iii. 5; viii. 25; Luke vi. 10; Acts i. 6; Heb. xiii. 19. Our Lord had his eye on Mal. iv. 5, 6,

where the LXX. use this word: "He will restore the heart of father to son, and the heart of a man to his neighbor." That this restoration had a deeper meaning may be seen in Luke i. 16, 17. That John did not bring about a universal reformation is no bar to this interpretation—that was the design of his mission and it was in part accomplished. *And how it*—I.e., he also told them how the Scriptures had foretold his own sufferings. *Be set at nought*.—Rejected, as of no account, despised: *cf.* 1 Sam. xv. 23, 26; Matt. xxi. 42.

13. *Elias is indeed come*,—I.e., John the Baptist. *Listed*,—Chose. *As it is written of him*.—This seems to refer to his coming, which was predicted, Isa. xl. 3-5; Mal. iii. 1; iv. 5, 6. *Cf.* Luke i. 17; iii. 1-22.

14. *And when he came*—The next day.—Luke. *To his disciples*,—The disciples—those who did not ascend the mount with him. *And the scribes*—And scribes—that is, certain teachers of the law who happened to be there. *Questioning with them*.—Disputing probably about Christ's power to exorcise the dumb spirit: *cf.* the following verses. They probably twitted the disciples with their failure to cast out the demon, thus reflecting on their Master, in whose name they essayed to work the miracle.

15. *Straightway*—Immediately. *Were greatly amazed*,—The people were much astonished, perhaps at the unearthly glory which may have still lingered on his countenance—which, however, rather attracted than repulsed them. Ex. xxxiv. 29, 30; 2 Cor. iii. 7-18. They may have been agreeably surprised to have him come just at that juncture. *Saluted him*.—Gave him a cordial and deferential welcome.

16. *And he asked the scribes*,—Knowing their envy and insidious malice, he asked them what they were disputing about with his disciples. He knew well enough, and so they seem to have supposed, as they appear to have made no reply.

17. *Master*,—*Didaskale*, Teacher. Matthew has "Lord." *I have brought unto thee*—Not knowing perhaps that Jesus was on the mount. *A dumb spirit*;—A demon who caused his victim to be dumb.

18. *And wheresoever*—Wherever he lights on him, or seizes him. *He teareth him*;—With convulsions. *And he*—The boy. *Gnasheth*—Grinds his teeth—a different word from that used in Matt. viii. 12; Acts vii. 54, and elsewhere. *Pineth away*;—Becomes paralyzed. Mark iii. 1; Luke vi. 6; John v. 3. Celsus says, "Epilepsy consumes men." *They could not*—As the faith of both parties, the father and the disciples, was needed for the miracle, and was found wanting.

19. *He answereth him*,—Or them, as in the best MSS. and editors—But replying to them, he says—addressing all present. *O faithless*—Unbelieving—John xx. 27—alluding more directly perhaps to the disciples and the father, as *perverse* is added in Matthew—crooked, as our word

wrong, twisted, turned aside from the right, which well characterizes those Jews who sided with the scribes. *Generation*,—A people of the same race and time. This seems to give the address a general bearing. *How long shall I be with you?*—How long is it necessary that I should be personally present with you?—a hint in regard to his prospective leaving of them. *How long shall I suffer you?*—How long must I bear with your unbelief and perverseness? This evinces powerful, yet holy emotion. *Bring him unto me.*—This shows that he spoke more in sorrow than in anger. Mark iii. 5.

20. *And when he saw him*,—And the boy seeing Jesus, immediately the spirit convulsed him, (cf. Mark i. 26,) and the boy falling on the ground, rolled about foaming.

21. *And he asked his father*,—Jesus knew, but he wanted the people to know what a bad case it was. *Of a child.*—From his infancy.

22. *Fire*,—If the article is genuine, it is used with reference to the fire in the house. It is not used before *waters*, which word has a more general use. *To destroy*—In order to—the word expresses the diabolical purpose of the evil spirit. *But if*—The doubt implied may have been raised by the failure of the disciples. How different from Matt. viii. 2! *Have compassion, on us*,—Cf. Mark vi. 34. The plural form identifies the father with his child in suffering. Cf. Matt. xv. 25. The detailed description of the case was to elicit sympathy.

23. *Jesus said unto him*,—But Jesus said to him this, echoing his own—*If thou canst*—The language is elliptical. If thou canst believe, I will help thee. *All things*—Not inconsistent with God's will.

24. *Straightway*—Immediately. *Cried out*,—*with tears*,—Evinces the depth of his emotion and earnestness. *Lord*,—Some omit this word, but it is probably genuine. The man used it in first accosting Christ, Matt. xvii. 15: it was the customary style of addressing him. It is likely the man repeated it at this place, though he may not have had a well-defined idea of the character of Jesus, save that he was a public teacher and a worker of miracles, *Help thou mine unbelief*.—His *apistia* was doubt, misgiving, rather than a total want of faith. He had faith in Christ, but he was conscious of some doubt, and he implored Jesus to help him, notwithstanding the imperfection of his faith. The course pursued by Jesus developed and increased his faith.

25. *When Jesus saw*—Then Jesus seeing the multitude were running together toward him, rebuked the unclean spirit. (See on Mark iii. 30.) As our Lord avoided occasions of tumult, he immediately performed the exorcism. *I charge*—I order: a word of authority. Mark i. 27. Perhaps the pronoun is emphatic: q.d., Thou didst resist the command of *my disciples*, now *I* command thee to come out. *And enter no more into him.*—A charge peculiar to this place, intimating the malignity of the

demon; but if he would come out at the command of Jesus, they could readily believe he would stay out if commanded to do so.

26. *And the spirit cried*,—Doubtless, using the organs of the child. *And rent him sore*,—Threw him into great convulsions. The same word is used Mark i. 26; ix. 20. *As one dead*;—Exhausted by the final throes, the demon exerting all his malignant force upon him.

27. *But Jesus took him by the hand*,—This was the consummation of the miracle. *And he arose*.—Matthew says, "The child was cured from that very hour"—implying the immediateness, completeness, and permanency of the cure.

28. *The house*,—A house—apart from the crowd. *Why could not we*—They had cast out other demons. Mark vi. 13.

29. *This kind*—Of demons. The disciples had expelled others, and the reason is here assigned why they could not cast out this. The terrifying phenomena connected with this case may not have obtained in other cases where they had been successful in exorcism; hence in this case their minds may have been too much perturbed for the exercise of faith; and prayer and fasting would be necessary to put them in a proper mental condition for that exercise. Faith was the condition of exorcism; prayer and fasting were the condition of the faith required. Of course, it is not implied that prayer and fasting were not needed as ordinary means of grace: but a special resort to them was needed for an extraordinary occasion. Alford thinks "this was for their after guidance, for they could not fast while he was with them." But this construction of Mark ii. 19 seems too rigid. The disciples, doubtless, observed the public fasts; and also fasted in reference to particular objects, while "the Bridegroom was with them," though they could not mourn and fast then as when he was taken from them. (See on Mark ii. 18-20.)

30. *And they departed thence*,—And departing thence, they passed along through Galilee. They had to pass through Galilee from the Mount of Transfiguration to Jerusalem, *via* Capernaum. Matt. xvi. 21: xvii. 24. *And he would not that any man should know it*.—He chose privacy in making the following communication to his disciples.

31. *For he taught*—This appears to have been just after the miracle, and as a sort of offset to it. *The Son of man*—(See on Mark ii. 10.) *Is delivered*—Is being betrayed, i.e., is soon to be betrayed. (See on Matt. xvii. 22.) *Into the hands of men*,—The action implies what sort of men, viz., his enemies, and also the fact that God would work no miracle to deliver him from their power—indeed, he was delivered to their power by the permissive providence of God. 2 Sam. xxiv. 14; Ps. cvi. 41, 42; Isa. xlvi. 6; Acts ii. 23. *They shall kill him*;—They will kill him. *He shall rise the third day*.—He will rise. (See on Mark viii. 32.)

32. *Afraid to ask him.*—They were afraid of being reproved for their ignorant and carnal conceptions, after what had happened to one of their number. Mark viii. 32, 33.

33. *Capernaum:*—(See on Mark i. 21.) *The house,*—Of Peter. Having been cognizant of their dispute on the road, when they were together in the house, he made them state the question. (See on Matt. xviii. 1.)

34. *But they held their peace:*—As might be expected, at first they were silent, being ashamed of the affair; and when they did state the question, it was in general terms, "Who is the greatest?" (Matthew,) and not "Which of us shall be greatest?" which, according to Luke, (ix. 46,) was the bone of contention.

35. *And he sat down,*—Assumed the teacher's posture. *If any man, desire*—Will, choose, resolve. *To be first,*—The greatest. *Last of all, and servant of all.*—The least. This seems to have been one of the axioms common in our Lord's discourses. (See on Matt. xx. 25-27; xxiii. 11, 12; Mark x. 43-45; Luke xxii. 24-26.)

36. *And he took a child,*—And taking a little boy—the same word as in Matthew—he placed him in the midst of them. Nicephorus says this was Ignatius the martyr: it was more likely one of Peter's children, being in his house. The symbolic mode of conveying instruction was common in the East. It is likely the little boy came up with the apostles to hear what Jesus was about to say. *And when he had taken him into his arms,*—To give the greater effect to the remark, he embraced the child.

37. *One of such children*—Luke, "this child"—as representing an humble disciple. *Not me,*—Merely. *But him that sent me.*—A pertinent remark, as Christ himself was in danger of being, and really was, disallowed of men, because of his humble, unpretending appearance. (See on Matt. xi. 6; x. 40-42; John i. 11; 1 Pet. ii. 4.)

38. *And John answered him.*—The language of Jesus, "in my name," seems to have suggested the remark of John. (See on ver. 5.) *Master—Didaskale,* Teacher. Luke has *Epistata*. (See on Mark iv. 38.) *One*—Somebody: a disparaging style. *Devils*—Demons. *In thy name,*—On thy authority and on thy account. (See on ver. 37; Matt. vii. 22.) *He followeth not us.*—Does not accompany us. John wanted to know if they did right in discountenancing him, as he was not, like the apostles, a constant attendant on Christ.

39. *For there is no man*—For no one will perform a miracle on my authority and on my account, and have the moral ability directly to revile me. One cannot thus call Jesus Lord, by the Holy Ghost, (1 Cor. xxii. 3,) and at the same time, or

immediately after—forthwith—blaspheme him, as if he himself cast out demons by Beelzebul; though as an apostate he afterward might do so.

40. *For he that is not against us,*—Some read "you," but Christ probably said "us;" being the leader of the company, though he could include the disciples, he could not well exclude himself. So Luke, where the passage is *verbatim*., like Mark. *On our part.*—For us, as rendered in Luke. This verse does not conflict with Matt. xii. 30, on which see note. He whose heart is well affected toward Christ, is on his side, though from the necessities of the case he may not be formally associated with the disciples of Christ: give him the opportunity, and he will not only acknowledge Christ, but also consort with his people. On the other hand, he who is not in heart well affected toward Christ, cannot but be against him; for as a man thinketh in his heart, so is he, no matter what temporary disguises he may sinisterly assume. It has been thought that the man in question was a disciple of John the Baptist, and having received instructions from him concerning the person and claims of Jesus, sincerely believed on him, though he had not been called to accompany our Lord, as had been the apostles, or to go on ministerial errands like the seventy. If he had been one of the seventy, the apostles would not have forbidden him: for they "followed with them," and were formally commissioned to perform miracles, and actually did cast out demons in the name of Jesus; besides, they do not appear to have received their commission until after this event. For the same reason that the seventy were empowered to work miracles in the name of Jesus, others of his disciples may have been so empowered; the communication of that power being always our Lord's prerogative, and not being restricted to the apostles as instruments until after his resurrection; and even after that there was at least one remarkable exception; for Paul did not receive his miracle-working powers through the laying on of the apostles' hands. Whitby says, "God might grant the gift of miracles to some of John's disciples to lay a plainer way for the receiving of the Messiah. He would then speak in the name not perhaps of Jesus but of the Messiah, shortly expected to come. Thus the false prophets foretold by Christ ('Many shall come in my name,' Mark xiii. 6) came not in the name of Jesus, but assumed to themselves the name of the Messiah, to subvert that of Jesus." But see on Mark xiii. 6. It is not difficult to find the successors of these apostles in their bigotry—men who would forbid any one from casting out devils in the name of Christ, unless he followed them, and performed the exorcism by pronouncing their ecclesiastical shibboleth. Num. xi. 25-29. It is a poor way to silence those who are branded as "schismatics," by challenging them to "prove their claims in the same way as the man in the text." The "schismatics" will recognize this test if their challengers will.

41. *For*—This may connect with ver. 37, Christ's discourse having been interrupted by John. It connects, however, very well with the preceding verses. This man ought not to be silenced, as he has been opposing Satan in my name: for

even the least service done to promote my cause shall be rewarded. *A cup of water*—The language is proverbial, to express a small donation. Juvenal says the Jews would not give a cup of water to any but a Jew. *In my name, because ye belong to Christ*,—On my account, because ye are Christ's. Here seems to be an anticipation of the common titular name "Christ" to denote Jesus, and that his disciples should derive their title Christians from him. Acts xi. 26; 1 Cor. iii. 23; 1 Pet. iv. 14, 16. The various reading rendered, "by reason that ye are Christ's," amounts to the same. *Verily I say unto you*,—A solemn preface to a weighty remark: he shall most certainly be rewarded. (See on Matt. x. 42; xxv. 40, 45.)

42. *Shall offend*—Cause to stumble. (See on Mark iv. 17.) *Little ones*—Disciples. *That believe in me*,—Added by way of description. *A millstone*—The word in Matthew, and some copies of Mark denotes an ass's millstone—the upper millstone turned by an ass, larger than that turned by hand. *Were hanged*—Should have been hanged before he did so. *Cast into the sea*.—A mode of punishment among the Egyptians, Greeks, and Romans, and apparently borrowed from them by the Jews, as Josephus (Ant. xiv. 15) says the Galileans drowned the partisans of Herod in the lake. Alix cites the Mishna to prove that execrable men were cast into the Dead Sea, with a stone tied to them. The Scholiast on Aristophanes (*Equit.* 1360) says that when they drowned any person, (in Greece,) they hung a weight on his neck—Suidas says, a large stone. Suetonius (Life of Aug. 67) says that Augustus punished certain persons for their oppressions in a province by throwing them into a river with heavy weights about their necks. The proverb means that any one had better suffer the greatest temporal evil than be the occasion of moral evil to one of Christ's followers.

43. *And if thy hand offend thee*,—This caution is to the disciples, that they might not by ambition, or any other worldly feeling, throw a stumbling-block in their own way. (See on Matt. v. 29, 30.) *Maimed*,—Deficient in a limb, as a hand. (See on Matt. xv. 30.) *Two hands*—Both the hands. *Hell*,—Gehenna, where the whole body was consumed. Under the theocracy, certain sins were punished by burning to death. The language is proverbial: a man had better suffer the loss of one of his members than be burned to death.

44. *Where their worm*—A guilty conscience, preying eternally upon the sinner—each having remorse for his own sin. *The fire*—Divine wrath which is inextinguishable. The reference is to Isa. lxvi. 24, where the worm and the fire are represented as remaining till the carcasses are consumed. As the soul is immortal, its punishment must, therefore be eternal. Judith xvi. 17; Eccles. vii. 17. The Targum on Isa. xxxiii. 14 speaks of the fire of Gehenna. So on Eccles. viii. 10; ix. 15; x. 11: "The wicked shall be burned in hell." Josephus says the Pharisees held that the wicked would be punished "with a perpetual punishment," and have "an eternal prison." Philo says the wicked man is to live for ever dying, and in pain.

Cf. Matt. iii. 10, 12; x. 28; xiii. 50; xxv. 46; John xv. 6; 2 Thess. i. 8; Jude 7; Rev. xxi. 8.

45. *Halt*—Lame in the feet. Heb. xii. 13. *Two feet*—Both the feet.

47. *Enter into the kingdom of God*—This phrase, used here instead of "life," as in ver. 43, 45, shows the application of the proverb. It means the future state of blessedness, as it is contrasted with the unquenchable fire. Mark x. 23-30. *With one eye*,—One-eyed.

49. *For every one*—For every Christian must be seasoned with fiery trials, as, according to the law, every sacrifice must be salted with salt. Lev. ii. 13. The maintenance of his religion will cost him suffering, which, however, will have a sanctifying effect upon him. Irenaeus says, "Tribulation is necessary for the children of God, that being salted with fire, they may be fit for the banquet of the King."

50. *Salt is good*—A remark suggested by the foregoing. By its pungent, permeating, hardening-properties, salt purifies, seasons, and preserves the substances to which it is applied. Salt was used in the Levitical sacrifices—so also by the heathen in theirs. It was employed by Elisha in purifying the fountain at Jericho. 2 Kings ii. 20. Its use as a condiment is alluded to Job vi. 6. and it is reckoned among the necessities of life, Eccclus. xxxix. 26. Its use in cleansing and hardening the skin of infants is alluded to in Ezek. xvi. 4; which may have given rise to the use of salt in the baptism of infants in the early Church. The minister put it into the mouth of the child, saying, "Take the salt of wisdom to eternal life." (See Col. iv. 6.) Greece is called by Livy, "the salt of the nations," as the world was enlightened by its wisdom. So Christians are to season and save the world by their religion. In Matt. v. 13, salt refers to the disciples themselves; here it seems to refer to the Christian character, which distinguishes them from the world. *If the salt have lost his saltness*,—Become saltless—insipid. Thomson, a missionary in Palestine, saw large quantities of salt, brought from the marshes of Cyprus, which by contact with the ground lost its savor, and was thrown into the streets to be trodden under foot. Schoettgen says large quantities of bituminous salt, from the Dead Sea, were carried to the temple to be cast on the sacrifices: some of this by exposure became insipid, and being thus unfit for the sacrifices, was scattered over the pavement to be trodden on by those who waited on the altar. The neuter pronoun "its" is never used in our version of the Bible, but the old form "his." In modern editions "its" occurs in Lev. xxv. 5; but in the edition of 1611, it reads, "That which groweth of *it* own accord"—"it" being formerly used as a possessive without inflection. *Wherewith will ye season it?*—How can you restore the saltness to the insipid salt? Having lost its peculiar virtue, it cannot be restored by any known process of nature or art. He who first made the mineral can, indeed, impart to it afresh its saline property: so degenerate Christians can be restored by

his grace, if they will avail themselves of it. But they are worthless without their seasoning power. Hence the command, *Have salt in yourselves*,—Neander well says, "The persecutions, struggles, and sufferings of the disciples were to be as salt to preserve and freshen the divine life in them; to make them more and more fit sacrifices to be consecrated to God. But no external influences could thus operate, unless the element of the inner life, in truth, exists: the salt must be there—the spirit of self-sacrifice springing from the divine life within, before outward trials can serve to purify the heart." *And have peace one with another*.—This refers back to the dispute which occasioned the discourse.

CHAPTER X.

2 *Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.*

X.—1. *And he arose*—Literally, And thence arising, he cometh—that is, he left Galilee and came into the confines of Judea, by the route the eastern side of Jordan—a longer route than that through Samaria. He never returned to Galilee till after his resurrection. Mark passes over many events that occurred on this journey and at Jerusalem. Matt. xviii. 10-35; Luke ix. 51-xviii. 15; John vii.-xi. *As he was wont*,—It was his custom both to heal (Matthew) and to teach. *Again*;—As often as they came he was ready to minister to them.

2. *The Pharisees*—Those of that sect who lived in that region. (See on Mark ii. 16.) *Tempting him*.—Designing to ensnare him—imagining, say Jerome and S. Clarke, that if he should say it was lawful, he must contradict his own doctrine; (Matt. v. 32;) and if he should say it was not, he must seem to deny the law of Moses. They probably wished also to embroil him in the disputes between the school of Schammai, who would not allow of divorces for any cause short of adultery, and the school of Hillel, who allowed them for any; and perhaps also to report him to Herod Antipas, who had put away his wife to marry Herodias. The question is fuller in Matt. xix. 3.

3. *What did Moses command you?*—The order is different in Matthew, who does not record this question of our Lord, which recognizes the authority of Moses, to whom he knew they were going to allude.

4. *Moses suffered*—Moses allowed them to divorce their wives, but commanded them when they did so to give a bill of divorcement—the Talmud

says exactly 12 lines. Deut. xxiv. 1; Jer. iii. 8, where the LXX. use *biblion*, for Hebrew *sepher*. *Divorcement*,—Dismission.

5. *For*—In regard to—having in view. *Hardness of your heart*,—Stubborn, unyielding spirit, incompatible with the conjugal state. (See on Matt. v. 31.) *He wrote you*—But it was a divine arrangement—the statutes of Moses are always spoken of as divine. Mark vii. 10, 13. The pronouns *your* and *you* seem to intimate the particular and temporary character of the permission.

6. *But from the beginning of the creation*,—The world—that which was created. The permission of divorce or polygamy does not date back as far as the creation, when marriage was instituted. God made the species male and female—implying an equal division of the sexes, which has obtained in all ages, indicating the divine will that marriage should be in pairs, and indissoluble except by death. Gen. i. 27 anticipates Gen. ii. 21-24: cf. Gen. v. 1, 2.

7. *For this cause*—Christ here cites what appears to be a statement of Moses. *Cleave*—The Greek, like the Hebrew word, means to solder or glue together.

8. *Twain*—Two is not in the Hebrew, but was perhaps supplied in the LXX., Sam., Syr., Ar., and Vulg. as implied. *One flesh*:—A Hebraism for one body, or one person: the marriage therefore can be lawfully broken only by the death of the flesh. Union in spirit should never be wanting, but it is not essential to the validity of the marriage contract. Hence second marriages are lawful, the first partner being dead. Rom. vii. 1-3. By thus citing Gen. i. 27; ii. 24, Christ confirms the literal, historic truth of these chapters, as well as the continuity of the Mosaic narrative, which some have questioned because of the different diction and repetition.

9. *What*—The neuter seems to refer to *sex*, implied ver. 6. *Joined*—Yoked. The ancients put yokes on the newly married to indicate that they must pull together.

10. *In the house*—The disciples were accustomed to ask him particular questions in private. Mark ix. 28.

11. *Against her*.—In regard to his divorced wife—to her injury. We must as Rose says, from Matt. v. and xix., supply the limitation to Mark x. and Luke xvi., and suppose our Saviour, in all four passages, to condemn as adultery, divorce and remarriage, except for adultery. (See on Matt. v. 32.)

12. *And if a woman shall put away*—The same word as in ver. 11; but as the woman does not appear to have had the right of divorce by the Jewish law, some understand it here in the sense of "leave;" but Josephus, (Ant. xv. 7. 10,) speaking of Salome's repudiation of her husband Costobarus, says she sends him a bill to dissolve the marriage. This was allowed by the Greek and Roman laws; thus Diodorus Sic. (xii. 18) says, "The law gives the power to the woman to put away

her husband." It has been suggested that Mark, who alone records this, intended thereby to guard Roman Christians from imitating the example of those around them.

13. *They*—The Jews, particularly the women, who believed on him. *Young children*—The same word as in Matthew. Luke has "the babes," i.e., their infant children. *That he should touch them;*—Matthew says, "and pray." Imposition of hands when praying or blessing any one was practiced in early times. Gen. xlvi. 14; Num. xxvii. 18, 23; 2 Kings v. 11; Acts vi. 6; viii. 17-19; xiii. 3; 1Tim. iv. 14; v. 22; 2 Tim. i. 6; Heb. vi. 2. It was merely a sign indicating the party who was the subject of the prayer or benediction. It does not follow that by this act they recognized Jesus as the Messiah, but as a Teacher sent from God, whose official blessing they considered of great efficacy. *And his disciples*—The disciples. *Rebuked*—Probably fearing their Master would be annoyed by the infants, or that this business was beneath his dignity, or because it interrupted an important discussion.

14. *Suffer—forbid them not:*—The positive and negative forms united give force to the injunction and reproof. *To come unto me.*—I.e., to be brought: *cf.* ver. 13. *Of such is*—To such belongs. *The kingdom of God.*—In the Gospels this generally means the Church on earth; and as all who are brought to (Christ do not die in infancy, and so, as children, enter the kingdom of glory, it must here have its usual meaning; though the kingdom of glory is theirs also in prospect until (if they prove unfaithful in after life) they forfeit it. Our Lord thus ratifies the claims of children to membership in the Church, recognized under the patriarchal and Mosaic dispensations.

15. *Verily I say unto you,*—A solemn assertion, indicating the importance of the announcement. *Whosoever shall not receive*—Will not embrace—become a subject of this kingdom by a voluntary act. *As a little child,*—Humble and unambitious. Matt. xviii. 3; 1 Cor. xiv. 20; 1 Pet. ii. 1, 2.

16. *And he took*—Mark, as usual, is very graphic: And taking them up into his arms—folding them in his arms—*cf.* Luke ii. 28; Mark ix. 36—putting his hands upon them, he blessed them. What is the effect of Christ's blessing upon an infant, immediate or remote, none can tell: the indirect influence of the dedication of children to God by their parents, is very salutary.

17. *And when he was gone forth*—From the place where he had blessed the children on his route toward Jerusalem. *There came one running,*—To him, and kneeling to him, showing his ardor and docility. The oral law says, "A man is bound to honor and fear his rabbi more than his father—the fear of thy rabbi is as the fear of God." The young man seems to have regarded Jesus in this light. *Good Master,*—Teacher. *What shall I do*—It is likely he made the inquiry from the

motive which influences all serious inquirers concerning the will of God. Luke iii. 10, 12, 14; Acts ii. 37; ix. 6; xvi. 30. *Inherit*—Possess or enjoy. (See on Matt. v. 5) *Eternal life*?—A phrase borrowed perhaps from Dan. xii. 2, the only place where it occurs in the Old Testament: it is only found here and in the parallels, and Luke x. 25, and in one other place in the first three Gospels, viz., Matt. xxv. 46. It is prominent in John and in the Epistles. It implies everlasting happiness.

18. *Why callest thou me good?*—Not, "Why dost thou question me concerning that good thing?" which is a corrupt reading. The ruler did not ask what is essentially good, but what good thing he must do. He imitated the disciples of the rabbins, who prefaced their inquiries by some adulatory compellations, which Christ rebukes. The ruler did not recognize Christ in his divine character but merely as an eminent teacher and our Lord meets him on his own ground. As Campbell says, "Nothing can be more pertinent than to say, 'If you believe that God alone is good why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?'" *There is none good, but one, that is God.*—As Bishop Pearson says, "None originally, essentially, infinitely, independently good, but he." Stier: "I should not be good as thou thinkest, if I were a man as thou supposest." This does not affect the claims of Christ in his human nature, as holy, harmless, and undefiled; and it has no negative bearing on the question of a trinity of persons in the unity of the Godhead, for Trinitarians are Unitarians so far as the divine essence is concerned: they are not Tritheists by believing that there are three persons, so called, in the divine essence.

19. *The commandments*,—The precepts of the Mosaic law generally, as Mark xii. 28-34; but especially the decalogue, which is by eminence "the permanent kernel of legislation." Jesus cites only the commandments of the second table, probably, as Bacon suggests, because obedience to them is not so easily counterfeited by hypocrites as those of the first; though the principle which secures obedience to the one will secure obedience to the other. Rom. xiii. 8; Jas. ii. 8-10; 1 John iv. 20, 21; v. 1. "The duties of the second table are more palpable," says Bengel. None of the evangelists cite the commandments in the order in which they stand in Ex. xx. 12-17, while all omit the tenth. The Jews were accustomed to cite the commandments in substance rather than form, frequently reversing the order to show that they considered them as of equal importance; as they expressed it, "There is neither first nor last in the law."

20. *Observed*—The original is rendered "kept" in Matt. xix. 20. (See note.) *From my youth*.—Though he was young to be a ruler, yet he may have been considerably removed from the period of youth.

21. *Beholding him*—Viewing him attentively. *Loved him*,—So the word always means. His sincerity, earnestness, reverence, and virtuous conduct, were of divine

origination, and worthy of love. *One thing thou lackest.*—An answer to the question, recorded alone by Matthew, "What lack I yet?" *Go thy way,*—Go: this implies present action: the command was a test of earnestness and promptitude, rather than of sincerity. (See on Matt. viii. 19-22.) *Thou shalt have treasure in heaven;*—This expresses the idea of indemnity: sacrifice worldly riches, and thou shalt have the heavenly, the true riches. Our Lord's disinterestedness is shown in his not wishing the ruler to put any of his riches into "the bag," which he and his disciples carried, but his entire estate was to be given to the poor. *Take up the cross,*—Omitted by Matthew, and in the Vulgate of Mark. Stier modestly doubts whether "Christ uttered the word in so discouraging and repelling a manner precisely to this young man"! Mark must have made a slight mistake, forgetting that this young man was a ruler! This is the formula usually employed by Christ in calling his disciples. (See on Mark viii. 34.)

22. *Sad*—The original seems to denote the contraction of the countenance produced by that which is displeasing: the word is rendered "lowering," Matt. xvi. 3. *Grieved:*—This refers to the mental state. Luke says he was very sorrowful. *Great possessions.*—Properly immovable possessions; (Acts ii. 45; v. 1;) hence the command to sell. Christ seems to take the ruler on his own ground: it is all well thus far; but for the future do thus, and nothing shall be lacking: thy character shall be perfect. The requisition to give away all that he had was made probably in view of his becoming a preacher of the gospel. It does not appear that Christ would not have employed a ruler in this work as well as a fisherman, if he had developed the suitable disposition. The sacrifices which he would make for the gospel would be almost as marvelous as the ability displayed by unlettered men in its promulgation. See the case of Saul. Admitting that up to that time the ruler was under gracious influences and in the way of salvation, it is questionable if he could continue therein after declining the call to the ministry under the influence of undue regard to his worldly possessions. Cornelius was in a state of acceptance before he was visited by Peter; but if he had refused to take the course indicated to him by the apostle, he would have forfeited his standing in the sight of God. It is not sufficient to measure up to the old standard when we are called to a higher grade.

23. *How hardly*—With what difficulty. *Shall*—Will. *The kingdom of God!*—This usually means the Church on earth: it is very hard to get the rich to bow their necks to the yoke of Christ, and thus to take rank among his lowly and despised followers. Some think it here means "eternal life," ver. 17, 30; but the one implies the other; the kingdom of grace being developed in the kingdom of glory.

24. *And the disciples were astonished*—It was so contrary to the notions which obtained among the Jews. *Children,*—A term of condescension and endearment,

used by a superior to an inferior. Matt. ix. 2; 1 Tim, i. 2: *cf.* John xxi. 5. *Hard*—Difficult. *That trust in riches*—This explanation does not much relieve the case, for it is next to impossible not to trust in riches, if we have them: they are a standing temptation to independence of God, which is the great obstacle in the way of our salvation. Job xxxi. 24, 25; Ps. lxii. 10. 1 Tim. vi. 9, 17.

25. *Camel*—The transcribers who substituted "cable," were not probably acquainted with the Jewish proverb, which is copied into the Koran. In Babylon, the elephant was the largest animal; hence the Talmud: "Perhaps you are of Pomboditha, where they drive an elephant through the eye of a needle." A needle's eye being very small, and the camel being very large, the proverb well expresses an impossibility. Matt. xxiii. 23. Harmer thinks there is an allusion to the low gate-ways through which camels were forced on their knees; and it is said that an opening of this sort is called the eye of a needle. Coleridge says, "The distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the eye of the needle without stop or halt, both beasts and baggage."

26. *Astonished out of measure*,—Intensely affected. They were struck with profound astonishment to hear that rich men could hardly enter the kingdom, which they persisted in considering a temporal one. *Who then can be saved?*—In that case, who can be saved? The disciples probably uttered this under the influence of the Jewish notion that rich men acquired merit by alms-deeds and gifts to the temple: if they could not be saved, what would become of the poor?

27. *And Jesus looking upon them*,—Compassionating their anxiety. *With men*—As it regards mere human power, salvation is impossible—really so in the case of every man, emphatically so in the case of the rich man; but the grace of God can enable even him to overcome the difficulties in the way of his salvation: it can enable him to consecrate his wealth, though retaining the possession of it, to the glory of God, so that instead of hindering it shall promote his salvation. *All things are possible*.—Not inconsistent with the perfections of God or the moral agency of man.

28. *Then Peter began*—As usual. *Lo*,—A particle citing particular attention. *We*—In contrast with the ruler: We have done all thou didst require of the ruler. The sacrifices were not so great yet Peter, Andrew, James, John, and Matthew, appear to have been in comfortable circumstances. (See on Mark i. 16-20; ii. 14, 15.)

29 *Verily*—His usual pregnant mode of introducing an important subject: it comes very appropriately after Peter's "Lo!" *Unto you*,—As Peter had spoken for all the apostles. *There is no man*—No one. This principle holds good in every age.

House—Matthew has "houses." *For my sake, and the gospel's*,—Matthew, "for my name's sake:" the meaning is the same—in laboring to promote my cause.

30. *But he shall*—Who shall not. *An hundred-fold*—Not in kind, as it is to be with persecutions—but in value: a hundred-fold more happiness than any or all of these did or could afford. The early disciples during their persecution found recompensing substitutes for the friends and possessions which they surrendered for Christ, in the friendship and kindness of their brethren; and when put to death for their Master, they received the martyr's crown. Rom. xvi. 13; 1 Cor. iii. 22; 2 Cor. vi. 8-10; Phil. iv. 10-18; 1 Tim. v. 1, 2; Rev. ii. 10. *In the world to come*,—In the future state, after death. *Eternal life*. (See on v. 17.)

31. *But*—Referring to the foregoing subject. This proverb may have been introduced as a caution to the apostles, who though first called as laborers in Christ's vineyard, would have to give place to others, if they were not faithful to their calling—a contingency which occurred in the case of one of them, Judas Iscariot. Hence the illustrative parable which follows in Matthew, which is connected with this, as the phraseology in Matt. xx. 1, 16 indicates.

32. *In the way*,—*En route*, on the journey. *Going up*—Jerusalem being on an elevated region. Ps. cxxii. 3, 4. *Amazed*—*afraid*.—The feeling of awe and terror is attributed to the fact that they were on their way to Jerusalem, where twice before (Matt. xvi. 21; xvii. 12, 22, 23) Jesus had told them he was going to be put to death. It is no valid objection to this that the disciples did not understand the prediction, and were not aware of the designs of the Sanhedrim: they did not understand it fully, so that there was room for their imagination to work upon this mysterious announcement, and yet they knew enough of it to be aware that their Master expected to be put to death at Jerusalem, and they had some reason to apprehend that they might share his fate: their amazement and fear were probably heightened by Christ's going before them in a resolute and eager spirit. Luke ix. 51; xii. 50. Observing this, Jesus took them aside privately to prepare them for the worst by giving them more specific information on the subject. He did not wish others to hear the announcement, as the effect on them might have been productive of evil. *Again*—(See Mark viii. 31; ix. 31.)

33. *Behold*,—A note of attention. *Shall*—Will. *Condemn him to death*,—They condemned him to death under the charge of blasphemy, though their sentence had to be confirmed and executed by the Roman governor. Matt. xxvii. 65, 66; xxvii. 1, 2; John xviii. 31, 32; xix. 6, 7. *Deliver*—Sometimes rendered betray—Matt. xvii. 22; xx. 18—here it means to hand over to the Roman soldiers for execution. *Gentiles*;—The Romans, who bore rule in Judea. He was not to be assassinated, though the Jews would have been glad to dispatch him in this way, if they could have done so, but to be put to death by forms of law; and not stoned

to death, the punishment awarded by the Jewish law to blasphemers, but by the Roman mode of execution, crucifixion.

34. *And they shall*—Will—*mock him*,—(See on Mark xv. 1-32.) *The third day*—(See on Mark viii. 31.)

35. *And James and John*,—Their mother seems to have preferred their request. (See on Matt. xx. 20.) *Zebedee*,—Mark i. 19, 20. *Master*,—Teacher. *We would*—Not a very modest request. They seem to have hinted that they were going to ask a great thing.

36. *What would ye*—What do you desire?

37. *May sit*—Alluding to the Oriental custom of placing favorites near the throne, the place of highest dignity under the king. 1 Kings ii. 19; Ps. xlv. 9; Jos. Ant. vi. 11. 9; xi. 4. The rabbins have a saying, "God will seat the King Messiah at his right hand and Abraham at his left." Let us be highest in authority in thy kingdom. Four MSS. of Mark have "the kingdom of thy glory," which is a very good gloss; though James and John expected that glorious kingdom to be of an earthly character. They had in view the promise of Matt. xix. 28; and from Christ's predicting his resurrection, (ver. 34,) they thought that he would soon establish his glorious kingdom on the earth.

38. *Ye know not what*—Not comprehending the nature of my kingdom, ye do not know that the highest places in it involve the greatest sufferings, instead of worldly honors. *The cup*—This among both sacred and profane writers denotes the portion of good or ill allotted men by Providence. The master of the feast gave to each of his guests a cup—hence Ps. xi. 6; xvi. 5; xxiii. 5. It denotes bitter sufferings here and in Matt. xxvi. 39, 42; John xviii. 11: *cf.* Isa. li. 17; Jer. xlix. 12; Rev. xiv. 10; xvi. 19; xviii. 6. *The baptism*,—Of blood, Isa. lxiii. 3; Rev. xix. 13-15, where the word rendered "dipped" means stained with blood, as in Isaiah: "Their blood shall be sprinkled upon my garments, and I will stain all my raiment." The Greek writers speak of being baptized with debts, taxes, calamities, etc.—so Christ was overwhelmed with sufferings, baptized with his own blood. The cup referred to his sufferings, and the baptism to the fatal, bloody issue. The present passive may be used for the future, "I am to be baptized." Luke xii. 50; Heb. ii. 9.

39. *We can*.—The same word is rendered in Matthew, "We are able:" a self-sufficient reply, indicating their ignorance. *Ye shall indeed drink*—All sufferings for the cause of Christ are considered a participation of his sufferings, as they further the ends for which they were endured; (Phil. iii. 10; Col. i. 24 ;) though no sufferings but his are atoning in their virtue. Heb. ix. 14; 1 Pet. ii. 24; iii. 18. James drank the cup, and underwent the baptism, when he was killed by

Herod; (Acts xii. 2;) and John when he was banished to Patmos, and virtually, if not, as Chrysostom affirms, actually, killed by the sword.

40. *It shall be given*—Supplied in our version—seems to imply that this was a prerogative belonging exclusively to the Father; but this is gratuitous, and inconsistent with Matt. xi. 27; xxv. 34; xxviii. 18; Luke xxii. 29, 30; John v. 22; Rev. iii. 21, etc. The meaning is, I cannot give unless to those for whom it is prepared. Christ assigns all the offices and rewards of his kingdom in conformity to the will of the Father.

41. *Much displeased*—They resented it deeply—perhaps with some ambition and envy, not wishing James and John preferred before them. This gives force to the next verse.

42. *But Jesus called them*—All the twelve, designing to correct the spirit of worldliness and ambition which they evinced. It implies deliberation and gentleness. *Ye know*—Are acquainted with the custom which obtains, e.g., among the Romans. *They which are accounted to rule*—Those who are recognized as rulers. *The Gentiles*,—The nations. *Lordship*—Rendered "dominion," Matt. xx. 25. *Their great ones*—"Benefactors" in Luke xxii. 25—the same as the rulers, the repetition being for emphasis, dominion and authority both referring to civil rule. There is a government in the Church; but it is not modeled after that in the State, in spirit, form, or end. John xviii. 30; Heb. xiii. 7, 17; 1 Pet. v. 1-5.

43. *Will be great*—Wishes to be raised above the rest. *Shall be*—Matthew, "let him be:" he must be your *minister*—servant—like a footman, or waiter; usually a freeman. (See on Matt xviii. 1; Mark ix. 35.)

44. *Will be the chiefest*,—"Chief" in Matthew—wishes to be first, or principal. *Shall be*—Matthew, "let him be." *Servant*—Slave. Minister, or servant, is opposed to great: servant, or slave, is opposed to chief. Luke xxii. 27; Phil. ii. 7.

45. *For even*—If the Son of man came to be a servant and to suffer for the world, how can his followers affect to be lords? He rose to true dignity by humility—so must his followers rise. *Ministered unto*—Served. *Minister*,—Serve, do the work of the servant. (See on v. 43, 44; John xiii. 14.) *Ransom*—The price paid for redeeming captives, or for deliverance from any evil. Ex. xxx. 12; xxxi. 30; Lev. xxv. 24, 51; Num. xxv. 31. This idea of substitution is common among Jews, Greeks, Romans, and other nations. Christ gives his life a ransom, an atoning sacrifice for the redemption of the world. The satisfaction is made to the law of God which man has violated. Dan. ix. 24; Matt. xxvi. 28; John xi. 52; Eph. v. 2; 1 Tim. ii. 6; Heb. ix. 24, 28; 1 Pet. i. 18, 19; iii. 18. *For many*.—In the place of mankind—many is used for all, for the sake of contrast—one for many: how many, the case in point determines: "he gave himself a ransom for all." 1 Tim. ii. 6; 2 Cor. v. 14, 15; Heb. ii. 9; 1 John ii. 2: cf. Dan. xii. 2; John v. 28; Rom. v. 12,

15, 18, 19. The *many* ultimately saved by him would be the *all* for whom he died, if some did not "deny the Lord that bought them," so that in their case, he may be said to "die in vain." 2 Pet. ii. 1.

46. *Jericho*:—They were journeying from Galilee to Jerusalem, on the east side of the Jordan, which they crossed near Jericho. (See on v. 1.) Jericho was situated about 17 miles north-east of Jerusalem, and 7 west of the Jordan. Josh. xviii. 21. Moses calls it "the city of palm-trees," Deut. xxiv. 3. It was in a fertile region, though surrounded with barren mountains. Ecclus. xxiv. 14; Jos. Ant. iv. 6. 1. It was destroyed by Joshua, (Josh. vi.) and rebuilt by Hiel; though there was a city near the old site before the days of Hiel. Judg. iii. 33; 2 Sam. x. 5; 1 Kings xvi. 34. A school of the prophets was located there. 2 Kings ii. 5, 18. It is spoken of after the captivity. Ezra ii. 34; 1 Mac. ix. 50. Herod the Great died there, where he had a palace. Jos. Ant. xvi. 5. 2. It was a respectable Levitical city in the days of Christ. Luke x. 30; xix. 1-10. It was sacked by Vespasian, rebuilt by Adrian, nearly demolished by the Saracens, repaired by the Christians, who made it a bishop's see, but was destroyed by the Turks in the twelfth century. Nothing but a miserable hamlet, called Riha, now occupies the site of Jericho. *Blind Bartimeus*,—A patronymic converted into an appellative: as he is called *the son of Timeus*, his father may have been of some note. Origen thinks he had his name from *Time*, honor; *Time* being used in the same sense in the Targum. Esth. iii. 8; v. 13. Matthew says there were "two blind men;" but Bartimeus was probably better known, and more prominent than the other; though both cried to Jesus. As Jesus drew nigh Jericho, (Luke,) hearing the crowd pass by, Bartimeus inquired what it meant. On learning that Jesus passed by, he joined the crowd, following Jesus through the city, on emerging from which, the other blind man having joined him, the cure was effected. This reconciles the three evangelists.

47. *Son of David*,—He had doubtless heard of the Prophet of Galilee, and recognized his Messianic character. (See on Matt. ix. 27.)

48. *And many charged him*—They strongly admonished him to be silent—probably in a chiding tone. They did not object to his calling Jesus the son of David, for they called him so themselves immediately after; but they thought the clamor would annoy him: cf. ver. 13. *The more a great deal*,—Much more, i.e., louder.

49. *And Jesus stood still*,—Mark, as usual, is more graphic than Matthew. *Be of good comfort*,—Take courage: rendered Matt. ix. 2, "Be of good cheer." *He calleth thee*.—The noise the man himself made, and that of those who rebuked him, probably prevented his hearing the call of Jesus.

50. *Casting away his garment*,—Cloak, or mantle: (see on Matt. v. 40:) he did this in eagerness and joy: (Il. i. 183; Ody. xiv. 500:) he would let nothing impede him in going to Jesus.

51. *What wilt thou*—What dost thou desire that I should do for thee? Jesus thus elicited his faith, and made the miracle the more obvious. This shows his readiness to *serve* even beggars, according to ver. 45. *Lord*,— *Rabbouni*—which John (xx. 16) says means Master, Doctor, Teacher. (See on Mark vii. 21; viii. 25.) *Rab*. Master, is said to be the lowest degree of honor; *Rabbi*, My Master, the next higher; *Rabban*, and with the suffix, *Rabboni*, My great Master—the most honorable—which last title was publicly given to only seven men, all eminent doctors of the school of Hillel. When the title *Rabbi* was introduced is unknown. (See on Matt. xxiii. 8-10.) *Might*— *May*. *Receive my sight*.—The word may mean to have sight restored, having lost it; but here it probably means only to be made to see. (See on Mark viii. 24, 25.)

52. *Go thy way*;—Christ's usual style. Mark v. 34. *Received his sight*,—The same word as in ver. 51, and the same meaning—not, as Stier says, "looked up."

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies. 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

XI.—1. *Bethphage*,—House of figs—probably on the Jerusalem side of Mount Olivet, where figs were sold, quite likely in a garden where they grew. The name would naturally be applied to all that part of the mountain from the valley to the summit. Jerome says, "Bethphage was a little village of the priests, situated in Mount Olivet." The Talmud says it was a place out of Jerusalem, near the mountain of the temple, where they boiled their offerings. Olivet is a part of a ridge of limestone hills, divided from Jerusalem by the brook Kidron and the Valley of Jehoshaphat. Its name is derived from the olive-trees that grew on it—a few of which still remain. A portion of it was called the Mount of Corruption, because Solomon built "high-places" on it to the gods of the Ammonites. 1 Kings xi. 7; 2 Kings xxiii. 13. Olivet is called by the Arabs, *Jebel-et-Tur*: its central peak is 175 Paris feet above the highest point of Zion, 416 above the Valley of Jehoshaphat, and 2,556 above the level of the sea. The district of Bethany joined that of Bethphage on the top of the mountain. *Bethany* means "the house of dates," being probably a place noted for the sale of the dates which grew on the Mount of Olives. It is now a miserable village of some twenty families. The walls of the houses, in some cases, show marks of antiquity. The monks show the house of

Martha and Mary, and that of Simon the leper, and also the tomb of Lazarus, "whose form," says Robinson, "is not that of the ancient sepulchers, nor does its position accord with the narrative of the New Testament, which implies that the tomb was not in the town." Dr. Olin thinks "it is a natural cave, and might readily be taken for an ancient Jewish tomb," and sees "no good reason for doubting" that it was the sepulcher of Lazarus. "The situation on the edge of the present wretched village, is no just ground for doubting its authenticity. The few miserable huts have no appearance of antiquity. Their sites have been probably changed once in every generation." The Arabs call the place, *El-'Aziriyeh*, from *El-'Azir*, Lazarus. The Itin. Hieros. A.D. 333, mentions the Crypt of Lazarus, and Jerome speaks of a church built over it: why then question the traditional site? Some think because Mark mentions Bethphage first, therefore it was east of Bethany; but that does not follow. It was mentioned first because it was the next point in the journey from the town of Bethany, whither Jesus came six days before the passover; (John xii. 1, 12;) and Bethphage would be mentioned as the first of the two districts by an inhabitant of Jerusalem. *At the mount of Olives*,—Not "in the direction of," as some render. Luke xxiv. 50-52; Acts i. 9-12.

2. *Go your way*—Go. *The village*—Perhaps Bethphage. *A colt*—Matthew says "an ass and a colt:" the dam was probably brought because they would go better in company. *Whereon never man sat*;—Neither the Jews nor heathen employed in sacred uses animals that had been employed for secular purposes. Num. xix. 2: Deut. xxi. 3; 1 Sam. vi. 7; Iliad x. 291; Ody. iii. 382; Virg. Geor. iv. 550; Ovid. Met. iii. 10. It has been suggested that the Jewish law on this point was given in reference to this peculiarity in the birth, triumph, and burial of Christ.

3. *The Lord*—The Master, Jesus. (See John xiii. 13, 14.) *Straightway*—Immediately the owner will let you have him. He who knew that the colt was there, knew that his owner would send him for his use—perhaps he was a disciple, and then he would willingly send the colt to the Master—who here assumes the royal style; not merely "the Son of man."

4. *Went their way*—Departed. *By the door*—At the door of the owner. *Without, in a place where two ways meet*;—In the street.

5. *What do ye, loosing*—Why do you untie the colt? as we say, "What are you about?"

6. *And they let them go*.—Some think influenced by a divine impulse; others, by the promise of returning the ass supposed to be made, ver. 3; but according to Luke, the disciples merely said, "The Lord hath need of him"—which the owners probably understood as referring to Jesus, whom many of the common people revered, and were willing to oblige.

7. *Cast their garments*—Mantles. This was a recognition of his regal character, 2 Kings ix. 13. (See on Matt. xxi. 7.)

8. *Garments*—Mantles. *Branches*—John says "of palm-trees"—anciently borne in triumphal procession: it is likely they not only spread them on the ground, but also bore them aloft in their hands. Rev. vii. 9. The Orientals, Greeks, and Romans, strewed clothes, branches of trees, and flowers before kings and conquerors in their triumphant marches. Thus, as Plutarch says, the soldiers put their garments beneath the feet of Cato the younger, and, according to Herodotus, the way was strewed with myrtle branches before Xerxes. It is still done in the East. Robinson's Bib. Res. ii.; 2 Kings ix. 13; 1 Mac. xiii. 51; 2 Mac. x. 7. So the Athenian feasts *oschophoria*.

9. *And they*—Matthew, "the multitudes;" Luke, "of the disciples"—all those who were escorting him. The article prefixed to those who went before, and also to those who followed, in the Greek, marks two parties—one coming from Jerusalem met him, and, turning back, took the lead; the other followed in the train. *Hosanna*:—From the Hebrew of Ps. cxviii. 25: the word means, "Save now," or "Save, we pray thee;" like the English, "God save the king!" It was originally a prayer, but was afterward used as a gratulation, hence it is followed by a dative in Matthew. *Blessed is he*—Let him be prosperous in his reign. *That cometh*—This seems to be used almost as a title of the Messiah. Ps. cxviii. 26; Matt. iii. 11; John vi. 14; Heb. x. 37; Rev. i. 8. The rendering, "Blessed in the name of the Lord," is countenanced by Ps. cxxix. 8: *cf.* Num. vi. 27; the rendering, "he that cometh in the name of the Lord," is countenanced by John v. 43: *cf.* 1 Sam. xvii. 45. To bless in the name of the Lord, is to bless by his authority; or it, is a prayer for the divine blessing. To come in the name of the Lord, is to come on his authority, to execute his will: this seems to be here meant.

10. *In the name of the Lord*:—This clause is not found in many of the best MSS., versions, and editions; it may have crept into other MSS. from ver. 9. *In the highest*.—Heaven. The Jews reckoned three heavens, the highest being God's peculiar abode. The plural is used in the Greek, because the Hebrew uses the plural for heaven. Job xvi. 20; (19 Eng. :) Ps. cxlviii. 1; Luke ii. 14. It is likely that all the exclamations recorded by the evangelists were uttered by the multitude: some crying, as in Matthew, "Hosanna to the Son of David: God save the heir of David's throne!" Others, as in Mark, "Blessed be the kingdom of our father David: Let the Messiah's reign be prosperously established!" Others, as in Luke, "Blessed be the King!"—or, as in John, "the King of Israel!" All recognize Jesus as the predicted Messiah. Luke alone, writing principally for Gentiles, does not use the Hebrew Hosanna. Matthew alone quotes *verbatim* from the LXX. of Ps. cxviii. 26: "Blessed *be* he that cometh," etc.

11. *The temple*:—The sacred place, including all the inclosure, as well as the temple proper. *And when he had looked*—And looking round on all things—as Lord of all—as the evening had come, he retired to Bethany with the apostles. The traders had probably left the temple, as it was evening.

12. *And on the morrow*,—Monday morning. *He was hungry*.—From this it has been suggested that he could not have spent the night in the village, or his friends would have provided him an early breakfast; but the Jews were not in the habit of eating before 9 A.M.; and it is likely that he did not tell them that he was going to return so soon, not wishing to give them trouble.

13. *A fig-tree afar off*,—Probably of voluntary growth, belonging to no particular person. *If haply*—If perhaps. He knew it was fruitless—symbolical instruction being his design. Similar anthropomorphisms are frequently used of God. Cf. Gen. xi. 5-7. *For the time of figs was not yet*.—Being about the middle or end of March. Some trees produce figs that early. The time of ingathering, or harvest, is spoken of in Scripture as the time when one might expect to find fruit in the field. Ps. i. 3; Matt. xxi. 34; Mark xii. 2. Being, however, by the wayside, it might be supposed that the fruit would not remain on the tree till it would ripen, yet it may be eaten before it is ripe, to allay hunger.

14. *And Jesus answered*—(See on Mark ix. 5.) *No man*—No one shall eat: cf. ver. 20, 21. The parable of the fig-tree (Luke xiii. 6-9) intimates the moral of this incident. The cursing of the tree was not a splenetic outburst of passion, but it prophetically symbolized the fate of the Jewish nation, which failed to bring forth the fruits of righteousness, showing nothing but the leaves of a hypocritical profession. The only miracles of severity wrought by the Saviour had for their objects inanimate and irrational beings. Matt. viii. 32. *Heard it*.—They paid special attention to it.

15. *The temple*,—(See on ver. 11.) *Them that*—Those selling and buying—viz., animals for sacrifice. *Money-changers*,—Lightfoot says the *Kolbon* was the stated fee received for exchanging money into half shekels, paid to the temple annually in the month of Adar. They exchanged foreign coin into Jewish, which alone was paid into the temple; (Ex. xxx. 13;) or large coin into small for the convenience of traders. The Old Testament says nothing about this business, which seems to have originated after the captivity, when the Jews and proselytes flocked to the temple from foreign lands. Jesus did not condemn the exchanging, but the doing of it in the temple. *Them that sold doves*;—Those selling the doves; viz., the doves offered by the poor, many of whom attended the passover. In John ii. 14 "sheep and oxen" are also mentioned; they were doubtless there on this occasion too.

16. *And would not suffer*—He forbade the bringing of any article, whether for use or sale, into the courts of the temple by the traders. It is likely they submitted to Christ's summary course, not only because the multitude were on his side, (which does not appear to have been the case when he first cleansed the temple, John ii.,) but because the rabbins themselves in their exposition of Lev. xix. 30; Deut. xii. 5, taught that none should go into even the outer court of the temple with staff, shoes, purse, or dusty feet, and that it should not be made a thoroughfare. According to Josephus, the proximity of the Castle of Antonia occasioned the passage of people through the temple—the priests, being interested parties, connived at the profanity. Selden says, "They had a law that whosoever did profane the holiness of God, or of the temple, before ten persons, it was lawful for any of them to kill him, or to do any thing this side killing him, as whipping him, or the like."

17. *Is it not written.*—The quotation is *verbatim* from the LXX. of Isa. lvi. 7. *Shall be called*,—Luke gives the sense, "is." The Court of the Gentiles, in the southern part of which the scene is laid, shows the pertinency of the quotation. The Jews displayed their insolence and bigotry, as well as profanity, by desecrating that part of the temple which was allotted to proselytes, those "sons of the stranger," whom God said by the prophet he would "make joyful in his house of prayer." On the low wall which separated the Court of the Jews from that of the Gentiles, was this inscription, "No alien shall enter into the holy place." Jos. Wars, v. 14. This implied that the Court of the Gentiles was not holy; but our Lord rectified that misapprehension. *Ye*—Emphatic—who ought to guard the sanctity of the temple. *A den of thieves.*—Of robbers. Caves, or dens, abounded in Judea, and were places of retreat for robbers. Herod had great difficulty in extirpating them. Jos. Ant. xiv. 15. 5. The extortioners and covetous traders of the temple were no better than robbers—in some respects they were worse, as they covered their covetousness with the guise of religion. Jos. Wars, v. 9. 4. There seems to be an allusion to Jer. vii. 11, "Is this house which is called by my name, become a den of robbers in your eyes?"—where the LXX. have as in Mark. It is hardly probable that either Jeremiah or Jesus had any reference to the custom of robbers who drove the sheep and oxen that they stole into caves to conceal them, (Virg. AEn. viii. 193,) as if suggested by the selling of those animals in the temple.

18. *Scribes and chief priests*—(See on Mark ii. 6; viii. 31.) *Feared him*,—Dreaded his influence. Hence they were obliged to consult about the means of destroying him. *Astonished at his doctrine.*—Exceedingly struck with the matter and manner of his teaching. (See on Matt. vii. 28.)

19. *And when even was come*,—Monday evening. Every night of this week till his crucifixion he spent in or near the Mount of Olives, viz., in Gethsemane, at the village of Bethany, or elsewhere. He would not stay in the city, as it was so full

of people, and his presence might occasion an outbreak; besides, he wanted retirement for meditation and prayer to prepare himself for the fearful scenes that were just before him.

20. *In the morning*,—Tuesday morning. *As they passed by*,—Returning to the city. This does not contradict Matt. xxi. 19, 20. The tree began to wither from the moment it was cursed, and in one day it was utterly dead. If they passed by it on the preceding evening, it may not have been so far withered as that its blasted condition was observable from the road, or it may have been too dark to see it.

21. *Peter—saith unto him, Master*,—Rabbi. This was characteristic: the other disciples would naturally say, "How soon it has withered!" *Cursedst*—No execration was used; but in the Jewish sense, it was called accursed—made barren. Ezek. xvii. 24; Heb. vi. 8.

22. *Have faith in God*.—Literally, "Have a faith of God," which some construe as a Hebraism, meaning, Have a strong faith; but faith is probably here, as in other places, construed with a genitive of the object: so that the common rendering is correct. Cf. Acts iii. 16; Rom. iii. 22, 26; Gal. ii. 16, 20; iii. 22; Phil. iii. 9.

23. *For verily*—The solemn asseveration with a weighty sentence. *This mountain*,—Pointing probably to Olivet. *The sea*;—Pointing probably to the Dead Sea, visible to the south. The removing of mountains is a proverbial expression for that which is apparently impossible. (See on Matt. xvii. 20.) *Shall not doubt—but shall believe*—Expressed negatively and positively for emphasis.

24. *Therefore*—Because this is so. *What things soever ye desire*—According to the will of God. 1 John v. 14. This would embrace miracles when needed to attest their teaching. *Believe that ye receive*—The present tense is used to intimate the assurance of faith, which "callet those things which be not, as though they were"—not that we must literally believe that we have the things in possession before we ask for them, or persuade ourselves that we have received or are receiving them, which is absurd: our faith is the expression of unwavering confidence in the promise of God in order to their reception; and of course the former must precede the latter; though in the case of those favors which are proper to be bestowed at the time of asking for them, the act of faith will secure their immediate reception; hence the propriety of the present tense. The principle here laid down is of universal and perpetual application, provided what we ask for be agreeable to the will of God: indeed, we cannot have such a faith as this in regard to any thing contrary to his will. The possession of such a desire and such a faith is an earnest of success. Heb. xi. 1.

25. *When ye stand praying*,—The Jews frequently stood in prayer. (See on Matt. vi. 5.) The mention of prayer naturally suggested the inculcation of a placable spirit, so frequently inculcated by Christ, and the rather, as implacability

was an easily besetting sin of the Jews, and one specially antagonistic to the exercise of faith in God. (See on Matt. v. 23, 24; vi. 12, 15; xviii. 35; 1 Tim. ii. 8.)

27. *As he was walking*—In one of the courts of the temple. Mark xii. 41; John x. 23. Matthew says "he was teaching," and sitting was the usual posture, but sometimes the teacher walked. *Chief priests, and the scribes, and the elders,*—(See on Matt. viii. 31.) These constituted the Sanhedrim.

28. *By what authority*—In virtue of what right? As he was not empowered by them, who claimed the exclusive prerogative of determining who should teach, and of showing who exhibited the characteristics of the Messiah, they expected him to say he was authorized by God: they would then endeavor to refute his claims, and secure his punishment as an impostor. In a rabbinical work called "Sanhedrim," it is said "A tribe, a false prophet, or a high-priest, is only amenable to the council of 71 judges." John i. 19. They wanted him to state whether he acted in the character of a prophet or of the Messiah, or some other character; and also whether or not he claimed divine authority. *These things?*—Teaching in the temple—Luke xx. 1, 2—of course all his other official acts are comprehended.

29. *One question,*—One thing. The Jews allowed captious questions to be answered in this way. Jesus was not afraid to answer them directly, but he wished to hold them up as self-refuted. *These things.*—Entering the city as a King, cleansing the temple as a Priest, and teaching like a Prophet.

30. *The baptism of John,*—His ministry, baptism being its prominent feature, symbolizing the repentance and reformation which he inculcated. Whence had John his authority? From God, or from man? *Heaven,*—God; or perhaps the place of God's residence, as Acts vii. 49. "Heaven is my throne;" hence "from the throne"—"from the king."

31. *They reasoned with themselves,*—Stepped aside and discussed the matter, so as to agree on some reply. *Why then did ye not believe him?*—For he bore testimony of me whom ye reject. John i. 6, 7, 29--36; iii. 27-36; v. 32-35.

32. *They feared the people:*—if we say that John had no authority besides what he assumed himself and his followers conceded, we have reason to fear all the people—the people in a body—will stone us, (Luke,) for they all believe that John was a prophet. They had so high an opinion of John, that they thought the defeat of Herod, in his war with Aretas, was a signal judgment on him for the murder of John. Jos. Ant. xviii. 5. 2. The change of the construction is considered an anacoluthon; the apodosis being lost in the transition from the first person to the third.

33. *We cannot tell.*—Evading the dilemma by a falsehood. *Neither do I tell you*—He does not say he could not. It was not necessary to charge them with

lying: out of their own mouth they were convicted of unfitness to decide upon his claims, having said that they could not decide upon the claims of his forerunner: of course he would not recognize the inquisitorial prerogatives of such a clique.

CHAPTER XII.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.*

XII.—1. *And he began*—He changed his mode of address from the plain to the parabolic. (See on Mark iv. 1, 2.) He wished to enforce the lesson he had given them in a preceding parable, which is recorded by Matthew alone. According to Luke xx. 9, this parable was spoken "to the people," but it included the chief priests and scribes, (ver. 12,) against whom it was chiefly leveled. *Set an hedge*—Put a fence round it: some think the *phragmos* was a stone-wall; (Num. xxii. 24; Prov. xxiv. 31; Isa. v. 5, LXXX.;) but we have "hedge" in Isa. v. 5, where the LXX. have *phragmos*: they have *toichos* for "wall," and in ver. 2 they have the very terms quoted by our Lord, rendered, "he fenced it." Cf. Ps. lxxx. 13; Cant. ii. 15. Virgil (Geor. ii. 371) illustrates: "Fences should be woven, and all the cattle kept out; especially while the leaves are tender, which are injured by wild bulls and persecuting goats, and browsed by sheep and greedy heifers." Homer, in describing the shield which Vulcan made for Achilles, says, "On it he placed a vineyard, heavily laden with grapes, beautiful, golden; but all the clusters were black, and it was supported throughout by silver poles. Around it he drew an azure trench, and about it a hedge of tin." This metal could be so placed as to represent the thorns, wild aloes, etc., of which impenetrable fences were constructed in the East. *Wine-fat*,—The lower vat: when this was hollowed out of the earth, it was lined with masonry—in this receptacle the liquor was kept cool. A *tower*,—Probably occupied by the keepers, or those who watched the vineyard to preserve it from the devastation of animals, and the depredation of thieves. Jerome says that which we render "lodge," Isa. i. 8, and "cottage," Isa. xxiv. 20, was a *specula*, or watch-tower, for the keepers employed by the husbandmen. Lightfoot cites Kilaim, v. 3: "Let the watch-house in the vineyard be ten cubits high, and four broad." Hackett says, "These towers first caught my attention as I was approaching Bethlehem from the south-east. They appeared in almost every field within sight from that direction: they were circular in shape, 15 or 20 feet high,

and, being built of stone, looked, at a distance, like a little forest of obelisks. Those which I examined had a small door near the ground, and a level space on the top, where a man could sit and command a view of the plantation." He says they are sometimes 40 or 50 feet high, and serve for houses. Trees, scaffolds, etc., are used in the East for the same purpose. *Let it out*—Leased it. *Husbandmen*,—Farmers. *Went into a far country*.—Went to reside elsewhere—nothing is added, as in Luke xv. 13, to intimate that it was afar off. Matt. xxv. 14.

2. *The season*—The vintage. *A servant*,—Slave. *Of the fruit*—The part of the produce which came to his share, as the farmers probably paid the landlord in kind—a mode of paying rents which has obtained in many countries.

3. *Beat*—Literally, flayed or skinned. 2 Chron. xxix. 34; 11. i. 459: here it means scourged severely, as in Mark xiii. 9; Luke xxii. 63; Acts v. 40; xvi. 37. We use skin or flay in the same sense.

4. *Servant*.—Slave. *At him*—They wounded him in the head with stones. The Vat., Bez., and some other MSS., Vulg. and some other versions, omit the word rendered "cast stones." *Shamefully handled*.—Probably by insulting outrages, by which they expressed their scorn of the servant's master—perhaps like Hanun, who "took David's servants, and shaved off the one-half of their beards, and cut off their garments in the middle, and sent them away." 2 Sam. x. 4.

5. *And again*—The evangelists do not contradict one another in regard to the sending of the servants, though Luke mentions only three—perhaps each of them being the principal man of a company: the first "they beat and sent him away empty," i.e., without the fruit that was due; the second they served the same way, and in addition "entreated him shamefully;" so the third, whom they "cast out," perhaps mortally wounded. It does not follow from this that some were not killed on each occasion, so that Trench might have spared the remark, "In St. Luke's narrative it is perhaps preferable that this last and worst outrage is reserved for the Son himself."

6. *Having yet*—The last resource. *One*—In contrast with the many already sent. *Son*—In contrast with a servant. *Well beloved*,—This heightens the character of the son. (See on Mark i. 11.) *Him also*—Even him. *Last*—The dernier resort—how suggestive! Heb. x. 26-29. *They will reverence my son*.—It is reasonable to expect they will do so.

7. *Come, let us kill him*.—Cf. Gen. xxxvii. 20, LXX. *The inheritance shall be ours*.—We will have it in possession, instead of occupying it as tenants.

8. *Killed him, and cast him out*—Grotius says this is a Hebraism: "They killed him, being cast out—as Christ was cast out of the synagogue, and executed by the heathen nation, without the walls of the city."

9. *The lord of the vineyard*—The proprietor. *Shall*—Will.

10. *And have ye not read*—A common form of introducing a quotation when addressing those who were familiar with the Scriptures. Matt. xxi. 16; John v. 39. *The stone*—A stone: one which they had cast aside as not fit to go into the building. *The head of the corner*:—The foundation corner-stone—the chief corner-stone of Isa. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6. Robinson says it refers to the head or point where two walls meet, not to the highest point or coping; as explained by others, who refer it the honorable position assigned to a stone which the builders had rejected as worthless, but which has been worked into the edifice as the upper corner-stone, which unites, strengthens, and adorns the walls. Zech. iv. 7, 9. The citation is from the same Messianic Psalm from which the Hosanna of Mark xi. 9, 10, is taken: it is cited by Matthew and Mark (and by Luke too, as far as he goes—also 1 Pet. ii. 7) *verbatim* from the LXX. of Ps. cxvii. (cxviii.) 22: a Psalm which some refer primarily to David, who was first rejected by the chiefs of Israel, but afterward exalted to the throne; others, to Israel, who was rejected by Babylon with proud contempt, but afterward rose to a position of national renown; (Ezra iii.; Ps. cxxvi.) but in either case as typical of Christ. It is strange that the rabbins, who referred this to the Messiah, did not see that it was fulfilled in the case of Jesus, who was rejected by "The foolish builders, scribe and priest," as Peter showed, Acts iv. 11. Some think the corner-stone indicates the junction of the Jews and Gentiles in Christ: but Grotius says, as the prophecy is said by Peter to have been fulfilled before the calling of the Gentiles, it probably indicates only the strength of a corner-stone in supporting the edifice. The chiefs of the people are so called by the Hellenists, 1 Sam. xiv. 38, LXX.

11. *This was*—This thing has been done by Jehovah, and we look on it with wonder.

12. *Against them*:—With reference to them—the emissaries from the Sanhedrim, and of course, those who sent them. They could hardly fail to see the drift of the parable, as Jesus, according to Matthew, gave them a clue to its solution: the householder is God; the vineyard, the kingdom of God, viewed as the Jewish Church; (Isa. v. 1-7; Ex. xv. 17; Ps. lxxx. 7-16;) the hedge, wine-press, and tower, represent all the provisions made by God for his people, without perhaps referring severally to the ceremonial law, (Eph. ii. 14-16.) the prophetic institution, and the temple, or the like; the husbandmen, the authorized teachers and governors under the theocracy; the servants sent to receive the fruits were the prophets: (Neh. ix. 26; Jer. xlv. 4; Matt. xxiii. 31, 37; Acts vii. 52; 1 Thess. ii. 15;) the son is Jesus, who, in His Messianic character, has a right to the

inheritance; (Ps. ii.; Phil. ii. 9-11; Heb. i. 1-5;) his treatment by the husbandmen that of Christ by the Jews. through whose malice he was delivered to Gentiles, and "suffered without the gate;" (Heb. xiii. 12;) the destruction of the husbandmen, the fate of the Jews who were dispossessed of the kingdom of God, which was taken from them and given to the Gentiles, while they themselves were fearfully punished for their wickedness. It is no wonder that when they saw the scope of the parable, the chief priests and Pharisees would have killed Jesus for spite, had they not apprehended that the multitude who were in attendance preparing for the passover, and who regarded him as a prophet, would have interposed to prevent his murder, or to resent it. (See on Matt. xxi. 26, 46.)

13. *They*—The Pharisees. Matt. xxii. 15. *Certain of the Pharisees*,—Matthew says, "their disciples"—persons of their school—leaders of their party. (See on Mark ii. 16.) *Herodians*,—Probably partisans of Herod: they were supporters of the Roman government in Judea, and complimented the Romans by conforming to many pagan customs; they appear to have been generally Sadducees. (See on Mark iii. 6; viii. 15.) For these reasons they were hated by the Pharisees; yet the malice and enmity of both parties against Jesus was so great that they united in plotting his ruin: so Herod and Pilate afterward. Luke xxiii. 12. *To catch him in his words*.—Ensnare him in his speech: induce him to say something which would involve him in a charge of treason or sedition, so that, as Luke says, they might betray him to the procurator, viz., Pilate.

14. *Master*—Teacher. *True*,—Upright, sincere. *Carest for no man*:—In the sense of fear. *Regardest not the person of men*,—Face, outward appearance: literally, "lookest not into the face"—a Hebraism, expressive of impartiality. To accept the person (Luke) of any one, is a phrase used of a king or judge who receives or admits the visits of those who bring him presents and salutations, and favors their cause. Job xiii. 10; Ps. lxxxii. 2. The deputation told the truth when they said that Jesus was not influenced by cowardice or partiality; but they did it in the spirit of the most insidious flattery. *The way of God*—The will of God, called a way, because being followed, it leads to God. Ps. cxix. 27, 32, 33; Acts xiii. 10; xviii. 25, 26. *In truth*.—Sincerely. *Is it lawful*—Is submission to a foreign and idolatrous government agreeable to the law of God? They probably referred to Deut. xvii. 15, which, indeed, only forbids the Israelites choosing a foreign king—not, as some of the Jews contended, submitting to him when brought under his dominion. *Tribute*—Vulgate, *censum*. The Syriac renders "poll-tax," which is the meaning of the word used by Luke—this the Romans imposed on the provinces.

15. *Hypocrisy*,—Matthew, "wickedness;" Luke, "craftiness"—denoting the character of those who are ready for any thing. *Why tempt ye me?*—Why do ye try

to ensnare me? *Penny*,—The legal coin in which the tax was usually paid. The *denarius* was nearly equal to the Greek *drachma*, about 15 cents.

16. *Image and superscription?*—Adolphus Occo says, "The *denarius* paid by the Jews as tribute-money, had around the head of Cesar this inscription, [in Greek,] 'Caesar Augustus, Judaea being subdued.'" It was probably a *denarius* of Tiberius, who was then emperor—not perhaps the exact sum paid for each head.

17. *Render*—It was admitted among the Jews that "he whose likeness is borne by the coin, is lord of the land." Jesus did not settle the question whether or not the Jewish nation should rise against the Roman government, and throw it off—into political questions of that sort he never entered. But the exhibition of the coin showed, on their own grounds, that they were under that government, and while under it they were, of course, in their individual capacity, bound to submit to it and support it. Our Lord's answer was a two-edged sword—it cut the Pharisees, who were turbulent and seditious, resisting the claims of Cesar, and also the Herodians, who were licentious time-servers, neglecting the claims of God. Yet the answer was so framed that the Pharisees could not make a handle of it to damage him with the people, who hated their Roman masters, and wanted the nation to throw off their galling yoke; or, on the other hand, the Herodians to bring him under a charge of treason and sedition against the government, though this was attempted. Luke xxiii. 2. The answer shows that we are to support the government under which we live, in all respects compatible with our duty to God, Cesar having no right to invade the prerogative of any man's conscience. The Jews might have known that this principle was recognized and acted upon by their own prophets. Jer. xxvii.; xxix.; Dan. i.-vi. So Rom. xiii. 1-7; 1 Pet. ii. 13-17, Thus we are to serve God in serving Cesar. It was certainly lawful for the Jews to pay the legal penalty of their unfaithfulness to their divine Sovereign, by which they had been brought under the heathen rod. *They marvelled*—They wondered at his prudence; and finding, as Luke says, that they could not pervert his language to any sinister sense, they left him, being confounded by his answer. Jerome says, "They who should have believed on the exhibition of such great wisdom, only marvelled that their own cunning should have failed to catch him."

18. *Sadducees*,—A Jewish sect, deriving their name, according to some, from the Hebrew *zedek*, q.d., the just; according to the Talmudists, from Sadok, a disciple of Antigonus Sochaeus, president of the Sandedrim, B.C. 260. They rejected tradition, and some say disallowed all Scripture, except the Pentateuch, though this is probably incorrect. They denied a future state and the existence of angels and spirits. They were not numerous. Josephus says, they drew over to them only the rich, and their tenets spread chiefly among the young. They were characterized by worldliness and carnal unbelief, as the Pharisees were by superstition and hypocrisy. Though great enemies of the latter, they joined them

in opposition to Christ. (See on Mark viii. 15; Acts iv. 1, 2; xxiii. 6-8.) *Is*—Is to be. *Resurrection*;—*Anastasis* means rising again, and is applied to a return to activity from inactivity, and when spoken of the dead, means a renewal of life; and as the Sadducees not only denied the resurrection of the body, but also all existence after death, Campbell renders "futures life," which may do for a gloss; but *anastasis* is properly rendered resurrection, comprehending the reunion of soul and body in a future state: *cf.* ver. 23, 26.

19. *Master*,—Teacher. *Moses wrote*—The substance of Deut. xxv. 5—called the levirate law. *Unto us*—Israelites. *Take his wife*,—The marriage ceremony in this case consisted merely of an acknowledgment before two witnesses, the brother giving a piece of money to the widow—the nuptial blessing was added, and a writing to secure the wife's dower. After the captivity, the distinction of inheritances being confounded, the custom declined—it is rarely practiced now. *Seed*—Offspring: in Scripture it generally means more than one child—in the classics generally only one, though sometimes more. The children thus produced were to be counted in the geneology of the deceased brother, and were to inherit his property—being, as Lange says, "so to speak, his after-growth out of his grave."

20. *Now*—The transcribers seem to have interpolated the *de* from Matthew. *Seven brethren*:—Cicero says, "C. Antonius was qualified to be *Septemvir*, because he was *septimus vir uxoris suae*."

22. *Last of all*—So that there was no surviving husband, of whom she might be considered the wife.

23. *In the resurrection*—*Anastasis* does not seem to be used here in a different sense from that in ver. 18; there is perhaps an ellipsis, which may be supplied, in the state of existence following the resurrection. The question might be asked, as Stier says, in the case of every second marriage; but they put it in an extreme form, referring to the levirate law, q.d., Did Moses, when he made such rules for this life, believe in another life, and prepare for such confusion in that life? *Wife*—The predicate: of whom of the seven shall she be wife?

24. *Do ye not therefore err*—You mistake the matter, being ignorant of the true sense of *the Scriptures*,—which speak of the resurrection—and of *the power of God*—by which it can be so effected as that the dead may be raised up to newness of life, without the propensities of the present state.

25. *For when they shall rise*—In the state of life consequent on the resurrection. Some of the rabbins held that the dead will be raised in their old bodies, or in others, and that they will perform the functions of life as in the present state; others, that they will be raised with no bodies; though some of them seemed to entertain the rational and scriptural views inculcated by our Lord. *As the*

angels—Like angels, viz., in the point in question: similar to them in not being subject to the conditions of the present life. So Philo: "Abraham, leaving the world, was gathered to the people of God, having obtained incorruptibility, being made like to angels." They are immortal, and need not marriage; hence it is assigned, in Luke, as a reason for the remark, "for neither can they die any more." It does not mean that they shall possess an exclusively immaterial nature; for the resurrection-body will be material, though "spiritual"—*pneumatic*—in the sense of refined, freed from gross, sensual properties. 1 Cor. vi. 13; xv. 44, 50. Indeed some argue from the words in Luke, that the angels possess "a heavenly corporality," as it is in the resurrection-state that we are to be made like angels. The reference to posterity perhaps suggested the remark that they "are the sons of God"—as the angels are styled, Job xxxviii. 7, "being the sons of the resurrection"—a Hebraism for partakers of it, destined to it. So the contrary, "a son of death," 2 Sam. xii. 5, margin. They are sons of God, as they are like him in immortality; they will constitute, with the angels, the family in heaven, which will never be broken into by death, and will not need to be supplied with new members, as on earth. Rom. viii. 23; 1 John iii. 1. They are contrasted with the sons of this world—those who are in the present state of existence. They are "accounted worthy to obtain that world"—adjudged by God fit to inherit the future state of purity and permanent joy. Col. i. 12; 2 Thess. i. 5. "To obtain the resurrection from the dead" implies to secure it as a boon; so Phil. iii. 11, where the figure seems to be, come up to it, and gain it as a prize. The resurrection of the righteous to eternal life is here alone spoken of; but there is "a resurrection of damnation." John v. 29; Acts xxiv. 15. In the emphatic sense, the righteous alone are said to be inheritors of the resurrection, as in their case it will not be followed by death in any sense; whereas, in the case of the wicked, though they will be made equal to the fallen angels in immortality, yet that very immortality is described as "the second death," the subjects of it not being united to God, the source of life and happiness. Bengel properly says, "He glances at the altered condition of the saints, when they arise from the state of death, and does not gainsay a universal resurrection."

26, 27. *And*—But, as in Matthew. *As touching*—As to. *Have ye not read*—(See on v. 10.) *In the book of Moses*,—Viz., Ex. iii. 6. Matthew says, "spoken unto you by God"—this shows that Moses was inspired. The Sadducees had a peculiar veneration for the Pentateuch. Luke, "even Moses," "that very Moses whom you allege as showing by inference the contrary," ver. 19. *In the bush*—In the section of the bush—in the account of the incident of the burning bush. *I am the God*—As far as it goes, this quotation agrees with the Hebrew and LXX, of Exod. iii. 6. *Am* is properly supplied. There is no verb to correspond with it in the Hebrew, which, however, cannot, according to some, mean "I was," for where the personal pronoun is immediately joined to what is affirmed, the present sense of the

substantive verb must be supplied as a copula in the translation. This implies an existing covenant relation; but there can be no relation between God and the patriarchs if they are extinct. Luke adds, "for all live to him"—though dead in our estimation, they are living in his. The reference to marriage shows that this refers to the prospective life of the body—its resurrection by the power of God. Acts xxvi. 8; Eph. i. 19, 20; Phil. iii. 21; Heb. xi. 19. This is the adoption, to wit, the redemption of the body, which belongs to the sons of God. Rom. viii. 23. Cf. 2 Mac. vii. 9-36; xii. 43-45. *Anastasis* is opposed to *ptosis*, the falling of the body. If it comprehends the raising up of the whole man at the last day, this passage does not, as Priestley and others say, oppose the doctrine of the conscious existence of the soul in a separate state, though it may not, as Steir and others think, directly and of itself prove that doctrine. Pearson says, "Under the name of God was understood a great benefactor, a God of promise, and to be their God was to bless them and to reward them; as in them to be his servants and his people, was to believe in him and to obey him. Now Abraham, Isaac, and Jacob had not received the promise which they expected, and therefore God after their death, desiring still to be called their God, he thereby acknowledgeth that he hath a blessing and a reward for them still, and consequently that he will raise them to another life in which they may receive it." So Paul argues, Heb. xi. 13-16. As the bodies of the patriarchs had the seal of the covenant upon them, Bengel acutely suggests that they must be included in it. Our Lord's mode of reasoning in this case is peculiarly Jewish; but it is pertinent and forcible. A more glorious proof of the *anastasis* was however in reserve. 1 Cor. xv.

28. *One of the scribes*—Matthew says he was "a lawyer." Scribes may have been a term of wider designation, including lawyers; but the distinction is not obvious. (See on Mark ii. 6.) A case similar to this is placed by Luke (x. 25) at an earlier period in Christ's ministry. There the lawyer asks what he should do to inherit eternal life, and Jesus directs him to the law, with which he is supposed to be familiar; then the lawyer cites the two commandments, and Christ indorses the quotation as pertinent. In Mark, after Christ has recited the two commandments, the scribe repeats them with approbation, and Jesus commends his answer as discreet: this favors the view of Trench that the three evangelists record but one instance. However, as the parable of the good Samaritan, which follows in Luke, is not in Matthew and Mark, and would hardly seem to be in place, (see v. 34 in Mark,) the common opinion which makes Luke's case distinct, seems to be correct. (See on Luke x 25.) *The first commandment of all?*—Which of all the precepts is the greatest? The Jews divided the law into 613 precepts—some of these they called great and some small, some weighty and some light; the ceremonial having generally precedence of the moral; and among the former, some preferring that of the Sabbath, which has a moral element in it; some circumcision; some sacrifices: some the wearing of phylacteries. Perhaps the

lawyer wanted to know whether the particular commandment which Jesus considered the greatest was of the moral or of the ceremonial class, he himself preferring the former, as appears from ver. 32.

29, 30. *And Jesus answered*—The quotation from Deut. vi. 4, 5, is fuller than in Matthew, though neither evangelist corresponds precisely with the Hebrew or LXX. *The Lord our God is one Lord*:—A literal version of both the Hebrew and LXX. *With*—Matthew has *en* with datives; Mark, *ex* with genitives: but the sense is the same. The Hebrew has heart, soul, might; the LXX., (Vat.,) intellect, soul, power; (Alex.) heart, soul, power; Mark, heart, soul, intellect, strength; Luke x. 27, heart, soul, strength, intellect. From this diversity it would seem that the various terms are united for the sake of intensity, and not to designate separate and particular attributes and functions of our nature, as spirit, soul, and body, according to the Trichotomists; or heart, that which desires; soul, that which feels; intellect, that which reflects; strength, the expression of the will. As the Hebrew *maod* is properly rendered might or strength, Matthew may mean the same by mind, or intellect, as mental strength is meant—intellect therefore means "the full bent and purpose of the soul;" and accordingly Mark and Luke add strength to intellect. The whole sentence, as Grotius says, only imports by the repetition a strong resolution. Thus it occurs indifferently in the same sense, sometimes once and sometimes repeated. 1 Kings xiv. 8; Deut. iv. 29. etc. It is not found in Exodus, but in Deuteronomy—this *epinornos*, as Philo calls it having more traces of evangelical piety in it. The precept implies that we are to love God intensely, constantly, above all things, and that we are to love nothing only in relation and subordination to him. *This is the first*—As there are two precepts which have precedence of all others, this, prescribing our duty to God, is called the first. The lawyer may have used the ambiguous word "first" in the sense of greatest; but our Lord calls it the first in this sense, and in the ordinal sense also, as it embraces the duties of the first table, as the other commandment embraces those of the second table. Lightfoot says, Christ thus directed those who repeated the phylacteries to their essence and import, by enforcing the great commandment which was the first in their order of reciting them. The first is the greatest, because God, to whom it immediately relates, is infinitely greater than man; yet as it is called the first, the second may be inferred as inseparable from it.

31. *The second is like*,—Similar in nature, though inferior in grade—both requiring love. The quotation is *verbatim* from the LXX., Lev. xix. 18. *Thy neighbour*—Any one with whom we may have to do, not merely our friend, the Jewish gloss. (See on Matt. v. 43.) *As thyself*:—Similarity in kind, not equality in degree—though Barrow says it imports both conformity, or similitude, and commensuration, or equality. See his sermon on this text. A man must love himself first, securing his own temporal and spiritual welfare, in order to know how to love his neighbor: he is then to do unto others, as in reason he would wish

to be done by. (See on Matt. vii. 12; Rom. xiii. 8-10; 1 John iv. 20.) This law of love is called "the royal law," (Jas. ii. 8,) not merely because it inspires him who observes it with royal sentiments, but because it is itself royal, kingly, governing, the supreme law from which all others receive their tone, character, and fulfillment. *Greater than these*.—Of course, if some are greater than others, these are the greatest.

32. *Well, Master*,—Of a truth, Master, thou hast spoken well. *For*—Inasmuch as—*there is one God*;—He is one—"God" not being in many MSS.

33. *Understanding*,—Instead of "mind," or intellect, ver. 30—the terms being popularly interchangeable. *More*—More important. *Whole burnt-offerings*—Holocausts, so called, because all of them were burnt upon the altar: (Lev. i. 9; Heb. x. 6:) they are thus distinguished from those *sacrifices*, a part of which was eaten by the offerers, or given to the priests. 1 Sam. xv. 22; Ps. xl. 6-8; Hos. vi. 6. This scribe was one of those who put moral duties above ceremonial observances.

34. *And when Jesus saw*—Jesus observing that he answered *discreetly*,—With understanding, judiciously, wisely. *Thou art not far from the kingdom of God*.—He was so much under the influence of grace, as well as so spiritual in his views, as to be, like others who were waiting for the "Consolation of Israel," in a state of preparation to be a disciple of Christ—a subject, of his spiritual reign—which quite likely he became.

35. *Answered*—He really asked a question, but it was, as it were, a reply to the questionings of the Pharisees, Matt. xx. 41. (See on Mark ix. 5.) *While he taught*—Teaching in the temple—having answered all their questions directly proposed to him. *How*—Upon what principle? in what sense? *The scribes*—The recognized teachers of the law. According to Matthew, the scribes and Pharisees present had affirmed that Christ was the Son of David, having reference, doubtless, to such passages as Isa. xi. 1; Mic. v. 2. (See on Matt. i. 1; ii. 4-6.)

36. *By the Holy Ghost*,—Inspired by the Holy Spirit. Luke has, "in the book of Psalms." Ps. cx. 1. This settles the question concerning the inspiration of that book. Bishop Reynolds calls Ps. cx., *Symbolicum Davidicum*. *The Lord said*—Verbatim from the LXX., which agrees with the Hebrew, only *Kurios*, Lord, stands for both *Jehovah* and *Adon*, the latter meaning governor, or master. *Sit thou*—The heir was seated on the right side of the king, to show that he participated in the regal authority. *Footstool*.—The metaphor is drawn from the ancient custom of conquerors putting their feet on the necks of conquered enemies, to show their subjugation. The Messianic application of this passage is found also in Acts ii. 34-36; 1 Cor. xv. 25; Heb. i. 13. As Messiah, Jesus reigns

by the authority of the Father, to whom the mediatorial kingdom will be given up after all enemies shall be subdued. 1 Cor. xv. 24.

37. *David therefore*—As Campbell says, An independent monarch, like David, acknowledged no Lord, or Master, but God—a son called his father lord, but never *vice versa*. *Whence*—Matthew and Luke have "how"—on what principle, as ver. 35. *The common people*—The great multitude, crowds being there to attend the passover. *Heard him gladly*.—With delight; his teaching being so much plainer, as well as more authoritative, than that of the scribes. Matt. vii. 28, 29; John vii. 46-49.

38. *In his doctrine*,—In his teachings, passages of which Mark here selects. (See Matt. xxiii.) *Beware*—Avoid. (See on Mark viii. 15.) *Which love*—Liking to walk in long clothing. The *stola* was a long robe reaching to the feet, worn by kings and priests: this, says Lightfoot, was the *talith* that the disciples of the wise men wore. *Salutations*—Flattering compellations, as wise and holy rabbis—rendered "greetings," Matt. xxiii. 7. *Market-places*,—Markets, streets, and other places of public concourse.

39. *And the chief seats*—Front seats—those of the elders and doctors, near the ark, or chest, which contained the sacred books, on the side of the building nearest Jerusalem. Maimonides says, "The faces of all the people were toward the elders and the ark." *And the uppermost rooms*—Literally, first reclining places, q.d., the head of the table. Campbell (Diss. viii. 3. 6) says, "Three couches were set in the form of the Greek letter P, the table was placed in the middle, the lower end whereof was left open to give access to the servants for setting and removing the dishes and serving the guests. The other three sides were inclosed by the couches, whence it got the name of *triclinium*. The middle couch which lay along the upper end of the table, and was therefore accounted the most honorable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name *porotoclesia*. Matt. xxii. 6." Robinson: "The middle place on each couch of the triclinium;" but that at the head was probably the most honorable. 1 Sam. ix. 22.

40. *Which devour widows' houses*,—Goods, substance, necessaries of life, the support of a house; or the rapacity of these hypocrites may have taken in the very houses in which the widows lived—gulping the whole down. A similar metaphor is found in Homer, (Ody. ii. 237, 238,) Priests in all ages have taken advantage of their female devotees. These hypocrites may have caballed with children to deprive their widowed mothers of their dowry. *For a pretence*—Outward show, rendered "cloak," 1 Thess. ii. 5—"a cloak over covetousness," Macknight)—a pretext for villainy. Maimonides says, "The ancient holy men used to stay an hour before prayer, and an hour after prayer, and spent an hour in prayer. those who would be accounted the holiest used to do this three times a day." The Talmud

says, "For one to be long in his prayer, is an excellence." (See on Matt. vi. 7.) They disguised their avarice and promoted its ends by the show of devotion. They despoiled widows whom the law ordered them to defend. *Greater damnation*.—More abundant punishment, far heavier judgment; being punishment for their hypocrisy as well as their rapacity.

41. *And Jesus sat*—Probably to rest, after having long walked about discoursing in Solomon's porch, or the courts of the temple. (See on Mark xi. 27.) The reference to the devouring of widows' houses may have been suggested by this widow's contribution—of which Matthew gives no account. (See on Matt. xxiii. 14.) *The treasury*.—According to the rabbins, the *gazophylacium* was in the court of the women, where stood 13 chests called trumpets, from their form, into which the Jews cast their offerings—the chests having inscriptions denoting to what use the offerings in each were allotted, whether for the relief of the poor, the use of the temple, etc. 2 Mac. v. 18; Jos. Ant. xix. 6. 1; Wars v. 5. 2. So John viii. 20: "These words spake Jesus in the treasury," or near, or at, the *gazo-phylacium*, in the court of the women. Jesus appears to be at this time in that court, facing the chests. It was less retired than the men's court, and less public than the court of the Gentiles—hence a suitable place for teaching. *Money*—*Chalkon*, copper; but like the Latin *aes*, brass, and the Greek *argurion*, silver, it is used for money in general. *Much*.—Large sums.—Offerings to the temple, to compound for tithes and other dues, were made principally at the three great feasts: this was near the passover.

42. *Mites*.—Wycliff, *mynutis*, as if from Latin *minutum*, though others derive it through the French and Scandinavian from the Hebrew and Chaldee *meat*, little. The *lepton*, or *prutah*, was the smallest Jewish coin, worth half a *quadrans*, which was the smallest Roman coin. *Farthing*.—*Kodrantes* is the Latin *quadrans*, the fourth part of an *assarium*, which was the tenth of a *denarius*, which was equal to 7½d. This makes the *quadrans* worth three-quarters of an English farthing, two-fifths of a cent. The *assarium*, rendered farthing, Matt. x. 29; Luke xii. 6, was worth four times as much as the *quadrans*, or three farthings. The word farthing means a fourth part—a *fourthing*. The rabbins did not allow less than two *prutahs* to be put into the treasury; so that Bengel's remark, indorsed by Stier and Alford, "she might have kept back one," is hardly in place.

43. *Verily*—Luke has "Truly," the more classical asseveration: it intimates the importance of the statement. *This poor widow*.—The Vulgate renders literally, *vidua haec pauper*—the widow, this poor one. She cast in more than the rich, in proportion to her means; they cast in a small part of their abundance; she cast in so much of her little means, that she had, as it were, nothing left.

44. *For all they*—The rich gave out of their superfluity; she from her deficiency. *All her living*.—Her means of living for the day. The Searcher of

hearts, who judges by motives rather than by formal acts, considered her liberality greater than that of the rich; though it is not implied that the latter were parsimonious or ostentatious in their contributions. They might have been liberal, but she exceeded them in liberality. 2 Cor. viii. 2, 12-14. Mark and Luke record this beautiful episode, and omit the following comminations in Matt. xxiii.

CHAPTER XIII.

1 *Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch, and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

XIII.—1. *And as he went*—As he was going out of the temple. *Master*,—Teacher, see what prodigious stones, and what massive structures! Josephus furnishes a luminous comment on this chapter, and especially on this passage. Speaking of the rebuilding of the temple by Herod, he says, "The temple was built of stones that were white and strong, and their length was 25 cubits, height 8, and breadth about 12 each; and the whole structure, as also the structure of the royal cloister, was on each side much lower, but the middle was much higher, till they were visible to those that dwelt in the country for a great many furlongs, but chiefly to such as lived over against them and those that approached to them. He also encompassed the entire temple with very large cloisters, contriving them to be in a due proportion thereto; and he laid out larger sums of money upon them than had been done before him, till it seemed that no one else had so greatly adorned the temple as he had done. There was a large wall to both the cloisters; which wall was itself the most prodigious work that was ever heard of by man." Ant. xv. 11. 3. "It was covered all over with plates of gold of great weight, and at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. Of its stones, some of them were 45 cubits in length, 5 in height, and 6 in breadth." Wars v. 5. 6. Allowing for the extravagance of Josephus, we need not be astonished at the exclamation of the disciple. Tacitus and Philo speak of the temple in terms of great admiration; and the rabbins said, "They who never saw the temple of Herod, never saw a beautiful work." Robinson measured some of the stones now forming the inclosure on the site of the temple and found one block 7½ feet thick; another 24 feet long 3 feet high 6 broad; another 30 feet 10 inches long, 6 feet 6 inches

broad. Huge blocks varying from 20 to 30 feet, and upward, were measured by Catherwood in the western wall. These may have formed a part of the building, and some of them may be now lying where they were placed by Herod. One of the stones from which it is supposed sprung the arch of the bridge that formerly spanned the Tyropoeon, is 20 feet 6 inches long, another 24 feet 6 inches: one is 5 feet 4 inches thick, and the rest in proportion. More recent explorations corroborate this account. The disciples, alluding perhaps to Matt. xxiii. 38, indirectly suggested, as they were leaving the temple, that a building so large, massive, beautiful, and holy, could not be laid in ruins.

2. *Seest thou*—Thou seest these magnificent structures now, but I tell thee they will soon be destroyed. *There shall not be left*—It shall be utterly ruined. *That shall not be thrown down*.—Added for emphasis. Some have contended that this prediction has not been fulfilled, because some of the sub-structures of the temple are supposed to be still remaining. Whether they be or not, the prophecy has been fulfilled. As the erection of the temple is spoken of as the laying of stone upon stone, (Hag. ii. 15,) so its desolation is described, in the proverbial and figurative style adopted by the evangelists. The destruction of the city is predicted in the same terms, Luke xix. 44. The utter ruin of the city and temple, though every stone had not been upturned, would have been the fulfillment of the prophecy. In this case, however, the words were almost literally fulfilled. Titus made great efforts to save the temple, but it was burnt by the soldiers; afterward he ordered them to dig up the foundations of the city and temple. The Talmud and Maimonides say that Terentius Rufus, who was left to command the army at Jerusalem, plowed up the foundations of the temple, thus fulfilling the prophecy of Mic. iii. 12, "Therefore shall Zion for your sakes be plowed as a field." Eusebius says it was plowed up by the Romans, and he saw it lying in ruins. They burnt the extreme parts of the city, and demolished the walls, leaving a part of one wall and three towers for the encamping of the soldiers, and to show what a strong city they had taken. They dug up the ruins in search of treasures. Eleazar said, God delivered his most holy city to be burnt and subverted by their enemies, and he wished they had all died before they saw that holy city demolished by the hands of their enemies, and the holy temple so wickedly dug up from the foundations. (See Josephus, Wars, vi.-vii.)

3. *Mount of Olives*,—(See on Mark xi. 1.) *Over against the temple*,—Opposite, there being but a narrow valley between. *Privately*,—Justly supposing that he would not make such disclosures to a promiscuous multitude.

4. *These things*—The destruction of the temple and concomitant events. *What shall be the sign*—By what token shall it be known when they are about to take place?

5. *Take heed*—This earnest caution against being seduced by impostors was the more necessary as the disciples had vague views of the kingdom of Christ, and strong national prejudices; and as many pretenders would arise personating the Messiah, they would be deceived by some of them, if they were not on their guard.

6. *Shall*—Will. *In my name*,—Not, on my authority, or on my account, as in Mark ix. 38-41, but usurping my title—not asserting that they were the person Jesus. There have been many—some reckon 15—false Messiahs among the Jews from the first to the 17th century; but as Luke says, "the time draweth near," it seems that the reference is to those impostors who appeared before the destruction of Jerusalem. Irenaeus and Theodoret say that Simon Magus told the Jews that he came as the Son of God. Josephus says that while Fadus was procurator, (A.D. 45 or 46,) "a certain magician whose name was Theudas, persuaded many to follow him to the river Jordan; for he told them that he was a prophet, and that he would by his own command divide the river, and afford them an easy passage; and many were deluded by his words." "The country was again filled with robbers and impostors, who deluded the multitude; yet did Felix catch and put to death many of these impostors every day. These impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs that should be performed by the providence of God. There came out of Egypt about this time one who said he was a prophet, and advised the multitude to go along with him to Mount Olivet, which lay over against the city, at the distance of five furlongs. He said he would show them from thence how at his command the walls of Jerusalem would fall flat down. Felix slew 400 of them, and took 200 alive, but the Egyptian escaped." Ant. xx. "Another body of wicked men deceived and deluded the people under pretense of divine inspiration, but were for procuring innovations and changes of the government, and these prevailed with the multitude to act like madmen, and went before them into the wilderness, pretending that God would there show them the signals of liberty. But there was an Egyptian false prophet who did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together 30,000 men who were deluded by him. These he led round about from the wilderness to the Mount of Olives," etc. Wars, ii. 13. At the time of the destruction of the temple, "a false prophet made a public proclamation in the city, that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. A great number of false prophets was suborned by the tyrants to impose upon the people. The miserable people were persuaded by these deceivers." Wars, vi. 5. How many of these impostors pretended to be the Messiah, Josephus does not say; but he says they assumed the character of a national deliverer, which was that which the Jews considered characteristic of the Messiah. Dositheus, the Samaritan, pretended that he was the Messiah predicted by Moses. Jonathan, a weaver, persuaded many poor

people to follow him into the desert, promising them that he would show them signs and apparitions; some of them were slain, others imprisoned, and he was burnt alive by order of Vespasian.

7. *Wars*,—Josephus has detailed many of them. Ant. xviii. 9; Wars, ii. 10; Tac. His. v. 9. *Rumours of wars*,—As when Caligula ordered his statue to be set up in the temple, and the Jews opposing it, they were so apprehensive of war that they omitted the cultivation of their lands. *Be ye not troubled*:—Be not agitated with anxious thoughts concerning the issue, because these calamities must happen before the conclusion of the Jewish state, which will not be immediately. This is an assertion of the foreseen certainty of the events that shall precede the end, which is delayed until the gospel shall have been preached in all the world, (ver. 10,) and not of their necessity, as if they were to take place by the pre-ordination of God. *The end*—(See on Matt. xxiv. 3; Ezek. vii. 2, 3, 6; 1 Thess. ii. 16; 1 Pet. iv. 7.)

8. *Nation shall rise*—At Cesarea the Jews and Syrians contended about the right of the city, and 20,000 Jews were slain, and the rest banished. The whole nation of the Jews in retaliation plundered the cities and villages of the Syrians, and made an immense slaughter of the people, which was avenged by the Syrians in an equal slaughter of the Jews. Josephus says every city was divided into two armies. In Alexandria the Jews and Gentiles had fearful conflicts, many fell on both sides, the slain of the Jews amounting to 50,000. *Kingdom against kingdom*:—The Jews in Perea against the Philadelphians concerning their bounds; the Jews and Galileans against the Samaritans for the murder of some Galileans going up to the feast; the Jews against the Romans and Agrippa and other allies of the Romans; besides seditions and civil wars in Judea and in Italy—Otho and Vitellius contending for the empire. Rab. Eliezer said, "When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah." The prophecy seems to refer especially to intestine commotions in Palestine, or wars between the tetrarchies, as 2 Chron. xv. 5, 6, LXX. *Earthquakes*—Philostratus mentions earthquakes as taking place during that period in Crete, Smyrna, Melitus, Chios, and Samos, where there were Jews. Tacitus mentions some at Rome and Laodicea, which also overthrew Hierapolis and Colosse. Seneca mentions one in Campania; Suetonius one in Rome; Josephus one in Judea: "There broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continual lightnings, terrible thunderings, and amazing concussions and bellowings of the earth that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshadowed some great calamities that were coming." Wars, iv. 4. 5. *Famines*—One is mentioned, Acts xi. 28, and by Suetonius and Tacitus, of which

Eusebius says, (Ec. His. ii. 8,) "In the reign of Claudius a famine prevailed over the whole earth." Josephus (Ant. xx. 2. 6) says many died in Jerusalem for want of food. Matthew and Luke add "pestilences," which usually result from war and famine: so the adage, *meta limon loimos*, a similarity of sound and a natural connection. Josephus says, (Wars, iv. 6. 1,) "When Niger was killed by the Zealots, he imprecated, besides other calamities, famine and pestilence upon them, all which God ratified and brought to pass against the ungodly." He uses the words of Matthew, *limon te kai loimon*. *Troubles*:—Commutations, tumults. Luke adds, "fearful sights and great signs from heaven." See Jos. Wars, vi. 5. 3; Tac. His. v. 13. *The beginnings of sorrows*.—Literally, laboring pains, throes. Ps. xlvi. 6, (xlvi. LXX.) These first pangs are light compared with the hard labor which is to follow. Le Clerc says, "The first calamities of the Jews under Caligula and Claudius were not comparable to those from Nero to Adrian." The rabbins call the sufferings and disturbances that will precede the advent of the Lord, "the birth-pangs of the Messiah."

9. *But take heed to yourselves*:—A caution similar to that in Matt. x. 17, where it seems to mean, Take heed that you do not expose yourselves to the persecutions of men by a lack of prudence and simplicity. They were forewarned so that they might not be surprised or moved from the hope of the gospel, when the persecutions should come. The Christians were maltreated on account of these calamities, as if they were the cause of them. *Shall*—Will. *Councils*:—Sanhedrims: the high courts of justice, in the provincial cities, as well as the great Sanhedrim at Jerusalem, and those established by Gabinius at Gadara, Amatho, Jericho, and Sephora. Jos. Ant. xiv. 10. Those lesser "Sanhedrims" were composed of 23 rulers. *Synagogues*—The courts of three, composed of principal members of the synagogue, having power to scourge, but not to put to death. (See on Matt. v. 21, 22; Luke xii. 11; Acts iv. 5, 7; v. 27, 40; vi. 12; xxii. 19, 30; 2 Cor. xi. 24; Jas. ii. 2, 6, 7.) *Rulers*—Proconsuls, propraetors, procurators—and *kings*—See this fulfilled, Acts xii. 1; xxiv. 10; xxv.; xxvi.; 2 Tim, iv. 16. *For my sake*,—On account of his cause. *For a testimony against them*.—To bear witness of the truth of the gospel to those before whom they were brought, and through them, by their public trials, to the heathen at large. Acts ix. 15; Phil. i. 12-14; 2 Tim. iv, 17. This testimony to the truth of the gospel was indeed a testimony *against* their persecutors; for the reasons of their faith, with the innocence of their lives, exposed and condemned the malice and cruelty involved in their persecutions. But this is rather implied than expressed in the passage.

10. *And the gospel*—The good news of salvation by Jesus Christ. (See on Mark i. 15.) *Must first be published*—Was first to be preached, or proclaimed. *Among all nations*.—In all the inhabited parts of the earth. By Nero's time, the Christians had become so numerous at Rome as to raise the jealousy of the government and to elicit a bloody persecution. Clement, the fellow-laborer of Paul, says, "that

apostle was a preacher both in the east and west—that he taught, the whole world righteousness, and went as far as the utmost bounds of the west." By him and his brethren the gospel was preached in Asia Minor, Greece, and Italy; as far north as Scythia; south to Ethiopia; east to Parthia and India; west to Spain. Eusebius says the apostles "preached the gospel in all the world:" he says, "Some of them passed beyond the ocean to the British isles." So Theodoret. By a common hyperbole, Paul says, (Col. i. 6, 23,) "The gospel is come unto you, as it is in all the world—which ye have heard, and which was preached to every creature under heaven." In Rom. x. 18, as Bishop Newton says, "He very elegantly applies to the lights of the Church what the psalmist said of the lights of heaven, 'their sound went into all the earth, and their words unto the ends of the world.'" How unlikely was the fulfillment of this prediction when it was uttered!

11. *Lead*—A forensic expression—so the Romans used *agere* and *actio*. *Deliver you up*—The Greek conveys the usual idea of treachery, the apostles being betrayed by their own countrymen to the heathen powers: the word is rendered "betray," ver. 12; 1 Thess. ii. 14, 15. *Take no thought*—Be not anxious. (See on Matt. vi. 25.) *What ye shall speak*,—Ye may or should speak. *Neither do ye premeditate*:—Revolve in mind. They were, of course, to use all their natural powers, but they were not to depend upon them, only as aided and overruled by the Holy Ghost. *Given*—Suggested or inspired. *For it is not ye*—Ye are not to be the speakers, but the Holy Spirit will speak by you: a promise admirably adapted to keep them from perturbation when called to state and defend their doctrine before their adversaries. This has no reference to the sudden inspiration of any new principles, but to the clearness and force of their apologies. Acts vi. 10. Whitby well says, "Vain therefore are the papists, who ascribe the same assistance to their councils, and yet make prayers and disputations, and many other things, requisite to an infallible decision. Vain also are the Anabaptists, Quakers, and whosoever do now expect the like assistance in prayer and preaching after these extraordinary gifts are ceased, as the apostles had by virtue of them—they may as well pretend to speak with tongues and cast out devils," etc.

12. *Betray*—The same idea of treachery, as in ver. 11; but there it has a national, here a domestic aspect. *Rise up against*—As witnesses in court; but the word has a wider signification, 1 Sam. xvii. 35; Mic. vii. 6, and may here mean persecute—to manifest hostility without provocation. There is no article before the nouns in the original as they express relation. *Cause them*—By their testimony or otherwise. The predictions in verses 9-12 are abridged in Matthew xxiv. as they are contained in Matt. x.—(See notes.)

13. *And ye shall be hated*—Tertullian says it was *nominis praelium*, a war against the name: it was crime enough for a man, though possessed of every virtue, to be a Christian. Thus they were hated by all men on account of his name.

1 Pet. iv. 12, 19. *But he that shall endure*—A proverbial expression, applicable to any course of trial and service. Here it seems to refer to fidelity in the Christian profession amid all the persecutions and apostasies which should precede the final destruction of the Jewish state. In this sense the prediction was strikingly verified, as none of the Christians perished in the destruction of Jerusalem. Christ told them, (Luke xxi. 17, 18,) that though they should be hated by all "yet for all that there shall not a hair of your head perish"—a proverbial expression, meaning, None of you shall suffer in the general destruction. 1 Sam. xiv. 45; 2 Sam. xiv. 11; Matt. x. 30; Acts xxvii. 34. Though many of them at other times should die as martyrs, (Luke xxi. 16,) yet none of them should perish with the wicked Jews in the destruction of Jerusalem. This verse is parallel with Luke xxi. 19, "By your persevering endurance, ye will preserve your lives."

14. *But when ye shall see*—Here is a sign for them: cf. ver. 4. *The abomination of desolation*,—Dan, ix. 27; xii. 11: the former we render, "for the overspreading of abominations, he shall make it desolate"—margin, "upon the battlements shall be the idols of the desolator." Theodotion, (in LXX.,) "And upon the temple abominations of desolations"—*bdelugma* is the common rendering in the LXX. of *toebah*, "abomination," as in 2 Kings xxiii. 13, where it is used for an idol; and of *shikkutz*, in Daniel. Cf. Dan. xi. 31; Rev. xvii. 4, 5; xxi. 27. It means something very loathsome and detestable: "the abominable desolation," or "the desolating abomination." In Maccabees it is interpreted of the temple desecrated by order of Antiochus: "They set up the abomination of desolation upon the altar." 1 Mac. i. 64; vi. 7; 2 Mac. vi. 1-5. Josephus (Ant. x. 11. 7) alludes to the spoiling of the temple by Antiochus, and says, "In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them." Lardner says, "As the Roman ensigns, especially the eagle which was carried at the head of every legion, were objects of worship, they are according to the usual style of Scripture, called an abomination." As idolaters, the Romans were abominable; as conquerors, they desolated the temple and city. *Spoken of by Daniel the prophet*,—This clause is omitted in some MSS. and versions of Mark, and some suppose it was interpolated from Matthew. By so designating Daniel, Christ confirms his prophetic claims, which were questioned by many. hence he is placed in the *Hagiographa*. *Standing where it ought not*,—It is likely Mark used this language for the more definite terms used by our Lord, as in Matthew, "in the holy place"—it may refer either to the city or the temple. The environs of Jerusalem, "the holy city," for several furlongs around, were considered holy. The parallel in Luke reads, "When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh." Josephus (Ant. xviii. 5. 3) says, when Vitellius was about marching his army through Judea against the Arabians, "the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those

images which were brought into it of which there were a great many in their ensigns; so he was persuaded by what they said and changed his resolution." This was about the time of Christ, and it seems to imply that the Romans were not accustomed to set up their ensigns to be worshiped in Judea, as they did elsewhere. As the holy place is used for the temple in Isa. lx. 13, LXX., and also apparently in Acts vi. 13; xxi. 28, (though without the article,) and as the LXX. in Daniel have the temple, some think this is intended—the article may have been omitted in view of the contrast, q.d., "an unholy thing, in a holy place." Josephus says, "After the city was taken, the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there." But when this took place, flight was impossible, so that it seems best to take the phrase in a larger sense. The abomination began to show itself when the idolatrous standards were set up around the city, and reached its consummation when they were exhibited in the temple. (*Let him that readeth understand*)—A N.B. of Christ's, like, "He that hath ears," etc. Apply the mind, ponder, consider—perhaps suggested by Daniel's, "Know, therefore, and understand." The abruptness of the admonition gives it force. *Then*—This favors the view which makes the holy place the city, and not the temple, as our Lord doubtless intended them to flee before the siege began, and not when Titus put the ensigns on the temple after the taking of the city, *Let them that be in Judea*—The inhabitants of Judea as distinguished from those of Jerusalem the latter being specified by Luke: "Let those in the city make their escape; and let not those in the country enter the city." Josephus (Wars, ii. 19. 6; 20. 1) says, "When Cestius Gallus came with his army against Jerusalem, many fled from the city as if it would be taken presently, and after his retreat many of the noble Jews departed out of the city as out of a sinking ship: and a few years afterward, when Vespasian was drawing his forces toward Jerusalem, a great multitude fled from Jericho into the mountainous country for their security." That some of these were Christians appears from Eusebius, (Ecc. His. iii. 5,) who says, "The whole body of the Church at Jerusalem, having been commanded by a divine revelation, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here those who believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea, the divine justice for their crimes against Christ, and his apostles finally overtook the Jews," etc. Alford thinks Eusebius did not allude to this passage, because Pella is not, in the mountains, but beyond them! He answers his own objections by adding, "But in order to reach it, would they not have to fly exactly *epi*, over, along, across, the mountains?" Pella, according to Josephus, (Wars, iii. 3. 3,) was the northern boundary of Perea—now Fahil. Doubtless, many tarried in the mountains, as they afforded places of refuge, as natural strongholds, caves, etc. Grotius and Le Clerc say these mountains were north-east, toward the source of the Jordan, in the territories of Agrippa, who continued faithful to the Romans.

It does not follow that because they fled to (*eis* in Mark) the mountains, that they all stayed there.

15. *House-top*—The flat roof of the house being a place of resort for retirement and observation. Dr. Shaw says, the stairs which lead to the roof are never placed in the outside of the house in the street, but usually at the gateway, or passage-room in the court; sometimes at the entrance within the court. In making a hasty escape, a man would rush down the stairs to the gateway into the street, and not enter into any of the rooms of the house. Some suggest that the fugitive would run along the tops of the houses, which formed continued terraces, and descend a stairway at the city-gate: he would be quite likely to do so, if there were any such arrangements. *Neither enter*—Let him not stop to remove his furniture. So Luke xvii. 31.

16. *In the field*—A-field. *To take up his garment*.—His outer raiment, which was left at home, or laid down at the entrance of the field. (See on Matt. xxiv. 18.)

17. *Wo to them*—Alas! for those; such persons not being in a condition to flee or to endure the hardness of the siege. Josephus (Wars v. 10; v. 12; vi. 3; vi. 9) says the houses were full of women and children, who perished by famine; mothers snatched the food out of their infants' mouths, and Mary, daughter of Eleazar, of a rich and illustrious family, boiled her child and ate him! Deut. xxviii. 56, 57; Luke xxiii. 28-30.

18. *In the winter*.—When the season is severe, the days short, and the roads bad. It may be supposed that our Lord's instructions were regarded by the Christians—that they did thus pray; and if they did, they obtained that for which they prayed. This shows the power of prayer—that on it are suspended important contingencies. The movements of the Roman army were thus controlled by the prayers of a few obscure Christians. Jesus told them to flee when Jerusalem should be encompassed with armies. In the 12th year of Nero, Cestius Gallus came against Jerusalem with a powerful army. Josephus (Wars, ii. 19. 4) says he could have readily taken it; but without any just reason, and contrary to all expectations, he raised the siege and departed. Vespasian coming in his room, (iv. 9. 1, 2,) having subdued all the country, prepared to besiege Jerusalem, and inclosed the city on every side; but the disturbances consequent on the death of Nero and Galba, caused him to postpone the prosecution of the war, so that the siege was not carried on till Vespasian came to the throne, and Titus took command of the forces in Judea. The Christians availed themselves of these delays by providing for their own safety. It would have been too late if they had remained till Titus cast the trench about the city, spoken of Luke xix. 43; Jos. Wars, v. 12. 1, 2. The evacuation of Judea by Cestius, when the Christians probably retired to Pella, was in November: the season called winter (*cheimon*,) by our Lord, was probably February.

19. *Affliction*,—The same word rendered "tribulation" in Matthew. *Such as was not*—Hyperboles of this sort are proverbial. Ex. x. 14; Dan. xii. 1; Joel ii. 2. But if taken literally, the statement seems to be true; for what people ever suffered such miseries as Josephus says the Jews experienced during the war? Indeed, in describing them, he naturally uses the very language of Christ's prophecy. Wars, Pref. and v. 10, 5: "Of all the cities which were subjected to the Romans, ours was advanced to the highest felicity, and was thrust down again to the extremest misery; for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior. No other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness." *From the beginning of the creation*—The world—that which was created. Mark x. 6. *Which God created*—An emphatic pleonasm.

20. *And except that the Lord had shortened*—Has decreed to shorten—*those days*,—The times of tribulation which preceded the final stroke of the Romans. Hence Bishop Newton interprets, "If these wars and desolations were to continue, none of the Jews would escape destruction. But for the sake of the Christian Jews those days shall be shortened. *The elect* is a well-known appellation in Scripture and antiquity for the Christians; and the Christian Jews, partly through the fury of the Zealots on one hand, and the hatred of the Romans on the other, and partly through the difficulty of subsisting in the mountains without houses or provisions, would in all probability have been almost all destroyed either by the sword or by famine, if the days had not been shortened. But providentially the days were shortened. Titus himself was desirous of putting a speedy end to the stage, The besieged too helped to shorten the days by their divisions and mutual slaughters; by burning their provisions, which would have sufficed for many years; and by fatally deserting their strongest holds, where they never could have been taken by force, but by famine alone. By these means the days were shortened. Titus himself could not but ascribe his success to God, as he was viewing the fortifications, after the city was taken. 'We have fought,' said he, 'with God on our side; and it is God who hath pulled the Jews out of their strong holds; for what could the bands of men or machines do against these towers?' God, therefore, in the opinion of Titus, shortened the days. After the destruction of Jerusalem, too, God inclined the heart of Titus to take some pity upon the remnant of the Jews, and to restrain the nations from exercising the cruelty that they would have exercised toward them. At Antioch, particularly, the senate and people earnestly importuned him to expel the Jews out of the city; but he prudently answered, that their country whither they should return being laid waste, there was no place that could receive them. Thus for the elect's sake those days of persecution were shortened." Christians are styled *the elect*, Matt. xxii. 16; Luke xviii. 7; 1 Pet. ii. 9; Clem. Rom. ad Cor. i.; Ignatius ad Ephes. 29. Grotius says "his elect whom he hath chosen" is a pleonasm familiar

to the Hebrews. But it is not exactly a pleonasm, as it states by whom they were chosen, or considered worthy. Le Clerc says, "The elect are the *chosen* in opposition to the *called*, those to whom the gospel was preached and by whom it was rejected." By the elect some understand the Jews, they being a chosen race; but they are rather understood by *flesh*—Men: as we say, nobody would have been saved, or every soul must have been destroyed, meaning no person would have been spared. That a community or nation may be saved by a few pious persons in it, is clear from Scripture. Gen. xviii. That this was so in regard to the Jews, is sufficiently obvious, though Olshausen says, "In the fall of Jerusalem this principle was but imperfectly realized." He forgets that the whole country, as well as the capital, was involved in the miseries of the war; and that the Christian Jews could have no rest while it lasted—hence for their sake it was speedily brought to a close.

21. *Then, if any man*—He had predicted that false Christs and false prophets would arise, but now he intimates that they would be in special danger of being deceived by them, about the time of the siege. (See on ver. 5, 6.)

22. *Shew*—Exhibit. *Signs and wonders*—Feats of pretended magic, like those of Simon Magus, (Acts viii. 9-11,) and those of Bar-Chochebas, the false Messiah, who pretended to vomit flames. Jerome, Adv. Ruf. iii. Grotius says he was so called from Chochaba, a town in Galilee. He was besieged by Adrian in Bither—the city raised around the few towers left by Titus at Jerusalem. On his being slain, the Jews called him Bar-Chozbas, the son of falsehood. Grotius applies our Lord's words to him, Jonathan of Cyrene, and others who appeared after the fall of the city; but the reference is more likely to those impostors that Josephus says appeared during the siege. (See on ver. 6.) Grotius says that the false prophets were those who explained the prophecies in favor of the false Messiahs—not unlikely. Augustin says these were wonders—not miracles—there is a difference between the miracles of a magician and those of a saint; their aim is different, their authority is different.—Yes, and their character is different—the former being pretended, the latter real. *If it were possible*,—Bloomfield, after Origen, Theophylact, Le Clerc, Grotius, Whitby, says, "This does not imply impossibility, but only extreme difficulty—in the performance of what is possible: so Matt. xxvi. 39; Acts xx. 16; Rom. xii. 18; and therefore this text ought never to have been adduced to prove the doctrine of the perseverance of the saints." It must have been certainly a moral impossibility, if not a philosophical one, for such mountebanks to deceive true Christians, who knew very well that Jesus Christ was in heaven, and that the events that were then transpiring were fulfillments of his prophecies, and so proofs of his Messiahship. It is no marvel that the unbelieving Jews were deceived thereby; for none are so gullible as stubborn infidels. Though as Jews the Christians were exposed to great danger from this source, as their patriotism, as well as their hereditary national prejudices,

and the like, would naturally incline them to look for such a deliverance as these pretenders promised, yet their experience of the truth and power of Christianity seems to have borne them safely through all these trials.

23. *But take ye heed:*—An emphatic caution to the disciples. *Behold,*—See, I have forewarned you of all. This implies danger. (See on ver. 5.)

24, 25. *After that tribulation,*—The affliction spoken of ver. 19, connected with the destruction of Jerusalem. It is useless to try to make these words yield any other sense. The imagery refers to the destruction of the Jewish state. It is the common style of prophecy, the same symbolism being employed to depict the ruin of Babylon, Isa. xiii. 9, 10; Egypt, Ezek. xxxii. 7, 8; of the Jews by Antiochus, Dan. viii. 10; and of this very catastrophe, Joel ii. 30, 31. *The powers that are in heaven*—Literally, "the heavens," as in Matthew; only Mark has the dative. *Dunamis* stands for the hosts of heaven in the LXX., Isa. xxxiv. 4; Dan. viii. 30: the heavenly bodies shall be shaken, and shall fall from their orbits. Some think there is a reference to the obscuration of the heavenly bodies which Josephus says took place during the siege of Jerusalem, and which frequently attends earthquakes; but it seems best to understand it of the rulers of the Jewish Church and state, agreeably to the prophetic style. "Immediately" in Matthew cannot mean suddenly, nor does it belong to the preceding verse. There is no force in the objection of Olshausen, that "the destruction itself, the so-called invisible coming of Christ, is the tribulation:" the tribulation continued for some time; and "after that tribulation" (not including the future ill-fortunes of the Jews, alluded to Luke xxi. 24) the Jewish state was dissolved by this "invisible coming of Christ." The powers of the heavens were then indeed shaken; for no fewer than 1,200 of the Jewish nobility perished at that time; and since then darkness has covered "the heaven of that state, which once glowed so richly with the bright lights of the various orders of dignified and holy men." Hag. ii. 6 and Heb. xii. 26, sanction this view. Olshausen's objection that the reference cannot be to "political or ecclesiastical relations and their dissolution, for political disturbances have already been spoken of ver. 7," is of no force, because the political disturbances in ver. 7, (8, Mark,) are those which preceded the dissolution of the Jewish state spoken of in this verse. Bishop Warburton says, (Div. Leg. iv. 4,) "This prophecy doth not respect Christ's second coming to judgment, but his first, in the abolition of the Jewish policy and the establishment of the Christian, that kingdom of Christ which commenced on the total ceasing of the theocracy. As in the hieroglyphic writing, the sun, moon, and stars, were used to represent states and empires, kings, queens, and nobility, their eclipse and extinction, temporary disaster, or entire overthrow, so in like manner the holy prophets call kings and empires by the names of the heavenly luminaries, their misfortunes and overthrow are represented by eclipses and extinction; stars falling from the firmament are employed to denote the destruction of the nobility, and, in a word, the prophetic style seems to

be a speaking hieroglyphic." The Talmud uses these figures in describing the ruin of a great family. Maimonides says, "This metaphor imports that men, who for their state and dignity, might be compared to the sun, moon, and stars, shall suddenly fall down as a leaf from the vine and fig-tree." This happened before the destruction of Jerusalem, when the nobility and priests were destroyed. Jos. Wars, iv., v. Joel says it was to happen at that time—it cannot therefore be referred to any thing subsequent to the destruction of Jerusalem.

26. *And then shall they see*—Bishop Newton well observes, "The plain meaning is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn; and many will thence be led to acknowledge Christ and the Christian religion. In the ancient prophets, God is frequently described as coming in the clouds upon any remarkable interposition and manifestation of his power; and the same description is here applied to Christ. The destruction of Jerusalem will be as ample a manifestation of Christ's power and glory, as if he were himself to come visibly in the clouds of heaven." That these figures may be used to describe the last advent of Christ, is clear; but they are generally used in prophecy to set forth special interpositions of Providence, as in this case. There seems to be a particular reference to Dan. vii. 13; Zech. xii. 12: *cf.* Isa. xix. 1; Nah. i. 3. *Great power and glory*.—Regal majesty—not the less powerful and glorious for his being personally invisible.

27. *And then shall he send his angels*,—The prophetic style is still preserved. Newton says, "It meaneth only that after the destruction of Jerusalem, Christ, by his angels, or ministers, will gather to himself a glorious Church out of all the nations under heaven. The Jews shall be thrust out, (Luke xiii. 28, 29,) and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. Hardly any thing contributed more to this success of the gospel than the destruction of Jerusalem falling out as foretold by our Saviour." *His elect*—Those who on their faith in Christ are chosen by God to the inheritance of the peculiar privileges of his people, as the Israelites were of old. Ex. xix. 5, 6; Isa. xli. 8, 9; 1 Pet. i. 2; ii. 9, 10. The trumpet of the gospel not only awakens sinners, but also musters "the sacramental host of God's elect." *The four winds*,—The four cardinal points. Isa. xliii. 5, 6; Dan. vii. 2; viii. 8; xi. 4; Zech. ii. 6; Rev. vii. 1. All quarters of the globe, repeated by emphasis. *From the uttermost part*—The horizon where the heaven and earth seem to meet. Campbell: "From the extremities of heaven and earth." There seems no necessity of limiting this to Jewish believers in all parts of Judea, or scattered through the world—they, of course, are included.

28. *Now learn a parable*—Note the illustration of this subject which the fig-tree affords. *When her branch*—When its branch shoots forth in its tender

state. *Leaves*,—The leaves, e.g., suited to the season; but Luke adds, "and all the trees." *Summer*—The warm season, which among the Jews embraced the spring, as the winter embraced the autumn; the year being divided into summer and winter.

29. *These things*—The events which were to precede the destruction of Jerusalem, described in the preceding verses. *Come to pass*,—Coming to pass—in process of fulfillment. *It is nigh*,—Cranmer and others, "He is nigh:" if rendered as a neuter, it means the coming of the Son of man—which is the same thing. Geneva Bible: "The kingdom of God is nigh"—which was not fully established till after the destruction of the Jewish polity. Luke xxi. 31. *Even at the doors*.—A metaphor denoting the closest proximity. Jas. v. 8, 9. This answers the question, ver. 4, as to the time.

30. *Verily*—The emphatic asseveration. *This generation*—Mede and others say the Jews, who as a race should continue till all the counsels of God relating to them shall be fulfilled. But what has this to do with the proximity of the event in question? Stier and others fail in the attempt to prove that it means a nation, or stock. It means a race of men of common origin living at the same time. (See on Matt. xxiii. 36. Num. xxxii. 13.) *All these things* were fulfilled before the men of that generation had passed away: a great many of them were living when the predicted events began to transpire, and some of them were alive when the city was destroyed, which was about forty years after the death of Christ. (See on Matt. xvi. 28; Mark ix. 1.) "These words," says Whitby, "afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for 'this generation' never bears any other sense in the New Testament than the men of this age. So Matt. xi. 16; xii. 42, 43; xxiii. 36; Mark viii. 12; Luke vii. 31; xi. 29, 32, 50, 51; xvi. 8; Acts ii. 40. This is farther evident, because the kingdom of God was then instant, and at the door. Luke xxi. 29, 31."

31. *Heaven and earth shall pass away*:—Put for the universe, which the heathen supposed would never perish, and some of the Jews entertained the same opinion. Baruch i. 11; iii. 32. In Scripture, the perpetuity of the world means its endurance in its present state until the end of time. (See on Matt. v. 18.) Schleusner: "None of my predictions concerning Jerusalem shall be unfulfilled."

32. *But of that day*—Some interpret: "The destruction of the Jews shall be presently, but the last day of judgment is known to none." S. Clarke adds, "Yet the sense may be carried on entire, without the opposition." It must be—there is no ground for this opposition. The period referred to by "that day and hour" is obviously the precise time when the events in question should take place. Our Lord could tell them that it should be in that generation, but he could not tell them

the precise time. Hence *the Son* is included, as well as men and angels. Hammond on Heb. x. 25, refers to Zech. xiv. 1; Luke xvii. 24, 30; xix. 43, and many other passages, to show that "that day" refers to the destruction of Jerusalem. Whitby and Lightfoot: "The foreknowledge of things to come, of which the discourse here is, is to be numbered among those things which flowed from the anointing of the Holy Ghost, and from his immediate revelation; not from the hypostatic union of the natures; so that those things which were revealed by Christ to his Church, he had them from the revelation of the Spirit, not from that union. Nor is it any derogation or detraction from the dignity of his person, that he saith he knew not that day and hour of the destruction of Jerusalem; yea, it excellently agrees with his office and deputation, who being the Father's servant, messenger, and minister, followed the orders of the Father, and obeyed him in all things. John xii. 49; vii. 16; xiv. 10; v. 20; iii. 34, 35." Some think because Jesus speaks of God as *the Father*, that therefore he does not recognize the tri-personality of the Godhead; but as God was commonly styled the Father when there was no occasion to recognize any personal distinctions, this is not incompatible with such distinctions, or their recognition in other places. So Christ may deny of himself in his human, or his mediatorial capacity, what he predicates of himself in his divine character. Matt. xxviii. 20; John xiv. 23; Luke ii. 52; John xvi. 30; Acts i. 7. *The angels which are in heaven*,—Thus distinguished from the angels of ver. 27.

33. *Take ye heed*,—Regard these warnings. *Watch*—Not *gregoreite*, be vigilant, as in ver. 35, and Matt. xxiv. 42, but *agrupneite*, be sleepless, as in Luke xxi. 36—the same general sense. *And pray*:—Not in Matthew, nor in the Vatican and Cambridge MSS. of Mark.

34. *For the Son of man is*—This *apodosis* is wanting in the Greek and Vulgate. As a man absent from home, having left his household, and given authority to his servants, and commanded the porter to watch—so is this case. (See on Matt. xxv. 14.) *Authority*—The power given to his slaves to use his property in trade.

35. *Watch ye therefore*:—The application of the foregoing; Mark condenses Matthew and Luke. The Old Testament mentions but three watches: "the beginning," Lam. ii. 19; "the middle," Judg. vii. 19; and "the morning watch," Ex. xiv. 24. So Homer, (Il. x. 252, 253,) "Two parts of the night have passed, but the third part remains." The division of the night into four watches seems to have been borrowed from the Romans: their first watch was from six to nine, and was called "the evening watch;" the second from nine to twelve, "the midnight watch" the third from twelve to three, called *gallicinium*, "cock-crowing;" the fourth from three to six, "the morning" watch. (See on Mark vi. 48.) *For ye know not*—Seeing that ye know not—alluding to ver. 32.

36. *Suddenly*,—Unexpectedly.

37. *Unto you*,—Apostles. *Unto all*,—My disciples: to put them on their guard as to the events in question.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 12 *Christ himself foretelleth how he shall be betrayed of one of his disciples:* 22 *after the passover prepared, and eaten, instituteth his supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden* 53 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them,* 66 *and thrice denied of Peter.*

XIV.—1. *After two days*—On the next day but one, the feast of the passover began. The discourses in Mark xi. 20-xiii. were delivered on Tuesday, and the passover was eaten on Thursday night. Mark and Luke, writing for Gentiles, have the popular Greek term *azuma*, *the feast of unleavened bread*, as well as *pascha*, which is from the Hebrew *pasach*, passed over, because the blood-besprinkled houses of the Israelites were passed over, when those of the Egyptians were visited by the destroying angel. Popularly, the passover meant the paschal lamb, which was eaten on the first day, viz., Nisan 14, with unleavened bread, which was eaten for seven days; hence the other name, "feast of unleavened bread." Ex. xii., xiii.; Num. xxviii. 16-25. *Chief priests*,—Probably the heads of the 24 courses together with the high-priest and his deputy, and all who had held the office. Josephus speaks of "many of the chief priests." 1 Chron. xxxvi. 14; Ezra viii. 24; Neh. xii. 7. *Scribes*,—(See on Mark ii. 6.) *Sought how*—Consulted as to the ways and means of secretly assassinating him. *Craft*,—Rendered in Matthew "subtilty"—guile.

2. *Not on the feast-day*,—Not during the festal week, when multitudes from Galilee and elsewhere, many of whom believed on him, were present. Maimonides says, "Great criminals were generally executed at the three feasts, for the sake of example." But who considered Jesus a criminal? *Uproar*—Tumult, as Matt. xxvii. 24. Jesus was secretly betrayed into their hands; and yet the providence of God secured him a public trial, which, though it resulted in his death, demonstrated his innocence. Thus the purpose of the Sanhedrim was frustrated—this thing was not done in a corner.

3. *And being in Bethany*,—Viz., six days before the passover. John xii. 1. It is inserted here not as the sequel of the preceding, but as connected with the treachery of Judas. *Simon the leper*,—So called, perhaps, because he had been a leper, though it is likely Jesus had healed him. He appears to have been a

neighbor, perhaps a relative, of the Bethany family. It is therefore very naturally said by John that "Martha served" on the occasion, and also that Lazarus was one of the party, and the rather, as Lazarus had recently been raised from the dead, and this event proved that his resurrection was real and complete. *Sat at meat*,—Reclined at table. (See on Mark ii. 15, where the same word is used.) *A woman*—John says it was Mary—that was in keeping with her character, as the serving was with that of Martha. Luke x. 38-42. "Having before him," as Lardner says, "the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists, having never mentioned Lazarus, or his sisters, in their Gospels, when they came to relate this action, forbear to mention any name."

Alabaster—A valuable marble, or compact gypsum: having the color of the human nail, it is sometimes called *onyx*, of which Pliny says, "This some call the alabaster stone, of which they make vessels to hold ointments, which it is said to preserve fresh from corruption." Ointment vessels made of other materials were called alabasters, as we speak of golden candlesticks, etc. Thus Plutarch speaks of alabasters all curiously wrought of gold, and Theocritus of golden alabasters full of Syrian ointment. Herodotus mentions an alabaster of ointment as a present sent by Cambyses to the King of Ethiopia; and Cicero speaks of an alabaster full of ointment. Grotius thinks Mary's may have been of glass, as she broke the vessel; but this may have been done if it was of thin marble—the narrow neck of the vial, where the opening was sealed, may have been stricken off. *Ointment of spikenard*,—Unguent of pure nard. Galen says, *myron* is oil in which any aromatic is mixed. The word seems to come from the Hebrew *mur*, (myrrh,) a principal ingredient in it. Ps. xxiii. 5; xcii. 10; cxxxiii. 2; Prov. xxvii. 9; Cant. i. 2, 12, LXX. Pliny describes the Indian nard as a shrub, with a heavy and thick, but short and black, and brittle root, and a small, thick, and close-growing leaf. The top produces ears like wheat; so that both the leaves and spikes are valuable. The ointment is made of the leaves or spikes bruised and mixed with oil and other aromatics. The plant is called *narda spicata*. The *unguentum spicatum* is the *pura nardus* of Tibullus. Dr. Boyle and others identify the plant as the *Valeriana jatamansi*, or *Nardostachys jatamansi*. It grows on the cold mountains of India. The Arabs compare it to the tail of an ermine—an appearance owing to its woody fibers and its footstalk not being decomposed in the cold and dry climate. In the Vulgate, *pistikes* is rendered, *spicati*, from *spica*, a point, having reference to the spiked tops of the plant—hence the Rhemish and A.V., *spikenard*; but the Greek term is generally derived from *pistis*, fidelity. Theophylact says it means "nard unadulterated and faithfully prepared:" so Jerome, *veram et absque dolo*. Wiclif, "true;" Tyndale and Cranmer, "perfect." Nard was frequently adulterated. Pliny speaks of a *pseudo-nardus*. Mary's was genuine. *Very precious*;—Very costly. *She brake the box*,—She probably struck off the top of the narrow neck of the vial, where the opening was sealed, not waiting to take out the stopper. Propertius (iv.

7. 31) calls the opening of a wine vessel by breaking the cement that secured it, breaking the vessel. The Romans used pitch to secure their wine vessels, but they would use wax or finer cement to fasten their perfume vessels. *Head*.—John says "feet." She doubtless anointed both. Matthew and Mark note the anointing of the head, which was more common. John speaks of the additional mark of affection, the anointing of the feet and wiping them with her hair: verse 8 implies that it was a general unction, beginning, of course, at the head. Mary would not be outdone by "the sinner" in Luke vii.

4. *And there were some*—But some were indignant among themselves, and saying. According to John, it was Judas that objected, but some of the rest indorsed his objections, because of the pretext of charity.

5. *It*—Some of the best MSS. and versions have "this ointment" in Mark, and not in Matthew. *Three hundred pence*,—\$45 or \$50. (See on Mark xii. 15.) Horace speaks of the nard unguent as being so valuable that a small box of it was considered equivalent to a large vessel of wine. *Murmured*—Vulg. *fremebant*—Tyndale, Cranmer, Geneva, "grudged," meaning the same.

6. *Why trouble ye her?*—By raising objections which might make it questionable to her whether or not she had done right. *Good*—Beneficial or becoming. *On me*.—For me, or on my behalf.

7. *For ye have the poor*—Intimating that works of piety are not to supersede those of mercy. There seems to be an allusion to Deut. xv. 11. *Me ye have not always*.—His bodily presence would soon be removed from them, when they would not be able to show him such a token of regard.

8. *She hath done*—Isid. Clar.: "She has done now, what after my death would not be in her power; for I shall rise before her anointing find me." *She is come aforehand*—She has anointed my body by anticipation for my burial. The words suggest the nearness of his death, and justify Mary's act; for if she had expended this on his dead body, they who used such unctions (2 Chron. xvi. 14; John xix. 40) could not object to it: why then should they do so now, as he was so near his burial? One can hardly think that Mary, who was so observant of our Lord's words, could fail to see that his end was approaching: might not she then have had reference to his burial? She might have apprehended that his sacred body might not be accessible to her after his crucifixion.

9. *Verily I say unto you*,—The solemn asseveration to a weighty sentence. *This gospel*—This seems to be an abridgment of the formula, "the gospel of the kingdom." *This also that she*—This woman, as in Matt. xxvi. 13: so ver. 8. *A memorial*—An honorable memento. Thus the odor of her piety survives that of her balsam. Ps. cxii. 6. Christ's assurance repudiates the insinuation that Mary wished to make herself prominent: she sought only a gracious glance, but she

received the meed of praise in all succeeding generations. The notion that this unction is identical with that in Luke vii. 36-50, might be considered preposterous were it not sanctioned by such names as Grotius, Schleiermacher, and others. They urge that it took place at a feast, in both narratives; but anointing was common at feasts: that in both cases the host is Simon; but that was a very common name among the Jews—there were two Simons among the apostles: that in both the ointment was in an alabaster-box; but unguents were usually kept in a vessel of this sort, at least, of this name: that the feet of Jesus were anointed; this was done on extraordinary occasions among the Jews, and may well have been prompted by penitential love in the one case and pious friendship in the other: that the reference to Mary in John xi. 2 identifies it with the anointing in Luke; but that is rather an anticipation of the narrative in John xii. The anointing in Luke was in Galilee, a year or two before our Lord's death; this took place in Bethany less than a week before that event: the former was by a woman that was "a sinner"—a very different character from that given to Mary Magdalene, (Luke viii. 2, 3,) a reputable woman with whom she has been gratuitously confounded, and to Mary, the gentle and virtuous sister of Lazarus and Martha. Origen and others strangely make this account differ from that in John xii.

10. *And Judas*—John, who identifies Judas as the murmurer on the occasion of the anointing, does not mention this visit to the priests, but it agrees with John xiii. 26-30; xviii. 3. Matthew and Mark, not having specified Judas as the murmurer, now speak of him in descriptive terms. His being of the twelve aggravates his crime, and fulfills the prophecy, Ps. xli. 9. *Iscariot*,—Distinguishing him from Judas Lebbeus. *Went*—Went off. This nefarious business seems to have originated with Judas—not with the priests.

11. *And when they heard it*,—And they hearing it, rejoiced. *And promised*—This agrees with Luke, "bargained;" hence Luke adds, Judas "promised," agreed to the terms. Matthew, "covenanted." They may have agreed with him then, and paid him the money after the betrayal. (See on Matt. xxvii. 3-10.) *Conveniently*—Opportunely. In Matthew the noun is rendered "opportunity," i.e., a convenient season. (See on Mark vi. 31.) His dark designs were carried out in the convenient season of darkness. Luke adds, "in the absence of the multitude."

12. *And the first day*—This was Nisan 14. In Ex. xii. 6, it is said that on the 14th of the first month, Abib, or Nisan, the passover must be killed in the evening, and it was to be eaten that night, (ver. 8,) the night following the evening of the 14th. The Jews ate the passover at the time when Christ did, but some of the leaders in the movement against him, it appears, postponed eating it till the morning. John xviii. 28. Lightfoot says "The lambs were killed only in the court of the temple, Nisan 14, after the daily sacrifice in the afternoon. The Israelites

bring the lambs on their shoulders; the assembly is divided into three companies; the first enters and fills the court—the doors are locked, and the trumpets sound. The priests stand in order; the people kill each a lamb, the priest receives the blood in a silver or golden phial, and gives it to the next, who returns him an empty one. Thus the blood is handed to the altar, and sprinkled or poured against the foot of it. The lamb is *flayed; the fat burnt on the altar*; the body carried back and eaten where they sup. The skin is given to the owner of the house." *His disciples said unto him*,—After Jesus had ordered Peter and John to go and prepare it. Luke xxii. 8, 9. They say modestly *that thou mayest eat*—he says condescendingly, "that we may eat."

13. *Two*—Peter and John. *Go ye into the city*,—They were then probably at Bethany. *Shall*—Will. *A pitcher*—Wiclif, "galon"—an earthen jar. *Of water*:—Either to sell, for those who could not otherwise procure it for the feast, or for his master, the householder, ver. 14.

14. *Good man*—Householder. *The Master*—This seems to imply that the man was a disciple of the great Teacher. *The guest-chamber*,—*Kataluma*, the dining-room, where the guests *loosed* their sandals, etc.

15. *Upper room*—Vulg. *coenaculum*—a large room to eat in, in the upper—part of the house. *Furnished and prepared*:—Ready furnished. Vulg. *stratum*, (omitting, with some MSS., the word rendered "prepared,") "strewed," as Matt. xxi. 8, with carpets, etc.; the covering of the floor, divans, couches, etc. This implies the custom of using such rooms at the passover, as a matter of course. The Jews say, "A man could never remark to his friend, I have not found a fire to roast the passover lamb in Jerusalem: nor, The place is too strait for me to lodge in Jerusalem." The only compensation for this hospitality was the skins of the lambs.

16. *And his disciples went forth*,—This case suggests that in Mark xi. 1-6. *Made ready*—Procured, examined, killed, and roasted the lamb, searched for leaven in order to its removal, procured water and wine, and prepared all other things necessary for the paschal supper.

17. *In the evening*—The usual time of eating the passover, on Thursday evening, after sundown. (See oh Mark vi. 35.) *With the twelve*,—Ten persons constituted the ordinary and minimum number for a paschal company.

18, *And as they sat*,—Reclining at the table. (See on Mark ii. 15.) According to Ex. xii. 11, the passover was to be eaten standing, with girt loins, as going on a journey; but the Jewish doctors introduced reclining, the usual posture at meals, as it symbolized the rest which they sought in leaving Egypt, and found in Canaan. *Verily*—The solemn preface to a serious announcement. *One of you*—One of you

will betray me—he who eateth with me—alluding to Ps. xli. 9. (See on Mark iii. 19; John xiii. 21.)

19. *Sorrowful*,—Because he was to be betrayed, and because one of them was to betray him. Matt. xvii. 23. *One by one*,—A Hebraism. *Is it I?*—What! am I he that shall betray thee? It seems to be an expression of horror and surprise.

20. *That dippeth*—Alluding to the custom of several persons taking food with the hand from the same dish. The present participle, implying a single momentary act, seems to indicate that Judas was at that instant dipping his hand into the dish.

21. *The Son of man*—(See on Mark ii. 10.) *Goeth*,—The present tense intimates emergency: is just going out of the world—a common euphemism for death. As *it is written of him*:—Referring perhaps to the special prediction of his betrayal, as cited by John; hence it is added, *Wo*, etc. The prophecy neither necessitates nor excuses his wickedness. *Good were it*—The same in the original as in Matthew: literally, good was to him if that man had never been born. So the Vulgate. *That*—Seems to be emphatic—*ille*. This is a common proverb to express the most miserable fate. Job iii. 1, 3; Eccl. vi. 3; Jer. xx. 14.

22. *And as they did eat*,—While they were eating the paschal supper, just before they finished. *Bread*,—One of the loaves, or cakes, prepared for the passover—of course, unleavened. *And blessed*,—And blessing, brake, and gave to them. Cf. 1 Cor. x. 16: "The cup of blessing which we bless"—where there is an allusion to the *cos habberacha* of the passover: the cup on account of which, or over which, we bless God—thus blessing and giving thanks, (ver. 23; Luke xxii. 19,) mean the same thing. The terms do not imply any consecration of the bread and wine: in a certain sense the elements were sanctified, as is our ordinary food, by prayer and thanksgiving, without which the Jews never partook of a meal. (See on Mark vi. 41; 1 Tim. iv. 5.) The order of the passover, according to Maimonides, was this: 1. They mingled a cup of wine with water, and gave thanks. 2. They washed their hands. 3. The table was furnished with two cakes of unleavened bread, with bitter herbs, and with the lamb roasted whole, and other meats, with a thick sauce made of dates, figs, raisins, vinegar, etc., called *charoseth*, designed to represent the clay of which the Israelites made bricks in Egypt. 4. They then ate a little of the bitter herbs, and explained to the children the nature of the feast. 5. They then took a second cup of wine, repeating Ps. cxiii., cxiv., being the first part of the hallel, which comprised six Psalms, viz., Ps. cxiii.-cxviii. 6. They washed their hands again, and the head of the family proceeded to bless and break a cake of the unleavened bread, reserving a part of it under a napkin for the last morsel. 7. The rest of the cake they ate with the sauce and herbs. 8. They then ate the lamb and the accompanying peace-offering. 9. They then washed their hands again. 10. They then filled a third cup of wine, "the cup of blessing," over which they gave thanks and drank it. 11. They then sung the

remainder of the hallel. 12. Then followed the fourth cup, and sometimes the reciting of Ps. cxx.-cxxxvii., including the "Songs of Degrees," with a fifth cup, finishing with a portion of the paschal bread. It is not certain that in our Lord's day all those ceremonies were observed in this order. It is possible that after the passover had been eaten according to the law, our Lord dispensed with the additional ceremonies, and took the bread which was reserved for the last morsel and the third cup for his own institution. Whether he repeated the usual blessing before this distribution of the bread or another suited to the new institution, does not appear—most probably the latter. *Brake*—Not only according to custom, but specially to symbolize his crucifixion. *Take eat*:—These acts being symbolical of a voluntary, personal reception and appropriation of the merits of Christ. *This is my body*.—I.e. represents, or signifies, my body—a common idiom in the Hebrew and Syriac, which employ the substantive verb instead of a more distinctive term. Gen. xl. 12; xli. 26; Dan. vii. 23; viii. 21; 1 Cor. x. 4; Gal. iv. 24. This is common in most languages. Thus any one would say, "This is John C. Calhoun," when pointing to the statue of the great statesman. Wetstein remarks, "While Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this mean? and what does it denote? They did not inquire whether the bread which they saw were really bread, or whether another body lay unconsciously hid in the interstices of the bread, but what this action signified—of what was it a representative or memorial?" Buxtorf gives many passages from Jewish writings in which the paschal lamb is called "the body of the passover," and the bread, "the bread of affliction which our fathers ate in Egypt," because it represented it. Luke adds, "which is given for you"—is to be offered for your sins.

23. *And he took the cup*,—This is generally considered the third cup, "the cup of blessing," which was the most important. Luke and Paul say he took the cup after supper, i.e., the paschal supper; hence the cup of blessing may have been that mentioned by Luke xxii. 17, and this may have been the fourth, or a supplemental cup, to be henceforth "the cup of blessing which we bless." As nothing is said in Scripture of the admixture of water with the wine, it is unnecessary to refer to Jewish or Christian traditions to prove that this obtained in the celebration of the passover, and of the Lord's-supper in early times. To say that the ordinance is vitiated either by the admixture or non-admixture, is alike erroneous. *And when he had given thanks*,—Giving thanks, he gave to them. (See on ver. 22.) *And they all drank of it*.—In Matthew, Christ says, "Drink ye all of it." The participation of the cup is essential to communion: its denial to the laity is an impious innovation, which has no scriptural warrant, or indeed patristic authority.

24. *This is*—This represents. *My blood of the new testament*,—As the blood of animals ratified the old dispensation, so the blood of Christ ratifies the new. Ex. xxiv. 7, 8; Jer. xxxi. 31; Heb. ix. 13-23. Barbarous nations drank the blood of covenant sacrifices: the civilized drank wine instead, the color representing blood,

and wine is called "the blood of the grape." The rabbins say the wine used in the passover should be red—"there should be in it taste and look." *Diatheke* means not testament, but covenant, or rather dispensation, as the terms of the compact are authoritatively laid down by God, and must be submissively acquiesced in by man: some employ the term economy, which conveys the idea of law as well as of promise. The Hebrew *berith* is rendered more than two hundred and sixty times *diatheke* in the LXX., usually *pactum* in the Vulgate, "covenant," English, never "testament." *Which is shed*—Present for proximate future—to be poured out very soon—the offering being both piacular and federal. *For*—In behalf of. *Many*.—In the place of mankind: many is used for all, for the sake of contrast: how many, the case in point determines: "he gave himself a ransom for all." 1Tim. ii. 6; 2 Cor. v. 14, 15; Heb. ii. 9; 1 John ii. 2: *cf.* Dan. xii. 2; John v. 28; Rom. v. 12, 15, 18, 19. The *many* ultimately saved by him would be the *all* for whom he died, if some did not "deny the Lord that bought them," so that in their case he may be said to "die in vain." 2 Pet. ii. 1. (See on Mark x. 45.)

25. *Verily*—The usual solemn asseveration before a weighty sentence. *I will drink no more*—Jesus was just about to be taken from them, and he would not enjoy another feast with them till they met in heaven. (See on Matt. viii. 11.) Thus expressed by Charles Wesley:

The fruit of the vine—The joy it implies—
Again we shall join To drink in the skies,
Exult in his favor, Our triumph renew,
And I, saith the Saviour, Will drink it with you.

It may include that spiritual feasting which Christ has with his disciples here in the kingdom of grace, (Rev. iii. 20,) which is fully developed and perpetuated in the kingdom of glory. Ps. xvi. 11; Rev. xix. 9. From this passage, Chrysostom and others suppose that Jesus partook of the eucharistic bread and wine with his disciples; and Gill supports this by the fact that at the passover, "none might eat till he that blessed and brake the bread had tasted of it." But Christ would hardly be governed by that rule in this case. He may have partaken of the bread and wine which closed the paschal feast, and which he then used to institute the new rite; and hence took occasion to repeat what he had said in substance before, (Luke xxii. 16, 18,) the purport of which was, that after that evening he would not commemorate with them the Jewish passover, nor administer to them the elements of his own Supper. *Fruit*—Produce, viz., wine. *New*—Spiritual, heavenly, as the New Jerusalem. The rabbins speak of future blessedness as "the wine of the world to come."

26. *And when they had sung an hymn*,—Literally, And having hymned. Some think they sung a hymn adapted to the Lord's-supper; but it is generally thought the reference is to a part of the hallel, as the six Psalms are called, the first of

them, Ps. cxiii., beginning with Hallelujah. The Jews understood portions of these Psalms to refer to the sorrows of the Messiah and the resurrection of the dead. (See on ver. 22 and Wesleyan Psalter.) They sometimes said the *Great Hallel* (Psalm cxxxvi.) over a fifth cup. *Mount of Olives*.—The western slope of which was just across the Kidron, east of the city. (See on ver. 32.) Before they left the table, however, several things occurred, the precise order of which cannot be determined. Thus Luke xxii. 24-30 gives account of "a strife among them, which of them should be accounted the greatest"—the old bone of contention. (See on Mark ix. 33-37; x. 35-45.) In this instance they may have disputed for precedence at the table—a point of great interest to Orientals—hence the allusion, ver. 27-30, (Luke,) and the lesson of humility in the washing of their feet, John xiii. The prediction of the denial by Peter, etc., ver. 31-38, (Luke,) seems to have taken place before they left the house, ver. 39; though some think on the way to Olivet. Christ did not consider himself obliged to regard the Jewish canon (if it was then in existence) which made it unlawful to leave the city the night of the passover.

27. *All ye shall be offended*—Will be scandalized, stumbled, fall away from me: their faith in his Messiahship would be shaken, because he was delivered over to the power of his enemies. Luke xxiv. 20, 21. (See on Mark iv. 17.) *For it is written*,—This refers to the certainty of the event, not involving any precedent necessity. The quotation differs from the Hebrew of Zech. xiii. 7, in putting the first verb in the first person future, instead of the imperative. The shepherd in Zechariah was rejected, sold, pierced, and smitten: he was a man, and yet Jehovah's "fellow." Who answers to this description? When the shepherd is killed, the flock is dispersed; so when Jesus is seized by his enemies, "all the disciples forsook him and fled"—ver. 50.

28. *I will go before you*—A continuation of the pastoral metaphor, the shepherd in the East going before his sheep. John x. 4. He would be raised to life, and precede them into Galilee, where, following him, they found him. Matt. xxviii. 7, 10, 16. This general meeting of the disciples in Galilee was appointed because there they most abounded.

29. *But Peter*—In his usual style.

30. *Verily*—The solemn asseveration to give emphasis to the remark. *This day*,—The day having begun at six that evening. *Even in this night*,—At an early period in the day. *Before the cock crow twice*,—The Talmud says, "There were no cocks kept in Jerusalem because of the holy things;" but if the Jews at that time did not keep them in the city, the Gentiles who resided there would hardly scruple to keep them. Reland suggests that cocks kept outside the city could be heard in the stillness of the night at the house of Caiaphas near the city walls. The technical time of cock-crowing was at 3 A.M., which is called by the Romans the second crowing, to distinguish it from a crowing at midnight, which is heard by

few—hence the second is what is generally meant. (See on Mark xiii. 35; John xiii. 38.) Mark alone, writing for Romans, specifies the two crowings. *Thou shalt*—Thou wilt. (See on ver. 66-72.)

31. *But he spake the more vehemently*,—Reiterated it with emphasis. *If I should die with thee*,—If I should have to die with thee. *In any wise*.—Added by the translators, perhaps, because of the two Greek negatives; but it is not added by them in Matthew, where the Greek is the same.

32. *And they came*—After the supper and the discourses, John xiii.-xvii. *Gethsemane*:—From the Hebrew, meaning a place of oil-presses. Olin says, "The garden of Gethsemane occupies a level place between the brook Kidron and the foot of the Mount of Olives. It is about 50 paces square, and is inclosed by a wall of no great height, formed of rough loose stones. Eight very ancient olive-trees now occupy this inclosure, some of which are of very large size, and all exhibiting symptoms of decay that denote their great age. There can be no reasonable doubt that this is the Garden of Gethsemane. It was probably once more extensive than at present, but it must have occupied this situation. The nature of the ground sufficiently determines the route which must always have been pursued in passing from the temple to the Mount of Olives. The path now used has every appearance of great antiquity, and this is the only place where the descent to the channel of Kidron could be effected with any tolerable convenience." It is called *chorion*, a field, (John, "a garden,") not, as some think, a village in which the produce of the Mount of Olives was prepared. Lightfoot says, "As no gardens were allowed in the holy city, on account of the pollutions of the weeds and manure, many were formed near the walls and the Mount of Olives." *Sit ye here*,—Stay here. *While I shall pray*.—In a more retired part of the garden, probably in the shade of the olive-trees. Cf. Gen. xxii. 5.

33. *Peter, and James, and John*,—Who had just witnessed his transfiguration. *To be sore amazed*,—Astounded, confounded with fear. *To be very heavy*;—To faint, to be overwhelmed with grief, or mental affliction.

34. *Exceeding sorrowful*—Surrounded with sorrow. *Unto death*:—This expresses extreme anguish. Jonah iv. 9, LXX.; Ps. cxvi. 3.

35. *And he went forward a little*,—And going forward a little—Luke says, "a stone's cast"—a common expression for a short distance. *Fell on the ground*,—He prostrated himself on the ground—the posture of intense sorrow and passionate supplication. *If it were possible*,—If consistent with God's purposes in regard to the salvation of the world. *The hour*—Of his passion. John xii. 27-33; xvi. 1; xviii, 11—called "this cup," ver. 36.

36. *Abba*,—It is likely our Lord used this Syro-Chaldee word, which Mark alone inserts, giving the Greek equivalent, not in the vocative, but nominative.

Rom. viii. 15; Gal. iv. 6. *All things are possible unto thee*;—Except, of course, such things as are in themselves inconsistent or repugnant to the divine nature; yet this removal of the cup, though in this sense possible, may be still inconsistent with God's plan of redemption, and thus morally impossible. (See on ver. 35.) *Take away this cup from me*:—Alluding to the carrying of a cup past any one. Jesus is said to taste death for every man. Heb. ii. 9. (See on Mark x. 39.) This cup could not have been simply physical suffering, ending in death, for the martyrs were not terrified at death in its most dreadful forms; nor was it merely a severe conflict with Satan, for he had calmly and accurately estimated the power of his old enemy, and knew that there was nothing so terrible to be apprehended from that quarter; (John xii. 31; xiv. 30;) nor was it the punishment in kind and degree due for the sins of the world, as that idea is preposterous, impious, impossible; but it was a suffering which resulted from a perfect conception of the sin of the world, which in some mysterious manner he expiated by his passion and death. Isa. liiii.; John i. 29; Heb. x. 8-14; 1 Pet. ii. 24; 1 John ii. 2; Rev. i. 5. All the evangelists note Christ's perfect submission to his Father's will. Heb. x. 5-10. Though the Father, who "was able to save him from death," was not "willing" to do so, as the world could not in any other way that we know of be redeemed, yet he gave him all the assistance which "his flesh," his humanity, required, in order that he might finish his atoning work—thus saving him from fear, though not from death. Heb. v. 7.

37. *Unto Peter*,—In view of his recent protestations of regard; but through him to the rest. *One hour*?—The short period of their stay in the garden: the term *one* shows that it cannot allude to "the time of our Lord's trial so often called by that name," hour.

38. *Watch*—The watching here may mean the same as in ver. 37: so S. Clarke: "Be upon your guard, and pray also to God for his assistance, that ye may be delivered from the danger which is just ready to come upon you." *Lest ye enter into*—Their watchfulness and prayer would keep them from rashly throwing themselves in the way of danger, and their neglect of the duty, and the consequences of the neglect, show the pertinency of the exhortation. (See on Matt. vi. 13.) *The spirit truly is ready, but the flesh is weak*.—The Greek is the same as in Matthew. It seems to be an excuse for their frailty, and an incentive to vigilance and prayer. They had made sincere professions of attachment to Jesus, but they had not sufficient strength to surmount the frailty of their bodies. That there is an excuse mingled with the reproof and incentive is clear from ver. 40, where the reason for their being asleep is given—"for their eyes were heavy"—not merely because it was late in the night, or because they had eaten a hearty supper, but, as Luke says, ver. 45 "for sorrow"—excessive grief having frequently a stupefying tendency. At the second time of his coming to them, they were so sleepy that they could give him no answer: ver. 40.

39. *The same words.*—Matthew alone repeats the prayer, and affirms that Christ offered it a third time. The first time he prayed explicitly for deliverance, with submission of his will to his Father's; now he does not pray explicitly for deliverance, but supposes its impossibility, and prays that his Father's will might be done, without referring to his own, as in ver. 36. It is singular in the Greek; Rhemish, "the self-same word"—the same speech, or prayer: so Matt. xxvi. 44.

40. (*For their eyes were heavy:*)—(See on ver. 38.) *Neither wist they*—And they did not know.

41. *Sleep on now,*—I no longer desire you to watch—you can now render me no service—I do not now need it: the time of my suffering is come, and I am just going to be betrayed into the hands of sinners—including all who were about to take part in his apprehension, trial, and crucifixion—not Gentiles alone. *It is enough,*—I no longer need your assistance.

42. *Rise up, let us go;*—Let us return to the other disciples, and prepare to meet the traitor and his company. This seems to imply that he did not really mean for them to continue asleep. (See on ver. 41.) *He*—Jesus would not name the traitor—a delicate sensibility may have prevented his, doing so. When he addressed him by name, (Luke xxii. 48,) it may have been to rouse his sensibility, if he had any left.

43. *Cometh*—Luke says he "went before probably to prevent the escape of Jesus, when the multitude was approaching. He would engage him in salutation and conversation. *One of the twelve,*—All three evangelists make this note, thus marking the turpitude of the act. *A great multitude*—John says "the band"—probably the Roman troop which garrisoned the castle of Antonia, or the detachment of it which the governor sent to attend on the Sanhedrim at the great festivals, to keep order. *Staves,*—Clubs, which were probably used by those who were not soldiers, who had swords. *The chief priests, and the scribes, and the elders.*—(See on Mark viii. 31.)

44. *A token,*—*Sussemon*, an Alexandrian term for the Attic *semeion*, used by Matthew—a sign agreed upon between two parties. Judg. xx. 38; Isa. v. 26, LXX. The Roman soldiers and the servants of the priests were probably not acquainted with the person of Jesus. *Kiss,*—A common mode of salutation with men in the East. *Take him,*—Seize him, and secure him: as if there were any danger that he should want to escape, or that if he did, that they could prevent it! Judas surely knew his Lord better than this! He was acting a part, wanting to secure his pay!

45. *And as soon*—And having come, he went immediately to him—apparently implying that Judas kissed Jesus before what took place John xviii. 4-9, as the signal would be of no use after Jesus had made himself known to the band. *Master, Master;*—Rabbi, Rabbi!—a most respectful address. Judas always, so far

as appears, called Jesus Rabbi. *And kissed him.*—A most friendly salutation. Lardner: "He comes with the usual tokens of respect, after some time of absence."

46. *They*—The officers.

47. *One of them*—All of the evangelists relate this circumstance, but John alone gives the name of the apostle, Simon Peter—the act being characteristic of that impulsive disciple—and of the servant, Malchus—John, it seems, being acquainted with the high-priest, and apparently intimate in his family. John xviii. 15, 16. According to Luke xxii. 49, the disciples asked Jesus if they should smite with the sword, agreeably to their mistake, ver. 38. The sword used by Peter was doubtless one of the two there mentioned. *A servant*—The servant, viz., who acted as leader, and perhaps had the charge of the arrest. *Cut off his ear.*—The entire ear seems to have been cut completely off, as the stroke was with a sword in the hand of an excited man. Luke alone, a physician, notes the cure of the ear.

48. *And Jesus answered*—(See on Mark ix. 5.) *Unto them,*—The multitudes (Matthew,) including the leaders. *Thief,*—Robber. *Staves*—Clubs.

49. *I was daily with you*—During the week he had done so, as well as on former occasions. The words indicate a course the opposite of that of a robber—one peaceful and unmolested. *But the scriptures*—The language of Jesus. Isa. liii.; Dan. ix. 26; Zech. xiii. 7; John xix. 28-30.

50. *And they all*—Matthew, "all the disciples"—*forsook him and fled.*—Probably just as the officers laid hold on Jesus, verifying the prophecy, ver. 27. They saw that they could not cope with an armed band and that if they could, Jesus would not allow them to do so; and fearing for their own personal safety, they fled, though Peter and John followed him at a distance. (See ver. 54; John xviii. 15.)

51. *A certain young man,*—Who lived probably in a house near the garden, and who was roused up suddenly by the noise of the crowd. *A linen cloth*—*Sindon* is used for the Hebrew *sadin*, Judg. xiv. 12; Prov. xxxi. 24, LXX. Passow derives the word from *Indos*: fine linen and muslin, were brought from India. Some think this cloth was the ordinary tunic, or wrapper, worn in the day-time by the common people. Herodotus (ii. 95) speaks of the *sindon* as the night-dress of the Egyptians. As this was *cast about his naked body*, it would seem to be the latter. Being roused from his bed, he threw the wrapper around his naked person, and went out to see what was going on. *And the young men laid hold on him.*—Either because he was supposed to be a disciple of Jesus, though the apostles were not arrested; or because he threw some obstacle in the way of the removal of Christ; or because of his peculiar garb. Soldiers are sometimes styled "the young men." Gen. xiv. 24; Josh. vi. 22, LXX.; 1 Sam. xxi. 4, 5; 2 Sam. ii. 14: so in Latin; but these were probably attendants on the priests. Cf. Luke iv. 20; John xviii. 22; Acts v. 6, 10.

52. *Naked*.—Sometimes means divested of the mantle, the tunic still being on; (John xxi. 7;) yet here it seems to mean stark naked, as the *sindon* was cast around his naked body. He probably ran back to his house, which being near, and the time being in the night, he could do in a state of nudity: he surrendered his wrapper to secure his freedom. The passage is picturesque, in Mark's style; and, as Le Clerc says the mention of these comparatively trivial circumstances confirms the truth of the history.

53. *Led away*—A word used for conducting men to trial or punishment. *To the high priest*:—Caiaphas, at whose house were assembled the members of the Sanhedrim—where they met on special occasions, though their stated place of meeting was the temple. Of this court the high-priest was president. John xi. 49-53: *cf.* ver. 43.

54. *Afar off*:—At a distance, not where he might have been expected, close by the side of Jesus; still he appears to have kept within sight, as he and John entered *into the palace of the high priest*:—I.e., into the inclosed quadrangular court, (called by the same name ver. 66,) from which they could probably see what was done with their Master, in the room where the council was held. *Sat with the servants*,—So Matthew and Luke; but John says he "stood with them;" but it was natural for them to sit, or crouch, and stand around the fire, varying their positions according to circumstances. All the evangelists, except Matthew, mention the fire in the court.

55. *All the council*,—The Sanhedrim, as a body. There were several members of it who "were not consenting to the counsel and deed of them." Luke xxiii. 51. *Witness*—Such testimony as would convict him of blasphemy, the punishment of which was death.

56. *For many bare*—It seems they could not, for a long time, out of many perjured villains, find as many as two whose testimony agreed, so as to convict him of a capital offense. While they were in search of this testimony, it is probable that which is recorded by John (ver. 19-23) took place.

57. *And there arose certain*,—Matthew says, "two false witnesses," who ransacked their memory and taxed their ingenuity to bring a malicious charge against him. They produced the lowest number prescribed by the law. Deut xix. 15.

58. *I will destroy*—Matthew, "I am able to destroy"—Christ said neither; (John ii. 19;) nor did he say *this temple that is made with hands*—or "the temple of God"—or *I will build another made without hands*. The Jews, indeed, at the time, referred his language, which by a common metaphor designated his body, to the temple in which they worshiped; but they did not charge him with blasphemy for uttering it. He did not say he could or would destroy the temple, but if it were

destroyed, he could raise it up in three days; which, supposing it to be the literal temple, would have been rather a pious and patriotic act than otherwise. The Jews pronounced Jeremiah (xxvi. 11, 12) worthy of death for prophesying against the city and temple; also Stephen for speaking "blasphemous words against this holy place." Acts vi. But it could not be forgotten that Jesus had publicly displayed his zeal for the sanctity of the temple in twice cleansing it, the second time being but two or three days before: how absurd, then, to charge him with speaking blasphemous words against it! If they meant to insinuate that, in addition to his sacrilege in designing to destroy the temple, he was chargeable with sorcery in pretending to be able to rebuild it in three days, how absurd was such a charge!

59. *But neither so*—And not even thus—though this was all they had to testify—*did their witness agree together.*—Was their testimony consistent.

60. *And the high priest stood up*—Apparently maddened by the failure of the witnesses, and by Christ's silence. *What is it*—He seems not to know what use to make of the testimony, and artfully changes his ground. (See on Matt. xxvii. 62.)

61. *But he held his peace, and answered nothing.*—The pleonasm is emphatic. He continued silent; the charge being too absurd to admit of reply, and he was not to be condemned for a less assumption than that which follows; besides, it was not the time and place for the exposition of the language employed. *Asked him,*—By an adjuration, according to Matthew. *The Blessed?*—A Jewish designation of God, expressive of his eternal beatitude. Rom. i. 25; ix. 5. The Jews seem to have expected that the Messiah would be in some sense the Son of God. Ps. ii.; Dan. iii. 25; John i. 49. Whether by this title they recognized his essential divinity, does not appear. (See on Matt. xvi. 16.) This view seems favored by John v. 17, 18; x. 30, 36; hence the charge of blasphemy.

62. *And Jesus said,*—Influenced perhaps by the solemnity of an oath, (showing, by the way, that we are not to understand Matt. v. 34 of judicial oaths,) but principally because his hour was come, and it was proper that he should suffer by a sentence based on this confession, rather than any other. *The Son of man*—His usual title when speaking of himself, (see on Mark ii. 10,) and which they considered equivalent to the Son of God. *Sitting on the right hand of power,*—As we say, "of the Almighty." Matthew and Mark, in the Hebrew style, put the abstract for the concrete. Luke has "the power of God." This attribute is properly referred to by Christ in the time of his voluntary weakness. 2 Cor. xiii. 4. He seems to have Ps. cx. in mind. To sit on the right hand of God implies elevation to supreme power, honor, and felicity. *In*—With, as Dan. vii. 13, LXX., and Vulg.; Rev. i. 7. Matthew has "upon," Gr. *The clouds of heaven.*—They were shortly to have convincing evidence of his Messiahship and divine Sonship in the overthrow of their state, and the rapid establishment of his kingdom on the earth. Coming with clouds was considered by the Jews a certain indication of their

Messiah whom they called, Son of the clouds. Some think there is a secondary reference to his last advent; but see on Mark xiii. 26.

63. *Rent his clothes*,—The inner garments. It appears to have been sometimes the case that two tunics were worn. Matthew has the outer garments, (see on Matt. v. 40,) though incoming perhaps garments in general. The high-priest showed his pretended horror and indignation by rending his mantle and tunics too—not, of course, his priestly robes, for he was not then invested with them. The ancients thus expressed their grief (Gen. xxxvii. 29, 34) or their horror at what they deemed blasphemy. 2 Kings xviii. 37; xix. 1; Acts xiv. 14. At the bosom of their garments was a seam, slightly sewed, which they easily rent in sunder, and mended afterward again. Lightfoot says, "All who heard blasphemy were obliged to rend their clothes, and not sew them up again." The Priests were forbidden to rend their clothes in mourning for their dead; (Lev. x. 6; xxi. 10;) but the interdict does not appear to have extended to a case of this sort. 1 Mac. xi. 71; Jos. Wars, ii. 15. 4, where there is mention of the "bosoms of the high-priests deprived of any covering but what was rent." *What need we*—What need have we for any more witnesses?

64. *Blasphemy*:—He must have meant constructive blasphemy. Assuming that he was an impostor, he spoke impiously and injuriously of God, in calling himself "the Son of God." The high-priest was too maliciously acute to allow of an investigation of the grounds on which Jesus based his assumptions: had this taken place, the Sanhedrim could scarcely have resisted his claims. *To be guilty of death*.—Deserving of death. (See on Matt, v. 21; John xix. 7; Lev. xxiv. 18.) So 2 Sam. xii. 5, "a son of death." This was the penalty of blasphemy, and this was their mode of sentencing a blasphemer, when they had the power of capital punishment. By this sentence they outlawed him, so that the people might kill him in a tumult, or prosecute him before the Romans and take his life.

65. *Spit on him*—The grossest insult to an Oriental, who considers it an indignity for any one to spit even before his face. Job xxx. 10; Isa. l. 6. *Cover his face*,—They made sport with him by imitating the children's play of "blind-man's-buff." The covering of the face was the mark of a condemned man, unworthy to see the light or the countenance of the king. Esth. vii. 8. *Buffet*—Theophylact, "strike with the fist." *Prophecy*:—Not predict, but divine, or declare by preternatural knowledge: they thus ridiculed his Messianic claims. *The servants*—The officers, (John xviii. 18, 22,) apparently distinguished from the priests and scribes, some of whom spit on him, etc. *Did strike him with the palms of their hands*.—Generally rendered, slapped him in the face; though some take it literally, struck him with a *rhabdos*, rod, or staff. (See on Matt. v. 39.)

66. *Beneath in the palace*,—In the lower part, in the court, between the porch and the center where the fire was. (See on ver. 54.) *One of the maids*—The

maid-servant "that kept the door." John xviii. 17. The portress knew John to be a disciple, and therefore suspected Peter to be one. Hence the remark concerning the challenge and denial (John xviii. 17) may anticipate the order as given by Matthew, Mark, and Luke. The portress may, indeed, have charged him with being a disciple as he was entering with John, on suspicion and then have followed him into the court, where she viewed him closely, by the light of the fire, or of the lanterns which they had. She thus recognized him as a disciple of Jesus, and charged him accordingly.

67. *Warming*—By the fire which the servants made in the court. John xviii. 18. *Looked upon him*,—Viewed him closely. *And thou also*—As well as John, whom she knew to be a follower of Jesus.

68. *But he denied*,—He disowned him. *I know not, neither understand I what thou sayest*.—A strong Hebrew idiom. *Porch*.—Gateway. the covered way leading from the outer gate to the court. *And the cock crew*.—Peculiar to Mark. It is supposed to have been midnight—it may have been between one and two o'clock, if the second crowing was at three, the hour recognized as that of cock-crowing: Luke xxii. 58, 59. Peter went into the porch apparently to elude observation, and being away from the noise in the court, he could hear the voice of the warning fowl.

69. *And a maid saw him again*,—And the portress seeing him again, began to say to the bystanders, This is one of his followers—when "another maid," (Matt. 71,) and "a man," (Luke 58,) with others, when he had returned from the porch to the fire, (John 25,) charged him with being a disciple, when he denied the second time. Matthew seems to intimate that the statement was made to those who were in or near the porch, as well as to those who were in the midst of the court, to whom it had just been communicated: this is favored by Mark.

70. *And a little after*,—Luke, "about the space of an hour after." *They that stood by*—Luke says "another;" John, who seems to have been acquainted with the party, says it was a kinsman of Malchus, whose ear Peter had cut off in the garden, and who was present and saw Peter on the occasion; hence Luke says he "confidently affirmed, saying, Of a truth, this man was also with him." It may have increased Peter's apprehension to find that he was recognized as the man who had assaulted the high-priest's servant. The identification by the kinsman of Malchus was corroborated by the fact which they now adduced that he was a Galilean. *Speech*—Manner of speaking, dialect. *Agreeth*—Is like that of the Galileans, which was very corrupt: they could not well articulate the gutturals, confounding *aleph*, *ain*, and *cheth*; and they used *tau* for *schin*.

71. *To curse*—To imprecate punishment on himself, to wish himself anathematized. Rom. ix. 3. *To swear*,—To take an oath. He probably called down divine vengeance upon himself if his denial was not true.

72. *And the second time*—Peculiar to Mark. (See on ver. 30.) *Called to mind*—Recollected. *The word*—The saying. Luke says, "the Lord turned and looked upon Peter"—with mingled reproof and pity. Jesus may have been in one of the rooms of the house of Caiaphas, surrounding and overlooking the court beneath, (ver. 66,) so that they could see each other without being near. This look quickened his memory, roused his conscience, and broke his heart. *And when he thought thereon*,—Casting it over in his mind. Geneva version, "weighing that with himself, he wept." He might well shed bitter tears, even though, as Bishop Sanderson says, his denial was only a sin of infirmity—his strength, as Chrysostom says being broken by fear. Tertullian: "The strength of his faith was shaken, but not shaken away; his faith was moved, but not removed; it began to dry, but it did not dry up." Whitby indorses Cornelius a Lapide, who says he sinned mortally—the aggravation of his sin gave great bitterness to his repentance.

CHAPTER XV.

1 *Jesus brought bound, and accused before Pilate.* 15 *Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns, 19 spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

XV.—1. *And straightway*—As soon as the morning came—six o'clock or earlier: as soon as they could; for the Jews were obliged to administer justice publicly and in day-time. Cf. Mark xiii. 35. The Sanhedrim usually met in the temple, the courts of which were not open at night. (See on Matt. xxvi. 68.) *The chief priests*—(See on Mark viii. 31.) *And the whole council*,—Even the whole Sanhedrim—in full and formal session. Joseph and Nicodemus were either not present or not noticed. The consultation referred to the accusation they should bring against him before Pilate—which is stated alone by Luke xxiii. 2, 5. *Pilate*.—The *epitropos*, or *procurator*, under the President of Syria, though in Matt. xxvii. 2, and Jos. Ant. xviii. 3. 1, he is called "governor," or president, because he was invested with the superintendency of Judea, having the power of life and death. They delivered Jesus to Pilate because the power of inflicting capital punishment had been taken from the Sanhedrim. Lightfoot thinks it was lost by default merely. The Talmud says it was taken away forty years or more prior to the destruction of Jerusalem, which was just before the death of Christ.

Some think the Jews still retained that power in religious causes. But the exercise of it supposed in Acts vii. 57; xxiii. 27, is scarcely to the point, as the stoning of Stephen and the intended murder of Paul were not the execution of a judicial sentence, but acts of phrensy, the latter of which was arrested by the timely intervention of the Roman authorities. What Herod did (Acts xii. 2) seems to have been done with an abuse of the power delegated to him by the Roman government. But if the Sanhedrim had still the power of capital punishment in religious causes, it declined the odium of exercising it in this case. If claims like those which Jesus advanced were constructively blasphemous and deserving of death, (Lev. xxiv. 16; John xix. 7,) they had not proved, and they probably feared they could not prove, that he was an impostor; hence they preferred to charge him with a civil crime.

2. *Art thou the King of the Jews?*—Pilate seems to have asked this question to give Jesus an opportunity to say in what sense he claimed to be a king. Luke records the accusation which suggested the question, *Thou sayest*—"It" is not in the original. Campbell accounts for this idiomatic form of expressing an affirmative, by reference to the form of the interrogatory, "Thou art the King of the Jews?"

3. *Many things*:—Mutinous and treasonable. Luke xxiii. 2, 5. *He answered nothing*.—(See on ver. 5.)

4. *Answerest thou nothing?*—Why dost thou not defend thyself against these numerous accusations?

5. *Yet answered nothing*;—No longer made answer—alluding to the short reply, ver. 2. Pilate was astonished at his silence, perhaps, because it indicated a degree of self-possession, forbearance, and patience, which he had never before witnessed. Isa. liii. 7; 1 Pet. ii. 23. He may have also wondered that Jesus did not defend himself from those charges which the procurator had reason to believe were false and malicious, and which as such could not be substantiated by any credible testimony. But Jesus had already vindicated his innocence, and established his claims before the Jews, and he had said enough to Pilate to satisfy him that his Messianic claims were no invasion of Cesar's prerogative; hence any reply to the clamors of his enemies would have been useless and inexpedient.

6. *At that feast*—At feast-time. *He released*—Used to release. The custom was probably imitated from the Syrians, or from the Greeks, at their Thesmophoriae, or from the Romans, at their Lectisternia, when Livy says all prisoners in Rome were freed from their chains. Herod, who imitated heathen customs, may have borrowed this from them: it was hardly of Jewish origin—in memory of the release from Egypt—as the Jewish law punished "without mercy." Heb. x. 28. The

Christian emperors, Valentinian, Theodosius, and Arcadius, used to release all prisoners, with some exceptions, at Easter.

7. *And there was*—Now there was one named Barabbas—a rioter and murderer—probably an insurrectionist against the government. John with a biting irony, says he was a robber—a perfect outlaw—how opposite to the character of the meek and lowly Jesus! Matt. xii. 39.

8. *And the multitude*—The populace, alluded to ver. 6.

9. *The King of the Jews?*—By using this title, Pilate derided at once the Jewish nation as well as the claims of Jesus.

10. *For he knew*—As he saw no seditions raised by Jesus, and witnessed his meek appearance. Christ's surpassing excellence and popularity excited the envy of the priests—hence Pilate asked the people to make their choice; and they would probably have chosen Jesus had they not been urged to a contrary choice by their superiors, ver. 11.

11. *Moved the people*—Instigated the crowd to the end that rather he should release Barabbas.

12. *What will ye then*—He asked this in absolute perplexity. *Whom ye call*—(See on ver. 9.) He probably used also the language reported in Matthew, and seems to have been embarrassed with the names and titles of our Lord.

13. *They*—The crowd incited by the priests.

14. *Then Pilate said*—The third time. (See Luke.) *Why*,—Sc., Not so; for what evil hath he done? *And they cried out*—But the mob uttered the cry more vehemently.

15. *And so Pilate*,—Then Pilate, willing to satisfy the crowd—and being afraid of a tumult. *Scourged*—Whipping was an ancient Greek punishment; but this scourging before execution was a Roman custom; hence the original word comes from the Latin *flagello*, because the *flagrum*, or whip, occasioned a severe burning pain. Horace speaks of the *flagila* as *horribilia*. This punishment was usually confined to slaves, free men being whipped with rods. Cicero says, "To bind Roman citizens is unlawful; to scourge them is a great crime; to put them to death is almost parricide; but what shall I say of crucifying them?" Pilate seems to have hoped that the Jews would be satisfied with scourging, as this was so severe a punishment; but as they were not, it answered for that which usually preceded crucifixion. In this light, all the evangelists are consistent. Some doubt if Pilate condemned Christ, but only permitted the Jews to execute him; but Grotius proves from Tacitus and others that he condemned and crucified him. Sedition was often punished by crucifixion.

16. *And the soldiers*—Then the soldiers that were about him, the procurator having no lictors, as had the President of Syria. *Pretorium*;—The court of the palace, where the procurator's guards were stationed. *The whole band*;—(See on Mark xiv. 43.) There is nothing to show that John xix. 4-15 does not record another attempt to save Jesus after the release of Barabbas, the sentence, (Luke xxiii. 24,) the scourging, etc.

17. *Purple*,—Matthew says it was "a scarlet robe," but *kokine* is sometimes used for *porphura*, a bright red. The former dye is made from a grain, the *coccus* of the ilex, which contains a worm, whose juice is called *kermes* by the Arabians—hence our word crimson: the latter is from the *porphura*, (*purpura*,) the purple muscle, a Mediterranean shell-fish, which yields a liquor of a reddish purple color, much prized by the ancients. Philo—in Flaccum—speaks of Carobas, a mock king in Egypt, as dressed in this color. The robe was brought scoffingly by the soldiers, as though it were the *roba picta* sent by the Roman Senate. They thus ridiculed the pretensions of Jesus to royalty. (See on Matt. xxvii. 28.) *A crown of thorns*,—Not of the acanthus, or bear's foot, but probably of the *naba*, which abounds in the East. It has very small and sharp spines, well adapted to give pain. The crown might easily be plaited with its soft, round, and pliant branches—the leaves resemble those of ivy, being of a deep green. It would thus be like that with which emperors and generals were crowned. Clement Alex. says, (Paed. ii. 8,) "It is absurd in us, who hear that our Lord was crowned with thorns, to insult the venerable Sufferer by crowning ourselves with flowers."

18. *Hail, King of the Jews!*—A common mode of saluting the emperor: *Cesar, Ave!*

19. *And they smote him on the head*—Among other indignities offered to Sejanus, the favorite of Tiberius, as they were carrying him to prison, Dio says that "they struck him on the head." *With a reed*,—Probably a cane, which Matthew says they put into his right hand as a mock scepter. John says, in our version, "smote him with their hands"—gave him blows, properly, with a stick. *Spit upon him*,—(See on Mark xiv. 65.) *Bowing their knees*,—The mode of doing reverence, or worship. This is recorded last, as if it were a distinct ceremonial. Vopiscus says, "When Proculus was playing chess at a party, and had come out *imperator* ten times, a certain not ignoble member of the guard said to him, Hail, Augustus! and the purple cloth being brought, placed it on his shoulder, and did him reverence." While the soldiers were offering these indignities to Jesus in the court of the palace, the Jews seem to have remained outside. Hoping, perhaps, that their fury may have somewhat subsided, Pilate brought Jesus out, and repeated the assertion that he had found no fault in him. As Jesus appeared in the garb of mock royalty, Pilate said, "Behold the man!"—wishing perhaps to turn their malice into pity or contempt, to avert the execution of the sentence. (See on John xix. 5-16.)

20. *Led him out*—Of the city. Executions among the ancients took place outside the city walls. Num. xv. 35, 30; 1 Kings xxi. 13; Heb. xiii. 12. It was a Roman custom.

21. *And they compel one Simon a Cyrenian*,—Cyrene was the capital of the Pentapolis, or Libya Cyrenaica, partly corresponding to Barca, in Northern Africa. It was situated in a plain a few miles from the Mediterranean coast. The city was next to Carthage in importance: it was destroyed in the fourth century. Its ruins are called Grenneh, or Curin. It was the resort of many Jews, who were protected by the Ptolemies and by the Romans. Simon may have come to Jerusalem to attend the passover. Acts ii. 10; xi. 20; 1 Macc. xv. 23. He was *coming out of the country*,—Where he probably sojourned with a friend, during the passover: he may have been repairing to the city for morning worship, at the temple. It was customary for the Romans to make the prisoner bear his cross to the place of execution. On Gen. xxii. 6, "Abraham took the wood of the burnt-offering, and laid it upon Isaac his son," the Jewish Lesser Bereshith says, "as a man carries his cross." Nonius out of Plautus says, "Let him carry his cross through the city, and then be fastened to it." This was the lowest degree of ignominy; hence the epithet *furcifer*. It is likely that Christ sunk beneath the burden of the cross, having been exhausted by what he had undergone, and they therefore forced Simon to carry it. As the service was considered ignominious, Simon had to be compelled. (See on Matt. v. 41.) This will not settle the question whether or not he was a disciple of Christ; for where were the twelve? One can hardly help thinking that if he was not then, he became one afterward; and if so, what an honor he must have considered this indignity! What a glorious shame! *The father of Alexander and Rufus*,—These are spoken of as well known; but whether they are the parties mentioned Acts xix. 33; 1 Tim. i. 20; Rom. xvi. 13, cannot be determined, though as the note is made by Mark, who wrote primarily for Roman Christians, the opinion is not improbable. Da Costa says that as the cross was ordinarily fastened to the shoulders of the victim, it was not unloosed by the soldiers; but they "in irony compelled Simon, who in passing had expressed his compassion for the adorable Sufferer, to lift the cross and to bear it after him—an image of the true disciple of our Lord, sharing in his cross and in his ignominy." Tatian, in his Harmony, represents Simon helping to bear it; which Lardner understands of "bearing the hinder part of the cross after Jesus, after our Lord had borne it all himself some way." Bede: "The cross is first borne by our Lord, and then handed over to be borne by Simon, and this was done with a befitting mystery; for the Lord suffered for us, leaving us an example that we should follow his steps." *Stauros* means a stake, as the upright piece of the cross was fastened into the ground. Near the top was a transverse beam to which the hands were nailed: about the middle was fixed a piece of wood on which the person sat. He was without covering, except an apron. He was drawn up with cords upon the cross, first tied,

and then nailed. Many deny that the feet were nailed, but Hug, Bahr, and others, have proved that they were—at least sometimes, as were Christ's. The feet were about a yard from the ground. Crucifixion is by some supposed to be alluded to in Gen. xl. 19; Deut. xxi. 22; Ezra vi. 11; Esther vii. 10. It dates back as far as the time of Semiramis. It was inflicted on slaves and such free persons as were convicted of the most heinous crimes. Their bodies were left for birds of prey. Horace speaks of feeding crows on a cross. The suffering of crucifixion was so great that the Romans called any great anguish a *crux*—which, by the way, means the transverse beam, that was sometimes nailed to a tree or post. Bishop Andrewes notes the four things ascribed to the cross, answerable to the four quarters of it—bloody, Col. i. 20; doleful, Acts i. 3; scandalous, Gal. v. 11; accursed, Gal. iii. 13.

22. *Golgotha*,—Syr., *Gogultho*; Chal., *Golgotha*; Heb., *Golgoleth*. The Jews dropped the second *l*, as in the Sam. version of Num. i. 22. So Babel for Balbel, on account of euphony. A human skull was called *Golgotha* because of its roundness: cf. Gilgal. Luke simply calls it *Kranion*, Skull; Vulg., *Calvariae*, from *calvus*, bald; the bare skull. Stockius says, "No doubt it was called by this name because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." Some think skulls would not have been left unburied; and if they were buried, they would not give name to the place. Kuinoel says that the bodies of malefactors were buried, and the heads left on the ground. It is likely, however, that the entire corpse was buried, but as many were interred near the place of execution—the Jews not allowing malefactors to be buried in the tombs of their fathers—when graves were dug, skulls would be thrown out, and perhaps many would be left uncovered, which circumstance would give use to the name. Some think it refers to the shape of the hill or rock—a bare knoll. It is nowhere, however, called a mountain or hill, though it was quite likely an eminence, and not improbably at the traditional site. In *Itiner. Hieros.*, A.D. 333, it is called *Monticulus Golgotha*.

23. *Wine mingled with myrrh*:—A precious gum, having a strong but not disagreeable smell and a bitter taste: it is procured by incisions, and sometimes by spontaneous issue, from a tree which grows in Arabia Egypt, and elsewhere. The *oxos* in Matthew means sour wine, (*vin aigre*,) the common drink of the Roman soldiers, (Luke xxiii. 36,) hence some of the best MSS. read "wine" in Matthew. The "gall" in Matthew may mean wormwood, myrrh, hyssop, or any other bitter herb, which was steeped in the sour wine. (See on Matt. xxvii. 34.) *But he received it not*.—After tasting it. He thus gave them to understand that he declined it, as an unfit beverage, being nauseous, or because it was stupefying, and he would not have his sufferings thus alleviated. They were accustomed to give stupefying drinks to criminals who were about to be executed." Prov. xxxi. 6.

24. *Parted his garments*,—Having offered him the nauseous draught, they stripped him, and nailed him to the cross. The clothes of those who were executed were perquisites of the executioners. *Casting lots*—Ballots, dice, etc. According to Homer, (Il. iii. 315-325,) the ballots were thrown into an urn or helmet, which was violently shaken, and the ballot which first fell out was successful. The Trojans and Romans had a similar custom, as also the Hebrews. Num. xxxiii. 54; Prov. xvi. 33: "The lot is cast into the lap," or urn. The heathen believed that Jove had the disposing of lots. All the evangelists note their casting lots. John particularizes their casting lots for his *chiton*; Mark seems to intimate that they also cast lots for the choice of the other parts of his clothing. *What every man should take*.—Wiclif, "who should take what." (See on Mark xxvii. 35.)

25. *The third hour*,—Nine o'clock in the morning. Some MSS. of John xix. 14 read, "the third hour:" see note there. *And they crucified him*.—When they crucified him—*kai* has often the force of "when." Cf. Matt. xxvi. 2, 45; Luke xix. 43.

26. *The superscription*—The *epigraph* setting forth the cause of his crucifixion. *Was written over*,—Pilate wrote it, and the soldiers probably affixed the tablet to the top of the cross, by his order. *The King of the Jews*.—A bitter sarcasm which the priests felt. (See on John xix. 19-22.)

27. *Two thieves*,—Robbers, probably insurgents, or rebels, as there were many such at that time in Judea. It is likely that they were not very scrupulous in regard to the property of any one, Roman or Jew. For the sake of example, as usual, they had been reserved for execution at the time of the feast. It was a special indignity to Jesus to crucify him between two robbers. He had complained, "Are ye come out as against a robber?" Now they crucify him as the king of robbers.

28. *And the scripture*—*Verbatim* from Isa. liii. 12; as in Luke xxii. 37, where the Saviour applies the prophecy to himself, as do Philip (Acts viii. 28) and the Tagumist. Mark alone has it here. The sense is the same in the LXX.

29, 30. *And they that passed by*,—Probably the crowds going in and out of the city. *Railed on him*,—Matthew, "reviled"—literally, blasphemed. (See on Mark iii. 28.) *Wagging their heads*,—A common mode of derision. Job xvi. 4; Ps. xxii. 7, 8; cix. 25; xxvii. 22. *Thou that destroyest*—A popular mode of expressing an assertion of capacity or intention to do anything. It is not surprising that a mob which had but little else to say in reproach of Christ, should reiterate the absurd charge of the two false witnesses. Mark xiv. 58.

31. *The chief priests—with the scribes*,—Matthew, "the elders;" Luke, "the rulers"—a deputation from the Sanhedrim. They of course led on the people. *He saved others*;—This they knew was a fact: the example of Lazarus was too recent to have been forgotten—though they spoke with malicious irony. They affected

to disbelieve his miracles or to attribute them to diabolical influence which would not now avail him. *Himself he cannot save.*—This they must have known was false, in the sense in which they meant it. Consistently with his design of atoning for the sin of the world, he could not save himself, as his hour was come; otherwise he could. John x. 18. (See on Matt. xxvi. 53, 54.)

32. *Let Christ the King of Israel*—The Messianic King—not the Roman style, which the soldiers naturally used, "the King of the Jews." *That we may see and believe.*—If he had "saved himself," he would have forfeited all claim to our confidence: we believe him, because he did not deliver himself from death, but died and rose again. *And they*—Winer says. "The plural is used when the predicate refers to one individual, but the writer wishes to avoid particularizing him, as Matt. ii. 20." As Matthew and Mark do not wish to relate the particulars concerning the penitent robber, they speak in general terms; but Luke speaks with exactness, because he details them.

33. *The sixth hour*—Twelve o'clock. *The ninth hour.*—Three o'clock P.M. This darkness was not an eclipse, as it was the time of full moon. Some think it was a haze, or mist, arising from sulphureous vapors, such as accompany earthquakes, one of which happened at that time; but that was not an earthquake produced by natural causes. Others think it was like the meteoric phenomenon described by Ebn Batuta, who speaks of a spot "enveloped by a dense cloud, so close to the earth that it might be almost touched with the hand." It does not appear to have been total, and Elsner thinks it was caused by a preternatural accumulation of clouds, enveloping the whole atmosphere, (*cf.* Ex. x. 21-23,) and was meant to portend the calamities that should soon overwhelm the Jewish nation. The clouds must have been very dense, as, according to Luke, the sun was obscured. The ancient commentators thought it was preternatural, and that it extended over the globe, alleging in evidence certain passages of Africanus, Phlegon, Thallus, and Dionysius the Areopagite, which, however, are not considered worthy of any regard, though Grotius and Whitby adduce them. Those who consider it an earthquake-mist—which may extend to a radius of ten miles—confine it to Jerusalem and its vicinity; but Origen and most modern commentators extend it to the land of Judea, which seems most probable, this being a frequent meaning of *ge*, rendered land or earth. (See on Matt. v. 5.) Hence, it is no wonder that heathen historians say nothing about it. The omission of Josephus is accounted for on another ground: he omitted many facts of the gospel history with which he must have been familiar, as he did not wish to bring his history into disrepute with either the Jews or the Romans.

34. *Eloi*,—This is the Aramaic of the Hebrew *Eli*, *Eli*, *lamah azabihani*—*Shabak* means to leave, let alone, in the Chaldee of Ezra vi. 7; Dan. iv. 12 or 15; and *shebakthani* is used in the Chaldee Targum and Syriac version

of Ps. xxii. 2 (1.) Our Lord here seems to be in an agony, like that in the garden—the lowest depth of the *kenosis*. Phil. ii. 7, 8. His own divine personality, essentially one with the Father, allowed the humanity to feel an agony which it would be presumptuous in man or angel to attempt to conceive. (See on Mark xiv. 36.) It was not occasioned by mere bodily pain, else the malefactors were more heroic than he; nor does the exclamation imply murmuring, or reluctance to die, or want of confidence in Him whom he styles *My God*, and immediately after "Father," into whose hands he commends his spirit; nor any local removal of his own divinity or of the Father, but an indescribable agony and dereliction of comfort, when "it pleased the Lord to bruise him, put him to grief, and make his soul an offering for sin." Isa. liii. 10. This is the only one of the seven sentences uttered by Christ on the cross recorded by Matthew and Mark, who alone record it.

35. *Some of them*—Perhaps Hellenistic Jews, who were not familiar with the Aramean dialect, and mistook the meaning of Christ's language, or heard it indistinctly. Affected by the prodigies, they may have thought that Jesus called for Elias, and that the prophet might make his appearance, as it was the general opinion that Elijah was to be the precursor of the Messiah.

36. *And one ran*—But for John, this could not be accounted for, as he alone says that Jesus exclaimed, "I thirst," which expression, and not "Eloi," etc., induced them to give him drink. John says, "they filled." Of course it was only one person's work to run and fill the sponge, yet this and other acts would naturally be attributed to the bystanders in common. *A sponge*—If the vessel of vinegar, *posca*, sour wine and water, was there not merely for the soldiers as their ordinary drink, but for the persons who were executed, to assuage the burning thirst, occasioned by crucifixion, then the sponge may have been there for the purpose to which they thus applied it. *Reed*,—*Calamus*, cane. John says "hyssop." As there is a kind of hyssop which has a woody, reed-like stalk, two feet or more long, which would be long enough to reach a person on a cross, this is generally supposed to be the reed in question. In drinking the *posca*, our Lord did not contravene his statement that he would not drink any more of the fruit of the vine, i.e., wine; for though *posca* was sometimes called wine, yet it was not considered wine, not being allowed to be used in libations: it was, indeed, vinegar and water. *Let alone*;—The same word as "Let be" in Matthew, only the latter is in the plural. Matthew says, "the rest said, Let be." Mark attributes it to the person who ran for the vinegar. It is likely he said it, and they repeated it—q.d.: "Yes, let us see if he will." Matthew, Mark, and John are thus harmonized. According to the misinterpretation of the bystanders, Jesus called for Elias at the same time that he said, "I thirst;" they therefore said, Let him have some vinegar: we shall see if Elias will come to take him down.

37. *And Jesus cried*—Probably in the words, "It is finished," (John,) followed by "Father, into thy hands I commend my spirit," (Luke.) *And gave up the ghost*.—Dismissed the spirit, or expired, as the word here literally means. The Anglo-Saxon *gast* means an inmate of the body, viewed as a house. Some say the language in Mark and Luke, as well as in Matthew and John, expresses the sovereignty which Christ had over his life, so that he died voluntarily, which in one sense is true, but not perhaps in the sense intended. He did not by miracle arrest the agencies by which he was put to death, as he could have done, because he came to die; but there is no proof that he shortened his life by any supernatural act. He merely allowed the physical, mental, and moral agencies employed to produce their normal effect, and death was the necessary result.

38. *The vail*—This was not the vail which hung before the holy place; but "the second vail," (Heb. ix. 3,) which hung at the entrance into the holy of holies. Ex. xxvi. 35. A similar curtain was used in the temple of Diana at Ephesus, and of Jupiter at Olympia. The rending of the vail, according to some, was occasioned by the earthquake; but it is difficult to say how that could rend it; besides, it is spoken of as a distinct fact. Doubtless, both phenomena were supernatural; and they are generally considered symbolical—the earthquake of the shaking and removal of the Jewish dispensation, (Heb. xii. 26-29,) and the rending of the vail of the removal of all ceremonial obstructions, and the opening of the new and living way to God, Heb. x. 19-22—a passage which seems to have been overlooked by De Wette and others, who resolve the phenomenon into a myth to which no reference is made, except by the synoptists or their interpolators! Schleiermacher asks how could it be known except by the priests, as they alone could have witnessed it. He forgets that a few weeks afterward, "a great company of the priests were obedient to the faith," (Acts vi. 7,) and they could tell it. But how does he know that none but priests saw it? It was at the hour of evening worship in the temple, and it is quite likely that the holy place, as well as the holy of holies, was thrown open by the miraculous agency so that the people might witness the phenomenon. No one in the apostles' times seems to have questioned the statement of the evangelists; and there is small reason for Neander to quote apocryphal and rabbinical authorities to prove that "some matter of fact lies at the foundation of this mythical adjunct." Theophylact says, "As the Jews were wont to rend their garments when they heard blasphemy, so the temple, not enduring the execrable blasphemies against the Son of God, tore his vail in pieces."

39. *Centurion*—Mark uses this Latin word, as he wrote principally for Roman Christians. The centurion originally commanded 100 foot-soldiers. *Which stood over against him*,—Occupying a position of earnest attention, to see that none interfered with the execution. *Saw that he so cried out, and gave up the ghost*,—Seeing that having so cried, he expired. *The Son of God*—The Messiah, as he professed to be—an innocent man—not a malefactor, or impostor. He

seemed to consider the prodigious attestations of the Saviour's claims to Divine Sonship; and so they were designed to be.

40. *Women*—All the synoptists describe them as those who were his disciples, and who ministered to him in Galilee. Luke viii. 1-3. They followed him to Jerusalem to have as much as possible of his presence and instruction, and to sympathize with him in his sufferings, of which they had pre-intimation. *Looking on afar off*,—Probably because those crucified were naked, and because the soldiers and mob were near the cross. His mother and aunt, with Mary Magdalene and John, were some time before near enough to be spoken to by Jesus; but it is likely John had to take away the Virgin-mother, the sword having gone through her soul, (Luke ii. 35,) so that she was not able to remain to witness the end, and the other two had retreated to a more distant point, where the rest were standing. *Cf.* Ps. xxxviii. 11. *Mary Magdalene*,—A reputable woman of Magdala. Luke viii. 2, 3. *Mary the mother of James*—A sister of Mary the mother of Jesus, and wife of Cleophas, (John xix. 25,) who is supposed to be the same as Cleopas, (Luke xxiv. 18,) who is thus identified with Alpheus, the Heb. *Chalphai*, without the aspirate. James is called *the less*—Literally, the little, being probably a small man, like Zaccheus, (Luke xix. 3,) though it is generally considered positive for comparative, less, viz., than the other James; but whether in size or age cannot be determined. (See on Mark iii. 18; vi. 3.) *Salome*;—"The mother of Zebedee's children;" (Matt. xx. 20; xxvii. 56;) her sons being distinguished apostles, and Zebedee probably having been a man of some repute.

41. *Followed*—Used to follow and minister to him.

42. *When the even was come*,—Probably a little before sunset, when they removed the bodies. (See on Mark vi. 35, 47; Jos. Wars, iv. 5. 2.) *The preparation*,—*Paraskue* and *prosabbaton* were terms denoting Friday, used by the Jews, and continued for some time among Christians. The latter in the plural is rendered "eves of the sabbaths," Judith viii. 6. Mark inserts this parenthesis, as he was writing for Gentiles.

43. *Joseph of Arimathea*,—Generally identified with Ramleh, a pleasant town in the borders of a fertile plain, 30 miles north-west of Jerusalem, on the road to Joppa, supposed to be the place where Samuel was born. 1 Sam. i. 1. Grotius identifies it with the Ramah of Josh. xviii. 25, and the Rumah of 2 Kings xxiii. 36. Robinson, in his Biblical Researches, thinks that Samuel's Ramah was at Soba, 8 miles south-west of Jerusalem, and that Arimathea might be the Ramathem, or Aramatha, located by Eusebius and Jerome near Lydda: and not Ramleh, which signifies a sandy plain, while Ramah signifies a hill. Ramathem is the Greek form of the Hebrew Ramathaim. With the article, this might readily pass into the Greek Arimathea. Joseph is said to be of Arimathea to distinguish him from other disciples of the same name. *Cf.* 1 Mac. xi. 34; Jos. Ant. xiii. 4. 9.

Honourable—Literally, of good presence, dignified, noble in regard to station. *Counsellor*,—Generally considered a member of the Sanhedrim. Jos. Wars, ii. 17. 1. *Which also*—Who also himself was waiting for the kingdom of God. Like Simeon and Anna, he was expecting the Messiah. *Came*,—Probably to the pretorium. *Went in boldly*—It required considerable courage, for he might have expected to be ridiculed by the Jews, suspected by the governor, and insulted by the Roman soldiers. *Craved*—Rendered "begged" in Matthew—requested. It was not customary for the Romans to bury the bodies of those whom they executed; yet they would allow their friends to take them away for interment; and in this case Pilate would be the more willing, because he believed that Jesus was innocent, and Joseph was a man of wealth and position, whom he would not be indisposed to oblige.

44. *And Pilate marvelled if he were*—Wondered that he was so soon dead—knowing nothing of the agony which hastened his death; and sending for the centurion, who had the execution in charge, he asked him if he had been dead for some time—long enough to make it certain—and learning from the centurion that such was the case—so that he ran no risk in granting the request of Joseph, he allowed him to remove the body. Joseph perhaps had told Pilate that Jesus had been comparatively a long time dead.

45. *Body*—The Vatican and Cambridge MSS. have "corpse."

46. *And he bought fine linen*,—Herodotus, ii. 86, says the Egyptians washed the corpse, and embalmed it in a wrapper of fine linen, with thongs of leather. But the sheet bought by Joseph for the occasion was probably designed to be removed after the Sabbath, when more elaborate funereal attentions would be bestowed upon the body. *Took him down*,—The soldiers probably let it remain there, because they knew that Joseph made application for it. As Joseph and Nicodemus, who assisted him, believed in Jesus, they could not allow his sacred body to be cast into the common Golgotha. It is hard to say what notions they formed concerning his resurrection, in which they must have believed. They may have construed it in a figurative sense, or being Pharisees, as a kind of metempsychosis, the spirit animating another body. They hardly expected that Jesus would rise again, in the same body, in three days. their faith was vague and confused, but it was sincere, and their love was strong. *A sepulchre*—Matthew says "his own new tomb." Having no occupant, the body raised must be Christ's; and as it was in a rock, there could be no digging through it to abstract the corpse. *Hewn out of a rock*,—A common way of preparing sepulchres in the East. Isa. xxii. 16. Immense numbers of such tomb-caves are found there. Some suppose that at first Joseph did not intend to put the body into his own tomb; but he intended to put it somewhere, and where else could he have put it? And why did Nicodemus bring so much spicery, if they did not intend the most honorable sepulture? Probably

neither of them thought they were fulfilling a prophecy by what they did; yet such was the case—a prophecy which seemed very unlikely to be fulfilled: (Isa. liii. 9:) which Lowth renders, "And his grave was appointed with the wicked; but with the rich man was his tomb." Those who crucified him with the robbers, of course, intended to bury him with them; but by a strange providence he was preserved from that fate, and buried in a manner becoming his sacred person, and so as to preclude all doubt in regard to his death and resurrection. *And rolled a stone unto the door of the sepulchre.*—The mouth of the tomb, which was cut horizontally into the rock: a common mode of guarding the entrances of caves and sepulchres. The stone appears to have been a great one, as it had to be rolled, doubtless, by those who carried the body, probably Joseph's servants. John says the tomb was in a garden in the place of crucifixion—which probably means in that part of the suburbs—the garden being doubtless separated from Calvary by a wall. *Kepos*, indeed, means a *keep*, an inclosure. It was a retired place just outside the city walls, selected because of the rocky elevation in which a tomb could be conveniently constructed. The traditional sites of the crucifixion and burial of Christ are so close together that they are both under the roofs of the same church. As Jesus was too poor to own a grave, and was going to rise again so soon that he did not need to own one, "He borrowed e'en his grave."

47. *And Mary*—(See on ver. 40.) *Beheld*—Were looking on to see.

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

XVI.—1. *And when the sabbath was past,*—Early on Sunday morning. (See on ver. 2.) *Mary*—(See on Mark xv. 40, 47.) *Had bought*—The aorist is rendered as a pluperfect to reconcile Mark with Luke xxiv. 56, where the women are said to prepare spices, and rest on the Sabbath. But this is not necessary. Lardner, indorsed by Newcome, says, "Luke is not to be understood to say that they prepared any spices on that day (Friday.) He is to be understood in this manner: And they returned and prepared spices and ointments; nevertheless, they rested the Sabbath-day, according to the commandment." So Toinard: "said by anticipation of Mark xvi. 1." *Sweet spices*,—*Aromata*—such as myrrh and aloes. John xix. 39, 40. *Anoint him.*—Nicodemus had applied enough spices to the body, but the women wanted to finish the embalming. The process continued, in some instances, several days. Lardner: "Possibly they intended to rub ointment on the outside of the bandages, to fill up the spaces, or interstices, which there might be,

and to add to the fragrantcy of the spices, which had been already made use of." "Pardon them," says Bishop Hackett, "if they overdo their part. Cordial love thinks all is not done that should be, unless itself be at the doing."

2. *And very early*—Probably between four and five o'clock—the interval between night and day; hence spoken of by the several evangelists with some latitude of expression. It was early, not only when they started to the tomb, but also when they reached it; yet there was light enough to enable them to see the condition of the tomb; and while they were there the sun may have arisen. It was at the time of full moon in April, and the sun rose between five and six. When John says it was "early, there being yet darkness," he means the day had just broken. It was the darkness of moonlight and twilight, compared with broad daylight. *The first day of the week*,—Sunday morning.

3. *Who shall roll*—They thought probably, says Dr. Benson, they could get help for "so humane a purpose in the neighborhood of the sepulchre"—if not of some of the recreant apostles.

4. *And when they looked*,—And having looked up, they perceived that the stone was rolled away. *For it was very great*.—This accounts for the anxiety implied in their question, and intimates the relief which they experienced. It is in Mark's abrupt, graphic, and circumstantial style.

5. *And entering into the sepulchre*,—The outer court of the tomb. *A young man*—Angels are represented as young to indicate their beauty, vigor, and immortality. *Clothed in a long white garment*;—A *stole*, or robe. Whiteness is the emblem of purity and majesty, hence priests and conquerors were robed in white. It is likely that the angel shone like Jesus in his transfiguration. (See on Mark ix. 3.) Luke says the robes were of dazzling brightness. Dan. vii. 9; Rev. iii. 4; vi. 11; vii. 9, 13. Angels were never before spoken of as so habited. Their came in robes of state to grace the resurrection of their Lord and ours. *And they were affrighted*.—They were greatly amazed, terrified. Wonder and fear are usually excited by the appearance of a supernatural being. (See on Luke i. 12, 29, 30.) This appears to be the angel who rolled away the stone and sat upon it. Matt. xxviii. 2-7. He left the stone before the women reached the tomb, which he entered in anticipation of their arrival. Luke does not contradict Matthew and Mark, as they do not say the women saw only one angel. It is common for one evangelist to mention one person where another speaks of two. (See on Matt. viii. 28; xx. 30.) The principal party, or the speaker, is singled out, and the other not noticed.

6. *Be not affrighted*:—Jerome says, "Always in the Old and New Testament, when any majestic person appears, he first banishes fear, that the mind being calmed, may receive the things that are said." Judg. vi. 23; Dan. x. 12; Luke i. 13,

30; Rev. i. 17. *Ye seek Jesus of Nazareth*,—The Nazarene—a title of reproach, (Matt. ii. 23,) but how soon it became one of honor! *Which*—Who was crucified—the crucified one. The angel was not ashamed of the meanness of his birth or the reproach of his death. *Behold the place*—The cavity hollowed out of the tomb for the reception of the corpse.

7. *But go your way*,—But go. *Tell his disciples*—The apostles; a part, the more notable, representing the whole. *And Peter*,—And especially Peter, in view of his late denial and repentance—thus assuring him that the Lord remembered him with the old affection. *He goeth*—The present for the future, as determined and imminent. Jesus was going into Galilee after showing himself in Jerusalem. *As he said unto you*.—Matt. xxvi. 32. Jesus did not intend to show himself publicly in Judea, but only to the apostles, and that very briefly: he appointed a mountain in Galilee, where he had so largely exercised his ministry, as the place of general meeting, and therefore sent word to his disciples that they should see him there. Matt. xxvii. 10. Had he appeared publicly in Jerusalem, at that time, when there were such multitudes in attendance at the feast, there would have been such an excitement as would not be in keeping with the quiet methods and spiritual influences by which he established his kingdom, which was not to come with that kind of observation. Luke xvii. 20; Acts x. 40, 41.

8. *They trembled, and were amazed*:—Tremor and ecstasy seized them. They were out of their senses, as we say—in a transport of joy, mingled with terror. (See on Mark v. 42.) *Neither said they any thing to any man*;—During the period of their amazement, and while they were on their way. Luke's account varies, but does not contradict this.

9. *Now when Jesus was risen*—This to the end of the chapter is supposed by some to have been added by another hand, because it is not in the Vatican MS., and a few others, and in some there are a great many various readings, and several of the Fathers take no notice of it; but it is found in most MSS. and versions, and is probably genuine. It is a kind of *resume*, designed for a conclusion. It may have been written on a separate leaf, which may have been detached from the rest of the MS., and hence not copied into the Vatican MS., etc., and imperfectly supplied in some others.—Now having arisen early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. Seven, like legion, means a great many. This possession proves nothing against her moral character: she seems to have been a very worthy woman. (See on Mark i. 32; Luke viii. 2, 3, 30; John xx. 1-18.)

10. *And she went*—She went and informed those who had attended him, who were mourning and weeping for the death of their Lord.

11. *And they*,—And they hearing her say that he was alive, and had been seen by her, believed not—as they did not believe the other women.

12. *After that*,—This manifestation of Christ is not noted by Matthew and John, but by Luke, xxiv. 13. *In another form*—With a visage and general appearance different from that by which he was known to them before his crucifixion. The appearance was not that of his former self, as the disciples who were familiar with his form did not know him, but supposed he was "a stranger," who accidentally fell in with them.

13. *Unto the residue*:—To the rest of the disciples. *Neither believed they them*.—Perhaps some of them credited it, but the rest doubted; and even the former seem to have relapsed into doubt; for when Jesus appeared unto them, they thought he was a spirit, or phantasm: and it was not till he made them a second visit, that all of them believed, Thomas being more persistent than the rest in the "suspense of faith."

14. *Afterward*—Mark seems to blend together the two appearances specified John xx. 19-29. *The eleven*,—They would be so styled, though the reference were to the appearance on the evening of the day when he arose, and when only ten were present, as Xenophon calls the tyrants "the thirty," after Critias and Hippomachus had been killed. *As they sat at meat*,—As they were reclining—perhaps having just finished their supper, as Jesus asked them, "Have ye any thing to eat?" and they gave him some fish and honey—perhaps the remnant of their supper. Luke xxiv. 41, 42. (See on Mark xiv. 18.) *Upbraided*—Reproached. Matt. xi. 20. *Hardness of heart*—Stupidity. (See on Mark x. 5.)

15. *And he said unto them*,—This seems to be an enlargement of the commission to the apostles, (Matt. xxviii. 19, 20,) after the return from Galilee, and just before our Lord's ascension, which is immediately recorded. *Go ye*—Going through all the world, preach the gospel. (See on Mark i. 15; xiii. 10.) *To every creature*.—To every human being—Col. i. 23—individualizing what in Matthew is presented in the gross.

16. *He that believeth*—He who will believe and be baptized—will embrace Christianity, and by baptism engage himself to fulfill its obligations. *Shall be saved*;—Shall obtain everlasting salvation, the faithful fulfillment of the engagement being, of course, supposed, as it is expressed in Matthew, observing all Christ's commandments, the proper fruit of faith. *But he that believeth not*,—But he who will not believe—who obstinately closes his eyes to the evidences of Christianity, which if sincerely canvassed would lead to faith. This does not include infants and others, who either have not the gospel or cannot comprehend its evidences and claims. It is not added, "and is not baptized,"

because willful unbelievers, baptized or unbaptized, shall be condemned—the condemnation takes place as soon as any one hears and disbelieves the gospel, (John iii. 18, 19,) and will, if the unbelief be perpetuated, result in eternal perdition. John iii. 36; 2 Thess. i. 8, 9. Alford says, "These words cannot be taken as setting forth the order in which faith and baptism must always come: belief and disbelief are in this verse the great leading subjects, and faith must on that account stand first." Thus, when Gentiles were admitted into the Jewish Church, they were first required to believe in the law of Moses, and then they were circumcised; but their children were circumcised first, and afterward required to make a profession of their faith.

17. *And these signs*—Miraculous tokens—proofs of their divine mission. *Shall follow*—Shall attend the believers, ver. 16. *In my name*—On my authority, by my power. (See on Matt. vii. 22.) *Shall they cast out devils;*—Demons. (See on Matt. xii. 28; Luke x. 17-20; Acts v. 16; viii. 7; xvi. 18.) *They shall speak with new tongues;*—Languages they had never studied. Acts ii. 4-11; x. 46; 1 Cor. xii. 10, 28, 30.

18. *They shall take up serpents;*—With safety. Acts xxviii. 5. *If they drink any deadly thing, it shall not hurt them;*—Poisoning being common in those days. There is no illustration of this item in the New Testament; and it is unsafe to go beyond that record in cases of this sort, as Euseb. E. H. iii. 39. Of course, there is no reference to any vain thaumaturgical experiments. *They shall lay hands on the sick, and they shall recover.*—Acts iii. 7; v. 12-16; xxviii. 8, 9. These miraculous attestations of their divine mission were necessary in the apostles' age, to which they appear to have been restricted. 1 Cor. xiii. 8, 13. Alford says, "They are not needed where Christianity is professed, nor by missionaries who are backed by the influence of powerful Christian nations"—better say, holy, Christian people. It seems that none but those to whom the apostles, by divine commission, granted the power, were capable of exhibiting those signs.

19. *So then,*—Therefore the Lord, after he had spoken to them. Mark nowhere else historically calls Jesus Lord. The reference seems to be to the last words of Christ to his disciples. *He was received*—Was taken up into heaven—the particulars of the ascension being given by Luke alone. Luke xxiv. 49-53; Acts i. 9-11. *Sat on the right hand of God.*—(See on Mark xiv. 62; Acts ii. 33-35.) Though Matthew and John do not formally give an account of the ascension, it is implied in Matt. xxviii. 20; John vi. 62; xvi. 28; xx. 17.

20. *And they went forth,*—Viz., after Pentecost. Having given them their orders, he went to heaven; but they sallied out, in obedience to their instructions, *and preached everywhere, the Lord working with them*—(1 Cor. iii. 9; xv. 10.)—*And confirming the word*—The doctrine which they proclaimed—with accompanying

signs—the miraculous attestations which he promised. *Amen.*—This, with various subscriptions in different MSS., may have been added by copyists.

END OF THE COMMENTARY ON MARK.