

COMMENTARY
ON
THE GOSPELS.

BY THOS. O. SUMMERS, D.D.

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TO

JOHN CHRISTIAN KEENER, D.D.,

Bishop of the Methodist Episcopal Church, South.

REVEREND AND DEAR SIR:—Having had the privilege of sustaining a pastoral relation to your venerable maternal grandparents, to your excellent parents, to yourself, and to the promising son who bears your name, and whom I baptized in infancy; and having been greatly encouraged by you in prosecuting this work; as a token of affection and respect for you in the high position which you so worthily fill, I beg permission to dedicate to you my Commentary on the Gospel of Luke.

THOS. O. SUMMERS.

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. 1, 1870.

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 Mark." But many of the most ancient MSS. have simply "The Gospel according to Mark," etc.—that is, as delivered, written, or edited, by Mark.

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. LUKE.

CHAPTER I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist, 26 and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ, 76 and of John.*

I.—1. *Forasmuch as*—This dedication is dignified and classical, and has been compared to the opening of Justin's History, the Antiquities of Josephus, Isocrates ad Demod. *Many*—Not Matthew and Mark, even if Luke had seen their Gospels; not the authors of the Apocryphal Gospels, which were not likely then written; but persons influenced by a laudable motive to gratify the desire expressed in all quarters to know the facts of the great moral and miraculous revolution then in progress. The narratives thus prepared would be necessarily defective—hence Luke wrote his Gospel to take their place. It was not, of course, designed to substitute Matthew and Mark, and only in a modified sense to supplement them. If Matthew was specially designed for Hebrew Christians, and Mark for Romans, Luke is of special interest to the Greek Gentile world. *Have taken in hand*—Undertaken: the word insinuates nothing in regard to failure or success. *To set forth in order*—To draw up, arrange, compose. *A declaration*—A narrative, history. *Of those things*—Concerning the facts. *Which are most surely believed among us,*—Which have been confirmed by the fullest evidence among us, viz., those who heard the account and witnessed its miraculous attestations.

2. *Even as they delivered them unto us,*—Not those who undertook the narratives, (ver. 1,) nor Matthew and Mark in their Gospels; but the first preachers of the gospel, alluding to their oral communications. *Which from the beginning*—The apostles, who, indeed, were not preachers of the gospel in the first part of the ministry of John and of Jesus; but they may be said to have been eye-witnesses and ministers of the gospel from the beginning, as they did witness the first movements, and were soon called to preach what they witnessed. Mark i. 1; 1 John i. 1; Acts i. 21. *Ministers of the word;*—Preachers of the gospel, the word of God: (Acts vi. 4; xii. 24; xxvi. 16:) *huperetes* answers to *diakonos*. (See Matt. v. 25; 1 Cor. iv. 1.)

3. *It seemed good to me also*,—As well as others: this does not indorse or repudiate them, nor does it affirm or deny his own inspiration. The sacred writers used their own faculties, and culled materials from every available source, in writing their books, the Holy Ghost meanwhile directing and controlling their mental activity, securing them from all error. *Having had perfect understanding*—Having carefully traced out every thing from the first—from our Lord's conception and birth. *In order*,—Consecutively—not implying any special chronological accuracy, which is not found in the Gospels. *Most excellent*—An official title, like *optimus*; Geneva, "most noble." It is used as an official title in three other places in the New Testament, all in The Acts (xxiii. 26; xxiv. 3; xxvi. 25.) *Theophilus*,—The name, meaning "a lover of God," occurs in Jos. Ant. xx. 8. Grotius thinks he may have been a magistrate of Achaia, converted by Luke. Acts i. 1.

4. *That thou mightest know*—Know thoroughly, be well informed. *The certainty*—Hinting again at the vagueness of the narratives alluded to ver. 1. *Things*—Statements concerning the facts and principles of Christianity. *Instructed*.—Literally, catechised: cf. Acts xviii. 25; Rom. ii. 18; 1 Cor. iv. 19. This may refer to that instruction (chiefly oral, as the word etymologically imports) which catechumens received before baptism; and which may be distinguished from Luke's full, accurate, and written account. It seems Luke thought a layman might be profited by reading the Scriptures.

5. *There was in the days of Herod*—The style of this narrative accords with the subject-matter, which is Jewish, and is but little more Hebraistic than the other portions of Luke's history. The first two chapters, so far as appears, are as original and genuine as any that follow. *Herod*—The Great. *The King of Judea*,—Added perhaps because Luke was writing for Greeks. *A certain priest*—Not, as many Fathers thought, the high-priest, who did not belong to the courses. *Zacharias*,—A name common among the Jews, meaning "memory of the Lord." *Course*—Literally, daily course—here, a periodical course, or, by metonymy, a class of priests attending that course, which in this case was weekly. Each course attended two Sabbaths, and the six intervening days; so that on the Sabbath two courses officiated. David divided the sons of Aaron into 24 courses, each course being appointed to serve a week by rotation in the temple. The class of Abijah was the eighth. 1 Chron. xxiv. 1, 5, 10, 19: cf. 2 Chron. xxiii. 8. The word in the LXX. sometimes stands for the Hebrew *machaloketh*, division, class; and *mishmereth*, ward, charge, ministry. 2 Chron. xxxi. 16; Neh. xiii. 30. Josephus (Ant. xii. 6. 1) calls Mattathias, "a priest of the *ephemeris* of Joiarib;" and in his Life he says, "My descent is not only from the priests, but also from the first *ephemeris* of the 24." He says there were in his time 5,000 priests in one course. The ministry of each course was divided according to the number of the houses of their fathers that were contained in it; the particular branches of the service being assigned by

lot to each priest whose turn it was to attend on the ministry. All the priests attended at the three great feasts. As but four courses of priests returned from the captivity, (Ezra ii. 36-39,) the Jews say they were divided by lot into 24 courses, retaining the original names and order. Thus Zacharias may not have been a descendant of Abijah, though of the eighth course which received his name. (See Jennings, Jew. Ant. i. 5.) *Daughters*—Female descendants. *Elisabeth*.—The LXX. rendering of Elisheba, wife of Aaron, (Ex. vi. 23,) meaning "God hath sworn." The lineage of John is thus particularly given to show that he was of honorable extraction—of the sacerdotal family.

6. *Righteous*—Just, upright persons. Mark vi. 20. *Before God*,—A Hebraism meaning, in sight of God, implying reality, such as will bear divine inspection. *Walking*—This is exegetical of the preceding: the metaphor is frequent in the Hebrew, importing a course of life. Gen. xvii. 1; Lev. xxvi. 23; 2 Chron. vi. 16; Ps. xxvi. 1. Plato uses the same figure. It is a favorite with Luke. *Commandments*—Probably moral precepts. *Ordinances*—Ceremonial statutes—but the words are used interchangeably: cf. Eph. ii. 15. *Blameless*.—Above reproach. Phil. ii. 15; iii. 6: so Ovid of Deucalion and Pyrrha, *innocuos ambos, cultores numinis ambos*.

7. *Because*—Seeing that. *Well stricken in years*.—Literally, "advanced in days." Josh. xxiii. 1, 2; 1 Kings i. 1, LXX. The classical writers say, "advanced in age." The Levites were superannuated at 50, (Num. iv. 3,) but Lightfoot shows from the rabbins that this was not the case with the priests.

8. *While he executed*—Now when he came to officiate as priest. *Before God*—In the presence of God, the temple being considered the house, or dwelling-place of God. *Order*—Regular succession.

9. *The priest's office*,—The priesthood, the function of a priest. *His lot*—The various functions were divided by lot among the priests of a course; (see on ver. 5;) and it fell to him by lot to burn the incense in the sanctuary, *naos*, where was the altar of incense, as distinguished from the *hieron*, which includes the courts, etc., where the people assembled. This office was so honorable that no priest was allowed to perform it more than once. Ex. xxx. 1-10. The burning incense was an emblem of ardent devotion—the intercession of Christ and the prayers of saints. Ps. cxli. 2; Rev. v. 8; viii. 3, 4.

10. *And the whole multitude*—The congregation assembled at the hour of prayer. As *plethos* is used, some think it was on the Sabbath, when many were in attendance, whereas few attended on ordinary days. There were 24 men always engaged to attend to represent all Israel in laying hands on the sacrifices, praying, and receiving the benediction. Maimonides says, "It is not possible that a man's offering should be offered up, and he not stand by it. But the offerings of the

congregation are the offerings of all Israel; and it is not possible that all Israel should stand in the court at the time of sacrifice. Wherefore the former prophets ordered that they should choose out of Israel men that were fit, and feared to sin, that they might be the messengers of all Israel, to stand by the offerings; and these are called the men of the station; and they divided them into 24 stations, according to the number of the courses of the priests and Levites." *Without*,—Outside, in the court of the people. *At the time of incense*.—The hour of burning incense, which was when the morning and evening burnt-offering was offered, as the incense was ignited with fire, borne by a priest, from the altar of burnt-offering.

11. *An angel of the Lord*,—A real appearance: of course the human form in which he appeared was assumed for the occasion. Judg. xiii. 3, 6; Dan. x. 5. *The right side*—The favorable side, Matt. xxv. 33. The front of the altar was to the east, where it is likely Zacharias stood. The Hebrews usually speak of the south as the right hand, e.g., 1 Sam. xxiii. 19, 24: *cf.* Heb. and margin. The four quarters are spoken of in respect of a person facing the east. The reference is not to the position of Zacharias, who was probably facing the west.

12. *Troubled*,—Discomposed, disturbed in mind. (See on Matt. ii. 3; xvii. 6.) Watson accounts for this effect of supernatural appearances on even good men, by "our strong sense of sinfulness and guilt."

13. *Fear not*,—The usual form of encouragement. (See on Matt. xxviii. 5, 8.) *Thy prayer is heard*;—Listened to, heard with favorable attention; though an answer had been long delayed—a suggestive point. It is not likely that this prayer was of late date—his age would seem to forbid that. It may have been offered long before, and Zacharias may have acquiesced in the divine will, which seemed to have denied his request. *John*.—Hebrew, *Yehochanan*, or *Johanan*; (2 Kings xxv. 23;) *Iona*, LXX.; (1 Chron. iii. 15, 24;) *Ioanan*, LXX. It means, "The Lord shall be gracious."

14. *And thou shalt have joy*—And he shall be joy to thee—apparently alluding to the meaning of his name, joy being the result of grace. *Gladness*,—Exultation, leaping for joy—a stronger term than the former: so ver. 44. *Many shall rejoice*—Those who were expecting the Messiah, and hailed John as his harbinger. *At his birth*.—*Cf.* Ver. 58, 66, *et seq.*; but *epi* may mean on account of, or, as Campbell, "because of his birth"—that such a distinguished person was raised up by God: this is favored by ver. 15. *Vulg.*, *Rhem.*, "in his nativity."

15. *For he shall be great*—(See on Luke vii. 28.) *In the sight of the Lord*,—In the divine estimation. Prov. iii. 4, LXX.; 2 Cor. viii. 21. So the frequent phrase, "he did that which was right in the sight of the Lord," e.g., 2 Kings xii. 2, where *enopion* is used in the LXX. *And shall drink*—The law of the Nazarites, (Num. vi. 3,) as John was to be consecrated to the special service of God—a Nazarite for

life, like Samson and Samuel: *nativi*, as distinguished from the *votivi*. *Wine*—The juice of the grape. *Strong drink*;—*Sikera*, from Hebrew *shakar*, to inebriate. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit." Lev. x. 9; Num. vi. 3, LXX. Wiclif: "He schal not drynke wyn, ne sidir." *Filled with the Holy Ghost*—A contrast to drinking wine, etc., Eph. v. 18. He shall be under divine guidance—moved by a supernatural impulse. *From his mother's womb*.—From the earliest period—from his infancy—a Hebraism. Judg. xiii. 7, 25; Isa. xlix. 1, 5.

16. *Turn to the Lord their God*.—From sin to obedience. Acts xi. 21; xiv. 15.

17. *Go before him*—The Lord their God, (ver. 16,) who was manifested in the flesh: thus Christ was the Lord before whom John was sent, ver. 76; Mal. iii. 1; Matt. iii. 3. *In*—Expressing the idea of endowment. *Spirit*—Temper. *Power*—Moral energy. *Elias*—(See on Matt. xi. 10; xvii. 10-13; Luke vii. 27, 28.) *To turn the hearts*—The reference is to Mal. iv. 5, 6, where Kimchi and others render *al*, "with:" "he shall turn the hearts of the fathers with the children," etc.—i.e., "he shall do his part to cause a national reformation, to convert fathers and children all together from their evil practices, and restore a true sense of religion." This makes a good sense, if *epi* with the accusative might be so construed. As there is no article in the Greek, "to turn the hearts of fathers to children" may refer to the composing of dissensions among the people, that they might be better prepared to receive the Prince of peace. In Malachi, turning the hearts of children to their fathers is also mentioned, rendered in the LXX., "the heart of a man to his neighbor"—broils frequently taking place in families and among neighbors. The next clause may mean to convert the disobedient to righteousness—*wisdom* being the common designation of true religion, as none but the good are wise. *En*, used for *eis*, indicates the continuance in the right state as well as the return to it. Cf. 1 Kings xviii. 37. The result of this would be *to make ready a people prepared for the Lord*.—Fit for the kingdom of the Messiah. Watson thinks that this preparation stopped short of reconciliation to God and the taking away of sins—it only "put man into a state, not of moral, but of relative fitness, as an humble, contrite man, to be reconciled to God, through the atonement." But were not Old Testament saints reconciled through the atonement? Were not Simeon, and Anna, and the parents of John, and John himself, who were all righteous persons, made so through Christ? And did not John labor to make the people, like them, righteous before God, according to their dispensation? The pious Nathanael, as well as the penitent publican, was prepared for the Lord—fit for Christ's kingdom. The last prophecy of the Old Testament is the first prophecy of the New Testament, intimating that the spirit of prophecy was now to be revived. Thus Grotius on Malachi: "After me you shall have no prophet for a long time: the next shall be the harbinger of the Messiah, in whom prophecy shall

revive. He shall be another Elijah for zeal, for courage, austerity of life, and labor for reformation." The Jews believed that prophecy was sealed up with Malachi, to be restored in the days of the Messiah, and that by Elijah. Ecclus. xlvi. 10. *Prepared* means fitted by the process stated—probably in allusion to Isa. xl. 3. Xenophon uses the Greek word for an army well supplied, and fit for service—and Demosthenes for a ship furnished with proper stores ready to sail.

18. *Whereby*—By what sign? Cf. Gen. xv. 8, where Abraham, in a similar case, asks a sign in confirmation of his faith, (ver. 6,) whereas Zacharias asks it as an exhibition of his unbelief. The words of the angel may have suggested the case of Manoah. Judg. xiii. 20. *For I am an old man*,—This evinces his unbelief. (See on ver. 7.) Cf. Rom. iv. 19.

19. *Gabriel* in Hebrew means "man of God," or rather, "God is my strength"—*gaber* meaning strength, and so, a strong man. This angel is so called, perhaps, because he is one of the chief *that stand in the presence of God*:—In allusion to prime ministers who surround the throne, ready to be employed in any royal embassy. Dan. viii. 16; ix. 21. Gabriel probably gave his name to Zacharias to call his attention to Daniel's prophecies concerning the Messiah, which were communicated to that prophet by the same angel, and which were now on the eve of accomplishment. Cf. ver. 26. The Jews say they brought the names of the angels from Babylon—Gabriel and Michael, the only angelic names in Scripture, being first mentioned in Daniel. Raphael, one of the seven angels, is spoken of Tob. xii. 15. Some thence conclude that the names were borrowed from the heathen; but they are Hebrew, and descriptive of the excellence of those ministers of God, who excel in strength, and do his pleasure. Ps. ciii. 20, 21.

20. *Thou shalt be dumb, and not able to speak*,—The latter phrase intensifies the former. Acts xiii. 11. It shows that he was really dumb, as ver. 21. *Believest not*—Hast not believed. *In their season*—In due time. The dumbness was a sign, though not such as Zacharias would have chosen, as it was a retribution for his incredulity. "Five words," says Quarles, "cost Zacharias forty weeks' silence." He could afford, however, to endure this temporary inconvenience, knowing when, and under what felicitous circumstances, it would be removed.

21. *And the people waited*—The people usually remained in silent prayer, while the priest offered the incense, say, about half an hour, Rev. viii. 1-4; but in this case they waited longer than usual, wondering that the priest did not come out to give them the benediction, and dismiss them; though some say this was not done by the priest who offered the incense, but by his associate. Hammond and others refer to Ecclus. i. 15-20; though that may relate to the day of expiation. They may have feared that some harm had befallen him, on account of some defect in the service, which would have a sinister bearing on them, he being their representative.

22. *He could not speak*—They doubtless asked him what was the matter, and perhaps, if *he had seen a vision*—an apparition—in the sanctuary; and he gave them an affirmative nod. They must have soon discovered that he was deaf, as well as dumb; and so *kophos*, here rendered *speechless*, implies: (see on ver. 62:) hence they conversed by signs. They could point to heaven, and then to the sanctuary, to indicate a visit from a celestial messenger.

23. *Ministration*—From the Greek we get our word liturgy, a public service—here the priestly office; as Heb. viii. 6; ix. 21: *cf.* Acts xiii. 2; Heb. x. 11; Jos. Wars, ii. 17. 2. At the end of his week's service, Zacharias went home.

24. *Hid herself*—She kept retired probably from motives of delicacy, to prevent accidents, to preclude defilement, (Judg. xiii. 14,) and for special devotion. *Five months*,—The first five, these being specified because of what is said, ver. 26, 36. Of course her retirement continued till the birth of her son.

25. *Thus*—Thus graciously. *He looked on*—Our translators supply *me*: a Hebraism for regarding with favor. Ps. cxix. 132. *My reproach*—Barrenness being considered a disgrace. Gen. xxx. 23; 1 Sam. i. 6.

26. *Sixth month*—(See on ver. 24.) *Galilee*,—This region in the time of Christ included all the northern part of Palestine, between the Jordan and the Mediterranean, and between Samaria and Phenicia. Before the captivity the name seems to have been given to a smaller tract, around Kedesh. 1 Kings ix. 11; 2 Kings xv. 29. It was called "Galilee of the Gentiles," (Isa. ix. 1; 1 Mac. v. 15, 21-23,) because many foreigners from Egypt, Arabia, Phenicia, etc., were mixed with the population, as Strabo says. In the time of Christ it was divided into Upper and Lower—the former a mountainous region lying north of Zebulun; the latter less hilly, more fertile and populous, having many towns, among which was *Nazareth*, which is just north of the great plain of Esdraelon, about midway between the Lake of Tiberias and the Mediterranean. It lies on the lower slope of a hill, facing east and south-east, along a small valley—shut in by hills, except a narrow rocky gorge toward the south. It is about 70 miles from Jerusalem. Grotius says, "When the posterity of David became poor, and perhaps obnoxious to the jealousy of the ruling powers, they fixed their abode probably in this obscure place." (See on Matt. ii. 23.) It is never mentioned in the Old Testament, nor in Josephus.

27. *Espoused*—Betrothed, affianced. (See on Matt. i. 18.) *Joseph*,—A common name among the Jews, meaning "he will add." Gen. xxx. 24. *The house*—The posterity—Joseph being a descendant of David. (See on Matt. i.; Luke ii. 4; iii. 23-31.) That Mary was also a descendant of David is implied in Isa. xi. 1; Luke i. 32; Acts ii. 30; Rom. i. 3; Heb. vii. 14; 2 Tim. ii. 8. *Mary*.—A common name among the Jews—the Hebrew Miriam, meaning "rebellion."

28. *Hail*,—Saxon "health," means *ave*, a term of salutation and congratulation expressing pleasure in another's good fortune. *Highly favoured*,—The word is rendered Eph. i. 6, "made us accepted." Cf. Ps. xviii. 26, LXX.; Eccus. xviii. 17. It is implied that the favor comes from God. Robinson: "Hail, thou favored, sc., of God," ver. 30. Cf. Joseph Mede, (sermon on Deut. xxxiii. 8,) who explodes the Vulgate rendering, "full of grace"—which denotes the possessor and dispenser of grace, whereas Mary was the recipient—endued with favor. *The Lord is with thee*:—"Is" seems properly supplied, as Judg. vi. 12, 13—not "be," as Ruth ii. 4. *Blessed art thou among women*.—Thou art the most happy of women. Judg. v. 24; Cant. i. 8. How this text favors the absurd dogma of the immaculate conception of Mary, does not appear; there being nothing said of her that had not been said of others.

29. *And when she saw him*,—But she seeing him. *Was troubled at his saying*,—Disturbed in mind, at such a speech from such a visitant. *Cast in her mind*—Revolved in her mind what this salutation could mean. She seems to have wondered what message would follow so extraordinary a salutation.

30. *Fear not*,—(See on ver. 13.) *Thou hast found favour*—God is pleased with thee, and bestows honor upon thee. Deut. xxiv. 1, (3, LXX. ;) Acts vii. 46.

31. *And behold*—This demonstrative particle is frequently used to call attention to something said or done, or to something which is to take place—as here. (See on Matt. i. 20.) *Thou shalt conceive*—Winer says, "It must not be supposed that there is here a redundancy of language: the momentous nature of the distinction vouchsafed is expressed by specifying the different stages." *Shalt call*—A mild form of the imperative, as Matt. v. 48. *Jesus*.—The Greek name comes from the Hebrew *Jeshua*, (Neh. viii. 17,) the later name of *Joshua*, or *Jehoshua*, (Num. xiii. 16; 1 Chron. vii. 27,) meaning, "Jehovah his salvation." Cf. Eccus. xlvi. 1. (See on Matt. i. 21.)

32. *He shall be great*,—In Messianic dignity, as follows, *Shall be called*—Shall have the character and be known as such: cf. ver. 35, 36; ii. 23. *The Son of the Highest*;—Middleton and others defend this rendering against that of some—"a son." Both words are without the article, which must be supplied before the latter—he shall be called "Son of the Most High"—i.e., he shall be designated by eminence "the Son of God," as in ver. 35. The LXX. use the word for the Most High. (See on Matt. viii. 29: cf. Eccus. xii. 2, 6.) Lightfoot says, "It is the Messiah, as Son of God. The angel might use the term *Bar Alion*, Son of the Most High." *The Lord God*—His Heavenly Father. *The throne*—The spiritual kingdom typified by David's. Ps. ii.; cx.; Isa. ix. 6, 7; Jer. xxiii. 5, 6; Dan. ii. 44; Amos ix. 11, 12. *His father David*.—Which seems to imply that Mary was a descendant of David, as there is no allusion to her intended marriage with Joseph. Grotius says,

"The kingdom of the Messiah, raised on the throne of David, extended to, and included, the Gentiles." Isa. xiv. 1; xlv. 5.

33. *House of Jacob*—Descendants of Israel—spiritual children of Abraham. Gal. iii. 27-29; vi. 15, 16. *No end.*—It shall not be destroyed, like earthly kingdoms, e.g., the four great monarchies; but shall flourish, as the kingdom of grace, till the end of time, when it shall be developed into the kingdom of glory. Dan. vii. 14; 1 Cor. xv. 24.

34. *How shall this be,*—This seems to refer to the manner, as involving the possibility, (ver. 37,) but it is more in the spirit of wonder than of doubt, (as in the case of Zacharias, ver. 18): "How shall I, who am a virgin, conceive and bring forth a son?" That Mary here refers to a vow of virginity is too absurd to be noticed.

35. *The Holy Ghost*—The Spirit of God, as Gen. i. 2. *Shall come upon thee,*—Will descend on thee. *The power of the Highest*—The miracle-working energy of God, exerted by the Spirit. (See on ver. 32.) *Shall overshadow thee.*—Not like a dove, (Ps. xci. 4,) to protect, (Grotius,) but like a cloud. (See on Luke ix. 34.) The phrase expresses a miraculous influence on the virgin. *Therefore also*—And therefore. *That holy thing*—The neuter is used because it refers to the child as yet unborn, which is called holy, by emphasis, in view of the miraculous conception. *Shall be called.*—(See on ver. 32.) *The Son of God.*—Some say, because created in the womb of the virgin by the Holy Ghost; but this does not appear to have been a real creation—the child was produced miraculously out of the substance of the virgin. Gal. iv. 4. Pearson (on the Creed) denies that the Holy Ghost was the father of the human nature of Christ, as he did not beget him by any communication of his essence, though Jesus was conceived by the Holy Ghost. But as the power of God was exerted by the Holy Ghost to enable the virgin to perform the functions of a mother, her offspring may be called God's Son. So Adam is styled (Luke iii. 38), for a similar reason. This does not prevent his being styled the Son of man, as through his mother he was a proper human being; nor does it imply that he was not the Son of God in his divine nature, by an eternal generation, which is an impenetrable mystery. The Fathers teach that Jesus was conceived by the Holy Spirit, not seminally, but operatively; not by copulation, but by power; not of the substance of the Holy Ghost, but by the virtue of it. (See note on Matt. i. 20, and Barrow's sermon on it.) *Cf.* Watson's Institutes, p. 311.

36. *Thy cousin*—Kinswoman: how nearly related does not appear—tradition is not trustworthy. (See on ver. 61.) The restraint of marrying in their own tribes related only to heiresses, and to the law of inheritance by lot. Num. xxxvi. 8, 9. It did not extend to other daughters, nor to the tribe of Levi, that had no share in the land. Aaron married into the tribe of Judah. Ex. vi. 23.

37. *Nothing shall be*—The future tense here, as in Hebrew, expresses that which refers to no particular time, but is always so. Gen. xviii. 14; Jer. xxxii. 27. Nothing whatever that God engages to do is impossible to him.

38. *Handmaid*—Properly, a female slave—the usual phrase expressive of obedience. 1 Sam. iii. 9, 10. Mary thus expresses her pious acquiescence in the divine will, and enters into the divine purpose. If she had disbelieved or murmured at the message of the angel, she would have failed of the honor conferred upon her, ver. 45. Some suppose the conception dates from the utterance of these words. *Word*.—Speech.

39. *Arose*—Departed. *In those days*,—At that time, immediately. Cf. ver. 36, 56, 57; Matt. i. 18. She did this probably to pay due attention to the sign given her by the angel; to congratulate Elisabeth, and to acquaint her and Zacharias with the annunciation; to compare the visions, and thus seek their support against the incredulous; and by getting information from them, to corroborate the statement of the angel. *Into the hill-country*—To the hilly region, viz., of Judea, (ver. 65,) in which, according to Josephus, Hebron was situated. Lightfoot says, "Though, on the return from Babylon, the priests are not to be supposed to have been all placed in the dwellings possessed before the captivity; yet Hebron being in the hill-country, (Josh. xi. 21,) and the city of Aaron's offspring, (Josh. xxi. 11, 13,) there is little doubt of the place. Here the promise was given of Isaac; circumcision instituted; Abraham had his first land and burying-place, and David received his crown." It was 22 miles from Jerusalem, and 90 from Nazareth. The Talmud says, "Before the morning sacrifice was offered, the president of the temple used to say, Go and see whether it be time to kill the sacrifice. If it was time, the answer was, It is light. Those in the court replied, Is the light come so far that thine eyes may see Hebron?" "What place then," says Townsend, "could have been so appropriate for the true light first to dawn before the perfect sacrifice could be offered, as Hebron?" Hebron was considered of more ancient date than Memphis. Jerome and Eusebius say that the oak of Abraham still remained at Hebron in their day, and that the surrounding Gentiles held it in great veneration. *Juda*,—Reland, Robinson, and others, suppose that *Iouda* is a softer pronunciation or corruption of *Iouta*, or Juttah, (Josh. xv. 55; xxi. 16,) a city of the priests, which Robinson identifies with Yuttah, which has the appearance of a large Mohammedan town, on a low eminence, with trees around. He says, "Our guide told us that there were old foundations and walls." He locates it about 30 miles south of Hebron, and about 120 from Nazareth. Some think if the city had been Hebron, Luke would have named it, it being the metropolis of the tribe; but its proximity to the great capital, Jerusalem, (which some think without good reason, was the city intended,) may have occasioned the indefinite style. If Juttah had been meant, Luke would have probably followed the reading of the LXX., *Itan* and *Tanu*, in the passages cited from Joshua. As the name of the place is not

important, it is likely Luke wrote indefinitely, as is not uncommon, "a city of Judah," and that Hebron was the place.

40. *Saluted*—Greeted her with some outward token of kind regard.

41. *The salutation of Mary*,—Viz., ver. 40—not the annunciation. *The babe leaped*—So Gen. xxv. 22. (See on ver. 15, 44.) *Filled with the Holy Ghost*.—Realized a powerful divine afflatus.

42. *Blessed*—(See on ver. 28.) *Fruit of thy womb*.—Thy offspring. Gen. xxx. 2: cf. Deut. xviii. 4. She pronounced the child blessed, with reference to his Messianic character, ver. 43.

43. *And whence is this to me*—How comes it to pass that. *My Lord*—Recognizing the babe as the promised Messiah, whether or not she had clear views of his divine nature. Ps. cx. 1. She was thus probably the first to apply to Jesus, yet unborn, that title, by which he has been ever since designated. She considered it a great honor that one so favored as Mary was should condescend to make her a visit.

44. *Leaped—for joy*.—As if it were conscious of the honor. It is not necessary to predicate the sensation of the fetus—the expression is of a popular cast. The motion is frequently occasioned by great perturbation; but Elisabeth considered it preternatural—her language was naturally stronger than the historian's, ver. 41.

45. *And blessed is she that believed: for*—The margin, and many critics, render, "which believed that." Blessed is she who believed that there shall be a fulfillment of the things told her by the Lord. Elisabeth perhaps intended to note the contrast with the incredulity of Zacharias.

46, 47. *My soul*—Cf. Hannah's song on a similar occasion, 1 Sam. ii. The Hebrews were accustomed to express their emotions in irregular hymns, without precise meter, but in parallel couplets. Jebb suggests that the parallelism in New Testament poetry is a collateral proof that it is from the same Spirit of inspiration as the Old Testament. *Doth magnify*—Extol, celebrate with praise. Ps. xxxiv. 3. The soul and spirit are mentioned for emphasis, as comprising the whole inner man. Ps. ciii. 1; 1 Thess. v. 23. *Hath rejoiced*—Hath leaped for joy. (See on ver. 44.) The past tense is used as referring to the joy which she had experienced since the annunciation. *God my Saviour*.—As in 1 Tim. i. 1—the Old Testament style, in which the hymn is expressed.

48. *Regarded*—Looked upon, sc., with favor. *Low estate*—The obscure condition of Mary's family, as descendants of the royal house of David. *Handmaiden*.—(See on ver. 38.) *All generations*—Men in every succeeding age to the end of time. This has nothing to do with ascriptions of honor to the virgin.

The classical use of the word is "pronounce happy"—(Latin *gratulari*)—Luke xi. 27; Jas. v. 11.

49. *He that is mighty*—The mighty God—the Almighty. Cf. Ps. xxiii. (xxiv.) 8, LXX. *Done to me great things;*—Hath bestowed on me great benefits. God magnified her with mercy—she magnified him with praise, ver. 46; Ps. lxx. (lxxi.) 19, LXX. *Holy is his name.*—His character is marked with all moral perfections. Ps. cxi. 9.

50. *And his mercy is on them that fear him,*—Those who reverence him, according to his infinite excellence, ver. 49; Ex. xx. 6. *From generation*—Ps. cii. (ciii.) 17, LXX.; Eph. iii. 21; Col. i. 26. (See on ver. 48.)

51. *He hath shewed strength*—Literally, wrought strength—exerted power, performed a mighty act. Grotius says, God's efficacy is represented by his fingers, Ex. viii. 19; his great power by his hand, Ex. iii. 20; his omnipotence by his arm, Ex. xv. 16. *Scattered*—Dispersed; a military metaphor used, Ps. lviii. (lix.) 11; lxxxviii. (lxxxix.) 10, LXX. *The proud,*—The arrogant, those who set themselves up to view above others. *Imagination*—Thought. The metaphor seems to be taken from the routing of a powerful army at the time when it was taking counsel for an overwhelming attack. The verbs in these verses are in the aorist tense, and the nouns are without the article. Thus character in general is denoted, such as are proud, etc., not certain proud persons. The aorist, says Winer, is never used in the New Testament to express custom, or for the future only in appearance. God's great things are spoken of as already accomplished, only the respective parallel members must not be taken in too strictly historical a sense. God has done these things frequently for his people, and he is now repeating them on behalf of the poorest and not the proudest descendants of David; though the latter would naturally think that the Messiah would be raised up among them, and not among obscure dwellers in Galilee.

52. *Put down the mighty*—Pulled down potentates. *Seats,*—Thrones. Eccus. x. 14. *Low degree.*—As ver. 48.

53. *He hath filled*—He hath satisfied the needy, and given nothing to the rich. Job xxii. 9; Luke xx. 10.

54, 55. *He hath holpen*—Laid hold of by the hand to keep from falling. Isa. xli. 9, LXX.; Jer. xxxi. 32; Acts xxiii. 19. *His servant Israel,*—Isa. xli. 8, 9; xlv. 1, 2; xlv. 4. In remembrance of his mercy (as he promised to our forefathers) to Abraham and to his seed for ever. This mercy to Abraham and his descendants embraces all the spiritual blessings in Christ Jesus, enjoyed by all in every age who have the faith of Abraham, and implies the eternal duration of the Messiah's kingdom. Cf. ver. 33; Gen. xxii. 16-18; Gal. iii.; 2 Chron. vi. 42; Ps. xcvi. 3; cxxxvi. 23; Mic. vii. 20. (See on ver. 72, 73.)

56. *Three months*,—Till near the time of John's birth. *Returned to her own house*.—Her own circumstances called for retirement. (See on ver. 24, 39; Matt. i. 18-24.)

58. *Neighbours*—Those who dwelt round about her house: so ver. 65—not the word rendered neighbor, Luke x. 27. *Cousins*—(See on ver. 36, 61.) *How*—That. *Mercy upon her*;—Pity in her case—as barrenness was considered a very great misfortune.

59. *Called*—Were calling, or, going to call. Names were given to boys at circumcision, because the name of Abraham was changed when the rite was instituted: Lightfoot says the Jews rarely named the child after the father, though after their own ancestors, as appears from the genealogies. Ver. 60. The Greeks, Romans, and other nations, perpetuated the names of their ancestors. As Zacharias was unable to dictate the name, they were disposed to name his child after him out of respect. The Jews commonly circumcised at home—sometimes in the schools for the sake of more witnesses. Calvin: "We infer from the words of Luke, that though they circumcised their infants at home, yet they were wont to do it in the company of many persons; and that most properly; for since it was a common sacrament of their Church, it ought not to have been administered secretly." Whitby says, "The law appointed no certain place in which it was to be done, nor any certain person to perform it, and therefore it was done sometimes by women, (Ex. iv. 25,) and here in the house of Elisabeth, as appears by her presence at it." "Not before the eighth day, because the mother was unclean seven days, and so was the child by touching her; and therefore he was not then fit to be admitted into the covenant; moreover, till that time he was weak, and could not well endure the pain." Gen. xvii. 12.

60. *Answered*—The question is implied. *Not so*;—By no means. *John*.—Some think she was supernaturally informed; but it is likely Zacharias had told her in writing. Ver. 13.

61. *Kindred*—Family relations. Ex. xii. 21; Josh. vi. 23, LXX.: *cf.* ver. 36, 58, Greek.

62. *Made signs*—*Eneneuo* comes from *en*, "to," and *neuo*, "to nod," "beckon." John xiii. 24. It is the rendering of the LXX. for *karatz*, Prov. vi. 13; x. 10: "He winketh with his eyes." The Vulgate *innuebant* comes from this word, and has the same meaning: so *epineuo* means to intimate, (Acts xviii. 20,) properly by signs, as nodding, or winking to any one. II. xv. 75; 2 Mac. xiv. 20. This implies that Zacharias was deaf, as well as dumb, or there would have been no necessity of beckoning to him. *How*—On the subject—by what name he should be called.

63. *And he asked*—Having requested by signs. *A writing-table*,—The *pinakidion* was a small tablet used for writing. The Roman *tabulae ceratae* were

three pieces of wood, usually oblong, covered with wax, written on by a pointed instrument called a *stilus*. The boards were fastened with wires at the backs, so that they opened as on hinges like a book—a raised margin prevented the wax surfaces from sticking together. Two of these tablets—*triptycha*—i.e., three-fold—have been found in Transylvania of the date A.D. 169. They are small octavo size, and the writing in them begins at the last page, and reads from right to left. Wax tablets continued to be used in Europe in the middle ages. (See Smith's Dic. Gr. and Rom. Ant., Art, *Tabulae*.) This may have been merely a smooth board, slightly daubed over with whiting. *And wrote*,—He wrote. *Saying*,—Expressing in words, as follows. *John*.—Ver. 13. *They marvelled all*.—They all wondered. This shows too that Zacharias was deaf: they wondered at the coincidence, as he could not hear what Elisabeth said.

64. *And his mouth was opened*—His dumbness was removed as soon as the child was named, the angel's words being fulfilled, ver. 20. *Loosed*,—This is not in the original; both tongue as well as mouth being the subject of "opened." By the figure *zeugma*, the Greeks sometimes join a verb with two nouns of cognate sense, to one only of which it is properly applicable: thus Homer speaks of eating corn and wine: cf. 1 Cor. iii. 2, "I made you drink milk, and not meat." Luke may have had in view the Hebrew *pathach*, which means to open and to unloose. Gen. xxiv. 32; Isa. v. 27. Sophocles and Themistines speak of the tongue as being shut, and of the *door* of the tongue. There is no necessity of rendering with Elsner, "and his tongue also spake praising God," as Luke ii. 21; but cf. Mark vii. 35. Our version gives the tense, and preserves the climax—opening the mouth, loosing the tongue, speaking and praising God.

65. *Fear*—A mixture of wonder and awe. Mark iv. 41; Luke v. 26; vii. 16; viii. 37. *That dwelt round about*—(See on ver. 58.) *These sayings*—These matters were talked about everywhere. *Hill-country*—(See on ver. 39.) Sharpe says, "As John wrought no miracles, these circumstances, with the descent from a priest, etc., were rendered the more striking to facilitate the acceptance of his mission; and had fully that effect."

66. *Laid them up in their hearts*,—As matters worthy to be remembered. 1 Sam. xxi. 12, LXX. *What manner*—What, then, is this child to be!—referring to the marvelous circumstances connected with his birth. *And the hand*—The special providence of the Lord, as Ps. lxxx. 17—a remark of Luke, not of the people.

67. *Filled with the Holy Ghost*,—Realized a powerful divine afflatus. *Prophesied*,—Spoke under divine inspiration—a common meaning of the word prophesy, whether or not future events are predicted, (1 Sam. x. 5; 1 Cor. xi. 5; xiv. 34,) though there are such in the hymn of Zacharias, which is modeled on the style of the old Hebrew prophets.

68. *The Lord God*—Heb., Jehovah, the God of Israel. *Visited*—In order to aid, as Ex. iv. 31; Ps. viii. 4: some say, as princes visit their provinces to confer benefits, or as benevolent persons visit the distressed. *Redeemed*—Wrought deliverance. The result of the divine visitation is spoken of as accomplished in view of its certainty and proximity. *His people*,—The Israelites. Though this song is pervaded by the theocratic spirit of the Jews, yet from its evangelical character, it would seem that Zacharias must have embraced believing Gentiles among the spiritual seed of Abraham: *cf.* ver. 75-79; Luke ii. 30-32.

69. *An horn of salvation*—A powerful Saviour. 1 Sam. ii. 10, LXX; 2 Sam. xxii. 3: a metaphor from horned beasts, whose strength is in their horns. The horn indicates royal power, Dan. vii. 7, 8, 24; Zech. i. 18-21. Hence Jesus (to whom Zacharias alludes, and not to his own son John) was to be a royal Saviour, raised up *in the house*—Among the descendants of the royal family of David. Ps. cxxxii. 17; Ezek. xxix. 21, LXX.; Acts xiii. 32.

70. *As he spake by the mouth of*—A Hebraism for promised, or predicted by. *His holy prophets*,—Properly rendered. *Cf.* Acts iii. 25; 2 Pet. iii. 2; Rev. xxii. 6. *Which have been since the world began*:—An awkward rendering of *ap' aionas*, from ages, from of old, as Ezra iv. 15, 19; Ps. lxxvii. 5; Titus i. 2—from the times of Moses; *cf.* Acts iii. 21-26; Gen. iii. 15; Acts x. 43.

71. *That we should be saved*—Literally, a salvation from our enemies, i.e., the means of salvation—in apposition with "an horn of salvation," ver. 69, (ver. 70 being parenthetical,) and explanatory of it. The theocratic style of the song seems to imply temporal enemies, as the Romans; but ver. 77 favors the view of those who think spiritual enemies are meant: perhaps both are included. *Hand*—Power. (See on ver. 51.)

72. *To perform the mercy*—There is no necessity of supplying the word *promised*: *cf.* Gen. xxi. 23; xxiv. 14; Luke x. 37; Jas. ii. 13. God showed kindness to the patriarchs by blessing their posterity. Ex. xx. 6; Acts iii. 25; Rom. xi. 28. *To*—Toward—implying that the fathers had an interest in this gracious provision. Matt. xxii. 32; Heb. xi. 39, 40; Acts xxvi. 7. *Holy covenant*;—The sacred contract made with Abraham, and renewed with his descendants. Gen. xvii. 7.

73. *The oath*—The covenant is so called because it was confirmed by an oath, as were other promises which were to extend through all times. It was thus immutable; (Heb. vi. 17;) therefore the sins of the Jews could not, as they pretend, defeat or retard the coming of the Messiah. In the Greek, "oath" is in the accusative, (while "covenant" is in the genitive,) perhaps, as Winer says, by attraction, as the relative renewing is in the accusative.

74. *That he would grant*—The substance of the oath: to give us power to serve him. *Cf.* Rev. ix. 3; vi. 8; xiii. 5, 7. *Hand of our enemies*,—(See on ver. 71.) *Serve*

him without fear,—In a state of fearlessness, being thus delivered from our enemies—a state of external and internal peace, or freedom from the spirit of bondage unto fear. Rom. viii. 15; 2 Tim. i. 7; Heb. ii. 14, 15; 1 John iv. 18. Hammond well remarks, "Redemption is not an absolute setting free, but the buying out of a usurper's hands, that he may return to his proper lord."

75. *Holiness*—Piety, comprehending the duties which we owe immediately to God. *Righteousness*—Rectitude of conduct in our intercourse with men: the one seems to refer more particularly to inward character, the other to outward action; but the distinction is not sharply defined nor always observed. Deut. ix. 5, LXX.; Eph. iv. 24. *Before him*,—(See on ver. 6.). *Of our life*.—These words are not in many of the principal MSS., versions, Fathers, and editions: so the General Thanksgiving in the Liturgy, "all our days." They were probably added for explanation.

76. *Shall be called*—(See on ver. 32.) *The prophet*—A prophet, as there is no article in the Greek, Matt. xi. 9. *The Highest*,—The God of Israel, John being sent by him to go before the Messiah. (See on ver. 32.) *Before the face*—Before the presence, i.e., before Christ, as his harbinger. (See on ver. 17.)

77. *To give knowledge*—Watson well says, "As to give wisdom is to make wise, so to give knowledge is to instruct, to make to know. John did not only teach repentance, but he taught the true nature of salvation, of that salvation which Messiah was to give; and he raised spiritual notions concerning it; for he taught, not that it consisted in deliverance from the Roman yoke, or any other calamity, but in the remission of sins, and the consequent restoration of truly penitent and believing persons to the favor of God and the hope of a better life. John iii. 36." John taught what his predecessors taught, only with greater clearness; and in view of the blindness of the Jews of his age, his teaching was like an entirely new revelation; but to Jesus Christ "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts x. 43: *cf.* Ps. xxxii., cxxx. *Unto his people*,—The Jews, John's mission not being to the Gentiles. *By*—In, or consisting in.

78. *Through*—Denoting the impulsive cause. *Tender mercy*—*Splanchna*, bowels, the upper viscera, the heart, lungs, and liver, as the seat of the emotions—added to mercy, it expresses not only the pain felt at the misery of others, as a similar phrase in Col. iii. 12, but also the desire and effort to relieve it. *Day-spring*—*Anatole* seems here to mean the gospel dispensation, which, as a bright day, dawned at the birth of John. The idea of a rising light is favored by Rev. vii. 2, where the rising (*anatole*) of the sun stands for the east. Matt. ii. 1, 2, 9; Rev. xxi. 13. *From on high*—The light from heaven. The light of the sun, before he rises, streams upward, and is reflected on the earth from the highest clouds.

79. *Sit*—Dwell. *Darkness*—Ignorance, sin, and misery. *The shadow of death*,—A phrase which occurs frequently in the Old Testament, meaning the state of death, as in Job iii. 5; xii. 22; xxxiv. 32; xxxviii. 17; Amos v. 8. (Cf. Ps. xxiii. 4.) Here and in Matt. iv. 16, (see note,) it is used in a moral sense, meaning the same as "darkness" before, only intensifying the idea: cf. Eph. ii. 1-5; Col. ii. 13, and the *mortis umbra* of Ovid and Virgil. *The way of peace*.—The means of procuring happiness. Ps. xliii. 3; AEsch. Ag. 170.

80. *Grew*—In body. *Waxed strong in spirit*,—His mind developed rapidly. *In the deserts*.—Some say, the hill-country where he was born; but it is likely he retired to the adjacent solitudes, when he was old enough to take care of himself. Josephus spent three of his early years in a desert. Chrysostom retired to a cave for study. John retired under the guidance of the Holy Spirit, so that, free from the influence of scribes and Pharisees, he might prepare himself for his mission. Chrysostom and Jerome think he was from his infancy in the desert. Paulinus (Carm. v.) says he retired from his father's house, at a reasonable, or sufficient age, after having been instructed in the law. Grotius thinks he withdrew to solitude after the example of Elijah, and refers to Matt. xi. 7. *Till the day*—Probably his thirtieth year, the age when priests were admitted to their office. *His shewing*—His appearance as a public teacher: cf. Luke x. 1; Acts i. 24. *Unto Israel*.—His mission being confined to the Jews. (See on Luke iii. 2.)

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *One angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

II.—1. *In those days*,—Immediately succeeding the birth of John: ch. i. *There went out*—Was promulgated. *A decree*—An edict. Dan. ii. 13; iii. 10, LXX.; Acts xvii. 7. *Cesar Augustus*,—The name conferred on Octavianus, nephew of Julius Cesar. He died A.D. 14, aged 76. *All the world*—*Oikoumene* means the habitable globe, (Heb. i. 6,) or its inhabitants, (Acts xvii. 31;) and as the Romans claimed to be the conquerors of the world, it is used for the Roman empire, Acts xvii. 6; xxiv. 5. (See on Matt. xxiv. 14; Luke iv. 5.) Lardner and others contend that it must here mean Judea, or the dominions of Herod, as in Acts xi. 28, because there is no mention in Josephus or in Roman history of any enrollment of the empire at this time; but then they do not mention any enrollment of Judea at this time. Roman historians, however, state that Augustus left a *libellus* containing a register of the public wealth, number of citizens, allies in arms, fleets, kingdoms, prov-

inces, tributes, taxes, burdens, and benefactions of the empire, which must have been the result of a general census, in the taking of which the Roman functionaries would naturally allow their native assistants in the kingdoms or provinces to follow their own mode. *Apographe* means a writing off, a register, enrollment, or census, as of persons capable of military service, or of the names and property of citizens; (Jos. Ant. xviii. 1;) and as this was done in order to taxation, (though not always with this intention,) it sometimes may have this meaning, as in Acts v. 37. Grotius thinks this census extended through all the empire, yet not at once, but in the different provinces at the convenience of Augustus.

2. *And this taxing*—This first enrollment was made. Suetonius says, "Augustus made a census of the people three times." *Cyrenius*—Publius Sulpitius Quirinus (Fasti), Quirinius, (Tacitus, Annals iii. 48,) a Roman senator of an obscure family, raised to honor by Augustus. *Was governor*—Filling the office of a *hegemon*, a leader, governor, whether proconsul, who governed a province under the senate; or propraetor, who governed a province under the emperor, as in Syria; or procurator, who had charge of the revenue under the proconsul or propraetor, and in small provinces, or in a portion of a large province, as Judea in Syria, had the power of inflicting capital punishment. (See on Matt. xxvii. 2.) Zumpt has furnished elaborate presumptive proof that Quirinius was propraetor of Syria at the time of the birth of Christ. According to Tacitus, Quirinius got the triumphal badges for conquering the Homonadenses in Cilicia, before he was appointed rector of Caius Cesar, B.C. 1, A.D. 3. As Quirinius was of consular rank, at the head of a legion, it was too small for a province for him, and must have been conjoined with another district: this must have been Syria, which appears to have been previously associated with Cilicia under one provincial administration. The succession of propraetors, or presidents, of Syria, stands thus: Sextus Saturninus became president B.C. 9; P. Quinctilius Varus, B.C. 6; P. Sul. Quirinius, B.C. 4; M. Lollius, B.C. 1; C. Marcius Censorinus, A.D. 3; L. Volusius Saturninus, A.D. 4; P. Sul. Quirinius again, A.D. 6. As the vulgar era is four years later than the actual birth of Christ, it appears that Quirinius must have been president of Syria at the time of that event. (See Fairbairn's Hermeneutics, App.) Eusebius says "It was the 42d year of the reign of Augustus, but the 28th from the subjugation of Egypt and the death of Antony and Cleopatra, which terminated the dynasty of the Ptolemies, when, according to prophecy, our Lord and Saviour Jesus Christ was born in Bethlehem of Judea, the same year when the first census was taken, and Quirinius was governor of Syria." He confounds this census with that spoken of by Josephus and Acts v.; and perhaps the latter was the consummation of the former, the actual taxing not taking place till Quirinius returned to the province. Irenaeus (Haer. ii. 22, 6,) Tertullian, (Adv. Jud. c. 9,) Justin Martyr, (Adv. Try.,) Clem. Alex., (Strom. i.,) Origen and Julian the Apostate, all speak of the census as taking place when Quirinius was president of Syria. As the first presidency of

Quirinius in Syria escaped notice, or was considered doubtful, some suggest that he was associated with Saturninus at this time as procurator; and thus Luke assigns the enrollment to Quirinius, and Tertullian to Saturninus. (See Taylor's *Calmet*.) Others say that this census was occasioned by Herod's incurring the displeasure of Augustus, who issued a decree that Judea should be reduced to a province, and an enrollment made—the effecting of which was intrusted to Quirinius; but Herod having propitiated Augustus, the decree was not carried into effect until 11 years after, when Quirinius was sent as president of Syria to confiscate the property of Archelaus, and complete the enrollment. Acts v. Robinson says, "Profane history does not assert that Quirinius had thus been procurator of Syria, at a period some years before he was sent thither as proconsul [propraetor]; but it does relate that he had been before sent into the East as imperial commissioner. Tac. Ann. iii. 48: *cf.* ii. 42; Jos. Ant. xviii. 1. 1. The hypothesis is therefore a probable one, and is favored also by the mode of expression in Luke, 'This census took place first (as the first) under Cyrenius;'" The meaning therefore seems to be, This first enrollment was made when Quirinius was governing Syria—either as propraetor the first time, or as procurator, the associate of Saturninus or Varus. There is no occasion to alter or expunge the text, or to suppose that Luke was mistaken; as the facts in the case must have been known to one who lived in that age—most likely a native of Syria, and evidently a careful and capable historian, to say nothing of his inspiration. (See on Luke i. 3.)

3. *And all went*—Alford says, "There is a mixture here of Roman and Jewish customs. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15. But then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrollment was made by order of Augustus, and for the whole empire, it of course would be made so as to include all, after the Roman manner; but inasmuch as it was under the Jewish king Herod, it was done after the Jewish manner, in taking this account of each at his own place of extraction." Livy (xlii. 10) says, "The consul ordered the citizens of the allied cities admitted to the freedom of Rome, to withdraw from Rome, to be taxed in their own cities." *His own city*.—The city of extraction.

4. *Galilee, —Nazareth,*—(See on Luke i. 26.) *The city of David,*—Being his birthplace. 1 Sam. xvi.; 2 Sam. xxiii. 16, 17; John vii. 42. It is called Bethlehem of Judea (Matt. ii. 1) to distinguish it from another Bethlehem in Zebulun, Josh. xix. 15. It is called Bethlehem-Judah, Judg. xvii. 7-9; Ruth i. 1, 2; 1 Sam. xvii. 12; Ephrath, Gen. xxxv. 19; Bethlehem Ephratah, Mic. v. 2: *cf.* Ruth iv. 11. It is six Roman miles south of Jerusalem—in itself an insignificant village. *The house and lineage*—The family in direct line of descent from the father. Matt. i.

5. *To be taxed*—To get himself enrolled. *With Mary*—Who accompanied him, in view of her peculiar condition, to avoid reproach; though it is not unlikely that she was also enrolled in Bethlehem, being a descendant of David. *His espoused wife*,—Though Joseph had taken Mary home as his wife, he did not cohabit with her as such, until after the birth of Jesus. He took her home to shield her reputation. (See on Matt. i. 20, 24, 25.)

6. *The days were accomplished*—The time came. Gen. xxv. 24, LXX.

7. *Her first-born son*,—This does not settle the question of Mary's perpetual virginity, though it seems to be unfavorable to that dogma. Cf. Ex. xiii. 2; Num. xviii. 16. (See on Matt. i. 25.) *Wrapped him*—Bound, or swathed, him in swaddling-bands to prevent distortion. Ezek. xvi. 4. *Laid him in a manger*;—In the *phatne*. *The inn*.—*Kataluma*, not *pandocheion*, (Luke x. 34,) which was a *stabulum*, or caravansary. Justin Martyr, Origen, and other Fathers, say Jesus was born in a cave, and laid in a *phatne*, where he was wrapped in swaddling-clothes. Caves were frequently used as hostelries: a portion of this cave may have been fitted up as a *phatne*, or *stabulum*—rendered "stall," Luke xiii. 15: cf. Job xxxix. 9; Prov. xiv. 4; Isa. i. 3; Hab. iii. 17, LXX. The *kataluma* may have been near the cave, which was fitted up for the lodging of travelers with their beasts and equipage. The convent inclosing the church built by Helena over the "Cave of the Nativity," is, says Robinson, "some 30 or 40 rods distant from the village toward the east, and overlooks the deep valley on the north." The town may have then embraced the cave, as it even now reaches nearly to it. Thomson (Land and Book, xli.) says, "It is not impossible that the apartment in which our Saviour was born, was a cave. I have seen many such, consisting of one or more rooms, in front of and including a cavern, where the cattle are kept." The occasion drew many persons to Bethlehem, so that the *kataluma* was filled. It is not improbable that Joseph and Mary could have had such accommodations themselves as such public houses afforded, but it is obvious that they could not have had the privacy which they required, and which the *phatne* afforded. After the company dispersed—the enrollment being over—the holy family would naturally change their lodgings to the *kataluma*, or some other house, where the wise men found them, (Matt. ii.,) as Theophylact suggests.

8. *In the same country*—The rural district of Bethlehem. *Abiding in the field*,—Either *sub dio*, or in tents or huts. *Keeping watch*—Literally, watching watches of the night—Vulgate, keeping the night-watches—the plural referring to the rotations in watching. There may be reference to the four watches into which the night was divided: (see on Matt. xiv. 25;) but this does not so well agree with the words, *over their flock*—It has always been customary for shepherds in the East to watch their flocks by day and by night to defend them from robbers and beasts of prey: cf. Gen. xxxi. 40; 1 Sam. xvi., which speaks of David keeping

his sheep near Bethlehem, where the pastures were good. Some think this was just after the vernal equinox, when the grass from the vernal rains was abundant—others put it after the autumnal rains; but these conjectures have but little weight. It is clear from Jacob's account that shepherds were sometimes exposed to the frost while watching their sheep. The traditions of the primitive Christians on this subject are various, and entitled to no regard.

9. *And lo*,—A demonstrative particle, calling attention to the important statement. *The angel*—An angel, a celestial messenger. *Of the Lord*—*Cf.* Judg. ii. 1. *Came upon them*,—Stood by them—appeared suddenly to them. Acts xii. 7. *The glory of the Lord*—The Greek has no article. It was probably a visible glory like the Shekinah, Ex. xiv. 16; Num. xvi. 42. 1 Kings viii. 11; Luke ix. 31—the brightness of Jehovah's presence. The angel bore with him, as it were, some of the celestial atmosphere which surrounds the throne of Jehovah. *Shone round*—Acts xxvi. 13. *And they were sore afraid*.—Literally, feared a great fear—were greatly frightened, as well as astonished. A sense of terror is usually produced by the appearance of a celestial visitant, occasioned probably by natural weakness and moral unworthiness. (See on Matt. xxviii. 8; Luke v. 8, 9.)

10. *Fear not*:—The usual form of encouragement. Matt. xxviii. 5. *For behold*,—For, lo! expressing wonder, and citing attention to something beyond what they saw. *I bring you*—Literally, "I evangelize you great joy." I announce to you good news, which will be a cause of great joy to all the people, viz., of Israel. By overlooking the article, Barrow was led to say, "Judea must not engross this angelical gospel: it is of importance most universal and unlimited, reaching through all successions of time, and all extensions of place, filling all ages and all regions of the world with matter and with obligations of joy." True; but it was first to the shepherds; then to the Jews at large; afterward to all the Gentile world.

11. *For*—Seeing that. *Unto you*—The shepherds, as ver. 12, they being the party addressed, and this being assigned as a reason why they should not be alarmed. *Is born*—Has been born. *In the city of David*,—(See on ver. 4.) *A Saviour*,—A Deliverer; for whom the shepherds, in common with their countrymen, were looking, without perhaps understanding his precise character and work. The angel tells them who he is—*Christ the Lord*.—The only place in which this expression is used: being anarthrous, it may mean, the King Messiah—the anointed Lord.

12. *A sign*—The sign—the token or proof of the fact asserted. The Jews were accustomed to receive confirmatory tokens, hence the matter-of-course manner in which it is introduced. Gen. xxiv. 14; 1 Sam. xiv. 10; 2 Kings xx. 8; Matt. xii. 39. *Ye shall find the babe*—You will find an infant wrapped in swaddling-clothes, lying in the *stabulum*—not as the old hymn has it "The heavenly babe you there shall find;" but, as Alford says, "The angel, in giving the sign generalizes the

term—they were to know the truth of his words by finding a child, wrapped in swaddling-clothes lying in a manger." Alford follows the generality of editors, and many MSS., in editing *en phatne*, but the received text has the article here as well as in ver. 7, 16, where it is undisputed. If there was but one *phatne* in the town—as would seem to be the case—if it means a *stabulum*—then the article would be proper, not to say necessary; but if there were more than one, or if it mean a manger, then it would not be needed. Why, then, should it be used in ver. 7, 16? Admitting that there was but one *stabulum*, as there was but one *kataluma*, in the town, there needed no description: it was sufficient to say, "lying in the *stabulum*." (See on ver. 7.) If there were more than one, or if the shepherds were not acquainted in Bethlehem, the angel may have omitted the article, as he simply made it a confirmatory sign that they should find an infant lying in a *stabulum*—an extraordinary place for a new-born babe. Ed. Irving gives it another turn: "It was sufficient to denote him that he was surely the worst accommodated babe that night in Bethlehem—I might say, in the civilized world. 'The meanest, that is he.'"

13. *Suddenly*—Instantly. *A multitude*—Not *ochlos*, *turba*, a crowd, as frequently in the New Testament; but *plethos*, literally, fullness, Vulg., *multitudo*, a great number. *Of the heavenly host*—Of the celestial army. The angels are styled an army because they are marshaled into the service of their King, and are employed to oppose his enemies. Cf. 1 Kings xxii. 19, where this phrase is used in the LXX.; Ps. ciii. 19-21; cxlviii. 2. *Praising God, and saying*,—Who praised God, saying, or singing.

14. *Glory to God*—Some supply "be;" some "is," in all these members; others, "be" in the first, and "is" in the last two—as if assigning a reason for the first, though, as Alford says, in an exclamation of this sort, the sense of "be," and that of "is," are both included. He says the song is in three clauses. There are perhaps two divisions, forming a Hebrew parallelism, in which the third clause is subordinate to the second, and an amplification of it, and so is without a copula. *In the highest*,—Places, or rather heavens. The plural is used, as in the Hebrew, in which the singular never occurs. Cf. Job xvi. 19. (See on Luke xix. 38.) *And on earth peace*,—And there is and shall be happiness to those who dwell on the earth—as Young; "Thine all the glory, man's the boundless bliss." *Good will toward men*.—Not according to a corrupt reading and rendering, "peace to men of good will"—which hardly makes sense, and damages the theology—but, to men there is and shall be good will, sc., on the part of God. Ps. v. 12, LXX.; Eph. i. 9. Theophylact: "Glory to God, because he has brought peace on earth, and his good will is manifested to men by the birth of Christ 'our peace.' Eph. ii. 14." Wesley gives a good paraphrase: "Glory to God in the highest heavens: let all the angelic legions resound his praises. For with the Redeemer's birth, peace, and all

kinds of happiness, come down to dwell on earth; yea, the overflowings of divine good will and favor are now exercised toward men."

15. *The shepherds*—Literally, "and the men, the shepherds." The "and" is omitted as redundant, (*cf.* ver. 21, 28,) and so some omit "the men," as in Matt. xiii. 45; xviii. 23; xx. 1; but as the article is not used in those passages, as in this verse, the latter term may be in apposition with the former, and exegetical of it—thus distinguishing the shepherds from the angels. *Let us now go even.*—Let us indeed now—by all means—or therefore, by all means—the word is emphatic: they would go though it was night, and they were watching their sheep. Let us really go over *unto Bethlehem, and see this thing*—The word denotes a thing spoken of. *Cf.* ver. 19; Luke i. 37. *The Lord*—They recognized the angels as his messengers. This sentence is simple and *wordy*, agreeing with the rusticity of the speakers.

16. *The babe*—Spoken of ver. 12. *Lying in a manger.*—The stall. (See on ver. 7.)

17. *And when they had seen it,*—And having beheld, viz., the scene, ver. 16.

18. *Wondered at those things*—Spoke with amazement concerning.

19. *But Mary*—While the rest wondered, she had a key to the import of these things. *Kept*—Carefully preserved, or stored up in her memory. *All these things,*—The matters now spoken of. (See on ver. 15.) *And pondered them*—Putting them together—carefully noting all the circumstances—revolving them. So Drayton:

These things she pondered, as despair still brought
Their sundry forms into her troubled thought.

In her heart.—So ver. 51—within herself—in her mind—which may be referred to both keeping and comparing. *Cf.* Dan. vii. 28, LXX. Manton: "She kept them, because she pondered them." Luke ix. 44.

20. *Glorifying and praising*—These terms are of the same general import, and are combined probably for emphasis; or the former may refer more particularly to the divine perfections manifested in the birth of Jesus, and the latter to the mode and design of their manifestation. *For*—On account of. *As it was told unto them.*—By the angel.

21. *And when eight days were accomplished*—I.e., on the eighth day. So the Jews reckoned. (See on Matt. xvii. 1; Lev. xii. 2, 3.) *For the circumcising of the child,*—The principal MSS. and versions read, "his circumcision." Jesus was circumcised to show that he was subject to the law of Moses, in all things not inconsistent with his sinless character. His circumcision, like his baptism,

symbolized his purity, not (as in the case of others) his purification. He was not circumcised for us in any other sense than he was born, baptized, and obeyed the law for us. It was, doubtless, to give us a general example of obedience to law, but especially to prepare him for his vicarious and expiatory sacrifice. Gal. iv. 3, 4; Phil. ii. 8; Heb. ii. 14-18. *His name was called Jesus*,—Then they called him Jesus, (See on Luke i. 31, 59; ii. 28.)

22. *Her purification*—Our translators followed Beza, who indorsed the Complutensian and the Arabic of Erpenius, doubtless a spurious reading. The Cambridge and six others of no note, read "his;" the Vulg., *ejus*, which may mean "his" or "her," though the syntax favors "his." Nearly all others read "their," which was probably altered because it was thought derogatory, to Christ that he should be considered unclean; but the uncleanness was merely ceremonial, and involved no moral stain. It was sometimes the duty of even a priest to make himself ceremonially unclean. Num. xix. The woman after childbirth was considered ceremonially unclean for forty days; which was merely laying her under certain restrictions in keeping with the spirit of the law of Moses, Lev. xii.; where, indeed, the mother's purification alone is spoken of; but it is not unlikely that her new-born babe was considered ceremonially unclean until he was "redeemed" by the appointed rites. Euthymius and Meyer construe "them" of Joseph and Mary; others refer it to "the Jews," as John ii. 6 meaning, according to their practice. One MS., (435,) Coptic, Arabic, Irenaeus, Wesley, omit the pronoun. (See on ver. 23.) *The law of Moses*—Being published by him: its divine original is recognized, ver. 23, 24. *Accomplished*,—Fulfilled, as in ver. 21. *To present*—To offer: the word is used in a sacrificial sense, Rom. xii. 1.

23. *In the law*—Ex. xiii. 2, 11-16, where it is ordered that every first-born male should be consecrated to God, in commemoration of his delivering Israel when he smote all the first-born of the Egyptians. The first-born of clean animals were to be offered in sacrifice; of unclean, to be substituted by lambs, or to have their necks broken, or to be redeemed at five shekels apiece; of men, by the Levites, who were taken instead, and set apart to minister in the sanctuary; and the excess in number of the first-born over the Levites to be redeemed at five shekels apiece. Ex. xxxiv. 19, 20; Num. iii. 12, 13, 40-51; viii. 15-18. Alford says, "This arrangement appears afterward to have been suspended by a general command to redeem all the first-born at five shekels of the sanctuary. Num. xviii. 15, 16." This passage, however, may be interpreted in agreement with the foregoing. It seems that in after times, when the relative numbers of the Levites and the first-born were not noted, all the pious Jews presented and redeemed their first-born sons. This is still practiced among the more rigid Jews. Leo of Modena says, "When the child is thirty days old, the father sends for one of the descendants of Aaron, and a company being present, produces a cup containing gold and silver coins. The priest takes the child into his arms, and asks the mother, Is this thy son? She says,

Yes. He then asks, Hast thou never had another child, male or female, a miscarriage or untimely birth? She says, No. He then says, This being so, this child, as first-born, belongs to me. He then says to the father, If it be thy desire to have this child, thou must redeem it. The father says, I give thee this gold and silver for this purpose. The priest adds, Thou dost wish, therefore, to redeem the child. The father replies, I do wish so to do. Then turning to the company, the priest says, Very well: this child, as first-born, is mine; as it is written in *Bemidbar*, (Num. xviii. 16,) Thou shalt redeem the first-born of a month old for five shekels; but I shall content myself with this in exchange. He then takes about two gold crowns, and returns the child to his parents." If the redemption of the first-born took place at the same time as the purification of the mother, as in the case of Mary and her Son, then it was 40 instead of 30 days after the birth of the child. Both ceremonies being comprised in one service, for convenience, it might be called the purification of both mother and child. (See on ver. 22.) Some suggest that Jesus, in view of his miraculous conception, was not subject to this law; but Joseph and Mary (and Luke, too, it would seem) thought otherwise. Why not, if he was subject to the law of circumcision? *Shall be called*—Shall be holy and be recognized as such. (See on Luke i. 32.) Heylin: "Shall be held sacred to the Lord." The eldest son of the father, in lawful wedlock, alone had the civil rights of primogeniture.

24. *A pair of turtle-doves*,—Which was allowed if the parties were poor; otherwise, a lamb and a pigeon, or turtle-dove. Lev. xii. 6-8. It would seem from this that Joseph and Mary were in humble circumstances.

25. *Simeon*;—Some identify this *Symeon* with Shammai (Sameos) in Jos. Ant. xv. 11; Lightfoot and others with Rab. Simeon, son of Hillel, and brother of Gamaliel, mentioned in the Talmud—unsupported conjectures. *Just*—Exact in observing the law, as far as man could judge. *Devout*,—Circumspect toward God—God-fearing, pious. Mic. vii. 2, LXX.: cf. Isa. i. 10; Acts ii. 5; viii. 2. *Consolation*—*Paraklesin*, "aid and comfort"—nearly the same as redemption, ver. 38—put by metonymy for the Author thereof, the *Paraclete*, Patron; rendered Advocate, 1 John ii. 1: cf. Nah. iii. 7. The Jews thus designated the Messiah, as they were looking for him to comfort them by delivering them from their oppression and misery. "May I never see the Consolation!" was a common oath, much used by Rab. Simeon Ben Shetach, who lived before Christ. Of course, the spiritual Israelites waited for the Consolation in a different spirit from that which marked the great body of the nation. Isa. xlix. 13; lxvi. 13; Jer. xxxi. 13; Zech. i. 17. *And the Holy Ghost was upon him*.—Literally, a holy spirit—a special divine influence. After 400 years' interval the Spirit of prophecy returned.

26. *By the Holy Ghost*,—By inspiration, ver. 25. *See death*,—A Hebraism for experience death—die. Ps. lxxxix. 48. *The Lord's Christ*.—The Messiah that God

had promised to send. Thus the Targum on Isa. iv. 2: "In that time, Jehovah's Messiah shall be for joy and glory."

27. *By the Spirit*—By the inspiration alluded to ver. 25, 26—the influence of the Holy Spirit. Matt. xxii. 42. *The temple*;—The first-born were presented to the priest at the eastern gate of the temple, not in the sanctuary, or even in the court where the worshippers assembled. *The custom of the law*,—What the law required, ver. 23.

28. *Then took he*—He even took—unless the *kai* is redundant: *cf.* ver. 21. *His arms*,—Literally, the arms considered as bent, or crooked, to receive any thing.

29. *Lord*,—*Despota* means the supreme Lord, Acts iv. 24; Rev. vi. 10; 2 Pet. ii. 1; Jude 4; but as it is here used in opposition to *thy servant*—or slave—it seems to convey the idea of master—the head of a household releasing his servant from labor. *Apoluo* means to unbind, to loose from, to let go—not, in this case, from earth, or from life, though this is included; but from service. The LXX. use it as a euphemism for *gava*, was dead. Num. xx. 29: *cf.* Gen. xv. 2, 15; xlvi. 30; 2 Kings xxii. 20; Tob. iii. 6; 2 Mac. vii. 9; Phil. i. 23. Lycon ap. Laert. v.; Themistius ap. Stob. Sermon. 119; Theophrast. Hist. Plants, viii. 17; Heraclitus ad Amph. Ep. i. The *apolusis* of which these authors speak denoted a distinction between the soul and the body, and the existence of the former after the death of the latter. *In peace*,—Not discharged, or manumitted, in displeasure, as a worthless servant, but released as a faithful servant, with approval and the fulfillment of a promise. *According to thy word*:—Ver. 26. The sight of Jesus was the token of release. Gurnell misses the metaphor when he says of "the swan-like song of old Simeon," "He speaks like a merchant who had got all his goods on shipboard, and now desires the master of the ship to hoist sail, and be gone homewards." Hammond: "In contempt of life, Simeon sings his own funeral." Webster and Wilkinson: "Now thou art releasing—a patient yet reverent mode of expressing a desire to depart. We may compare it with future for imperative in commanding, as Matt. v. 48."

30. *For*—This comes, after "in peace," in the Greek, and assigns the reason—seeing that, or because. *Thy salvation*,—Metonymy for Saviour—the great Deliverer whom thou hast sent. Isa. xlix. 6; lii. 7, 10: *cf.* Gen. xlix. 18.

31. *Prepared*—Provided, appointed. *Before the face*—In the presence. *Of all people*,—Of all the peoples. As the word is plural, it may mean all men—Gentiles as well as Jews. (See on ver. 32.)

32. *A light*—A luminary, the source of light—a great teacher. Isa. xlix. 6; xlii. 16; Acts xiii. 47. *To lighten the Gentiles*,—Literally, for an apocalypse of nations—the objective genitive—for a revelation to Gentiles—all nations besides the Jews. It may mean a teacher to reveal to them the will of God in the gospel,

without implying that Simeon had clear views in regard to the equality of Jews and Gentiles in the Christian dispensation, as in Gal. iii. 28; Col. iii. 11: indeed, he seems to assert the superiority of the Jews in the next clause—and *the glory of thy people Israel*—glory being the effulgence of light; though it may here stand for the procurer of glory, the author of salvation. The Jews, however, had no farther pre-eminence than this, the Messiah was a Jew—"salvation is of the Jews"—and the first offer of the gospel was made to Jews. Christ became every thing to the believing Jew—the Shekinah, (glory of the Lord, John i. 14; Rom. ix. 4,) and whatever else was symbolically glorious under the old dispensation. 2 Cor. iii. Whitby remarks, "Considering these prophecies, the unwillingness of the Jews to admit God's kindness to the Gentiles was wonderful. Acts x. 45; xi. 18." The most spiritual among them had some notion of the call of the Gentiles, derived from such passages as Ps. lxxvii., and those cited from Isaiah.

33. *Joseph*—The Vatican, Cambridge, and some other MSS., Vulgate and some other versions, Griesbach, Tischendorf, and Alford, have "his father." Alford says, "Meyer contends that if Joseph had been substituted for his father here, it would also have been in ver. 48. But this has no force; for the words in ver. 48 are spoken by Mary, who could not with any propriety be made to say Joseph, whereas the converse correction was certain to be made." Not "certain," though not improbable. He says, "Our Lord himself would not speak of him thus, see ver. 49," i.e., as his father. But this is saying too much. It is not unlikely that in familiar address, Jesus did call Joseph father: in such cases it may be said, as Alford says of the phrase, "his parents," "in the simplicity of the narrative we may read such expressions without any danger of forgetting the momentous history of the conception and nativity"—especially as those passages are just preceded by that history and succeeded by Luke iii. 23. *Marvelled*—Were wondering—not conceiving how those things could be so.

34. *Behold*,—Take notice. *This child*—This, this one, this person, pointing to Jesus in his arms, or perhaps as he was just returning the child to Mary with his blessing. *Is set*—Appointed, ordered, as Phil. i. 17; 1 Thess. iii. 3. *For the fall and rising again*—The reference seems to be to Isa. viii. 14, 15; xxviii. 16: cf. Rom. ix. 33. Christ is a stone of stumbling to those who reject him, and a stone of support, the chief corner-stone, to those who receive him. He is not the *cause* of any man's sin and misery; but is made the *occasion* thereof by the willful obstinacy of those who refuse to believe on him. (See on Matt. xxi. 42-44.) *Ptoxis* means downfall, ruin, Matt. vii. 27; Jer. vi. 15, LXX.; Eccus. iii. 31; iv. 13. *Anastasis* means rising up, improving one's condition. It does not here seem to mean rising again, as if it had referred to those who had fallen. *And for a sign*—A miraculous manifestation. He seems to have had the figure of a sign suggested by Isa. viii. 14-18: cf. Ezek. xii. 11; xxiv. 24, 27. *Which shall be spoken against*;—Contradicted, rejected. Heb. xii. 3; Jude 11. Christ crucified has been

thus spoken against, contumeliously rejected. 1 Cor. i. 22, 23. (See on Matt. xxiv. 9.)

35. *Yea, a sword*—As Jesus shall pass through a scene of suffering, his mother also shall experience great sorrow—for this is meant by the sword piercing through her soul. Ps. lv. 21; lvii. 4; xlii. 10; Prov. xii. 18. As the Greek poet says, "A sword wounds the body; but a word, the mind." The metaphor is common in the classics. The calumny of Jesus pierced the heart of his mother—so that there is no occasion to suppose it refers to the martyrdom of Mary. The *rhomphaia* was a long and broad sword, and was carried by the Thracians on the right shoulder. It is the rendering of the LXX. for *chereb*, Ex. xxxii. 27; Ezek. v. 1. Josephus (Ant. vii. 12. 1) uses it for Goliath's sword. So Rev. i. 16, *et al.*, the two-edged sword. *That*—If this is telic in form, it is ecbatic in force—as it can hardly be said that Christ was appointed to the end that men might show their purposes and feelings toward God by the manner in which they act toward his Son—that is rather a consequence of his appointment. This clause joins ver. 34.

36. *One*—This is not in the original; and as it is generally used in reference to an obscure person, it is impertinent here, as Anna seems to have been well known and respected. *Anna*,—The same as Hannah, meaning gracious, merciful. 1 Sam. i. 2. *Phanuel*,—Penuel, "face of God." Gen. xxxii. 30, 31. *Aser*:—Asher, "blessed"—eighth son of Jacob, son of Leah. Gen. xxx. 13. The Israelites appear to have maintained to some extent the distinction of tribes during the captivity, and in their dispersion. Acts xxvi. 7; Jas. i. 1. *A prophetess*,—As the word is the same used in the LXX. for *nebaiah*, Judg. iv. 4; 2 Kings xxii. 14; 2 Chron. xxxiv. 22: *cf.* Rev. ii. 20, she may have been endued "with the supernatural gift of uttering divine revelations." She may have received the title from this date, as she may have continued to utter divine revelations until her death. (See on ver. 25.) *She was of great age*,—Advanced in life, as Luke i. 7, 18. *Seven years*—I.e., she had enjoyed conjugal life only seven years.

37. *Of about*—The Vatican, Alexandrian, and some other MSS., the Latin and some other old versions, Augustin, Lachmann, Tischendorf, and Alford, read, "until." *Fourscore and four years*,—Referring to her age not her widowhood. *Which departed not*—"A hyperbolical expression," says Bloomfield, "denoting that she assiduously attended at all the stated periods of public worship, both day and night; (for there were occasional night services of sacred music;) and perhaps that she spent most of the time in the temple, engaged in prayer and meditation." *Served*—Worshipped—God being implied. The word is applied specially to ritual worship, Heb. viii. 5; xiii. 10: *cf.* Rev. vii. 15: "serve him day and night in his temple." As this refers to heaven, where there is no night, the formula must mean, without intermission; and so here, by hyperbole, as in Acts xxvi. 7: "Our twelve tribes instantly serving God day and night"—night and day worshipping, i.e.,

continually: *cf.* Gen. i. 5; 2 Thess. iii. 8. There is, therefore, no pertinency in the remark of Meyer, "Night is put first, because fasts were reckoned from one evening to another;" or that of Alford, "Because the greater solemnity and emphasis rests on the religious exercise of the night." Grotius says, "The devout women had no public ministry among the Jews, but regularly assembled, in a troop—*tsaba*—(Ex. xxxviii. 8; 1 Sam. ii. 22, LXX.,) to fast and pray in the temple. The custom descended to the Christians, (1 Tim. v. 5,) who, from the extreme retiredness of the women, had in the East, and in Greece, appointed and ordained also deaconesses and *presbutides*, to attend them in the church and to instruct them.

38. *She*—Omitted in A, B, D, and others, without affecting the sense. *Coming*—Coming up, when many appeared to have come up to the temple, which was on a hill. Acts iii. 1. *In that instant*,—At that hour, being the hour of prayer, as Acts iii. 1, or at that time. *Gave thanks likewise unto the Lord*,—Literally, uttered in turn the same things unto the Lord. She, too, on her part, praised the Lord, as Simeon had done just before, ver. 34, 35. The LXX. in Ps. lxxviii. (lxxix.) 13, use it for *nodeh*, "we will give thee thanks." *To all them that looked for*—To all who expected, i.e., with faith and hope. There were many such, (though not the entire nation,) the number being increased, and the expectation being excited, by recent events, the birth of John, etc. *Redemption*—Deliverance, as in Luke i. 68. While the majority expected a temporal salvation, there were some who expected a spiritual salvation. It is likely that the great body of the devout Jews who were expecting the Messiah were punctual in their attendance on the temple worship at the appointed hours. To all such in Jerusalem Anna addressed herself.

39. *The law*—(See on ver. 22-24.) *They returned into Galilee*,—Lardner says, "I think the holy family did not now go directly to Nazareth, but to Bethlehem. There, as I suppose, our Lord received the homage of the magians. Afterward they removed thence to Egypt, and then to Nazareth." Newcome says, "Mary might prefer Bethlehem from Mic. v. 2, and from the remembrance of the angelic vision." Townsend says, "If they went to Jerusalem merely to perform the religious ceremony prescribed by the law, they would as certainly return again to Bethlehem as a man would return to his own house, if he left it merely to go to a house of worship. The concurrent testimony of antiquity, also, as well as the letter of Scripture, (Matt: ii.,) are unfavorable to Pilkington's theory." Pilkington and others think they went immediately from Jerusalem to Nazareth; and after the bloody purpose of Herod was discovered, they fled into Egypt, so that Matthew speaks of a second return to Nazareth. (See on Matt. ii. 22.)

40. *Grew*,—In body. *Waxed strong in spirit*,—His mind developed rapidly. Alford and others think "in spirit" was copied into the Alexandrian and some other

MSS., from Luke i. 80, as it is not in the Vatican, Cambridge, some other MSS., the Vulgate and many other versions. *Filled with wisdom*;—Acquired mental endowments: he was very intelligent and well-informed. *The grace of God*—The complacency of his Heavenly Father was elicited by all his physical and spiritual developments. (See on ver. 52.)

41. *Now*—And. *His parents*—(See on ver. 33.) The law required all the males to attend the three great feasts; (Ex. xxiii. 14-17;) and many females accompanied them, especially at the passover: the school of Hillel considered this obligatory upon them, at least to attend one passover. *Went*—Used to go.

42. *Twelve years old*,—The age at which the Jews obliged parents to begin to instruct their sons in their intended trades, to inure them to fasting and to attend the feasts. At thirteen they were brought to the temple to be confirmed in their membership in the Jewish Church: they were then called "sons of the law," because they voluntarily and publicly assumed the obligations made for them at their circumcision. In Zohar it is said, "He that is worthy at 13 years of age is called a son of the congregation of Israel." Perhaps in some instances (and this might be one) they were allowed to assume those obligations at an earlier age than 13. *Went up*—Jerusalem being on an eminence, and also the capital. (See on Matt. xx. 17.) *To Jerusalem*—B, D, L, and some others, with some versions, Tischendorf and Alford, omit these words: the Vulgate has them, transferring the variations in the form, *Jerosolymam*—in ver. 41, 43, *Jerusalem*.

43. *Fulfilled the days*,—Stayed out the passover-week. *Joseph and his mother*—The discrimination implying that Joseph was not his father, though he might be putatively or familiarly so styled. (See on ver. 33.)

44. *Company*,—*Sunodia* means a journeying together—hence a company of travelers, a caravan. Gen. xxxvii. 25. *Went a day's journey*;—Not, as some say, "seeking him." The men and women marched in separate companies, and the children might be sometimes with the father and sometimes with the mother—thus Joseph may have thought that Jesus was with Mary and Mary that he was with Joseph. But knowing his prudence and obedience, they felt no anxiety about him, till they discovered he was not in the caravan. They could not be concerned for a youth of that age, and such a youth, and that too when it was common for caravans to be divided into parties, moving at short distances, individuals changing about from one to the other, the parties being made up of *kinsfolk and acquaintance*.—A day's journey in the East is about 30 miles; but they may have started in the afternoon, as the Orientals frequently do, encamping for the night at a short distance from the place of departure, in order to ascertain that nothing or no one has been left, and to be ready for an early start on the second day. Whether or not it was so in this case, it seems that as they were about

to encamp for the night, when they would expect Jesus to return to their own tent, they ascertained that he was missing.

45. *Seeking him.*—Many MSS. have the intensive form (as in ver. 44, though all have the simple form in 48, 49): no doubt they sought him diligently all the way back to Jerusalem. Whether or not they started back that night, cannot be gathered from Luke's language.

46. *After three days*—On the third day: cf. Matt. xii. 40; xvi. 22. The first day, or part of a day, was spent in journeying out; the second in returning back searching for him; the third, or part of it, searching and finding him in Jerusalem. *In the temple*—A court of the temple where the rabbis taught. The Sanhedrim sat in the room Gazith; a council of 23 in the gate of the court of Israel; and another of 3 in the gate of the court of the Gentiles: the Great Synagogue, to which several celebrated doctors were attached, also met in the temple. Reland places the scene in the east of the temple. *Sitting*—It is not true that the disciples of the rabbis always stood. *In the midst of the doctors,*—Among the teachers—probably on a stool, or on the floor, before and beneath them, their seats being raised in a semi-circular form. Some think there may have been present the two celebrated rabbis, Hillel and Schammai, Judah and Joshua, sons of Bethira, Jonathan Ben Zacchai, and Jonathan Ben Uzziel, author of the Chaldee Paraphrase. Lightfoot, however, thinks Hillel had died a little while before. His son Simeon was a distinguished man. *Both hearing them, and asking them questions.*—A common mode of receiving instruction in rabbinical schools. To represent the modest youth as "disputing among the doctors," is foreign from the account. Some think he heard and questioned them as a teacher; but it is more likely that he assumed the bearing of a disciple. Josephus says of himself, that in his early youth, he was an object of wonder, for his precocious knowledge, with the wise men, who took delight in examining and developing his proficiency in the subtle questions of the law. It was permitted and customary in any of the courts, even in the Sanhedrim to propose questions concerning the law. Thus R. Gamaliel said to a disciple, "To-morrow in the consistory, do thou come forth and question me on this matter." Many persons were frequently in attendance. From Maimonides it appears that by him who hears is intended one skillful in the traditions, who can propound and also answer questions. It is not to be supposed, however that Jesus catechised the rabbis concerning the frivolous subtleties of their traditions. To what extent the human mind of Jesus was indebted to parents and teachers for information, is idle to conjecture: that it increased in knowledge is certain. As a boy, he may have been ignorant of many things which the doctors may have been able to communicate to him; while his intellect, unclouded by prejudice and sin, though not fully developed, would detect a thousand rabbinical errors, and furnish answers in cases where their learning might prove deficient.

47. *Astonished*—Amazed, as Matt. xii. 23; Luke viii. 56. Milman: "In an ecstasy of admiration." *Understanding*—Intelligence. *And answers*.—In which he showed his superior discernment. It is likely that he not only answered the questions which the doctors proposed to him, but many which he proposed to them, showing that he had "more understanding than all his teachers," and thus giving an earnest of what he would be when, as the Great Teacher, he should be anointed for his mission. Luke iv. 18.

48. *And when they saw him*,—And seeing him, they were struck with astonishment. Matt. xiii. 54; Mark vi. 2; vii. 37. Though the parents of Jesus had less reason to wonder at his intelligence than others, yet they might well be surprised at finding him displaying it in such a manner, under such circumstances. *Son*,—Child, why hast thou treated us thus? So Matt. xxi. 36. *Thy father*—(See on ver. 33.) *Have sought*—Were seeking thee in the company of the travelers and in the city, with great distress. Geneva version, "with heavy hearts."

49. *How is it that ye sought me?*—Why did ye seek me? *Wist ye not*—Did ye not know that it behooves me to be among my Father's affairs? He means perhaps in his house, and studying his law. All the English versions give it this turn. But the Syriac, Armenian, Origen, Euthymius, Theophylact, Grotius, Whitby, and many other moderns, render, "in my Father's house." Cf. Gen. xli. 51; Esth. vii. 9, LXX.; Eccus. xlii. 10; John ii. 16; xiv. 2; xix. 27. Josephus and Chrysostom have a similar phrase. This is perhaps the first hint that Jesus had given them in regard to the knowledge which he had of his true paternity—though one can hardly think he had just come to the knowledge of it. It is a contrast to his mother's reference to Joseph, "thy father." It is not reproachful; yet it expresses a wonder that they should not have understood his character and mission. Jesus never himself addresses God as *Our Father*.

50. *They understood not the saying*—They knew that he was in some sense the Son of God; but what that implied, and what engagements it involved, they understood not. Perhaps his character during childhood had so gradually unfolded itself, and he had maintained, for obvious reasons, a reticence concerning his consciousness of what he was and was designed to accomplish that they were not prepared to hear him speak in this familiar way of God as his Father, especially as he had, in all likelihood previously called Joseph his father. They could hardly have supposed that he alluded to Joseph, when he spoke of being at his Father's—the temple, as well as the business connected with it, being recognized as God's.

51. *Went down*—Nazareth being down from Jerusalem. *Subject*—Obedient. Heb. xii. 9. *But his mother kept*—And his mother carefully kept in her heart all the things here spoken of: she treasured them in her memory as of inestimable value looking for the future development. (See on ver. 19.) Luke may have derived his

account of these things from Mary. He referred to the subjection of Jesus, perhaps, to prevent any false impression as to the character and conduct of the child Jesus from the incident just narrated.

52. *Increased*—Advanced. *In wisdom*—His human mind being susceptible of development. *Stature*,—The Vulgate, Rheims, Tyndale, Cranmer, Webster and Wilkinson, and others, render, "age," as the word means in Matt. vi. 27; Luke xii. 25; John ix. 21, 23; Heb. xi. 11: in wisdom as well as age; but others render "stature," as in Luke xix. 3; Eph. iv. 13: this refers to the growth of his body, as the other to that of his mind. *In favour*—(See on ver. 40.) The enmity of men was not fully elicited till he became a public teacher; yet it is likely there were in Nazareth those who hated him because of his virtue before that time; while those who were capable of appreciating moral excellence were charmed with it, as it was bodied forth in his peerless character and life.

CHAPTER III.

1 *The preaching and baptism of John.* 15 *His testimony of Christ.* 20 *Herod imprisoneth John.* 21 *Christ baptized, receiveth testimony from heaven.* 23 *The age, and genealogy of Christ from Joseph upwards.*

III.—1. *Now in the fifteenth year*—It was the fifteenth of his reign, and thirteenth of his monarchy, as he was joint emperor with Augustus two years before the death of the latter. Tiberius began his monarchy, Aug. 19, A.D. 14, reigned nearly 23 years, and was killed by suffocation with bolsters, March 16, A.D. 37, aged 78. Our era was fixed in the sixth century by Dionysius Exiguus, and it places the birth of Christ A.U.C. 754, whereas the true date is about 750, and Herod died in that year, and Jesus was born just before his death. (See on Matt. ii. 1.) *Pontius Pilate being governor of Judea*,—He governed it ten years as procurator under Tiberius, beginning A.D. 26. He was sent to Rome by Vitellius to account to the emperor for his rapine and cruelty. Tiberius died before his arrival, but Caligula banished him to Vienne in Gaul, where he is said to have killed himself two years after. (See on Matt. xxvii. 2.) *Herod*—Antipas—son of Herod the Great by Malthace. After his father's death, Augustus gave him Galilee and Perea, with the title of tetrarch. He first married a daughter of Aretas, whom he repudiated, and married his own niece, Herodias, the wife of his brother, Philip Herod. (See on ver. 19, 20; Matt. xiv. 3.) *Philip*—A son of Herod the Great by Cleopatra—Cesarea Philippi was named after him. Matt. xvi. 13. At his death his tetrarchy was annexed to Syria. *Iturea*—Named from Jetur, (Gen. xxv. 15; 1 Chron. i. 31,) probably the modern Jedur, north-east of Palestine, beyond Jordan, east of Mount Hermon, and south of *Trachonitis*,—Which lay between Anti-libanus, and east of Batanea, Gaulonitis, Iturea, and Auranitis. It derived its

name from *trachon*, "rough and rocky." It was apportioned by Augustus to Herod on condition that he would expel the robbers who infested it, and bring it into a state of security. After Herod's death it fell to Philip. Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis. It appears to have embraced all that region. *Lysanias*—Probably the son or grandson of Lysanias, who was killed by Mark Antony. His territory was named after its chief city, Abila: it was east of Anti-libanus. Josephus says Lysanias continued in the government of Abilene till Claudius took it from him A.D. 42, and gave it to Agrippa. Ant. xix.

2. *Annas and Caiaphas being the high priests*,—Legally there could be at one time but one high-priest, who held the office for life; but the Romans changed the incumbents at their pleasure. Annas, called *Ananos* by Josephus, (Ant. xviii.) was the son of Seth. He was made high-priest by Quirinius, A.D. 8, deposed by Valerius Gratus, A.D. 14 or 15, succeeded by Ismael, son of Phabus; then came Eleazar, son of Annas; the next year Simon, son of Kamithus; the next year, A.D. 26, Joseph, or Caiaphas, son-in-law of Annas. Caiaphas held the office till A.D. 35, and thus was high-priest at the time of Christ's trial, though Annas is there so called also, (John xviii. 13, 24; Acts iv. 6,) because he had exercised the office. Josephus speaks of two or more high-priests at the same time. Ant. xx. 6; Wars, ii. 21; iv. 16. 18; v. 33. *The word of God*—A divine oracle. Jer. i. 2. The subject of his ministry was now clearly revealed to him. *The son of Zacharias*—Luke alone, who gives an account of his birth, (Luke i.,) speaks of his father. *In the wilderness*.—*Eremos*, like the Hebrew *midbar*, denotes 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. (See on Matt. iii. 1.)

3. *Jordan*,—The Jordan. The name is Hebrew, and means "the flowing." It is now called *esh-Sheriah*, the watering-place. Its remotest perennial source is a large fountain near Hasbeiya, in the valley west of Mount Hermon; but it is usually described as rising from two large fountains in the vicinity of Banias, the ancient Paneas, or Cesarea Philippi, at the south-east base of Mount Hermon. The streams flow into Lake Hulah, the Merom of Josh. xi. 5, 7, and Samochonitis of Josephus, the lower end of it being 12 miles from Banias. The river then runs through a narrow rocky ravine, with a rapid descent of 8 miles to the Lake of Tiberias, or Sea of Gennesaret, from which it emerges and flows on to the Dead Sea. Its channel is over 150 miles—its breadth from 80 to 100 feet, and its depth in some places is very great. *Preaching*—Proclaiming as a herald. *The baptism*—A baptism which pledged and symbolized that repentance which is the condition of pardon. John's baptism had reference to pardon, as well as the Christian ordinance; but neither of them can be considered the proper and necessary

condition or instrument of pardon. The latter does not differ from the former by conferring the Holy Ghost. Acts ii., viii., x. 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, (*cf.* Mark vii. 2-5; John ii. 6; iii. 25, 26; Heb. ix. 10, 13,) and particularly on the reception of proselytes. *Repentance*,—A change of the mind resulting in amendment of life. It is always connected, with grief for the evil done. 2 Cor. vii. 9-11. Aretas says, "*Metanoia* is a change from worse to better." "It is so called," says Athanasius, "because it transfers the mind from evil to good." *For—Eis*, (final,) in order to, having reference to. Baptism is in order to repentance, as its symbol and pledge, Matt. iii. 11; and baptism as well as repentance is in order to, or has reference to, *the remission of sins*;—John's baptism, as well as the Christian, tended to remission; but in both, spiritual actions, such as repentance and faith, are the indispensable conditions. "Baptism for the remission of sins," in the Nicene Creed, must be understood in this sense; as in the original Greek the terms are the same, only the words "of repentance" are implied, not expressed. *Remission*—Forgiveness, deliverance from the guilt and consequences of sin. Luke i. 77.

4. *The book of the words*—A volume of prophecies of *Esaias*—Isa. xl. 3-5. Luke quotes the passage nearly as it stands in the LXX., which differs but little from the Hebrew. *The voice of one crying*—A voice of proclaiming, or of a crier. *In the wilderness*,—Joined with "crying" in the LXX. and Gospels, but with "Prepare" in the Hebrew. *Prepare ye the way*—Alluding 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. (See the account which Diodorus gives of the march of Semiramis, and Jos. Wars, vi. 6.) Some doubt the primary and literal application of this prophecy to the return of the Jews from captivity, because they returned "in scattered parties, without pomp, and especially without any visible presence of the Lord;" but Ps. cxxvi, seems to warrant the application of the passage, highly wrought and figurative as it is, to that event, which symbolized one more glorious to which it is applied by the evangelists. *Cf.* Baruch v. 7.

5. *Valley—Pharanx*, ravine, a narrow pass, frequently with rocky sides. *Smooth*;—LXX., "plain."

6. *All flesh*—All the human race. *The salvation of God*.—The same as "the glory of the Lord" in Isaiah. Two clauses are blended into one by Luke: the LXX. have both, only they have in the latter "the salvation of God." *Cf.* Ps. xcvi. 3; Isa. xlvi. 13; xlix. 6; lii. 10; Luke ii. 10, 32.

7. *Multitude*—Matthew specifies them as Pharisees and Sadducees, as he was writing for Jews. The people generally were open to the rebukes John

administered. 1 Thess. ii. 15, 16. *That came forth*—Who were coming out from their respective homes to be baptized by him. *O generation*—Offspring, or "brood of vipers" (Rhemish)—a venomous species of serpents: wicked sons of wicked sires. Gen. iii. 1; Isa. xiv. 29; Matt. xii. 34; xxiii. 31-33; John viii. 44; Rev. xii. 9. *Who hath warned you*—Who hath told you self-righteous Pharisees and carnally-secure Sadducees?—an expression of surprise at seeing them come. *To flee from the wrath to come?*—To avert from themselves the impending vengeance—the judgment which was about to fall on the Jewish nation. Mal. iv.; 1 Thess. i. 10, (See on ver. 9.)

8. *Bring forth*—Make, produce—so Aristotle uses the word. We also speak of "making a crop." *Therefore*—In view of your profession. *Fruits worthy of repentance*,—Do those things which are proper to repentance—which result from it. Wetstein: "If ye really repent; show forth not merely the leaves of profession, but the fruits of performance." Acts xxvi. 20. *Begin not*—Like our own idiom. Bengel: "He gets off every first attempt at an excuse." *To say within yourselves*,—To think. The Latin versions, without any MS. authority, omit "within yourselves." *To our father*:—For a father; q.d., "Being descendants of Abraham, we must be accepted of God." The Jews used to say, "Abraham sits near the gates of hell, and suffers no Israelite to descend into it." "Every Israelite has a share in the world to come." *For I say unto you*,—A preface indicating the great importance of what follows. *God is able of these stones*—Which lay around him in the wilderness, or near the river: an expression of divine omnipotence and independence. The raising up of another race implies the rejection of the natural descendants of Abraham. As their position in regard to the theocracy gave them greater privileges, so it involved them in greater responsibilities, than those of others. Matt. viii. 11, 12; Rom. iv; Gal. iii. Irenaeus says, "Jesus raised up children to Abraham, when he turned us from the religion of stones [the worship of gods of stone], and from our own insensible and barren state of mind, and brought us to a faith like that of Abraham." Jerome says, "He calls the heathen stones for the hardness of their hearts."

9. *And now also*—And even now, or already. *The axe is laid unto the root*—Lieth at the root. The judgment is imminent, and will be complete. The woodman has laid down his axe to pull off his coat, and is going immediately to work to cut down the trees. *Is hewn down*,—The present tense denotes that the principle, or law, was then in operation, and would certainly and speedily take effect upon the Jews. The execution of judgment on communities and individuals is frequently and significantly set forth by this imagery. Jer. xlvi. 22, 23; Ezek. xxxi.; Deut. iv. 23; Matt. vii. 19; John xv. 6. The Jews apply Isa. x. 33-xi. 1 to the Messiah. The rabbins inferred from that passage, that he would come immediately on the destruction of Jerusalem. Theophylact: "He doth not say, 'hath not brought forth,' but bringeth not forth; for we must be continually bringing forth good fruit;

for though yesterday you were full of benevolent feelings, yet if to-day you take to plunder, you will be void of goodness." Ezek. xviii. 24, 26; Rom. ii. 7; Gal. vi. 9. Brownrigg: "Excuse not thyself *in privilegio soli*. Think not the privilege of the soil, wherein thou art set, that it shall excuse thee. A man will endure an unfruitful tree anywhere rather than in his garden or orchard. God is not so much displeased with the unfruitfulness of heathen—they are trees of the forest. But a Christian grows in God's garden—that must be fruitful. John xv. 2; Isa. v. 1-7. As the officers carried before the Roman magistrates a bundle of rods and a sharp axe, so John, this *anteambulo Christi*, the usher and officer of Christ, comes before Christ, not only with rods and chastisements, but with an axe of destruction, to hew down and stub up unfruitful and unprofitable Christians." [Jews.]

10. *And the people*—The multitude. *What shall we do then?*—A Hebraism for must. Acts ii. 37; xvi. 30. What, then, must we do to avert this ruin?

11. *He answereth*—Then answering, he says to them. *Coats*,—Tunics, under-garments. Matt. v. 40. *Meat*,—Food. Matt. xiv. 15. An admonition to kindness and charity, in which they were deficient. It is likely that many of the people were at that time ill-supplied with clothes and food, while the rich had more than they needed. Mark vi. 36, 37. Grotius: "He calls them from a dependence on ceremonies to the practice of real virtues, of which the chief is charity. 1 Pet. iv. 8; Dan. iv. 27; Luke xi. 41. He instances the popular manifestation of it in giving to those in want. 2 Cor. viii. 14. So Aristotle to supply food and raiment." He did not, of course, make it unlawful to have two coats.

12. *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 the *socii*, the common collectors, who were much despised by both heathen and Jews. Theocritus says, "Among the beasts of the mountains, bears and lions were the most cruel; in the cities, tax-gatherers 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. v. 46; xxi. 31; Luke vii. 34; xv. 1, 2; xviii. 10-13; xix. 1-10. *Master*,—Teacher, Rabbi.

13. *Exact*—The Greek is rendered "require," Luke xix. 23: it primarily means "perform;" but Xenophon and Polybius use it like Luke—to exact money, to exact tribute. The besetting sin of the tax-collectors, whether Romans or Jews, was extortion: they demanded more than the legal assessment, to fill their own purse.

14. *The soldiers*—As there is no article before soldiers, and as the verb is the same as in ver. 10, read, And soldiers also asked him. They may have been Cesar's, Herod's, or Philip's. They must have been Jews or proselytes, or, as Le Clerc says, they would not have come to be baptized by John. Michaelis says they

are not *stratiotai*, but *strateuomenoi*, soldiers in actual service, and conjectures that they were part of the army of Herod Antipas, who was about to fight with Aretas—their line of march would lead them to the ford of the Jordan. But as the Jews imputed the loss of the battle to the cruelty of Herod in putting John to death—which must have been some time subsequent to this—Lightfoot and Usher say, a year and a half; Sir Isaac Newton, two years from the baptism of Christ to the death of John—the conjecture of Michaelis has no solid basis. Jews sometimes went to war as auxiliaries in Gentile armies, as under Alexander and Xerxes, stipulating to live after their own customs. Jos. Ant. ix. 8; the Maccabees, *passim*. *Do violence*—Use no violence. The word means, according to Grotius, to extort money or goods by force or violence. *Accuse any falsely*;—Literally, be a fig-shower, fig-informer—one who informed against any who exported figs from Attrea, contrary to law—hence one who oppressed under pretense of law. Luke xix. 8; Eccl. iv. 1. When open violence would not answer, they resorted to *sycophantic* measures, informing the government against those whom they wished to oppress, showing their rapacity in the garb of loyalty. *Wages*.—The Greek means those things which are eaten with bread; hence the ration and money dealt out as wages to the Roman soldier. The word is rendered "wages," Rom. vi. 23; 2 Cor. xi. 8.; and "charge," 1 Cor. ix. 7. It is thus used by Josephus, Ant. xii. 2, and Polybius, vi. 39, who says the pay of a legionary soldier was two *oboli*, (a little over 3 cents,) besides a monthly allowance of corn. This pay was doubled by Julius Cesar, and trebled by Augustus, and increased still more by Domitian. One need not wonder that contentment was not one of the virtues for which the Roman soldiers were remarkable; yet it is urged upon them by John, who does not appear to have condemned the military profession, but only the vices by which it was beset. Bp. Andrewes: "If war had been unlawful, John would have said to the soldiers, *Abjicite arma; deserite militiam*—Throw away your arms, and forsake your colors; but he teacheth them their duty in war, and therefore doth not take it away." Manton: "Christ came not to destroy communities; but war is the solemn instrument of justice, the restraint of vice and of public insolences, the support of a body-politic against foreign invasion and domestic rebellion.

15. *In expectation*,—Expecting, as Matt. xi. 3—looking for some farther development of John's divine legation. *All men mused*—All of the people were reasoning, or debating. From John i. 19-27, it appears that they did not all keep their questions *in petto*, but some of them—a special deputation from the Pharisees—asked him if he were the Messiah, and he emphatically told them he was not; neither Elias, meaning in person, though he was in character; (see on Matt. xi. 14;) neither that other prophet whom they expected. (See on Matt. xiv. 2.) *Whether he were the Christ, or not*;—They wondered if he were the Messiah. *Mepote* expresses surprise, and anticipates a negative answer. Can it be possible that this is the Messiah?

16. *Mightier*—Having greater authority, as the Messiah. *Cometh*,—The present tense expresses certainty and proximity. *Latchet*—A string, or strip of leather. *Shoes*—Literally, things bound under, that is, under the feet. In the New Testament the word means the same as sandals, which were originally soles of wood or leather, bound to the feet by straps of leather. Luke's language differs a little from Matthew's and Mark's, though the sense is the same—showing that the evangelists did not consider it necessary to give the precise words of the speakers, so long as they faithfully reported the substance of what they said. Among the ancient Jews, Greeks, and Romans, carrying the sandals, and, of course, unloosing them, was the office of the lowest menial. The rabbins say that the shoes of Jewish teachers were borne by their disciples; and Eusebius says the same custom obtained among the first Christians. The Talmud says, "Every office that a servant does for his master, a scholar should perform for his teacher, except loosing his sandal-thong"—that they called "a reproachful work, fit only for a Canaanitish, not a Hebrew servant." *He shall*—He will. *With the Holy Ghost, and with fire*:—With the illuminating, quickening, and sanctifying influences of the Holy Spirit, which descended upon the believers on the day of Pentecost, accompanied with "cloven tongues like as of fire," by which these influences were visibly symbolized. Mark omits the fire, as being the mere symbol of the Spirit. Acts i. 5, 8; ii. 1, 2, 3, 4, 16, 17, 18, 32, 33; xi. 15, 16.

17. *Fan*—Winnowing shovel. Dr. Shaw says, "After the grain is trodden out, they winnow it, by throwing it up against the wind with a shovel, the *ptuon* mentioned Matt. iii. 12, there rendered a fan, too cumbrous a machine to be thought of; for it is represented as carried in the hand." *Thoroughly purge*—Thoroughly cleanse. *Floor*,—The *halon* was an elevated area, formed by hardening the ground with a cylinder, where the grain was trodden out by oxen. The straw was thrown away with a fork, and the mass of grain, chaff, etc., was thrown up by the shovel; the chaff, etc., was blown away by the wind, while the grain fell in a heap on the floor, which is said to be purged, when the grain on it is winnowed. *Garner*;—The place into which the grain is gathered, a granary. In the East it is frequently a subterranean repository, covered with thatch. Jer. xli. 8. *Chaff*—Every thing separated from the grain. *Fire unquenchable*.—A fire that burns till it consumes all that is cast into it. The fan and floor, wheat and garner, chaff and fire, are perhaps particularized merely for the completeness and force of the metaphor, which, like that of the woodman, (ver. 9,) and the refiner, (Mal. iii. 1-5,) was designed to represent the discrimination between the good and bad, the protection of the former and the punishment of the latter, which should take place after the coming of the Messiah.

18. *And many other things*—Literally, And, indeed, many other things exhorting, he published the good news to the people. It is a different word from that used in Matt. iii. 1; iv. 23, and ought not to be rendered by the technical word

"preached," nor by the technical phrase, "preach the gospel," but "published the good news," viz., of the Saviour's advent. (See on Luke vii. 22: cf. Luke i. 19; ii. 10; iv. 18; viii. 1; Acts xiii. 32; Rom. x. 15; 1 Thess. iii. 6; Heb. iv. 2; Rev. x. 7.) Lucian (Tyran. i.) uses the word, "bringing the joyful tidings of liberty;" and Josephus, (Ant. vii. 10. 5,) "He tells the good news of the victory." So Ant. v. 1; Wars, iii. 9. 6. The other things which John then preached at that time are indicated John i. 29, 33, 34. As the word is in the imperfect tense, and as Luke immediately notices the imprisonment of the Baptist, some think the reference is to the whole course of John's ministry, and not to that particular time when Christ was baptized; but the latter is the more likely opinion. The reference to John's reproving Herod at the cost of imprisonment, seems to have been made to intimate his fidelity in the exercise of his ministry. He who would reprove a king would scarcely fail to deal faithfully with other persons.

19. *But Herod*—This and ver. 20 are parenthetical, as the imprisonment of John occurred a considerable time after the baptism of Jesus. (See on ver. 1; Matt. xiv. 1-12; Luke ix. 7-9.)

20. *Added yet this*—Added also this in addition to all—cf. Eph. vi. 16—he even shut up John in prison. The two *kais*, rendered "yet" and "that," present the idea of Herod's additional guilt.

21. *Now when all the people were baptized*,—Who were that day present to receive the rite. The aorist implies that they were all baptized first, so that the baptism of Jesus might be the more marked and solemn. John's baptism, however, did not cease with the inauguration of Jesus. Cf. John i. 29-34; iii. 22-24. *Praying*,—Luke alone speaks of Christ's praying after his baptism. *The heaven*—Matthew, in the Hebrew style, has "heavens." *Was opened*,—Mark has "were cleaving." 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.

22. *In a bodily shape like a dove*—Generally interpreted of the form which the Spirit assumed—probably a lambent flame, shaped like a dove—as well as of the hovering motion in his descent. From John i. 32, 33, it appears that the symbol remained for some time on the Saviour—long enough to show that it was no optical illusion. This proves that Jesus was the subject of the prophecies in Isa. xi. 1, 2; xlii. 1. The symbol was well chosen, the dove being the emblem of purity, gentleness, and peace. *A voice*—Articulate speech, as Matt. xvii. 5; John xii. 27-30. *From heaven*,—Literally, out of heaven; but it seems to mean the same as "from heaven," Dan. iv. 28, LXX. (31 Eng.); though there is a reference to the opening of the heaven, ver. 21. *Thou art*—Matthew has, "This is." So all the evangelists, in the account of the transfiguration. *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. *In thee*—Elsewhere, "in whom"—showing that the Holy Spirit did not stickle at uniformity of mere verbiage, so the sense is the same. *I am well pleased*.—I take delight. Isa. xlii. 1. The announcement at this time was the formal divine authentication of the Messiah's mission; which was repeated at his transfiguration, Matt. xvii. 5.

23. *And Jesus himself*—As well as John, who was six months older than Jesus. *Began to be*—Was beginning to be of about thirty years—that is, he was about entering on that period of life when the Levites entered upon their ministry—in the vigor of manhood. John was probably a little over thirty, Jesus a little under—though it may have been, as Grotius thinks, "a few days after the birthday of thirty complete years." This interpretation, which is substantially that of the Vulgate and other ancient versions, and many modern, seems preferable to that of Alford and others, "Jesus was about thirty years old when he began (his ministry)." Epiphanius says, "He was of the age of 29 years and 10 months—thirty years, but not complete." Webster and Wilkinson: "Entering upon the age of about 30 years." Num. iv. (*As was supposed*)—As was reckoned, according to the custom of the Jews in their genealogies. Luke had to speak of him, in a genealogical point of view, as the son of Joseph; but in regard to the miraculous conception, which he had previously recorded, it was necessary to insert this qualifying clause—which glances at the divine paternity of Jesus. *Which was the son of*—Who was the son of—or, a son of. *Heli*,—Matthew says Joseph was the son of Jacob. He was probably the natural son of Jacob, and the son-in-law of Heli, having married his daughter Mary, the mother of Jesus. The Jewish writers say that Mary was the daughter of Eli. (See on ver. 27; Matt. i. 16.)

24-26. *Matthat*,—If this is the same as Matthan, (Matt. i. 15,) then Luke gives the pedigree of Joseph, as well as of Mary. Matthew makes Eleazar the father of Matthan, and Luke makes *Levi* the father of Matthat. But this, and similar discrepancies between Matthew and Luke, may be accounted for by omissions, levirate marriages, Jews frequently having two names, etc. For variations and omissions in Jewish genealogies, *cf.* 1 Chron. iii. 17-19; Ezra v. 2; 1 Chron. vi. 1-15; Ezra vii. 1-5; 1 Chron. ix. 11; Neh. xi. 11. From Levi to Rhesa, inclusive, (ver. 27,) the names occur nowhere else but in Luke, who probably copied them from the public records, as the Jews never found fault with his genealogical table.

27-30. *Joanna*,—Some MSS. read *Ioanan*. Robinson makes the nominative *Joannas*, another form of the name John. Smith thinks he is identical with Hananiah, (1 Chron. iii. 19,) as he makes Juda his son the same as Abiud and Hodaiah, (Matt. i. 13; 1 Chron. iii. 24,) whose sons were Eliakim (Matthew) and Joseph (Luke.) Such conjectures are not of much value. *Zorobabel*,—Smith thinks Zerubbabel is the same as Rhesa, and not his father, as Rhesa means "prince;" but this is not likely. Matthew says Zorobabel's son was Abiud. South says he had

"two sons, Abiud and Rhesa—the royal dignity descended of right upon the line of Abiud, of which Joseph was the last, who, marrying the Virgin Mary, which sprung from the line of Rhesa the younger son of Zerubbabel, and withal having no issue himself, his right passes into the line of Mary, being the next of kin, and, by that means, upon Jesus her son, whereupon he was both naturally the son of David, and also legally the King of the Jews; which latter is accounted to us by St. Matthew, as the former is by St. Luke, who delivers down the pedigree of Mary the mother of Jesus, and daughter of Eli; though Joseph her husband only stands there named according to the way of the Jews' computing their genealogies." There is no way of proving or disproving this conjecture, which reconciles the two evangelists, but there are other methods of doing so. *Salathiel*,—So Ezra iii. 2; Neh. xii. 1; Hag. i. 1; Matt. i. 12. In 1 Chron. iii. 19, Zerubbabel is mentioned as the son of Pedaiah, brother of Salathiel. This may have been a different Zerubbabel, or Salathiel may have raised up seed to his brother. *Neri*,—Matthew says "Jechonias begat Salathiel." So 1 Chron. iii. 17. Salathiel may have been the natural son of Jechonias, and the son-in-law of Neri—his name, according to usage, being put into the list instead of his wife's.

31. *Nathan*,—From Mattatha, Nathan's son, to Neri, inclusive, there is nowhere else any account of the persons mentioned by Luke, unless the Levi and Shimei, mentioned in connection with David and Nathan, Zech. xii. 12, 13, are the Levi and Simeon mentioned, ver. 29, 30: *cf.* ver. 24, 26. *David*,—2 Sam. v. 14. The genealogy from David to Abraham corresponds with that in Matt. i. 1-6, and with the Old Testament. The names of some less distinguished persons may have been omitted between David and Salmon, as in other cases.

32. *Booz*,—Old Testament, Boaz. *Salmon*,—So Ruth iv. 21; Salma, 1 Chron. ii. 11. *Naasson*,—Old Testament, Nahshon.

33. *Aminadab*,—Old Testament, Amminadab. *Aram*,—Old Testament, Ram. *Esrom*,—Old Testament, Hezron. *Phares*,—Old Testament, Pharez. *Juda*,—Old Testament, Judah; Matt. i. 3, Judas.

34. *Thara*, *Nachor*,—Terah, Nahor, Gen. xi.

35. *Saruch*, *Ragau*, *Phalec*, *Heber*, *Sala*,—Serug, Reu, Peleg, Eber, Salah, Gen. xi.

36. *Cainan*,—As this Cainan is not in the Hebrew, or Samaritan MSS, (or in the Cambridge MS. of Luke,) it is probable the LXX. interpolated it by mistake, from ver. 37. As the Jews commonly used the LXX. in the times of Christ and the apostles, Luke copied from it without correction, as in other cases. *Sem*, *Noe*,—Shem, Noah, Gen. x.

37. *Mathusala*, *Maleleel*,—Methuselah, Mahalaleel, Gen. v.

38. *Son of God*.—Adam is so called because he was immediately created by him. Gregory Naz. and others think there is a mystery in Christ's being the 77th from Adam. But there are only 76 names, including Adam and Jesus, and only 75 eliminating Cainan, ver. 36. What, then, becomes of this numerical mystery?

CHAPTER IV.

1 *The temptation and fasting of Christ*. 13 *He overcometh the devil*: 14 *beginneth to preach*. 16 *The people of Nazareth admire his gracious words*. 33 *He cureth one possessed of a devil*, 38 *Peter's mother-in-law*, 40 *and divers other sick persons*. 41 *The devils acknowledge Christ, and are reprov'd for it*. 43 *He preacheth through the cities*.

IV.—1. *Full of the Holy Ghost*,—(See on Luke iii. 22; John iii. 34; Acts x. 38.) This was to qualify his humanity for the work upon which he was entering. *Returned from Jordan*,—The Jordan—immediately after his baptism. Mark i. 11, 12. He was returning to Galilee, when he *was led*—Not driven against his will: he voluntarily yielded to the powerful influence exerted on him by the Holy Spirit. *Into 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. It is a frightful region, infested by wild beasts. Mark i. 13; Jer. xlix. 19.

2. *Being forty days tempted of the devil*.—There is no necessity of altering the received text or translation, except to substitute *by* for "of." The Spirit influenced him to go into the desert, where the devil tempted him in various ways during his stay there, the closing series of temptations being alone recorded. *Diabolos* means a slanderer, accuser, used appellatively, 1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3. The LXX. use it for the Hebrew Satan, (*cf.* Mark i. 13,) which means an enemy, the adversary of God and man, and the traducer of both. Gen. iii. 5; Job i. 6; Wis. ii. 24; John viii. 44; 1 Pet. v. 8; Rev. xii. 9, 10. In this sense it is always used in the singular. There is but one devil, though under his principality there are legions of demons, called devils in our version. Matt. ix. 34; xii. 34. None but he is ever called *the devil*—with the article, which is not used John vi. 70. Moses and Elijah, the representative men of their times, fasted miraculously forty days. Ex. xxiv. 18; xxxiv. 28; 1 Kings xix. 8. *Hungered*.—Desired food, having eaten nothing during the forty days—his appetite probably being held in abeyance by a spiritual ecstasy. The miraculous character of this fast shows that Christ was not our exemplar in his fasting.

3. *If thou be*—Since thou art God's Son; alluding perhaps to Luke iii. 22. *Command*—Speak to this stone—one that chanced to be near—that it may

become a loaf. The resemblance between a stone and a loaf is noted Luke xi. 11. Matthew has the plural: the evangelists did not affect a verbal precision.

4. *It is written*,—Deut. viii. 3, where "word" is not in the Hebrew, but is supplied in the versions. The Israelites lived by the word of God when they subsisted on the manna which was produced by his word. Jesus was hungry, and in a desert: Satan tempts him to work a miracle to supply his wants; Christ repels the temptation to distrust the providence of God by a quotation from the Old Testament, which teaches us that when our ordinary means of support fail us, he can furnish extraordinary means by the word of his power; so that in no strait whatever ought we to allow our confidence in him to be shaken. *Man shall not live*—Christ thus identifies himself with our common humanity.

5. *And the devil*,—Luke does not say that this came next in order—Matthew puts it third. Some copies omit "devil," and "into a high mountain"—Alford thinks it was interpolated from Matthew, but it is probably genuine. The particular summit regarded as the scene of this temptation, is conspicuous to the traveler passing from Jerusalem to Jericho. Dr. Olin conjectures it is two thousand feet in perpendicular height; "the highest summit of the whole immense pile, and distinguished for its sear and yellow aspect: it is crowned with a chapel, resorted to by the devouter pilgrims." *Shewed unto him all the kingdoms of the world*—Perhaps not merely of Palestine, or of the Roman Empire, but of the habitable earth. If the temptation was wholly spiritual, the terms may be taken in their utmost latitude, as Satan could show, or suggest to the mind, "in a kind of visionary representation," all the kingdoms of the world in a moment of time—and this agrees with the language of the lying usurper.

6. *All this power*—The kingdoms under his dominion. *And the glory of them*:—The grandeur of their extent, resources, etc. *For that is delivered unto me*,—A great lie. *And to whomsoever I will, I give it*.—Cf. John xii. 31; xiv. 30; xvi. 11; 2 Cor. iv. 4; Eph. ii. 2. There is some show of truth in his possession and disposal of worldly kingdoms.

7. *Wilt worship me*,—Wilt fall down before me—fall prostrate as the Orientals perform homage to their superiors, whether human or divine. Cf. Matt. ii. 2; viii. 2; ix. 18; xviii. 26, 29; Mark v. 22; Luke viii. 41. As the sovereignty of the world is God's this act, recognizing the sovereignty of Satan, would be an act of idolatrous worship, and so Christ understood it.

8. *Get thee behind me, Satan*:—Begone! (See on ver. 1.) The reign of the Messiah is not to be established by any compromise with Satan. Matt. xvi. 21-23. *It is written*,—The quotation is *verbatim* from Deut. vi. 13, LXX., (cf. x. 20,) with the exception of "worship" for "fear." *Serve* is used in a religious sense. Our word *latria* comes from the original word. But as Satan did not profess to be the Creator

of the world, it is not likely that he arrogated the highest kind of worship. The answer of Jesus shows that no religious worship of any sort can be lawfully paid to a creature. The word *only* is not in the Hebrew of Deuteronomy, though it is implied. It is expressed 1 Sam. vii. 3.

9. *And he brought him*—Luke does not say that he did this after he showed him the kingdoms of the world, ver. 5-8; but Matthew says he did it before. Matthew says, "taketh him." It need not be supposed that the devil transported Jesus through the air. If there were any bodily movement, the tempter induced Jesus to accompany him. If the temptation was wholly spiritual, then the scene was suggested by the devil to the mind of Jesus. The spiritual vision of the New Jerusalem is represented as made to John on "a great and high mountain." Rev. xxi. 10: *cf.* Ezek. viii. 3; xi. 1; Rev. xvii. 3. (See on ver. 5.) *Set him*—Caused him to stand. *A pinnacle*—The wing—perhaps that part of the temple which was called the King's Portico, that overhung the precipice at the south-east corner. The depth of the valley of Jehoshaphat below is prodigious, as appears from modern explorations, corroborating Jos. Ant. xv. 11. 5. *If thou be the Son of God*,—(See on ver. 3.)

10. *For it is written*,—Satan imitates Jesus in quoting Scripture. He quotes Ps. xci. 11, *verbatim* from the LXX.; but of course perverts its meaning, which was to encourage faith, not presumption. *Over*—Rendered "concerning" in Matthew—on account of. *To keep thee*:—Not cited in Matthew, but it is in the LXX. The phrase "in all thy ways" omitted by both Matthew and Luke, may have been quoted by Satan; but it was not necessary to cite the text in full, though Jerome and others think the devil omitted that part of it, as if it referred to a prescribed course of life, whereas it probably means only "wherever thou goest."

11. *And in their hands*—A metaphor taken from the custom of parents and nurses, who carry little children over rough, stony places, lest they should stumble. *Dash thy foot against a stone*.—Grotius says this is a proverbial expression in Greek and Hebrew, to express any danger or misfortune—it is here used in continuing the metaphor of walking.

12. *Thou shalt not tempt*—*Verbatim* from Deut. vi. 16, LXX. The reference is to the temptation at Massah, where Israel put the Lord to the proof of his ability and willingness to supply their wants. "They tempted the Lord, saying, Is the Lord among us or not?" Ex. xvii. 1-7. We may test the wisdom, goodness, and power of God by a submissive faith, (Ps. xxxiv. 8; Isa. vii. 11, 12; xxxviii. 7, 8, 22; Mal. iii. 10,) but not by a querulous distrust. Jesus was so well assured that he was the Son of God, that he would not show distrust by demanding other proof after the voice from heaven, (Luke iii. 22,) as if he doubted it. To distrust God's faithfulness is to presume on his forbearance. *Ekpeirazein* is used here, and in Ps. lxxvii. (LXX.), lxxviii. (Eng.) 18; Luke x. 25; 1 Cor. x. 9, in a bad sense, and

never of God's trial of men. It was not by such thaumaturgical feats as Satan proposed that Jesus was to establish his claims as the Son of God and the promised Messiah. All three of Christ's quotations are from Deuteronomy. The Jews were specially versed in that book, as an epitome of the law. Jesus vanquished Satan with "the sword of the Spirit, which is the word of God." Eph. vi. 17. He thus set an example to his followers, who will need this weapon till the warfare is finished.

13. *And when the devil had ended*—Luke does not say that the temptation referring to the temple was the last. His order seems determined by locality—the wilderness and mountain being proximate; then the temple; but Matthew's appears to have been the order of occurrence. *All the temptation*,—Every temptation. So Wiclif. *For a season*.—He doubtless renewed his attacks frequently during our Lord's ministry, but at its close he came upon him with redoubled violence. Luke xxii. 53; John xiv. 30. In the wilderness he presented objects of desire, corresponding with those specified 1 John ii. 16: *cf.* Gen. iii. 6. In the garden of Gethsemane he presented objects of aversion, exciting fear. Matt. xxvi. 38-44; Heb. v. 7.

14. *In the power of the Spirit*—The power of working miracles imparted by the Holy Spirit, by which he had just been anointed. Matt. xii. 28; Acts i. 8; x. 37; Rom. xv. 19. *And there went out a fame*—As Matt. ix. 26—a report concerning him spread through all the country.

15. *And he taught*—The imperfect tense in the Greek denotes his habitual practice. *Synagogues*,—Houses of worship among the Jews. Synagogues date from the time of the Babylonish captivity—though "meeting-houses," as the Hebrew (Ps. lxxiv. 8) and Greek words mean, seem to have been in use from a much earlier date. 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 xxii. 19; xvii. 1-4. 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. *Glorified of all.*—Honored by all.

16. *And he came to Nazareth,*—(See on Luke i. 26.) *Where he had been brought up:*—Where he had passed his childhood and youth, thus connecting with Luke ii. 51, 52. This seems to imply that it was his first visit to Nazareth after entering on his public ministry. (See on Matt. iv. 12, 13.) Luke does not mention his attendance at Jerusalem at the first passover, and his return through Samaria, John ii.-iv. *As his custom was,*—Lightfoot seems properly to refer this to his constant attendance on the synagogue worship while he lived at Nazareth—a custom worthy of imitation. *Stood up for to read.*—They frequently sat to expound, but always stood to read the Scriptures: it was not considered lawful to lean against any thing while reading. The Jews say that "every Sabbath seven persons read—a priest, a Levite, and five Israelites:" three readers sufficed for other days. The reader was attended by one who interpreted each verse in the vulgar tongue. This is the only time Christ is reported to have read publicly, although he preached in every synagogue which he visited.

17. *Delivered*—Handed to him. When any one stood up signifying his desire to read the lesson for the day, having been called upon or recognized by the chief of the congregation, the *chazan*, minister, or servant, (ver. 20,) handed him the roll, which was taken out of the roll-chest with great reverence. *The book*—A book of Isaiah the prophet—*biblion*, a roll, or volume, containing Isaiah. It was perhaps kept separate for convenience of reference and handling, and was probably made of vellum or parchment (*cf.* 2 Tim. iv. 13) fastened to two laths or rollers, with handles; so that in reading from right to left, the reader rolled off with the left hand and on with the right. *When he had opened the book,*—Having unrolled the scroll. *He found the place*—Probably by looking for it. Some think the rabbinical lessons were then in vogue, and that Jesus unfolded the scroll till he came to the portion from the prophets appointed for that Sabbath. Antiochus Epiphanes forbade the Jews to read the law. They then read such parts of the prophets as seemed similar to the lessons in the law. When, in after times, they resumed the reading of the law, they continued to read the prophets also. Lamy says Isa. lxi. 1 was read with Deut. xxix. 10 on Tizri 14 (Sept. and Oct.) Some doubt that these lessons were arranged as early as this. The Jews, however, read the law and prophets every Sabbath; and Isaiah may have been in the regular course for that day. Acts xiii. 15.

18. *The Spirit of the Lord is upon me,*—A special divine influence is exerted upon me. Lowth renders the Hebrew, "The Spirit of Jehovah is upon me, because Jehovah hath anointed me. To publish glad tidings to the meek he hath sent me; to bind up the broken-hearted; to proclaim to the captives freedom; and to the

bounden perfect liberty; to proclaim the year of acceptance with Jehovah." Luke follows the LXX., which in some copies is printed, and by some rendered, "The Spirit of the Lord is upon me for the business for which he hath anointed me. He hath sent me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to proclaim the acceptable year of the Lord." The mission of Isaiah to the captives in Babylon typified that of the Messiah. *Because*—Inasmuch as he hath anointed me—literally, christened me—hence the title, the Christ, the anointed One—inaugurated me; kings, priests, and prophets being introduced to office by anointing. (See on Matt. i. 1.) Stier says, "The baptism of Jesus in Jordan was his anointing with the Spirit." But the anointing proper was distinct from the baptism. Matt. iii. 16; Acts x. 38; Heb. i. 9: *cf.* Isa. xi. 2; xlii. 1. Both belonged to his inauguration; but the Spirit which then anointed him remained "upon him" during the whole course of his ministry. The anointing implies the baptism by which it was preceded. *Cf.* Ex. xxix. 4-7. Winer: "The aorist and perfect are joined together: 'He anointed me, and hath sent me'—the former viewed as what took place once; the latter as still present in its effects." *To preach*—The pointing of the Vulgate is perhaps best: "He hath sent me to evangelize the poor"—to publish glad tidings to the poor. Isaiah has *anavim*, humble, meek, afflicted, which was the condition of the poor to whom Jesus was specially sent. *Anavim*, the meek and *anayim*, the poor, are from the same root, and are often placed in the margin for each other—e.g., Ps. x. 12. The former seems derived, by metonymy, from the latter. *Anavim* is rendered "poor" by the LXX. in Ps. xxii. 26. The Christian revelation is emphatically glad tidings to the poor—their humiliation of mind and estate specially preparing them to be the recipients of the kingdom of heaven. (See on Matt. v. 3; xi. 6; Luke vi. 20.) *To heal the broken-hearted*,—Isaiah has "bind up," which means the same as "heal." It suits the metaphor: the meaning is to strengthen the dispirited. Ps. li. 17; cxlvii. 3. This clause is omitted in six MSS., probably by carelessness of scribes: it is in the Hebrew and LXX. *To preach*—Proclaim, a different word from that used in the former part of the verse. *Deliverance to the captives*,—*Aphesis*, in the sense of deliverance from captivity, is found also in the classics. *And recovering of sight to the blind*,—So the LXX. render the Hebrew, which is literally, "to the bound open-opening," i.e., complete release. As the verb is frequently used of opening blind eyes, (Isa. lxii. 7; l. 10,) the LXX. so used it in this case—probably because those who are confined in dark dungeons are virtually blind, and some are literally so, as it was customary to put out the eyes of prisoners, e.g., Samson and Zedekiah: *cf.* Isa. xliii. 8. *To set at liberty them that are bruised*—This is not in the Hebrew or LXX. of this place: Jesus probably introduced it from Isa. lviii. 6, where the LXX. give it for what we render, "to let the oppressed go free." The two passages may have been on the same opening of the scroll—it is a kind of gloss on the two preceding clauses. Wesley says, "Here is a beautiful gradation, in comparing the spiritual state of

men to the miserable state of those captives, who were not only cast into prison, but, like Zedekiah, had their eyes put out, and were laden and bruised with chains of iron."

19. *To preach*—To proclaim. *The acceptable year of the Lord*.—*Cf.* ver. 24; Acts x. 35; Phil. iv. 18; Ecclus. ii. 5. The time of God's manifesting his benevolence. Isa. xlix. 8; Ps. lxxix. 13. Symmachus, "time of reconciliation." It refers to the year of jubilee, which year, from the remission of debts, the restoring of lands, and freedom to Hebrew bondsmen, was styled by Josephus, "liberty," and by Aquila, "remission." The Jews thought this a type of the redemption by the Messiah. *Cf.* Lev. xxv.; Ps. lxxxix. 15; Isa. xxvii. 13; and C. Wesley's hymn, "Blow ye the trumpet, blow!" It means the propitious era, 2 Cor. vi. 2. Clement Alexandrinus and Origen absurdly argued from this verse that Christ's ministry lasted but a year. Two MSS. of no weight, the Vulgate, and some other versions, add, from the prophet, "and the day of recompense;" but, as Stier says, this was obviously introduced from the desire of completing the unfinished text. The Lord, however, had read enough; he closed the book when he had reached this part, and followed up what had been read, with the remark, "This day is fulfilled," with which he began his gracious sermon. Luke understood this well enough to abstain from appending the clause. Stier thinks in "the acceptable year" there is "a secondary allusion, exceedingly obvious and beautiful, to what has been called 'the Galilean year'—a year peculiarly rich in Christ's gracious preaching; but the reference is not so exclusive as Bengel would have us to suppose"—no, nor so obvious as Stier thinks. Neander: "The year of joy did not refer to the happy results which he hoped to attain, but to the blessed contents of the announcement with which he commenced his labors." Theodoret, Theophylact, and Procopius, interpret, "the first advent of Christ."

20. *Closed the book*,—Folded up the scroll. *Minister*,—Attendant, the *chazan*, one of the deacons who waited on the presiding officer, carried the roll to the reader, received it from him, and deposited it in the chest. Lightfoot seems to be in error in making him "the angel of the Church." Grotius and Prideaux show from Philo that the deacons were young persons; and in Massechah Succa, the *chazan* is spoken of as standing to read—an office he might sometimes be called to discharge. *Sat down*.—(See on ver. 16.) *Fastened*—Fixed intently, expecting him to preach, as he seated himself, not in his own place, but in the reader's desk. "It must have been a matter of great delicacy and difficulty, humanly speaking, for the Lord Jesus to deliver the first sermon and testimony in behalf of himself, in that very Nazareth, and in that very synagogue, where he had so long been an humble listener."

21. *And he began to say*—This exordium indicates the substance of his sermon. *Fulfilled in your ears.*—You hear the sermon and the preacher predicted by the prophet.

22. *Bare him witness,*—Bore witness to him that it was so, Acts xiii. 22. The Jews applied this prophecy to the Messiah; but those who knew Jesus questioned if he could be the Messiah; hence they *wondered at the gracious words*—Literally, words of grace, comprising, perhaps, agreeableness of matter and eloquence of manner. Wesley says, "A person of spiritual discernment may find in all the discourses of our Lord a peculiar sweetness, gravity, and becomingness, such as is not to be found in the same degree, not even in those of the apostles." Ps. xlv. 2, (xlv. 2, LXX. ;) Prov. x. 32, LXX.; Eph. iv. 29. *Proceeded*—Came out. *Is not this Joseph's son?*—They knew Joseph (who was probably dead) had not been able to give his son a liberal education, and that Jesus was not of the clerical order: hence they were scandalized as well as astonished. He is a fine speaker—no objection to what he says; but can the carpenter's son be the anointed of the Lord? Stier judiciously says, "The first impression is not mere wonder that the carpenter's son 'could preach so beautifully'—which would be too much like the modern vicious practice of perverting preaching from its proper object, and making it the empty vehicle of empty every-day entertainment. *This* was not possible where the Lord was the preacher. The sweetness, benevolence, and grace, (for all this is comprehended in the *charis* as in the *chen*,) which, according to Ps. xlv. 3, were poured on the lips of the Messiah, necessarily woke a sense of delight on the part of men; but when the sternness of *truth* follows the grace, the wrath of opposition breaks forth. The evangelist does not intend to describe the first testimony or praise as having been given in express words—'and they said' follows properly after this. They involuntarily give their assent, in the first instance, to the gracious preaching; at the second step, however, they turn aside—they *wondered* at these gracious words—out of this *mouth*. Instead of hearing simply to receive, they close their ears, and use only their eyes." Stier says "*Wondering* always denotes the opposite of receiving, as at chap. ii. 18, 47;" but see Acts xiii. 12. He acutely observes, "Luke compresses into a few words the entire reference of his ordinary descent and personality, suitably to the first impression, which did not then find utterance in more copious terms. Matthew and Mark, on the recurrence of the angry, malicious feeling, thus consistently and firmly cherished, quite as truly and as naturally give us stronger and more copious terms." Matt. xiii. 54-58; Mark vi. 1-6: *cf.* John vi. 42.

23. *Surely*—Of course, doubtless. Stier well remarks, "Our Lord anticipates them by a graciously-forgiving expression of their thoughts. He who has proclaimed himself to be the Physician of the heart, shows himself, in proof and token of this, to be the Searcher of the heart. The natural train of thought in their minds, according to ver. 22, was: Is he not like ourselves? And yet the Anointed

of God? Let him prove it to us!" *Proverb*,—Literally, parable, adage, though it involves a comparison. (See on Luke viii. 4.) *Physician, heal thyself*:—Alford properly: "Not raise thyself from thy obscure station; but 'exert thy power of healing in thine own country,' as presently interpreted—the Physician being represented as an inhabitant of Nazareth, and 'thyself' including his own citizens in it. Stier remarks that the reproach was repeated under the cross—*then*, with a strictly individual application." Grotius: "A very usual proverb with the Hebrews, Syrians, and Arabs: first, in the literal sense of instructing others when ignorant themselves—so AEschylus—then, as here, to show more kindness to strangers than to kindred; as Virgil: *Hanc primum tutare domum*." Donne: "When our Saviour Christ observed that they would press him with that proverb, 'Physician, heal thyself,' we see there that himself was not his person, but his country was ¶himself. Take care of them that are near thee: do that which thou doest there at Capernaum, at home. Preach these sermons here; do these miracles here; cure thy country, and that is curing thyself." *In Capernaum*.—Winer says, "*Eis* may perhaps be rendered, having taken place (about) at Capernaum: *cf.* Acts xxviii. 6; and *en*, which some good codd. give, is undoubtedly a correction." From this some conclude that this could not be Christ's first visit to Nazareth. Alford: "Whatsoever, etc., must refer to more than one miracle done there—indeed, the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compare, too, its introduction here without any notification, with its description as a city of Galilee in ver. 31, and the separateness of the two pieces will be apparent." So Watson and others. Luke, however, certainly meant to say that this rejection at Nazareth took place before he went to Capernaum, ver. 31. The note in ver. 31, that Capernaum was a city of Galilee, does not imply that this was Christ's first visit to Capernaum. As Luke was writing for Gentiles, it was natural to make the topographical note, this being the first time he mentioned Capernaum historically. He would not interrupt the speech of the Nazarenes by inserting it ver. 23, where (by the mouth of Christ) they refer to it. Christ made a visit to Capernaum before his first passover, and stayed there a short time, though he does not appear to have wrought any miracles there at that visit: *cf.* John ii. 12; iv. 54. It was when he came from Judea to Galilee, (Matt. iv. 12; John iv.,) that Jesus healed the nobleman's son at Capernaum he being then at Cana. Kuinoel and others suggest that Christ then visited Capernaum, and performed miracles not noticed by the evangelists. But, says Newcome, "The latter part of Luke iv. 23 may solely refer to the miracle recorded John iv. 46-54, the scene of which was Capernaum; as *hosa*, Luke viii. 39, refers only to a single transaction. Our Lord could not have wrought miracles at Capernaum, John ii. 12, because of John iv. 54; though some think that possibly between the miracle of John iv., and his coming to Nazareth, he might visit Capernaum, and there display his power. However, *hosa* is well explained without this supposition; and I think, with Dr. Priestley, (Harm. 81,) that 'the mention

made of Jesus's arrival at Capernaum, Luke iv. 31—I add Matt. iv. 13—'has all the marks of its being his first arrival at that place,' during this journey into Galilee. (See John ii. 12.) Compare Mark vi. 1, 'And he went out from thence,' i.e., from Capernaum, with Matt. iv. 13; Luke iv. 31, which clause would be sufficient to discriminate the visits, as in the present journey through Galilee, Capernaum is visited after Nazareth." So Stier: "The indefinite *hosa* is very well expressed by 'what great things.' Half in the tone of exaggeration, and half also, perhaps in irony, (for it is as if the expression in the mouth of the Lord was their own,) their *hosa* hints at flying rumors of what he had done in Capernaum, and on which they look with jealous eye. We see manifestly that it could represent only the single miracle wrought on the nobleman's son; they do not appear as yet to have heard any thing about the many miracles wrought at Jerusalem, in regard to which less offense would be taken, as a beginning made at the right place. The events at Cana, perhaps, they regarded as quite uncertain, not deserving of notice. This, at least, would seem to be assumed by the Lord. Though we were to admit that '*hosa* could not have been applied to one miracle,' it may have been the case that several miracles had been wrought at Capernaum, though only one is recorded. The only thing certain is, that these could not have been wrought, (as Lange asserts) *before* the second miracle in Galilee, so specially recorded by St. John." Webster and Wilkinson: "That this visit is to be distinguished from that in Matt. xiii., and was about a year and a half prior to it, is ably shown by Birks, *Horae Evang.*, p. 300." *Thy country*.—Fatherland, paternal city. (See on Matt. xiii. 54-58.)

24. *Verily I say unto you*,—A solemn asseveration—the usual preface to an important announcement. *No prophet*—The proverb appears in a different form, but similar force, Matt. xiii. 57: *cf.* 1 Sam. x. 11, 12. Circumstances of meanness connected with one's social position, family connections, etc., are seized upon by the envious, and those who are irritated by reproofs, etc., to bring him into contempt as a public teacher. Strangers judge the teacher by his doctrine and works: those who know him, by their own prejudices. Of course, proverbs like this do not apply in every case. Because of their invincible prejudices, he declined to work miracles among them. *Accepted*—Rendered "acceptable," ver. 19.

25. *But I tell you of a truth*,—An emphatic clause, expressing certainty and importance: *cf.* Job ix. 2, LXX., like *Verily*. He refers to the case of Elijah and Elisha, who performed the miracles specified, not in behalf of their own people, though there were occasions enough for miracles among the Israelites, if they had been in circumstances to profit by them. Miracles were not wrought by the prophets—among whom Jesus humbly classes himself, as Luke xiii. 33—from love of kindred and country, but from high moral considerations. Stier: "Elijah and Elisha are the two great prophets who stand at the proper commencement of prophetic antiquity; they are also the two great workers of miracles, whose miracles, in many respects, prefigured the miracles of the Lord: *cf.* Matt. xiv. 20

with 2 Kings iv. 43, 44, and Luke vii. 15 with 1 Kings xvii. 23. He also will in truth feed the poor and cleanse the lepers. It is to these miracles of mercy that he points, and not to the fire from heaven, or to the bears which destroyed the mockers." *In Israel*—In the land, or nation, of Israel. *Heaven*—Sky, region of the atmosphere; a metaphor occurring Rev. xi. 6; Eccclus. xlviii. 3: *cf.* Matt. iii. 10. *Three years and six months*,—So Jas. v. 17. According to 1 Kings xviii. 1, the heaven was opened in the third year; but this may have been at its close; and it does not appear from what time the third year was counted, perhaps from the time that Elijah threatened Ahab, 1 Kings xvii. 1, when there may have been no rain for six months: verses 2-16 imply that there was then a drought in the land. Grotius: "So Jas. v. 17, from this text, or from tradition; for our Lord speaks as if it were well known to the Jews; yet it does not very clearly appear in 1 Kings xviii. 1." Lightfoot: "Three years at least are implied in the declaration 1 Kings xvii. 1; for it is *shanim*, these years, in the plural, and not in the dual. Elijah shut up the heavens three years, and also six months preceded it, there being rain at only two stated seasons of the year." *When great famine*—So that there was a great famine.

26. *But*—And yet. *Save unto*—But only to a widow in Sarepta of Sidonia. Scholefield: "The mistake in the authorized version is not an unnatural one, but the effect of it is most unfortunate. It introduces a direct blunder, by making the passage state that Elias was sent to none of the *Israelitish* widows, except to a *Sidonian* widow. And so of the lepers—no one of many *Israelite* lepers, except Naaman the *Syrian*. It is not uncommonly used in a sense, not of limitation, but exclusion. So Gal. ii. 16." Sarepta is the "Zarephath which belongeth to Zidon." 1 Kings xvii. 9. Robinson (Res. xvi.) identifies it with Surafend, situated, as Josephus and Pliny say, between Tyre and Sidon. Jerome says it was visited by Paul. Afterward it was celebrated in the Latin poems for its wine. Antoninus Martyr, 6th century, calls it a small Christian city. The crusaders made it the seat of a Latin Bishop, under the Archbishop of Sidon, and built near the port a small chapel over the reputed spot where Elijah raised the widow's son. Phocas, about 1185, speaks of a fortress here near the sea. In the next century, Brocardus says the place had scarcely eight houses, though many ruins indicated its ancient splendor. A mosque afterward supplanted the chapel—that probably of Wely-el-Khudr. The present large village is at some distance on the adjacent hills. *A woman that was a widow*:—In popular diffusive style, as Terence *vidua mulier*—as we say, a widow woman.

27. *And many lepers*—*Cf.* 2 Kings vii. 3. *In the time of Eliseus*—*Cf.* ver. 25; Mark ii. 28; Luke iii. 2; Acts xi. 28. The prophets, as well as kings and priests, were employed to indicate eras of time. 2 Kings v. As our translators have given us the Hebrew form of Naaman—which in the Greek MSS. is variously written Neeman, Naiman, etc., they might as well have given Elisha for Eliseus. Stier

suggests that the cases of the widow of Sarepta and Naaman find parallels in those of the Syrophenician woman and the nobleman's son. *Saving*—(See on ver. 26.)

28. *Filled with wrath*,—Fury. See a similar ebullition of fury fomented by Jewish prejudice, Acts xxii. 21-24. They were enraged because the parties specified were Gentiles. Deut. xxxii. 21.

29. *And rose up*,—And rising up, they thrust him out of the city, and brought him to *the brow*—*Ophrus* means the eyebrow: it is frequently used in this sense by the classics: so the Latin *supercilia*. Robinson (Res. xiv.) supposes this to be one of the precipices on the western hill, around the modern village of Nazareth, or that 40 or 50 feet deep, near the Maronite church, in the south-west part of the village. A tradition as old as Phocas, A.D. 1185, identifies it with a precipice overlooking the plain of Esdraelon, nearly two miles south by east from Nazareth. The monks call it The Mount of Precipitation, and say that the ancient Nazareth was located on it, though they have the sacred places, as the house of the Virgin, etc., in the present village! Most MSS. omit the article, so that it might read, a brow, or projection of the hill, or mountain range, on which their city was built. The town stood on the slope of a hill, just north of the great plain of Esdraelon, about midway between the Lake of Tiberias and the Mediterranean, about 70 miles north of Jerusalem, and 24 from Acre. Stanley (Sinai and Palestine. p. 359) says, "'They rose and cast him out of the city, and brought him to a brow of the mountain on which the city was built, so as to cast him down the cliff.' Most readers probably imagine a town built on the summit of a mountain, from which summit the intended precipitation was to take place. This is not the situation of Nazareth; yet its position is still in accordance with the narrative. It is built 'upon,' that is, on the side of, 'a mountain;' but the 'brow' is not beneath, but over, the town; and such a cliff as is here implied is to be found in the abrupt face of the limestone rock, about 30 or 40 feet high, overhanging the Maronite convent at the south-west corner of the town." *Cast him down headlong*.—Precipitate him—throw him down the precipice. Capital punishment by precipitation, obtained among the Romans, who threw culprits from the Tarpeian rock. Cf. 2 Chron. xxv. 12.

30. *But he, passing through*—He probably cast upon them a look of majesty, which caused them to refrain from their purpose. His hour was not yet come. Cf. John viii. 59; xviii. 6. *Went his way*,—Departed.

31. *And came down*—Nazareth being higher than Capernaum, which was on the lake. (See on ver. 23.) This city, to which Peter removed from Bethsaida, perhaps on his marriage, (cf. Matt. viii. 5, 14,) was the principal dwelling-place of Jesus. Matt. iv. 13. It was "upon the sea-coast, in the borders of Zabulon and Nephthalim." This locates it at the north-west corner of the lake. It cannot therefore be at Medjel, or Magdala, as Egmont supposed. De Saulcy locates it at

the Round Fountain, which is in the plain of Gennesaret, a little north of Medjel, and a mile and a half from the shore; but no ruins have been found there. Dr. Robinson locates it at Khan Minyeh, a little farther north, almost six miles from the entrance of the Jordan. Here there is a fountain, 'Ain et-Tin, which he identifies with the fountain Capharnaum of Josephus, (Wars, iii. 10. 8,) and the ruins with the village Kepharnome of Josephus (Life, 72.) But the Capernaum of the Gospels, and the Kepharnome of Josephus, are generally identified with Tell Hum, which is about midway between Khan Minyeh and the entrance of the Jordan. The remains of a large synagogue and other buildings seem to indicate that there was a town of some importance at this place. It was a convenient point to which to take Josephus after he was wounded in the wrist in the skirmish near the mouth of the Jordan, being some three miles nearer than Khan Minyeh. The name Hum seems to be an abbreviation of Naum: *Tell*, "hill," being prefixed, according to Oriental custom, instead of *Capher*, "city," the place being on an eminence overlooking the lake, though it is some distance from the fountain spoken of by Josephus. This may have suggested the observation of our Lord, "which art exalted to heaven"—its local position representing its elevated temporal and spiritual advantages—as its reduction to hades implies its utter destruction, it has become *invisible*—no one can certainly tell where it stood. (See on Luke x. 15.) *On the sabbath-days*.—The plural is rendered as a singular in Mark i. 21, perhaps properly, after the analogy of other festivals. Matt. xii. 1, 5, 10, 11, 12.

32. *Were astonished*—Exceedingly struck, intensely affected. *Doctrine*:—Manner of teaching, which, indeed, involved the doctrine taught. *Power*.—Authority—as of one conscious that he was sent from God, and certain of the truth and importance of what he taught. (See on Matt. vii. 28, 29: *cf.* ver. 36.)

33. *And in the synagogue*—There was probably but one synagogue in Capernaum. *A spirit*—Referring to the influence. *Of an unclean devil*:—Referring to his personality—an impure demon—one of those fallen spirits, who being depraved themselves, seek to make others depraved. Zech. xiii. 2. (See on Matt. x. 1; xii. 31.) *Cried out*—Using the man's vocal organs.

34. *Let us alone*;—*Ea!* Alas! Ah! 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*,—Literally, what to us and thee. It is elliptical and idiomatical, and may be construed as an expostulation, "What hast thou to do with us?"—"What authority hast thou over us?"—"What have we to do with thee as subjects?" *Cf.* John ii. 4. (See on Luke viii. 28.) He perhaps spoke in the name of all who possessed the bodies of men in that country and age. *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. The demon knew there could be no fellowship between the unclean and the holy.

35. *Rebuked*—He would not let the demons praise him. So Paul, Acts xvi. 16-18. *Hold thy peace,*—(See on Matt. viii. 26.) *Had thrown him in the midst,*—Jerked him down. Mark has, "having thrown him into spasms." He was not, however, allowed to do him any bodily injury, although he made such fearful demonstrations in quitting his victim. This shows the reality of both the possession and the exorcism.

36. *And they were all amazed,*—Wonder came upon all. *What a word is this!*—What efficacy is there in his word! *Authority*—As Lord, possessing the right (*potestas*, Vulg.) *Power*—Actual effective energy—(*virtus*, Vulg.)—*potentia*. The clause does not so much express interrogation as admiration.

37. *Fame*—*Echos*—a stronger word than *pheme*, ver. 14—a resounding, echoing rumor. The district rung with his fame. In Acts ii. 2; Heb. xii. 19, "a loud sound." Marsh notes that Mark i. 24, 25, and Luke iv. 34, 35, constitute the only instances of verbal agreement he has observed in the sections common only to Mark and Luke.

38. *And he arose*—Matthew (viii. 14) inserts this after the record of the cure of the centurion's servant; but Mark (i. 29) says it occurred immediately after the exorcism in the synagogue of Capernaum, which took place just after the call of Peter and Andrew, James and John, Matt. iv. 18-22; Mark i, 16-20. *Simon's house.*—Christ seems to have made Peter's house his home when at Capernaum. Matt. xvii. 24, 25. *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. *Taken with a great fever;*—A phrase used by Luke, as a physician.

39. *And he stood over her,*—He stood near, beside, and above her, as she was lying, probably on a pallet. He seems to have stooped forward, as "he rebuked the fever," and took her by the hand and lifted her up—all significant actions; as Jesus usually made some visible sign suitable to the miracle which he wrought. *Rebuked*—The same word as in ver. 35. *And immediately she arose and ministered unto them.*—Attended on them: a proof of the completeness and miraculousness of the cure.

40. *When the sun was setting,*—They waited till sunset because it was the Sabbath, which ended at sunset. Lev. xxiii. 32. Jesus did not invite them to bring

the sick on the Sabbath; though when he fell in with them on that day, he did not refuse to heal them. *Sick*—Enfeebled with various diseases. By comparing the three evangelists, it appears that all the sick people in the place were brought and healed, and their number was great. *He laid his hands on every one of them*,—He seems to have observed this form generally: the act symbolically connected the agent with the patient.

41. *Devils*—Demons. *Thou art Christ*—The Christ. Some MSS., versions, and editors omit this—the interdict of Jesus may have stopped them just as they were going to say "the Christ." Jesus would not allow them to say it, because it might create the impression that he was in league with them, and embarrass him in his ministry—which they probably intended. The reading of the margin is inadmissible, though indorsed by Owen, Markland, and others.

42. *When it was day*,—As the day was coming on. Mark (i. 35) says he rose very early. *Went into a desert place*;—Mark says, "and there prayed." He had special seasons, frequently in the night, for uninterrupted devotion. Cf. Luke v. 16; vi. 12; ix. 28. *The people*—The multitudes. *Sought him*,—Most MSS., "sought him out." *And came unto him*,—After he had been found by Simon and his companions—as in Mark. *Stayed him*,—Literally, held him fast.

43. *I must preach*—The glad tidings of the gospel dispensation must be preached by me to other cities also, as well as to Capernaum. *For therefore am I sent*.—By the Father. He came forth from him to preach the kingdom of God throughout all the land of Israel. Acts x. 36-38. (See on ver. 18, 19.)

44. *And he preached*—Published, viz., the gospel implied in ver. 43. *In the synagogues*—(See on ver. 15.)

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

V.—1. *And it came to pass*,—Alford and some others think this is not to be identified with the transaction in Matt. iv. 18-22; Mark i. 16-20; but critics generally think it is. The order of events may have been this: Jesus went down to the lake-shore, and saw Peter and Andrew casting their net into the lake to wash it after fouling it by their unsuccessful dragging through the night; having called

them, he proceeded farther, and saw James and John similarly engaged, mending their nets where they were broken during the night: he also called them. They all left their boats with the servants to complete the washing, etc. Meanwhile, the people who had followed Christ from Capernaum crowded around him to hear him preach; and as soon as the fishermen—not the four partners, but their servants, *boat-hands*—had washed their nets and come ashore—the fishing being over for that occasion—Jesus entered into Peter's boat, had it pushed off a little from the shore, so that the crowd might not press aboard, and then preached to the people. After the sermon came the miraculous draught; and after that, they left the shore in company with Jesus—Luke thus presupposing the call which Matthew and Mark specifically record. *As the people*—The crowd. *The lake of Gennesaret*,—The word seems to be formed from Chinnereth, Num. xxxiv. 11; Josh. xi. 2. Cinneroth 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 *gani 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, called "the sea of Tiberias." John vi. 1; xxi. 1. Lieut. Lynch says, "The water of the lake is cool and sweet, and the inhabitants say that it possesses medicinal properties. It produces five kinds of fish, all good, viz., the Musht, Abu But, Huffafah, Abu Kisher, and Burbut: the last, from some superstitious idea, is not used by the Jews. The Musht, about one foot long and four or five inches wide, resembles the Sole. Burckhardt mentions one called Binni, like the Carp. All that we tasted—and we tried to procure them all—were delicious." The Jews have a tradition that one of Joshua's precepts was, that all men should have an equal right to fish in the Sea of Galilee.

2. *Ships*—Fishing-smacks. Josephus says there were on the lake of Galilee 230 *skaphai*, (Latin, *scaphae*, Eng., skiffs,) each having four or five men. *Standing by the lake*:—Not perhaps drawn up on the shore, but afloat near it, having just come in from the nights unsuccessful expedition. *The fishermen*—The boat-hands. (See on ver. 1.) *And were washing their nets*.—Having washed their nets—from the mud, etc., contracted by the night's hauling—repairing would be, of course, included.

3. *Prayed him*—Stier: "An interesting indication of the human lowliness with which the Master was wont to speak to his disciples on even such matters." *Thrust out a little from the land*.—Push the boat from the shore. He wished to get a little distance from the crowd. Matt. xiii. 2.

4. *Launch out into the deep*,—A nautical term. 2 Macc. xii. 4. It is in the singular, as it was the office of Peter, as captain, to steer the boat toward the deep water, where fish might be caught. *Let down your nets*—In the plural, as it was the work of all hands on board to cast the nets—literally, make slack, let loose. *For a draught*.—A haul of fish.

5. *Master*,—*Epistata*, used alone by Luke, and applied only to Christ: it has the sense of Rabbi. Vulg., *Praeceptor*—Wiclif, "Commaunder." Matthew generally uses *Kurios*, Lord; Mark, *Didaskalos*, Teacher. Cf. Luke. viii. 24, 25; ix. 33, 49; xvii. 13, with Matt. xvii. 4; Mark ix. 5, 38. It means one who is set over others, as preceptors are set over pupils, in which sense it is used by Diogenes Laertius and Diodorus Siculus. The LXX. use it for Hebrew words denoting overseer. Luke used it as better understood by the Greeks, for whom he principally wrote, than Rabbi; though he used *Didaskalos* also. Luke vii. 40. *All the night*,—The usual time for fishing. *At thy word*—Command. *I*—Simon uses the singular, as by his authority the net was cast.

6. *And when they had*—The plural is used, because all hands were employed in casting the net. *They inclosed*—Captured. Herod. i. 141, has a similar passage: "He took a casting-net, and inclosed a great number of fishes, and drew them out." *Brake*.—Was breaking—began to burst.

7. *Beckoned*—Nodded—perhaps on account of the distance. Euthymius thinks they could not speak from wonder and fear. *Partners*,—Having their business in common. Another word of similar import is used in ver. 10: cf. 2 Cor. vi. 14. *Began to sink*.—Were about to sink.

8. *Depart from me*;—This expresses astonishment and reverence, humility and awe: he contrasted himself, a man, a sinful man, with the Saviour, whom he recognized either as divine, or as endued with divine power. It is not necessary to suppose that he was filled with horror from the Jewish notion that any one must die who sees a supernatural being; (Judg. vi. 23; xiii. 22; Dan. x. 16, 17;) though he may have had such an apprehension. *Lord*.—*Kurie* (not *Master*, as ver. 5) may be used in a religious sense.

9. *For he was astonished*,—Amazement seized him—took possession of him and his companions.

10. *Partners*—(See on ver. 7.) *Fear not*:—The usual formula of encouragement on such occasions. Gen. xv. 1; xxvi. 24; xlv. 3; Judg. vi. 23; Isa. xli. 10, 13, 14; Dan. x. 12, 19; Hag. ii. 5; Matt. xxviii. 5; Luke i. 13, 30. This may have been the first miracle Peter had witnessed; or if he had witnessed that in Cana, (John ii.,) that was not so externally prodigious as this, and Peter was not so immediately identified with it—hence the terror which took hold of him. *Thou shalt catch*—Thou shalt be catching—denoting a constant practice: cf. ver. 16. The

word (used only besides in the New Testament, 2 Tim. ii. 28: *cf.* Josh. ii. 13, LXX.) is a term of hunters and fishers, meaning literally to catch alive: a beautiful metaphor, referring to the agency of the apostles in transferring men from the element of nature to that of grace. The apostles caught fish to destroy them, but they were to catch men to save them. The same figure occurs Jer. xvi. 16; Ezek. xlvi. 10. The Fathers were fond of using the term "fish" of Christians, who were caught by the Saviour, as the great Fisherman, through his ministers. Our translators copied from Tyndale the ungrammatical *was*.

11. *Brought their ships to land*,—Drawn the boats ashore. *They forsook all*,—Encouraged by the miracle.

12. *And it came to pass*,—Matthew (viii. 1-5) seems to have placed this in chronological order. Luke follows the order of Mark i. 40-45. *When he was in a certain city*,—At or near one of the cities—perhaps Capernaum. Lepers were frequently found in the outskirts of large assemblies, towns, etc. Luke xvii. 12. Lightfoot says they were not forbidden to enter except into walled cities. This leper may have followed at a distance, and after the multitude had dispersed, as Jesus was entering Capernaum, the cure may have been wrought. 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, thick 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 for some offense against the sun." Celsus mentions two kinds, *leuke* and *alphos* both terms denoting whiteness; and Hippocrates calls the *leuke* the Phœnician disease. When the scales are rubbed off, the quick flesh is seen. In certain 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, 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. *Fell on his face*—Fell prostrate before him—paying him the respect offered to superiors, perhaps recognizing him as a prophet of God. (See on Matt. ii. 2.) *Lord*,—A title of respect rendered "Sir," John iv. 19; xii. 21; xx. 15, and like *Adoni*, *Domine*, *Monsieur*, used in addressing strangers; but as it was used by the

Jews when addressing their rabbis, the leper may have used it in this sense. (See on ver. 5, 8.) *If thou wilt*,—This implies a doubt of Christ's willingness; but that was unavoidable, as he had no promise that on 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.

13. *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 the pollution, and superior to the law which forbade the contact. Jesus 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!"

14. *Tell no man*:—This 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. Jesus 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; Luke viii. 56; 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. Luke vii. 22. Of course, the priestly certificate

would be a testimony to the people also, (as some think is the meaning,) that the cure was perfect, if it was recognized by the priest.

15. *But so much the more went there a fame*—An account—*Of him:*—As the worker of an astounding miracle. It appears from Mark that the leper himself divulged it, as if it should receive the more publicity because of the reticence and modesty of his great Benefactor. *To hear*—All about the miracle. *And to be healed*—Justly concluding that He who could cleanse the leper could cure any disease.

16. *And he withdrew*—(See on Luke iv. 42.)

17. *On a certain day,*—Literally, "in one of the days." *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 some 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. *Doctors of the law*—Teachers of the Jewish law—called, ver. 21, "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; Mark xii. 28; Luke x. 25; Acts v. 34. *Every town*—Every village—that is, from all parts of Galilee and Judea. *Jerusalem* is specified because it was the metropolis, and the head-quarters of the scribes. *And the power of the Lord*—Meyer says, Luke always uses the article with *Kurios*, when it means Christ; and when it is not used, *Kurios* means God, as i. 11, 38, 58, 66; ii. 9; iv. 19. As it is not used here, the meaning may be "the power of God working in and through Jesus, was present to heal them"—that is, not the Pharisees and doctors of the law, but the sick mentioned ver. 15—the remote antecedent—unless as Kuinoel suggests the pronoun (*autous*) is used in the Hebrew style, without any antecedent noun, that being understood by the context, which seems preferable. These scribes and Pharisees doubtless came to Capernaum to hear the teaching of Jesus and to see his miracles—watching him with sinister intent.

18. *And behold,*—A note of attention, *Men*—Four (Mark.) *In a bed*—On a litter, or mattress. *Which was taken with a palsy:*—Who was paralyzed—had lost the use of his limbs.

19. *They went upon the house-top*,—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 mattress before Jesus. *Keramos* is a tile of burnt clay. *Couch*,—*Klinidion* here, and in ver. 24, is the diminutive of *kline*, ver. 18; but it means, of course, the same. Mark has *krabbaton*.

20. *And when he saw*—And seeing their faith, he said. *Man*,—Matthew and Mark have "Son," which was probably the encouraging address used. Luke did not affect verbal precision. *Thy sins are 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.

21. *And the scribes and the Pharisees*—(See on ver. 17.) *Began to reason*,—"In their hearts," Mark. 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.

22. *But when Jesus*—But Jesus being aware of their reasonings, answering, said unto them, *What reason ye*—By this they might 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. John ii. 24, 25.

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

24. *But that ye may know*—The speech and the narrative seem here intermixed, as in Gen. iii. 22, 23. The simple 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. vii. 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 stand-point. As Neander says, "He called himself the Son of man, because he had appeared as a man; because he belonged to mankind; 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. 51; iii. 13; v. 27; vi. 53." *Upon earth*—Implying, as Bengel suggests, that he was in heaven before he was on earth. *Unto*—Rendered "to," ver. 25. Christ commonly required some work of those whom he healed. Mark i. 44; v. 19; John v. 8.

25. *And immediately he rose up before them*,—A proof of the miraculousness and completeness of the cure. *Took up that whereon he lay*,—He carried the mattress on which he had been carried.

26. *And they were all amazed*,—An ecstasy seized them—they were transported with wonder. *Fear*, Solemn awe. *Strange things*—*Parodoxa*—wonderful, unprecedented things. Grotius: "Not a pleonasm, as has been supposed. They were struck with wonder, and full of reverence, at the divine power. Their wonder was not so much at the cure as at the proof of a power to remit sins existing upon earth."

27. *He went forth*—Toward the lake of Tiberias, near which Capernaum was situated. *A publican*—(See on Luke iii. 12.) *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.

28. *And he left all*,—Being doubtless acquainted with the character of Jesus, and ready to make any sacrifice involved in discipleship.

29. *A great feast*—A feast for all comers, say Beza and Leigh. 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 modestly omits all reference to the feast, as made by him. The three evangelists 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 in Luke iv. 44-v. 17, and the feast some six months later, after the cure of the Gerasene demoniacs. Matt. ix. 10-18; Mark v. 20-22; Luke viii. 39-41. It does not follow that because Matthew left all and followed Jesus, that he did not, as well as Peter, remain the proprietor of his house in Capernaum, until the day of Pentecost. Donne says, "No doubt 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. *Others*—"Sinners," Mark ii. 15. *Sat down*—Reclined at table—placed themselves in the accumbent posture in which they took their meals. (See on Matt. viii. 11.)

30. *Their scribes*—Those who taught the law in Capernaum. (See on ver. 17.) *Murmured*—Grumbled, complained. *Why do ye eat and drink*—They were not present at the feast: they would not be found in such company—considering it polluting. But 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 Christ himself. They demanded his reason for so doing.

31. *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."

32. *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.

33. *Fast often, 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 famine, war, inundations, droughts, etc. *But thine eat and drink?*—Do not observe those frequent fasts, though it is likely they fasted on a few special occasions. Matt. vi. 16-18; xvii. 21. Some of the disciples of John, after his imprisonment, may have attached themselves to the better sort of Pharisees, and may have plumed themselves on their ascetic piety, as far superior to that of the disciples of Jesus. According to Matt. ix. 13, they propounded the question, being probably instigated by the Pharisees, in order to sow discord between them and Christ and his disciples. They 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.

34. *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; Tob. vi. 13. The question, on grounds of congruity, requires an emphatic negative answer. 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.

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

36. *And he spake also a parable*—Referring to the same subject. (See on Luke viii. 4.) *If otherwise*,—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. Arrian uses the word rendered *agreeth* in the same sense, "An earthen pot and a stone do not match." Cf. 2 Cor. vi. 15.

37. *Bottles*;—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.

39. *No man also*—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. This proverb, recorded alone by Luke, seems to have been suggested by the reference to the new wine, ver. 37, 38. Perhaps all that Jesus meant 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 cut from a new one, 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. Some MSS. and editions omit *straightway*, and have "good" instead of *better*: it is good enough, and therefore no new is desired.

CHAPTER VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses; 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

VI.—1. *The second sabbath after the first*,—The word *deuteroproton* is found nowhere else: it means literally "second-first." When Jerome asked Gregory Nazianzen, whom he called his master, the meaning of this word, Gregory told him to be at church the next time he preached, and he would preach on this text; and when all the people should applaud him, as though they had found out the

meaning, he might do so too, though he might still be unable to solve the difficulty. Schulz thinks it arose from two glosses in the margin of some MSS.: one, *deutero*, to distinguish this Sabbath from that in Luke iv. 31; the other, *proto*, to distinguish it from that in Luke vi. 6. It is not in some 47 MSS., including the Vatican, or in several of the Itala, the Peshito Syriac, and Arabic Polyglott. It is considered doubtful by Lachmann, and rejected by Tischendorf. There are numerous ways of interpreting it by those who consider it genuine—the most popular and probable is, the first Sabbath after the second day of unleavened bread, when the wave-sheaf was offered, and from which day the seven weeks to Pentecost were counted. Lev. xxiii. 15, 16. Wesley accordingly renders, "On the first Sabbath after the second day of unleavened bread." The second Sabbath would thus be called *deuterodeuteron*, the second-second; the third, *deuterotriton*; and so of all the seven. *Corn-fields*;—Probably barley, which was ripe at the passover. *Plucked the ears*—Gathered some ears. *Rubbing them in their hands*.—A common practice with travelers. Eloisa says they did this because they were "rustic and ill-bred"!

2. *Not lawful*—The disciples were allowed by the law (Deut. xxiii. 25) to pluck the ears of corn, but whether on the Sabbath-day was a disputed point, among the Jewish doctors. They all, however, agreed that no servile work could be done on that day; and in the list of servile works, the Mishna mentions, threshing, winnowing, and cleaning corn, under which this act of rubbing it in their hands might be comprehended.

3. *Have ye not read*—A common form of introducing a Scripture quotation. Mark xii. 26. It implies that they were in the habit of reading the Scriptures. *An hungered*,—Hungry. Our Lord's question took the Pharisees on their own ground; for they 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, as Chrysostom says, he was held in high honor among the Jews.

4. *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. *The shew-bread*,—Literally, "the loaves of setting before"—Heb., "bread of the presence"—so called because it was ordered to be continually before the presence of the Lord. Ex. xxv. 30; 2 Chron. iv. 19. *But for the priests alone?*—Lev. xxiv. 5-9.

5. *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 therefore for man, the Lord of the Sabbath. (See on

Luke v. 24.) 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 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.

6. *The synagogue*—Probably that which he usually attended at Capernaum. *And taught*:—Probably his custom. *Right hand was withered*:—It appears to have been an atrophy of the hand, produced by a loss of the vital juices, so that the nerves and muscles were deprived of their functions. 1 Kings xiii. 4.

7. *And the scribes and Pharisees watched him*,—Treacherously. (See on Luke v. 17-21.) *Whether*—To see whether he would heal him. The Jews held that it was wrong to heal any one on the Sabbath, unless his life were in imminent peril; and those of the rigid school of Schammai forbade any attentions to the sick on the Sabbath.

8. *But he knew their thoughts*,—Reasonings. (See on Luke v. 22.) *And said*—He did this to call particular attention to the miracle he was about to perform.

9. *To do good*,—By healing the man. *To do evil?*—By not healing him. Doing evil and destroying life, 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 they were confounded by 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.

10. *And looking round about upon them all*,—That they might see with what holy indignation and sorrow he contemplated their hypocrisy and malice. (See on Mark iii. 5.) *Stretch forth thy hand*.—Jesus 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 did so*:—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.

11. *Filled with madness*;—Insane rage—the more so, perhaps, because he had performed the miracle without any external act, so that they had no pretext for the charge of breaking the Sabbath. *Communed one with another*—Matthew, "held a council:" Mark, "with the Herodians"—who had a great interest at court. They tried to find out some political, if there were no ecclesiastical grounds, on which they might put him to death. Cf. Dan. vi. 4-7.

12. *In those days*,—A common formula indicating the time with as much exactness as was thought necessary. *Into a mountain*—To the mountain—probably, the Mount of Beatitudes, which was quite likely a place to which he frequently retired, as it was not far from Capernaum. *And continued all night in prayer to God*.—He spent the night in prayer to God. This seems to be the force of the objective genitive in the Greek. Cf. ver. 7; Matt. xiii. 18; Acts iv. 9. (See Winer) The article before "prayer" in the original seems to favor the rendering, "in the proseucha, or oratory, or prayer-house, of God;" but it is probably used because prayer is implied in the preceding clause.

13. *He called unto him*—He called to his disciples. He summoned such a number as he thought expedient to witness the solemn transaction. *He chose twelve*,—He had previously called some of them, perhaps all, individually, for this work; but now he publicly and solemnly recognizes the entire college. *Whom also he named Apostles*;—As they were now to be sent forth to preach: the word comes from *apostello*, "to send away." Herodotus (i. 21) applies it to a herald, or ambassador; and in the LXX., 1 Kings xiv. 6, Ahijah calls himself "a hard apostle" to the wife of Jeroboam, that is, messenger, in which sense it is used John xiii. 16; 2 Cor. v. iii. 23; Phil. ii. 27, and applied to Christ, Heb. iii. 1, he having been sent forth by the Father, John x. 36; xx. 21. The twelve were so styled because they were especially sent forth by Christ; the name is distinctively appropriated to them, Eph. ii. 20; iv. 11; Rev. xxi. 14, as they were to have no successors in their peculiar ministry. The Jews called the elders of the priesthood, apostles of the Sanhedrim. Calvin: "The number 12 indicated the future restoration of the Church. For as the people sprang from the 12 patriarchs, so now does Christ recall their scattered fragments to the remembrance of their origin, so that they may entertain a sure hope of their re-establishment." The number 12 seems to have been kept up during the first generation of the Christian era, Matthias having been numbered with the apostles to fill the vacancy occasioned by the fall of Judas, (Acts i. 15-26,) and Paul to supply the place of James, who suffered martyrdom under Herod. Acts xii. 1, 2. *Also* refers probably to disciples.

14. *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." (*Whom he*

also named Peter)—Matt. xvi. 17, 18; John i. 41, 42. *Andrew*—A Greek name, meaning "a strong man." He is first mentioned (with Peter) John i. 40-44, and last Acts i. 13, where he is put in the same place as in Mark iii. 18—elsewhere he follows next to his brother Simon. *James*—Hebrew Jacob, meaning, "he who supplants." *John*,—Hebrew *Yehochanan*, meaning "the grace of the Lord." *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,

15. *Matthew*—Probably from the Hebrew Mattathias, meaning "a gift of Jehovah." He was son of Alpheus, probably not the Alpheus who was the father of James the Less. He is called Levi, Mark ii. 14; Luke v. 27, 29. *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 synoptists and Acts i. *James the son of Alpheus*,—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 Jesus, and wife of Clopas, (John xix. 25,) who is supposed to be the same as Cleopas, Luke xxiv. 18, who is thus identified with Alpheus, the Hebrew *Chalphai* without the aspirate. He is called, Mark xv. 40, "the Less"—literally, "the little," being probably, like Zaccheus, (Luke xix. 3,) a small man; 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. 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. *Simon called Zelotes*,—Simon the Zealot. Some think he was so called because of his zeal as an apostle; but it is generally supposed 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." Zelotes seems to be a translation of *Kananites*, which comes from the Hebrew *kana*—Aramean, *kanan*, zealous. (See on Mark iii. 18.)

16. *Judas*—Judah, or Jude, means "the praise of the Lord." He is called, Mark iii. 18, "Thaddeus," meaning "that praises." 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. 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." *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. *Iskariotes* 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 was the traitor*.—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. James the son of Alpheus, Simon Zelotes, Judas, or Thaddeus, 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 synoptists and in Acts i. 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.

17. *And he came down with them*,—With his disciples from the mountain, ver. 12, 13. *Company*—Multitude, meaning his disciples in the largest sense; which intimates a later period than the beginning of his ministry. *A great multitude*—A large crowd. *Jerusalem*,—Specified because the capital. *Tyre and Sidon*,—(See on Luke x. 13, 14.)

18. *Vexed*—Literally, mobbed, harassed with crowds. *With unclean spirits*:—(See on Luke iv. 33.) The sick and the demoniacs are distinguished; and without ignoring the personality of the possessions, the demoniacs may be associated with the sick, as usual, and all of them may be said to be relieved—a different word from that rendered "healed," ver. 17, 19. Many MSS. and versions omit the second *kai*, "and"—reading thus: "And those who were harassed with unclean spirits were relieved." It will be thus necessary to supply "stood," or "came to him," in ver. 17: ver. 18 may be construed by itself, because of the importance attached to the cure of demoniacs.

19. *And the whole multitude*—Of those who were afflicted. *Sought*—Strove, crowded up to him. *To touch him*;—His garments. (See on Luke viii. 46.) *There*

went virtue out of him,—Miracle-working power proceeded from him. *And healed them all.*—This refers to the general healing.

20. *And he lifted up*—Many modern commentators think that the discourse which follows is identical in point of time and delivery with the Sermon on the Mount, Matt. v., vi., vii. The ancients generally, and it seems properly, considered them diverse. Luke places the sermon after the call of the apostles, and Matthew, who was one of them, and, apart from inspiration, could scarcely be mistaken in such a matter, places it long before. As Luke gives only 30 verses of the 107 in Matthew, and four woes and other matters not contained in Matthew, and as Jesus was in the habit of repeating a great many of his weighty sayings, it is best to consider the discourses as distinct. Nevertheless, the Sermon on the Mount affords great aid in expounding the discourse in Luke vi. 20-49, and xii. 22-34. *Blessed*—A better word, perhaps, than happy: so the Latin, *beati*; hence these benedictions are commonly called beatitudes. *Be*—It is best to supply "are," as in the other cases. *Ye poor*;—The disciples of Christ, who were, for the most part, in humble circumstances: not the poor indiscriminately, but those whom James (ii. 5) styles "the poor of this world, rich in faith, and heirs of the kingdom." Isa. lxi. 1; lxvi. 2; Matt. xix. 29; Luke vii. 22. (See on Luke iv. 18.) *For yours is the kingdom of God.*—None but the lowly in mind and heart are qualified or entitled to enjoy the blessings of the gospel—the kingdom of grace here or glory hereafter. This announcement must have been startling to the Jews, who called the rich and proud happy, (Mal. iii. 15,) and thought that such would be the subjects of the Messiah's kingdom.

21. *Ye that hunger now*:—Christ seems to refer to the outward condition of his disciples, which suggested the metaphor in Matthew. *Filled.*—Satisfied, with spiritual blessings. This blending of the temporal with the spiritual is not uncommon in Scripture. (See on Matt. v. 6; Ps. xvii. 15; Isa. iv. 1, 2; Eph. iii. 19; Phil. i. 11.) *Ye that weep now*:—Ye my afflicted followers. *Ye shall laugh.*—Those who are in distressed circumstances, if they are patient under them, may be blessed with spiritual blessings, which will make them laugh—i.e., rejoice. Ps. cxxvi. 2. Jesus assured his disciples that the blessings of the new dispensation, into which they were entering, should more than counterbalance all the troubles they might be called to experience. Isa. lxi. 1-3; Luke xviii. 29, 30; Jas. i. 2; iv. 9, 10. This was a startling paradox to the Jews, who placed their happiness so much in temporal prosperity.

22. *Hate*—In Matthew, "persecute." *Separate you*—Put you out of the synagogue, (John ix. 22, 34; xvi. 2,) and shun your society; as Theophylact: "They shall separate you from the honorable assemblies, and even entirely from their society." Grotius and others think there is a reference to the first, or mildest excommunication among the Jews, called *nidui*, removal, or separation, from the

rest, to the distance of four paces, for thirty days. They were to enter the gate of the mourners to discriminate them from others. *Your name*—As Christians; as in Jas. ii. 7, which seems to allude to this verse, as to the poor and rich in ver. 5, 6. *Cf.* 1 Pet. iv. 14-16. *For the Son of man's sake.*—(See on Luke v. 24.) On account of their attachment to Jesus and his cause. Thus the old charge: *Vir bonus, sed malus, quia Christianus.* (See on Luke xxi. 17.)

23. *Rejoice ye in that day,*—Rejoice in the midst of your fiery trials, and exult in hope of your final reward. Jas. i. 2, 3, 12; 1 Pet. iv. 12-14. *Leap for joy:*—A stronger word than rejoice. *Your reward is great in heaven:*—Though a free gift, the crown of glory will be a reward proportioned to our services and sufferings for Christ. Rom. vi. 23; 1 Cor. iii. 8. *For in the like manner*—Thus the prophets were persecuted by their ancestors, and it is an honor to suffer as they suffered. 1 Kings xix. 2, 10; 2 Chron. 36, 16; Neh. ix. 26; Matt. xxiii. 34-37; Luke xi. 47-51; Acts vii. 52; 1 Thess. ii. 15.

24. *But*—Adversative. *Wo unto you*—Woe is to you! Alas for you! (See on Luke x. 13.) *That are rich!*—There may have been present rich persons to whom our Lord addressed this—who came from curiosity or other motives, not embracing a serious desire to know the truth, and a willingness to make the necessary sacrifices to secure salvation. Such were contrasted with the self-denying followers of Jesus. He alludes to the rich and luxurious Pharisees and Sadducees, such as those in the parables. Luke xii. 16-21; xvi. 19-25. Grotius: "Woe to you who make an ill use of your riches." Le Clerc: "So the poor are praised in Matthew, if they have the modest and humble virtues attending poverty." *Your consolation.*—Your solace—all you are to get. (See on Matt. vi. 2; Luke xvi. 25; Jas. v. 1-6.)

25. *Full!*—Filled, as with food. Stier says, "Very significant is *filled*—full, indeed, but not properly satisfied. Luke xv. 16; Ps. xvii. 14." But the Greek word is sometimes used for filling in the sense of satisfying. (See on Matt. xiv. 20; Luke i. 53: *cf.* John vi. 12; Acts xiv. 17.) They are so far satisfied as not to have any wish for spiritual good. Jesus contrasts the outward condition of his followers with that of the rich and full—and also their future prospects. Le Clerc understands by the "full" those "who have distributed nothing to others—in the next life, described by images taken from this, they shall suffer." *Laugh*—Stier well remarks, "The four woes correspond to the four benedictions, hence the laughing has no by-meaning of mad earthly exuberance of joy, as in Eccl. ii. 2; vii. 3, 6: it is only the exact converse of ver. 21. It includes not only that wicked laughter, properly so called, which being a mere convulsive excitement of the animal nature, is unworthy of man, but also and more than that, the malevolent laughter of those who hate righteousness and triumph over the righteous. John xvi.

20. Thus it forms a good transition to the mention of hatred presently after in contrast." *Cf.* Isa. lxxv. 13, 14.

26. *Unto you*,—Omitted in almost all the best MSS. and many versions. *When all men shall speak well of you!*—Watson well says, "There is no more reason to suppose that these words were spoken to the apostles by way of hypothetic caution, than that the woes in the preceding verses were addressed to them. The Jewish priests and doctors are the persons still intended. They were universally popular; all men spake well of them; they were 'of the world,' and the world in them 'loved its own.' But this, says our Lord, only proved them to be deceivers, for so did their fathers to the false prophets. In a wicked age, only those who prophesy smooth things can be popular." Meyer, too, says this was directed to the rich, and not to the disciples, to whom Jesus returns ver. 27. Whitby, Le Clerc: "The false prophets (Isa. xxx. 10; Jer. vi. 14; viii. 11; xiv. 13; Ezek. xiii. 10, 16; Zech. x. 2) are striking examples that general applause is gained by too much compliance with the world." Jas. iv. 4.

27. *But*—This seems to refer to ver. 22, 23, which speak of their persecutors (ver. 24-26) being an episode directed against those from whom the persecution would come. (See on ver. 26 and Matt. v. 44.) *Unto you which hear*,—To you who listen to my teaching—my disciples, ver. 20. *Love your enemies*,—With a love of benevolence: we may thus love our most deadly foes, those whom we cannot love with any affection of gratitude or esteem. *Do good to them which hate you*,—Though they would do you evil. Prov. xxv. 21, 22; Rom. xii. 19-21.

28. *Bless them that curse you*,—Give them good words for bad ones. Rom. xii. 14; 1 Cor. iv. 12, 13. *Pray for them which despitefully use you*.—Whom you can only benefit by your patience and prayers. Luke xxiii. 34; Acts vii. 60. "By this," says South, "a man, as it were, acknowledges himself unable to do enough for his enemy, and therefore calls in the assistance of Heaven, and engages Omnipotence to complete the kindness." It caps this beautiful climax. The word rendered "despitefully use," or harass, is found nowhere else in the Bible except here and Matt. v. 44; 1 Pet. iii. 16.

29. *And unto him that smiteth*—To slap a man in the face was a common mode of insult, (1 Kings xxii. 24; Lam. iii. 30; Matt. xxvi. 67; John xviii. 22; xix. 3,) and it was severely punished by the Jewish and Roman laws. *The one cheek*,—The cheek, i.e., the right cheek, as in Matthew. *Offer also the other*;—Rather than resent the first affront, submit to a second. That Jesus did not mean that we should invite the repetition, is evident from his own example. John xviii. 22, 23: *cf.* Acts xxii. 2, 3. The language is obviously proverbial. Livy iv. 35; Tac. His. iii. 31. *That taketh away*—By personal force. 2 Sam. xix. 9; Eccl. vi. 10, LXX.; 2 Mac. xv. 17. *Cloak*,—*Himation*, mantle, upper-garment. *Coat*—*Chiton*, tunic, under-garment. (See on Matt. v. 40.) Christ requires his disciples to bear those injuries to their

reputation and property, rather than strive with those who perpetrate them. In times of persecution for conscience' sake, a Christian must submit to the loss of all things; and at all times he had better forego some of his rights than fight or litigate for them. This, however, is not to be pushed to such an extent that legal protection should be repudiated, and villains be allowed to go unwhipped of justice. But nothing must be done to gratify personal revenge.

30. *Give to every man*—Christ here inculcates a spirit of beneficence and liberality, in opposition to the covetousness and avarice for which the Jews were distinguished. Neh. v.; Matt. xxiii. 14; Ps. cxii. 5. Our beneficence must, of course, be regulated by a due regard to the beggar's wants and our means: we are not to give to a known impostor. *Take away*—Without asking and without leave. *Thy goods*,—What is thine. *Ask them not again*.—Demand not the return. Do not contend for a trifle.

31. *And as ye would*—Gibbon and other infidels say the golden precept, as it is called, is found, in substance, in the writings of the rabbins and philosophers; but they forget that it is here alone set in a proper light, as consistent with justice as well as with mercy, stamped with divine authority, and connected with the promise of grace by which its observance may be both practicable and pleasant. Lampridius says the wise Emperor Severus learned this rule of the Christians, and magnified it exceedingly. Maimonides mangles the latter part in Matthew thus: "Do you the same to your brethren in the law and in the commandment"—a pregnant exemplification of Jewish bigotry. Tobit (iv. 15) is better: "Do that to no man which thou hatest." So Hillel; and Siracides (xxxii. 15): "Judge of thy neighbor by thyself." But Christ does not confine himself to negatives, nor does he, as Neander thinks, include only "external, material, obvious actions:" he includes also the internal principle and feeling. We must be influenced by such motives of benevolence in our conduct toward our neighbor as we would wish to obtain in his conduct toward us. Whatsoever ye would, in conformity with reason and revelation, on a change of places, that men, etc. It does not require you to give your neighbor your estate because you may covet his; but rather requires you not to covet his, as you would not have him covet yours. This rule, thus applied, will preserve intact all the interests of equity, justice, charity, and friendship.

32. *For if ye love them*—Only. *What thank have ye?*—What recompense can ye expect? *Sinners*—The Jews called dicers, usurers, plunderers, publicans, swine-herds, those who sell the fruit of the seventh year, and the like, sinners—that is, those Jews who, from their unlawful callings and modes of life, were esteemed as profane as Gentiles. (See on Luke v. 30, 32; xv. 1, 2.)

33. *And if ye do good to them*—Only. This is the expression of love. (See on ver. 32.)

34. *And if ye lend to them—Only. Of whom ye hope to receive,*—A loan in return, when ye may need it—not interest on the loan, nor the loan itself, as the return of that is implied in the word itself. *As much again.*—A similar favor.

35. *But love ye your enemies,*—With a love of benevolence. We may thus love our most deadly foes, those whom we cannot love with any affection of gratitude or esteem. *And do good, and lend, hoping for nothing again;*—Lend to those from whom ye can expect nothing in return. (See on ver. 32, 33, 34.) *Your reward shall be great,*—(See on ver. 23.) *Ye shall be the children of the Highest:*—Ye shall be like God, viz., in benevolence, as children usually resemble their father. Eph. v. 1. The article is not in the Greek. (See on Luke i. 32.) Ecclus. iv. 10. *The unthankful*—Those who receive his favors without acknowledgment. *Evil.*—The positively wicked, who return evil for good.

36. *Be ye therefore*—Ye shall be: a delicate way of suggesting duty—ye are required to be, in view of the preceding. *Merciful,*—Like God in the exercise of benevolence. The comparative *as* sometimes denotes similarity, referring to the quality, not the equality, of character or conduct. (See on Matt. v. 48; xix. 19; Eph. iv. 32; v. 1, 2.)

37. *Judge not,*—Censure not others, gratuitously, hastily, uncharitably; thus you will not invite the censures of others. Rom. ii. 1; xiv. 3, 4, 10, 13; 1 Cor. iv. 3-5; Jas. iv. 11, 12. There is, of course, no reference to legal judgments, though the terms are forensic, nor to unfavorable opinions which one cannot help forming of the bad conduct of others. *Condemn not,*—As judging refers to the offense reputed, condemning refers to the penalty adjudged. *Forgive,*—The positive advance on the negative precept—manifest a placable and kind spirit to those who have done you wrong. Kindness of this sort will elicit kindness.

38. *Give,*—A still farther advance. Cf. ver. 30. The precept is enforced by a consideration corresponding to that by which uncharitable judging is forbidden. The last words show that the beautiful amplification does not, as Olshausen intimates, refer to "the nature of overflowing, forgiving love, which makes us in turn ready to receive forgiveness"—however well the terms may describe it—but rather to the returns of liberality. Buxtorf says there were among the Jews many ways of giving abundant measure, e.g., the *abrasa*, in which the measure is heaped up, and the *cumulus* struck off with a stick; the *cumulata* and *operta*, in which the *cumulus*, or that over and above, is thrown in; the *pressa*, in which the corn is "pressed down;" the *agitata*, in which it is "shaken together," so that the vessel might contain as much as possible; the *supernatans*, "running over," after it is heaped up. Joel (ii. 24, LXX.) uses this word of liquids, "the fats shall overflow with wine and oil; but here it is used of dry things, as corn, etc. *Good*—Just measure, in opposition to false. *Bosom.*—In allusion to the Oriental custom of receiving articles into the folds of garments, the lap. Ruth ii. 15; 2

Kings iv. 39; Neh. v. 39. *Kolpos* is used in the LXX. of Ps. lxxix. 12; Isa. lxxv. 6, 7; Jer. xxxii. 18; also in Josephus, Herod., Plut., and others: the Romans used *sinus*, as in the Vulgate, in the same way. *Shall men give*—As it is impersonal in the original, Meyer and Alford make the nominative "angels," "who are in this matter the ministers of the divine purpose;" but "men" agrees better with the scope. Whitby and Grotius, generally or impersonally, "shall be given." *For with the same measure*—The rule applied to censures, ver. 37, is here applied to beneficence. Prov. xix. 17; xxi. 13; Mark iv. 24; Jas. ii. 13. "Our Lord," say Webster and Wilkinson, "holds forth the assurance of earthly blessings as a motive to liberality. He recognizes the value of right conduct, though it proceeds from inferior motives."

39. *And he spake a parable*—A proverb. (See on Luke viii. 4.) *Unto them*;—To his disciples, ver. 20. It was designed specially for the disciples, as teachers of religion: it was necessary that they should see themselves in order that they might be able to guide others. (See on Matt. xv. 14.) *Can the blind*—Can a blind man guide a blind man? Will they not both fall into a ditch?—a pit, such as was frequently dug to hold water for cattle. It is put in the form of an interrogative negation, by emphasis. The blind cannot guide the blind.

40. *The disciple is not above his master*:—Teacher—which only in appearance contradicts another proverb, "Many disciples surpass their masters," for the scholar does not usually equal his teacher. *But every one that is perfect*,—He who is perfectly instructed shall be as his teacher. The disciples were to be so educated by the Holy Spirit, that they should be equal to Christ, so far forth as their mission was concerned. The same may be said of every perfected Christian in his measure and sphere. This particularly applies to the mild, unassuming, and charitable spirit of Jesus. Matt. xi. 29; John viii. 11, 15. The proverb abridged, here applied to spiritual illumination, is applied to persecution in Matt. x. 24.

41. *Beholdest*—Lookest attentively on. *Mote*—Any light, dry thing, a splinter, *Perceivest*—Rendered "considerest" Matt. vii. 3. It does not mean simply to see, but to regard, the object being in the eye of him of whom the act is predicated. *Beam*—Opposed to the splinter. The proverb was used by the Jews, and similar adages are found in the classics.

42. *Either*—Or, to state the case thus. *How canst*—With what face canst thou say. *Brother*,—Bengel acutely says, "This expresses the pretended show of discharging a brotherly office; and to this the other term *hypocrite* is significantly opposed." *Beholdest not*—Dost not even see the beam. Horace has a saying not unlike this in his Satires, i. 3. 25: "When you can so readily overlook your own wickedness, why are you more clear-sighted than the eagle, or the serpent of Epidaurus, in spying out the failings of your friends?" *Hypocrite*,—The word means an actor, who wears a mask, hence a dissembler. He who does not correct

his own faults, while he proposes to correct his neighbor's, shows that he is not actuated by a proper hatred to sin, but by a spirit of pride and censoriousness, and is thus chargeable with hypocrisy. *Shalt thou see clearly*—Literally, see through. The word used here by Matthew and Luke is found in scarcely any other author: it denotes an attentive inspection for a kind purpose, not an idle and unkind gazing. This shows that we are not to be blind to our brother's faults; but it suggests the necessity of living virtuously ourselves, if we would reform others, and prescribes the spirit and manner in which this delicate and difficult task is to be attempted. Gal. vi. 1. Plautus says, "Let him who censures first inspect himself;" but Christ goes farther than that.

43. *For*—The metaphor which follows illustrates the preceding. *A good tree*—That is not a good tree which yieldeth bad fruit; nor is that a bad tree which yieldeth good fruit. Whitby: "For then only wilt thou be fit to direct others well, when thou art good thyself, seeing a good tree," etc. It is contrary to the nature of a good tree to bring forth corrupt—worthless—fruit. So a good man will do good—he must do good while he retains his goodness; and the contrary obtains with the wicked. 1 John iii. 9, 10; v. 18. This gives no countenance to Manichæan dualism, though the Manichæans quoted it to sustain their absurd heresy. The metaphor of the trees is not to be pressed beyond the point in hand. Whether or not good and bad trees can change their character, and so their fruits, it is certain good and bad men can. Ezek. xviii. 26, 27.

44. *His*—Its own fruit—that which is proper to it. *Thorns—Bramble-bush*—Rendered "bush" Matt. xii. 26; Luke xx. 37; Acts vii. 30, 35: so the LXX. Ex. iii. 2, 3. *Batos* means any kind of thorn-bush. Galen says, "The husbandman would never be able to make the *batos* produce grapes." Virgil has "grapes on thorns," Ec. iv. 29.

45. *A good man*—The good man is the good tree, and the evil man is the corrupt tree, of ver. 43, 44. As these trees bring forth fruit corresponding to their character, so good and evil men will be charitable and censorious, kind and unkind, in their judgments, (ver. 37-42,) according to their inward dispositions. (See on Matt. xii. 33-35, where, in another connection, the language has a similar but somewhat different application.) *Good treasure*—Consisting of kind affections, which lead to candid opinions, charitable judgments, etc. *Evil treasure*—Consisting of malignant affections, which are evinced by censoriousness, calumny, etc. *Bringeth forth*—Utters. *For of the abundance*—A proverbial expression, implying that when men's minds are full of a subject, they can scarcely help pouring it out in speech. Eccl. ii. 15, LXX. The mention of uttering by the mouth the overflowing of the heart, naturally leads to the denunciation of a heartless, hypocritical profession of discipleship, which follows.

46. *And why call ye me*—But why do ye, in addressing me, cry Master, Master, and obey not my commands? This seems to be addressed to his disciples—not as a charge, but as an admonition: q.d. It would be of no benefit to you to profess to be my disciples, without obeying my instructions. So the Latin punster:

Non vox, sed votum; non musica chordula sed cor;
Non clamans, sed amans, psallit in aure Dei.

Lord, Lord,—*Kurios*, the same as *Rabbi*, or *Didaskalos*, (see on Luke v. 5, 8,) the usual title of the Jewish doctors, or teachers, whose proper names were rarely used in addressing them. They said it is impiety to call a rabbi by his proper name. The rabbis claimed implicit obedience from their disciples—a presumption which Christ reprehended, forbidding the apostles to imitate their arrogance, he alone being vested with supreme authority. Matt. xxiii. 7-10; John i. 38; iii. 2, 10; xiii. 13, 14. The repetition implies an affectation of great respect. Mark xiv. 45. The saying *Lord*, here, is merely by the lip; in 1 Cor. xii. 3, it means a heart-felt confession. Christ never calls any man *Lord*—he reserves this title to himself and to his Father.

47. *Whosoever cometh to me*,—To hear his words, which coming is implied in the case of the foolish hearers, though the clause is not repeated in reference to them, ver. 49. *My sayings*—Words, discourses. *I will shew you*—Intimate, point out to you.

48. *A rock*:—The rock, that is, the native rock—hence he digged deep to reach it. The language is graphic. *The flood arose*,—An inundation came. *The stream*—Literally, the river—the torrent—dashed against. *It was founded*—It had been founded upon the rock.

49. *The earth*,—Matthew, "the sand." *The ruin of that house was great*.—Sudden, complete, irremediable. The language of Luke in this paragraph is less simple and more classical and condensed than that of Matthew; and the difference is well reproduced in our version of the two evangelists. (See on Matt. vii. 21-27.)

CHAPTER VII.

1 *Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to*

maintain them in sins, but to forgive them their sins, upon their faith and repentance.

VII.—1. *Sayings*—A different term from that in Luke vi. 47, but of the same import. *Capernaum*.—Near which the preceding discourse was delivered. Luke vi. 12. (See on Luke iv. 31.)

2. *And a certain centurion's servant*,—Matthew (viii. 5) puts this in its chronological place, after the cure of the leper. A centurion was a Roman military officer, who commanded 100 men—one was usually stationed in the towns of the Roman provinces, to preserve order. *Who was dear unto him*,—He was most likely a body-servant, and, as is usual, his master was much attached to him. *Was sick*,—It is a wonder that Luke, the physician, did not state the nature of his sickness. Matthew says he was "sick of the palsy." *Ready to die*.—At the point of death. In 1 Macc. ix. 55, 56, it is said that Alcinous was taken with a palsy, and died with great torment.

3. *He sent unto him*—Matthew says he came to him, but the Jews used to say, "The messenger of a man is as the man himself." It is common with all historians to say a man did a thing himself, which he did by proxy, and numerous instances are found in Scripture. *Cf.* Matt. xxvii. 19; John iv. 1; xix. 1: also Matt. xx. 20 with Mark x. 35. This centurion had endeared himself to the Jews of Capernaum by building their synagogue; hence the application to Jesus through their elders, and the interest they felt in his behalf; hence, too, these elders may have been elders of the synagogue. *Beseeking*—Asking, requesting.

4. *Besought*—A different word from that in ver. 3—entreated. *Instantly*,—Diligently, earnestly. *That*—The *hoti* merely introduces a quotation, and should not be translated. *He was worthy*—He is worthy for whom thou shouldst do this.

5. *For he loveth our nation*,—Assigned as a proof of his worthiness. *And he hath built us a synagogue*.—And himself built our synagogue. The article before "synagogue" in the original indicates that it was the synagogue of the city. (See on Luke iv. 15.)

6. *Then Jesus went with them*.—Some of them, it appears, hastened in advance to bear the favorable answer (Matthew) to the centurion; hence he sent a fresh deputation of friends, who said on his behalf what Matthew reports as said by the centurion himself. *Lord, trouble not thyself*:—Do not fatigue thyself. Matt. ix. 36. *For I am not worthy*—Indicating great politeness, as well as profound humility. The word here rendered "worthy" is not that which is used elsewhere, but *hikanos*, sufficient, fit, proper. He did not consider himself of sufficient importance to justify a visit from Christ.

7. *Wherefore*—On this account. *Neither thought I myself worthy*—*Axios*—deserving the honor. *To come unto thee*;—I.e., in his own proper person—perhaps he was not circumcised. *Say in a word*,—Give command by word of mouth—a strong expression, indicating great faith. *Servant*—Not *doulos*, slave, as in ver. 2, 3, 8, 10, but *pais*, Vulg. *puer*, as we say "boy," meaning servant. So the Saxon *snapa*, still retained in Yorkshire, where *snap* is used for lad or servant.

8. *For I also*—For even I, who am under authority myself, have soldiers under me. *Unto one*,—I.e., of the soldiers. *To my servant*—(See on ver. 7.) *Do this*,—A menial office, not performed by a soldier. There is a passage in Arrian (Diss. i., c. 25, cf. c. 14) which illustrates this: "He who personates Agamemnon says to me, Go to Achilles, and bring Briseis: I go. He says, Come hither: I come." The centurion's argument, which is from the less to the greater, evinces strong faith: If I, who am but a subordinate officer, can secure obedience at a word, much more canst thou, who hast supreme authority, at a word make my servant's disease depart.

9. *He marvelled*—He was astonished at his faith, as he was astonished at the unbelief of the Jews. Mark vi. 6. As a man, Jesus was capable of wonder, as well as of grief, and other passions. *No, not in Israel*.—Not even among the people of Israel; who might be expected to have confidence in me. (See a parallel, Matt. xv. 21-28—contrasts John iv. 49; xi. 21, 32.) The elders, in this case, requested the personal presence of Jesus. Cf. Matt. ix. 18.

10. *Whole*—Well, or sound: a sudden and perfect cure.

11. *And it came to pass the day after*,—A various reading, and the mention of "many of his disciples," favors the rendering of Wesley, "And he went afterward"—at a subsequent time—Luke disregarding strict chronological order. *Nain*:—A small place about 20 miles south-west of Capernaum, and two or three miles south-west of Tabor—Reland says 12 stadia from Tabor. Jerome and Eusebius fix it about a mile south of Tabor, in the tribe of Issachar, in Lower Galilee, toward Samaria. The Jews speak of a Nain in Issachar—so called because of its pleasantness. Some suppose it is the same as the *Nais* in Jos. Ant. xx. 5. Lightfoot thinks it Engannim. Josh. xix. 21. Robinson identifies it with Nein, a small hamlet, occupied by a few families. Stanley says it is on the north slope of the rugged and barren ridge of Little Hermon, immediately west of Endor: "One entrance alone it could have had—that which opens on the rough hill-side in the downward slope to the plain. It must have been in this steep descent that 'nigh to the gate' of the village the bier was stopped." *Much people*.—A very great multitude.

12. *The gate of the city*,—Though but a village, it was called a city, as it was walled. Jewish cemeteries were usually outside of the city walls. *Was carried out*,—"Was being carried out." The technical word is not used here, as in Acts v. 6. *Much people*—A great multitude. The Orientals flock to funerals; but this case, so affecting, called forth special sympathy.

13. *And when the Lord saw her*,—And the Lord seeing her, was moved with tender compassion for her. 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 have compassion, is its general import. Matt. ix. 35; Mark ix. 22. *Weep not*.—There was no reproof mingled with his sympathy in the utterance of this word: it was full of encouragement and promise.

14. *And he came*—And coming near, he touched the bier—as a hint to the bearers to stop. They yielded, perhaps, without any miraculous influence. They may, indeed, have known him and stopped, expecting he might restore the youth to life. The *soros* was an urn, coffin, couch, bier, or any other receptacle for a dead body. The Vulgate has *loculus*: Syr., "bed;" so the LXX. have *kline* for *mittah*, 2 Sam. iii. 31, where we have "bier." The LXX. have *soros* for *aron*, which we render "coffin," Gen. i. 26, a mummy chest. The Romans carried the corpse on a couch, called *lectica*, *feretrum*, *capulus*—the poorer sort, on a kind of bier, or coffin, called *sandapila*, which was borne by *Vespillones*, so called because they carried out corpses in the evening. This may illustrate the present case, as it was probably evening when the young man was carried out, and a common bier, without any covering, on which he was laid—not, as Bloomfield, "the funeral couch on which the dead of the higher classes were carried forth." As our Lord commonly accompanied his miracles by a touch and a word, indicating the source and the subject of the miracle, so he touched the bier, and spoke to the corpse, as to the daughter of Jairus and to Lazarus—this case being intermediate between the two other recorded instances of his raising of the dead: the first being just dead; Lazarus four days; and the young man on his way to the tomb. *Arise*.—As if he were asleep. Jesus does not call upon God, as does Elijah, 1 Kings xvii. 21; but, as Grotius says, he exercises that divine power by which he commanded the winds and sea. Rom. iv. 17; Ezek. xxxvii. 4.

15. *And he that was dead*—The gradation here shows the reality of his resurrection. As soon as he felt the quickening word of Christ, he would sit up on the bier, there being no covering; though, as in the case of Lazarus, he might have been released of the usual bandages by his friends. *And he delivered him to his mother*.—Restored him to her to be her support—a graphic note. Stier sees in this

a reference to 1 Kings xvii. 23; 2 Kings iv. 36, and, with Donne, a type of the reunion and recognition of friends in the future state.

16. *And there came a fear on all.*—All were seized with fear—a solemn awe. *That*—The *hoti*, in both cases, being the usual note of quotation, should be omitted in translation. *A great prophet*—Perhaps he whom the Jews expected. (See on Luke ix. 8.) *Is risen up*—Has been raised up. *Visited his people.*—(See on Luke i. 68.)

17. *Rumour*—Literally, "word," Vulg., *sermo*—not "matter," as rendered Mark i. 45; but the report of it, as Matt. xxviii. 15; Luke v. 15, where it is rendered "fame." *Throughout*—Cf. Matt, ix. 31.

18. *Shewed*—Reported. *All these things.*—The works of Christ, of which they had heard. Matt. xi. 2.

19. *He that should come?*—This seems to have been used almost as a title of the Messiah. Ps. cxviii. 26; Matt. iii. 11; xxi. 9; John vi. 14; Heb. x. 37; Rev. i. 8. *Or look we for another?*—Must we look for another? John knew that Jesus was the expected Messiah, (John iii. 27-36,) and it can hardly be thought that he began to doubt it because of the discordant views entertained concerning Jesus, or his own imperfect notions of the Messiah or on account of the depressing effect of imprisonment; but, as generally thought, he raised the question for the satisfaction of his disciples, who were mortified at his imprisonment, and disappointed because Jesus did not, in so many words, assert his Messiahship, and deliver his forerunner: they may have been stumbled, too, at the lowliness of his birth and station, and his difference in character from their ascetic master. They may have been a little piqued, too, at the "decrease" of the latter and the "increase" of the former. John may have failed to remove these scruples, and so adopted this expedient for the purpose.

20. *John Baptist*—John the Baptist.

21. *Infirmities, and plagues,*—Diseases and maladies. *And of evil spirits;*—By casting out the demons. *He gave sight.*—Literally, he granted to see: he bestowed the faculty of sight. Hervey: "He made them a present of sight—a delicate and noble expression!" It expresses grace, power, and dignity. By performing these miracles, which according to the prophecies were to characterize the Messiah, (Isa. xxxv. 5, 6; lxi. 1,) he gave them an answer to their question. Bede: "He doth not affirm nor deny, but would rather have his works testify of him than that he would testify of himself." John v. 31, 32. Raising the dead and cleansing lepers are not foretold by the prophets—his works transcend the predictions.

22. *Go your way,*—Go and relate to John. *Ye have seen and heard;*—They had heard of the raising of the widow's son, which had just taken place, as well as of

other miracles, and they had seen him perform many. *How that*—That. *The blind see*,—As there is no article before the nouns in the Greek, render blind persons, lame persons, etc. *The dead*—Dead persons. The plural may be generic—if only one had been raised. *To the poor*—The promises of the gospel are proclaimed to poor people, who were generally overlooked by rabbins and philosophers; and who could not understand their vain janglings if they heard them. (See on Matt. v. 3.) The rabbins had a proverb that the Spirit of God never rested but upon a rich man. John vii. 49.

23. *And blessed is he*,—A felicitation—happy is he. *Shall not be offended in me*.—Who will not be stumbled at my obscure appearance and the spiritual character of my kingdom. A *skandalon* is the tricker 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. 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. 33. Here and 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, (where, as in Rom. ix. 32, 33, the noun and verb are used interchangeably with *proskomma*, a stumbling-block, and *proskopto*, to stumble,) 2 Cor. xi. 29. This is a delicate reproof of John's disciples for their wavering faith.

24. *And when the messengers of John were departed*,—Jesus would not praise John in their presence; but when they were gone, he eulogized him, lest, perhaps, the people should go away with an unjust depreciation of him. *He began*—Took occasion. *For to see?*—To gaze at, as a spectacle—implying an object of great interest. The word is different in ver. 25, 26: the distinction is observed in Matthew. *A reed shaken with the wind?*—A time-server, an unstable person, one easily influenced by outward circumstances. John's fidelity to the truth, and his imprisonment for it, showed that he was not of that character.

25. *But*—After a question, implies a negative, if ye did not, what then? *A man clothed in soft raiment?*—Effeminately dressed. John was no effeminate courtier: his camel's-hair raiment and leathern girdle, locusts and wild honey, did not differ more from the splendid garments and luxurious living of fawning courtiers than did his character from theirs. He was not found in kings' courts, (Amos vii. 13,) though he found his way into a king's prison. *They which are gorgeously apparelled*,—They in glorious, or splendid, raiment. *Live delicately*,—Who are living luxuriously.

26. *But*—(See on ver. 24, 25.) *More than a prophet*.—Neuter—"something more than." "All accounted John as a prophet," (Matt. xxi. 26;) but Jesus says he was superior to a prophet, being of miraculous conception and birth, the immediate harbinger of the Messiah, his inaugurator, the subject and vehicle of prophecy. (See on ver. 27, 28.)

27. *Of whom it is written*,—In Mal. iii. 1, where the Messiah himself seems to be the speaker. *Before thy face*,—The Hebrew and LXX. have "before my face," placed after "way." All the evangelists change the person for the better application of the prophecy. (See on Mark i. 2, 3; Luke iii. 4; Matt. xvii. 10-13.)

28. *Those that are born of women*,—This idiom is found in Job xi. 12; xiv. 1; xv. 14; xxv. 4, LXX. *There is not*,—Meaning the same as Matthew, "hath not risen." John was spoken of by preceding prophets; he pointed out the fulfillment of their predictions concerning the Messiah, whose successful course he predicted, after preparing the way before him. *He that is least*—The humblest minister in the Christian Church is greater than John, because the ministry of the former refers to the work of redemption as accomplished, and to "the fullness of the blessing of the gospel of Christ," which could not be realized until after Christ's ascension.

29. *And all the people*—An historical parenthesis, and not a part of Christ's discourse. *That heard him*,—Hearing—viz., our Lord's discourse. The common people are here opposed to the scribes: cf. Mark xii. 37. *The publicans*,—As opposed to the Pharisees. (See on Luke iii. 12.) *Justified God*,—Vindicated, as in Milton, "justify the ways of God to men." Rom. iii. 4. Donne, "testified for him." By indorsing the eulogy of John, they recognized the wisdom of his divine mission, as they had previously done in submitting to his baptism.

30. *But the Pharisees and lawyers*—The teachers of the Mosaic law, the scribes. (See on Luke v. 17.) *Rejected the counsel of God against themselves*,—Spurned, or set aside, the purpose of God in respect to themselves. This purpose was to prepare them for the Messiah by the ministry of John, to whose baptism they had not submitted, as they did not acknowledge their need of the repentance which it involved. They had a proverb, "If but two men went to heaven, one of them must be a Pharisee." (See on Matt. iii. 7-10; Luke xv. 1, 2; xviii. 10-14.) *Being not baptized of him*.—It appears that some of them came to be baptized by John; but when they ascertained the conditions, it seems they would not submit to the rite. (See on Matt. iii. 7.)

31. *And the Lord said*,—As this is not in many copies and versions, it was probably introduced to show that ver. 29, 30 are not a part of our Lord's discourse. *Whereunto then*—To what then, in view of their notions concerning John. *Shall I liken*—The common form of introducing a simile. Mark iv. 30; Luke xiii. 18, 20; Ecclus. xxv. 11. *This generation?*—Persons living at one period—in the Gospels

always applied to the Jews, e.g., Matt. xii. 39, 41, 45; xxiii. 36. *And to what are they like?*—An emphatic pleonasm.

32. *Children*—The condescension of Christ is shown in his notice of the sports of boyhood. *Sitting*—In the intervals of their sports. *Market-place*,—*Agora*—any place of public resort—public square, forum, market-place. The Orientals, young and old, are fond of sitting in such a place. Mark vii. 4; Acts xvi. 19; xvii. 17. *Calling one to another*,—This refers probably to the whole crowd of boys, all being capricious and dissatisfied—one set wanting this play, and another that. *Piped*—Played cheerful strains, as at a wedding. *Not danced*;—To our music. *Mourned*—Sung mournful songs to you as at a funeral. *Not wept*.—Manifested expressions of grief. Matt. ii. 18; Mark v. 38, 39. (See on Luke viii. 52.) The captious and capricious character of the Jews is well illustrated by these sullen children, who sulkily refuse to join in those dramatic plays which their companions proposed. They were not pleased with the amenity of Jesus or the austerity of John.

33. *For*—Explanatory—*John the Baptist came*—As a public teacher. *Neither eating*—He did not live like other men. (See on ver. 34; Matt. iii. 4.) *He hath a devil*.—He is influenced by a demon. It is elsewhere stated that the elders did not receive John, (Luke xx. 1-8,) but this is the only place in which it is said that they charged him, as they charged Jesus, with being in league with a demon. They did this to justify themselves in rejecting his ministry. His asceticism, forsooth, is a cloak of hypocrisy, or he is a maniac, (John x. 20,) an enthusiast and fanatic, in the original meaning of those terms.

34. *The Son of man*—(See on Luke v. 24.) *Eating and drinking*;—Living like other men. *Behold*—Look at him!—A hint perhaps at his being at Matthew's feast, (Luke v. 29, 30,) and at the wedding-feast in Cana. John ii.

35. *But*—And yet, though you cavil at John's austerity and my sociability, all the truly wise have acknowledged the wisdom of God in sending us on our respective missions. Luke xi. 49; 1 Cor. i. 21; 24; ii. 6, 7.

36. *And*—*De, autem*, now; but the time cannot be determined. *One of the Pharisees*—It may have been one of those mentioned ver. 30. He may have invited Jesus from motives of curiosity, captiousness, or courteousness—hardly the last, or he would not have been so lacking as he was in attention to his distinguished guest. *Desired*—Asked him to take a meal with him. *Sat down to meat*.—Reclined at table. (See on Luke v. 29, where a similar but different word is used.)

37. *A woman in the city*,—Certainly not Mary of Magdala, nor Mary of Bethany. (See on Matt. xxvi. 13; Luke viii. 2.) Whitby: "Either Nain or Capernaum, the only cities mentioned here." Meyer says Capernaum; Wiesler,

Nain, as that is the last city mentioned; but as Stier and Alford suggest, the article may be used in reference to the house spoken of ver. 36. The Pharisee knew her, as she lived in the same city where he resided. It is customary in the East for persons to enter a house during meals, and sit at one side, looking on and conversing with the host or guests; especially at a feast. But this poor penitent woman would not stand much on ceremony, even if European customs obtained. She entered at the same time with the Master, (ver. 45,) doubtless waiting impatiently for him to recline at the table, that she might evince her gratitude in the manner narrated. Some suggest she was encouraged to enter by the invitation, "Come unto me," etc., (Matt. xi. 28-30,) which the Saviour may have just uttered. *Which was a sinner*,—Though a gracious change was now taking place in her. There may be no example in the classics, or even in the Scriptures, for the use of this word as denoting a lewd woman; but when used emphatically, it means an habitual and notorious sinner—it is highly probable she was an unchaste woman. *An alabaster-box*—Literally, an *alabastron*: perfume vases being frequently made of alabaster—a compact gypsum. *Ointment*,—*Muron* means a perfumed unguent, more precious than ordinary cosmetic oil, ver. 46. (See on Matt. xxvi. 7.)

38. *And stood*—And standing at his feet behind him—as he reclined at table, she could have access to his feet. *And began to wash*—Began to bathe, water as with a shower. *With tears*,—The tears, implied in the weeping. *Kissed*—Tenderly or repeatedly. (See on Matt. xxvi. 49.) Polybius says (Book IX.) that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors with their hair, according to their custom on such occasions. Kissing the feet was also practiced by Jews, Greeks, and Romans. Rabbi Jonathan and Rabbi Jannai were sitting together, when a man came and kissed the feet of Jonathan. *Anointed them with the ointment*.—If this had been used as an accessory in her unhallowed work of sin, it has here a peculiar interest.

39. *Bidden*—Invited. *Spake within himself, saying*,—Said within himself, i. e., thought or reasoned. *This man, if*—If this man were a prophet, which he is not. The belief that a prophet could discern spirits may have been founded on such passages as 1 Kings xiv. 6; 2 Kings i. 3; v. 26; and in reference to the Messiah, Isa. xi. 2, 3: *cf.* John i. 47, 48; ii. 24, 25; iv. 29. But there is no good ground to suppose that a prophet, or a messenger, from God, knew every thing. 2 Kings iv. 27. *Who, and what manner*—Her name and character. He seems to have reasoned thus: This fellow cannot be a prophet, or he would have spiritual discernment to detect the character of this woman, or, knowing it, the sanctity to forbid her defiling touch. Rabbi Chasdan says, on Prov. v. 8: "One must not come within four cubits of an unchaste woman."

40. *Answering*,—Responding to Simon's thoughts. *Simon*,—By thus calling his name, our Lord arrested his soliloquy. *I have somewhat to say unto thee*.—He is

not to have all the talk with himself. *Master*,—Teacher. His spoken language differs from his unspoken: "This man"—person, fellow, ver. 39. The Jews were accustomed to ask and to give leave to speak. Rabbi Simeon Ben Gamaliel said to Rabbi Ishmael Ben Elishah, "Is it thy pleasure that I should say before thee any thing?" He said unto him, "Say on." Jesus was Simon's guest, and virtually asks and obtains leave to speak—though, in view of his divine dignity, he does not literally ask.

41. *There was a certain creditor*,—Christ's speech has the form of a convivial parable, which a rabbi invited to a feast was at liberty to utter without any breach of politeness. *Five hundred pence*,—Counting the *denarius* at 7½d. = £15.12.6, about \$75. *Fifty*.—£1.11.3, about \$7.50. The difference bears no comparison to that of the debts in Matt. xviii.; as in the one case, they are both against God, and in the other, one against God and the other against man.

42. *And when*—But having nothing wherewith to pay. *Frankly forgave*—Released them both from the obligation to pay. The word is not used in this sense elsewhere in the Gospels, but often by Paul. 2 Cor. ii. 10; xii. 13; Col. iii. 13.

43. *I suppose*—This does not denote uncertainty, but a firmly held judgment. The case was as clear to Simon as that put by Nathan was to David; and each decided against himself. Hence Jesus says, *Thou hast rightly judged*.—It would be very erroneous to conclude from this that one had better do evil that good may come—sin more, to have more forgiven, in order to love more. No argument is needed to show that those who have devoted their whole lives to God are better saints, and in the highest sense love him more, than those who have lived in sin, and then repent and are forgiven. But there is a love of gratitude which shows itself in passionate expressions and correspondent actions, which peculiarly characterizes the penitent and pardoned prodigal. This was the feeling of the woman; and if it be assumed that Simon had been forgiven—as provisionally he had been, according to 2 Cor. v. 19—still he had not been forgiven so much, and therefore did not manifest the same feeling of gratitude. Besides, it is not sin, considered objectively, but rather subjectively—our sense of its evil—that graduates our demonstrations of gratitude for its pardon. The woman had felt the exceeding sinfulness of her sin: Simon never felt his much, though he considered himself forgiven—not to say that he did not recognize Jesus as either the source or medium of forgiveness, as she did: hence the difference between the course of the one and that of the other. Both had heard Jesus—both, after hearing him, showed him respect; but that of the one demonstrated a sense of gratitude for a stupendous benefit; that of the other did not.

44. *And he turned to the woman*,—His usual manner in fixing attention. Luke v. 24. *Seest thou*—Look at her in a dry light, in view of the parable just spoken.

I entered into thine house,—Thereby bringing thee under a great obligation. *Thou gavest me no water*—The courtesies mentioned were not invariably paid to guests—not even washing the feet, except when the parties had arrived from a journey: but they were paid to distinguished guests—hence Simon, by omitting them, showed that he did not hold Jesus in very high estimation. Mark the contrast: Simon did not wash his feet with water—an ordinary civility; she bathed them with her tears—"the blood of her heart," as Augustin calls them. He did not give the one kiss on the cheek, as a token of friendship; she lavished kisses on his feet, as an evidence of ardent love. Simon did not anoint his head with oil—an ordinary unguent—a customary token of regard; she poured a vase of precious ointment on his feet, showing the disinterestedness and strength of her affection. It does not appear that the host himself washed his guest's feet. Gen. xviii. 4; xix. 2; xliii. 24; John xiii. 5-14; 1 Tim. v. 10. Among the Arabs, however, the master of the house welcomes the stranger and washes his feet. The Greeks speak of vessels for washing the feet filled with wine and perfumes. Athenaeus xiv. It is not to be supposed that all those attentions obtained on ordinary occasions, hence Simon may have intended no disrespect in not rendering them at this time—hence, too, the woman's demonstration of affection is the more emphatic. *With tears,*—With the tears, viz., which she shed—her tears.

45. *Hath not ceased to kiss*—Hath not ceased kissing. Bengel supposes that no one had ever given the Saviour the customary "kiss of reverence, of greeting, and of farewell," as the rabbins speak. But Jesus doubtless complied with the custom of the age in this matter; and, as Stier says, the kiss of Judas afterward was in accordance with the practice of the disciples.

46. *Oil—ointment*—(See on ver. 37, 44.)

47. *Wherefore, I say unto thee,*—Some suppose she was not forgiven before Jesus uttered this sentence; but if her love was the fruit of forgiveness, then she was forgiven before, and this was the public attestation of the fact. *Her sins, which are many,*—Her sins, many as they are. *For she loved much:*—Maldonat and others say this proves that her love was the cause of her forgiveness; but this is contrary to the teaching of the parable. Love is the effect, not the cause, of forgiveness. The *hoti*—"for"—assigns a proof, not a reason, of her forgiveness. So Luke xiv. 14. The aorist "loved" agrees with the aorists, ver. 44-46, as it refers to the points there specified. *But to whom little is forgiven,*—Glancing at Simon. He loved little as he had had but little forgiven—taking him on his own ground. Her great love evinced her great indebtedness—proved that she had had much forgiven.

48. *And he said unto her,*—To assure her of her pardon, as the ruthlessness of Simon may have disconcerted her: not, as Bloomfield, "Thy sins are hereby

forgiven thee." The parable shows that her love flowed from a sense of forgiveness.

49. *And they that sat at meat with him,*—Reclined with him at table—probably Pharisees. *Began to say within themselves,*—In their own minds. *Also?*—Referring to God. Who is this that thus invades the divine prerogative?

50. *And he said to the woman,*—The most effectual way of answering their question—implying that she was pardoned on the only condition that God had ever prescribed. "Christ interprets himself," says Melancthon, "when he adds, Thy faith hath saved thee." From his authoritative pronouncement of her pardon, they could draw what inferences they pleased as to his character and claims. If they had not been very dull or greatly prejudiced, they might have gathered from his miracles and teaching that "the Son of man hath power upon earth to forgive sins," (Luke v. 24,) whether as possessing a divine nature, or acting under a divine commission. *Go in peace.*—*Eis* marks a transition from a state of misery to one of happiness—literally, into peace.

CHAPTER VIII.

3 *Women minister unto Christ of their substance.* 4 *Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.*

VIII.—1. *Throughout every city and village,*—Through town and village—city by city, and village by village. A *polis* is a walled town—a *kome*, an unwalled, rural town. *Preaching*—Literally, publishing and evangelizing the kingdom of God—heralding his own reign. (See on Luke iv. 43.)

2. *Which had been healed*—Who had been delivered from demons and infirmities. The word implies want of strength, weakness of body, sickness. (See on Luke vi. 18.) *Mary called Magdalene.*—Of Magdala. Robinson identifies Magdala with el-Mejdel, "a miserable little Muslim village," about four miles north-west of Tiberias. It is probably the Migdal of Josh. xix. 38. It was perhaps the native place of Mary. She appears to have been of Galilee; (Luke xxiii. 55; Mark xv. 47;) and instead of being an unchaste woman, she seems to have been of good standing in society, being named first in connection with the wife of Herod's steward, etc. This is not inconsistent with the fact that she had been possessed by seven demons; for, as Watson says, this does not argue "any specific depravity." He says, "Such an affliction could not exist but among fallen

creatures"—which is probable; but he has no authority to add, "and only in their unregenerate state." *Went*—Had been expelled. Bloomfield thinks the common understanding of many for *seven*—definite for indefinite—as in Matt. xii. 45—is not very suitable here; but he gives no reason. S. Clarke: "Whom he had miraculously delivered from many evil spirits that had possessed her."

3. *Joanna*—Feminine of John. *Herod's steward*,—Manager of the private affairs of Herod Antipas—rendered "treasurer" in the Arabic version; in the Syriac, "house-steward." *Epitropos* is one to whom a charge is committed. (See on Matt. xx. 8.) In Gal. iv. 2, it is rendered "tutor"—one who has the charge of the boys in a family. Some think *Chuza* had been the guardian of Antipas during his minority. Cf. Acts xiii. 1; 1 Kings xviii. 3. Grotius says, "Procurator—not house-steward. Joanna might be his widow; or he might be well inclined to the gospel, as some of Nero's household. Phil. iv. 22." Blount says we find a reason here why Herod should say to his servants, (Matt. xiv. 2,) "This is John, etc."—his steward's wife being a disciple of Jesus, and so there would be frequent mention of him in Herod's household. *Susanna*,—Hebrew, *Shushanna*, meaning a lily. *And many others*,—These honorable women appear again on the scene, Luke xxiii. 49, 55, 56; xxiv. 1, 10. *Which ministered unto him of their substance*.—Supplied him with the means of living. Matt. iv. 11; xxv. 44; Mark xv. 40, 41. From the word rendered "ministered" we get our word deacon—originally a servant who distributed the portions of meat at table among the guests. The supplying of the wants of teachers by women, especially widows, says Jerome, was common among the Jews. Some suppose Jesus was now accompanying these pious women to Jerusalem to attend the passover.

4. *And when*—And when a great multitude was assembling, composed of those who from every city were coming to him. The chronology is fixed by Matt. xiii. 1, 2. *Parable*:—Parable comes from *pars*, near, and *ballo*, to throw or put, and conveys the idea of the juxtaposition of two things. Parkhurst defines it well enough: "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 parables, 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. It is generally thought that the following parable was the first spoken by Christ—at least of those recorded—and he gives us a specimen of the manner in which they are to be interpreted.

5. *A sower*—The sower—indicating not an individual, but a class: so we say, the farmer, whose business it is, sows his wheat. *And as he sowed*,—And in sowing it. *Some*—Singular. Matthew has plural. *By the way-side*;—The path which divided the fields, there being no fence—where they could not be covered with soil. *The fowls of the air*—Buckingham, in his Travels in Palestine, says he saw thousands of starlings laying a heavy contribution on the grain which the farmers were sowing. *Devoured it*.—The word expresses the idea of swallowing it down with dispatch, as do birds that stop not to masticate.

6. *A rock*;—The rock—the rocky part of the field, where there was only a thin coat of earth. Soil interspersed with stones is not meant: that will allow of plants' taking deep root. *It lacked moisture*.—The result of a shallow soil.

7. *Among thorns*;—In the midst of the thorns—on 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*,—On the good ground—the good part of the field—soft, not like that by the way-side; deep, not like that on the rock; clean, not thorny. Plutarch uses the very words in Luke when he says, "In agriculture first the ground must be good." *Bare fruit*—Made a crop. *An hundred-fold*—This large round number (Matthew and Mark have also thirty and sixty) is used to convey the idea of an abundant harvest. Gen. xxvi. 12. Herodotus says that the region about Babylon was so fertile as constantly to produce two hundred and sometimes three hundred-fold. *He cried*,—Indicating that this weighty sentence was spoken with emphasis to all the people. It is a kind of *nota bene* formula, appended to a communication which demands special attention. He who has the judgment to discern, and the disposition to receive the truth, let him hear and embrace it. It is found in the synoptists and in the Revelation, but not in John's Gospel.

9. *And his disciples asked him*,—When he was alone, during a pause in his teaching. Mark iv. 10, 34. *Be?*—Denote.

10. *Mysteries*—Secrets—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. *That seeing*—Because of their culpable non-improvement, 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 turned them to no 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; and 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. (See on Mark iv. 12.)

11. *Is*—Means. *The word of God*.—The gospel—indicating its divine origin.

12. *Those by the way-side*,—Here Matthew has the singular, whereas in the parable Matthew had the plural. Mark agrees with Luke in this respect—though verbal precision is not sought by any of them. There is nothing harsh in the metaphor which represents men as sown with seed—they who are sown on the way-side—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 the devil, are hovering around ready to devour it. *The devil*,—Matthew, "the wicked one;" Mark, "Satan." (See on Luke iv. 2.) *Taketh away*—Carries away the word from their hearts. *Lest they should*—A motive worthy of the devil.

13. *They on the rock*—They who are sown on the rocky ground—the hearers being the field thus sown—those who hearing, receive. This term 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. *These have no root*,—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. *For a while believe*,—In ver. 12 the way-side hearers do not believe. *Temptation*—Trial. Acts xx. 19; 1 Pet. iv. 12; Jas. i. 2, 12. Persecution (as in Matthew and Mark) tests the strength of our faith, as well as the sincerity of our

profession. The trials which improve the piety of one in whose heart the gospel has taken deep root, wither that of a superficial convert, even as the sun which develops the grain in a deep soil, scorches that on the rock. Ps. cxxi. 6; cxxix. 6-8; Hos. vi. 4; Jas. i. 6, 11.

14. *And that which fell among thorns*,—But the seed which fell on the thorny parts of the field represents the case of those who, having heard, *go forth*,—From hearing the word to their usual occupations. *Cares*,—Anxious, distracting cares. (See on Matt. vi. 25.) Anxiety about worldly matters is peculiarly, though not exclusively, the besetting sin of the poor. *Pleasures of this life*,—Rom. vi. 12; Eph. ii. 3; 1 John ii. 16. Worldly anxieties, riches, and pleasures stifle and crowd out of the mind every thing that pertains to the kingdom of heaven. *And bring no fruit to perfection*.—They bring not to perfection. They produce perhaps the blade, or even the ear, but not "the full corn in the ear." Arrian uses the passive form of the verb, in speaking of seed brought to perfection by bearing perfect and ripe fruit. Strabo applies the active verb to a vine, and Plutarch the adjective to trees which bring their fruit to perfection. Mark says, "It becometh unfruitful." The unfruitfulness of the seed results from the fault of the soil.

15. *But that on the good ground*—But the seed in the good ground represents the case of those who *in an honest and good heart*,—Both words mean good. We may render proper and good, or thoroughly good. *Keep it*—Hold it fast. *With patience*.—With constancy, perseverance. Luke xxi. 19; Rom. ii. 7; Heb. x. 36; xii. 1. The soil, that is, the heart, in all cases, is naturally bad; but the preventing grace of God, which is given to every man, if improved, will make it 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 have been thoughtless in childhood (way-side 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 the 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.

16. *A candle*,—A lamp. *A vessel*,—A domestic utensil. *A bed*;—A couch on which they reclined at meals. *A candlestick*,—A lamp-stand. 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.

17. *For nothing is secret*,—Christ concealed some things in parables from the multitude, who were not prepared to receive them, in order that his disciples, to whom they were explained, might reveal them at the proper time to such as might profit by them. (See on Matt. x. 26, 27.)

18. *Take heed therefore how*—Mark has "what:" the meaning is the same. Take heed how ye hear what I say, i.e., So listen as to understand and remember. *For whosoever hath*,—The classical writers frequently speak of the rich as those who have something—i.e., considerable substance—and the poor as those who have nothing—i.e., very little. Juvenal says, "Codrus 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 side-board, a small jug, a marble chiron, and an old box containing some Greek books. *Seemeth to have*.—The margin follows Tyndale, Cranmer, Rheims, "thinketh that he hath." He really has, as Matthew and Mark say, what he seems to have; but having been merely passive in its reception, he has it as though he had it not. 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.

19. *Then*—And—*de* does not necessarily indicate a chronological connection; it simply, in this case, marks a transition. Matt. xii. 46; Mark iii. 31, note the time. *His mother and his brethren*,—As there is no reference to his reputed father—who, indeed, does not appear in the 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. As the Hebrews called cousins and other relations "brethren," (Gen. xiii. 8; xxix. 12; Lev. x. 4,) these were not probably brothers, but cousins of Jesus. (See on Matt. xiii. 55.) *For the press*.—Because of the crowd.

20. *By certain, which said*,—Literally, saying—an elliptic genitive. *Without*,—Probably outside the house in which he was speaking. *Desiring to see thee*.—They intended more than this. (See on Mark iii. 30, 31.)

21. *My mother and my brethren*—My spiritual kindred. Ambrose says, "The claims of parents are not here disallowed: we are only taught that spiritual ties bind faster, and are more sacred, than mere carnal ones." It gives but little countenance to Mariolatry. *These*—His disciples. (See on Matt. xii. 49, 50.)

22. *On a certain day*,—According to Mark iv. 1, 35, 36, it was the day on which he spoke the parables. *A ship*—Probably the same fishing-smack in which he had been preaching in the former part of the day. *The other side of the lake*.—East of the Lake of Gennesaret.

23. *He fell asleep*:—The original word is used in a peculiar sense: so in the Aldine LXX. of Judg. v. 27. Jesus was probably wearied with the labors of the day. *And there came down*—Travelers so describe the sudden gusts, which frequently occur on this lake. Bartlett describes a storm on it, which he witnessed, 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." *A storm—Lailaps*—which Aristotle defines, "a violent whirlwind, moving from beneath upward"—rendered "tempest," 2 Pet. ii. 17. *They were filled*—Were fast filling. The men are put for the vessel, as is common. *In jeopardy*.—In peril: their lives were endangered.

24. *They*—The disciples. *Master, Master, we perish*.—More concise, abrupt, and earnest, than in Matthew or Mark. Probably all the 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*. (See on Luke v. 5; Mark iv. 38.) *Raging*—Dashing, surging. His rising is graphic. *A 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: "The storm is hushed, and dimpled ocean smiles." The instant ceasing of the wind and billows—the calm which immediately took place, leaving none of the fluctuation which naturally remains for some time after the storm is hushed, is a striking proof of the reality of the miracle.

25. *Where is your faith?*—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. *Wondered*,—The disciples slowly became acquainted with the divine majesty of their Lord. 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. *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.

26. *Gadarenes*.—The authorities are about equally divided between Gadarenes, Gerasenes, and Gergesenes, 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 of 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.

27. *There met him*—A certain man of the city met him: one who belonged to the town, though now dwelling in the tombs. Some of the ancient tombs had cupolas, which would shelter persons—fit places of resort for demoniacs. Isa. lxxv. 4. Matthew says there were two demoniacs: this was probably the fiercer of the two, and the one who conversed with our Lord.

28. *When*—But seeing Jesus, he cried out, and prostrated himself before him, doing him homage. *What have I to do with thee*.—Literally, What to me and thee?—a Hebraism, 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 God most high?*—The Messiah. The formula "Most High" is frequently found in Scripture, e.g., "When the Most High—*Elyon*—divided," etc., Deut. xxxii. 8; "the high God," 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 the 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: *Torment me not.*—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.

29. *For he had commanded*—Mark gives the words—the language of authority. This implies the reality of the diabolical possession. It may be rendered, For he was ordering. *For oftentimes*—For during a long time it seized him. *And he was kept bound*—It was attempted to bind him or keep him bound. *Chains,*—For the hands. *Fetters;*—For the feet. *He brake the bands,*—Though the chains and fetters were of iron. Maniacs frequently display great strength: this man's strength was preternatural. *Of the devil*—By the demon. *Into the wilderness.*—The country outside of the city.

30. *And Jesus asked him,*—The demoniac. *What is thy name?*—He asked this probably that those present might be impressed with the greatness of the miracle. *Legion:*—A Roman legion consisted of ten cohorts of 420 men each, or 4200 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.

31. *And they*—Some MSS. read here, as in Mark, *he*—that is, the principal demon, earnestly begged Jesus not to send him and his associates out of that country (Mark.) *Into the deep.*—The abyss, rendered "deep," Rom. x. 7; "bottomless pit," Rev. ix. 1, 2; xx. 1, 3; i.e., hell, that part of *Sheol*, or *Hades*, which the heathen called *Tartaros*, the receptacle of the damned, demons and wicked men. The "Acts of Thomas" (sec. 32) speaks of the abyss of *Tartaros*. Matt. xxv. 41; Luke xvi. 23; 2 Pet. ii. 4. The early fathers held not only that the demons were not sent to hell before the coming of Christ, but that they did not even know that they were to be sent thither till it was then revealed to them. 2 Pet. ii. 4 seems to intimate that they were then in hell; but Mede renders, "Having adjudged the angels that sinned to hell torments, he delivered them to be kept, or reserved (in the airy region, as in a prison) for chains of darkness at the day of judgment." Eph. ii. 2; vi. 12; 1 Pet. v. 8; Jude 6. Of course they carry a hell with them, though they may not be cast into that place of final punishment, which is emphatically called hell. Grotius says Eph. ii. 2 gives the idea of spirits not in confinement, but wandering over the earth—the Greeks call them wandering aerial demons.

32. *Many swine*—Mark says about 2000. *On the mountain*:—On the lower portion of it. *And he suffered them*.—As they had been suffered to possess the man—a greater mystery.

33. *Devils*—Demons. Their going out of the man and entering into the swine shows they were not diseases, but real demons; and as there was a legion of them, there would be enough to furnish several for every one of the swine. *A steep place*—The cliff: cf. 2 Chron. xxv. 12, where the LXX. has this word *kremnos*. *Into the lake*,—Not the hot wells of Gadara, as Bishop Taylor suggests! *Choked*.—Suffocated, drowned.

34. *The city*—Probably Gergesa or Gerasa. (See on ver. 26.) *The country*.—The hamlets in the neighborhood.

35. *Then they went out*—The citizens went to the spot to ascertain the facts in the case. *Sitting*—Not restless and furious as before, but in the posture of a disciple of Jesus. Luke x. 39. *Clothed*,—The disciples probably had given him clothes. (See ver. 27.) *In his right mind*:—His insanity was relieved by the exorcism. *They were afraid*,—Stood in awe of one who possessed such power.

36. *They also*—Those who had witnessed the whole scene. *Told*—Related all the circumstances. *Was healed*.—Was delivered, relieved.

37. *Besought him*—They entreated him to leave their territory. If they were Gentiles, (and Josephus says Gadara was so much inhabited by Gentiles that it was properly 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. *And he went up into the ship*,—Went aboard the boat. *Returned back again*.—Returned to Capernaum.

38. *Besought 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. *Jesus sent him away*,—Perhaps to prevent the charge of vainglory, and to let him know that he could protect him when absent, as well as when present.

39. *Return to thine own house*,—From which he had long been absent. *Shew*—Declare. 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. *And he went his*

way—Departed. *The whole city*,—Perhaps Gerasa. Mark says through all Decapolis. *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.

40. *Was returned*—Had returned. *Gladly received*—Welcomed.

41. *And behold, there came*—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.) *Jairus*,—The Hebrew Jair. Num. xxxii. 41. *A ruler 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. Mark has "one of the rulers." When used in the singular it refers to the presiding elder. Acts xiii. 15; xviii. 8, 17. (See on Luke iv. 15.) *Fell down*—Assumed the posture of profound respect. *Besought him*—Mark says "greatly"—earnestly entreated him.

42. *One only*—Peculiar to Luke but perhaps implied in Mark. *Lay a dying*.—Was dying. Matthew, who omits the message from the house, ver. 49, says "she is even now dead." Jairus probably said, "I left her dying: she is doubtless by this time dead"—which reconciles the evangelists. *Thronged him*.—Crowded upon him—literally, suffocated or choked as the word is rendered Matt. xiii. 22. "Rudeness, curiosity, and good-will, were mingled in the motley crowd."

43. *An issue of blood*—Lev. xv. 19-33. *Spent all her living*—Exhausted all her means of living—her substance, as Luke xv. 14. The prescriptions of Jewish physicians were very absurd, and it is no wonder that she was not cured by them. (See on Mark v. 26.)

44. *The border*—The *kraspedon* was a tassel of threads suspended from each of the four "wings," or 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. The secrecy and delicacy of the expedient, in view of the unclean character of her disease, are noteworthy, as well as her faith. 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. *Stanch'd*.—Ceased.

45. *And Jesus said*,—To call attention to the miracle. *Peter*,—Foremost, as usual. *Master*,—*Epistata*. (See on Luke v. 5.) *Throng*—Press upon. *Press*—Crowd, press on every side.

46. *Somebody*—He knew who it was; for as the power had not escaped him involuntarily, so the effect could not be unknown to him. *For I perceive*—For I felt miracle-working power going from me. This power was consciously exerted by Jesus. Luke vi. 19.

47. *Trembling*,—Apprehending perhaps a rebuke for her covert and bold act—she being legally unclean. *Cause*—Reason, motive. *Immediately*.—The same word as in ver. 44.

48. *And he said unto her*,—Donne: "He spake to her to overcome her bashfulness; he called her daughter to overcome her diffidence; he bids her be of good comfort, for she had met a more powerful physician than those upon whom she had spent her time and her estate, one that could cure her, one that would, one that had already. She desired but the hem of his garment, and had all him." *Be of good comfort*:—Take courage. Matt. ix. 2. *Made thee whole*;—Restored thee to health—obtained from Jesus a cure: not the touch, as if by some magical virtue. *Go in peace*.—A common form of benediction. In view of the delicacy of the case and her diffidence, Jesus 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.

49. *One*—Several seem to have come, (Mark,) but only one spoke. *Trouble not*—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, he begged the ruler not to give the Teacher any farther annoyance.

50. *But*—But Jesus hearing the report, *answered him*—Viz., the doubts of the ruler. (See on Matt. xi. 25.) *Fear not*:—This reassured his sinking faith. *She shall be made whole*.—Shall be saved, i.e., restored to life.

51. *He suffered no man to go in*,—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.

52. *Wept*—Lamented, with outward expressions of grief. *Bewailed*—Literally, beat their breasts over her. The custom of making a loud lamentation over deceased friends, and hiring persons for the purpose, is alluded to Jer. ix. 17-21; xlvi. 36-39; Amos v. 16. (See on Mark v. 38.) *She is not dead*,—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. Segneri

says, "An impostor 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."

53. *And they laughed him to scorn*,—Derided him, not comprehending his figurative language.

54. *And he put them all out*,—The mourners who were in the maiden's room. *Took her 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. *Maid*,—Child. Mark gives the precise words spoken by Jesus.

55. *And her spirit came again*,—Her breath returned into her body. Gen. ii. 7; 1 Kings xvii. 21, 22, LXX. How the vital spirit, called *anima*, is untied with the rational spirit, *animus*, yet distinct from it, cannot be explained. The phrase used by Luke is sometimes employed metaphorically for the return of vigor after lassitude. Judg. xv. 19; Lam. i. 11, 16, 19. Here it is used literally, as the girl was really dead. *She arose straightway*:—Instantly. She was restored, not to the feeble state to which she was reduced before her death, but to health as well as life. *He commanded*—Gave specific directions to give her something to eat—a proof of the completeness of the miracle, and an indication of his tender care. No miracle was needed to feed her, so none was wrought for that purpose.

56. *Were astonished*:—Out of their senses with wonder and joy. Jesus enjoined them not to divulge the miracle, as he did not want to give undue prominence to his miraculous works, so as to create a public excitement, or to gain him the reputation of a mere wonder-worker. (See on Mark i. 43, 44; Luke v. 14.)

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desired to see Christ.* 17 *Christ feedeth five thousand:* 18 *inquireth what opinion the world had of him:* 22 *foretellet his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatic:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to shew mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon conditions.*

IX.—1. *Then he called his twelve disciples*—He had a multitude of disciples in a general sense, (John vi. 66,) but he had selected twelve for a specific purpose: the number perhaps was chosen to correspond with the twelve patriarchs and tribes of Israel. Luke xxii. 30; Rev. xxi. 12, 14. Luke generally calls them "the

twelve," which is probably the true reading here. "His disciples," or "apostles," as some read, may have been added from the margin—a gloss to conform it to Matthew. Mark and Luke record their election after the account of the healing of the man with a withered hand. Mark iii. 13; Luke vi. 12. *Power and authority*—Capacity and prerogative. *All devils*,—All the demons that possessed men. (See on Luke iv. 33.) *Diseases*.—Rendered "sickness" in Matt. x. 1. Curing diseases and exorcism are probably united because possessions were usually attended with corporeal sickness. 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.

2. *And he sent them*—Hence they were called apostles. (See on Luke vi. 13.) *To preach*—To proclaim the gospel dispensation. (See on Luke iv. 43, 44.) 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.

3. *Staves*,—Perhaps the singular, "staff," is the right reading here and in Matt. x. 10, and does not conflict with the injunction in Mark vi. 8. They might carry a staff if they had one, but they were not to get one as for a journey. *Scrip*,—A satchel, or wallet, frequently made of leather, hung around the neck to carry provisions in: so Homer (Od. xvii.): "They filled his scrip with bread and meat." *Cf.* Faery Queene, i. 6. 35, etc. *Bread*,—Food of any sort. *Money*;—Silver. Mark has copper—both mean money in general. (See on Matt. x. 9.) *Neither have two coats apiece*.—No extra tunic. These instructions not only indicated 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.

4. *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 no bearing on pastoral visiting from house to house, Acts xx. 20.

5. *Shake off*—The Jews considered the dust of a heathen country polluted, (Amos vii. 17,) and shook it off them when they entered 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. *A testimony against them*.—A public and solemn protest.

6. *The towns*,—Country towns, villages. Jesus went to the large towns, or cities, himself. (See on Matt. xi. 1.) *Preaching the gospel*,—Mark says, "that men should repent." (See on Matt. iii. 2.) *Healing every where*.—Thus exercising the miraculous powers with which they were endowed, ver. 1, 2.

7. *Herod*—Herod Antipas, or Antipater, son of Herod the Great and Malthace of Samaria. He was called *tetrarch* because he governed the fourth part of his father's kingdom. Josephus says, "Augustus gave one-half of the kingdom to Archelaus, and dividing the other half into two tetrarchies, he gave them to two other sons of Herod, Philip and Antipas: to the latter were subject Perea and Galilee, producing a revenue of 200 talents a year; and to Philip, Batanea with Trachonitis and Auranitis, with a part of what was called the patrimony of Zenodorus, yielding 100 talents." Ant. xvii. 1. 3, and 11. 4; Wars, i. 28. 4. Herod had been so taken up with ambitious projects, war, and the pleasures of his court—in Rome, Arabia, and at Machaerus—that he had remained till now perhaps wholly ignorant of our Lord's movements. *He was perplexed*,—Distracted, embarrassed, nonplused with doubt, astonishment, and fear. The varying opinions of the people and his own guilty conscience were enough to perplex him. *Of some*,—By some.

8. *Elias*—From a misunderstanding of Mal. iii. 5, the Jews expected the re-appearance (not his rising, as he was not dead) of Elijah. Some considered that Jesus was he. Some, by a false interpretation of Deut. xviii. 15-18, expected a prophet like unto Moses, distinct from the Messiah. John i. 21; vi. 14; vii. 40. The Jews, too, had a tradition that Jeremiah was to make his appearance in a human body, to restore the ark, etc. 2 Esd. ii. 18; 2 Mac. ii. 5; Matt. xvi. 14. Herod would be more likely to think it was John than Elijah, Jeremiah, or any other prophet.

9. *John have I beheaded*;—He may have thought that the body of the Baptist was resuscitated, or that his spirit 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, exclaims,

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.

I hear—The *ego* in both cases is emphatic. *And he desired to see him*.—To resolve his doubts, and perhaps to witness some of his miracles. Luke xxiii. 8.

10. *Told*—Declared fully—made a detailed report of all their miracles and all their teachings. *And he took them*,—And having taken them—as his companions.

Matt. iv. 5. *Privately*—"Apart"—Matthew—in private, or in a private place. Matt. xiv. 23; xvii. 1, 19; Mark iv. 34. *Into to a desert place*,—The uninhabited region east of the lake, near Bethsaida, which was situated on the east of the Jordan, near its entrance into the lake. (See on Luke x. 13.) Jesus wished perhaps to escape from Herod, and to prevent being identified with any disturbance that might arise from the murder of John; besides, 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. (See on Matt. xii. 15; Mark vi. 31.)

11. *And the people*,—But the multitude, discovering it. *He received them*,—Graciously, though they intruded on his privacy. *The kingdom of God*,—(See on Luke iv. 43.) *Healed them*—His miracles confirming his teaching. Luke, the physician, alone mentions this healing.

12. *And when the day began to wear away*,—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. (See on Mark vi. 35.) *The twelve*,—A term by which the apostles were afterward frequently distinguished. Matt. x. 1, 2, 5. The number was sometimes used after the defection of Judas, (1 Cor. xv. 5; Rev. xxi. 14,) though they were sometimes called "the eleven." Luke xxiv. 9, 33; Acts i. 26. *The towns and country*—The villages and farm-houses: they could lodge in the outbuildings. *Victuals*:—From the Latin *victus*, food. Luke uses a classical word denoting provisions for journey, or an army, or a fleet.

13. *Give ye them to eat*.—You give them food. *Except*—Unless perchance—an alternative which they considered highly improbable. *Meat*—*Bromata*, plural, eatables, as in Matt. xiv. 15.

14. *Men*—*Andres*, excluding women and children. *Sit down*—Recline, as the ancients did at meals. *By fifties*—Perhaps they were arranged fifty in rank and a hundred in file. (See on Mark vi. 40.) 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 companies, so reclining that there would be room for the apostles to pass between them. Ten apostles might thus simultaneously serve the 5000 men, while the two other apostles might wait on the women and children, who arranged themselves as they pleased.

16. *Looking up to heaven*,—An expressive act, recognizing the divine source of all our blessings. Ps. cxxiii. 1; Jas. i. 17. *He blessed them*,—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 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. *Brake*,—The Jewish loaves were thin, brittle cakes, which were divided, not by cutting, but by breaking.

17. *Filled*:—Satisfied. *Fragments*—From *frango*, to break: it well represents the original, and denotes the pieces made by the breaking of the loaves. 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.)

18. *Alone*—In private, as in Mark iv. 10. *He asked them*,—After he had finished praying; the disciples being as usual near him. They were on the route from Bethsaida to the district of Cesarea Philippi. (See on Matt. xvi. 13; Mark viii. 27.) *Whom say the people that I am?*—Whom do the masses take me to be? John xii. 34. He did not ask the 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.

19. *They*—And they. *John*—It would seem that the majority considered him John—not that they considered John, Elijah, 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 ver. 7-9.) 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.

20. *Here*—Then he said to them, But what confession do you, my disciples, make as to my character, in contrast with the discordant opinions of the masses? *The Christ of God*.—The Anointed of God—the Messiah whom God promised to send into the world. Peter spoke for all the apostles, as the question was

propounded to all though all were not prepared or prompt to answer. (See on Matt. xvi. 16.)

21. *And he straitly charged them*,—And strictly charging them—on the peril of censure in case of disobedience. He commanded them to tell no one that he was the Messiah. While he 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. (See on Luke viii. 56.)

22. *The Son of man*—(See on Luke v. 24.) *Must suffer many things*,—He must fulfill his mission in such a way as would result in these things, though it is not to be supposed that he could not have made atonement for the world without the malice of Jews and the cruelty of Gentiles. (See on Luke xiii. 33; xxiv. 36.) *Rejected*—With contumely, as in Ps. cxviii. 22, LXX.; Luke xx. 17. The word implies rejection after trial or scrutiny. *Of—By—The 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 Luke v. 17.) *Be raised*—From the dead. *The third day*.—This does not contradict Mark, who says, "after three days;" for the Jews counted part of a day as a day. (See on Matt. xii. 40; Mark viii. 31.)

23. *And he said to them all*,—Occasioned by Peter's rebuke. (See on Matt. xvi. 22, 23.) Mark adds, "when he had called the people"—it being a matter of universal concernment. *If any man will come after me*,—Resolve, or determine, to follow me. The idea is that of one person following behind another, treading in his footsteps—(1 Pet. ii. 21)—a beautiful representation of discipleship. *Let him deny himself*,—Renounce, forsake: the simple word 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 sank 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 sin, to stoop down, and put it upon our own shoulders. *Daily*,—Is not in many MSS., and may have been introduced into the Alexandrian, the Vatican, and other MSS., the Vulgate and other versions, as a gloss—indicating the proverbial nature of the expression. 1 Cor. xv. 31. *And follow me*.—Literally, attend, accompany. Luke v. 11. 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.

24. *Will save*—Wills to save—not a future tense. (See on ver. 23.) *Will lose*—Should lose, not will to 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. *Shall save it*.—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. Ex. i. 17, 18, 22, LXX.; Luke xvii. 33; Acts vii. 19.

25. *For what*—This language is proverbial. It matters not how much a man may gain, if it be at the expense of his life. *Be cast away?*—Damaged, forfeited—to suffer the loss of life. 1 Cor. iii. 15; 2 Cor. vii. 9; Phil. iii. 8.

26. *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 shall come*—In his second advent at the end of time. *In his own glory*,—The supernatural brightness which surrounds and beams forth from Christ, and God, and the angels. Luke ii. 9; John xii. 41; Acts vii. 55; xxii. 11. *Holy angels*—This denotes their moral purity: they attend Christ as his ministers. Dan. vii. 9-14; Matt. xxv. 31; 2 Thess. i. 7, 8; Jude 14.

27. *But I tell you of a truth*,—Truly—the same as "verily" in Matthew and Mark—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 obviously taken from Dan. ii. 44; vii. 12, 13. This is the kingdom which John and Jesus proclaimed to be at hand. (See on Matt.

iii. 2; Mark i. 15; Luke iv. 43.) 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. 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. 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 his 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 Jesus 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 lifetime, even

if the event were not a week in the future. It was not that Jesus 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. 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 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 punishments on man, since he will shortly give a signal experiment of it in inflicting the severest punishment on the unbelieving Jews." *Standing here*—Present here, without any regard to the posture they might be in at the time.

28. *An eight days*—An uncouth form, copied from the Geneva, Cranmer, Tyndale. It was perhaps a week after; Matthew and Mark exclude the two terminal days—Luke includes them. Cf. John xx. 26. *Peter*,—Most noted for working miracles. *John*,—The eagle apostle, having the keenest eye and the strongest wing. *James*,—The first martyr of the twelve: the three leaders in the college, and a competent number to bear witness. *Into a mountain*—To the mountain—which seems to denote some mountain belonging to the place where he then was. As there is no mention of his having left Cesarea Philippi during the preceding week, it is supposed by some 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, was the mountain. 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, says nothing about this, though he describes this mountain. The first mention of it is 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 is easy to transfer the scene from Little Hermon to Tabor. This seems forced. 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, even if there was at that time a fortified city on it—which does not appear to have been the case. Neither Hermon nor Tabor is mentioned in the New Testament, and there is no way to settle the vexed question. *To pray*.—Luke alone speaks of Christ's praying at his baptism. Luke iii. 21: *cf.* ix. 18; xi. 1.

29. *The fashion of his countenance*—The appearance of his face. Ex. xxxiv. 29-35. 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. *White and glistening*.—White, flashing like lightning. Ezek. i. 4, LXX.; Matt. xxviii. 2.

30. *Moses and Elias*:—Moses, by whom the law was given; Elijah, by whom it was restored: Moses, the eminent type as well as foreteller of the great Prophet which the Lord should raise up like unto himself, to whom the people should hearken, Deut. xviii. 13; Elijah, the great type of him who should prepare the way before the Lord: 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.

31. *Who appeared in glory*,—Elijah, it is generally thought, in his own glorified body, and Moses, not probably, as some think, in his own body, raised up and made glorious for the occasion, but in some material vehicle, assumed for the purpose of making himself visible to the disciples, after the manner of angelic manifestations. *Spake of his decease*—Were speaking of his death—his *exodos*, or exit, departure out of life. Wis. vii. 6; Jos. Ant. iv. 8. 2. Peter uses the word in the same sense, and in connection with his allusion to the transfiguration. 2 Pet. i. 15. So Irenaeus (Adv. Haer. iii. 1.) "After their departure"—alluding to the death of Matthew, Peter, and Paul. It is a euphemism for death common in all languages, and implying the universal belief in the immortality of the soul. *Which he should accomplish*—Was to accomplish, implying the moral necessity of his death. *At Jerusalem*.—(See on Luke xiii. 33.)

32. *Were heavy with sleep*:—Weighed down, overpowered—Jesus having probably continued his devotions far into the night. *And when they were awake*,—But having fully awaked. So it was not a dream of Peter's, as Neander and others suggest. It is likely the disciples were aroused by the conversation of Jesus, Moses, and Elijah.

33. *As they departed*—As they were separated from him. They would, doubtless, have prolonged their visit had they been permitted to do so. Peter might

have noticed their reluctant departure when he said, *Master,—Epistata*. Mark has *Rabbi*; Matthew, *Kurie*. (See on Luke v. 5.) *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." 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.

34. *While he thus spake*,—But while he was thus speaking. *There came 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. *They feared*—The disciples feared. *As they*—Moses and Elijah. The pronoun, rendered in the Vulgate *illis*, refers the entering into the cloud to the celestial visitants, who were about to ascend in it to heaven, the shadow of it alone being cast on the disciples. 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 others, though not probably 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.

35. *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—*exodos*—in that magnificent passage, 2 Pet. i. 13-18: *cf.* Deut. xviii. 15.

36. *Was past*,—Had passed. *Jesus was found alone*.—Moses and Elijah having ascended. *Kept it close*,—Literally, they kept silence. Jesus had charged them not to tell any one what they had seen. They 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 relation 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 at his sufferings after hearing of his transfiguration.

37. *The hill*,—The mountain. *Much people*—A great multitude.

38. *Of the company*—Of the multitude. *Master*,—Teacher. Matthew has "Lord." *Look upon*—I.e., with pity or favor—rendered "regard," Luke i. 48.

39. *A spirit*—Mark says. "a dumb spirit"—a demon who caused his victim to be dumb. *He*—The boy. *It teareth him*—Throws him into spasms, with foaming. *Bruising*—Weakening, breaking him down—showing the effect of the paroxysm. Celsus says, "Epilepsy consumes men." *Hardly*—With difficulty.

40. *They could not*.—As the faith of both parties—the father and the disciples—was needed for the miracle, and was found wanting.

41. *O faithless*—Unbelieving—(John xx. 27)—alluding more directly perhaps to the disciples and the father. *Perverse*—Crooked, as our word wrong, twisted, turned aside from the right—which well characterizes the 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. *And suffer you?*—How long must I bear with your unbelief and perverseness? This evinces powerful, yet holy emotion. *Bring thy son hither*.—This shows that he spoke more in sorrow than in anger. Mark iii. 5.

42. *And as he was yet*—But while he was coming, the demon jerked him down and convulsed him. *Rebuked*—The same word as in Luke viii. 24. *The unclean spirit*.—(See on Luke iv. 33.)

43. *Amazed*—Astonished—as in Matt. vii. 28. *At the mighty power of God*.—The mightiness of God, as displayed by Jesus. The word is rendered "magnificence," Acts xix. 27, and "majesty." 2 Pet. i. 16. But while they were all wondering, *he said unto his disciples*,—Just as they were leaving the multitude to resume their journey, which he made as private as possible, because he wanted to prepare their minds for the great issue.

44. *Let these sayings*—Put ye these words *into your ears*:—(Luke xxi. 14)—Attend to them, and lay them to heart. While others are wondering at my miracles, know ye that *the Son of man*—(See on Luke v. 24.) *Shall be*—Is to be—a hint as to the nearness of the event. *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. xlvii. 6; Acts ii. 23.

45. *But they understood not this saying*,—They knew the meaning of the words, but could not imagine how they could apply to the Messiah. John xii. 34. *And it was hid from them*,—The saying was obscure to them, so that they did not understand it; and the reason was because of their dullness. Luke xxiv. 25, 26, 45, 46. They were afraid, if they asked him, of being reprov'd for their ignorant and carnal conceptions, after what had happened to one of their number. Matt. xvi. 21-23.

46. *Then*—On their way from the Mount of Transfiguration to Capernaum. *A reasoning*—Dialogue, discussion, dispute. Having been cognizant of their dispute on the road, when they were together in Peter's house at Capernaum, he made them state the question. (See on Matt. xviii. 1.)

47. *The thought*—The same word as in ver. 46, only here it expresses the thought, or reasoning, which was the subject of dispute. They may not have contended in Christ's hearing, but he knew their thoughts. 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?" (Matt.,) and not, "Which of us shall be greatest?" (ver. 46,) which was the bone of contention. *Took a child*,—Taking a little boy he placed him by himself in a conspicuous place. 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 with the apostles to hear what Jesus was about to say.

48. *Receive*—With kindness.—*This child*—As representing an humble disciple. Luke xviii. 16, 17. *Him that sent me*:—A pertinent remark, as Jesus himself was in danger of being, and really was, disallowed of men, because of his humble, unpretending appearance. (See on Matt. x. 40-42; Luke vii. 23; John i. 11; 1 Pet. ii. 4.) *He that is least*—The most humble and child-like—freest from worldly ambition. *Shall be great*.—Positive for the superlative—the greatest. This answers their question, and settles the dispute—though it will arise again. (See on Matt. xx. 25-27; xxiii. 11, 12; Mark x. 43-45; Luke xxii. 24-26.)

49. *And John answered*—The language of Jesus, "in my name," seems to have suggested the remarks of John. *Master—Epistata*. Mark has "Teacher." (See on Luke v. 5.) *One*—Somebody: a disparaging style. *Devils*—Demons. *In thy name*;—On thy authority and on thy account. Matt. vii. 22. *He followeth not with 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 Jesus.

50. *For he that is not against us*,—Some read "you"—Christ probably said "us;" being the leader of the company, though he could include the disciples, he could not well exclude himself. So Mark, where the passage is *verbatim*, like 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 Christ, 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 Christ; 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 till after his resurrection; and even after that there was at least one remarkable exception; for Paul did not receive his miracle-working power 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." (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.

51. *When the time was come*—When the days were fulfilled, i.e., when the period had arrived which was to close with his ascension—the last cycle of his ministry. Gen. xxv. 24, LXX. *That he should be received up*.—His assumption, or ascension to heaven: so the verb is used Mark xvi. 19; Acts i. 2, 11, 12; 1 Tim. iii. 16: cf. 2 Kings ii. 10. The Jews had a treatise on the body of Moses, called the *Analepsis* of Moses. Some think another journey into Galilee intervened between this time and the crucifixion; but, as Lightfoot says, "this was the last before the commencement of his *exodus*, as expressed by Moses and Elias, ver. 31"—as Grotius and Whitby explain it, "his departure out of this world to be received up at his ascension, which departure began to take place at his death." *He*—He himself then. *Steadfastly set his face*—So the LXX., Jer. xxi. 10; xlii. 15, 17; Ezek. vi. 2: cf. 2 Kings xii. 17; Isa. i. 6, 7—resolutely determined. He set forth with determination, or fixed purpose. The Saviour exhibited this paradox: he shrank from the bitter cup, and yet was eager to drink it. Luke xii. 50; xxii. 42. He put forth a deliberate effort of his will, despite the dissuasives of his friends, and the menaces of his foes. So Paul, Acts xxi. 12, 13. The narrative from this verse to Luke xviii. 14 is peculiar to Luke. (See on Matt. xix. 1.)

52. *Before his face*:—A Hebraism for "in advance." (See on Luke i. 76.) *To make ready for him*.—S. Clarke: "To prepare accommodations for him on his journey." Alford: "To announce the coming of Jesus as the Messiah, which he did not conceal in Samaria as in Judea and Galilee." (See John iv. 26.) Both ends may have been intended, though the first is more generally assigned as the reason. Lightfoot says, "The enmity between the Jews and Samaritans was the only impediment to holding intercourse with them. Their rites and customs were nearly similar, as the Samaritans in a good measure observed the law; and the Jews held their land, and waters, and houses to be clean, and not polluted as those of the heathen."

53. *And they did not receive him*,—Cf. Luke xvi. 4. They would not entertain him, or listen to his teaching, because they expected the Messiah to confirm their prejudices against the Jews, and to ratify their faith, and they saw that he was a Jew, and was going up to Jerusalem to worship. Josephus says the Samaritans, who were mad with jealousy for their worship at Gerizim, sometimes endeavored to stop the multitudes that went up to keep the passover at Jerusalem. Our Lord may have chosen this route that he might have occasion, from the bigotry of the Samaritans, to teach his disciples a lesson in charity. *Because his face was*—Elliptically the same sense as ver. 51; 2 Sam. xvii. 11, LXX. The metaphor of the face is the same in all three verses: his face was in the direction of Jerusalem. Grotius: "A phrase to express that he was going to that city. 2 Chron.

xxxii. 2; 2 Kings xii. 17. The Samaritans only refused him, as he went on a religious account, and gave a preference to that temple. They seem to have shown more mildness toward the Jews, as may be collected from the Samaritan woman at the well, and the parable of the Samaritan, than that nation to them." Whitby: "They did not refuse, it should seem, the Galilean Jews in general for going up to worship; but it was grievous to them that this great prophet, or rabbi, should decide the question against them." Doddridge suggests that this was the Feast of the Dedication of the Temple, hence the decision was more marked and peculiar.

54. *And when*—But his disciples, James and John, seeing this, said, Lord, wilt thou give us power to call so as to bring down fire from heaven? They probably saw some direct insult, as well as witnessed the refusal of the Samaritans to receive Jesus; and it was near the place where Elijah—in whose company they had recently been, and with whom, as the disciples of the Messiah, they considered themselves equal—had brought down fire from heaven to consume the insulting messengers of Ahaziah. 2 Kings i. 10-12. *Fire*—Probably like that in 1 Kings xviii. 38: Job i. 16—probably lightning. *Consume*—Destroy, burn up. From the fiery spirit displayed, some think they were called "sons of thunder." (See on Matt. x. 2.) *Even as Elias did?*—As also did Elijah—an example of what they proposed. The Samaritans were indeed more culpable than the messengers of Ahaziah. It is probable their zeal for the honor of their Master was mingled with a little pique as they shared his treatment.

55. *Ye know not*—Ye are not aware by what kind of temper ye are actuated. Elijah was actuated by theocratic reasons—the disciples by national prejudices and personal resentments. Cudworth: "Let us take heed we do not sometimes call that zeal for God and for his gospel which is nothing else but our own tempestuous and stormy passions. True zeal is a sweet, heavenly, and gentle frame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning which the philosophers speak of, that melts the sword within, but singeth not the scabbard without. It strives to save the soul, but hurteth not the body." At a subsequent period, one of these disciples (John) went down to Samaria to minister the Holy Spirit to Samaritan believers. Acts viii. 14-17.

56. *For*—This supplements the preceding. Campbell renders: "For the Son of man is come, not to destroy men, but to save them." This preserves the ambiguity of the passage. The destruction by fire seems to refer to their bodies, their lives in a temporal sense; the saving seems to refer to their souls, their lives in a spiritual sense. (See on ver. 24.) Christ, indeed, came to destroy in neither sense, but to save in both senses. If he had burnt up the bodies of the Samaritans, their souls would hardly have been saved. Though it does not follow that because he spared

their bodies, he also saved their souls, yet he secured them the time and means of salvation. Jeremy Taylor says, "Christ came not in the spirit of Elias. but with meekness and gentle insinuations, mild as the breath of heaven, not willing to disturb the softest stalk of a violet." When the vital interests of the Church demand it, the case of Ananias and Sapphira shows that the spirit of Elias may be developed under the Christian dispensation; but the spirit which actuated Peter on that occasion was a very different spirit from that of James and John on this occasion, and that by which he himself was influenced when he cut off the ear of Malchus. *Another village*.—Whether in Samaria or Galilee does not appear. The former village may have been near the line on the Samaritan side, the latter near the line on the Galilean side.

57. *A certain man*—Matthew records a similar occurrence which took place apparently a year or more before this time. Neither evangelist gives any certain note of time. (See on Matt. viii. 19-22.) In Matthew the man is a "scribe." *Lord*,—*Kurie*. In Matthew, "Teacher." *I will follow thee*—As disciples frequently accompanied their teachers. It does not appear that he had reference to the perils which were coming upon Jesus, and so spoke in the spirit of Thomas, John xi. 16, and Peter, Matt. xxvi. 35, as Olshausen thinks: he was probably influenced by a prospect of temporal advantages in Christ's kingdom; but Christ, by declaring his own poverty, repressed his sinister design.

58. *And Jesus said unto him*,—Probably to test his motives. *Foxes*—The foxes—which abounded in Palestine. *Have holes*,—¶Dens or lairs. *Nests*;—Roosts, places of shelter. Ps. civ. 12; Dan. iv. 18, LXX. (See on Matt. xiii. 32.) *The Son of man*—(See on Luke v. 34.) *Hath not where to lay his head*.—He may recline the head: a proverbial expression implying that he had no secure or fixed place of abode. This probably deterred the man from following Jesus. He was willing to follow him whithersoever he went, provided the route did not go through the valley of humiliation.

59. *And he said unto another*,—If he was the same as the "disciple" spoken of in Matt. viii. 21, he must have been a disciple only in the large sense of the word, or an attendant on Christ's ministry when in Galilee. John vi. 66. *Bury my father*.—He had perhaps just heard of his death, as he could not leave the house while there was a corpse in it. Theophylact construes it, "to abide with my father till his death." It was considered a sacred filial duty to take care of aged parents and to bury them, though priests, Nazarites, prophets, and apostles, seem to have been exempted from the obligation. Lev. xxi. 11; Num. vi. 7; 1 Kings xix. 20; Matt. iv. 21, 22. But the language, "first to go and bury," intimates, as does the next verse, that the burying was now to be done; whereas Christ was just leaving that region, and if the man accompanied him he could not perform that service.

60. *Let the dead bury their dead:*—Let the spiritually dead bury the naturally dead. The Jews called those who departed from the law dead. Maimonides says, "The wicked are dead while yet alive" Philo: "Dead to happiness, dead to virtue—alive to evil." Clemens Alexandrinus says, "The philosophers esteemed those dead who subject the mind to sense." The Pythagoreans erected cenotaphs for those who had abandoned philosophy for pleasure. Eph. ii. 1, 5; v. 14; 1 Tim. v. 6; Rev. iii. 1. The ordinary vocations of life can be performed by such, whereas none but those who are spiritually alive, and called to the work, can fulfill the ministerial vocation for which this man was designed. *But go thou*—Emphatic. *Preach*—Spread abroad, announce everywhere. *The kingdom of God*—The gospel dispensation. (See on Luke iv. 43.) The entire history of Jesus shows that he did not harshly forbid his followers to perform any of the humane offices of social life—either to saint or sinner—much less that he wished them to leave the world to perish in the death of sin; it being his design in calling them to use them as instruments to restore it to life. He designed to teach us that when any secular work, however pressing—as in this case, the burying of a father—comes in collision with any spiritual obligation, the former must succumb to the latter. As Stier says, "This was a critical time of decision: this man was in actual danger of burying himself again, while burying his father."

61. *Bid them farewell*—The same word which Josephus uses when he speaks of Elisha's taking leave of his parents. Cf. Acts xviii. 18, 21; 2 Cor. ii. 13. As Elisha was plowing when Elijah called him, (1 Kings xix. 17-21,) Christ may have had this in view in his response.

62. *His hand*—The singular is used perhaps because the plow had but one handle. Hackett saw no other in Palestine; and as the soil is generally thin and the plow light, it could be worked with one hand, the other holding the goad—Judg. iii. 31—only it was necessary for the plowman to keep his eye upon it that it might not slip aside. So Hesiod directs the plowman:

Let him attend his charge, and careful trace
The right-hand furrow, gaze no more about,
But have his mind intent upon his work.

As a plowman cannot drive a straight furrow if he looks behind him, so a minister of the gospel cannot succeed in his work unless, as the Ordinal expresses it, he "apply himself to this one thing, and draw all his cares and studies this way." 2 Tim. ii. 4. A worldly-minded man is not *fit*—well adapted to spiritual employments; not well disposed toward spiritual things himself, and, of course, is not a suitable person to urge them upon the consideration of others. Grotius: "To put the hand to the plow is a usual adage of the Greeks for undertaking any work. And it is a maxim which gives particular force to the similitude here, that they are not to look back, or they will make irregular furrows. Here the

comparison is blended with its apodosis, or application. The Pythagoreans had a similar thought. So Phil. iii. 14."

CHAPTER X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.*

X.—1. *After these things*,—The mission of the apostles, etc., recorded in the preceding chapter. *The Lord*—The title which was afterward given emphatically to Christ. *Appointed*—Declared as chosen to this office—as in Luke i. 80; Acts i. 24. *Other seventy also*,—Others also, seventy in number. The apostles were temporary officers—except in their authority as inspired men—and the seventy were so in every respect. Luke alone mentions the latter, but nowhere intimates that he was, as Origen and Epiphanius report, one of them. Hase suggests that they were sent out to strengthen their own faith: but it seems their mission was merely to prepare the way for our Lord's last solemn journey to Jerusalem. Having fulfilled their mission, they disappear forever from the history. Their number does not appear to have any reference to that of the elders of Israel, the Sanhedrim, or "the 70 nations of the world." *Two and two*—In such an embassy, "two are better than one," as they encourage and support each other. So Moses and Aaron, the two disciples of John—Barnabas and Paul. (See on Mark vi. 7.) *Before his face*—Schleiermacher and others suggest that the word "other" is used to distinguish the seventy from the messengers "sent before his face," Luke x. 52; but the discourse which follows, being like that addressed to the twelve, favors the reference to the apostles.

2. *Therefore*—This marks the relation of the discourse to the seventy in the following verses, to their appointment, ver. 1. Having appointed them, he then gave them their instructions. The discourse is like that to the apostles, only it does not look to any prospective work, as does that to the apostles: it corresponds only to Matt. ix. 37, 38; x. 5-15. The necessity for this mission may well be stated in the same figurative terms as that of the former. *Great*,—Rendered "plenteous," Matt. ix. 37—abundant. There are multitudes to be gathered into the Church. John iv. 35. *Labourers*—The Greek word is specially applied to agricultural laborers—reapers. Matt. xx. 1, 2, 8; Jas. v. 4. The rabbins call teachers reapers, and their work a harvest. 1 Cor. iii. 9. *The Lord of the harvest*,—The proprietor of the farm, who alone has the prerogative of employing the reapers. *That he would send forth*—As from rest to toil—with authority and urgency. Stier says,

"Jesus in his meekness speaks of the Father as the Lord of the harvest, but we also understand it of himself, the Son, (Matt. iii. 12,) even as he then forthwith sends forth the laborers." Those who were instructed thus to pray are themselves made the laborers; and whoever thus prays, offers himself as a laborer to the Lord of the harvest.

3. *Go your ways*.—Go. Alford says, "The time was now of greater danger than at the mission of the twelve, therefore ver. 3 is bound immediately up with their present sending, whereas in Matt. x. 16 it regards a time yet distant in the future." *Lambs—Arnes*, here only in the New Testament. Cf. Isa. lxx. 25, LXX. Matthew has "sheep." Did not our Lord refer to the inexperience (as well as defenselessness) of the seventy, which was greater than that of the apostles? *Among wolves*.—Not into the midst, but it expresses the position in which the seventy will find themselves—not the wolves in the midst of the sheep, but something more perilous. Their safeguard is found in the fact that the Shepherd himself sends them. The seventy are not called shepherds, but lambs sent forth to attract the lost sheep of the fold surrounded by wolves. Matt. vii. 15; ix. 36.

4. *Purse*,—*Balantion*, rendered "bag," Luke xii. 33; xxii. 35, 36. *Scip*,—Satchel or wallet. (See on Luke ix. 3.) *Shoes*:—(See on Luke iii. 16.) *Salute no man*—Cf. 2 Kings iv. 29. The Orientals consume much time in greetings that was incompatible with the dispatch required in the mission of the seventy. There does not appear to be any allusion, as Lightfoot supposes, to the Jewish custom of omitting salutations in time of mourning, as if the disciples were thus to represent Jesus as a man of sorrows. It was not a time of mourning while the Bridegroom was with them. Matt. ix. 15.

5. *Peace be to this house*.—The Oriental salam. The rabbins say, "Great is peace, for all other blessings are comprehended in it."

6. *The son of peace*—A common Hebraism, by which one who has a good or bad quality is said to be the son of it. A son of peace is thus a peaceable, well-disposed person.

7. *And*—But in that house remain, the reference being to "this house," ver. 5. *Such things as they give*:—The things belonging to them—that is, eat and drink such things as they have, and freely offer, as in ver. 8. *For the labourer is worthy of his hire*.—A good reason for not scrupling to partake of offered hospitalities. *Go not*—(See on Luke ix. 4.)

8. *And into whatsoever city*—This seems a repetition of ver. 7; but it may refer to their reception by a city, as such, and their entertainment at the *xenodochium*. (See on Luke ii. 7.)

9. *And heal the sick*—Their miracles would give credence to their teaching. *The kingdom of God*—The gospel dispensation, predicted by Daniel and heralded by John. *Is come nigh unto you.*—Alford: "A later announcement than generally, 'at hand.'" Matt. x. 7.

10, 11. *Go your ways*—Going out to the broadways—which lead to the city gates—say, The dust of your city, cleaving to us, we wipe off unto you. Know, however, that the kingdom of God is come nigh unto you. Some MSS. omit "unto you;" but it was perhaps first omitted by transcribers, as an unnecessary repetition from ver. 9. (See on Luke ix. 5.)

12. *More tolerable*—What Augustin means when he speaks of the mildest condemnation. *In that day*—Though it was not previously mentioned—meaning "the judgment," ver. 14. *Sodom*—The city put for its inhabitants. Gen. xix.

13. *Wo unto thee,*—A denunciation of wrath, as well as an exclamation of pity. Matt. xviii. 7; xxiii. 13. This commination seems to have been uttered also on a previous occasion. Matt. xi. 20-24. *Chorazin!*—This is evidently a town, not, as some think, the desert of Zin. Robinson identifies it with Tell-Hum; but others identify it with Kerazeh, two or three miles nearer the Jordan. The ruins of Kerazeh consist of a few foundations of black stones. Robinson suggests that Kerazeh might have been built after the destruction of Chorazin, by some of its inhabitants. Jerome says, Chorazin was on the shore of the lake; but *litore* might include the region near the lake, and he says Chorazin was two miles from Capernaum. *Bethsaida!*—According to Josephus and others, 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, the name was suppressed and the old name Bethsaida again came into use. Robinson thinks he has found Bethsaida 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. 45; xii. 21,) and to which allusion is made in Luke x. 13; 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 five thousand 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 ship, 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 reads, "over against Bethsaida," and *pros* frequently has that 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. John (vi. 17, 21,) says "they went over the sea toward Capernaum," which was situated on the north-west shore of the lake opposite Bethsaida. 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. Chorazin was just opposite on the west. *Tyre and Sidon*,—Two famous Phoenician cities on the Mediterranean north of the land of Israel. Though they had suffered greatly under Nebuchadnezzar and Alexander, they still existed. Acts xii. 20; xxi. 3, 7; xxvii. 3. They are ingloriously represented by the modern towns of Tzur and Saida, built of the ruins and near the sites of the ancient cities. *They had*—It is reasonable to suppose they would have formerly repented—viz., when Ezekiel denounced their destruction. *In sackcloth and ashes*.—The ancients clothed themselves in a coarse cloth of linen, wool, or hair, and sprinkled ashes on their heads in token of humiliation and sorrow. Job ii. 8, 12; Jonah ii. 15; Judith iv. 14, 15.

14. *It shall be more tolerable*—If this refer to the cities themselves, the prediction has been verified, for Tyre and Sidon still remain, though in a sad state of decadence, whereas one cannot say certainly where Chorazin and Bethsaida were situated. But it is likely the reference is to the inhabitants of Tyre and Sidon, who in the day of judgment will not be sentenced to so severe a fate as that of Chorazin and Bethsaida, because they never sinned against so much light as they. (See on Matt. x. 15.)

15. *Capernaum*,—This city, to which Peter removed from Bethsaida, perhaps on his marriage, (Matt. viii. 5, 14,) was the principal dwelling-place of Jesus. Matt. iv. 13. It was "upon the sea-coast, in the borders of Zabulon and Nephthalim." This locates it at the north-west corner of the lake. It cannot, therefore, be at Medjel, or Magdala, as Egmont supposed. De Saulcy locates it at the Round Fountain, which is in the plain of Gennesaret, a little north of Medjel, and a mile and a half from the shore; but no ruins have been found there. Robinson locates it at Khan Minyeh, a little farther north, almost six miles from the entrance of the Jordan. Here there is a fountain, 'Ain et-Tin, which he identifies with the fountain Capharnaum of Josephus, (Wars, iii. 10. 8,) and the

ruins with the village Kepharnome of Josephus (Life 72). But the Capernaum of the Gospels and the Kepharnome of Josephus are generally identified with Tell Hum, which is about midway between Khan Minyeh and the entrance of the Jordan. The remains of a large synagogue and other buildings seem to indicate that there was a town of some importance at this place. It was a convenient point to which to take Josephus after he was wounded in the wrist in the skirmish near the mouth of the Jordan, being some three miles nearer than Khan Minyeh. The name Hum seems to be an abbreviation of Naum; Tell (hill) being prefixed, according to Oriental custom, instead of Capher (city), the place being on an eminence overlooking the lake, though it is some distance from the fountain spoken of by Josephus. Benjamin Tudelensis says, "Capernaum, which is by interpretation the village of comfort, at first looks to be a place higher than Mount Carmel." Nonnus speaks of it as "Capernaum founded on high." *Which art exalted to heaven*,—This phrase, suggested perhaps by its location, seems to refer to the advantages enjoyed by the inhabitants of Capernaum, in that it was the place of Christ's residence, and was favored so much with his ministry and miracles. Cf. John xv. 22-24. *Shalt be thrust*—The same word in Matthew rendered "brought."—*Down to hell*.—The opposite of "exalted to heaven." As the one means the highest elevation, so the other means the lowest depression, a state of complete desolation. Isa. xiv. 12-15; lvii. 9; Ezek. xxxi. 10; 1 Sam. ii. 6; Tob. xiii. 2. "Hell," *hades*, means an unseen place, the invisible world; hence it is applied to the state of the dead—the grave, and the unseen world of separate spirits, whether of torment, (Luke xvi. 23,) or in general, Rev. i. 18. Capernaum has been literally reduced to *hades*, for no one can certainly tell where it stood.

16. *He that heareth*—With attention, that gives heed to what is said, as in Matt. x. 14, *et al.* Matt. x. 40 has "receiveth," which contrasts well with *despiseth*—Rejects, treats with neglect or scorn. 1 Sam. viii. 7. The treatment shown to an ambassador is considered as shown to his sovereign.

17. *And the seventy returned*—The sense is clearer without the expletive *again*. How long they were employed in their mission cannot be determined—it could have been but a short time, perhaps a few days. Luke, according to his custom of grouping subjects, says all he has to say of them in one connection. *De* is used as the continuative, rather than *kai*, probably because the last words of our Lord spoke of what would be involved in their rejection. *Even the devils are subject unto us*—It does not follow that this was all they reported: it seems rather to be inserted as their *chef-d'oeuvre*—that in which they specially gloried—as exorcism was considered the greatest evidence of divine power, and the consequent confirmation of their divine mission. They may have had in view, moreover, the failure of the apostles. Luke ix. 40. *Through thy name*.—By thy authority, or on thy account. It does not follow that they were not commissioned to cast out demons because this is not specified in their instructions—in "the sick," (ver. 9.)

Luke may have comprehended demoniacs. Grotius: "There was this constant and evident distinction between the miracles of Christ and his disciples: Christ wrought them *vi propria*, by his own power—the disciples, *vi magistri*, by the power of Christ. As heretofore demons were cast out in the name of the God of Israel, they were now cast out in the name of Jesus." Jesus, however, performed miracles also by the power of God the Father and through the Spirit. Matt. xii. 28; Luke iv. 18; John v. 36, 43; x. 25.

18. *And*—But. They wonder at the feats they had performed; but he tells them of something still greater. *I beheld*—This seems to be proleptical—an anticipation of the triumph of the gospel over the devil. Jesus probably referred to the rapid progress of the gospel by the agency of his ministers after the day of Pentecost. As if he had said to the seventy, Great as has been your success, it is nothing to that which shall soon be achieved. The fall of Satan and the coming of Christ (Matt. xxiv. 27) are different aspects of the same event, and are represented by the same simile. Cicero speaks of the colleague of Antonius as "cast down from heaven," and of Pompey as having "fallen from the stars." As being exalted to heaven denotes eminent dominion, so falling from heaven denotes a fall from that eminence, as in Isa. xiv. 12-15; Ezek. xxviii. 12-16; John xii. 31; Eph. vi. 12; Rev. xii. 7-12. Warburton: "It is a lively picture of the sudden precipitation of the prince of the air, where he had so long held his empire, and hung like a pestilential meteor over the sons of men." Jesus saw this by his mind's eye, considered, contemplated it—the result to him being as certain as if it were already accomplished. The next verse favors this view. *Fall*—Falling. This refers to Satan; not to the lightning; and so does *from heaven*.

19. *Behold, I give unto you*—Some think this was an immediate enlargement of their powers; but as nothing is said of the farther ministry of the seventy as such, and as the powers here spoken of were formally imparted to the disciples at the time of their receiving the great commission, just before Christ's ascension, (Mark xvi. 17, 18,) the language, like ver. 18, may be construed as proleptical—q.d.: I have invested you with powers, in the exercise of which you have wrought wonders: I am going to invest you with still greater powers, in the exercise of which you will do far greater works than any of these on account of which you now exult. As serpents and scorpions were not only formidable in themselves, but also the symbols of the great enemy of God and man, (Gen. iii. 1, 15; Ps. xci. 13; Rom. xvi. 20; Rev. ix.; xii.) they are particularly specified. (See on Mark xvi. 17, 18.) And their subjection was a guaranty of the subjection of the infernal powers which they represented. Christ gave his disciples power—the authority, the dominion. *Over all the power*—The might. *Of the enemy*:—Satan, viewed as the champion and representative of all the moral evil in the universe. On Deut. viii. 15, the Jews say, "All the creeping things in the wilderness had to lie under the feet of God's people, that they might walk over them." Cf. Ezek. ii.

6. *And nothing shall by any means hurt you.*—The translators thus tried to preserve the emphasis of the three negatives. Nothing could injure the apostles and their associates in their great work of propagating the gospel, so long as God saw fit thus to employ them; and even their bonds and martyrdom turned out for the furtherance of the gospel, and augmented their eternal reward. Justin Martyr: "It is a maxim among us Christians that we cannot possibly suffer any real hurt, if we cannot be convicted of doing any real harm. You may kill indeed, but you cannot hurt us." 1 Pet. iii. 13.

20. *Notwithstanding,*—But yet. *In this rejoice not,*—Not exclusively, not principally. *That the spirits are subject unto you;*—The demons, ver. 17, which is the word found here in the codex Bezae, and twenty-eight cursive MSS., Syriac, Persic, Basil, Cyprian, Theodoret, Ambrose, Augustin—but probably as a gloss. *Because your names are written in heaven.*—This may refer to the record kept of all living Israelites—hence "the book of life," from which the names of those who died were obliterated. Those who believe in Christ with a heart unto righteousness are recorded in the book of life, and are thus enrolled citizens of the kingdom of God, entitled to all its immunities and privileges, which cannot be lost, except by apostasy. Ex. xxxii. 32; Ps. lxxix. 28; cxxxix. 16; Isa. iv. 3; Ezek. xiii. 9; Dan. xii. 4; Phil. iii. 20; iv. 3; Heb. xii. 22-29; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19. Watson says, "Miraculous powers were no certain evidences of grace, either of its reality or of its degree." Perhaps not; but it cannot be proved that they were ever imparted to any who were not at the time in a state of grace: though they might not be withdrawn immediately on the apostasy of those to whom they were imparted. Judas, for aught that appears to the contrary—though there is no proof—may have wrought miracles after he became in heart a thief, as he was formally connected with a miraculous enterprise by which ulterior interests were to be promoted, though he himself might fall from his apostolate, and cease to have any part or lot in the matter. The seventy were exhorted to rejoice less in their miraculous powers than in their prerogatives as citizens in the kingdom of God, not because the former were "no certain evidences of grace," but because the latter were in kind superior to the former, and it did not become them to exult in any thaumaturgical exploits, as if they were so important *per se*, but only as they served to establish the kingdom of God on earth, in which they had the distinguished honor of being subjects.

21. *In that hour*—At the time of the return of the seventy. Jesus appears to have uttered the following weighty words also on a previous occasion. (See on Matt. xi. 25-27.) *Jesus rejoiced in spirit,*—Exulted—the tense expresses a specific act. (See on Luke i. 47; John xi. 33; xiii. 21.) *I thank thee,*—The original seems to express praise springing from and consisting in acknowledgment and accordance. *That thou hast hid*—As God is frequently said to do what he permits to be done, it is generally agreed that this means, Because having permitted these things to be

hidden to wise and sagacious persons, thou hast revealed them to children in knowledge. Ex. vii. 3, 4; 2 Sam. xii. 11, 12; Isa. xii. 1, (Heb.); Rom. vi. 17. Jesus seems to refer to the plan adopted by the *Father* for the propagation of the gospel, which is specially apparent here, as the successful ministry of the seventy calls forth his exclamation. He speaks of it as a matter of wonder: that in view of the dignity and importance of this embassy, professional men did not put themselves in the way of being employed in it. They were in circumstances favorable to canvass the claims of Jesus, yet because Christianity requires humiliation, self-denial, the cross, and imitation of Jesus, not many of the rulers or of the Pharisees believed on him; (John vii. 48;) hence not many wise, mighty, or noble, were called to the ministry, but those who were reputed foolish, weak, base, mere "nothings"—1 Cor. i. 26-28—men who had no philosophy, literature, eloquence, prestige: it was wonderful that the fortunes of Christianity should be intrusted to such. It was also a matter of adoration. As the *Lord of heaven and earth*, the Father has boundless resources—he could have employed princes, priests, philosophers, against their will as in the case of Balaam; angels, with a hearty good-will; nature, with no will; but it seemed good to him to employ agents, however mean, to whom the agency would be pertinent and congruous. It was, moreover a matter of joy, because it proves that the gospel is independent of the wisdom, wealth, and power of man: if the great decline it, the small will do! God's plan corresponds to the unpretending character of Jesus and the genius of the gospel. It has proved successful. Men acknowledged the divine character of Christianity when they heard and saw illiterate men expound it, defend it, authenticate it by miracles, and demonstrate it by holy living. Acts iv. 13-37. *Even so, Father*;—An emphatic ratification of the foregoing statement, introducing the reason. *For so it seemed good in thy sight*.—Because it was thy pleasure that it should be so. A Hebraism, not implying an absolute will or decree without just reason, for Christ praises the equity and wisdom of God in this mystery. Matt. xviii. 14; 1 Cor. i. 21.

22. *All things*—Contained in the counsels of God for the salvation of men. Matt. xxviii. 18-20. *Are delivered*—Were communicated—not revealed—Christ himself is the Revealer. *Of*—By. John vii. 16; xvii. 7, 8. It seems to be almost a quotation from all things into his hand." John iii. 34. *No man*—No one. *Knoweth who the Son is*,—Christ nowhere else calls himself simply the Son, except in the parallel in Matthew, and in Mark xiii. 32. Some refer this to the mystery of the divine nature; but this can be made known to none, whereas the knowledge of the Father is communicated *to whom the Son will reveal him*.—Neither the Father nor the Son can be revealed to any one, in the mystery of the divine nature; so that the reference must be to the Father and the Son in the relations they respectively bear to the work of man's salvation. Col. ii. 2, 3. The felicitation which follows is highly appropriate, as is the invitation in Matthew, and the latter especially, as the

phrase, "to whom the Son will reveal him," as Alford suggests, "might seem to bring in an arbitrariness into the divine counsel"—an idea which is set aside by "the wonderful and merciful generalization of the call to wisdom unto salvation."

23. *And he turned*—And turning to the disciples, he said privately. *Blessed*—A spirited style of felicitation, common among all people. (See on Matt. xiii. 16, 17.)

24. *Prophets and kings*—Acts ii. 25-35; Heb. xi. 13; 1 Pet. i. 10-12.

25. *And behold*,—This does not necessarily imply that the following circumstance occurred immediately after the preceding. *A certain lawyer*—A scribe who expounded the Mosaic law. This incident is not to be confounded with that in Matt. xix. 16-22—which indeed Luke records—showing that many things in the life of Christ were (as they necessarily must have been) of a similar complexion; though but for Luke xviii. 18, some critics would have identified the one event with the other. Nor is it to be confounded with Matt. xxii. 35-40—on which see notes. *Stood up*,—Rose up to confront Jesus. *And tempted him*,—Tempting him, putting him to full proof—perhaps to see if Jesus would not disparage the ritual precepts on which the Pharisees laid principal stress. The trial was insidious, if not malicious. *Master*,—Teacher. *Inherit*—Acquire. *Eternal life?*—A phrase borrowed perhaps from Dan. xii. 2, the only place where it occurs in the Old Testament. It is found in only two other places in the first three Gospels—Matt. xix. 16, and parallels, and Matt. xxv. 46. It is prominent in John and in the Epistles. It implies everlasting happiness.

26. *What is written in the law?*—A suggestive hint to the teacher of the law, that the Scriptures contain sufficient information on the subject of man's duty, without going to any other quarter. *How readest thou?*—To what purpose? The question was designed to test the amount of knowledge on the subject the lawyer had acquired by his study of the law. Admitting that the lawyer's question was "half ironical," or insidious, it still evinced "an element of earnestness," as appears from our Lord's reply. Heinsius thinks "Christ refers him to Deut. vi. 5, and Lev. xix. 18—which were joined together by the Jews, and repeated twice a day in the synagogue—as a compendium of the whole law." Stier: "This rabbinical formula for quoting a text has a deep and searching meaning when used by Christ. The *Ti* (How) does not render it necessary to enumerate the six hundred and thirteen commandments given by Moses, but indicates that there is a second; and the lawyer gives that which Christ gives, Matt. xxii. 37-40, including the first great commandment, written on the phylacteries, and also the second, which was not written on them."

27. *Thou shall love*—No one of the three evangelists corresponds precisely with the Hebrew or LXX. Matthew has *en* with datives; Mark and Luke, and LXX., *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, 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 *meod* 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 *epinomos*, 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. *Thy neighbour*—Any man 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. 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 Luke vi. 31; Rom. xiii. 8-10; 1 John iv. 20.) This law of love is called (Jas. ii. 8) "the royal law," not merely because it is the law of a king, or 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 derive their tone, character, and fulfillment.

28. *This do, and thou shalt live*.—Some say this was said to convince him that he could not be saved by the works of the law; but an irony of this sort is contrary to the scope of the passage and to our Lord's manner of teaching, and savors of antinomianism. The lawyer was hardly weak enough to suppose he could atone for past sin, and secure its pardon, by future obedience, whatever notions he may have entertained in regard to the condition of pardon. But as it regards eternal life, love, which is the great principle of obedience, has always been an indispensable condition, except in the case of those who are incapable of its development, as infants and the like. 1 Cor. xiii.; xvi. 22; Rev. xxii. 14. This love, indeed, is consequent upon pardon, and is produced by the Holy Ghost, whose influences are available to all; and therefore none who fail to secure that "love" which "is the fulfilling of the law," have any just complaint if they are debarred from eternal life. Lev. xviii. 5; Ezek. xx. 11; Rom. x. 5.

29. *But he, willing to justify himself*.—But he, wishing to prove himself righteous—to show that he had not violated the law which he recognized and

taught. *And who is my neighbour?*—He probably expected Jesus to give the usual Jewish answer—one of his own religion: so that he might justify himself by stating that he had always acted kindly toward such. Lightfoot says, "It is taught in Aruch, He excepts all Gentiles when he says, thy neighbor. If an Israelite kill a stranger inhabitant, he does not die for it by the Sanhedrim, for the law is, If any man lift up himself against his neighbor. The Gentiles dwelling in the land, we are not to contrive their death; but we are not bound to deliver them, as to help them out of the sea, etc.—he is not thy neighbor." The stranger in Lev. xix. 33, 34, they considered a proselyte.

30. *Answering*,—The original word occurs nowhere else in the New Testament, but it is in Job ii. 4; iv. 1, LXX. It means taking up (Vulg. *suscipiens*)—as when any one interrupts the speaker, or so answers him as to correct or circumscribe his position. It here implies that the lawyer had not, as he imagined, fulfilled the law. *A certain man*—Stier: "Some one or other—the very first word shows who is our neighbor—there is no mention made of nation, tribe, rank, character, or the like: as men, we are related, and owe to love one another. Ex. ii. 13; xi. 2; Lev. xviii. 34. The parable may have been a true story, as the names Jerusalem and Jericho seem to suggest"—like that of the Pharisee and publican. As Neander says, "The truth of the higher sphere is not illustrated by a fact from the lower, but a general truth by a special case from the same sphere, which may in itself have been matter of fact." *Went down*—Jericho being down from Jerusalem. (See on Matt. xx. 29.) They would, moreover, speak of going up to Jerusalem, as being the metropolis. Acts xviii. 22. *Fell among thieves*,—Was surrounded by robbers. Jerome says a part of this route was called "the Red, or Bloody Way," so much blood having been shed there by robbers; and that, in his time, a fort was erected there for a Roman garrison to protect travelers. But the ridge had this name (Adummim) in the time of Joshua. Josh. xv. 7; xviii. 17. It was, doubtless, a convenient place for murders then. Buckingham says, "One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveler, who rushes on to catch a new view at each turn and pass; one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rocks, and at the savage shouts of the footmen scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys: one must witness all this on the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman; and here, too, the compassion of the good Samaritan is doubly virtuous from the purity of the motive which must have led to it, in a spot where no eyes were fixed upon him to draw forth the performance of any duty, and from the

bravery which was necessary to admit of a man's exposing himself by such delay to the risk of a similar fate to that from which he was endeavoring to rescue his fellow-creature." Sir F. Henniker was stripped and wounded there by Arabs, in 1820. Olin speaks of some persons, who being temporarily detached from their caravans in this region, fell in with Bedouins, who stripped them of their clothes, and beat one of them unmercifully. *Which*—Who for their part. *Stripped him of his raiment*,—Unclothed him. *Wounded*—Literally, laying on strokes—all the more severe after they had stripped him, and probably because he naturally resisted the stripping, or from wantonness of cruelty, or to prevent his attempting their arrest. *Half dead*.—Literally, happening to be half dead, or as it were half dead—about half dead—thinking perhaps that he was as good as dead.

31. *And by chance*—By coincidence. *A certain priest*—Who had performed his service at the temple, happened to be going down the same way at the same time. The rabbins—perhaps exaggerating—say that 12,000 priests resided in the Levitical city of Jericho, and that half a station, or 500, attended in every monthly course at Jerusalem. *When he saw him*,—*Cf.* Isa. lviii. 7. *He passed by on the other side*.—On the opposite side of the road; though he had plenty of time, and knew that by the law even a beast was not thus to be left. Deut. xxii. 4.

32. *A Levite*,—Who had probably been attending the temple service. *Came and looked on him*,—The priest glanced at him—the Levite went up to him. The difference probably only indicates the greater haughtiness of the priest, and the greater curiosity of the Levite—both being equally selfish.

33. *Samaritan*,—One of the mongrel race that inhabited the middle division of Palestine, and between whom and the Jews there was a bitter hatred. (See on Matt. x. 5; John iv. 9; viii. 48.) Stier: "It was good for James and John to hear this narrative. Luke ix. 54. The Lord did not choose a heathen, who might have acted thus—partly not to offend his hearers too much, partly to castigate their antipathy to the Samaritans." *Where he was*:—Near him. *Had compassion on him*,—(See on Luke vii. 13.) His compassion was more than natural pity, which the priest and Levite may have felt and stifled, thus heightening their guilt. In the case of the Samaritan there is beneficence originating in pure benevolence. He asks no questions as to the difficulty and danger of rendering aid—genuine sympathy forestalls such questions.

34. *Bound up his wounds*,—Perhaps with strips of cloth from his own raiment, having first stopped the bleeding, and washed out the wounds with wine, and then poured in oil to soothe them—these being great surgical remedies in the East, (Isa. i. 6,) and recommended also by Greek and Roman physicians. (See Galen, and Pliny, and Celsus, v. 36.) *Set him on his own beast*,—Thus walking himself, and running the risk of being overtaken by robbers. The word rendered "beast" means a domestic quadruped of any sort used for slaughter or burden. *Inn*,—Vulg.,

stabulum. The *pandocheion*—place where all are received—was a khan, or caravansary, for the entertainment of travelers, they generally providing their own bed, food, etc.; but sometimes, as in this case, the host furnished them. The word is not found elsewhere in the New Testament. Cf. Robinson's Bib. Res., sec. xvi. (See on Luke ii. 7.) There is a khan near a fountain half way between Jerusalem and Jericho, near the place pointed out by the monks as the scene of the robbery, which they call "The Field of Blood." The khan is built of rough stones, having a ruinous and ancient appearance, and Olin suggests that tradition may be correct in making this the inn of the parable.

35. *And on the morrow*,—When they had entered upon the next day. *When he departed*,—Resuming his journey; for the law of love did not require him to stay with the wounded man. *Two pence*,—About three dimes—the amount of two days' wages—good compensation at that time. (See on Matt. xx. 2.) *The host*,—The keeper of the inn. *Take care of him*:—Having first set the example of personal kind attentions, to which many are disinclined who will give their money. *When I come again*,—When I return. *I will repay thee*.—As if he himself were the recipient of the attentions—not expecting the host to render them gratis, though charity would have reduced the latter so to do.

36. *These three*,—Comprehending the priest, Levite, and Samaritan together. *Was neighbour unto him*—The counter question to "Who is my neighbour?" in ver. 29. The word neighbor denotes a reciprocal relation. If the Samaritan proved to be a neighbor to the Jew—as the lawyer admitted—had their circumstances been reversed, the Jew ought to have performed the office of a neighbor to the Samaritan. As the wounded Jew was willing to be considered a neighbor by the Samaritan, and to receive a neighbor's aid, he ought to consider a Samaritan, under similar circumstances, his neighbor, and to go and do likewise. The golden rule is thus of universal application. (See on Luke vi. 31.)

37. *He that shewed mercy on him*.—His prejudice might have kept him from saying, "the Samaritan;" but he was forced to say it in effect, which makes it the more striking, as the Samaritan had undoubtedly acted a neighbor's part. *Go, and do*—Implying that he had not done it. *Thou*—Emphatic. *Poiei* corresponds to *poiesas*, "showed"—do, show, exercise—not merely approve the example, but imitate it. If this course be commendable, as neighborly, in a Samaritan, the opposite cannot be, whether in a Jew or any one else. Some, following the Fathers, allegorize this parable; but this is beyond the province of the exegete, and perhaps of the preacher, whatever may be allowed to the poet, as in C. Wesley's hymn, "Wo is me! what tongue can tell."

38. *As they went*,—As they continued their journey. There is no necessity of assigning the incident to a later period. *A certain village*:—Bethany, on the eastern slope of Olivet. (See on Luke xix. 29.) *A certain woman*,—Spoken of in

this formal way, as this is the first mention of her in the Gospel history—indeed, the only mention of her by Luke. The next time her name occurs in the history (alone in John xi.) was apparently after the Feast of Dedication, which was in December, whereas Newcome thinks this may have been before the Feast of Tabernacles (John vii.), which was in September. It is very strange that Bengel should think that the Martha and Mary here mentioned were not the same spoken of John xi.; xii. *Received*—Literally, undertook—welcomed him to her house. So Luke xix. 6; Jas. ii. 25; Hdt. i. 44. Whether Martha was a married sister, or a widow, with whom her brother and sister resided, cannot be determined. She was evidently (as in John) the housekeeper.

39. *Which also sat*—Who for her part, as distinguished from Martha, as in ver. 30. To sit at the feet of a teacher was the posture of a disciple: it indicated reverence and attention. Acts xxii. 3. *Heard*—Continued listening to the Lord's discourse. She remained by him, wishing to avail herself of the golden opportunity to hear the Master.

40. *Cumbered about much serving*,—*Periespato* means literally, drawn off from around: here it means distracted by much service, in preparing an entertainment for Jesus and his disciples—"much" refers to service. Epictetus uses *perispao* to describe the distraction to which one is exposed, who has a desire for outward things, and yet wants to improve his mind. Eccl. i. 13, LXX.; Ecclus. xli. 2. *And came to him, and said*,—And coming in upon him, said—a deliberate and emphatic act. *Dost thou not care*—Implying that he ought to care, but did not, as Mark iv. 38. *Hath left me*—Mary may have been with her attending to domestic duties, but from her ardent desire to hear the Master, left her, and returned to the room where Jesus was. *To serve*—To prepare the entertainment for the guests. (See on Luke viii. 3.) *Alone?*—This does not imply that there were no servants in the house: being a family of some distinction, and in good circumstances, it is likely she had servants; but as many persons were to be provided for, Martha wanted her sister to help her in making the preparation. *Bid her*—Literally, speak to her, therefore, that she may assist me. The common version gives the sense. It must not be supposed, however, that she wanted Jesus to express himself with a stern authority—she knew that a hint from the Master would be enough for her gentle sister. The course Martha adopted, as to herself, was not wise—as to Mary, it was not kind—as to the Master, it was not courteous. *Help*—Literally, to take turns with any one—hence, to assist: so Paul expresses the assistance of the Holy Spirit, Rom. viii. 26; So the LXX. Ex. xviii. 22; Ps. lxxxix. 21.

41. *Martha, Martha*,—The repetition was to fix her attention. There may have been an air of reproof in it, but the reproof itself follows. *Thou art careful*,—Anxious—thy mind is distracted. (See on Luke xii. 22.) *Troubled*—Disturbed. Barrow: "To keep a great deal of do and stir—to be

jumbled about, as it were, and confounded." This refers to outward action, as the former to the mental state. *Many things*:—*Polla*. Some supply dishes; but it seems to refer to the numerous preparations she deemed necessary, in order to give the Master a suitable entertainment. Andrewes: "The Fathers say of these *plurima*, many things, this was one thing, the untowardness of the servants of the house!" Theophylact: "Our Lord does not forbid hospitality, but the troubling about many things—that is to say, hurry and anxiety."

42. *But one thing is needful*,—But there is need of only one, If "many" refer to dishes, then one may refer to "dish," as Theophylact and many of the Fathers interpreted it; but if "many" refers to concerns or affairs, then "one" has a similar reference, viz., attending to Christ's teaching. This is favored by what follows—*And Mary hath chosen that good part*—The good portion (by emphasis). It was not one dish—the best at that—which Mary chose; but she kept domestic cares in abeyance while the Master was dealing out the bread of life, acting according to his own precept, "Seek ye first," etc. *Merimnas*, ver. 41, "careful," distracted, divided, comes from *meris*, *merida*, part, or portion—the use of the former having probably suggested the use of the latter. Arrian, (Epict. i. 1,) speaking of the government of the mind, and the fixing of it upon that only which is in our power, and of which we cannot be deprived, says, "When we might contract our cares to one thing, and cleave to that alone, we choose rather to be bound to and troubled about many things." Augustin: "What thou hast chosen, Martha, shall be taken away from thee—it shall be taken away for thy advantage, and something far better given instead. Thou shalt lose thy toil, and gain repose. Thou art still at sea—thy sister hath gained the haven." It must not, however, be concluded that Martha was a "worldly-minded" woman; but simply that she was too much concerned in domestic affairs just at that time. If she had remained with Mary listening to the words of the Master, he would have excused any apparent lack of preparation for his entertainment. On the other hand, it does not follow that Mary was not ordinarily attentive to domestic duties; but not being the head of the family, she did not feel so much the responsibility of providing for the distinguished guest, and could the more readily forego those duties at that time, in order to drink in the gracious words which proceeded out of his mouth. It may have been the first visit of the Master; and as she does not appear to have followed him from place to place, like the women of Galilee, she wished to avail herself of the golden opportunity of hearing his word as much as possible during his sojourn under their roof. She doubtless knew that however needful it might be for him to eat, it was his meat to do the will of Him that sent him, and to finish his work. John iv. 31-34. There would be time enough to prepare entertainment for him when he had finished his discourse, or she could show her regard for him by a more costly sacrifice and grateful service on another occasion. John xii. That she judged rightly is clear from the Master's approval. Martha's mind, for the time

being, was divided among many things—Mary's was concentrated upon one, and that by emphasis the good one. To bid her help her sister just then, would have been to deprive her of what she had chosen as the greatest good—and that Jesus would not sanction. The Jews, as well as the ancient Greeks and Germans, had generally every one his table and his separate portion of food. 1 Sam. i. 5; 2 Sam. vi. 19; Ps. xvi. 5. Some think Christ referred to this custom. Bloomfield says, "Our Lord appears to have had in view Ps. xvii. 14, and perhaps Ps. xvi. 5;" but the contrasts in these Psalms make this improbable. The *meris* there is God and heaven, which Martha had chosen as well as Mary; and, indeed, in her inopportune and undue attention to domestic things, she was displaying her regard for the Master, and not a "worldly-minded disposition." They were both excellent women; and if Martha alone was in error, it does not follow that there are no temptations on the side which Mary had chosen. John xi. 5. If the spirit of Martha be considered as the type of active piety—which is liable to run into a bustling activity—the spirit of Mary, considered as the type of contemplative piety, may concern itself too little with worldly duties. Let every duty be taken up in its proper time, and receive its due attention, and then every Mary will be a Martha, without her anxiety, and every Martha a Mary—as in C. Wesley's hymn, "Lo, I come with joy to do," and in that picture of the Madonna, in which St. Catharine, as the representative of contemplative piety, stands on one side of the Virgin, and St. Barbara, as the representative of active piety, stands on the other.

CHAPTER XI.

1 *Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37, and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.*

XI.—1. *And it came to pass,*—This took place, perhaps, at the Mount of Olives, shortly after the events of the last chapter. *One of his disciples*—Not necessarily one of the twelve: some think "a new convert"—one who was not present when Christ delivered the Sermon on the Mount; but it may have been one who supposed the form there given was for the multitude, and wished one more special or more copious. Jewish rabbis composed forms of prayer for their disciples, and it would seem that John did so for his.

2. *When ye pray, say,*—The Vatican and several other MSS., Vulgate, Armenian, omit *Our—which art in heaven—thy will be done, as in heaven, so in earth—but deliver us from evil.*—Origen says these portions were not in Luke. Grotius, Bengel, Mill, Wetstein, Griesbach, Newcome, Tischendorf, Alford, omit

them, as interpolated from Matthew. Scholz omits the third petition and the second part of the sixth. Knapp marks the third petition as suspected. Lachmann marks the second part of it. Bloomfield defends the genuineness of the whole. He accounts for the omissions on palaeographical and (as to the last) on speculative grounds. Whitby vindicates the clauses. He says, "They are explained by Euthymius and Theophylact, and appear in all the Eastern versions. They are noticed by Cyprian, Cyril, Gregory Nyssen, and Chrysostom, who are silent as to any omission. Augustin (*De Verbis Dom.*) expressly enumerates seven petitions in Luke. So Ambrose. The Vulgate omits "who art in heaven," and is of less authority on that account. Stier (after Bloomfield) thinks Luke has not been conformed to Matthew, because the doxology has never been inserted in Luke. Alford accounts for this, however, by the suggestion that the form in Matthew alone was in liturgical use. Lightfoot: "The doxology is here omitted, as Christ at this time only gave them a petitionary form, and for this reason also the Amen, which was usually preceded, even in prayers of supplication, by a sentence of praise or benediction. 1 Cor. xiv. 16; Psalms *passim*." Some suppose that Christ intended this prayer to be used only till the day of Pentecost, (Acts ii.,) there being in it no mention of the name of Christ, in which Christians are to pray, and there being no example of the use of it in the Acts and Epistles. But what hint have we of such a temporary purpose in our Lord's instructions? And we have no formal account of the worship of the first Christians, either private or social; and the Lord's Prayer may be offered in the name of Christ, i.e., through his mediation, without any express mention of it. Acts i. 24, 25; iv. 24-30. It does not follow that the Lord's Prayer was not used as a form in public as well as in private worship, before the third century, because Tertullian and Cyprian are the first who speak of it as a "lawful and ordinary" prayer. It seems always to have been used as a form, as well as a model, in public as well as in private worship, and from its comprehensive fullness it is entitled to this distinction. It does not appear that Jesus took any part of it, as many think, from existing Jewish forms; though all of it, except the clause, "for we also forgive every one that is indebted to us," is found in substance in Jewish prayers. (See on Matt. vi. 9.) *Our Father*—This preface is an invocation admirably adapted to inspire reverence and confidence, which are eminently filial sentiments. God is our Father, by creation, providence, and grace. The Jews used to pray in the plural, even in their closets. By doing this, we recognize the brotherhood of all believers, and, indeed, of all men; for God, as even the heathen say, is the common Father of mankind. Mal. ii. 10; Acts xvii. 28; Gal. iv. 6. *Which art in heaven*,—Who art in the heavens—not singular, as in the third petition. The plural, as a Hebraism, is better adapted to the divine dignity. It expresses God's immensity, 1 Kings viii. 27; omniscience, Ps. xi. 4; omnipotence, Ps. cxv. 3; sovereignty, 2 Chron. xx. 6; and holiness, Isa. lvii. 15, rather than any local habitation. The mention of heaven assists us in the elevation of our thoughts to him, as an infinitely exalted, spiritual, and objective Being.

Hallowed be thy name.—We hallow—i.e., sanctify—God when we set him apart from all his creatures, in all our thoughts and feelings, and exalt him in all our words and actions, above all his creatures. Neh. ix. 15; Isa. viii. 13; 1 Pet. iii. 15. The verb is imperative—a stronger form than the optative. Applied to man, it expresses a strong desire that he should be made holy; applied to God, it expresses a strong desire that he should be recognized as holy—viewed in his true character, as glorious in holiness. God's name is his revealed being—himself, as far as he can be known. Ex. xxxiii. 21; 1 Chron. xxix. 10-13. God seeks to be glorified by us, the more effectually to secure our happiness. *Thy kingdom come.*—This petition, as offered by the disciples, comprehended the ushering in of the gospel dispensation, as well as its universal triumph. As offered by us, it means, Let thy reign become universal, by the conversion of the world to Christ. (See on Matt. iii. 2.) *Thy will*—Literally, Let thy will be done, as in heaven, (so) also in the earth. Let there be such an acquiescence in thy good pleasure by men on the earth; as there is by angels in heaven! There is nothing to oppose it in heaven—let there be nothing on the earth. This, of course, embraces obedience to God's law, which is his revealed will. Matt. vii. 21, where the word for "doeth" is different from this here, as is that in Ps. ciii. 20, 21, LXX.: cf. Matt. xxvi. 42; Acts xxi. 14, where it is the same as here. The foregoing three petitions refer to God, and partake of the nature of adoration—the succeeding three refer to ourselves, and partake of the nature of supplication. We are thus taught, as Chrysostom says, not to seek any thing concerning our own good before God's praise.

3. *Give us day by day our daily bread.*—The word rendered "daily" is found nowhere but here and in Matt. vi. 11. It probably means sufficient for our subsistence. "Bread" means the necessaries of life. Give us every day what is necessary for our subsistence. Prov. xxx. 8; Jas. ii. 16.

4. *And forgive us our sins;*—Matthew has "debts," which are sins. *For we also*—This does not imply that our act of forgiveness is as perfect as God's, but rather recognizes his grace in enabling us to forgive every one indebted to us. His forgiving love is exemplary to us, not ours to him; while it is implied that we shall not secure it if we do not imitate it. (See on Matt. vi. 12, 14; xviii. 21-35; Eph. iv. 32-v. 2.) *And lead us not into temptation;*—Let us not be brought by thy providence into a state of trial. Deut. vii. 19; Eccus. ii. 1-5; Matt. xxvi. 41; Luke viii. 13; 1 Cor. x. 13; Jas. i. 2-4, 12; 1 Pet. i. 6; 2 Pet. ii. 9. Providential trials are to be distinguished from solicitations to sin: the latter kind of temptations never come from God, but from the world, the flesh, and the devil. Luke iv. 2-13; 1 Tim. vi. 9; Jas. i. 13, 14. Of course, we may pray to be *kept from* these, as well as not to be providentially *brought into* the former; though when the trials of life do come upon us, we must be patient and even joyful under them, as they can be overruled for our good. Rom. v. 3, 4; 2 Cor. xii. 5-10; Jas. i. 2. *But deliver us from evil.*—The evil, i.e., the evil implied in the temptation. Not only do not bring us

into trying circumstances, but keep us from them. Rom. xv. 31; 2 Thess. iii. 2; 2 Tim. iv. 18. Of course, we may pray to be delivered *out of* them, when they come upon us; as in 2 Tim. iii. 11; 2 Pet. ii. 9. The Reformed Churches seem to be right in following Chrysostom, who made this latter clause a part of the sixth petition, and not a seventh petition, according to the Romish and Lutheran divines.

5. *Which of you*—The question seems to extend to the end of ver. 7. Who among you will be so circumstanced? *Three loaves*:—Three cakes, about enough for one man's meal.

6. *For a friend*—For a friend of mine, in a journey, is come to me. Persons in the East frequently travel at night, to avoid the extreme heat of the day.

7. *Trouble me not*:—Do not disturb me. He is brief, and not very courteous—not liking to be roused from his first sound repose. *Shut*,—Locked, barred: unbolting was not so easily done in those days. *My children are with me in bed*;—Tyndale: "The house is made up for the night; the household as well as myself are gone to bed." But *paidion*, a little child, never means a servant in the New Testament. The Syriac, as Grotius says, rightly renders "children." Heb. ii. 13, 14. The meaning seems to be: My children and I have gone to bed. In the East, every person generally has a bed, mattress, or pallet, to himself, though there may be many—sometimes, as Chardin says, the entire family—in the same apartment. Alford says, the mother does not appear, in order to preserve the dignity of the parable: so in the parables which place the bridegroom before us, the bride does not appear. *I cannot*—This, of course, only expresses great reluctance to do what he had the power to do.

8. *Yet*—Yet, indeed. *Importunity*—Literally, shamelessness—pertinacity—all the greater, perhaps, because he was pleading for another and not for himself; hence Chrysostom applies it to intercessory prayer. Meyer strangely thinks Christ wished to reprove a mode of conduct which is allowable in our relation to God, but not to men! Christ neither reproveth it nor commends it; but simply takes it as a case of real life—by the way, giving a glance into the details of domestic life among the Jews. The argument is *a fortiori*—if importunity has so much effect on unwillingness, what will it have on willingness, as in Luke xviii. 5, in regard to injustice and justice?

9. *And I say unto you*,—The application is in effect: If the importunate applicant obtained what he desired from a churlish neighbor, what may you not expect from your kind heavenly Father? *Ask—seek—knock*—may refer to the case in the preceding parable.

10. *For every one that asketh, receiveth*;—The proper spirit and object of prayer being implied. Mark xi. 24; John xiv. 13; Jas. i. 5, 6; iv. 2, 3. These appear to be proverbial phrases, meaning the same thing; though, perhaps, seeking may

express more concern than asking, and knocking may express more earnestness than either of the other terms. Here is the strong assertion, as a fact of what is stated in ver. 9, as a promise—also the universality of the application.

11. *If a son*—But of whom among you that is a father, shall the son ask bread, and he will give him a stone? *You* is emphatic, like *man*, in Matt. vii. 9, in contrast with "your heavenly Father." All the questions are put with *me* in the Greek, where an answer in the negative is expected: q.d., Of course not—there is no such monster among you. *Will he give*—Put into his hand. *A stone?*—which has some resemblance to a loaf. (See on Luke iv. 3.) *A serpent?*—Which resembles some kinds of fishes. The stone would do him no good—the serpent would do him harm.

12. *Offer*—The same word as "give" in ver. 11. *A scorpion?*—Which it is said sometimes resembles an egg; but instead of supporting life, like the egg, it brings death. Rev. ix. 5, 10. The most common articles of food are here mentioned—fish, in particular, was much used near the Sea of Gennesaret.

13. *If ye then, being evil,*—Though you are depraved. Stier thinks this the most rigorous *dictum probans* for original sin in the Bible.(?) *Know how to give*—A Hebraism signifying both ability and inclination. Phil. iv. 12; 2 Pet. ii. 9. We have a similar idiom in English. *Your heavenly Father*—Literally, your Father who is of heaven, meaning the same as in Matthew, and in the Litany, "O God the Father, of heaven"—who is not evil like you, but infinite in benevolence, as in resources. *Holy Spirit*—Whose gracious influence comprehends all spiritual good things—all necessary temporal things will be superadded. (See on Luke xii. 81.) Emanuel Sa finely says, "He will not refuse any when they ask, since he offered himself voluntarily to those who asked not. The seekers shall find him, since they who sought not received grace to find him. He will open to those who knock, since he himself says, Behold, I stand at the door and knock."

14. *And he was*—When, Luke does not say. Matthew (xii. 22) places it at an earlier period. *A devil,*—A demon. *And it was dumb.*—As the demon made the man dumb, it was natural enough to say the demon was dumb, Matthew says he was blind as well as dumb. Luke does not say he was blind; but a simple omission in one evangelist does not invalidate what is inserted in another, nor preclude the identity of both. Luke's reference to the case is less formal than Matthew's. *The dumb*—The dumb man. *The people*—The multitude.

15. *But some of them*—The Pharisees. Matt. xii. 24. *Devils.*—Demons. (See on Luke iv. 33.) *Beelzebub,*—This appears to be the same name as that of the Ekronite idol, Baalzebub, 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. The Jews gave this title to the prince of demons, or unclean spirits, as he is the great patron of idolatry. They considered the gods of the heathen evil spirits. See similar changes, in Beth-el to Beth-aven, 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 chief of the devils*—Rendered "prince," Matt. xii. 24. Both the Jews and the heathen taught that there was a hierarchy among evil as well as good angels, or demons.

16. *And others*—Not those who accused him of casting out demons by Beelzebub; but they belonged to the same class, though not quite so bad. Luke notes this before the discourse concerning the blasphemy of the Holy Ghost, yet it was quite likely suggested by that discourse: *cf.* ver. 29; Matt. xii. 38. *Tempting*—Putting him to a test which they thought might embarrass him. *A sign from heaven*.—A supernatural phenomenon exhibited for the purpose of establishing a claim to divine authority. It is used frequently by John for miracle; though there seems to be a distinction between the power of healing and exorcism, inherent in Christ, and a sign from heaven in his favor. A demand for signs was common among the Jews. Matt. xvi. 1; Mark viii. 12; 1 Cor. i. 22. 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. xiii. 17; Neh. ix. 15; Jer. xiv. 22: *cf.* John vi. 30, 31. See also the Apocryphal Epistle of Jeremy, 67.

17. *Knowing their thoughts*,—His omniscience took cognizance of the thoughts which prompted their malicious charge, which seems to have been covertly made. *Every kingdom*—A proverbial form of expression common among the classics and rabbinical writers. 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. *House*,—Family.

18. *If Satan also*—Now, then, if Satan *be divided against himself*,—Viewed as the representative of his subjects. The king is the exponent of his kingdom. *Because ye say*—I ask this, as I know what are your thoughts.

19. *Sons*—Disciples. 2 Kings ii. 3, 5; 1 Tim. i. 2; Titus i. 4. Among the Jews there were exorcists, real or pretended. Acts xix. 13, 14. The question is an *argumentum ad hominem*: Admitting that your disciples, as well as myself, really

cast out demons, is it to be supposed that if I cast them out by the power of Beelzebub, they cast them out by the power of God? Can one and the same effect having such a moral bearing as this, be attributed to two causes so opposite as God and the devil? *Therefore shall they be your judges.*—As they profess to exorcise by divine power, it is absurd to say that I do so by diabolical agency. It may, indeed, be doubted whether those Jewish exorcists ever did really cast out demons, and the rather, as the authorities for the opinion are so untrustworthy. Thus Tobit (viii. 2) speaks of exorcising by means of the liver of a fish! And Josephus (Ant. viii. 2., Wars, vii. 6) says there grew a root, called Baaras, near Machaeras, by which, with the incantations of Solomon, they cast out demons, which he considered the spirits of wicked men. His account is too puerile and disgusting for repetition. Acts xix. 14-19. On the Pharisees' own ground Jesus convicted them of prejudice. He had nothing then to do with their imposture. The next verse, however, by implication, discountenances the reality of those exorcisms.

20. *The finger of God*—Divine power, opposed to Satanic agency. *No doubt*—Rendered "then" in Matthew. *The kingdom of God*—The gospel dispensation has overtaken, or surprised, or come suddenly upon, you. It is already here without your knowing it. Luke xvii. 20, 21.

21. *When*—Whenever. *A strong man*—The strong man—a fact assumed. *Keepeth*—Guards his palace, his property is safe.

22. *But when*—After that, however. *Divideth his spoils.*—Deals out his goods among his men. This is a 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 shown myself superior to him in power, it is absurd to suppose that I am indebted to his influence.

23. *He that is not*—This verse is exactly the same as Matt. xii. 30. The latter clause alludes, perhaps, to the folding and the scattering of sheep. John x. 12; xi. 52. Instead of there being any collusion between Satan and me, there is a direct opposition. As the devil is not on my side, he cannot co-operate in sustaining my cause. Of course, those who are not against Christ must be for him, though circumstances might preclude external fellowship. Mark ix. 38-41: Luke ix. 49, 50.

24. *When*—Whenever. *The unclean spirit.*—(See on Luke iv. 33.) The article does not probably allude to the particular demon he had just cast out, nor to that by which the Pharisees said he was influenced; but it is used genetically, as "the man" our translators have *a man*, overlooking the article—So, physicians say the disease has left the patient. *He walketh through dry places,*—He goes through

deserts. The Jews thought that that demons haunted such desolate places. *Rest*:—A place of abode. *My house*—As if he had the original right to it. Luke iv. 6. *Whence I came out*.—As if he had not been cast out.

25. *Swept*—Matthew has also "empty"—unoccupied. *Garnished*.—Put in order, furnished, These figurative expressions seem merely designed to place the house, as a desirable residence, in contrast with the dreary and uninviting solitudes of the desert. Luke viii. 31, 32.

26. *Seven*—The Jews used seven as the number of perfection, to indicate a great many. Prov. vii. 25; Luke viii. 2. *More wicked*.—So then there are different degrees of depravity among demons, as well as among men. *Is worse*—Becomes worse. Matthew adds, "Thus will it be also with this wicked people"—which clause, as well as the connection in Luke, shows that the parable refers to the whole narrative occasioned by the miracle, ver. 14. Hence the allusion to demoniacal possession. It is quite likely that when the Jewish exorcists essayed to cast out demons, they pronounced the demon expelled when there was a temporary suspension of the demoniac's mania, and pretended that he had returned with a re-enforcement when the mania again developed itself. This circumstance would afford Jesus a pertinent illustration of the case of the Jewish people, many of whom professed to be, and probably were, as all might have been, benefited by his ministry; but the most of them through the sinister influence of the scribes and Pharisees, relapsed into their accustomed wickedness, and, of course, became all the more abandoned and culpable by reason of the light and grace which they had received and abused.

27. *Company*—Multitude. *Lifted up her voice*,—Spoke aloud. *The womb that bare thee*,—A circumlocution for mother among the Greeks and Talmudists—the woman, herself, perhaps, sustaining the maternal relation. Like a woman, she felicitates the mother who had borne and bred such a son. The rabbins say of a person whom they praise, "Blessed is she that bore him!" or censure, "Cursed be the paps that suckled him!" It is likely the exclamation was suggested by the intelligence just brought that the mother and brethren of Christ had just arrived and wanted to speak with him. Matt. xii. 46.

28. *Yea, rather*—Yes, truly, but—i.e., I admit she is blessed, (Luke i. 48,) but *blessed are they that hear the word of God*,—Calling off attention from himself as a man, and referring to the divine authority with which he spoke. *And keep it*.—Obey it. Stier: "How serenely the Lord stands betwixt malicious vituperation and unenlightened, empty praise—'O how must thy mother rejoice over thee—would that I were she!' What a mournful contrast to entirely opposite feeling which, according to Mark iii. 20, 21, at this very time, filled the mind of that mother of Jesus! The Lord's answer referred to this, that his mother, as such, had no pre-eminent sanctity or blessedness; and it is the impulse of the Spirit

which prompts him to take every occasion to rebuke prospectively, that future service of Mary, the innocent germ of which was heard in such an apostrophe as this woman's. Only because Mary had received the word of God with such entire and unhesitating faith, had she received the honor of bearing Jesus. Luke i. 45; ii. 19, 51." Augustin: "Mary is more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ." This may have been spoken in connection with Matt. xii. 46-48, though Luke, who does not appear to have paid attention to the order of events in this part of our Lord's history, has transposed the latter to Luke viii. 19-21, putting it after the explanation of the parable of the sower.

29. *And when the people*—When the multitude were crowding together. *Evil*—Wicked. Matthew adds "adulterous," referring 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. Luke omits this, perhaps, as he was writing for Gentiles, who were not so familiar with such metaphors. Ezek. xvi. 38; Hos. iii. 1; Jas. iv. 4. *Generation*:—A people of the same race and time. *Seek*—Seeketh. The compound verb, in the Greek, expresses their constantly seeking or demanding a sign. It is not used to express the particular instance: *cf.* Mark viii. 11. (See on ver. 16.) *And there shall no sign be given it*,—He had given them many miraculous signs, any of which were sufficient to convince them of the divinity of his mission, if they would candidly regard them; but no additional signs, such as they demanded, would answer for prejudice and malignity; hence he would give them none, *but the sign of Jonas the prophet*.—Not a new miracle to gratify their curiosity, or to humor their obstinacy, but an old one recorded in their sacred books: not a sign from the sky, but from the sea.

30. *For as Jonas*—As the warning of Jonah occasioned the repentance and averted the punishment of the Ninevites, so Christ's preaching ought to have produced similar results in the case of the Jews, and would have done so, but for their greater prejudice and obstinacy—(see on ver. 32)—and as Jonah's prophetic claims were ratified by his miraculous deliverance from his three days' confinement in the stomach of the fish, so the claims of Jesus to the Messiahship were ratified by his resurrection after three days confinement in the grave. Jesus frequently refers to his death and resurrection when a sign is demanded. John vi. 30, 51, 62.

31. *The queen of the south*—As the article is not before queen in the Greek, and as her kingdom is not specified, perhaps it should read, A queen of the south. In 1 Kings x. 1, she is called "the queen of Sheba." Josephus says she was queen of Egypt and Ethiopia, i.e., Meroe, whose queens were usually called Candace. Abyssinian tradition calls her Maqueda, and says she embraced the Hebrew faith when in Jerusalem; and a form of Judaism is said to have existed there in ancient

times. But it is generally considered to be Sabaea in Arabia Felix, on the borders of the Red Sea, near the present Aden, south-east of Jordan. Spice, gold, and precious stones abound there. The Koran calls this queen Balkis. *Shall rise up*—Shall be raised up from the dead. *In the judgment*—In the day of judgment. *With*—Together with. *The men of this generation*,—The Jews of this age. *And condemn them*:—Her interest in Solomon will testify against the Jews for their neglect of Christ. *The utmost parts of the earth*,—The ends of the earth: an hyperbole, common in many languages, to express a great distance. Deut. xxviii. 49; Ps. ii. 8; xxii. 27; xlvi. 9; xli. 2; lxvii. 7; lxxii. 8; Heb. and LXX. It will apply to Arabia Felix, on the coast of the Red Sea, as well as to Abyssinia. *A greater*—Something greater. The neuter is used by way of delicacy. (See on Matt. xii. 6.) Christ, as the Wisdom of God, came to solve the great problem of salvation, infinitely more important than all the "hard questions" with which the queen of Sheba "came to prove" the wisdom of Solomon.

32. *The men of Nineveh*—Ninevites—those to whom Jonah was sent. The reference to Jonah suggested their case. *Shall rise up in the judgment*—Will stand up in the day of judgment, before the judgment-seat of Christ. Rom. xiv. 10; Rev. xx. 12. *With*—Together with. *This generation*,—The Jews of this age. *And shall condemn it*:—The repentance of the Ninevites will testify against the Jews for their impenitence. *At the preaching*—In accordance with the warning. Jonah iii. 2, 5. (See on Matt. iii. 2.) *A greater*—Something greater. (See on ver. 31.) Christ's superiority embraced his person, office, credentials, and ministry.

33. *No man*—But no one. This may have been designed to reprove them for their prejudice, which so blinded their minds that they could not discern the proofs of his Messiahship, so that they were still demanding a sign from him. If they had used the sense which usually governs men, they would not have been in the dark in reference to this matter. *A candle*,—A lamp. *In a secret place*,—Into a crypt, cellar, or lumber-room. *A bushel*,—The *modios*—a measure of capacity holding a little more than a peck. *A candlestick*,—The lamp-stand: so specified because there was usually one, and but one, *modios* and *luchnia* in a house. The lamp-stand was fixed in the common room, and a lamp which burned all night was placed upon it. Smaller lamps for private apartments were lighted from the common lamp. *The light*—The splendor—*phengos*, not *luchnos*, as in ver. 34. (See on Matt. v. 15.)

34. *The light*—The lamp, rendered "candle," ver. 33. The Latin poets frequently call the eyes *lumina*, lights. *Single*,—Clear, presenting a well-defined and single image to the brain. *Full of light*;—Enlightened. *Evil*,—Diseased, doubling, confusing, and distorting the object of vision: opposed to the single eye. *Full of darkness*.—Dark. (See on Matt. vi. 22, 23.)

35. *Take heed therefore*,—Look to it, then. See that thy understanding and conscience be not blinded by prejudice. A greater than Solomon or Jonah was present, but if they would not open their eyes, they could not see him. They would lose even the power of vision by refusing to employ it. John xii. 35, 36.

36. *If therefore*—If then, continuing the illustration. *Thy whole body be full of light*,—If thou art fully enlightened. *Having no part dark*,—A pleonasm, strengthening the preceding. *The whole shall be full of light*;—Every thing coming within the scope of vision shall appear illuminated, as every object in a room is rendered visible by the introduction of a lamp. *The bright shining of a candle*—A lamp by the effulgence. If they would only use the means of knowledge which they had, they would not fail to be enlightened in regard to his character and claims and their duty. John iii. 19-21.

37. *And as he spake*,—And while he was speaking. *Pharisee*—(See on Luke v. 17.) *Besought*—Prayed, invited. He was not, perhaps, influenced by motives of pure friendship and hospitality, but from sinister considerations; hence our Lord, who did not stand on ceremony, denounced the hypocrisy of the Pharisee in his own house; yet it is possible that he was actuated by a friendly feeling, though others may have been present with a malicious design. *To dine with him*:—It being perhaps the hour for the midday repast. (See on Matt. xxii. 4.) *He went in*—To the Pharisee's house—as he seized every opportunity to make full proof of his ministry. *Sat down to meat*.—Placed himself at the table. So the word is used Luke xiv. 10; xvii. 7; xxii. 14; John xiii. 12.

38. *And when*—And the Pharisee, seeing that he had not washed before dinner, wondered. The Jews laid great stress upon washing their hands before meals. *Washed*—Literally, baptized. (See on Mark vii. 2-4.)

39. *And the Lord*—But the Lord—Jesus being so styled by emphasis. *Said unto him*,—The Pharisee having perhaps expressed his surprise, though Jesus could discern his spirit without his saying any thing. *Now*—Not perhaps an adverb of time, but calling attention to the fact, as we say, Well, now! *Cup*—The *poterion* was a vessel to drink out of. *Platter*;—The *pinax* was a wooden trencher, or flat dish. The cup and platter are used metaphorically, being suggested by their appearance on the table—the reference being to the persons of the Pharisees: ye cleanse the outside, the body—viz., by the ceremonial washing which Jesus had omitted—but the inside, the soul, remains uncleansed. *Ravening*—Extortion, rapacity. *Wickedness*.—So rendered Rom. i. 29; 1 Cor. v. 8. Matthew has another word, excess, or incontinence. (See on Matt. xxiii. 25, 26.)

40. *Ye fools*,—*Aphrones* is so rendered Luke xii. 20; 1 Cor. xv. 36; 2 Cor. xi. 16—"foolish," Rom. ii. 20; 1 Pet. ii. 15. It means "unwise," as it is rendered Eph. v. 17. So Rabban Jonathan to the Baethusians: "Ye fools, how prove ye this?"

Matthew (xxiii. 17) has *moroi*, a term which impeaches the moral feelings as well as the understanding. (See on Matt. v. 22.) *That which is without*,—The outside. *That which is within*—The inside. Did not God who made the body make also the soul? If it be proper to purify the body, in view of its relation to the Creator, *a fortiori*, the soul ought to be purified. To be available, the cleansing must comprehend the whole man. If ceremonial duties should be observed, surely moral duties should not be neglected.

41. *But rather*—Instead of acquiring property by rapacity to expend in luxury, concealing your wickedness by a show of piety in hypocritical purifications, as if your ill-gotten goods could be thus sanctified to you, be charitable with your property, and it will be sanctified to you without your ceremonial washings. *Such things as ye have*;—As the Pharisees are the vessels, ver. 39, this refers to their possessions, the things belonging to them, as in Luke xii. 33: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Dan. iv. 27.

42. *But*—This introduces a series of woes, in which are denounced evils in contrast with the course recommended in ver. 41. *Tithe*—The Greek is used by the LXX. for paying the tenth to God, Gen. xxviii. 22; Deut. xiv. 22; cf. Luke xviii. 12. (See on Matt. xxiii. 23,) though it is used of receiving the tithe, 1 Sam. viii. 15, 17; Heb. vii. 5. *Mint*,—The Greeks and Romans made great use of mint in flavoring dishes. In the cookery book of Apicius, green as well as dried mint is alluded to in nearly every page. Dioscorides speaks of it as a stomachic. The Jews strewed it on the floors of synagogues. *Rue*,—*Ruta graveolans* was used by the ancients as a medicine, and for seasoning dishes. It has a bitter flavor, and is a powerful stimulant. It has yellow flowers and sea-green leaves, which, applied to the skin, produces a blister. The old herbalists call it the "herb of grace." Pliny says it was anciently in special reckoning above other herbs. Rosenmuller says, "The Talmudical law was that every thing eatable, which is taken care of, cultivated, and nursed in gardens, or in plowed fields, and which has its growth in the earth, is subject to tithes." He says the rue was declared free of tithe because, though a kitchen herb, it was not originally cultivated in the garden; but he infers from its mention by Christ, that in his days it was cultivated, as it is with us. *All manner of herbs*,—All pot-herbs. *Lachanon* means herbs cultivated for culinary purposes. Instead of rue and all pot-herbs, Matthew has "anise and cummin." It does not appear that Lev. xxvii. 30 embraced these trifling things; indeed the Talmud says "The tithing of corn is from the law; the tithing of herbs from the rabbis." *Pass over*—Pass by, omit, neglect. *Judgment*—The justice which you owe to your neighbor. *And the love of God*:—Which is the fulfilling of the law which enjoins your duty to him. The article has this force. Micah vi. 8. *These ought ye to have done*,—Ye ought to have practiced these without neglecting those, if ye are conscientious about such trifles. They are not censured

for tithing herbs, but for the hypocrisy of doing this as a cloak for gross violations of the law. Our Lord does not endorse the rabbinical construction of the law which makes it necessary to pay tithes of herbs; while at the same time he admits the lawfulness of paying such tithes, provided the motive be not impure.

43. *The uppermost seats*—The seats of the elders and doctors, near the ark, or chest, which contained the sacred books. Maimonides says, "The faces of all the people were toward the elders and the ark." It was on the side of the building nearest Jerusalem. Anciently the Jews sat in the synagogue according to age; afterward those who had the highest character for learning sat in the places of greatest honor. *Greetings*—Salutations, flattering compellations, as wise and holy rabbis. *Markets*.—Including other places of public concourse. (See on Matt. xxiii. 6, 7; Luke xxi. 46.)

44. *Scribes*—The teachers of the law were generally Pharisees, and are therefore frequently associated with them. Luke v. 17, 21. *Hypocrites!*—The word means actors, who wore masks, hence dissemblers—as follows. *Graves which appear not*,—The concealed tombs. It has been suggested that the graves near Capernaum, where Christ then was, were not probably adorned like those near Jerusalem, where he was when he uttered the wo in Matt. xxiii. 27—on which see note. Such "deep graves," as the Jews called them—unmarked tombs—might be walked over by persons without their being aware that there were graves beneath them: so the corruption of the Pharisees was not seen by the common people, because it was concealed by their sanctimonious appearance.

45. *One of the lawyers*,—A teacher of the Jewish law. Scribes may have been a term of wider designation, including lawyers; but the distinction is not obvious. (See on Matt. xxxi. 35.) *Master*,—Teacher. *Reproachest*—Abusest.

46. *Lade*—Load, burden. *Grievous to be borne*,—The Mosaic law might well be so described. Acts xv. 10; Gal. v. 1. The scribes and the Pharisees, for the most part, confined themselves to the letter of the law, in the enforcement of which, so far as the people were concerned, they were very rigorous, except when their own selfish interests might be promoted by granting indulgences, according to their detestable casuistry. Mark vii. 8-13. *With one of your fingers*—A proverbial expression, denoting the smallest effort. They will not do themselves what they rigidly enforce on others. John vii. 19; viii. 3-11; Rom. ii. 17-25. They lay on the load, but will not put forth a finger to steady it: instead of that, they increase the burden by their own traditions.

47. *Ye build the sepulchres*—Rendered graves, ver. 44—monuments, the domes, columns, etc., put over the graves. (See on Luke viii. 27.) Mohammedans and heathens, as well as Jews and Christians, build, repair, and beautify the tombs of their illustrious dead—a custom which our Lord does not censure: he condemns

the hypocrisy of the lawyers in thus pretending respect for the prophets while they did not obey their precepts, or imitate their piety.

48. *Truly ye bear witness, that ye allow the deeds of your fathers:*—Approve of them. So the word is used Acts viii. 1. Ye hypocritically honor the prophets and denounce their murderers, while ye are really the accomplices of the latter. They killed the prophets, and ye build their tombs: ye finish what they began. They committed the murder, and ye dispose of the bodies. The monuments erected by the sons perpetuate the memory of the murders committed by the fathers. This reproof was sharp and pertinent, as they were murderers, like their fathers. (See on ver. 49.)

49. *Therefore*—Rendered "Wherefore" in Matthew—on this account—referring to their murderous course. *Said the wisdom of God;*—No particular passage in the Old Testament is certainly alluded to, though it is thought our Lord may have had 2 Chron. xxiv. 18-22 in his mind. S. Clarke's paraphrase is perhaps correct: "For God, in the all-wise dispensations of his providence, has determined to send among you other prophets and holy men." *Prophets*—Inspired interpreters of the divine will. Acts xiii. 1; 1 Cor. xii. 28, 29; Eph. iv. 11. *They shall slay*—They will put to death. Acts vii. 59; xii. 2. *Persecute:*—*Cf.* 1 Thess. ii. 15, where the emphatic *ekdioko* is used, as here.

50. *That*—Telic in form, ecbatic in force, indicating the event, not the design. Bishop Pearce parallels it with Luke ix. 45; xiv. 10; John x. 17; Rom. v. 20; xi. 11; 1 Cor. i. 15, 31. (See on Matt. i. 22; xiii. 15; xxiii. 35.) *Which was shed*—In Matthew it is rendered "shed"—the present participle connects the past with the present. *From the foundation of the world,*—From the earliest times. The word means laying down, as the foundation of an edifice. The figure is derived from the notion of the ancients, that the world, like a house, rests on foundations. *Required*—Exacted, in the sense of retribution. *This generation;*—Some say "the Jews," viewed as a race, or nation, which reached the culmination of its wickedness when it killed the Messiah. It was then capitally punished, the punishment having reference to all the crimes here specified. But the entire race could not be punished in the destruction of Jerusalem, nor would it be just to punish the living for the crimes of the dead; besides, Abel belonged no more to the Jews than to the Gentiles. Persecutors in every age were punished in their own persons for their crimes. Thus Cain, who killed Abel, experienced a terrible vengeance, his brother's blood calling for it from the ground, to which there seems to be an allusion in the word "required." So, also, the case of Joash, who caused Zechariah to be killed: he was killed for that very murder—for the blood of the sons of Jehoiada the priest. 2 Chron. xxiv. 17-25. It is not true, then, that the guilt of all the murders here alluded to was charged upon the Jewish nation, and avenged on the persons of those who represented that nation in our Lord's time.

The sins of the fathers were not thus visited upon the children. "This generation" means the people of that race then living. A generation was used by the ancients to denote about thirty years. Homer (Il. i.) says, Nestor has seen two generations. Herodotus (ii.) says, Three hundred generations are equivalent to 10,000 years. Clem. Alex. (Strom. ii.): Three generations amount to one hundred years. The destruction of Jerusalem was within forty years; (Euseb. Ec. His. iii. 7;) and within the space of the life of some then alive, as was said by Christ, Matt. xvi. 28; Luke xviii. 7: *cf.* Matt. xxiv. Instead of taking warning by the crimes and punishments of their predecessors, they had imitated the former, and, of course, should realize the latter; and as there was a culmination of wickedness in the murder of Christ, so there should be a culmination of punishment in the unparalleled vengeance which came upon that wretched race. Rev. xviii. 24.

51. *Abel*—Gen. iv. 8-11; Heb. xi. 4; xii. 24; 1 John iii. 12. *Zacharias*,—Generally supposed to be Zechariah, son of Jehoiada the priest. 2 Chron. xxiv. 17-22. The cause of his death; the place where he died; his dying language, apparently referred to in the words *shall be required*; and the result, so parallel to the case of the Jews whom our Lord addressed, favor this view. The Jews considered this murder as a fearful example; hence they have a legend that his blood bubbled up and flowed, and would not be stayed for two hundred and fifty-two years, when Nebuzaradan burned the temple, and killed nine hundred and forty thousand priests, prophets, and chiefs of the people, with their children. Zechariah is probably mentioned because he is the last martyr spoken of in the Hebrew canon, which ends with Chronicles; though chronologically Urijah the martyr was later than he. Jer. xxvi. 23. There is no scriptural proof that Isaiah was martyred by Manasseh; but if he was, he was not slain by the consent of the Jews. The reputed tomb of Zacharias the martyr is still shown in the Valley of Jehoshaphat, near the eastern limits of Jerusalem. *Altar*—The altar for burnt-sacrifices was in the court of the priests, outside of the temple—here called *oikos*, the house—*naos* in Matthew—the fane, consisting of the holy place and the holy of holies. (See on Matt. xxiii. 35.) *Verily, I say unto you*,—An asseveration and repetition showing the importance of the statement.

52. *Lawyers!*—Reverting to ver. 45. They were the instigators of all the evils here charged upon the Jews. *Ye have taken away*—An allusion to locking up a house, and carrying away *the key*, which is not that which admits to knowledge, but it is the knowledge which opens up the mysteries of the kingdom. "The key," says Tertullian, "is the interpretation of the Scriptures, and the Hebrews gave a key to those who were appointed to expound them." Matthew says, "Ye shut up the kingdom of heaven against men." (See on Matt. xxiii. 13.) In both places the metaphor refers to the scribes' hindering men from embracing Christianity by their false glosses on the Scripture, and by other means. *Ye entered not*—They stood at the door of the kingdom, the new dispensation, and thrust back those who were

in the act of entering: thus they dogged the steps of the Saviour, misrepresenting his doctrine and impugning his authority. They shut the kingdom by their example, John vii. 58; by their doctrine, caviling at all that he said, Matt. xii. 24; John ix. 13-41; xii. 42; 1 Thess. ii. 14-16; and by their authority, John ix. 22.

53. *To urge him vehemently*,—To be very angry: *cf.* Mark vi. 19. *To provoke*—They proposed many questions, perhaps referring to such expositions of the law as obtained in the schools, hoping to entrap him by unpremeditated answers. Suidas says, "The word is used when a master bids a boy recite." They ask Jesus questions as a schoolmaster who seeks occasions of severity.

54. *Laying wait*—The metaphor is taken from hunting. *And*—Omitted in most MSS. and editions.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace 58 because it is a fearful thing to die without reconciliation.*

XII.—1. *In the mean time*,—During which things—those recorded in the preceding verses. *When there were gathered*—When myriads of the multitude flocked about him. Myriad is used for an indefinitely large number, as in Acts xxi. 20; Heb. xii. 22. *Insomuch that*—So as to trample upon one another. They crowded, as usual, around the house where Jesus was. Luke xi. 37. *First of all*,—Improperly omitted in the Vulgate; and by some joined with the following, "Above all things beware;" but the older commentators and editors seem properly to indorse our rendering. Jesus spoke first to the disciples, and then (ver. 13) to others. *Cf.* ver. 41; John vi. 20, 27. *Beware*—Be on your guard against it. *Leaven*—Sour dough, used to ferment and lighten the mass of dough with which it is mixed. See on Luke xiii. 21, where it is used in a good sense: here, and in 1 Cor. v. 6-8; Gal. v. 9, it is used in a bad sense. *Hypocrisy*—The subject-matter of their teaching consisted of traditions concerning puerile ceremonies and hypocritical observances. This puffed up their minds, and pervaded and perverted their best actions. (See on Matt. iii. 7; v. 20; vi. 1-18.) Doctrine is called leaven because of its diffusive and assimilating power. Jesus seems to have frequently repeated these cautions: he does so now because of the preceding

discourse—rebuking the Pharisees publicly before the people, as previously at the table.

2. *For there is nothing covered*,—Do not imitate the hypocrisy of the Pharisees; for though they may gain their ends for the present, yet their true character will soon be disclosed. This adage is otherwise applied in Matt. x. 26; Luke viii. 17. (See notes.)

3. *Therefore*,—For that, forasmuch as, because, as Luke i. 20; xix. 44. Acts xii. 23. *Whatsoever ye have spoken*—See on Matt. x. 27, where it refers to what Christ told them, and what they heard privately: here it refers to the same things spoken of familiarly among themselves. *Spoken in the ear*—Whispered, talked about secretly—answering to *darkness*,—Privacy. The Jewish doctor whispered his explanations of the law in the ear of an interpreter, who spoke them out aloud to the people. *Closets*,—Places of privacy. Matt. vi. 6. *House-tops*.—The house being flat-roofed, the minister of the synagogue proclaimed with a trumpet the coming of the Sabbath, from the roof of a house. It means publicly—answering to *the light*. 2 Kings vi. 12.

4. *My friends*,—It was in this character they were known and persecuted. As they were his friends, they surely ought not to be afraid of his enemies. *Be not afraid*—Wesley: "Let not the fear of man make you act the hypocrite, or conceal any thing which I have commissioned you to publish." *That kill*—Not can kill, but who do kill, spoken of by anticipation. Cf. Luke xi. 49. (See on Matt. x. 28.)

5. *But I will forewarn you*—Rendered "warned," Luke iii. 7. It means to show or point out. *Fear him*,—Men could burn the body, and that alone, in the Gehenna at Jerusalem; but there is another Gehenna in which God can destroy both soul and body. It is the general belief that this destruction consists of endless misery. Matt. xxv. 41, 46; Rev. xx. 10, 14. A fear of God's judgments, as well as a reverence for his majesty, has a most salutary influence, especially in times of persecution, when tempted to abandon his cause. "Pardon me, Emperor," said an ancient martyr, "you only threaten me with a prison, but God threatens me with hell." *Yea, I say unto you*,—An emphatic repetition, showing the importance of the subject.

6. *Are not*—The usual form of question when an affirmative answer is expected. *Five sparrows*—Little sparrows. The diminutive is emphatic. Sparrows abound in Palestine. In Jerusalem they are so noisy as sometimes to almost drown other sounds. Their chirping, says Hackett, "is almost an articulate utterance of the Hebrew *tsippor*," which is rendered *strouthion*, sparrow, in Ps. xi. 1; Lam. iii. 52, LXX. They are still sold in the market—cheap, of course, because of their size and abundance. Matthew has two sparrows for a farthing—the price being varied according to the number purchased. Sparrows are thought to be the birds used in

cleansing the leper, (Lev. xiv. 4, marg.,) and consequently sold in the temple. *Farthings*,—The *assarion* was worth four times as much as the *quadrans*, rendered "farthing," Matt. v. 26; Mark xii. 42. It was worth three English farthings. Is was used by Hebrews and Greeks to indicate the smallest amount, as we use the word cent. *Forgotten*—Neglected, overlooked. *Before God?*—In the view of God. Not one of them is excluded from his providential regard. (See on Matt. x. 29.)

7. *But even the very hairs*—A proverb indicating that the smallest things are under the divine care. 1 Sam. xiv. 45; Luke xxii. 18; Acts xxvii. 34. *Your head*—In opposition to sparrows. *Fear not therefore*:—A strong argument against the fear of man. *Ye are of more value*—It is not true that the Most High

—sees with equal eye, as God of all,
A hero perish, or a sparrow fall.

Augustin says, "A single fly excels the sun, because it has life." Eternal life stamps man with infinitely superior importance.

8. *Also*—But—turning from cowardice to courage. *Whosoever*—This makes that general which was specially applied to the apostles. *Shall confess me*—Shall make me the object of his acknowledgment—of course, consistently and perseveringly. *Before men*,—In the face of opposition. *Him shall the Son of man*—It is in this character that he is to judge the world. John v. 22, 27; Acts xvii. 31. (See on Luke v. 24.) *Confess*—Acknowledge as his in the day of judgment. *Before the angels of God*.—Who will accompany Christ in the judgment. 2 Thess. i. 7.

9. *But he that denieth*—Disowns me as his Master, for fear of man. *Shall be denied*—By him: disowned as his in the judgment; unless, like Peter, he repents of the denial. The contrasts here are worthy of note: the confession and the denial; the wicked world and the holy angels. Christ himself appears as the arbiter of life and of death. Cf. Mark viii. 38 and Luke ix. 26—"shall be ashamed of me"—shame as well as fear frequently influencing men to deny Christ. (See on Matt. x. 32, 33.).

10. *And whosoever*—S. Clarke paraphrases, "Nevertheless, if any man, through ignorance, surprise, or infirmity, says or acts any thing in opposition to me or my religion, such a man may afterward, upon better consideration, repent and be forgiven. But whosoever obstinately," etc. This shows the connection. *It shall be forgiven him*:—Of course on repentance, which is supposed possible. It is remissible—may be forgiven. The future tense of the indicative, according to the Hebrew idiom, is used for the subjunctive or potential mood. *Blasphemeth*—Blasphemy is injurious language, whether against God or man. Dan. iii. 29; LXX.; 2 Mac. viii. 4. Here the detraction has the Holy Spirit for its

object. Speaking against the Son of man, as it had reference to his humiliation, argued ignorance and false views of his kingdom. It was, indeed, a sin; but, as it did not necessarily involve a deep-seated malignity, might, on better advisement, be repented of and forgiven. Luke vii. 23; xxiii. 34. But the blasphemy of the Holy Ghost—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—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 presumptuously and so malignantly, 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 of 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. Those who are guilty of this sin cannot be saved, because it consists in rejecting the only means by which men can be saved. 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 Christ's miracles 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. (See on Matt. x. 25; xii. 31, 32.)

11. *And when they bring you*—According to what he had just intimated would be the case. *The 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; x. 17-20; Acts v. 40; xxii. 19; 2 Cor. xi. 24; Jas. ii. 2, 6, 7.) *Magistrates, and powers*,—Probably Gentile rulers and authorities, or magistrates, are here meant, though, of course, others may be included. Acts xii. 1; xxiv. 10; xxv.; xxvi.; 2 Tim. iv. 16. *Take ye no thought*—Be not anxious. (See on Matt. vi. 25; Luke x. 41.) *How or what thing ye shall answer*,—The manner or matter of your answer—literally, how or what ye shall apologize—hence our term

"apology," a defense of Christianity. *Or what ye shall say*:—Whether in the form of apology or otherwise.

12. *For the Holy Ghost shall teach you*—Inspire you how and what to say. This promise was 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. Those who in modern times, on the ground of this text, claim inspiration and infallibility for their sermons, prayers, and decrees of councils, ought to manifest less anxiety in the premises, to set forth less error and fanaticism, and to work an occasional miracle, like those to whom this promise was given, in authentication of their claims.

13. *And one of the company*—Not a disciple, but one who probably thought that his brother would be influenced to give him his share of the patrimony in deference to the intervention of Jesus, of whose authority he might have had vague ideas, without supposing that he was the Messiah, and of whose impartiality he might have been convinced by the precedent contest with the Pharisees. *Master*—Teacher. *Speak*—So Martha, Luke x. 40, rendered "bid."

14. *Man*,—This mode of address gives solemnity and weight. Rom. ii. 1. *Made*—Instituted, appointed. *A judge*,—The *dikastes* was an officer who gave judgment in civil cases, according to law. Acts vii. 27, 35. *Or a divider*—The *meristes* was a distributor, or arbitrator, in special cases, like this. *Over you?*—Christ would probably have interposed to settle a dispute of the sort among his immediate disciples, as the apostle recommended the Church to do, rather than to go before heathen tribunals, (1 Cor. vi. 1-6,) and as obtained in the primitive Church. Augustin complains of this work as a heavy burden. But neither Christ, nor the apostles, nor their early successors in the ministry, presumed to exercise such authority over "them that were without."

15. *Take heed*,—See to it. *Beware of*—Be on your guard in respect to *covetousness*—the desire to have more—its approaches being so insidious. Sanderson: "He doubles his charge that we should double our circumspection." Many MSS., Fathers, the Vulgate, Lachmann, Tischendorf, and Alford, have "all covetousness," which Augustin emphasizes. *For a man's life*—For when any one has a superabundance, his life—his true life or blessedness—consists not—does not grow out of—his possessions.

16. *And he spake a parable*—To illustrate the foregoing sentiment. It has been suggested that there are more parables against taking no thought about heavenly things, and taking anxious thought about earthly things, than against any other fault. *The ground*—Literally, the place—the farm. John iv. 35; Jas. v. 4. *Brought forth plentifully*:—Literally, bore well. He was rich, and getting richer.

17. *Thought within himself*,—Reasoned with himself. *What shall I do*,—This expresses embarrassment. *I have no room*—Ambrose: "Thou hast barns—the bosoms of the needy, the houses of the widows, the mouths of infants: these are the barns which continue forever." Ecclus. xxix. 12. *Bestow*—Collect together, as Stier says, like a hamster. *My*—He uses this pronoun five times in ver. 17-19. He considered himself the great proprietor, not a steward. Philo says, "It becomes God alone to say, This is mine." *Fruits?*—Productions, crop.

18. *And he said*,—To himself, whatever he might say to others about thankfulness for the divine blessing. *Barns*,—Storehouses; rendered "barn," ver. 24; "garner," Luke iii. 17—not caves, which cannot be pulled down. *Fruits*—Not the same word as in ver. 17, though meaning generally productions—produce, as Luke xxii. 18. Webster and Wilkinson, "eatables, not chattels." *Goods*.—Property in general, as in ver. 19. Bloomfield suggests wool and the like, as distinguished from the "fruits." His "good things," like those of the other rich man, (Luke xvi. 25,) consisted of the perishable things of earth. How different from the supreme good! Cf. ver. 19; Ps. iv. 6, 7.

19. *To my soul*,—His soliloquy takes the form of a dialogue between two parties, the man and his soul. (See on ver. 20.) *Much goods*—Many good things. (See on ver. 18.) *Take thine ease*,—Settle down in repose. *Eat*,—Enjoy a life of luxury, free from anxiety. Tob. vii. 9; Ecclus. xi. 18, 19.

20. *But God said unto him*,—Not by a judgment, nor by a decree without personal communication, but by a direct address. This suits the parabolic style. He first talked to himself, then God talks to him—in a different strain. *Thou fool*,—Literally, mindless. (See on Luke xi. 40.) Stier: "His folly was fourfold—that he forgot the Giver; appropriated all to himself; counted these things the food of his *soul*; and thought not of the daily possibility of death" (See Wesley's Sermon on this text.) He is a fool, notwithstanding his worldly prudence. *Thy soul*—His own proud expression turned against him. *Shall be required of thee*:—Literally, they require; but the impersonal form is perhaps correct. It is common in Luke, e.g., ver. 48; vi. 38, 44; xiii. 29; xiv. 35; xvi. 4, 9; xxiii. 29. Of course, it is God who demands the yielding up of the soul. Wis. xv. 8. *Then whose*—Job xxvii. 16, 17; Ps. xxxix. 6; xlix.; Eccl. ii. 18-26. Grotius cites parallel Greek epigrams. So Latin: Phaedrus says, *Tibi dico avare, gaudium hoeredis tui*. Martial: *Rape, congere, aufer, posside; relinquendum est*.

21. *So is he*—Such is the case with him: such is his folly. *That layeth up*—Who makes self, not God, the end of his pursuits. *He* lays up treasure for himself who provides only for his bodily life and remains spiritually poor: he is rich toward God—spiritually rich—who provides for the soul and the life everlasting.

22. *And he said unto his disciples*,—Perhaps others besides the apostles, ver. 1. *Therefore*—As worldly riches are of so little importance, and as a covetous desire of them is so pernicious, be not anxious about worldly things. Our Lord here repeats several passages of his Sermon on the Mount, which many of those whom he addressed had not heard. *Take no thought*—The Greek word comes from *merizo*, to divide; hence *merimna*, distraction of mind, anxiety. Matt. xiii. 22. The derivatives are rendered "care," Matt. xiii. 22; 1 Cor. xii. 25; 2 Cor. xi. 28; Phil. ii. 20; 1 Pet. v. 7; (where the second word, "careth," is *melei*: what gives us anxiety does not give God any;) "careful," Luke x. 41; Phil. iv. 6; "carefulness," "careth," 1 Cor. vii. 32, 33, 34. Care in these places means "carking care," i.e., anxiety. Ezek. iv. 16. "To take thought," two or three centuries ago, meant to be anxious. Thus in Original Letters, by Sir John Fenn, (Let. xli, dated 1471,) is this phrase, "Ye shall be of good cheer, and take no thought." So Shakspeare, (Jul. Caes. ii. 1,) "Take thought, and die for Caesar. (See Bishop Sanderson's Sermon on Phil. iv. 11.)

23. *More*—More valuable. *Meat*,—Food of any kind. If God has given you a life—a vital, sentient principle—and a body, you may surely expect him to supply you with the lesser gifts of food and clothing for their support.

24. *Consider*—Matthew (vi. 26) has "Behold" and "Consider" in ver. 28. (See notes.) *The ravens*:—Or crows, which abound in that region. It has been remarked that God speaks more frequently of his regard for young ravens than for any other birds, because ravens are observed to forsake their young sooner than any other. Job xxxviii. 41; Ps. cxlvii. 9. *For they neither sow*—Jesus does not mean that we are to imitate the ravens in not sowing, etc., but to learn from them a lesson of trust in Providence, while doing what is required of us in view of our superior nature. *Storehouse*—A depository. It means "closet" in ver. 3 and Matt. vi. 6. *Barn*;—So in Matthew, where storehouse is not used. (See on ver. 18.) *How much more*—A strong pleonasm, meaning that ye are greatly superior to the birds—much more valuable, being rational, immortal, redeemed, and accountable creatures. (See on ver. 7.)

25. *With taking thought*—By anxious care. (See on ver. 22.) *Add to his stature one cubit?*—A cubit is the distance from the elbow to the tip of the middle finger, reckoned at one foot six inches, or one foot nine inches; and as this is a great deal to add to a man's stature, whereas the smallest thing is implied in the question—ver. 26—it is generally thought that *helikia* should be rendered, not "stature," but "age," as in John ix. 21, 23. Cubit, like span, hand-breadth, etc., (Ps. xxxix. 5,) is not unfrequently applied to measures of time. Mimnermus says, "We taste the spring of youth for a cubit's length of time." Jesus is speaking of the preservation of life, and any reference to stature would seem to be out of place—not to say, that men are not often anxious about adding to their stature,

though they are to prolong their life. Life is a pilgrimage which cannot be extended one cubit beyond the appointed limit.

26. *If ye then*—If your anxiety will not add a moment to your lives, surely it will not procure you those providential supplies which are necessary for its daily support, ver. 22, 23; Acts xvii. 25.

27. *Consider*—Observe minutely, in order to learn. *The lilies*—Not perhaps the white lilies, whose petals outvie the white robes of monarchs, as they do not appear to grow in the fields of Palestine, where there are several species of red and yellow lilies. Stanley saw there in March and April large yellow water-lilies, and Bowring in April and May the *lilia Syriaca*; of a brilliant red color, half the size of the tiger-lily. It abounds in Galilee, where there are also a great many beautiful wild flowers of the daffodil and tulip species—all of which may be comprehended under the general term *krina*. *How they grow*:—In what manner they grow. *They toil not*,—To cultivate the earth, by which they are made to grow. *They spin not*;—To make their apparel: they follow neither male nor female occupations. *And yet*—But. *Solomon in all his glory*—Alluding perhaps to 2 Chron. ix.: so superior is nature to art. Josephus says, Solomon was usually clothed in white—the royal robes were very rich and splendid. Jewish writers say, "Garments are the glory of a man." 1 Cor. xi. 15.

28. *If then*—Since, therefore, God so clothes *the grass*—*chortos*, herbage, comprehending, like the Hebrew *eseb*, not only grass, but also corn, flowers, and other herbs, as distinguished from trees and shrubs, which have perennial stalks. Gen. i. 29, 30; Rev. viii. 7. *And to-morrow is cast*—A proverbial idiom for a sudden transition; but here it may be taken literally. The present tense gives great vivacity to the picture. Isa. xl. 6-8; 1 Pet. i. 24. *Oven*;—Which in the East is heated with dry grass and other herbage, as wood is scarce. The *klibanos* was a round pot of earthen or other materials, two or three feet high, narrowing toward the top. The fire was made within to heat it, and then the dough was spread on the sides to bake, thus forming thin cakes. *How much more*—The question implies a strong affirmation. *O ye of little faith?*—Distrustful ones. Matt. viii. 26. Anxiety about worldly things betrays lack of confidence in God's providence.

29. *And seek not*—With an anxious spirit. Matt. vi. 31. *Ye*—Emphatic. *Neither be ye of doubtful mind*.—Be not agitated with hopes and fears, and anxious thoughts, fluctuating like a vessel tossed on the waves. The wavering of anxious care stands opposed to the steadfastness of faith. Jas. i. 6-8.

30. *The nations of the world*—The Gentile nations. The heathen seek after worldly things exclusively, because they know of no better—and anxiously, because they have no knowledge of God's providence, and, of course, no dependence on it. This is sad in them, but it would be shameful in us. Ps. iv. 6, 7;

xvii. 14; Juvenal, Sat. x. Socrates, in his Apology, says, "Seeing you are an Athenian, of a city the most powerful and most renowned for wisdom and strength, are you not ashamed of being careful for riches, how you may acquire them in greatest abundance, and for glory and honor, but care not, nor take any thought, for wisdom and truth, and for your soul, how it may be made most perfect?" *Seek after*:—*Epi in epizetei* seems to indicate merely the object sought, as in Heb. xi. 14; xiii. 14, where heaven is represented as the object after which believers seek. *And*—But. *Your Father knoweth*—Knowing your wants, as God is your Father, he can neither be indisposed nor unable to supply them.

31. *But rather*—Let it be your chief concern to become the subjects of God's kingdom, or dispensation of grace. (See on Luke vi. 20.) *And all these things*—All necessary temporal things shall be given you, in addition to the spiritual. It is implied that we may seek temporal things, provided that we do so without anxiety, and with due subordination to spiritual things.

32. *Fear not*,—Any want of these things. *Little flock*;—There is a double diminutive in the Greek, an emphatic expression of tender regard. Peter Chrysologus well says, "A little flock in the eyes of the world, vast before God—one not destined from great to become small, but rather from a small beginning to become great." Matt. vii. 13, 14. *For it is*—For your Father has thought good to give you the kingdom, viz., that spoken of in ver. 31; so that you need not fear that every thing else you want will be supplied; or if temporal things be withheld, you will be more than indemnified by spiritual.

33. *Sell that ye have*,—As riches anciently consisted largely in corn and other goods, the rich were instructed to sell a portion of it, and give the proceeds to the poor, instead of laying up all for themselves. This does not countenance voluntary poverty, or community of goods, which was never enjoined, but only practiced in a specific case for a specific end. (See on Matt. xix. 21.) *Provide yourselves bags*—When you have sold your goods, put the proceeds into God's treasure-chest, and not into bags, or purses, which will decay. The *treasure*, as well as the bags, may refer to the depository. (See on Matt. ii. 11: cf. Neh. xiii. 12, LXX.) Put your money into the bank of heaven—your goods into God's barn and store-house. Prov. xix. 17; Hag. i. 6: 1 Tim. vi. 17-19. Corn, jewels, costly apparel, grain, etc., are stored up by the Orientals. Jer. xli. 8; Ezek. xxviii. 4; Hos. xiii. 15; Jas. v. 2, 3. *Moth*—*Ses*, the Hebrew for moth. Isa. li. 8. The moth destroys the garments and the bags, so that they become full of holes.

34. *For where your treasure is*,—Peter Chrysologus: "Where your pleasure is, there is your treasure; where your treasure, there your heart; where your heart, there your happiness." Donne: "That that thy heart doth stay upon, Christ calls thy treasure; for the words admit well that inversion." Stier: "In the heart dwells the

individual guiding principle of a man's life—his perception, feeling, will, in their indivisible unity." Prov. xxiii. 4, 5. (See on Matt. vi. 19-21.)

35. *Let your loins be girded about*,—As you are expecting Christ to put you in possession of the kingdom promised by the Father, (ver. 32,) be prepared to receive him when he shall come. The Orientals use girdles to bind their long, flowing robes around them, when they are about to engage in any service. Hence to be well girded implies to be well prepared for any action. Thus in Hierocles: "This was the great work of the Pythagorean discipline, that men should be altogether on the wing toward a participation in the divine benefits, that so, when death comes, leaving upon earth the mortal body, and putting off its nature, we may be girded for the heavenly march." So Philo: "We eat the passover with our loins girt, as ready for service." The loins were girt for traveling, Ex. xii. 11; 2 Kings iv. 29; ix. 1; for priestly duty, Lev. xvi. 4; Rev. i. 13; for fighting, 1 Kings xx. 11; 2 Kings iii. 21, marg.; Eph. vi. 14; for menial service, Luke xii. 35, 37; xvii. 8; John xiii. 4; 1 Pet. i. 13. *Lights*—Lamps—though it is not the word used in Matt. xxv. 1-8. (See note.) It is rendered "candle," Luke xi. 33, 36; and "light"—"the light of the body is the eye"—xi. 34. Stier: "The plural simply belongs to the plural address."

36. *Ye yourselves*—In your whole demeanor be serious and vigilant, *Men*—Men-servants, as we say, master and man. *Lord*,—Master—who is represented as gone to the wedding-feast, which usually continued till a late hour, (ver. 38,) the servants at home watching for his return. The idea of a marriage is kept in the background, if indeed it is embraced at all, as *gamoï* is used for any feast. The Syriac renders, "the house of feasting." Servants waiting for their master to bring home his bride, would not stay till he knocked, but would go forth to meet him.

37. *Those servants—the lord*—Mentioned ver. 46. *Verily, I say unto you*,—An asseveration denoting importance. *He shall gird himself*,—He will show them distinguished honor. As an act of condescension, and as a reward for their fidelity, he will treat his servants as guests. This may be a reference to the honor done by the host to distinguished guests, bestowing some attention usually rendered by servants, before he takes his seat at the table. John xii. 2; xiii. 4, 5. *Sit down to meat*,—Recline—the posture assumed at meals, Luke ix. 15. *Will come forth*—Will approach to them, wait upon them. This allusion intimates that our great Master will treat his faithful servants as guests in the kingdom of glory, as well as in the kingdom of grace. Rev. iii. 20, 21. This is to encourage them to diligence in his service. When he is guarding his disciples from overweening views of their services, he uses a different illustration. Luke xvii. 7-10.

38. *The second watch*,—From nine to twelve. *The third*—From twelve to three. The return from a feast would be generally at some time in these watches: but

what time was uncertain; hence the necessity of vigilance—the later the hour, the greater the praise of the faithful servants. The first and fourth watches are not mentioned, because the feast would rarely be over before nine, or last as long as till three. *Find them so*,—Find in this manner—find things as described.

39. *And this know*,—But ye know this: a distinct but cognate illustration, suggested by the foregoing. *If*—The Greek implies a negative. *The good man of the house*—The householder. (See on Matt. x. 25; xxiv. 43; Luke xiii. 25; xiv. 21.) *What hour*—At what time. Here a knowledge of the time is a motive to watchfulness, while the want of that knowledge is the motive in the case illustrated. Any one notified that his house was in danger of being robbed during a certain watch, would stand on guard all the three hours to prevent it. *Broken through*.—Literally, dug through—the walls of houses in the East being frequently built of clay, sun-dried brick, etc.

40. *Therefore*—As the householder would watch if he knew the time when the thief would come, much more should you be prepared, that is, always watching, since you are certain the Son of man will come, but you know not the precise time. Whitby well says, "The metaphor of Christ's coming as a thief—i.e., unexpectedly—doth not prove that these words must respect Christ's coming to the final judgment only, they being used touching his coming unexpectedly to execute any judgment on a Church or nation. Rev. iii. 3." He thinks they may here refer to the final judgment, but they may refer to his coming to destroy Jerusalem, as in Matt. xxiv.: cf. Luke xxi.

41. *Then Peter*—Foremost, as usual. *Parable*—The word may be used in the wide sense, embracing all that our Lord had advanced in regard to the duty of watchfulness. (See on Luke viii. 4.) As Jesus addressed the discourse to his disciples (ver. 22) in the presence of the multitude, Peter wished to know whether this part of it was to be restricted to the former or to be extended to the latter. *Us*,—Apostles, recognized ministers. *Even to all?*—Also to all present.

42. *And the Lord said*,—He did not directly answer the question, but he did indirectly; for in continuing his discourse he showed that he referred specially to the apostles, as stewards placed in charge of his household. 1 Cor. iv. 1, 2. *Who*—Chrysostom says the "who" is meant to express how rare and valuable such servants are. As a question, it leads to self-examination—"Am I such?" *Then*—In view of the foregoing. *Wise*—Prudent: it is the part of prudence to be *faithful*. *Steward*,—The *oikonomos*, house-manager, had authority over the other servants, and general management of the household. Thus had Eliezer, Abraham's slave, Gen. xv. 2; xxiv. 2: so Joseph, Potiphar's slave. *Whom his lord*—Whom his master will place over his house-servants. *Meat*—An allotted portion of grain distributed for food at set times to the slaves of a family. Terence speaks of the *demensum* of Geta, a slave: on which Donatus says this was the allowance of corn

to a slave for a month—about six pecks. A trusty servant—*doulos*, slave, not a hired servant—was frequently made overseer of his fellow-servants. The custom still obtains.

43. *Blessed*—It will be well with that servant whom his master at his return shall find thus employed.

44. *Of a truth*—An important asseveration. He will intrust him with the management of all his estate. (See on Matt. xxv. 20-23.)

45. *But and if*—But if. *That servant*—Stier: "In Matthew that *wicked* servant is another than the faithful and wise one; but here, in order to answer the somewhat over-confident question of Peter, by a more severe warning, he is the same, who has apostatized into a wicked character; for *ekeinon* cannot refer back to the master of the house, (ver. 39,) but indicates him who had been set over the men-servants and maidens." *Say in his heart*,—A Hebraism for think. *My lord*—My master delays to come. *And shall begin to beat*—He started well, but as his master delayed his return, he became remiss, tyrannical, and profligate—feasting and carousing—a course eminently unbecoming in a steward.

46. *The lord of that servant*—That servant's master will arrive in a day when he does not look for his return, and in that portion of the day which he knows not. *And will cut him in sunder*,—Severely scourge him—the punishment inflicted on bad servants. The metaphor is common, cutting to pieces meaning whipping severely. (See on Matt. xxi. 35.) *And will appoint him his portion*—An allusion, perhaps, to the division of booty among soldiers. Job xx. 29; Ps. xi. 6. *Unbelievers*.—Faithless. Matthew has hypocrites, (See note.)

47. *And that servant which knew his lord's will*,—Alford thinks this refers to the disciples, and he that knew not, (ver. 48,) to the multitude—in reference to Peter's question; but he properly adds, "the application is not limited to this but the truth is one of universal extent." *Prepared not himself*—Or rather, perhaps, the things which he had in charge; but that amounts to nearly the same. Stier says well, it "appears to point back to the parable, where those who waited for their lord were required to have all things ready for him; but in its strict meaning, it indicates the preparation of the heart, the readiness of the individual himself. Cf. ver. 40." *Shall be beaten with many stripes*.—Forty stripes were allowed by the law, Deut. xxv. 2, 3—not to exceed, the Jews gave thirteen strokes with a scourge of three cords; (2 Cor. xi. 24;) but the master of a slave was not restricted to that number in punishing him.

48. *But he that knew not*,—This may be construed comparatively: he knew not his master's will as well as the other. It is not said that he did not know that the crimes he committed were contrary to his master's will: he was punished for these, not for leaving undone those things which he did not know it was his duty to do:

men do not punish servants for such omissions—it is impious to say that God does. There is no reference here to the evils which naturally result from invincible ignorance. *For unto whomsoever much is given,*—I.e., given in trust: where much is intrusted as capital, much will be required as interest. The next clause explains this. *And to whom men have committed much,*—Deposited in trust. *Of him they will ask the more.*—Not only much, but more than from others, who receive less: interest, or profit, is required in all cases. Matt. xxv. 14-30. As this principle obtains among men, it is here intimated that it obtains also in the divine administration. 2 Cor. v. 10.

49. *I am come to send fire on the earth,*—Commentators generally refer this to persecution—a view as early as Tertullian. Grotius well says, "From the necessity of Christian vigilance, our Lord is led to consider those times of persecution, when it would be especially needed, and the fire of which would be kindled soon after his death and passion; which are represented under the figure of baptism." Stier suggests that this is opposed by the statement that the fire was "brought down from heaven *unto the earth;*" but Christ does not say so, and *cf.* ver. 51. He says, too, the fire was not yet kindled, but that "contention and persecution of the truth already amply abounded." The parallel, Matt. x. 17-23, shows that the great fire of persecution was not yet kindled: the Shepherd was first to be smitten, and then the sheep would be scattered abroad—as in The Acts we find they were. It is objected, too, that this view makes our Lord long for persecution; but this presents no greater difficulty than making him send a sword and division. He desired and secured such a propagation of the truth as, by the evil passions of men, would result in persecution and discord. Webster and Wilkinson: "An energetic mode of expressing the certainty of a foreseen consequence." *Balein* means to throw—to scatter. *And what will I, if it be already kindled?*—And what do I wish, but that it were now kindled? He intensely longed for the spread of the truth, which would be the occasion—not the cause—of persecution. (See on ver. 50; 1 Pet. i. 7; iv. 12.) The symbol of fire is used in a similar way, not only by modern but by ancient writers, as Menander and Ovid.

50. *But I have a baptism*—But before that can take place I must suffer death, and how distressed I am till this be accomplished! This verse, thus interpreted, is not, as Stier says, "a mere repetition of the former wish," though it illustrates it. He vehemently pressed forward to death, as Irenaeus expresses it, that the end of his mission might be realized. Luke ix. 51; John xii. 23-33.

51. *Suppose ye*—The Jews expected uninterrupted outward peace in the days of the Messiah. *Nay;*—By no means. He came to introduce the gospel, which he foresaw would provoke persecution—not that persecution was the final cause of his mission. *Division:*—In Matt. x. 34, it is "a sword," which is the symbol of war, the very essence of division, civil commotion, and domestic discord, (Jer. xiv. 13;

1 Mac. ix. 73,) the opposite of peace, or concord. There may be a reference to the Jewish war, but more particularly to the social dissensions which followed the introduction of the gospel—those who did not embrace it persecuting those who did.

52. *For from henceforth*—This was uttered near the close of our Lord's ministry. The persecution would begin with the spread of the gospel immediately after his passion. *There shall be*—There will be. *Five*—Perhaps a common proverbial expression—not a mystic number.

53. *The father*—Christ seems here to refer to Mic. vii. 5, 6: *cf.* Deut. xxxiii. 9. The Jews used this as proverbial language, expressive of social and domestic dissension: thus, "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against her mother-in-law; and each man shall have his own household for his enemies." Those who were united by blood or affinity—relations produced by marriage—would be disunited by this effect of the gospel. *Mother-in-law*—The husband's mother frequently lived in his family.

54. *And he said also to the people,*—He had been addressing the disciples, now he addresses the multitude. *A cloud*—The cloud, i.e., the cloud that is peculiar to that quarter, perhaps a thunder-cloud. *The west,*—The Mediterranean. 1 Kings xviii. 43-46. Volney says, "The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, 'the fathers of showers.'" Other travelers differ, making the wind blow generally from the north and east, from November to February, and then westerly. Paxton, Illus. i. 9. Russel (Aleppo) says "The declaration (Luke xii. 54) seems to have been made in spring, corresponding with the weather in that season, but not in the close of autumn and beginning of winter. The lilies then mentioned in the same chapter, might be growing at that very time, before the eyes of his auditors: 'Consider the lilies.'"

55. *See*—Perceive. *Blow,*—Blowing. *Heat;*—Burning, scorching heat. Matt. xx. 12; Jas. i. 11. It comes from the desert to the south—the same as that which comes from the desert east of Palestine. Aquila, (Gen. xli. 6; Ex. x. 13; Ps. xlviii. 8,) Symmachus, (Ex. x. 13,) and Theodotion, (Isa. xxviii. 8,) render *kadim*, the east wind, by this word *kauson*. The Arabs call it Shurkiyeh, sirocco, the east wind, though it comes chiefly from the south. Volney says, "In March appear the pernicious southerly winds with the same circumstances as in Egypt. The heat is carried to a degree so excessive that it is difficult to form an idea of it without having felt it; but one may compare it to that of a great oven, when the bread is drawn out." Job xxxvii. 17.

56. *Ye hypocrites*,—They were justly chargeable with hypocrisy, because the signs of the times referring to the Messiah were plainer than any meteorological tokens. *Ye can discern*—Ye know now to distinguish, or can judge rightly, concerning. *The face*—In allusion, perhaps, to the figure of sadness, or lowering appearance. *And of the earth*;—The south wind rolled clouds of sand along the surface of the ground. The Jews published almanacs prognosticating the rains of the coming year. *This time?*—The fullness of time, when, according to the prophets, Messiah should come. Gen. xlix. 12; Dan. ii. 44; ix. 24-27; Mark i. 15; Gal. iv. 4: q.d.—"How is it you cannot discern that this is the very time for Messiah's appearance, especially as you are looking out for him, and studying the Scriptures and passing events to that end?" Matt. ii. 4-6; John v. 39; vii. 40-52.

57. *Yea*,—If you can judge of the weather by signs—uncertain as they are—why cannot you judge of the times by the sure word of prophecy, interpreted as it is by infallible signs? Unprejudiced reason, without any additional sign, can discern the divinity of my mission.

58. *When*—The *gar*, for, omitted in translation, as expletive, may be continuative, as in the Vulgate *autem*, Rhemish, "and." If there be any logical or chronological connection, it seems to revert to the litigation or contention, ver. 13, 14. *Adversary*—An opponent in a lawsuit. *As thou art in the way*,—Without a moment's delay, before reaching the court; as the plaintiff and defendant sometimes settled in this way, and then the latter was dismissed. *Give diligence*—A Latinism, meaning the same as "Agree quickly," Matt. v. 25. *Hale*—Drag, or force along. *Officer*,—The *practor* was an agent, apparitor, or a bailiff: one who carried into effect the sentence of the judge. *Cast thee into prison*.—Imprisonment for debt was common among the ancients. Matt. xviii. 30.

59. *Thou shalt not*—Thou wilt not. It is simply a statement of the result. Tyndale: "Thou departest not thence tyll thou have made good the utmost myte"—the whole of the debt, or of the fine, if the imprisonment was not for debt. The *lepton* (mite) was the smallest coin among the Jews, as the *quadrans* ("farthing" in Matthew) was the smallest coin among the Romans. Mark xii. 42. (See on Luke xx. 2.) The language is proverbial. A litigious spirit is not only contrary to the genius of Christianity, but it involves its possessor in many evils which may be averted by the exercise of a pacific, yielding temper. Better sacrifice some of our rights than by an over-stiffness exasperate the feelings of an adversary. This counsel was peculiarly adapted to the then existing state of society, when law was administered by heathen judges, when its awards were frequently given with caprice and oppression, and its penalties were unjust and severe. 1 Cor. vi. 1-7. Not only the last mite of the debt, or of the fine, but sometimes of a man's property, was expended in revengeful and vexatious lawsuits. (See on Matt. v. 25, 26.)

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.*
6 *The fruitless fig-tree may not stand.* 11 *He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.*

XIII.—1. *There were present*—Now there were present at that time some who informed him. It is not necessary to seek any logical connection with the preceding. *The Galileans*,—Grotius well says, "They were probably, as some of the Greek Fathers apprehended, of the sect of Judas of Galilee (Acts v. 37), who denied paying tribute to Cesar, and whose followers probably sowed the seeds of sedition at Jerusalem. Thus it was even doubted, as Josephus says if it were lawful to offer sacrifices for the Emperor and the Roman State in the temple. Pilate was, says Philo, harsh and severe, of which his invasion of the treasury, and his carrying the shields into the temple merely to irritate the people, are sufficient proofs; and this cruelty might make a part of the accusation of the Jews to Cesar against him." Josephus makes no mention of this fact; but the Galileans were noted for sedition and Pilate for cruelty. Josephus says that *Archelaus* killed three hundred Galileans while they were sacrificing in the temple. *Pilate*—(See on Luke iii. 1.)

2. *Suppose ye*—Our Lord shows that this was the drift of their statement. *Above*—Compared with. *Suffered*—Have suffered. The perfect tense is used because they are compared with others who were living. The informers did not tell Jesus of the cruelty of Pilate, only as that was involved in the tragedy, but of the fate of the Galileans, from which they inferred that the parties were very great sinners.

3. *Nay*;—By no means. "He does not," says Watson, "deny that they were sinners, or that calamity is generally to be considered the punishment of sin, but that they were sinners more than others, and that external sufferings are to be taken as the comparative measure of moral guilt." *Repent*,—Renounce your sins. *Likewise*—In the same way. *Perish*.—This proved to be a prediction, for the blood of the unrepentant Jews was mingled with that of their sacrifices when the Romans destroyed the city and temple. So Whitby after Grotius: "Ye shall perish at the destruction of Jerusalem in a manner totally similar; when those who came from all places to the passover were inclosed by Romans, and many slaughtered in the temple itself, for this very cause of denying the tribute, and shaking off the Roman yoke. They continually demanded that the tribute might be taken away. Jos. Wars, ii. 1. Under Coponius, Simon (or Judas) a Galilean; under Felix, certain thieves and magicians; under Cumanus, Dortus incited the people to insurrection on this pretext. Wars, ii. 12, 23; Ant. xx. 5. The instances of slaughter in the

temple are very numerous. Under Floras, was a multifarious slaughter of them in the temple; and Menahem was slain as he worshiped there, Wars, ii. 32; so the Zealots, iv. 14, 16, 17, and the Idumeans who assisted them; insomuch that the whole outer court was washed with blood. At the siege, the temple was everywhere polluted with the blood of the priests; and many also who came from far to worship, fell before their sacrifices; and when Titus took the city, a multitude of dead bodies lay around the altar. Wars, v. 1, 2; vi. 26."

4. *Or those eighteen*,—Our Lord introduces this himself to show that the case is the same, when by accident, so called, as well by the hand of man, persons are suddenly killed. Amos iii. 6. Those who were killed by the falling of the tower—of which fact we have no other account—were most likely Jews, as Siloam was in Jerusalem, south of Mount Ophel, in the Tyropoean valley. Grotius: "This was a tower of the city walls adjoining the fountain of Siloam, or to the stream flowing from it. Ye shall perish in like manner, amidst the ruins of the towers and the walls of the city." *In Siloam*—At or near the fountain. The notion that the tower was a prison, in which debtors were confined, is without foundation. The change of *opheiletai*, debtors, delinquents, for "sinners," ver. 2, is for variety, in Luke's style. (See on Matt. vi. 12.) So *homoios*, (ver. 5,) in like manner, expresses the same idea as *hosautos*, ver. 3. The latter is used in both verses in many MSS., indorsed by Tischendorf and Alford; while others have the former in both verses, indorsed by Lachmann. A similar fate to that of those on whom the tower fell, overtook the Jews in the destruction of Jerusalem.

6. *He spake also this parable*:—To illustrate and impress the foregoing warning. (See on Luke viii. 4.) *A certain man*—Representing God. *A fig-tree*—The Jews. *Vineyard*:—Some say, the world; but no special application was probably designed—fig-trees were commonly planted in vineyards. Stier thinks the man represents Christ, as he is the lord whose *coming* is spoken of, who *seeketh fruit*, etc. But does not God do all this? He says, "In most of the parables which precede and which follow this, Christ is the lord;" but *cf.* Luke xiv. 16; Matt. xxii. 2. God looked for the fruits of righteousness from the Jews, but as a nation, they bore them not. The unity of the parable excludes individual instances of piety.

7. *The dresser of his vineyard*,—Christ. *Three years*—If a tree bears nothing in three successive years, the presumption is strong that it will never bear. This time, therefore, indicates a reasonable space of time for the object in question. *Cut it down*;—The Greek proverb is not true, "The feet of the avenging deities are shod with wool." The axe is laid at the root of the tree some time before the tree is cut down. Isa. v. 5, 6; Matt. iii. 10; vii. 19; Luke xix. 41-44. *Why cumbereth it the ground?*—Why does it also make the ground unproductive? It not only brings

forth no fruit itself, but it absorbs the virtue of the soil, so as to make adjacent trees unfruitful. So Shakspeare:

The noisome weeds that without profit suck
The soil's fertility from wholesome flowers.

The Geneva has, "Why keepeth it the ground barren?" Cumber, or comber, which first appeared in Tyndale, meant to annoy. Vulgate, *occupat*: the old Italic *impedit* is better. Ezra iv. 21, LXX. The Jews were a stumbling-block to the Gentiles. Ezek. xxxvi. 21-23; Rom. ii. 24; Matt. xxiii. 13, 15.

8. *Lord, let it alone*—This represents the intercession of Christ, which, being one of the means appointed by the Father for the salvation of men, does not place the Son in antagonism with the Father, as if the latter were only wrathful, and the former only merciful. The vine-dresser only pleaded for a short respite, not that the tree might stand forever in its barrenness. So Christ prayed for his murderers. *This year also*,—Another season, in which fruit might be borne. *Till I shall dig*—Make a hole near the root, and pour in manure, as is done to make orange and other trees fruitful. The language implies special culture. Isa. v. 6; vii. 25. Such Christ and his apostles bestowed on the Jews. Theophylact: "Though they were not made better by the law and the prophets, nor yielded fruit of repentance, yet will I water them by my doctrines and passion: it may be they will then yield fruits of obedience."

9. *And if*—The Greek denotes a matter of probability: Surely with such culture it will bear fruit. Our translators supply the apodosis *well*—the sense being suspended, as in Luke xix. 42. Thou wilt not want it cut down if it bears fruit. *And if not*,—But if not. *After that*—The next year thy order shall be executed. How terribly was this verified in the calamities which came upon the Jews after their rejection of Christ! The parable may be applied to us, as is frequently done in New-years' Sermons and Hymns. There is a comparison similar to it in Epictetus: Arrian i. 15.

10. *And he was teaching*—Some say in Perea, but probably in Galilee, on his last journey to Jerusalem: cf. Luke xiii. 31; xvii. 11; but the time and place cannot be determined.

11. *A spirit of infirmity*—A demon that superinduced bodily weakness. (See on ver. 16, and Luke iv. 33.) *And was bowed together*,—Bent double. Her spine was paralyzed, and she was perfectly unable to raise herself up: she could not look up at all.

12. *And when Jesus saw her*,—And Jesus seeing her. *Called her to him*,—Addressed her. *Woman*,—A respectful compellation. John xix. 26. *Thou art loosed*—The Hebrews and Greeks speak of being bound by diseases, and set

free by remedies. The metaphor is here peculiarly applicable. The muscles which were bound were now liberated.

13. *And he laid his hands on her*—According to his custom in healing diseases—probably to elicit her faith. Stier and Alford argue from this that it was not a real possession, as Christ did not lay on hands in exorcisms; but this negative argument proves nothing. *Glorified God*.—Recognizing a divine virtue in the Saviour's word and touch, though she may not have been apprised of his divine character. There is nothing said of her faith, as a condition of the cure; but she evinced this by coming to the synagogue to be cured, (ver 14,) and Jesus could note its genuineness.

14. *And the ruler of the synagogue*—(See on Luke viii. 41.) *Answered*—Spoke in reference to the case, though he had not been addressed—a frequent Hebraism in the New Testament. (See on Matt. xi. 25.) He did not address himself to Jesus or to the woman, but in a sinister way to the people, absurdly denouncing the reception of a miraculous cure as a *work* unlawful to be done on the Sabbath. *With indignation*,—Fretting, grieving, indignant. *There are six days in which men ought to work*:—There is time enough for this business without encroaching on the Sabbath.

15. *The Lord*—So called by emphasis. *Thou hypocrite*,—He knew that the ruler was moved by jealousy, not piety. Most MSS., versions, and editors, read "Hypocrites," which is favored by the answer of Christ and by "all his adversaries," ver. 17. The Peshito has the singular, which is favored by the preceding singular pronoun. Stier says, "We must suppose that the speaker would have one word, at least, immediately addressed to him." The questions comprise *ad hominem* and *a fortiori* arguments: You loose your beast; ought not this woman—not a Gentile, but a descendant of Abraham—to be loosed? The beast has been bound but a few hours—she eighteen years: what is his thirst to her disease? *The stall*,—(See on Luke ii. 7.)

16. *A daughter of Abraham*,—The Jews prided themselves on their descent from Abraham. Matt. iii. 9; John viii. 33; Acts xiii. 26. *Satan*—The adversary of God and man—the devil. Satan, in Hebrew, means an adversary: it is applied to the devil by emphasis. (See on Matt. xii. 26.)

17. *And when*—This verse notes the effect of our Lord's answer on those who sided with the ruler, and of his miracles on the people, *Ashamed*:—Put to shame, confounded, silenced. *For all the glorious things*—Intimating that he then performed a series of miracles.

18. *Then*—Vulgate, "therefore." The *de* does not absolutely fix the time; but the parables that follow were perhaps repeated by him at that time, as Alford suggests, to show the ultimate triumph of his kingdom over all opposition. Our Lord

continued his discourse in the synagogue (ver. 10) after the interruption. *De* is used as a note of transition in ver. 1, 6, 10, 23, as frequently in Luke. *Unto what*—Matthew (xiii. 31) does not introduce it in the form of a question, but Mark (iv. 30) does. These two parables, as recorded by them, were spoken by the sea-side. They may have been frequently repeated. *The kingdom of God*—(See on Luke iv. 43.) *And*—Mark, "or"—indicating a change of expression, not of matter.

19. *Which a man took, and cast*—A pleonasm for sowed. *Garden*,—Matthew, "field"—ground inclosed for cultivation. *Waxed*—Grew to. Some MSS. have "like as a great tree"—copied perhaps from an ancient gloss, which seems to give the sense; hence Mark says, "shooteth out great branches"—develops like a tree, rather than an herb. *The fowls of the air*—The birds, 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." Rab. Simeon ben Chalapha said, "A stalk of mustard was in my field into which I was wont to climb as men are wont to climb into a fig-tree." Alonzo de Avallo says, "Mustard, turnips, mint, trefoil, and other plants, which I see are cultivated in Europe, do all grow wild in Chili. The mustard-tree thrives so rapidly that it is as big as one's arm, and so high and thick that it looks like a tree. I have traveled many leagues through mustard-groves, which were taller than horse and man; and the birds build their nests there, as the Gospel mentions." Maldonatus says he saw in Spain great ovens heated with its branches; he saw also large flocks of birds lighting on the boughs without breaking them, and feeding on the seed. 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. The *sinapi* of the parable is generally identified with the *salvadora Persica*, called in Syria and India *khardel*, which is the rendering of *sinapi* in the Syriac version, and is the same word as the Talmudical Hebrew *chardal*, in Arabic *khardel*. It grows abundantly on the banks of the Jordan and in other parts of Palestine. Prof. 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, twenty-five 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. It has a name in Syria which may be considered traditional from the earliest times, of which the Greek is a correct translation. Its seeds have the pungent taste, and are used for the same purpose as mustard. And in a country where trees are not plentiful, i.e., the shores of the Lake of Tiberias, this tree is said to abound—i.e., in the very locality where the parable

was spoken." The evangelists, however, place the *sinapi* among herbs, calling it a tree by a popular hyperbole, as is remarked by Hackett, who saw a field of mustard on the plains of Akka, looking like a forest of trees, the plants being from six to nine feet high, and the stems an inch or more in thickness, throwing out branches on every side, so that the birds lodged in them. The parable was designed to represent the wonderful development of Christianity from a very small and insignificant beginning. As the following parable of the leaven represents the internal development of Christianity, this sets forth the external. From being reputedly the smallest, it will 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 of the air flocking to the mustard-tree to lodge in the branches thereof. Ps. lxxx. 8-11; Ezek. xvii. 22-24; xxxi. 39.

20. *Whereunto shall I liken*—The Greek is the same as in ver. 18, rendered "resemble."

21. *Leaven*,—Sour dough, used to ferment and lighten the mass of dough with which it is mixed. The properties of leaven which are intimated in this parable, are the heat, penetrating power, capacity to impart its own nature to a large mass with which it may come in contact, to make that which is once leavened, as Chrysostom says, become leaven to the rest, and the silent, secret, gradual manner in which it carries on its operations. What Cyril says is not true, "Leaven, in the inspired writings, is always taken as the type of evil and sin." Lev. xxiii. 17. The particular element of Christianity symbolized by the leaven may be principally, but not exclusively, "the word of the kingdom," like the seed in the parable of the sower, for every thing in it, including every Christian, partakes of the properties in question. Matt. v. 13-16. *A woman*—Making bread being the proper business of a woman. *Took and hid*—Taking is a common pleonasm: it does not therefore intimate that the gospel comes from a foreign source, though it is not a philosophy, but a revelation. "Mingled" does not convey the full sense: it was so mingled with the mass as to be hid in it. Christ, his people, his gospel, were overlooked by Jews and Gentiles in the first ages of the Church; and Christianity, as an objective system of religion, was scarcely recognized by their historians, Josephus, Tacitus, etc. John i. 5, 10; 1 Cor. i. 26-29; ii. 7-16; Col. iii. 3; 1 John iii. 1. *Three measures*—*Saton* is the Hebrew *seah*, a dry measure of one and a half peck. *Saton* is not found elsewhere in Scripture; but Aquila and Symmachus use it for *seah* in Gen. xviii. 6, a passage which illustrates the present: "Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." Gideon made ready cakes "of an ephah of flour." Judges vi. 19: cf. 1 Sam. i. 24. An ephah was three *seahs*. As this appears to have been the ordinary amount of flour kneaded for a baking, it is not necessary to seek any mystical meaning in the number three. *Till the whole was leavened*.—An ellipsis: supply, "which operated" till, etc. Christianity

will not cease its action on the world till the whole of it shall be evangelized. Ps. lxxvii.; Dan. ii. 35, 44; vii. 27; Rev. xi. 15.

22. *Journeying*—Continuing his last circuitous route, through Galilee, or Perea, to Jerusalem. Luke ix. 51; x. 38; xvii. 11.

23. *Then said one*—Probably a Jew, but whether in a sincere, curious, or captious spirit, does not appear. *Are there few that be saved?*—The present for the future. Are there few that are to be ultimately saved? So Tyndale, Geneva, Campbell. It is generally construed of salvation in heaven—which agrees with our Lord's answer. The Jews disputed whether all or only an elect few might be saved; though they generally held that all of their own nation would be saved. This man might have wanted Jesus to decide this controversy. He may have heard or have been told of what Jesus had uttered, Matt. vii. 13, 14; xx. 16. Christ's answer implies that all may be saved, but none without great effort. His answer was addressed to the multitude, as all were equally interested in it.

24. *Strive*—Instead of curiously questioning, agonize, struggle, stretch every nerve. Col. i. 29; 1 Tim. iv. 10. Be earnest in seeking salvation now, as it will be in vain to seek it when the day of grace is past. The reason why many are lost is because they postpone the work till it is too late. As the striving can only be done during life, or the time of probation, *seek* expresses the desire for salvation after that period has expired. *At*—Through. *Strait*—Narrow. *Gate*:—*Pule*, not *thura*, as in some copies—though it means the same, as in ver. 25. (See on Matt. vii. 13, 14.) Stier: "*Strive*, struggle with all earnestness and with self-denying determination, throughout all the impediments of the whole course—then shall ye be able. Thus, this word most decisively repudiates the idea of any hidden divine decree which from the beginning excluded any man, and by which the actual *few* are determined, and refers the whole matter to ourselves, of whom the *entering* and *being able* are predicated—a word before which the whole brood of human and conventional methods of evading and denying its force should retire into annihilation."

25. *When once*—This verse must not be connected with the foregoing, nor be made a distinct period by omitting the "and" before "he shall answer;" but, as in our version, with ver. 26, where "then" corresponds to "when once"—from whatever time. *The Master of the house*—The head of the family—(see on Matt. x. 25)—a graphic family picture—has risen from his seat, and closed the door with a bar—shut it fast—all the members of the family and invited guests being present, and the time of the feast having come. *And ye begin*—Intimating the promptitude of the reply—the master of the house responding before they have well commenced their entreaty—to knock as they stand without the door—the *seeking* of ver. 24. *I know you not whence ye are*:—This seems to be a form of disowning persons. Webster and Wilkinson: "I do not acknowledge you as

belonging to my household." Chrysostom: "Let a man suppose the existence of a thousand hells, yet nothing will cause him such torment, as the exclusion from the beatific glory, the abhorrence of Christ, and the word sounding in his ears, I know you not."

26. *We have eaten*—They had entertained him, and listened to his teaching, while others would have nothing to do with him. *Taught in our streets*.—A common practice among the Jewish doctors.

27. *But*—And he will say. *I tell you*,—I repeat. (See on ver. 25.) *Depart*—Stand off: the word is the same as in Ps. vi. 8, LXX., different from that in Matt. vii. 23, though meaning about the same. *Workers*—The word is used of laborers in the field, Luke x. 2, 7; Jas. v. 4. It is applied, as here, to evil-doers in 1 Mac. iii. 6. They followed unrighteous practices as a trade: their occupation was sin. *Iniquity*.—Unrighteousness: a different word from that in Matt. vii. 23: *cf.* Mic. ii. 1; 2 Tim. ii. 19.

28. *There shall be weeping*—The weeping, the gnashing—that which belongs to the place, unexampled, intense. "The article," says Bengel, "is significant. In this life pain is not yet pain." They shall weep because they have not obtained admission, and gnash their teeth because others have. *Abraham, and Isaac, and Jacob*,—Representative believers. *The kingdom of God*,—Heaven. *Thrust out*.—Kept out by force—repulsed.

29. *And they shall come*—And persons will come—i.e., Gentiles from all parts of the world. Gen. xxviii. 14. *Shall sit down*—Shall be placed at table; alluding to the recumbent posture in which the Orientals took their meals, especially at entertainments. It is customary among all nations to represent the joys of heaven under the notion of a banquet or feast. Hor., Od. iii. 3. 9-12. (See on Matt. viii. 11, 12.) Here is really an answer to the question of ver. 23. Many will be saved, Gentiles as well as Jews; but then many will be lost—and you Jews will be of the number, unless you earnestly seek to be saved.

30. *And behold*,—A note of admiration. *There are last*,—The Gentiles were called after the Jews; but many of the Jews rejected, and many of the Gentiles embraced the call; though some of each acted differently. *Cf.* ver. 29; Rom. xi. (See on Matt. xix. 30; xx. 16, where this proverbial application is a little varied.)

31. *The same day*—Crowds being in attendance, exciting the fear and envy of Herod and the Pharisees. *Get thee out, and depart hence*;—Depart, and proceed on thy journey. *For Herod*—Antipas, who was tetrarch of Galilee and Perea—(see on Luke iii. 1)—and Jesus was probably in one of these provinces. *Cf.* Luke ix. 53; xvii. 11; Matt. xix. 1-9. *Will kill thee*.—Resolves to kill thee. Herod probably wanted to get rid of Jesus without killing him, as this would bring public odium

on himself; so he employed the Pharisees, as ready tools, to get him out of his dominions.

32. *Go ye and tell that fox*,—This shows that Jesus understood Herod's design. The fox is the symbol of a cunning, malicious, and cruel person. Thus Epictetus: "What is an opprobrious and malicious man, but a fox?" So Boethius: (De Con. v.): "Is it his delight to lie in secret ambush, and to ensnare his prey? He resembles the little foxes." Shakspeare calls Wolsey, (Henry viii., Act i.):

This holy fox,
Or wolf, or both—for he is equal ravenous
As he is subtle, and as prone to mischief,
As able to perform it.

Christ probably used this epithet, not out of contumely, but because he saw that the Pharisees were colluding with Herod in this crafty business, and he wanted them to know that he saw through their subtlety. Matt. viii. 34. Grotius well observes, "The jurisdiction of Herod extended over Perea, at the utmost southern boundary of which he possessed the castle of Machaerus. It is probable from the answer of Christ, that he saw that these Pharisees had been sent by Herod, who feared to take his life on account of the people, but wished to alarm him, and induce him to withdraw from his dominions. Christ was particularly obnoxious to Herod, as bearing a constant testimony to the innocence of the Baptist. Like Tiberius, Herod was remarkable for his crooked policy. The law (Ex. xxii. 28,) 'not to revile the ruler of thy people,' was not infringed by the prophets, who frequently exercised their prophetic power, in that instance esteemed superior to the law, in reproofing kings and princes; Jer. i. 7-10. Christ indicates his prophetic office and power in the words, Tell that fox, Behold, I cast out devils to-day, and to-morrow, i.e., for a short indefinite time longer. Thus Hos. vi. 2." Le Clerc: "'That fox' is not very vituperative in the Greek." Comparisons of this sort—lion, wolf, bear—occur in the Old Testament. Zeph. iii. 3; Ezek. xxii. 27; Prov. xvii. 12. Wesley thinks the Pharisees may have given Christ "the caution out of good-will." He says that Herod was called a fox "with great propriety, for his subtlety and cowardice. But let us carefully distinguish between those things wherein Christ is our pattern, and those which were peculiar to his office. His extraordinary office justified him in using that severity of language, when speaking of wicked princes and corrupt teachers, to which we have no call, and by which we should only bring scandal on religion and ruin on ourselves, while we irritated rather than convinced or reformed those whom we so indecently rebuked." Herod's desire to get rid of Jesus was not, as Stier thinks, incompatible with his wish to see him perform miracles, especially as the latter was not gratified. *Behold*,—A note of attention. *I cast out devils*,—I expel demons. *And I do cures*—I perform miracles of healing—nothing seditious, but useful,

beneficent acts—miracles, too, proving the divinity of my mission. What am I doing that I should fear Herod? *To-day and to-morrow, and the third day I shall be perfected.*—A proverbial expression for a short time, as the Hebrew has "yesterday and the third day" for heretofore. *Cf.* Hos. vi. 2. The present tense, passive, is used because the preceding verbs are in the present; but, of course, it has the force of a future—I shall be consummated—my course will be finished. Josephus (Mac. 7), "O holy life, which the faithful seal of death finished!" Eusebius and other ancients apply it to the death of the martyrs. *Cf.* Phil. iii. 12; Heb. ii. 10.

33. *Nevertheless, I must walk*—The word used ver. 31, rendered "depart." However I must travel on during that short period—leaving Herod's dominions and going to Jerusalem—though not for fear of him. *For it cannot be*—He does not seem to refer to the power of the Sanhedrim at Jerusalem to put false prophets to death; for Christ could not place himself in the category of false prophets, and the next verse shows that he meant that Jerusalem had, as it were, a monopoly of the business of murdering the Lord's prophets. It can hardly be possible for a prophet to be killed except at Jerusalem—the case of John shows that this natural limitation must be given to the language. Stier: "For one moment the tone of irony, keenly touching their secret, is heard before the sad lamentation of slighted love bursts forth and absorbs all else."

34. *O Jerusalem,*—This exclamation was suggested by the preceding. It seems to have the same sense as in Matt. xxiii. 37-39—referring to the same occurrences, which, as they were soon and certainly to take place, are spoken of in the present—the verbal omissions and variations being unimportant. There is no incongruity in this address to Jerusalem being made in Galilee or Perea—as he was on his way to it—or in the repetition of it when he was in the city. Nothing can exceed the beauty and pathos of this apostrophe and prosopopeia. The repetition of Jerusalem is emphatic. *Which*—Who killest—the present participle indicates the continuity of the action. (See on ver. 33.) *Them that are sent*—Divine messengers. *How often would I*—An expression of the divine will which could not be carried into effect by omnipotence, as it is not the part of divine power to compel moral action, that being an inconsistency which cannot be predicated of God. *Have gathered thy children together,*—The word implies gathered or collected together in one place to any one. *A hen*—*Ornis* means a bird of any kind; here it seems to mean the domestic fowl—Vulg. *gallina* in Matthew—here *avis*. So in the Greek Anthology, rendered by Merrick:

Behold the hen (*ornis*) that, white with falling snows,
Around her brood her fostering pinions throws,
And combats in their aid the wintry skies,
Till pierced by cold, she droops the head and dies.

Brood—Matthew has "chickens:" the epigram has "children," the word by which our Lord by a common figure, designates the inhabitants of Jerusalem. This does not refer exclusively to Christ's personal ministry, but to that also of all his messengers under the theocracy. 1 Cor. x. 4, 9; Heb. xi. 26. The similitude is of frequent occurrence. Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4. *And ye would not!*—Ye willed to the contrary—and the will cannot be forced. Jesus willed their good, they willed otherwise, and their will prevailed. Isa. xxviii. 12; xxx. 15; John v. 40. The plural refers to the inhabitants of Jerusalem implied.

35. *Behold*—Implying both attention and wonder. *Your house*—Your country, as *domus* is used for *patria*. The language is proverbial. Lev. xxvi. 31, 32; Ps. lxix. 25; Acts i. 20; Isa. i. 7; Jer. ix. 11; x. 25; xii. 7; xxii. 5; lxix. 20; Dan. ix. 27; Mic. iii. 12; 2 Esdras i. 33. The allusion seems to be to land or territory thrown up, as no longer worth cultivating. *Is left*—The prophetic present put for the future, intimating certainty and propinquity. *Desolate*. Literally, desert—uncultivated, and so uninhabited. *Ye shall not see me*,—Ye who see me now shall not see me again until I come to destroy Jerusalem, when ye will have reason to hail me as the Messiah. As the exclamation, "Blessed is he that cometh," etc., was a popular formula, borrowed from Ps. cxviii., to indicate the Messiah's advent, it does not seem strained to use it in reference to his coming, though "not as a Saviour, but a severe avenger." Many who had refused to recognize his claims during his personal sojourn among them—which was shortly to terminate—should live to witness his coming in providential retribution, as he expressly states, Matt. xxiv. 27-34: *cf.* Matt. xxvi. 64. It seems strained to refer "ye shall not see me" to "*the late posterity of this generation.*" (See on Matt. xvi. 27, 28; Luke xix. 38.) All who acknowledge his Messiahship would hail his coming to establish his kingdom on a wide and permanent basis, at the time of the destruction of the Jewish state.

CHAPTER XIV.

2 *Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how wordly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.*

XIV.—1. *And it came to pass*,—Probably shortly after what is recorded, Luke xiii. *As he went into the house*—Being doubtless invited, as Luke vii. 36. *Of one of the chief Pharisees*—Of one of the rulers of the Pharisees. It is likely he was a member of the Sanhedrim, one of the sect of the Pharisees—there being rulers who belonged to other sects. (See on Luke xviii. 18.) *To eat bread*—This does not

mean to be at a feast—it is a common Hebraism for partaking of a meal—though the Jews did make feasts on the Sabbath, in honor of the day, (Tob. ii. 1,) a custom which in later times was carried to an undue extent, as Augustin states. *That they*—Then they—the Pharisees. *Watched him*.—Watched him closely, doubtless with sinister intent, though that is not in the word. Mark iii. 2.

2. *And behold*,—A note of attention. *Before him*—Not a guest—ver. 4. It was very common, and still is, in the East, for persons to enter a house where there is a feast celebrated. He went in probably with the hope that Jesus would see him and cure him, though he would not ask to be cured on the Sabbath. *Which had the dropsy*.—Who was hydropic. The dropsy is a disease which consists in an undue collection of water in any part of the body.

3. *Answering*,—Responding to their thoughts, which he perceived—a Hebrew idiom, common in the New Testament. (See on Matt. xi. 25; Luke i. 60.) *Lawyers*—Expounders of the law, written and oral. (See on Luke v. 17.) *Pharisees*,—Who are generally associated with the lawyers or scribes, the latter being mostly of that sect—hence they are here classified under one article.

4. *And they held their peace*.—*Cf.* Neh. v. 8, Heb. and LXX. They could not say "Yes," as that would frustrate their malicious design; nor "No," being ashamed to do more than insinuate that so reasonable and meritorious an act was sinful. *And he took him*,—And taking hold on him, he healed him. The touch, as usual, connected the agent with the patient. *And let him go*:—This indicates the perfection of the cure, and also intimates that the man was not, as some have suggested, a member of the family. The release does not seem to refer to the disease, as in Luke xiii. 12.

5. *An ass or an ox*—The readings "son" and "sheep" for ass were probably clerical errors, occasioned by similarity of the words in Greek. The ox and the ass are two common domestic animals put for any, as is common in Scripture. (See on Luke xiii. 15: *cf.* Isa. i. 3; Ex. xx. 17; xxi. 33, where a case of this sort is supposed.) *A pit*,—*Phrear* is the rendering of the LXX. for the Hebrew *beer*, "well," Gen. xvi. 14. It is commonly distinguished from *pege*, "a fountain," though they are sometimes used as synonymous. John iv. 6, 11. This may have been a cistern, dug in a field to hold water for cattle, or a well—*puteum*, in the Vulgate. *Straightway*—Immediately, without waiting to question the lawfulness of an act so obviously proper. *Pull him out*—Draw him out, implying considerable labor.

6. *Answer*—Reply against, as in Rom. ix. 20.

7. *Put forth*—Spoke. *A parable*—A similitude, by which he taught the duty of humility. (See on Luke viii. 4.) *Those which were bidden*,—The invited guests. *When he marked*—Observing. *Chief rooms*;—Prominent seats on the *triclinium*—rendered "highest room," ver. 8. (See on Matt. xxiii. 6.)

8. *Bidden of any man*—Invited by any one. *Wedding*,—Wedding-feast, or a feast of any sort, as *doche*, ver. 14—like that, e.g., then on hand. (See on Matt. xxii. 2.) *More honourable*—S. Clarke: "Some other person to whom precedency is due."

9. *Give this man place*;—A phrase used by Hebrews, Greeks, and Romans, on such occasions. *Begin*—Set about securing: it implies promptness, lest all the seats should be pre-occupied. *With shame*—A sense of disgrace. None but a vain aspirant to honors would stay at the feast after being thus disgraced. The going down would be more conspicuous than with us, because of their reclining at the table. *The lowest room*.—Literally, the last place.

10. *Sit down*—Recline. *That*—So that when he who invited thee. This does not express the motive, but the result, otherwise ambition might be indulged under the guise of humility—hypocrisy being not unfrequently the handmaid of pride. *Friend*,—*Phile* (*Amice*, Vulg.), not *Hetaire*, which means "companion," "fellow." (See on Matt. xx. 13; xxii. 12; xxvi. 50.) *Phile* is an honorable compellation. *Go up higher*:—Proceed to go up higher. *Worship*—Honor, applause, before thy fellow-guests. Prov. xxv. 6, 7.

11. *For whosoever*—This is the moral of the parable. It is a maxim frequently repeated by Christ. (See on Matt. xxiii. 12.) *Abased*,—Our translators would have better preserved the antithesis by rendering "humbled," as in the next clause. For such a voluntary humiliation God will raise a man to honor by his friendship here, and eternal glory hereafter. Ezek. xxi. 26, 27. Grotius says it is "a usual temporal maxim with the Hebrews. Prov. xv. 33; xvi. 18; xxix. 23. So the Talmudists. But Christ raises the mind to heaven, and his words are explained 1 Pet. v. 6." AEsop being asked what Jupiter was doing, answered that he was humbling the exalted, and exalting the humble.

12. *A dinner or a supper*,—I.e., a feast, ver. 13. (See on Matt. xxii. 4.) *Call not thy friends*;—All the parties here specified are of the same rank in life. Lay not out thy means sumptuously on those who can and will recompense it, but upon those who need it and cannot repay it. It will be thus lent to the Lord, who will repay it—not by an equivalent, but by infinitely greater returns. This does not forbid entertainments for the maintenance of friendship and courtesy, but those which subserve selfishness and ignore charity. Prov. xxii. 16. That which we expend on the poor in beneficence ought largely to transcend what we expend on the rich in courtesy. Those who feast the rich with worldly considerations may have their reward in this life—they will have none for it in the life to come, as they will who piously minister to the poor. The manner of showing kindness to the poor differs according to the customs of society. In these times, rather than making them a feast, one might furnish them work, lend or give them money, send them aid of any sort, as prudence may suggest. *And a recompense be made*

thee.—Our Lord seems to have seen that the motive of this rich Pharisee in making his feast, and selecting his guests, was selfish, having reference to a recompense by them: this he speaks of as undesirable, precluding the heavenly reward. Dion Chrysostom says of certain, "They did act sordidly as to poor strangers, who entertained the rich only with their hospitalities and gifts, from whom they expected to get as much again." Among the Orientals, after the guests at a feast have been fed, the poor are invited in to eat what is left. Harmer: "An Arab prince will often dine in the street before his door and call all that pass, even beggars, in the name of God, who partake and retire, giving thanks."

13. *Call*—Invite. *Kalei* is a different word from that in ver. 12, (*phonei*,) which implies a loud-toned invitation, and is used with propriety in the dissuasive, as *kalei* is in the hortatory clause. The distinction is nice, and has a good effect. *The poor*,—Poor people: the Greek has not the article. *Maimed*,—Crippled persons—those deprived of a limb or of the use of it. The Greek word is found here and in ver. 21 only. *Lame*,—Rendered "halt" in ver. 21. (See on Matt. xv. 30.)

14. *And thou shalt be blessed*:—And blessed shalt thou be, seeing that they cannot requite thee; for thou shalt be requited at the resurrection of the righteous. This implies that such a recompense as that in ver. 12, realized in this world, precludes the greater one in the world to come. Alford says, "the first resurrection is here distinctly asserted, otherwise *of the just* would be vapid and unmeaning." He refers to 1 Cor. xv. 22 *f.*; but this only proves that Christ was to be raised before his followers, nothing being said of the resurrection of the wicked—also to 1 Thess. iv. 16; but verses 15, 17 show that this only proves that "the dead in Christ" shall be raised before the living shall be "caught up to meet the Lord in the air"—and to Rev. xx. 4, 5, which nobody perhaps understands, but which the best critics explain in a spiritual sense. From the general tenor of Scripture, it is clear that the righteous and the wicked will be raised at the same time—the great harvest of the wheat and of the tares. Matt. xiii. 30, 39-43; John v. 28, 29. The resurrection of the just is spoken of as a desirable event, unlike that of the wicked. The Jews thought that it would be ushered in with a feast. Our Lord uses metaphors of this sort, (Matt. viii. 11; Luke xvi. 22, 23,) which Papias and other Millenarians misinterpreted in the Jewish sense. (See on ver. 15.) Chrysostom: "There is no place where we may so safely lay up our treasures as in the hands of the poor." Augustin: *Via coeli pauper est*.

15. *Them that sat at meat with him*—Reclined with him—his fellow-guests. *Blessed is he*—Alluding perhaps to the Jewish notion that the resurrection would take place at the ushering in of the kingdom of God, when there would be a great festival: He shall be happy who shall share in the festivities of that period. As a

Jew, he anticipated that happiness with great assurance. The warning of the following parable favors this view.

16. *A certain man*—A parable resembling that in Matt. xxii., but different. *Supper*,—A feast. (See on ver. 12, 13, and Matt. xxii. 4, where it is "dinner.") The blessings of the gospel are set forth under this image to excite our desires for them. *Bade*—Invited. *Many*:—The Jews.

17. *And sent his servant*—The *vocatores*, corresponding to the "maidens" of Prov. ix. 3, were sent to summon those who had been previously invited—a custom in the East. Esth. v. 8; vi. 14. The servant represents the apostles and the seventy, who called upon the Jews to enter upon the enjoyment of the gospel blessings set forth in the Old Testament, and now "at hand."

18. *With one consent*—From one determination—unanimously—all at once, Vulg.—perhaps a colloquial phrase. The principal men among the Jews declined the invitation. Luke vii. 30; John vii. 48. The three excuses represent the hindrances which keep men from embracing the gospel. The things in themselves are not sinful, but are made so by being allowed to interfere with the interests of the soul. Gerhard gives them in three words, *dignitates, opes, voluptates*—honors, riches, pleasures. *A piece of ground*,—A field. *I must needs*—Literally, I have need to go: I cannot forego the gratification of looking at my new possession. *I pray thee have me excused*.—A Latinism.

19. *Five yoke*—Five pairs. Luke ii. 24. *I go to prove them*:—The spirit of this excuse may be the same as of the former—the language being less polished, as it is that of a rustic. *To prove*—To try, by putting them to the plow—another Latinism—a term of the Roman law. Cic. iii. 31, in Verrem.

20. *I cannot come*.—Why not? The Jewish law excused him from going to battle, Deut. xxiv. 5: custom excused him from attending to business; but why could he not go to a feast? His *cannot* means *will not*—as the Arabic renders it. He seemed to think himself perfectly justified in declining the invitation, without asking formally to be excused.

21. *So that servant*—The one sent, ver. 17. Many MSS. and versions have simply "the servant." And that servant returning, reported all these things to his master. *The streets and lanes*—The broad and narrow streets. The word rendered *lanes* is rendered "street" in Matt. vi. 2; Acts ix. 11; xii. 10. This includes lanes and alleys—all within the city walls. *The poor*,—(See on ver. 13.) These represent common sinners among the Jews.

22. *And yet there is room*.—The guest-room is large enough for all the world. Bengel: "Neither nature nor grace can endure a vacuum."

23. *Highways*—The main roads, outside the city. *Hedges*,—Fences—the narrow ways through the fields, etc. The word seems to denote the walls around vineyards, sheep-folds, etc., where persons not otherwise provided for might find shelter. (See on Matt. xxi. 33.) *Compel*—By earnest persuasion—the only way in which a servant could compel. Cf. Matt. xiv. 22; Mark vi. 45; Gal. ii. 14; 2 Tim. iv. 2; 1 Thess. ii. 10. In Hermas, Origen, Tertullian, and Cyprian, the term is so used—so in the best Attic writers. Hor. i., Ep. ix. 2: *prece cogit*. The outcasts in question would be naturally slow to believe that they were invited to the feast—hence the urgent persuasion. The call of the Gentiles—pagans, in all senses of the word—seems here indicated. Eph. ii. 14-19. Augustin, in the latter part of his life, was induced—in view of the obstinacy of the Donatists—by a misconstruction of this passage, to favor the compulsion of heretics by the secular arm to profess the true faith, though he had previously, with all the ancient Fathers, disapproved of any other force than that of kind and earnest persuasion.

24. *For I*—The master of the house. *Say unto you*,—To the family and the guests who had already arrived, ver. 21. *None of those men*—Thus spoken of indignantly—as Luke xix. 27—"those mine enemies." *Which were bidden*,—Who were invited first, and declined the invitation, ver. 17-20. *Taste of*—Partake of. Heb. vi. 4; 1 Pet. ii. 3. Those who reject Christ will be rejected by him.

25. *And there went*—And great multitudes accompanied him—probably companies of persons going to Jerusalem. Luke ii. 44.

26. *If any man*—This was designed for the "great multitudes," (ver. 25,) whom he saw were actuated by frivolous motives. *Hate not*—Love less than me. Gen. xxix. 31; Deut. xiii. 6; xxxiii. 9. (See on Matt. x. 37.) Bengel, alluding to ver. 18, 20, says that holy hatred can dispose of all these excuses. This does not countenance the malevolence which Tacitus attributes to the Jewish proselytes: "They then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren, in the utmost contempt." Bishop Smalridge: "Christ doth not here make a perfect enumeration of all the objects which we ought for his sake to hate, or, which is all one, to love less than we love him; but he reckons up such only as it is most reasonable, and most natural, and most usual, for us to love; and by peremptorily requiring us to love him more than they, doth much more exact of us that we should prefer him to all other objects."

27. *Bear his cross*,—This is the third time our Lord is reported to have used this strong figure. (See on Matt. x. 38; Luke ix. 23.)

28. *For which of you*—Jesus did not mean to intimate that men must see whether they have the natural ability, or whether they can acquire the gracious ability, to be his disciples—as none have the former, and all may acquire the latter; but he wishes them to sift their motives, count the cost of discipleship, and

satisfy themselves that they are willing to undergo the sufferings and perform the services involved in discipleship before they profess to follow Christ; as no man undertakes any great enterprise without a reasonable assurance that he will be able to accomplish it. *A tower*,—A turreted house. *Sitteth not down*—A graphic picture, suiting the parabolic style. *Counteth*—Calculates—a word of similar origin—to count by pebbles on the *abacus*—hence to count or reckon. Ecclus. ii. 1. *Whether he have*—Whether he has means enough for its completion.

29. *Lest haply*—Lest—not to risk that. *Finish*—A different word from that in ver. 28, which embraces all that is necessary for the edifice—that in ver. 29, 30, all that is needed after a portion is built. *Begin*—Take to mocking him; as among us an unfinished or incongruous building is called a man's "folly."

30. *This man*—The reproachful style.

31. *Or*—Take another illustration. *Going to make war*—About to encounter another king in battle. *Sitteth not down first*,—The graphic style, as in ver. 28. *Consulteth*—Middle voice—deliberateth, taketh counsel with himself. *To meet*—In hostility.

32. *Or else*,—But if not so, indeed—if he cannot—if the advantages of his position do not outweigh the advantage of the enemy's superior force. *An ambassador*,—Vulg. *legationem*; so Luke xix. 14, where our version has "message." The word comes from *presbus*, "an old man," because aged persons were commonly employed as ambassadors.

33. *So likewise*,—So therefore. This is the application. There is no necessity of spiritualizing either the building or the fighting—any other enterprises would illustrate the subject as well. It costs so much to build, it takes such an army to fight: it would be folly to begin the house without the money, to provoke the war without the men—so it costs all that a man has to be a disciple of Christ, and it is absurd to pretend to follow him without being resolved to fulfill this condition. *Whosoever he be of you*—The multitude that followed him, (ver. 25,) the majority of whom had never dreamed of the cost of discipleship. *Forsaketh*—Biddeth farewell to: the present tense is probably used as announcing a general truth. The word implies a deliberative act of renunciation, and peculiarly suits the preceding illustrations. Epictetus: "They may gather the shells on the shore, if they be ready to leave them, and obey the signal of coming on board at the first summons."

34. *Salt is good*:—Salt symbolizes disciples, who, if genuine, possess that virtue which is represented by the savor of the salt. (See on Matt. v. 13; Mark ix. 50.) *His savour*,—The neuter pronoun "its" is not used in our translation of the Bible, but the old form "his:" if the salt has become insipid. Thomson 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.

Wherewith shall it be seasoned?—How shall the saltness be restored to the insipid salt?

35. *It is neither fit*—Salt in small quantities was used as a fertilizer in some kinds of stubborn soil, or it was mingled with manure to increase its virtue; but if it was insipid, it was not even adapted to that purpose. Alford's reference to Ps. cvii. 34, to prove that "salt was not used for land," is not in point: that passage only proves that "a salt land was sterile," Jer. xvii. 6; hence cities were sown with salt to denote that they were doomed to desolation, like a saline desert. Deut. xxix. 23; Judg. ix. 45: Zeph. ii. 9. *But men cast it out.*—Having lost its peculiar virtue—which cannot be restored by any known process of nature or art—it is worthless. He, indeed, who first made the mineral can impart to it afresh its saline property; so degenerate Christians can be restored by his grace, if they will avail themselves of it. *He that hath ears*—*A nota bene*, suggesting the application of the metaphor. (See on Luke viii. 8.) The connection may be thus traced: Ye see the necessity of counting the cost and hazard of becoming my disciples; for if ye engage in my cause inconsiderately, ye may either apostatize altogether, or become mere professors, hearers of the word and not doers. Cf. Luke viii. 6, 13.

CHAPTER XV.

1 *The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.*

XV.—1. *Then drew near unto him*—Now there were drawing near to him. *All*—The great body of them at that place. *The publicans*—(See on Luke iii. 12.) *And sinners*—And the sinners—those who were considered by the Pharisees no better than heathen. (See on Luke vi. 32.) *For to hear him.*—To hear him, encouraged probably by Luke xiv. 35.

2. *The Pharisees and scribes*—The scribes—those of these sectaries and functionaries who were at that place. (See on Luke v. 17, 21, 30.) *Murmured*—Murmured greatly. Ex. xv. 24, LXX.; Luke xix. 7. *This man*—Man is not improperly supplied, as the pronoun is masculine; but the language is not respectful in this case. *Receiveth*—Admits to his society and favor. Ezek. xliii. 27; Mal. i. 8, LXX.; Rom. xvi. 2; Phil. ii. 29. *Sinners*,—Including the publicans, as forming one class—the article is not used here, as in ver. 1, where it distinguishes the former from the latter. *Eateth with them*—A mark of intimacy and friendship. Acts xi. 3; Gal. ii. 12. They would not converse with those whom they reputed sinners, and reprehended Jesus for it, not knowing that it was his duty to go among them as the great Physician, to heal their sin-sick souls. (See on Luke v. 30-32.) The Jews charged their leading men to avoid six scandals, one of which

was eating and drinking with "sinners;" hence the murmuring at Jesus, who professed to be a teacher sent from God, and yet did this.

3. *And he spake this parable*—(See on Luke viii. 4.) And the two that follow, to shame the murmurers. The first two represent the Saviour seeking the lost sinner, implying the sinner's yielding to the grace that sought him; while the third represents the sinner returning from his wanderings, implying the grace that sought him. Trench notes a climax in the hundred sheep, ten drachmas, two sons, thus enhancing in each successive case the anxiety for the recovery of what was lost: but this may be only for parabolic verisimilitude. He notes, too, the increase of guilt in each successive case; but it is rather forced to say the drachma, because it was stamped with the king's image, was more culpable in being lost than the sheep which wandered in its silliness. The first parable admirably illustrates the absurdity and malice of the Pharisees and scribes in murmuring at Christ's regard for sinners, seeing that it was the very design of his mission as the great Shepherd, to seek the wandering sheep—a duty which, as under-shepherd, the scribes had neglected. Ezek. xxxiv. Ludolphus: "Three things move men to compassion—simplicity, propinquity, necessity. So these three move God to pity: first our simplicity, noted in the parable of the lost sheep, which is a silly creature; secondly, our propinquity, signified by the lost piece of silver, for a Christian hath God's image, and bears his name; thirdly, necessity, shown in the lost son—I perish with hunger." Bengel: "The sheep, the piece of money, the lost son: the foolish sinner, the senseless sinner, the willful sinner."

4. *Doth not leave*—This must not be pressed: the shepherd does not leave any of his sheep without oversight, much less does Christ neglect the good when he seeks the guilty. *And go after that*—Knatchbull, by trajection, reads, "And goeth after that which is lost in the wilderness." He refers to Matt. xviii. 12—identifying the mountains there with the wilderness here. The mountains rather rise from or around the wilderness, which is not an arid desert, but rather a pasture-land. Ps. lxxv. 13; Joel ii. 22, LXX.; Matt. xiv. 15, 19; John vi. 10. Thus the ninety and nine are left in the ordinary pasture, while the shepherd goes over and beyond the mountains to seek the wanderer.

5. *He layeth it on his shoulders*,—This is not to be pressed, as if it indicated either force or tenderness. It would be the natural way of bringing home a single sheep, which cannot well be driven. In paintings in the Catacombs, as old perhaps as the third century, Christ is depicted as the good Shepherd, steadying the sheep on his shoulder with his left hand, and holding in his right the seven-reeded pipe of Pan, by which he attracted the wanderer. In some cases, other sheep are at his feet, looking up with apparent pleasure. Sometimes he is sitting down, as if fatigued by the search of the lost sheep.

6. *And when he cometh home*,—Having put the recovered wanderer in the pasture or fold with the neck. There is no necessity of pressing this point, as if it indicated the return of Christ to heaven with the souls that he has saved. The scene is laid in the present.

7. *Likewise joy shall be*—On the part of God, and Christ, and the angels, and disembodied spirits of the good, represented by the "friends and neighbors," ver. 6. *Repenteth*,—Turns from sin to God. *Just persons*—Hilary, Theophylact, and others, suggest that these are the angels; but this does not agree with ver. 2. If the Pharisees and scribes were truly righteous, and did not need repentance, or if they were only righteous in their own estimation, and did not feel their need of repentance, they ought not to have objected to any effort to bring sinners back to the path of righteousness from which they themselves are supposed never to have wandered. (See on Matt. ix. 12, 13.) The success of such an effort would of course be a matter of greater joy than the mere outward sanctity of the Pharisees, which in itself, in view of its motive, needed repentance as truly as the sins of the publicans. This does not imply that innocence is not better than reformation. Though the man rejoices, at the time, more over the one recovered sheep than over the ninety-nine that went not astray, yet he would have been better satisfied if the recovered sheep had never wandered. Dean Boys well says, "As a plow-man may rejoice more over one bad acre that brings him in a good crop, than over all the rest of his land." The fertility in the former case was unexpected—so much clear gain—yet the husbandman has, on the whole, vastly more satisfaction in possessing the fertile soil that has always given him a crop. Human passions are frequently ascribed to God, who is said to repent, grieve, hope, experience disappointment, and the like—emotions which men under given circumstances would manifest. This anthropopathy is resorted to in condescension to human infirmity; otherwise we could have no vivid conceptions of moral relations, conduct, etc.

8. *Either*—Or. *What woman*—The first parable would be peculiarly appreciated by the men who were present, many of whom were doubtless owners of sheep: this would be peculiarly appreciated by the women who were present, to whom Jesus probably turned. *Pieces of silver*,—The *drachma* was a common Attic silver coin, worth about a *denarius*, say fifteen cents. (See on Matt. xvii. 24.) The number was chosen for verisimilitude only: so the lighting of a *candle*—lamp. Eastern houses, not having windows, would make this necessary even in the daytime—sweeping the house and searching carefully. Some of the Fathers and their followers make the woman the Spirit, lighting the candle of the Lord, seeking the sinner by preaching, etc.; the coin is the soul stamped with the image of God—though the *drachma* was unfortunately chosen to represent this, as it had not the image of the emperor on it, but that of Pallas, an owl, or tortoise. They make the house, "the Church" in which the soul is lost! Some copies of the

Vulgate have *evertit*, "overturn," instead of *everrit*, "sweep." So Wiclif: "turneth upsodown the house;" and Gregory and Tauler spiritualize the blunder with readiness and edification—Gregory defending persecution from it!

9. *Her friends*—The friends and the neighbors, as in ver. 6, only there the words in the Greek are masculine, and here feminine, as each case requires. *The piece*—No contrast with "my sheep" was intended, as Trench thinks: the piece was hers as much as the sheep was the man's.

10. *Likewise*,—As the words "in heaven" are not found here, as in ver. 7—and as it is there "joy shall be," and here *there is joy*—Trench and Alford conclude that the joy of the angels in this case is now on the earth, and in the other at a future time in heaven. But this is hypercritical. The joy is the same in regard to the parties, the occasion, the time, and the place. Because it is said *in the presence of the angels*, Whitby supposes that the joy is not predicated of them, but of God, who is surrounded by them, But, besides the fact that they may be represented by the friends and neighbors, *enopion* is a Hebraism for the classical Greek dative, there is joy to the angels, i.e., they rejoice. Luke xxiv. 11; Acts vi. 5; Num. xiii. 33; (34, LXX. ;) Deut. i. 23, in which last place the LXX. have *enantion*. Angels are represented as taking a great interest in the fortunes of men—they are sent on errands to them, and are constantly going up and down the ladder of communication between earth and heaven. Gen. xxviii. 12; Heb. i. 14; 1 Pet. i. 12. Cudworth says, "Heaven takes notice of the conversion of a sinner. There is a quire of angels that sweetly sings the epithalamium of a soul divorced from sin and Satan, and espoused unto Christ." Bernard: "The tears of the penitent are the wine of angels."

11. *And he said*,—He said also—as this parable was spoken in farther illustration of the subject which elicited the preceding two. This is considered the most admirable composition in existence. It has been called *Evangelium in Evangelio*, the gospel in the gospel. Grotius, Whitby, and others, see in it the history of the apostasy and restoration of the Gentiles, which it may serve to illustrate; but the connection shows that it refers—to the Pharisees and scribes, (the elder son,) and the publicans and sinners, (the younger.) Webster and Wilkinson well observe, "Few parables have suffered more than this from an endeavor to affix a spiritual meaning to every part. These attempts are so many spiritual perversions: they have their origin in a corrupt semi-philosophical Judaism; they are the foundations of the papal, and of all other erroneous systems. The very style of this parable is remarkable for its poetical character—e.g. the repetition of the confession in the exact words; the description and climax in ver. 20; the orders for the new array; the words of exulting and congratulation in ver. 24, repeated at ver. 32." *A certain man*—This represents our Heavenly Father.

12. *The younger*—Euthymius: "As more silly and easy to be seduced." *Give me*—Some think he demanded as a right, but it may mean ask as a favor. *The portion of goods that falleth to me.*—A classical and legal phrase. The younger son fell heir to one-half as much as the first-born. It does not appear that either law or custom gave him any right to demand this during the father's lifetime, though, for a special reason, Abraham gave gifts to his concubines' sons, and sent them away during his life. Gen. xxv. 5, 6. *His living*—The, living, viz., the goods previously specified. The Vulgate renders both words *substantia*, substance, in ver. 12, 13. This is the proper meaning of that rendered "goods," which is plural. *Bios* here and ver. 30 is used for the means of living—what a man accumulates for his subsistence. So Mark xii. 44; Luke viii. 43. (See notes.) It is used by the LXX. for *lachim*, bread, food, (Prov. xxxi. 14,) and for *hon beith*, the substance of his house, Cant. viii. 7. He either divided the estate so as to give the elder two-thirds, retaining a reversionary interest in this portion—which seems likely from ver. 31—and the younger one-third, to do as he pleased with it; or, after retaining a reasonable amount for himself, gave the elder two-thirds and the younger one-third of the remainder. Theophylact says, "The substance which the father divided among his sons, was reason, which God gave in common to all mankind, and that in conjunction with freedom of mind; for every being that has the use of reason, has also liberty of election; the latter affording a field, or theater, for the former to act upon, and the former enabling him to use the latter well."

13. *Gathered all together*,—Perhaps turned it all into money. *Took his journey*—Literally, went away from his people—his home—into a distant country. *Wasted*—Dissipated, scattered abroad—a metaphor taken from winnowing. So Luke xvi. 1. *Riotous living*.—Living profligately, recklessly, in prodigal licentiousness. Thus he who assumes his independence of God wanders as far as he can from him, employs his faculties and endowments in every thing but the service of God, seeking happiness everywhere except where alone it is to be found.

14. *A mighty*—A great famine. This represents that destitution of the spirit which precedes utter ruin or penitential concern. *He began*—He himself began—he who had lived so luxuriously.

15. *Joined himself*—Engaged himself as a servant. Jerome and others make the *citizen* the devil, or one of his demons; Trench and others, the world; Gill, "an unregenerate Pharisaical legal preacher," and the swine, "self-righteous persons," thus making the prodigal an assistant legal preacher! There is no necessity of spiritualizing such parabolical incidents, which serve to heighten the picture. The prodigal had already sold himself to the world. 1 John ii. 15-17. *To feed swine*.—Which was considered a base employment among all nations, but

especially so among the Jews, in view of the Levitical uncleanness of swine. Herodotus says swine-herds were the only persons excluded from the temples in Egypt.

16. And *he would fain*—The Vulgate is perhaps correct, "And he desired to fill his belly with the *siliquae*." The object of his desire was not the husks—it was the satisfying of his hunger, which is the meaning of the phrase "filled his belly." Ps. xvii. 14; Prov. xiii. 25; xviii. 20; Matt. xiv. 20. The *keratia* are the fruit of the carob-tree—*ceratonia siliqua*—common in Syria and Southern Europe. This tree is sometimes very large, and produces long, slender pods, shaped like a horn, (hence the name,) eight or ten inches long, and a finger broad, containing a sweetish pulp, and small, brown, shining seeds, or beans. They are given to swine, and the poorer people eat them; but from the specimens brought to America, it would seem that they would be sorry fare, even as an accompaniment to more substantial food, and starving fare by themselves—fit emblem of the wretched supplies of sin! And—*Kai* has its usual meaning, this clause being the finishing touch of the picture. *No man gave unto him*.—No one gave him any suitable food—he could, of course, get as much as he pleased of the swine's food. How graphic is this picture! How instructive! The food of swine can never satisfy the soul which was made for God, who alone can fill it. Ezek. xvi. 28, 29.

17. *And when he came to himself*,—Having been beside himself during his prodigal course. Eccl. ix. 3. He now recovers his senses, and considers his ways. 1 Kings viii. 47; Ps. cxix. 59, 60; Lam. iii. 40. Ambrose: "He who returns to the Lord comes back again to himself: he who departs from Christ forsakes himself." Seneca (Ep. 53): "A man must be awake to tell his dream; and the acknowledgment of our faults is proof of a right mind." *Hired servants*—He contrasts himself, a wretched hireling, with the happy hirelings of his former home. Some of the Fathers and of the moderns think these hirelings represent those who serve God for hire rather than for love—with a servile rather than a filial spirit—who are not without their reward. But this is, perhaps, a merely parabolic adjunct, designed to show the depth of the prodigal's misery, not to be specifically interpreted. *Bread enough and to spare*.—A superabundance of human food, while he was starving on the swine's husks. *I perish*—Many good MSS. and versions add "here," which may have been omitted by a transcriber—the endings of the words being similar. Its insertion completes the contrast—the relation, the fare, and the place. Compare the address of the Roman troops to Marcellus, when banished after their defeat at Cannae, Liv. xxv. 6. The Vulgate points properly as an exclamation, not an interrogation. *Hunger!*—The same word rendered "famine," ver. 14.

18. *I will arise*—As *anastas* is here used, Alford hints that there is an allusion to his moral death, ver. 24; but it is rather a graphic stroke, showing the

desolateness of his condition—sitting down, pensive and wretched, among the swine. Isa. iii. 26; Lam. ii. 10. Pelagians absurdly infer from this that men can turn to God in their own strength. It was not the design of the parable to trace all the movements of divine grace in the recovery of the lost, else there would have been a clause indicative of preventing grace, the mediation of Christ, etc., which provisions, as they are made for all, so they are necessary to all. John vi. 44; Tit. ii. 11, 12; Heb. x. 19-22. *Father*,—Trench and Alford refer this confidence to the sinner's baptism! The indelible character and regenerating grace of baptism in the parable of the prodigal son! Nay, it rather inculcates the idea that "we are also his offspring." All can claim him as a Father by virtue of creation and redemption, even when we cannot claim him as such by adoption and regeneration. The sinner who has been baptized may indeed refer to his baptism to deepen his repentance and to excite his faith, but God allows every penitent to call him Father, in recognition of his origin and in anticipation of his adoption. *Against heaven*,—Against God, as David says, Ps. li. 4; though in both cases the offenses are against the second table. Trench well says that "in their higher application, the two acknowledgments, I have sinned against heaven and before thee, merge into one: I have sinned against my Father in heaven." The Jews frequently use *shamayim* (heaven) to signify God—q.d., the God of heaven, Dan. iv. 26; 1 Mac. iii. 18, 60; Matt. xxi. 25.

19. *And*—Omitted in most MSS., versions, and editions. The *asyndeton* is expressive. *Make me*—Use me as a hireling—still, however, a son.

20. *And he arose*,—As resolution immediately followed consideration, so action immediately succeeds resolution—as Trench well remarks, "not the usual, but the proper course of such a state of mind." *Came to*—Went toward. *But when he was yet*—The touching minuteness of this passage would be injured by any paraphrase. *Had compassion*,—(See on Luke x. 38.) *Ran*,—Farindon: "The return of the sinner is expressed by the word 'going,' but God's coming to the sinner by 'running.' God maketh greater haste to the sinner than the sinner doth to God. God maketh much of our first inclination, and would not have it fall to the ground." *Fell on his neck*—Gen. xlv. 14; xlvi. 29. *Kissed him*—Kissed him repeatedly, or with great affection, as Luke vii. 38. Kissing is the Oriental token of peace and reconciliation. Gen. xxxiii. 4.

21. *And the son said*—As this is put after his reception, Trench and others think it suggests that there should be contrition and confession after pardon, agreeably to Ezek. xvi. 60-63; xxxvi. 31, as doubtless there should be. But it is anticipated by the father's forgiveness, to show that God is waiting that he may be gracious, and that he recognizes the genuineness of real repentance while it exists in the heart, before there has been an opportunity to develop it in word or action. Isa. lxxv. 24. The pardon is already procured for every returning sinner—it is only for

him to go to the throne of grace and get it. The prodigal did not finish his intended speech, either because the father interrupted him, or because the kindness of the father inspired him with filial confidence, so that he did not ask to be ranked with hirelings.

22. *Servants*,—*Doulous*—slaves, not the *misthioi* of ver. 17, 19. They appear to be the *paides*, "household servants," of ver. 26; the hirelings being perhaps employed in the field. Job vii. 2; Jas. v. 4. *Bring forth*—The Vatican and some other MSS., Vulgate and some other versions, add "quickly." *The best robe*,—A robe, the finest. (See on Matt. xxii. 38; Ezek. xxvii. 22, LXX.) The *stole* was the long, wide, upper garment worn by persons of rank. (See on Mark xii. 38.) *Put a ring on*—Bring a ring for his hand—an ornament worn by distinguished persons. Gen. xli. 42; Esth. viii. 2; Jas. ii. 2. It was worn on one of the fingers, hence called *daktulios*. *Shoes*—These, as well as the foregoing, were worn by freemen, not servants. Cant. vii. 1; Ezek. xvi. 10; Judith xvi. 9. Whitby: "In token that I own him as my beloved son."

23. *The fatted calf*—Literally, fed with grain—one fatted for any special occasion, and standing in the stall: hence the article. It was considered a great delicacy. Gen. xviii. 7; Matt. xxii. 4. *And kill*—The Cambridge MS. and Vulgate have "and" before each word, but the MSS. generally read, Fetch the fatted calf, kill, and eating, let us be merry. *Thusate*, sacrifice, here slaughter, as Matt. xxii. 4. *Merry*:—Joyful, as merry formerly signified; so Jas. v. 13. It is puerile with the Fathers and others, to spiritualize these several particulars: they are simply designed to express exceeding great joy.

24. *For this my son*—He thus formally restores him to his position in the family, many of the members of which had no knowledge of him, he had been so long absent, and came home in so beggarly a guise. They are called on to rejoice, as the neighbors and friends, ver. 6, 9. *Was dead*,—Virtually so, doubtless counted as dead. Sinners are frequently represented as dead in sin, (Eph. ii. 1,) and as raised to newness of life in regeneration—(Rom. vi.)—as lost in sin, and found in regeneration. 1 Pet. ii. 25. The Jews have a proverb, "Evil men while they live are said to be dead:" so the Arabs, "The living dead man is truly dead." Philo: "He who lives a sensual life is dead as to happiness." Pythagoras, when any one had forsaken his philosophy, put a cenotaph in his place, to import that he was morally dead. Ezek. xxxvii. 3, 12; Eph. ii. 1; v. 14; 1 Tim. v. 6; 1 John iii. 14; Rev. iii. 1. *And is*—And yet is.

25. *His elder son*—This opens a second part, which the former two parables have not. *In the field*:—Working, ver. 29. *Music and dancing*.—Alford says, "This is one of those by-glances into the lesser occupations and recreations of human life by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned

by him on so solemn and blessed an occasion, if they really were among those works of the devil which he came into the world to destroy?" Perhaps not; but is stealing innocent because Christ says, "Behold, I come as a thief"? Trench says, "It would be alien to the manners and feelings of the East to suppose the guests themselves to have been engaged in these diversions: they would but be listeners and spectators, the singers and dancers being hired for such occasions. They were frequently women of no great standing in society." "Or," say Webster and Wilkinson, "in a wealthy and large household, certain of the slaves would be the performers." The minstrels and dancers performed while the company were eating. Homer thus speaks of Ulysses:

Long as the bard
Chanted he ate, and when he ceased to eat,
Then also ceased the bard divine to sing.

26. *Servants*—Literally, boys. (See on ver. 22.) *Asked what these things meant*.—He probably supposed some distinguished person had arrived, and being just from his work in the field, he was not prepared to go into the house.

27. *Hath received him*—Has got him back. *Safe and sound*.—In good health. Our version is more idiomatic. The servant may have meant to express the same idea as the father, (ver. 24,) though Trench thinks he referred exclusively to the mere external features of the case.

28. *He was angry*.—Stier says he now becomes the lost son—he loses all filial and fraternal feeling. *Came out and entreated him*.—Showing fatherly regard in this way for him, as in the other way for the prodigal.

29. *Do I serve thee*.—As a slave—in contrast with the prodigal. The present tense indicates continuity: I have been, and am still, serving thee. *Neither at any time*—The same word rendered *never* in the next clause—he had never been disobedient, and he had never been rewarded. *A kid*.—So much less in value than a fatted calf.

30. *As soon*—When. *Thy son*—This son of thine—not, my brother. *Was come*.—As if, says Bengel, he was speaking of a stranger—not "returned," as coming home. *Devoured*—Literally, eaten down—as we say, eaten up—squandered. *With harlots*.—Quite likely, as this is the readiest way to get a living devoured; but the elder brother only presumed this. *For him*—In honor of him.

31. *Son*.—A calm and conciliatory answer. The father would not mar the happiness of the occasion by any reproaches, however just they might have been. *All that I have is thine*.—Yet he does not consider that he owns any thing until it

is separated from the father's—the same spirit of independence as that manifested by the prodigal, ver. 12.

32. *It was meet*—But it behooved us—there was a moral necessity for us. *This thy brother*—An offset to "this thy son." *Was dead*,—(See on ver. 24.) The parable seems to end abruptly; but the subsequent course of the elder son is not given, because it would present the course of the Pharisees, which was as yet a future contingency. Some find a difficulty in this case. If the elder son represents the Pharisees, then are they to be considered good or bad? If good, what is to be said of the elder son's churlishness? If bad, what is to be said of his long-continued obedience? Some think this applies to the Pharisees by way of irony, or as an *ad hominem* argument; others, that it recognizes the genuineness of their piety, but that it was "of a low sort." Both of these views may be correct, and both may have been intended. It is likely that some of the murmurers (ver. 2) were mere pretenders to sanctity; others, truly, though defectively, pious: in both cases the course of the elder brother illustrates the churlishness and envy manifested at Christ's laboring for the conversion of sinners, and rejoicing over their repentance. (See on Luke v. 30-32.) The parable, however, does not favor the absurd conceit of Maimonides: "The wise men say in the place where penitents stand the perfect righteous cannot stand; which is as if it was said, their degree of excellence is greater than that of those who never stoned, because they have subdued their imagination more than they." So St. Gregory: "Angels more rejoice for the conversion of one penitent, because he rises again from the state of sin more full of watchfulness, of humility, and of godly zeal." Waterland well says, "The very turn and structure of the three parables abundantly show that it was no design of our Lord to prefer a late penitent before a person of an even and uniform life, much less to prefer one single such penitent before numbers of the better kind." Jerome: "There is a vast deal of difference between a man whose vessel is entire and richly laden when he sails into the port of bliss, and him who after shipwreck, after swimming for his life, rides naked on a plank, and after being dashed a hundred times against the rocks, at length is cast upon the sands half dead and almost bruised to pieces." Tucker in his *Vision (Light of Nature)* represents his wife saying to him, in the other world, "You cannot imagine what congratulations there are among us when any one on earth returns from his evil courses: there is more joy for awhile than over ninety-nine just persons who needed no repentance. I hope, says I, your children will never deviate into those by-paths which must be trodden before they can give that extra-ordinary joy: you will be better pleased with the continual calm satisfaction of hearing they persevere in the road you have set them into. Undoubtedly, says she; for you know we always used ourselves to prefer a lasting complacency of mind, before a sudden transport."

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

XVI.—1. *And he said also*—A difficulty has been found in explaining this parable, from seeking too close a connection with the foregoing, and trying to give a spiritual import to all the adjuncts. "And also" seems to connect it with the foregoing: so "wasted." (See on Luke xv. 13.) As the prodigal wasted the goods that fell to him, so the steward wasted the goods which were consigned to his keeping. The repentance of the prodigal, with his restoration, is the central point in the one; and the prudence of the defaulter in the other. This parable teaches us how to use the things of this world so as to make them inure to our eternal interest. Kimchi on Isa. xl. has one like it. *Unto his disciples*,—The Pharisees, whom he had been previously addressing, may have still been present, and were not ignored by the Saviour; but he now directly addressed those who followed him about from place to place, recognizing him as their Teacher. Luke vi. 13. *A steward*;—A slave or freedman who had charge of his employer's goods: in this case, the latter. (See on Luke xii. 42.) *Was accused*—*Cf.* Dan. iii. 8, LXX.—not slanderously, nor, so far as appears, maliciously. *Had wasted*—Literally, as wasting: he habitually wasted.

2. *How is it that I hear this of thee?*—Vulg., literally, "What this I hear of thee?" Winer: "An interrogatory and a relative clause are blended, What is that which I hear of thee? Similar to this is Acts xiv. 15." Trench says well: "This is not examination, but rather the expostulation of indignant surprise." *Of thee!*—Whom I had trusted so far, to whom I had committed so much. *Give an account*—Render the account. Matt. xii. 36. It means *the* account which he, as a steward, would have to render. Plato, Phaed. sec. 8. *Thou mayest*—Thou canst be steward no longer.

3. *What shall I do?*—To make a living. He has not laid up any thing—his habits have been luxurious. *I cannot dig*;—I have not the strength to dig—to cultivate the land. One kind of manual labor may be put for all kinds.

4. *I am resolved*—I have found out what I will do. This is his second thought. Sanderson: "He casteth about this way, and that way, and every way; and at last bethinketh himself of a course, and resolveth upon it." *They*—His lord's debtors, (ver. 5) who were in his mind—a miserable prospect, as Trench says. Eccclus. xxix. 22-28.

5. *Every one*—Acting in the case of all, as in that of the two specified. Thus three only of the ten servants are specified, Luke xix. 13. The distributive terms employed intimate that they were called separately—this would be more likely to keep it a secret—as no one would tell on himself. The debtors were probably

merchants or factors who had bought on credit, giving their notes. This view is favored by the large amounts of oil and wheat for which they owed. They may have been tenants, who paid their rent in kind, and gave a note to that effect.

6. *Measures*—The *batos* was the Hebrew *bath*, a measure for liquids equal to the ephah for solids, or $8 \frac{7}{8}$ galls. Luther and Tyndale render "tuns," Rhem. "barrels." Olive oil was used for various purposes—food, cosmetics, embalming, light, surgery etc.; hence it was a great article of trade. Rev. xviii. 13. *Bill*,—Note of hand. The steward handed him back his note, that he might change the figures or draw a new one. *Quickly*,—Being a furtive business, and his stewardship just ending.

7. *Measures*—The *koros*, Heb. *cor*, was the largest Hebrew dry measure—10 *baths*, or $88 \frac{3}{4}$ galls. Tyndale and Rhemish render "quarters." *Four-score*.—Reducing it only a fifth, perhaps because of its greater value; besides, diversity would be more likely to prevent detection.

8. *The lord*—"The master" would be a literal rendering, and would not be mistaken for "our Lord," as the Syriac falsely renders. *Commended*—Not for his injustice, but for his prudence and dexterity. So Chremes (Terence, Heauton. iii. 2, 26) praises a knavish servant. A blundering fraud, as Bloomfield says, would merit both censure and contempt. *Wisely*:—Prudently, shrewdly—the word involving no moral idea. Cic. Off. i. 43. One would hardly have thought this passage liable to abuse, had not Julian the Apostate malignantly made it the ground of a charge against the morality of the Scriptures!—as if Jesus meant to commend the steward's injustice—and this, too, in view of ver. 11. Campbell renders, "commended the prudence of the unjust steward," and has this judicious note: "When an active verb has for its subject a quality, disposition, or action of a person, it is a common Hebrew idiom to mention the person as that which is directly affected by the verb, and to introduce the other (as we see done here) by a conjunction, 'commended the unjust steward because he had acted prudently,' i. e., 'commended the prudence he had shown in his action.' Properly, his master commended neither the actor nor the action, but solely the provident care about his future interest which the action displayed—a care worthy the imitation of those who have in view a nobler futurity, eternal life." *For*—Our Lord's remark—the moral of the parable. *The children of this world*—The sons of this world are persons devoted to this world. Ps. xvii. 14. By a common Hebraism, the son of any thing is one who is connected with, partakes of, or is exposed to it. Matt. viii. 12; xxiii. 15; Luke v. 34; xx. 34; Eph. ii. 2; v. 6. The word for world is not *kosmos*, (Mark xvi. 15,) nor *oikoumene*, (Luke xxi. 26,) the earth, but *aion*, age, this present time. *In their generation*—*Eis*—in respect to their own generation, those with whom they live and have to do. (See on Luke xi. 29.) An allusion, says Trench, to the debtors, the ready accomplices in the steward's

fraud—they were all of one race, children of the ungodly world. The sons of the light are persons who are possessed of knowledge purity, and happiness. John xii. 36. 1 Thess. v. 5; Eph. v. 8. Worldly men are shrewder in worldly things for worldly ends than Christians in general are in spiritual things for spiritual ends. But in choosing the latter rather than the former, Christians are of course infinitely wiser than men of this world. (See Sanderson's Sermon on this text.)

9. *And I say unto you,*—The solemn application of the parable. Though you are children of the light, and can do no such deeds as these, yet you can learn a moral from the steward's shrewdness. *Make to yourselves friends of*—By means of the unrighteous mammon. S. Clarke, Campbell, and others, render, "with the deceitful mammon"—because of the contrast with "the true riches," in ver. 11. But the contrast is sufficiently striking if the proper meaning of *adikia* is retained, and the passages adduced for the sense of "false and transitory" are not satisfactory. Cf. ver. 8; Luke xviii. 6. Money is called the unrighteous mammon because of the way in which it is usually gotten and employed. Mammon is a Chaldee word signifying riches, probably derived from *aman*, to trust, because men are apt to trust in riches. Like the Greek Plutus, it is personified, though the notion that there was a Syrian deity called Mammon, does not appear to be well founded. (See on Matt. vi. 24.) The Targumists use the phrase *mamon dishekar* for gain gotten by unfaithfulness to our trust. The only point in the parable which is here applied is the shrewdness of the unjust steward. The wisest use we can make of our money is to appropriate it in restitution (if it has been unjustly acquired) or in beneficence. It is prudent to make, not barns, etc., out of our wealth, but friends. Luke xii. 18, 33. *That when ye fail,*—Cease to live. Gen. xlix. 32; Jer. xlii. 17, 22, LXX. Many MSS. read, "it fails"—i.e., the mammon—as in Luke xii. 33; Wis. vii. 14. *They may receive you*—Some construe this impersonally—"ye may be received," as Luke xii. 20, because some of the beneficiaries may outlive their benefactor, and some of them may not get to heaven; but this is rather hypercritical—a parable may assume the contrary. It is generally referred to those who are made friends by the benefactions, corresponding to the debtors in the parable. Wesley: "When your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who have gone before may receive, may welcome, you into the everlasting habitations." Grotius: "That the poor whom you have relieved, may be the cause of your reception, in the same sense nearly as honoring their father and mother is said to cause long life to the good." St. Gregory: "If by the friendship of the poor we obtain everlasting habitations, we ought to think this, that we are making a tribute to our patrons, rather than distributing our gifts to the needy." The fool thought the abbot a greater fool than himself, because being about to remove his tent to another world, he had sent none of his household stuff before him! *Everlasting habitations.*—The eternal abodes. The word rendered "habitations" means tents, temporary booths, Lev.

xxiii. 40-43; Isa. xxxviii. 12; John i. 14; Heb. xi. 9, 10; but it is here used for the mansions (John xiv. 2) above, and called eternal, to contrast them with the temporary shelter the steward procured for himself by his shrewdness. Isa. xxxiii. 20; 2 Esd. ii. 11.

10. *He that is faithful*—The steward was shrewd, but not faithful. Those who make a proper use of their riches are both shrewd and faithful. Luke xii. 42. This adage guards the parable from abuse—it refers to the course pursued by masters, who first test their servants or stewards in small matters before they intrust large ones to them. If a man acts the part of a good steward with temporal treasure, he may be expected to be faithful in the use of the spiritual and heavenly, and *vice versa*. Macarius: "By little is meant the promises of this life, food, raiment, etc. By much is meant the gifts of the eternal and incorruptible world." What the world calls the greatest Christ calls the least!

11. *If therefore*—This is a personal application and *epanorthosis* of ver. 10. *The unrighteous mammon*,—(See on ver. 9.) *The true riches?*—Spiritual and eternal blessedness, in contrast with which the unrighteous mammon is no riches at all. The question is an emphatic negative. As mammon is used in the sense of riches in the former part of the verse, our translators properly supply it in the latter part.

12. *And if*—This seems to be another adage of a similar import: "If you do not take care of a thing for another, you cannot expect him to take care of a thing for you." *Another man's*,—Another's: "man" is not in the Greek. *Your own?*—That which belongs, or is promised to you, as Luke vi. 20. "That which is another's" here is the same as "the unrighteous mammon," or worldly riches, in ver. 11, and "that which is least," in ver. 10. So "that which is your own" here, is the same as "the true riches," in ver. 11, and the "much" in ver. 10. Ambrose: "Riches are foreign to us, because they are not natural to us—they are neither born with us, nor do they leave the world with us. Those things which we cannot take with us are not ours. Virtue is the only attendant on the dead—mercifulness alone follows us beyond the grave." Grotius: "Philo thus uses the things of another for those possessions which God has intrusted to men's care to dispense as stewards for him. That which is your own, opposed to these, is the inheritance which will never pass away." If you do not use this world aright, you shall lose your portion in the world to come.

13. *No servant*—Domestic servant, corresponding to the steward—this being the sequel of the parable. *Can serve two masters*:—If their claims are opposing, as implied in the following words. The term means serve as a slave who belongs to his master, and is obsequious to his will. *For either*—The suppositions seem to be the reverse of one another: "He will either dislike A, and like B, or hold to A and slight B." (See on ver. 9 and Matt. vi. 24.) Chrysostom says, "Job was rich,

but he did not act as a slave to mammon, but he owned it, and kept it in subjection, and was its lord, not its slave."

14. *And the Pharisees also*,—The discourse was delivered to the disciples, (ver. 1,) but in the hearing of the Pharisees, who were not ignored by the Saviour. *Covetous*,—*Cf.* Matt. xxiii. 14. *Derided him*.—Literally, turned up their noses at him. Prov. xv. 20, LXX. They sneered at him—treated him with the utmost contempt, considering him a fool for placing such an estimate on riches. *Cf.* Luke xxiii. 35.

15. *Which justify yourselves before men*;—Get a reputation as righteous men in the world. Luke x. 29; xviii. 10-14. *That which is highly esteemed*—Literally, high, regarded with pride—that which is high in the estimation of men. *Abomination*—A disgust—abstract for concrete. Their hypocritical sanctity, eulogized by men who could not detect their motives, was abominable to God. 1 Sam. xvi. 7; Prov. xv. 8, 9, LXX.; Isa. i. 13-15. This does not, of course, mean that every thing which man esteems is odious to God. *In the sight*—*Vulg. ante*—rendered "before" (*Vulg. coram*) in the former clause—in the view, or judgment of.

16. *The law and the prophets were*—Rather prophesied. (See on Matt. xi. 12, 13.) The kingdom which they predicted is now proclaimed as come, and penitent publicans and sinners, (Luke xv. 1,) not self-righteous Pharisees, are pressing into it. The Pharisees, who claimed a monopoly of the kingdom, had no part nor lot in the matter, while men of every other class—publicans and sinners—were penitently coming to the Saviour, pressing into the kingdom. The objection that the ministry of John and Jesus was not crowned with large success, has no force—it was successful among all those classes that the proud Pharisees contemned. *Every man*—Who hears the gospel and wants to be saved. 1 Cor. iv. 5.

17. *And*—But. *It is easier*—This meets an objection, which may have been urged by the Pharisees, who probably replied to the Saviour, though their replies are not recorded. The gospel does not supersede the law—it rather fulfills it. (See on Matt. v. 17, 18.) *Heaven and earth to pass*,—A proverbial phrase, used in Scripture and in the classics to denote that a thing can never happen. Jer. xxxiii. 20, 21. So Dionysius Hal. vi. 95, where it is agreed in a treaty that there shall be no peace as long as the heaven and the earth shall remain. Philo says the law of Moses may be expected to remain until the sun, and moon, and the whole heaven, and also the world, shall pass away. Heaven and earth are 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 universe means its endurance in its present state until the end of time; and so long shall the law of God remain in force—indeed, as it respects the spirit of its precepts, and

the retributions which constitute its sanctions, it shall never pass away. Ps. cii. 25-27; Isa. li. 6; Matt. xxiv. 35; 2 Pet. iii. 10; Rev. xxi. 1. *Tittle*—The little corner which distinguishes similar Hebrew letters, as **ד**, *daleth*, from **ר**, *resh*. This is a proverbial term expressing any thing very small. The Pharisees were provoked with Jesus because he showed the spirituality of the law, in contrast with their puerile traditions and false glosses.

18. *Whosoever putteth away his wife*,—Except for adultery. (See on Matt. v. 31, 32.) Jesus specifies this case, because the Pharisees were notoriously loose in their principles and practice in this respect. Some think the mention of John suggested the case of Herod. Tertullian sees here an allusion to the adultery of Herod, which the Pharisees had tacitly sanctioned, thus allowing an open breach of the law which Christ came to fulfill. Little cause had they, with their covetousness, incontinence, and hypocrisy, to look down with contempt upon the penitent publicans and sinners. Luke xv. 1, 2.

19. *There was*—The *de*, omitted in our version, connects the following with the foregoing. The Pharisees derided Jesus because of his teaching in regard to the use of riches—probably raising objections which are not recorded, to which Jesus replied: "Now there was a certain rich man"—the parable being designed to illustrate the case of one who ministered by his wealth to self-indulgence, instead of making to himself friends by its beneficent appropriation—hence he was not received by Lazarus into everlasting habitations when he failed upon the earth. Some suggest that the Sadducees are alluded to here, as they were noted for their self-indulgence, while the Pharisees were ascetics. But there does not appear to have been any Sadducees present, and the parable connects with the foregoing; besides, some of the Pharisees coveted wealth for the purpose of self-indulgence, and most of them trusted to it for happiness, so that the use made of it was not material, as they failed to apply it in a right manner. They lived for the present state, ignoring the future. (See on ver. 14.) Some think it is not a parable—no spiritual correlatives being intended—but a narrative—the rich man being a Pharisee and Lazarus a poor man, who according to a Jewish tradition lived at Jerusalem. But it may be considered a parable, the case in question representing a class and illustrating a principle. There is no necessity of supposing that it existed in fact. So Whitby, who refers to the Gemara Babylonicum, where it is found as a parable. The Cambridge MS. inserts, "And he spake also another parable"—which is perhaps a gloss. *Rich man*,—Sahidic scholia, of no account, in two obscure MSS., add, "named Ninive"—which Alford suggests originated in *Dives*, the Latin word for rich man. *Purple*—Robes dyed with the costly Tyrian dye, worn by kings and other great men—hence courtiers are called *purpurati*. (See on Matt. xxvii. 28.) *Fine linen*—Called *byssus*, from Hebrew *buts*. Some unite this with the former, "Fine linen dyed purple;" but they are distinguished in 2 Chron. ii. 14; iii. 14; Rev. xviii. 12. The preciousness of the linen consisted in

its dazzling whiteness. It was worn under the purple robe, and where exposed presented a fine contrast. Some think it was cotton: but the *byssus*—so called by Herodotus—which envelops the mummies of Egypt is linen. The word, however, may have been applied to the cotton fabric worn by the ancient Egyptians called by the Arabs *shosh*—Hebrew *shesh*, for which *butis* is used, 1 Chron. iv. 21; 2 Chron. in. 14: *cf.* Ex. xxvi. 31. Pollux, in the second century, says the warp of the Egyptian *byssus* was cotton, and the woof flax. The vestments of the rich man were of the finest linen. *And fared sumptuously*—Feasting splendidly. Luke xii. 19; xv. 23, 24, 29. He does not appear to have been a glutton and a drunkard, but a man of refinement, and given to elegant hospitality. He is not charged with getting money unjustly, but with using it improperly—feasting those who did not need it, and overlooking those who were in want.

20. *Beggar*—A poor, destitute man—not necessarily a beggar. *Lazarus*,—The only instance in which the name is given in a parable—it was perhaps suggested by its meaning—Heb. Eleazar, The help of God. Hence Lazar, lazaretto. The pauper's name is recorded, the rich man's ignored—this is not the manner of men. *Which was laid*—Who had been laid, on some occasion. Those who had given him the last attentions brought him thither, so that he might meet the eye of one who was able to befriend him. He may have been laid—not "flung," as Trench says—in the portal which led from the street into the inner court: this being an arched passage, would protect him somewhat from the weather. This was, and still is, in some countries, a frequent resort for beggars. Acts iii. 2. *Full of sores*,—Covered with ulcers.

21. *And desiring to be fed*—The word expresses desire, as in Luke xv. 16. This is implied by his lying at the gate. His desire was probably so far granted that he got the crumbs, though they were not sufficient to meet his wants. The addition in some cursive MSS. and versions, "and no man gave to him," is interpolated from Luke xv. 16. *The crumbs*—Some MSS. and versions omit this, as an interpolation from Matt. xv. 27; but it was probably omitted by over-sight. It means morsels or scraps. Homer (Ody. xvii. 220) speaks of "a wretched beggar, who, standing near many door-posts, will rub his shoulders, begging morsels." (See on Matt. xv. 27.) *Moreover*,—Yea, even. *The dogs came and licked his sores*.—This shows that they were not bound up, the pauper being neglected by the rich man. The dogs that wander through an Eastern city licked his sores as they do their own, relishing the blood, etc. Their moist, soft tongues may have somewhat assuaged the pain, and medicinal virtue was anciently ascribed to them. The Cambridge MS. and some others have simply "licked;" the received text and some others, "licked off;" the Vatican, Alexandrian, and some others, "licked over," which may be correct.

22. *The beggar died*,—Nothing is said of his funeral, as the burial of paupers is not noticed. *Was carried—He*—contrasted with the rich man—was borne away. *By the angels*—The Targum, on Cant. iv. 12, says "No man hath power to enter into the garden of Eden, but the just whose souls are carried thither by the hand of angels." Some consider this mere parabolic ornament, suited to this Jewish notion; but the office befits the angels. Heb. i. 14. The heathen borrowed the idea in making Mercury the conductor of souls to hades. Socrates says the man's demon escorts him to judgment. *Abraham's bosom*.—To the immediate society of Abraham. The image is drawn from the position of an honored guest, reclining at a feast next to the host. (See on Matt. viii. 11; Luke xiv. 28, 29.) It is not necessary to claim for Lazarus a high distinction, as all true believers, according to the Jewish notion, were received into Abraham's bosom. It may be admitted, as the Jews taught that the phrase is equivalent to "the garden of Eden"—"under the throne of glory," etc.—that disembodied spirits are in a state of expectancy, (Rev. vi. 9,) and that their perfect consummation and bliss will not be realized until the resurrection; so that the intermediate state may be considered one of "beatitude" rather than one of "glory;" but then both states may be represented under a festal idea—both may be called heaven, paradise, glory, as distinguished from earth. (See on Luke xxiii. 43.) Christ is in heaven, (Acts iii. 21; vii. 55, 56,) and disembodied spirits are with Christ in a sense different from that in which they were with him while they were in the body. 2 Cor. v. 6-8; Phil. i. 21-23. There is no more difficulty in the festal idea than in the parental or the nautical: all the faithful can recline as guests with Abraham, as well as lie in his bosom as his children, or anchor there as in a haven (*sinus*). In a Treatise on the Maccabees, ascribed to Josephus, the seven brothers are represented as saying, "After our death, Abraham, Isaac, and Jacob will receive us into their bosoms." Though the metaphor originated in a festal idea, it may be admitted that it assumed a more general sense implying intimacy and communion, as we say, a bosom-friend. *And was buried*:—Doubtless with pomp—the contrast of the angelic ministration rendered to Lazarus.

23. *And in hell*—The Vulgate has no copula between this and the preceding. In rendering "was buried in hell," it may have followed a copy which omitted the *kai*. It is curious, however, to note that the Jewish Sohar brings down the soul to Gehenna by the burial of the body. Hades is the invisible world. Some think it means the place of torment; but as Grotius notes, it is no more than a place out of sight: when speaking of the body, the grave; when of the soul, any region that it inhabits out of the body. Josephus says Samuel was called from hades—following the Greeks, he supposes that hades is under the earth, and thus Zonaras of the Pharisees—either literally under the earth, or as much out of sight as if it were. Plutarch says it is in the air or under the earth—others say, beyond the ocean—Tertullian beyond the burning zone—all implying, no more, says Grotius,

than that it is invisible and inaccessible. Lazarus was in one part of the invisible world, the rich man in another, yet they are represented as near enough to see each other and converse together. These points, however, are not to be pressed: it would destroy the parabolical character of our Lord's language to take it literally, as Tertullian and others have done. What the torment of a lost spirit is, no one living in this world can tell. The stings of conscience and sense of God's wrath may well be compared to fire. (See on Luke xii. 5.) Alford asks, "If when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?" But what sensations has the body in the grave? And would the burning of an amputated limb give pain to its former possessor? Admitting, e.g., that a man who has lost a foot may imagine that he feels a pain in it, when the tibial nerves, which before its amputation constituted its vehicle of sensation, may be in some way affected, what has that to do with a disembodied spirit that has no nerves? Analogies of this sort are simply absurd. *Seeth Abraham afar off*,—Wesley: "And yet knew him at that distance: and shall not Abraham's children know each other when they are together in paradise?"

24. *And he said*,—The place, the party, and the result, of this cry, give small encouragement to the practice of praying to saints. *Father Abraham*,—(See on Luke iii. 8.) Brownrigg (Ser. John xx. 17): "The proud rich man can be content to claim kindred with Abraham—he calls him Father Abraham; but ye read not that he ever said, Brother Lazarus; and ye know what became of him. It will not serve us, nor save us, to be able to say Abraham is our father, except we will charitably acknowledge the poorest Christian, even Lazarus, for our brother." *In water*,—The genitive is used in the Greek, "as the touching is confined to a part of the object." Winer, xxx. 8. *Tormented*—The same word as in ver. 25—not the cognate of that in ver. 23—but meaning the same—tortured, distressed. The drop of water corresponds to the crumbs, ver. 21. Augustin: "*Superbus temporis, mendicus inferni*. The man who refused a crumb of bread, now himself longs for a drop of water: one has red flame for his purple; the other has a feast for his former destitution, that the balance may be even." The rich man perhaps thought that he had some claim on Lazarus, as he had been to some extent supplied from his table.

25. *Son*,—Wesley: "According to the flesh. Is it not worthy of observation that Abraham will not revile a damned soul? and shall living men revile one another?" Jude 9. But is there not a tacit reproof, not to say irony, in the word? The rich man calls Abraham "Father;" Abraham call him "Son," leaving him to reflect on the magnitude of his sin and folly, in being born to inherit the blessings of such an ancestry, yet sacrificing them all for the world! (See on Luke iii. 8; John viii. 37.) *Remember*—It is probable that in the other world memory will call up all the events of a man's history; but here the word has the force of "reflect."

Receivedst—Receivedst in full. Cf. Matt. vi. 2, 5, 16; Luke vi. 24. He had received in full the things which he considered good—all that he chose—all that his heart could wish. Ps. xvii. 14; Eccl. iii. 12, 13; v. 18-20; 1 John ii. 15-17; iii. 17. Chrysostom, Sanderson, and others, make it mean the reception of the reward of the good deeds which he had performed—*recepisti*, not *accepisti*: so Lazarus, the chastisement for his evil deeds. *Likewise*—Correspondingly. *Evil things*:—Literally, the evils. Alford says, "not *his*, for to him they were not so." But in themselves they were evils, and he felt them so, however they may have been sanctified to his eternal good. "His," as well as "received in his life," may be understood. Though Lazarus did not choose affliction, in the same way that the rich man chose pleasure, yet he received it, without murmuring, as his temporal lot. There was no merit in his poverty, as there was no sin in the riches of the other—for Lazarus was lying in a rich man's bosom. The worldliness of the rich man is stated—the heavenly-mindedness of the poor man is implied. It may be true that uninterrupted prosperity in this life is a bad sign, and affliction a good one. A rabbi was found one day in affliction by his disciple, who laughed at it while the other scholars wept, assigning as a reason that he had often feared for the uninterrupted prosperity of his master, that he was receiving his portion in this world, but now he was so afflicted, there was reason to believe his good things were still to come. There is a sound principle underlying this, but it has to be applied with great caution. Eccl. ix. 1; 1 Tim. iv. 8; vi. 17-19. The Jews use the phrase "receiveth his world" for a course of temporal prosperity. The rich man enjoyed on earth his *summum bonum*: Lazarus suffered his *summum malum*. *But now he*—This seems to be the right reading (not "here"), as opposed to "thou in thy lifetime." *Comforted*,—Same word as in Luke vi. 24. *Tormented*.—The same as in ver. 24.

26. *And besides all this*,—Were it otherwise—were there no positive retributions in the other world, the law of moral affinity is inexorable—the evil cannot dwell with the good. This seems preferable to Alford's view, which resolves it into "the irresistible decree—then truly so, but no such on earth—by which the Almighty hand hath separated us and you." *Gulf—Chasma*—Vulg., *chaos*—"not a mere hand-breadth, as the Jews fabled, but a yawning chasm, too deep to be filled up, too wide to be bridged over." The Greeks divided Elysium from Tartarus by the river Acheron, or Cocytus, or some great gulf. Bishop Andrewes: "No *habeas corpus* from death; no *habeas animam* out of hell." AEn. viii. 245, *immane barathrum*. *So that*—Ecbatic—with the result that. Ab. Tucker's notion that though they could not cross "the unnavigable gulf," they might go round it, seems trifling. It does not follow that Abraham would have liked to send Lazarus over, or that Lazarus would have liked to go to relieve the rich-man. Glorified saints find their bliss in acquiescing in the divine will, not in any wish to reverse it—though if they had such a wish, it were impossible to execute it.

27. *Therefore*,—Because of the unchangeable fate of the lost. *Send him*—This was not probably designed to express natural affection, or incipient reformation, or selfishness, but to bring out an objection or reproach against God: If I had been duly warned, I should not have been damned. This gives Jesus an occasion to announce the sufficiency of revealed truth.

28. *Testify*—An intensive word, implying to admonish, or charge earnestly, by bearing witness fully and constantly to these great realities. *This place of torment*.—The same word as in ver. 23. Here is the confluence of all tortures.

29. *They have Moses and the prophets*;—By which they are warned. This indorses the divine authority of the Old Testament, and shows that it speaks of a future state. With what force may the claims of revelation be urged upon men, when Christ and the apostles are added to Moses and the prophets!

30. *Nay*,—Let them not be left to so precarious a chance. He remembered what little effect the Scriptures had upon him in his life of luxury. *They will*—They would in that case repent. Bishop Hackett: "This was Saul's practice—neglect Samuel when he was alive, and seek after him when he was dead. Isa. viii. 19.

31. *If they hear not*—Regard not the warnings of Scripture. *Be persuaded*,—Be induced to repent, ver. 30. *Though one*—Rendered "if one," ver. 30. *Rose from the dead*.—The change of terms was not perhaps intended to vary the idea—as if coming from the dead referred to the spirit coming from hades, and rising from the dead embraced also the return of the body from the grave—as in the case of the other Lazarus, whose case illustrates the principle in question. The apparition would, of course, be in his own body, or in a bodily shape like it, in order to be recognized. There could be nothing in the message of an apparition adapted to produce repentance, faith, and obedience, which involve a moral element, the will and affections being embraced, as well as the intellect. An apparition would excite terror and phrensy, which are unfavorable to the exercise of thought and reflection. Those who discard the Scriptures as a forgery, would be very apt to repudiate the evidence of an apparition as a delusion. This is shown by Bishop Sherlock, in a sermon on this text, and by Wesley, in whose sermon on it there is a terse exposition of the whole parable.

CHAPTER XVII.

1 *Christ teacheth to avoid occasions of offence.* 3 *One to forgive another.* 6 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 22 *Of the kingdom of God, and the coming of the Son of man.*

XVII.—1. *Then said he*—*De*, "then," seems to indicate a continuation from the foregoing. It has been suggested that the Pharisees may have taken offense at our

Lord's preceding discourses; but the *skandala* here are those things which hinder men from becoming Christians, or cause them to stumble in their course, which will not apply to the Pharisees. They, indeed, stumbled at the stumbling-stone, Jesus of Nazareth; but they alone were to blame for this; whereas here another party is denounced as the cause of the offenses. The Pharisees took umbrage at our Lord's teaching, and may have caused others to do so, in this instance, and then they would be the parties specially denounced; but this does not appear in the record. *It is impossible*—It cannot be avoided—it cannot be otherwise—considering the wickedness of men. *Offences*—(See on Luke vii. 23.) *Wo*—A denunciation of wrath, as well as an exclamation of pity. (See on Luke x. 13.) This shows that he who persecutes or seduces a disciple does so by the abuse of his own free agency, and not by any absolute necessity which would preclude his accountability, nor by any invincible force of circumstances, be society ever so depraved, as this also would relieve him of any responsibility in the matter: no one will be punished for what he cannot help. (See on Matt. xviii. 7.)

2. *It were better for him*—A different word from that in Matt. xviii. 6, but the import is the same. *A millstone*—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—Sumas says, a large stone. Suetonius (Life of Augustus, 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. *These little ones*—Disciples—so designated because of their humble, unpretending character. This may be a detached reference to Matt. xviii. 1-7; but it is more likely to have been on another occasion.

3. *Take heed to yourselves*:—Beware that ye do not so offend. *If*—If therefore (the *de* is probably genuine, and is used to introduce a case in point). This is not probably an abridged recension of Matt. xviii. 15-22, which follows the discourse about offenses. Jesus would frequently have occasion to say, "Be careful how ye act, that ye neither give nor take offense." *Thy brother*—Any professed Christian. *Trespass*—Sin—do thee any wrong. *Rebuke him*;—Admonish him: the manner of doing so is specified Matt. xviii. 15-17: *cf.* Lev. xix. 17; Eccus. xix. 13-18. Stier suggests that offenses abound because our love is not strong enough to rebuke our brother—as well as to forgive him, might be added.

4. *Seven times*—The perfect number. (See on Matt. xviii. 22.) Christ thus ignores all limitation. This does not imply that we must restore him to the confidence which we yielded him before—that is impossible. But we must go farther than merely to forego revenge—that would be unlawful, even if he did not repent. We must look with complacency upon his penitence, and extend to him as much confidence as the facts in the case will warrant.

5. *And the apostles said*—Nowhere else in the Gospels are *the apostles* represented as saying any thing to Jesus: they are usually called "the disciples," or "the twelve." *Increase our faith*.—Literally, add to our faith: give us more faith. To lead a blameless life, to reprove an erring brother, to forgive his repeated offenses, would require great strength of virtue, and of course of faith, which is its mainspring. Faith is increased by an increase of evidence and of divine influence upon the soul. The apostles, in making this prayer, recognize the divine character of Christ, or at least that he could procure for them the needed aid. Cf. John xi. 23.

6. *A grain of mustard-seed*,—A proverbial expression among the rabbins for the smallest thing. (See on Matt xiii. 32; xvii. 20.) *Sycamine-tree*,—This is generally identified with the sycamore, or fig-mulberry. It is the rendering of the LXX. for the Hebrew *shokam*, from which it seems to be derived—(1 Kings x. 27; 1 Chron. xxvii. 28; Isa. ix. 9; Amos vii. 14)—in all of which places we render "sycamore," which latter name is given to it because the fruit, growing directly from the stem and branches, resembles a fig—*sukon*—and its leaves resemble the mulberry—*moron*. The tree is abundant—the fruit is eaten, but it is hard of digestion. Paxton (Ill. Scr. ii. 2): "The sycamore buds late in the spring, about the latter end of March, and is therefore called by the ancients *arborum sapientissima*, because it thus avoids the nipping frosts to which many other trees are exposed. It strikes its large, diverging roots into the soil, and on this account our Lord alludes to it as the most difficult to be rooted up and transferred to another situation: it is far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to another." *This sycamore-tree*, like *this mountain*, (Matt. xvii. 20,) was probably one standing by. *Plucked up by the root*,—Rooted out. *The sea*;—Our Lord probably pointed toward the Dead Sea.

7. *But*—The *de* connects the following with the foregoing: If you have this faith, and do all these things, there is no merit in you—you have only done your duty, as is thus illustrated. *Servant*—Slave. *Feeding cattle*,—Tending a flock. *By and by*,—Immediately: in the Greek it is followed by *parelthon*. The sense is probably, Come immediately, and place thyself at table—corresponding to "after that," ver. 8. The word rendered *sit down to meat* is the same as in Luke xi. 37; xiv. 10; John xiii. 12.

8. *And will not*—The Greek is the form of interrogation implying an affirmative, as that in ver. 9 implies a negative answer. *And gird*—And girding, serve me. (See on Luke xii. 35, 37.)

9. *Doth he thank*—Is he beholden to. *I trow not*.—I think not.

10. *Unprofitable*—Literally, good for nothing, as in Matt. xxv. 30. Here it means unmeritorious, conferring no favor. This may be said with a vastly deeper emphasis of men in their relation to God, as they are his bond-servants, his property, in an infinitely higher sense than any slave can be the property of his master; for in the latter case, the master has only control of the servant's labor, whereas God is the absolute proprietor of all we have and all we are and no good thing can be done without his aid; and though our good works redound to his glory, yet he is not profited thereby, however much we may profit others and ourselves. Job xxii. 2; xxxv. 7, 8; Ps. xvi. 2, 3; Rom. xi. 34-36; Phil. ii. 12, 13. Bengel: "Wretched is the man whom the Lord shall call an unprofitable servant; happy he so calls himself."

11. *And it came to pass*,—Probably after the foregoing, and parallel with Matt. xix. 1. *He passed through the midst*—Probably between Samaria and Galilee—crossing over to Perea on the bridge at Scythopolis, and traveling toward Jerusalem on that side till he came to Jericho. Luke xviii. 25. Christ's special mission was to Jews, not Samaritans. Meyer supposes *autos* means "he for his part" separate from the others going up to the feast, who would go direct through Samaria.

12. *As he entered*—Being about to enter. *Ten men that were lepers*,—(See on Luke v. 12.) *Which stood afar off*:—Who stood at a distance from Jesus, and of course from the village.

13. *Master*—*Epistata*. (See on Luke v. 5.)

14. *The priests*.—The Jewish, not the Samaritan. It is not common for Jesus to perform miracles without some act connecting the agent and the patient. (See on Luke v. 13, 14.) *As they went*,—To, not from, the priests. The promptitude with which they repaired to the priests evinced their faith: they expected to show themselves cured to the priests, so as to get their certificate of the fact. *Cleansed*.—Healed, ver. 15.

15. *A loud voice*—His thanksgiving was as fervent as his prayer, ver. 13.

16. *Fell down*—Assumed the gesture of the most humble reverence and gratitude. Luke v. 8, 12.

17. *Were there not ten cleansed?*—Were not the ten cleansed? The question has the force of an affirmative.

18. *There are not*—Are none found returning? The question implies there are none. *Found*—Met with. Rom. vii. 10; Phil. ii. 8. *Stranger*.—One of another race, not a Jew. The Jews call the Samaritans aliens, Cuthites. (See on Luke x. 33.) In this case a common and severe misfortune brought the Jew and Samaritan on one level: "Misery acquaints a man with strange bed-fellows." It was, moreover, on the confines of their respective countries. This miracle has a moral like that of the parable, Luke x. 30, 37: *cf.* Rom. ii. 27.

19. *Arise, go thy way*:—Resume thy journey to the priests. *Thy faith hath made thee whole*.—As the nine Jews were healed through their faith, some suppose that this means that the Samaritan's faith procured spiritual healing—salvation; but this is not apparent. The language is the common formula in cases of miraculous healing, (Matt. ix. 21, 22; Mark v. 23, 28, 34; Luke viii. 36; Acts iv. 9,) though it is also used of spiritual healing, Luke vii. 50. Jesus commended his faith, as it was the more remarkable, he being a Samaritan—especially as he was commanded to show himself to the Jewish priests, which the nine Jews were, of course, ready to do. Contrast the case of Naaman, 2 Kings v. 12.

20. *And when*—And being asked by *the Pharisees when the kingdom of God*—the gospel dispensation, which was the burden of his discourses—was to come. *With observation*:—Not so that its coming may be watched—not with that external pomp which the Jews expected—the antithesis of "within you" in the next verse. John xviii. 36.

21. *Lo here!*—The Messiah has set up his throne in this place, or he has his court in that. *For behold*,—The same word rendered "lo" twice before. *Within you*.—Its seat is in your heart. Rom. xv. 17. This does not necessarily imply that it was actually in the hearts of the parties addressed. No clear case is found in which *entos* has the sense of "among." Alford absurdly infers, "Whenever great revivals, or triumphs of the faith, can be pointed to, they stand self-condemned as not belonging to that kingdom." So "the Pentecostal era," to which he alludes "stands self-condemned, as not belonging to that kingdom"! It is generally thought it was then visibly opened to Jewish believers. The eye of faith can discover this kingdom when there is none of that outward pageantry which attracts "the natural man." 1 Cor. ii. 14.

22. *The days will come*,—Though you may have the kingdom within you, yet you cannot have my bodily presence, however much you may desire it: you will mourn the absence of the Bridegroom. Luke v. 35; John xvi. 19, 20. S. Clarke: "Great temporal calamities will fall upon the whole nation of the Jews, and in that time of distress you shall wish for the comfortable enjoyment of my presence again, which ye cannot then have." This view is favored by what follows. Render "days will come," as there is no article in the Greek. There will come a time. *Son of man*,—(See on Luke v. 24.)

23. *And they shall say to you*,—This refers to the false Messiahs who arose at the time of the destruction of Jerusalem. A portion of the discourse in Matt. xxiv. and Luke xxi. is here anticipated. It may have been repeated by Jesus in order to impress the warning on the minds of the disciples. *See*—Lo, as in ver. 21, and Matt. xxiv. 23: "Lo here is Christ, or there."

24. *For as the lightning*—Whitby says well on Matt. xxiv. 27, "You will then need none to instruct you where Christ is, or to say to you, He is here, or there; for by the Roman army which shall pass through the territories of the Jews like lightning, his coming shall be manifested." He was not to come secretly, but publicly and suddenly, but not with such Messianic pomp as they expected, to deliver them from their Roman oppressors, but through them, as a Judge, to be known "by the judgment which he should execute." *His day*.—The time of his manifestation—as his kingdom, the Christian dispensation, could not flourish till the Jewish polity was destroyed.

25. *But first must he suffer*—There was of course no absolute necessity that he should so suffer. It is a simple prophecy that the Jews would thus fill their cup of iniquity. *This generation*.—A race of men living at one time. (See on Luke xxi. 32.)

26. *And as it was*—As sudden and unexpected as was the flood in the time of Noah, so shall be the destruction of Jerusalem.

27. *They did eat*,—They were engaged in the usual occupations of life; though from Matt. xxiv. 49; Luke xxi. 34, it is likely the sensuality of the antediluvians is implied—including the intemperate use of wine, which was not therefore first used by Noah, Gen. ix.

28. *Likewise*—In like manner, *In the days of Lot*:—Gen. xix. *They bought*,—The Sodomites and their neighbors. More varied pursuits are specified than in the case of the antediluvians, suited to the age.

29. *It rained*—Impersonal, according to our own idiom. *Fire and brimstone*—There was perhaps an eruption of sulphur, nitre, and bitumen, which abound near the Dead Sea, and which was ignited by lightning, and poured down as a fiery deluge upon the cities of the plain. Gen. xix. 24, 25; Deut. xxix. 23; xxxiv. 9; Job xviii. 15; Ps. xi. 6; Isa. xxx. 33; xxxiv. 9; Ezek. xxxviii. 22; Rev. xxi. 8. *Heaven*,—The atmosphere above the cities.

30. *Even thus*—After the same manner. Thus sudden, unexpected, and tragical will be the coming of Christ to destroy Jerusalem. (See on ver. 24.)

31. *The 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 retreat, 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 such arrangements. *Stuff*—Furniture, goods. *In the field*,—At work. *Return back*—To the city. (See on Matt. xxiv. 17, 18.)

32. *Remember Lot's wife*.—Who for her tardiness was overtaken by the fiery deluge, and probably invested with nitro-sulphureous matter, and kept in a standing posture by the incrustation. (See "Pillar of Salt" in Watson's Dictionary, enlarged.) Gen. xix. 26; Wis. x. 7.: "A standing pillar of salt is a monument of an unbelieving soul." A firm faith in God's promises and threatenings will lead to obedience to his commands, and consequent salvation.

33. *Whosoever*—(See on Luke, ix. 24.) The adage seems here to be applied to those who sought, by the means adopted by the infatuated Jews, to save themselves from destruction by the Roman power, and yet were destroyed; and, on the other hand, to those who, like the faithful Christians, were considered as throwing away their lives, and yet were saved. (See on Luke xxi. 18, 19.)

34. *I tell you*,—An emphatic utterance. *In that night*—Matthew (xxiv. 40, 41) has not this verse. Here our Lord seems to have designed to emphasize the suddenness of the calamity by introducing the various scenes of day and night, labor and repose, male and female employments. Night does not seem to mean "a season of darkness and danger;" but it is used for consistency—a time of repose. *There shall be*—There will be. *Two men*—"Men" is properly supplied, as *the one* and *the other*, in the Greek, are masculine. *In one bed*;—Upon one couch—probably reclining at supper, as it is night, though it may mean reposing in bed, if *kline* ever has that meaning in the New Testament. *The one shall be taken*,—Rescued from the calamity to which the other is left.

35. *Two women*—The participle *grinding* being feminine in the Greek, the rendering is proper. The hand-mill, with two stones, was turned by hand, generally by two females. Ex. xi. 5.

36. *Two men shall be in the field*;—At work. "Men" is properly supplied, as *the one* and *the other*, in the Greek, are masculine. (See on ver. 34.) Some think this verse is interpolated from Matt. xxiv. 40, as it is wanting in many MSS. and versions. But it is probably genuine—it varies slightly from Matthew, where "shall be taken" and "left" are in the present—in Luke they are future.

37. *And they*—Probably the disciples, ver. 22. *Where*,—In what place shall these things occur? *Wheresoever the body is*,—The Jewish nation, which was morally and judicially dead. The proverb is taken apparently from Job xxxix. 40,

and expresses the certainty and extent of the destruction. So Bishop Newton: "Wheresoever the Jews are, there will be Christ, taking vengeance upon them by the Romans, who are properly compared to eagles, as the fiercest birds of prey, and whose ensign was the eagle." Deut. xxviii. 49; Isa. xlvi. 11; Jer. iv. 13; xlviii. 40; xlix. 22; Lam. iv. 19; Hos. viii. 1. Homer says (Il. xvii. 675) the eagle has the sharpest sight among the birds of heaven. So Horace, Sat. iii. Isidore says, When floating above the reach of the human eye, he can discern a little fish swimming below. Damir, a famous Arabian writer, says the eagle can discover a carcass at the distance of 400 parasangs—and that he will eat it. Pliny says the eagle is the only bird that is not hurt by lightning, and so it can instantly seize on animals killed thereby—and, in view of ver. 24, some suggest there is an allusion to this. As eagles rarely feed on carrion, the bird here meant has been thought to be the *gupactos* (*vultur percnopterus*), which the ancients referred to the eagle genus. But eagles will eat animals newly killed. Proverbs, however, are not to be rigidly analyzed. Josephus says there was no part of Judea which did not partake of the calamities of the capital; and when Judea was totally subdued, those who dwelt in other places became victims—many were slain in Egypt, where their temple was shut up: three thousand of the richest Jews in Cyrene were put to death. Christ's answer should have prevented the bold remark of Alford, that this discourse refers exclusively to the future coming of the Lord—whereas it does not refer to that event at all. Instead of *soma*, "body," Matthew has *ptoma*, which means any thing fallen—hence carcass, fallen flesh or body, a corpse. Porphyry says, Homer calls the body of the living *demas*, but when the soul has left it, always *soma*.

CHAPTER XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blind man to his sight.*

XVIII.—1. *And he spake*—And he spake also. The *de* connects with the foregoing discourse on the coming of Christ to destroy Jerusalem: it is to be regretted that this begins a new chapter. *A parable*—(See on Luke viii. 4.) *Unto them*—The disciples, xvii. 22. *To this end*,—To this effect, that it behooved them. *Men*—Is not in the Gr., but the pronoun is in the best MSS. and versions. *Always*—At all times. Augustin and others refer this and Eph. vi. 18; 1 Thess. v. 17, to the continual desire of the soul after God; or as Ambrose, Whatsoever we do or suffer well is praying; but it may mean the continuing in the practice of prayer to the end of life. All these views may be embraced. He who does not live in the spirit of prayer cannot pray aright formally; and he who does live in it will

not neglect formal prayer. The morning and evening sacrifice, offered every day, is called the continual sacrifice. Lev. vi. 20; Num. xxiii. 24, 31; Dan. viii. 11; Luke xxiv. 53; Acts ii. 46, 47; Heb. xiii. 15; 1 Mac. xii. 11. *To faint*;—To be discouraged, to fail, to give over from weariness, or despondency. So 2 Cor. iv. 1; Gal. vi. 9; 2 Thess. iii. 13. "Notwithstanding weariness, fear, temptation." This seems to have special reference to the trials the Christians were called to encounter before and during the siege of Jerusalem. *Cf.* James, *passim*; and see on ver. 8.

2. *In a city*—In a certain city a certain judge. *Which*—Who, etc.—a proverbial description of a most reckless and unprincipled character. So Dion Cassius says, Vitellius regarded neither men nor gods. So the Cyclops. Ody. i. 277.

3. *A widow*—Some MSS. and the Vulgate have "a certain widow": *cf.* ver. 2. The helplessness of widowhood is proverbial especially in the East. *And*—Who, as in Luke xv. 15. *She came*—Came—kept coming. *Avenge me of*—Exact justice for me from my adversary. She probably wished a judicial sentence to stop his aggressions. So the *Vindica* of the Vulgate—though that sometimes means revenge, as in Acts vii. 24. The widow sought justice, not vengeance.

4. *For a while*:—For some time: it does not mean "a long time," as in the Vulgate. God, in some cases, seems for a time to disregard our prayer. (See on Matt. xv. 21-28.) *He said within himself*,—Avowing his shameless selfishness. So it was not pity that moved him at last.

5. *Troubleth me*,—Annoys me with her importunity. *Lest by her continual coming*—Literally, to the end, for ever, perpetually. Job xiv. 20; Ps. lxxix. 5; ciii. 9, LXX. *She weary me*.—The Greek word is a pugilistic term, elsewhere used only in 1 Cor. ix. 27, meaning to hit under the eye: it is here, probably, to be understood metaphorically thus, "beat me out," like *obtundere* in Terence (Adelph. i. 2. 33), Livy (ii. 15). So nearly the Syriac and Arabic. *Cf.* Matt. xv. 23.

6. *Hear*—Observe. *The unjust judge*—*Cf.* Luke xvi. 8.

7. *And shall not God*—The just Judge of all the earth. *Avenge*—Vindicate, as in ver. 3. *His own elect*,—His chosen ones. Whitby well observes, "The elect in general signify all Christians chosen out of the world through faith in Christ to be the Church and people of God (2 Pet. ii. 9): when it relates particularly to the Jews, it signifies those of them who believed in Christ and upon that account are styled 'the election of grace,' and absolutely 'the election,' (Rom. xi. 5, 7,) under which character St. Peter writes unto them, 1 Pet. i. 1, (see Matt. xxiv. 22,) and this seems to be the import of the word here." Wesley: "Preserve the Christians from all their adversaries, and, in particular, save them out of the general destruction, and avenge them of the Jews." *Cry*—Call loudly for help. *Day and night*—By day and by night—constantly. S. Clarke: "The earnest and continual

prayers of his faithful and beloved people." *Though he bear long with them?*—The reading of A, B, D, L, Q, X, etc., seems correct, and may be rendered, "And he delays their vindication."—which is substantially the same as the received text: "Will not God vindicate his own chosen ones, though he delay to do it for a time?"

8. *I tell you*—A note of emphasis. *Speedily*.—The word is elsewhere rendered, "shortly," "quickly," "soon." Acts xii. 7; Rom. xvi. 20; Rev. i. 1. In view of their earnest desire for relief, his delay may seem long—

Though to man thou seemest slow,
Our cries thou seemest not to heed—

but it was short, not only in the estimation of Him with whom a thousand years is as one day, (2 Pet. iii. 8, 9,) but it was really to take place in the lifetime of some who heard him. Matt. xvi. 28; Luke xxi. 28; John xxi. 22; Jas. v. 1, 4, 7, 8. *When the Son of man*—(See on Luke v. 24.) *Cometh*,—To destroy Jerusalem. *Faith*—The faith, viz., that prays and faints not. Augustin: "If faith fails, prayer ceases; for who prays for what he does not believe?" The evils which they suffered, and the delay of their removal, were adapted to test severely the faith of even the very elect—hence those days were shortened. Matt. xxiv. 22; Luke xxi. 36. This verse shows the "clear correspondence between ver. 1 and what follows," which Neander failed to see. If the widow who had no confidence in the justice of the judge, persisted in urging her suit, because he alone could redress her grievances, surely Christ's disciples might be urged to a similar importunity, when not only could God alone vindicate their rights by his power, but was pledged to do so by his justice and truth, provided they had such faith in him as would lead to importunate prayer.

9. *And he spake*—Also, as in some MSS. *This parable*—(See on Luke viii. 4.) The parties here grouped represent classes—hence it is a parable: it is designed to illustrate the necessity of humility in prayer, as the preceding illustrated earnestness and importunity. *Unto certain*—Probably of his disciples who were in danger of falling into Phariseeism. *Trusted in themselves*—Were self-confident: cf. Luke xi. 22; 2 Cor. i. 9. *Despised others*:—Literally, set at naught the rest. Cf. Luke xxiii. 11.

10. *Went up*—The temple being on a mountain. *To pray*;—At one of the stated hours. *Pharisee*,—(See on Luke v. 17.) *Publican*.—(See on Luke iii. 12.)

11. *The Pharisee stood*—The Pharisee standing—putting himself in the posture of prayer, which among the Jews was standing—at least, generally, in the temple. *Prayed thus with himself*—Uttering the words, perhaps, but so as not to be heard. Such a prayer, says Meyer, he would not dare put up aloud. Webster and Wilkinson: "*With himself* may be joined with *standing*, but had better be taken

with *prayed*. This was his private prayer during the offering of sacrifice or incense, so ver. 13." *God, I thank thee*,—He did not exclude divine help, but, as Grotius says, "allotted to himself the great share in virtuous actions." *I am not as other men*—As the rest of men—men in general. He is in one scale: all the rest in another; and he outweighs them all. He disparages them, while he exalts himself; or perhaps he considers it a great merit that he was not grossly immoral, as many others were, as if the opposite of a great vice were a great virtue. He lacked humility, as he extolled himself, and charity, as he depressed others. *Extortioners*,—Parkhurst, "rapacious, ravening, as wolves. Matt. vii. 15. *Harpax* in the Greek, and *rapax* in the Latin writers, are the usual epithets of wolves." Cf. Gen. xlix. 27, LXX. Those who injure others by force. Besides these places the word is used in the New Testament only in 1 Cor. v. 10, 11; vi. 10. The cognates are used for the act of plundering, (Heb. x. 34;) for the object gained by rapine, (Matt. xxiii. 25; Luke xi. 39;) for snatching with haste or violence, (Matt. xi. 12; xiii. 19;) or to seize as a wolf does his prey, (John x. 12.) Xenophon (Mem. iii. 1. 6) uses it as the antithesis of profuse. *Unjust*,—Those who overreach others by fraud. *Adulterers*,—Offenders against chastity, as the others against mercy and justice. *Or even*—Or also—for example, this publican—of whom he may have just caught a side-glance, and whom he could not have considered as less wicked than those guilty of rapine, injustice, and uncleanness, as he most likely laid all these crimes at the publican's door.

12. *I fast twice in the week*,—On Monday and Thursday—voluntary fasts. There was only one prescribed regular fast in the year, the day of atonement, Lev. xvi. 29. *I give tithes*—(See on Luke xi. 42.) Some gave one-tenth of their income for the temple, and another tenth for the poor. *Of all that I possess*.—Acquire. It is not in the perfect tense, have acquired, possess—but the present. Webster and Wilkinson: "The present tense is very expressive. I am in the habit of paying the tenth of whatever I am from time to time acquiring—i.e., of all my gains." Theophylact notes that in opposition to rapine and injustice, he gave tithes: instead of adultery, he kept his body under by fasting.

13. *Standing afar off*,—At a distance from the Pharisee—in the lower part of the temple—not likely the court of the Gentiles, as he was probably a Jew. *Would not*—Dared not. *Lift up so much as his eyes*—Not even his eyes, much less his hands. 1 Tim. ii. 8. The Pharisee put himself in praying posture, doubtless lifting up his eyes and hands to heaven; but some of the rabbins say the eyes should be cast down, and the heart uplifted—Ezra ix. 5, 6—though Ezra kneeled. Tacitus (His. iv. 72): "Conscious of guilt, they stood, filled with grief, their eyes fixed on the ground." *Smote upon his breast*,—Kept smiting. (See on Luke xxiii. 48.) Ody. xx. 17: "Smiting upon his breast, he began to chide his heart." Lucan ii. 335: "With disheveled hair and smitten breast, 'twas thus she spoke her grief." *Be merciful*—The word implies reconciliation through a sacrifice or offering. Be

propitiated toward me—be propitious to me. The word occurs Dan. ix. 19, LXX., where it is rendered, "O Lord, forgive." Cf. Ps. xxv. 11, (xxiv. 11, LXX.) Of course, in all these cases the pardon comes through the propitiation of Christ, but it does not follow that this was specifically referred to by the publican in the use of the word. *To me a sinner.*—The article in the original does not appear to be emphatic, as some think—the sinner, as opposed to the self-righteous Pharisee—but it implies, who am a sinner—as Luke vi. 24; xi. 46. Our translation of the prayer seems correct.

14. *I tell you,*—An emphatic formula. *Went down*—The temple being on the mountain; (see on ver. 10;) he returned home. *Justified*—Pardoned, accepted by God: it is implied that he had a sense of forgiveness. *Rather than the other:*—The Vat., Cam., Syr., Vulg., reading is perhaps correct; but our translation gives the sense: it is not meant that the Pharisee was justified at all—the publican was justified, and not the other, is the meaning. Maldonatus says, "It does not mean either that the publican was really justified, or the Pharisee really condemned, though Euthymius so understands it." But it does mean that, as Augustin, Tertullian, and others affirm; and this is established by the drift of the parable, and the closing reflection of our Lord. (See on Luke xiv. 11.) Chrysostom warns us not to prefer the publican's sins before the Pharisee's good qualities; but only his humility before the Pharisee's pride and censoriousness. *For every one*—This adage is repeated substantially seven times. Matt. xviii. 4; xx. 26; xxiii. 12; Luke xiv. 11; xviii. 14; xxii. 26; John xiii. 14. The application, as the moral of the parable, is pertinent and obvious.

15. *And they*—The Jews, particularly the women who believed on him. Matthew (xix. 13-29) places the following incidents in their chronological place. *Brought unto him also infants,*—Literally, the babes—their infant children. Eustathius and Phavorinus say *brephos* is a child under four years. 1 Pet. ii. 2. *That he would touch them:*—Matthew, "lay his hands on them 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; 1 Tim. 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. *Rebuked them.*—Mark. "those who brought them." The disciples probably feared their Master would be annoyed by the infants, or that this business was beneath his dignity, or that it was an unseasonable interruption of an important discussion.

16. *But Jesus called them unto him*—Encouraged the parents to bring them, rebuking the officious disciples who forbade them. Mark (x. 14) says "he was much displeased with them." *Suffer little children*—The little children. *To come*

unto me,—That is, to be brought. *And forbid them not:*—The positive and the negative forms united give force to the injunction and reproof. *For 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. Christ thus ratifies the claims of children to membership in the Church recognized under the patriarchal and Mosaic dispensations.

17. *Verily I say unto you,*—A solemn asseveration, 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. *Shall in no wise*—Shall not enter into it—the same as in Mark, who then records the blessing. (See note.)

18. *Ruler*—*Archon* means a chief, sometimes a magistrate or prince. Matt. xx. 25; Luke xii. 58; John xiv. 30; Acts vii. 27; xvi. 19; Rev. i. 5. In John iii. 1 it seems to mean a member of the Sanhedrim, a counselor, or senator, John vii. 50; but here, as in Matt. ix. 18, Luke viii. 41, it may mean a ruler of the synagogue. Matthew (xix. 16-22) says he was a young man, and was therefore hardly a senator. Mark (x. 17) is as usual more graphic than Matthew and Luke. *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, and in the first three Gospels only here and in the parallels, and Matt. xxv. 46, Luke x. 25. It is prominent in John and in the Epistles. It implies everlasting happiness.

19. *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 Jesus 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?'" *None is good, save 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.

20. *The commandments*,—The precepts of the Mosaic law generally, as Matt. v. 19; xxii. 35-40; Luke x. 25-28, (see notes;) 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. Bengel: "The duties of the second table are more palpable." None of the evangelists cite the commandments in the order in which they stand in Exod. xx. 3-17, 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."

21. *Kept*—Rendered, "observed," Mark x. 20. *From my youth up*.—Though he was young to be a ruler, yet he may have been considerably removed from the period of youth.

22. *Yet lackest thou one thing*:—An answer to the question recorded alone by Matthew, "What lack I yet?" *Sell all that thou hast*,—Jesus seems to have taken 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 whether he could continue therein after declining the call to the ministry under the influence of undue regard to his worldly possessions. *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. *And come, follow me*.—(See on Luke ix. 23.)

23. *Sorrowful*:—According to Mark, he showed his sorrow by the contraction of his countenance. *For he was very rich*.—In real estate—hence the command to sell. (See on Matt. xix. 22.)

24. *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. 18, 30; but the one implies the other; the kingdom of grace being developed in the kingdom of glory. As the disciples were astonished at this statement, it being so contrary to the notions which obtained among the Jews, our Lord, according to Mark, explained himself, as referring it to those who "trust in riches." This, indeed, 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. *A 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. 24. Harmer thinks there is an allusion to the low gateways 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.

26. *Who then can be saved?*—In that case—if the way of life be so difficult, who can be saved? They probably uttered this under the influence of the Jewish notion that rich men acquired merit by almsdeeds and gifts to the temple—if they could not be saved, what would become of the poor?

27. *The things*—All things not inconsistent with the perfections of God and the free agency of man, can be performed by God. This implies, as is more clearly indicated in Mark, that while in the case of every man mere human power is incompetent for salvation, it is emphatically so in the case of the rich man; but the grace of God can empower 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.

28. *Then Peter said*,—As usual, *Lo, we have left all*,—Behold, we have done all thou didst require of the ruler. Their sacrifices were not so great, yet Peter, Andrew, James, John, and Matthew, appear to have been in comfortable circumstances. (See on Luke v. 2.) Luke does not record the question in Matthew and Mark; but it is implied: If the ruler would comply with the terms specified, he

should have a reward in heaven; we have in effect done so, what then is to be our reward?

29. *Verily I say unto you*,—A pregnant preface. *There is no man*—No one. This principle holds good in every age. *House*,—Matthew, "houses." *Parents*,—Matthew and Mark have "father" and "mother"—also, "sisters" and "lands"—and Mark adds "with persecutions." (See note.) *For the kingdom of God's sake*,—Matthew and Mark vary—but all mean, in laboring to promote my cause.

30. *Manifold more*—Not in kind, as it is to be "with persecutions," but in value: manifold 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. *Life everlasting*.—The same phrase in the Greek, as in ver. 18.

31. *Then he took unto him the twelve*,—Matthew (xx. 17) says it was privately, as Jesus did not wish others to hear the announcement, as the effect on them might have been productive of evil. (See Matt. xvi. 21; xvii. 22, 23.) *Behold*,—A note of attention. *We go up*—Jerusalem being on an elevated region. Ps. cxxii. 3, 4. *By the prophets*—(See on Luke xxiv. 25-27.) *The Son of man*—(See on Luke v. 24.) *Shall be accomplished*.—Will be fulfilled.

32. *For he shall be delivered*—Sometimes rendered betrayed, Matt. xvii. 22; xx. 18. Here it means to hand over to the Roman soldiers for execution. *The 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. *Shall be mocked*,—Will be made sport of. *Spitefully entreated*,—Treated with insolence, insulted. *Spitted on*;—Which was considered the grossest insult. (See on Matt. xxvi. 67; xxvii. 30.)

33. *And they shall scourge him*,—And having whipped him, they will kill him. Scourging generally preceded crucifixion. (See on John xix. 1.) *The third day*—On the third day after his death. (See on Luke xxiv. 6, 7.) Boys: "Concerning his passion five things are delivered—*traditio, allusio, consputio, flagellatio, occisio*; for Truth itself was betrayed, Wisdom itself mocked, Glory itself spitted upon, Innocency itself scourged, and Life itself killed." Diez: "Christ is large in the report of his ignominy, but short in that of his glory; for he

delivered five points as concerning his humiliation; but he remembers only two, yea, for the matter, only but one, touching his exaltation."

34. *And they understood none of these things:*—The pleonasm of this verse is emphatic. They knew the meaning of the words, but could not comprehend their application to him as before Mark ix. 10. They thought the Messiah could not die, and they could not imagine what Jesus meant when he spoke of his rising from the dead. (See on Luke xxiv. 6-8, 19, 27; John xii. 32-34.) Skelton well argues that if Jesus had been an impostor he must have deliberately schemed his own misery and untimely death, as he was sure to fail in the decisive proof of his resurrection. Socrates as Bishop Hurd says, might sagaciously conjecture that he should die within three days; but Jesus predicted his death by crucifixion and his resurrection within three days after it.

35. *As he was come nigh unto Jericho,*—They were journeying from Galilee to Jerusalem, on the east side of the Jordan, which they crossed near Jericho. (See on Matt. xix. 1.) Jericho was situated about seventeen miles north-east of Jerusalem, and seven west of the Jordan. Josh. xviii. 21. Moses calls it "the city of palm-trees." Deut. xxxiv. 3. It was in a fertile region, though surrounded by barren mountains. Ecclus. xxiv. 14; Jos. Ant. iv. 6. 1. It was destroyed by Joshua, (Josh. vi.,) and rebuilt by Hiel. Judg. iii. 13; 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. *A certain blind man*—Matthew (xxi. 29, 30) says "two blind men," and locates it at Christ's departure from Jericho. Mark (x. 40) says it was "as he went out of Jericho": he mentions only one, whom he calls "Bartimeus." It is probable that he was better known and more prominent than the other, though both cried to Jesus. The three evangelists may be thus reconciled: As Jesus drew nigh Jericho, hearing the crowd pass by, Bartimeus inquired what it meant. On hearing 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.

37. *That*—This should be omitted in translation. *Jesus of Nazareth*—(See on Luke i. 26; ii. 4, 51.)

38. *Son of David,*—He had doubtless heard of the Prophet of Galilee, and recognized his Messianic character. (See on Matt. ix. 27.) He called him by a more honorable title than "Jesus of Nazareth," ver. 37.

39. *Rebuked him that he should hold his peace:*—The same in all three evangelists, only Matthew has the plural—charged him to be silent; they did this 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. *He cried*—Exclaimed—a different word from that in ver. 38. *So much the more,*—Much more—louder—more vehemently.

40. *And Jesus stood*—Stopped in his journey. Mark, as usual, is more graphic.

41. *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. *Lord,*—Mark has *Rabbouni*, my great Master. (See on Mark x. 51.) *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; John ix. 11, 15, 18.)

42. *Receive thy sight:*—An echo of his prayer. *Thy faith hath saved thee.*—Rendered in Mark, "made thee whole." Luke vii. 50; viii. 36.

43. *And immediately he received his sight,*—Showing the miraculousness of the cure. The word is the same as in ver. 41, 42, and means the same. Luke, as usual, notes the effect of the miracle upon the subject and spectators; so marked was it, that they could not help seeing that it was performed by divine power; thus while the subject of it was filled with joy and gratitude, the spectators, as S. Clarke expresses it, "rejoiced and gave thanks to God for sending among them so great a prophet and benefactor." *Gave praise*—Celebrated the wonderful event—uttered expressions of praise, as Matt. xxi. 16.

CHAPTER XIX.

1 *Of Zaccheus a publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

XIX.—1. *And Jesus*—"Jesus" need not be supplied. *Entered and*—Entering, he passed through Jericho. This verse resumes the itinerary, from xviii. 35.

2. *And behold, there was a man*—Literally, And behold, a man. He may have lived near the outlet of the city, or in the country, between Jericho and Jerusalem, where S. Clarke locates the scene—which is somewhat countenanced by ver. 11, 28, 29. *Zaccheus,*—Zaccai, Ezra ii. 19; Neh. vii. 14, meaning pure. *Chief among the publicans*—Perhaps an agent of the farmers of the revenue, a receiver-general of the taxes of a district, inferior officers being employed under him; though he may have farmed some part of the revenue for himself. Though a Jew, he may

have been of Equestrian rank, (Jos. Wars, ii. 14. 9,) to which, as Cicero and Tacitus state, the chief publicans belonged. Alford suggests that he may have been an administrator of the revenue from balsam, which was produced in abundance near Jericho. Markland: "A chief-publican, an arch-publican. Probably he had a country-house in the district of Jericho." (See on Luke iii. 12.) *And he*—And the same; as Luke xvi. 1.

3. *And he sought*—Endeavored to see what sort of person Jesus was. *For the press*,—On account of the crowd. *Little of stature*.—A short man.

4. *And he ran before*,—And having run forward in front—a pleonasm to heighten the picture. He lost sight of his wealth and position. *Climbed up into*—Ascended upon—as Luke v. 19. *A sycamore-tree*—The fig-mulberry, or Egyptian fig-tree, which grows to a great height and size. (See on Luke xvii. 6.) *To pass*—To pass through, or along, that way. He knew the road Jesus was going to take and he ran before on the road leading to Jerusalem, if it was out of Jericho, which is favored by the sycamore's being by the wayside. The Mishna says that sycamores were planted fifty cubits from a city—because of their size.

5. *He looked up*,—Purposely, not by chance—looking up, he saw him—but he had seen him before, as John i. 50. He wanted Zaccheus to see him. Jesus, who knew the heart of Zaccheus, could not be ignorant of his name, wishes, and residence. *I must*—It is my intention; it may have been evening, and this was a convenient place at which to spend the night; though the moral ends to be subserved by his sojourn with Zaccheus are not to be overlooked. *Abide*—Sojourn, stay for the night—in opposition to a passing call.

6. *Received him*—Entertained him as a guest.

7. *They all*—The Jews (not including the disciples) who were accompanying Jesus, and who detested publicans nearly as much as they did Gentiles, calling them alike "sinners." (See on Luke xv. 1, 2.) *To be guest*—To loose, or unbind, as men and beasts when they arrive at the inn where they are going to spend the night. Gen. xxiv. 23, 25; Luke ix. 12.

8. *And Zaccheus stood, and said*—But Zaccheus standing, said. The posture suited his stature, and showed his determination. *I give*—The present tense for the future, indicating firmness of purpose. Le Clerc says well: "He was from that time prepared to give half of his goods to the poor, and to restore fourfold to those he had injured. He invites them to make their claims, and if they decline making them, he compensates it by his liberality." He had probably injured many to whom he would have no opportunity to make restitution. He seems to have said this as a reply to the murmuring of the Jews; q.d.: "It is true I have been a sinner, but I now repent, and thou receivest penitent sinners." *If I have*—This does not express a doubt—what I have—he actually had thus sinned, but the extent of his sin was

indefinite. Cf. Phil. iv. 8; 2 Thess. iii. 10; Rom. xiii. 9. *False accusation*,—Literally, fig-showing—referring to those who informed against persons who exported figs from Attica contrary to law—hence, to accuse falsely or maliciously, to extort by false accusation, to oppress. Job xxxv. 9; Ps. cxix. 122; Prov. xxii. 16; Eccl. iv. 1, LXX. (See on Luke iii. 14.) *Four-fold*.—Exod. xxii. 1; 2 Sam. xii. 6. The Roman law made the penalty for the extortion of a *publicanus* fourfold. Augustin: "If another man's goods be not restored when they may, it is no real repentance, but a mere sham." Zaccheus resolved to be his own executor. Bacon says: "Defer not charities till death. He that doth so is rather liberal of another man's than of his own."

9. *And Jesus said unto him*,—The reading of some Latin versions and the marginal reading of the later Syriac, "to them," has no manuscript authority. It means, perhaps, with reference to him; though the former clause may have been addressed to him and the latter to the bystanders, as both needed a reply. Cf. Luke xx. 19; Rom. x. 21; Heb. i. 7. *This day* seems to imply that it was not the next morning, but the same evening in which Jesus entered the house. *Salvation*—Objectively, in the gospel which Christ preached to Zaccheus, and subjectively, in his embracing of it. *To this house*,—This may mean the habitation into which salvation may be said to have entered when the inmates experienced it; or it may mean family, according to the Jewish custom of identifying a man's wife and children with himself in covenant transactions, etc. John iv. 53; Acts x. 2; xvi. 15, 31-34. The head of the family represented it. Luke x 5. *Forasmuch as*—Because that he is a Jew, and as such has a claim to the first offer of salvation. (See on ver. 10.)

10. *For the Son of man*—(See on Luke v. 24.) *That which was lost*.—And Zaccheus was one of the lost sheep of the house of Israel. (See on Matt. x. 6; xv. 24; xviii. 11; Luke xv. 1-6.) This was a good *argumentum ad hominem* to the Jewish murmurers. However despised, Zaccheus was still a Jew. (See on Luke iii. 8; xiii. 16.)

11. *He added and spake*—Proceeded to speak. *A parable*,—(See on Luke viii. 4.) It is strange that any should identify this with the parable of the talents, which was delivered afterward at Jerusalem. (See on Matt. xxv. 14.) *Because he was nigh to Jerusalem*,—To which regal metropolis his followers probably supposed he was going, to set up his Messianic throne. The parable was designed to disabuse their minds in regard to the nature of his kingdom, and the time and mode of its establishment. *And because they thought*—Probably from what he had just said, ver 9, 10. *Appear*.—Show itself—begin to be established.

12. *Nobleman*—Well-born—descended from a good family. This well represents the Messiah. *Went into a far country*—Alluding, perhaps, to the way in which Herod and Archelaus procured their regal rank from Rome. *A*

kingdom,—Royal power, viz., in his own land—ver. 14. Trench refers this to Christ's going to heaven "to receive solemn investiture of that earthly kingdom, which he shall return and claim as his own, sitting on the throne of his father David." This looks to a corporeal, temporal reign at Jerusalem, for which there is no Scripture warrant. The allusion is evidently to his spiritual Messianic reign over the Israel of God. He went in his ascension—he returned at Pentecost and at the destruction of the Jewish State, when the Christian dispensation was established in its place.

13. *His ten servants*,—As the article is wanting, and as a king's son would have more than ten servants—the households of the ancients being immense—it may be rendered, ten of his servants—though, as Euthymius says, ten is chosen as a round number. *Pounds*,—Not talents, as in the other parable; the *mina* was 1-60th of a talent—an Attic talent was £243.15; a *mina*, £4 1s. 3d. (See on Matt. xviii. 24.) The servants who received the pounds were disciples in general; those who received the talents probably meant apostles and others who had extraordinary gifts. But all were to be employed in establishing the Messiah's kingdom. *Occupy*—Do business, viz., by investing it in trade. The Talmudists transfer the original word, as a noun, and use it in the sense of merchant. "Occupy" is a Latinism—*occupare pecuniam*—money invested in trade, or put out to interest, is employed—that hoarded up is idle, unoccupied; so the word rendered "traded." Matt. xxv. 16.

14. *His citizens*—According to the flesh, Christ was a Jew, a member of the Jewish State—the Jews were therefore his fellow-citizens, though he was born to rule over them. Matt. ii. 2; John xviii. 36, 37. *Hated him*,—Before he went abroad. *Message*—Embassy, ambassadors. Luke xiv. 32; 2 Mac. iv. 11. *We will not have this man*—This is the message conveyed by the ambassadors to the imperial court. We do not desire that this man should be our king. A faction of the Jews sent a message of this sort to Augustus, to prevent the investiture of Archelaus. This has a pregnant interpretation in those places where the Jews are represented as saying in reference to Pilate, "We have no king but Cesar"—"Write not the king of the Jews," John xix. 15-21. Manton: "There is a threefold submission to God: first, of our carnal hearts to his holiness; secondly, of our proud hearts to his mercy; and thirdly, of our revolting hearts to his sovereignty."

15. *How much every man had gained by trading*.—There is here a blending of two questions—Who had gained, and what every one had gained. (See on ver. 16.) Christ holds all his servants to a strict accountability.

16. *Then came*—Came forward. Though only three are brought forward, yet they must be considered as examples of all. The difference in the result in the case of the first and the second may be attributed to a difference in circumstances and in enterprise; though both of them modestly ignore their own efforts, and refer all

to the money which they had received. *Thy pound hath gained*—Has made by being employed in business. Money so employed was called operative, that which was unemployed was called idle. Cf. Matt. xxv. 16. "Thou all our works in us hast wrought." Yet this is not inconsistent with Matt. xxv. 20, 22, "I have gained." The reconciling medium may be found in Phil. ii. 12, 13. In Matthew the principal is merely doubled; here it is decupled and quintupled, and the rewards are proportionate. Augustin says, "The glory of each differs: their common joy is the same"—in kind, but not in degree.

17. *Well*,—Well done! *A very little*,—As it was not much for a nobleman to give; the fidelity is highly commended and greatly rewarded. The service was that of slaves for their master; the reward that of a sovereign to his nobles. Thus those who improved the advantages which they enjoyed while the kingdom of Christ was in its introductory state had them greatly enlarged after it was set up with pentecostal power. This is indicated by giving the faithful servants authority over ten cities and over five cities. It was customary with Oriental sovereigns to give meritorious officers the government and revenues of certain cities. The imagery is in keeping with the scope of the parable.

18. *And the second*—See on ver. 16—only here the more common word *poieo*, gained, made, is used, as in Matt. xxv. 16.

19. *Also*—For thy part. (See on ver. 17.)

20. *Laid up*—Laid away. Col. i. 5. *Napkin*:—Latin, *sudarium*. a sweat-cloth, handkerchief, as it is rendered, Acts xix. 12: cf. John xi. 44. xx. 7. The rabbins use the word, and from them it appears that money was sometimes laid aside in a cloth of this sort. As this servant had not labored, he did not need it to wipe off the sweat from his face, so it was free to be used in this way.

21. *For I feared thee*,—He affected to be afraid of his master's displeasure, if he should fail in trade, and so he would not run the risk. *Austere*—*Austeros*, and the Latin *austerus*, are applied to fruit or wine, which is crude, unripe, sour, wanting in mellowness—opposed to *chrestos*. Luke v. 39. Here it means close, gripping. (See on Matt. xxv. 24.) *Thou takest up*—Le Clerc notes that this is taken from the law of the Jews and other nations, "Take not up what thou hast not laid down," (Lev. vi. 3; Plato, de Leg. xi.) i.e., Remove not what thou mayst see on the road. As it was easy to conceal it, the restorers were considered honorable—those who kept it, mean and avaricious.

22. *Out of thine own mouth*—Upon thy own ground. *Wicked*—Evil, remiss. Eccclus. xlii. 5. His slothfulness was wicked. *Thou knewest*—Granted that I am severe—an admission for the sake of what follows, not an indorsement of it, as truth.

23. *Gavest not thou*—Didst not thou place my money upon the table—viz., of the broker or banker. *Bank*,—Comes from the French *banc*, the bench at which the banker does business. *Required*—Exacted, collected, as in Xenophon and Polybius; this agrees with "received" in Matt. xxv. 27: cf. Luke iii. 13. *Mine own*—The repetition impresses the important idea. *Usury?*—Tyndale, Cranmer, Geneva, "vantage." *Tokos* means increase—the interest which the principal yields. Great force is given to the passage by remembering that the rate of interest in those times was very great. Our word "usury" originally meant interest, money paid for the use of money. This is its meaning in our version of the Bible. Interest was forbidden to the Jews in their dealings with one another, for theocratical reasons; though they were allowed to take interest of the Gentiles, and this became quite common in later times, when their intercourse with the Gentiles was extended. Deut. xxiii. 19, 20. The force of the censure is this: For the very reason that thou considerest me exacting, if thou wouldst not make a more profitable investment of my money, thou shouldst at least have put it out at interest.

24. *Take from him*—The servant who will make good use of his master's property shall have the management of that which the thriftless will not improve. Trench thinks "them that stood by" represent the angels; but this is merely the filling up of the parable. Angels, indeed, may be employed in punitive visitations; but God has a thousand agents by which he can reward the faithful, and punish the unfaithful.

25. *And they said unto him*,—An expression of surprise, implying a doubt of the equity of the measure.

26. *For*—This assigns the reason for his order, ver. 24, and furnishes a reply to the wondering exclamation of the bystanders, ver. 25. *I say unto you*,—Some consider this the language of Christ, admonitory to his disciples, but this is harsh, and does not agree with Matthew. *Unto every one which hath*,—To every one who has acquired property by his faithful exertions. *From him that hath not*,—Thus improved his capital, and gained something. *Even that he hath*—Even that which was originally intrusted to him, and which he failed to improve. This oxymoron occurs in Luke viii. 18, where see note.

27. *But*—More than this. *Those mine enemies*,—Reverting to ver. 14. As the unprofitable servant represents those who professed to be the disciples of Christ, but failed to improve their privileges, so that they proved not only unworthy of posts of authority in his kingdom, but of any place at all in it, so those who positively hated him, and opposed his reign, shall experience his sovereign wrath. Thus the rebellious Jews were excluded from his visible Church, Matt. viii. 12, and destroyed by the sword of vengeance. *Slay them before me*.—An Oriental custom.

28. *He went before*,—In advance of the disciples. (See on Mark x. 32; Luke ix. 51.) *Ascending up to Jerusalem*.—Which was on a higher region than Jericho. He paused, on the way, to deliver this parable, and then resumed his journey.

29. *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, have 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 in the edge of the present wretched village, is no just ground for doubting its authority. 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 Luke mentions Bethphage first, therefore it was east of Bethany, but that does not necessarily follow. It was mentioned first, because it was the next point on 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*—Not "in the direction of," as some render. Luke xxiv. 50-52; Acts i. 9-12.

30. *The village over against you*;—The opposite village—probably Bethphage. *Ye shall find*—Ye will find. *A colt*—Matt. xxi. 2, says "an ass and a colt;" the dam was probably brought because they would go better in company. *Whereon yet 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; Georg. 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. *Loose him, and bring him hither.*—The same as in Mark.

31. *Because*—The *hoti* is rendered "that" in Mark, but is properly omitted in Matthew; it is the common form of introducing a speech, and ought not to be translated; it is omitted in the Greek of ver. 34. *The Lord*—The Master, Jesus, John xiii. 13, 14. He who knew that the colt was there, knew that the owner would send him for his use—perhaps the man 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."

32. *Went their way*,—Departed.

33. *The owners*—Probably the sons of the man to whom the colt belonged.

34. *The Lord hath need of him.*—The owners probably understood this as referring to Jesus, whom many of the common people revered; and were willing to oblige. (See on Mark xi. 6.)

35. *Garments*—Mantles. This was a recognition of his royal character. 2 Kings ix. 13. *And they set Jesus thereon.*—The disciples spread their mantles on both beasts, placed Jesus upon the colt, and he rode upon him. (See on Matt. xxi. 7.)

36. *Clothes*—Mantles. 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*. (See on John xii. 13.)

37. *And when he was come nigh*,—And drawing near to the city, as he was just about to descend the mount. *The whole multitude of the disciples*—All those who were escorting him. (See on Matt. xxi. 9.) *All the mighty works that they had seen*;—Christ's miracles, particularly the raising of Lazarus, to which John alludes. (See on John xii. 17.)

38. *Blessed be the King*—Let him be prosperous in his reign. *That cometh*—This seems to have been used almost as a title of the Messiah. Ps. cxviii. 26; Matt. iii. 11; xi. 3; 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," 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. *Peace in heaven, and glory in the highest.*—A poetic parallelism; it may mean, "Let the angels praise God, who is reconciled to man;" or, "Let the inhabitants of heaven unite in our congratulations and praises"—the term peace being used in salutations and benedictions. 1 Sam. i. 17; Luke x. 5, 6; John xx. 21, 26. "Heaven" in the Greek is singular; "the highest," is plural. (See on Luke ii. 14.) It is likely that all the exclamations recorded by the evangelists were uttered by the multitude; some saying, 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.

39. *And some of the Pharisees*—Who were probably accompanying the passover caravan. *Master*—Teacher. *Rebuke*—Silence them. *Thy disciples*—As they were not.

40. *I tell you.*—A formula, indicating the importance of what he was going to say, and showing the importance which he attached to his triumphal entry. *Should hold their peace,*—Were silent. *The stones*—Pointing probably to the stones which were scattered on the side of the mountain. (See on Luke iii. 8; iv. 3.) *Would immediately cry out.*—Would cry out. The occasion was one of sufficient importance to warrant such a miracle. This was a severe reproof to the Pharisees for being so proud and prejudiced as not to acknowledge the claims of Jesus themselves, and so envious and malicious as not to wish others to do so—the spirit of the dog in the manger. If the reference is to Hab. ii. 11, then the crying out of the stones may be against the silence of men; but it is generally interpreted of bearing witness to the Messiahship of Jesus—if men will not, stones will. Matt. xxvii. 51.

41. *And when*—And as he drew near. The finest view of Jerusalem is from the western slope of Olivet; a full view may be had from the top, but not a distinct one. Robinson says, "A more pleasing view is obtained from various points lower down the sides of the mountain." Jesus was probably at one of these points. *Wept over it,*—Tears of commiseration; he shed tears of sympathy at the grave of Lazarus, (John xi. 35,) and tears of agony in the garden. Heb. v. 7. His weeping does not derogate from his dignity, but rather illustrates it, as it evinces his great sensibility and love.

42. *Saying,*—The *hoti*, indicating the quotation, is properly omitted by our translators. *If thou hadst known,*—Here is either an ellipsis, "Well would it have

been if"—or it may be rendered, "O that thou hadst considered"—or there is most likely an *aposiopesis*, intense emotion suppressing a part of the sentence, as in our version. The case in Luke xii. 49 is not in point. *Even thou*,—The capital of the country to which he came, the seat of learning and religion, that ought to have known these things. *At least in this thy day*,—The time of Christ's personal ministry, so opportune for improvement—the day of grace contrasted with coming days of trouble—ver 43; 2 Cor. vi. 2. *The things which belong unto thy peace!*—The things which involve thy welfare. *Hid from thine eyes*.—Gone forever; their rejection of Christ sealed their fate. There may be an allusion to the name of the city, which means "the vision of peace," or "prosperity." Grotius and Le Clerc note that these things were hid not by any of the signs being suppressed by God, as every proof of the Messiahship of Jesus was given, but by the willful blindness of the Jews. So it is said (Luke xviii. 34) that the death and resurrection of Jesus were hid from the apostles, yet he often foretold them of these things, but their prejudices prevented them from seeing the force of his words. Whitby: "Christ here plainly shows that the people of Jerusalem might have savingly known the things belonging to their peace, otherwise his tears may rather have been looked upon as the tears of crocodiles, than of charity and true commiseration; and either his assertion that they might have been happy would have been contrary to truth, or his wish, that they had thus known, etc., contrary to his Father's will and decree; both which are plainly observed; and seeing the will of Christ was always the same as that of his Father, it follows that the Father had the same charitable affection to them, and so had laid no bar against their happiness by his decrees, nor been wanting in any thing on his part necessary toward their everlasting welfare."

43. *For the days*—Because days will come. This assigns the reason for his grief; the time of grace having been slighted, a time of wrath will come. (See on ver. 42.) *A trench*—A *charax* is a rampart, or mound, with palisades.

44. *And shall lay thee even with the ground*,—Raze the city to its foundations. *Thy children*—Thy inhabitants. Luke xiii. 34. *And they shall not leave in thee one stone upon another*:—The same language is used in Matt. xxiv. and Mark xiii. of the temple. 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 utter ruin of the city and temple, though every stone had not been upturned, would have been the fulfillment of the prophecy. 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 Micah iii. 12: "Therefore shall Zion for your sakes be plowed as a field." Eusebius said 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 city 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. The account of the siege of Jerusalem given by Josephus (Wars, v.-vii.) shows how minutely these predictions were fulfilled. He says, Titus raised banks against the city, with timber, corresponding to the trench in Luke, and afterward a wall, or rampart, 39 furlongs in circumference, inclosing the city, so that none could escape. The utter destruction of the city, together with its inhabitants, is detailed with painful minuteness by the Jewish historian. *Knewest not*—Their ignorance was culpable, because of their prejudice, worldliness, and pride, which prevented their discerning of the time. Luke xii. 56; John i. 10; 1 John iii. 1. *The time of thy visitation.*—(See on ver. 42.) Luke i. 68, 78; John i. 11: cf. Job x. 12, where the same word (*episcopo*) is used in the LXX.

45. *Temple*,—Sacred place, including all the inclosure, as well as the temple proper. *Cast out*—According to Mark, (xi. 11-15,) this was not done the first day; for he says that Jesus looked round upon all in the temple, and then retired to Bethany, as the evening had come; the traders were not probably there at that time. *Them that sold*—Those selling and buying in it—viz., animals for sacrifice. 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, purse, shoes, or dusty feet, and that it should not be made a thoroughfare. 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, and the like."

46. *It is written*,—Mark quotes *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, which Mark gives in full. The Jews displayed their insolence and bigotry, as well as profanity, by desecrating that part of the temple which was allotted to Gentiles, 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.*—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 Luke. 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—Virgil AEn. viii. 193—as if it was suggested by the selling of these animals in the temple.

47. *And he taught daily*—And he was teaching every day of that week up to the time of his arrest. From Matt. xxi. 14, it appears that he wrought miracles too. *In the temple*.—In the outer court; ver. 45. *The chief priests*,—(See on Luke ix. 22.) *The chief of the people*—The first men, the elders. Acts xxv. 2; xxviii. 17. *Sought*—Were seeking all the time to kill him. John vii. 19; viii. 37.

48. *And could not find*—And yet they could not contrive any measures to accomplish their purpose, because *all the people*—the masses—*were very attentive*—Literally, hanged on him, listening—heard him with intense interest. Virg. AEn. iv. 79: *Pendet narrantis ab ore*.

CHAPTER XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection,* 41 *How Christ is the Son of David.* 45 *He warneth his disciples to beware of the scribes.*

XX.—1. *On one of those days*,—Those referred to Luke xix. 47. (See note) *Preached the gospel*,—(See on Luke ix. 6.) *The chief priests and the scribes came upon him, with the elders*,—(See on Luke ix. 22.) These constituted the Sanhedrim.

2. *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—of course, all his other official acts are comprehended,

3. *One thing;*—One question, as it is rendered, Mark xi. 29. The Jews allowed captious questions to be answered this way. Jesus was not afraid to answer them directly, but he wished to hold them up as self-refuted.

4. *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 men? *Heaven;*—God; or perhaps the place of God's residence, as Acts vii. 49: "Heaven is my throne"—"from the throne"—"from the king."

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

6. *But and if*—But if we say that John had no authority besides what he assumed himself and his followers conceded, we have reason to fear that all the people—the people in a body—will stone us, 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. Grotius: "They had accustomed the people to that violence. When they could not legally convict their enemies, they incited the populace to stone them. It was called the *judicium zeli*. John x. 31; Acts xiv. 19." Cf. Exod. viii. 26; xvii. 4.

7. *And they answered,*—Evading the dilemma by a falsehood.

8. *Neither tell I 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 claims of such a clique.

9. *Then began he*—He then proceeded—after uttering the parable in Matt. xxi. 28-32. *To the people*—But chiefly leveling it at the chief priests and scribes, ver. 19. *Let it forth*—Leased it to 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.

10. *And at the season*—The vintage-time. *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. *Beat*—Literally, flayed, or skinned. 2 Chron. xxix. 34; II. 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. *Empty.*—Without the fruit that was due.

11. *And again he sent*—Literally, added to send: cf. Luke xix. 11. *And they beat him also,*—(See on ver. 10.) *Entreated him shamefully,*—Dishonored, treated with indignity.

12. *And again*—Literally, And he added to send a third. 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. *Cast him out.*—Perhaps mortally wounded. Some may have been killed on each occasion; so that it is gratuitous for Trench to say, "In St. Luke's narrative it is perhaps preferable, that this last and worst outrage is reserved for the son himself."

13. *The lord of the vineyard,*—The proprietor. *What shall I do?*—This expresses a dilemma, as in Hos. vi. 4. *It may be*—It is reasonable to expect they will.

14. *Come, let us kill him,*—Cf. Gen. xxxvii. 20, LXX. *May be ours.*—Instead of occupying it as tenants.

15. *Cast him out*—Mark (xii. 8) puts the killing first, Grotius says, by 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."

16. *He shall come*—He will come. In Matthew the people describe the fate of the husbandman. Perhaps Jesus first drew the answer from the people, or the priests and elders, (making them, as in the case of Nathan and David, pass sentence on themselves,) and then emphasized it: Yes, he will come, etc. *They said,*—Some think the scribes said this, after they had discovered the drift of the parable; but it may have been the language of the people, as distinguished from the scribes—ver. 9, 19. *God forbid.*—May it not be so; perhaps doubting its possibility; surely that can never be the case; hence the reply in the next verse.

17. *And he beheld them, and said,*—And looking at them, he said. *What is this then*—To what then does this refer. *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. The citation is from Ps. cxvii. (cxviii.) 22, LXX.—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 scribes and priests, 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.

18. *Whosoever shall fall*—The reference seems to be to the quotation from Ps. cxviii., together with Isa. viii. 14, 15: *cf.* Dan. ii. 44, 45, LXX. *Broken*:—Dashed to pieces. *Grind him to powder*.—As chaff and straw, crushed in threshing and dissipated by the wind in winnowing—a stronger word than "broken." The reference seems properly to the scribes and Pharisees, who were then stumbling at Christ, and injuring themselves in a fearful manner, and were warned by him that if they persisted in their course, a more fearful doom awaited them: the Messiah whom they rejected would return to be their judge, when their ruin would be inevitable and complete, verifying the Greek proverb, "The mill of God grinds late, but grinds to dust." In the first punishment the corner-stone appears at rest, and as it were passive; in the second it is active and in motion. There seems to be no reference to the stones used in stoning, or to the top-stone as well as the foundation, or to the buttress-stone at the corner.

19. *The scribes*—Matthew has "Pharisees," to which sect the scribes doubtless belonged. *The same hour*—At that very time. *Sought to lay hands on him*;—Sought to arrest him to put him to death. *And*—Yet withal. *They feared the people*:—(See on Luke xix. 47, 48.) *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 this parable, as Jesus 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; Exod. xv. 17; Ps. lxxx. 7-16; 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 the scribes 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. The Babylonian Talmud acknowledges that "because it was said that Jesus of Nazareth was near to the kingdom, therefore they put him to death."

20. *And they*—The Pharisees. (See on Matt. xxii. 15; Mark xii. 13.) *Spies*,—Liers in wait, who should personate strict observers of the law—men who

were fearful of impinging upon the law of Moses by recognizing a foreign power. Matt. i. 19. According to Matthew and Mark, these spies were Herodians and Pharisees both, which made the plot the more insidious. *That they might take hold of his words*—Ensnare him in his speech—induce him to say something which should involve him in a charge of treason or sedition, so that they might betray him to the procurator, Pilate. They probably wished to identify him, being of Galilee, with the party of Judas the Galilean, who proclaimed the unlawfulness of submitting to a heathen power.

21. *Master, —Teacher. Neither accept thou the person*—This 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: cf. Ps. cxix. 27, 32, 33; Acts xiii. 10; xviii. 25, 26. (See on Matt. vii. 14.) *Truly; —Literally, upon truth—sincerely.*

22. *Is it lawful*—Is submission to a foreign and idolatrous government agreeable to the law of God? They probably had in view 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*—The *phoros* was the poll-tax which the Romans imposed on the provinces.

23. *Craftiness*—Cunning. The word denotes the character of those who are ready for any thing. *Why tempt ye me?*—Why do ye try to ensnare me?

24. *A penny.*—A *denarius* was nearly equal to the Greek *drachma*, about fifteen cents. *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], 'Cesar Augustus, Judea being subdued.'" It was probably a *denarius* of Tiberius, who was then emperor—not, perhaps, the exact sum paid for each head.

25. *Render therefore*—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 this 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 matters 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.

26. *And they could not lay hold of his words*—Pervert his language to any sinister sense. (See on ver. 20.) *They marvelled*—Wondered at his prudence. Jerome says, "They who should have believed on the exhibition of such great wisdom, only marveled that their own cunning should have failed to catch him."

27. *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 Sanhedrim, 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 Pharisees, they joined them in opposition to Jesus. (See on Matt. xvi. 1, 6; 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 "future 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. 33-36.

28. *Master*,—Teacher. *Moses wrote*—The substance of Deut. xxv. 5. *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 genealogy of the

deceased brother, and were to inherit his property—being, as Lange says, "so to speak, his after-growth out of his grave."

29. *Therefore*—This word denotes the sequence of the sentence: Now there were. *Seven brethren*:—Cicero says, "C. Antonius was qualified to be *Septemvir*, because he was *septimus vir uxoris suae*."

30. *Childless*.—The same word as that rendered "without children," ver. 29; it is more classical than Matthew and Mark.

31. *And the third*—The best MSS. read, "And the third took her; and the seven also in like manner left no children, and died." But the sense is the same. The Vulgate has "all seven," which is meant.

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

33. *In the resurrection*,—*Anastasis* does not seem to be used here ¶in a different sense from that in ver. 27, 35. 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 which of them is she to be wife? *For seven*—For the seven had her as a wife.

34. *The children of this world*—Literally, the sons of this age—those who live in the present state of existence. (See on Matt. xiii. 39.) it is used in a different sense in Luke xvii. 8. It seems to embrace both sexes, as those who *marry* are men, and those who *are given in marriage* are women.

35. *Accounted worthy*—Adjudged by God fit to inherit the future state of purity, joy, and permanency: so the word is used Luke xxi. 36; Acts v. 41; 2 Thess. i. 5: cf. Rev. xxii. 14—qualified by the possession of a suitable character—"meet to be partakers of the inheritance of the saints in light." Col. i. 12. *The resurrection from the dead*,—Secure it as a boon; so Phil. iii. 11, where the figure seems to be to 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. It does not seem to mean that out of the mass of dead persons some shall rise first; but from, or out of, the state of the dead.

36. *Neither*—For neither. They are immortal and need not marriage. *For they are equal unto the angels;*—Like angels 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." 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 propensities. 1 Cor. vi. 13; xv. 44, 50. As it is in the resurrection-state that we are to be made like angels, some argue that the angels possess "a heavenly corporality"—but this does not follow. The reference to posterity perhaps suggested the remark that they are *the children*—sons—*of God*—as the angels are styled, Job xxxviii. 7—*being the children*—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. (See on Matt. viii. 12.) 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.

37. *The dead are raised*,—Present for the future, implying certainty—are to be raised—not that the resurrection is past already, referring it exclusively to the soul; but that the dead are to be raised; hence Christ says, in Mark xii. 25, "when they shall rise from the dead." *Even Moses*—That very Moses, whom you allege as showing by inference the contrary. The Sadducees had a peculiar veneration for the books of Moses. *Shewed*—Indicated. *At the bush*,—Literally, upon the bush—in the section of the bush—in the account of the incident of the burning bush. Exod. iii. 6. *When he calleth*—The language, which was spoken by Jehovah, is attributed to Moses, because he recorded it. It implies an existing covenant relation; but there can be no relation between God and the patriarchs if they are extinct. In the Treatise concerning the Maccabees, ascribed to Josephus, sec. 16, the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew that they who died for God, lived unto God, as Abraham, Isaac, and Jacob, and all the patriarchs."

38. *For he is not a God*—As there are no articles in the Greek, it may be rendered, For he is not God of dead but of living men. It is not compatible with his divine nature to sustain such a relation to extinct persons. *For all live unto 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 some suppose, militate against the doctrine of

the conscious existence of the soul in a separate state, though it may not, as Stier 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 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 resurrection was, however, in reserve. 1 Cor. xv.

39. *Then certain of the scribes*—Who had heard the conversation with the Sadducees, and who, as Pharisees, believed in the resurrection, said, Teacher, thou hast spoken well.

40. *And after that*,—Matthew put this after the lawyer's question and Christ's reply, xxii. 46. But Luke omits the question of the lawyer, probably because he had recorded a similar case before. (See on Luke x. 25.) It seems that the body of the Pharisees and of the Sadducees retired from the field, but one of the former ventured to ask a question on a mooted subject—after which there was no more questioning on the part of the Jews. Lake says, "They gave over playing the serpent, and turned lions—compassing the death of Christ."

41. *How say they*—Upon what principle do the scribes call the Messiah the son of David, when David calls him his Lord? Isa. xi. 1; Micah v. 2. (See on Matt. i. 1; ii. 4-6.)

42. *And*—And yet. *In the book of Psalms*,—Ps. cx., which Bishop Reynolds calls *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.

43. *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.

44. *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*. *How is he then*—Upon what principle—as in ver. 41. Matthew says they were not able to answer him. They referred Ps. cx. to the Messiah, yet they could not tell how he could be a descendant of David, and yet his Lord, not knowing that beside his human nature, which descended from David, (Rev. xxii. 16,) he possessed a divine nature as the Son of God. Rom. i. 3, 4.

45. *Then in the audience*—Then in hearing. Luke only gives a summary of the anti-Pharisaic discourse which Jesus delivered on this occasion, as recorded Matt. xxiii.

46. *Beware of*—Keep away from them—be on your guard in reference to them. *The scribes*,—(See on Luke v. 21.) *Which desire*—Liking to walk in long clothing—as in Mark xii. 38. 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. *And love greetings*—And loving salutations—flattering compellations, as wise and holy rabbis. *Markets*,—Including streets and other places of public concourse. *The highest seats*—Rendered in Mark, "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." *The chief rooms*—Rendered in Mark, "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 Π, 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 *protoclisia*, Matt. xxiii. 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.

47. *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. 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 dowery. *For a shew*—Outward show—rendered "pretense," in Mark—"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 spend 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.

CHAPTER XXI.

1 *Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.*

XXI.—1. *And he looked up*—(See on Mark xii. 41.) *Gifts*—Offerings to the temple, to compound for tithes and other dues, were made principally at the three great feasts. This was near the passover. *The treasury*.—According to the rabbins, the *gazophylacium* was in the court of the women, where stood thirteen chests, called trumpets, from their form, into which the Jews cast their offerings—the chests having inscriptions indicating 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 *gazophylacium*, in the court of the women. Jesus appears to have been 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.

2. *Mites*.—Wycliff, *mynutis*, as if from the 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, worth two fifths of a cent. (See on Mark xii. 42) The rabbins did not allow less than two *prutahs* to be put into the treasury; so that Bengel's remark, "She might have kept back one," is hardly in place.

3. *Of a truth*—Truly—being more classical than Mark's "Verily." It intimates the importance of the statement. 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.

4. *Abundance*—Superfluity. *Unto the offerings of God*:—Among the offerings—the gifts offered to God. *Penury*—Deficient supply. The word means less than enough. *All the living that she had*—All she had to support her life 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 may 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.

5. *Some*—Of his disciples. Matt. xxiv. 1; Mark xiii. 1. *Goodly stones*.—Beautiful, excellent stones. Josephus says, "The temple was built of stones that were white and strong and the length of each was twenty-five cubits, height eight, and breadth about twelve; 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 who dwelt in the country for a great many furlongs, but chiefly to such as lived over against them, and those who approached to them. He also encompassed the entire temple with many 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 forty-five cubits in length, five in height, and six in breadth." Wars, v. 5. 6. 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 seven and a half feet thick; another twenty-four feet long, three high, six broad; another thirty feet ten inches long, six feet six inches broad. Huge blocks, varying from twenty to thirty 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 twenty feet six inches long, another twenty-four feet six inches; one is five feet four inches thick, and the rest in proportion. *Gifts*.—Consecrated donations. Josephus says, Herod "adorned the doors with embroidered veils, with their flowers of purple, and pillars interwoven; and over these, but under the crown-work, was spread out a golden vine, with the branches hanging down from a great height, the largeness and fine workmanship of which was a surprising sight. A cloister looked to the gates of the temple; and it had been adorned by many kings in former times; and round about the entire temple were fixed the spoils taken from barbarous nations; all these had been dedicated to the temple by Herod, with the addition of those he

had taken from the Arabians." Ant. xv. 11. 3. He says the bunches of grapes in the golden vine "hung as tall as a man's height." Wars, v. 5. 3. "Their forefathers had adorned their temple in great part with donations bestowed on them by foreigners, and they had placed these donations about the temple, which were still visible." Wars, ii. 17. 3. See 2 Mac. v. 18; ix. 16, where *anathemata* of this sort are mentioned. Tacitus speaks of its immense riches. Votive offerings, as shields, chaplets, crowns, chains, candlesticks, vases, and the like, of gold and silver, were common in heathen temples.

6. *These things which ye behold*,—There is no necessity of supplying "As for." The *anacoluthon* gives prominence to "these things." *The days will come, in the which*—Days will come in which—as in Luke xix. 43, 44, where see note. *That shall not be thrown down*.—Added for emphasis.

7. *They*—Mark says, Peter, James, John, and Andrew. *Master*,—Teacher. *But when*—When then will these things be? and by what token will it be known when they are about to take place?

8. *Take heed*—Beware. 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. *Shall*—Will. *In my name*,—Not, on my authority, or, on my account, as the same Greek phrase means, Luke ix. 49, but usurping my title—not asserting that they were the person Jesus. There have been many, some say fifteen, false Messiahs among the Jews, from the first to the seventeenth century; but as Jesus 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 down flat. Felix slew four hundred of them, and took two hundred 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 thirty thousand 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, every day, that God commanded them to get up upon the temple, and 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.

9. *Wars*,—Josephus has detailed many of them. Ant. xviii. 9; Wars, ii. 10; Tacitus, Hist. v. 9. *Commotions*,—Tumults, insurrections—with which the country was rife at that time. *Be not terrified*:—Agitated with fear concerning the issue, because these calamities must first 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 will precede the end, which is delayed till the gospel shall have been preached in all the world, and not of their necessity, as if they were to take place by the pre-ordination of God. *The end*—Of the Jewish state. (See on Matt. xxiv. 3.) *Is not by and by*.—Will not take place immediately.

10. *Nation shall rise*—At Cesarea the Jews and Syrians contended about the right of the city, and twenty thousand 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 fifty thousand. *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. Rabbi 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.

11. *Great 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.

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."

Fearful sights,—Josephus (Wars, vi. 5. 3) says, "A star resembling a sword stood over the city, and a comet, a whole year; when the people were assembled to celebrate the feast of unleavened bread, at the ninth hour of the night, there shone so great a light about the altar and the temple, that it seemed to be bright day, and this continued for half an hour; a cow led by the priests to sacrifice brought forth a lamb in the middle of the temple; the eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut by twenty men, and was fastened by strong bars, was seen at the sixth hour of the night opened of its own accord, and could hardly be shut again; before the setting of the sun there were seen over all the country chariots and armies fighting in the clouds, and besieging cities; at the feast of Pentecost, as the priests were going into the inner temple by night, they heard a motion and noise, and then a voice as of a multitude, saying, Let us depart hence. One Jesus, an ordinary country fellow, four years before the war began, and when the city was in peace, came to the feast of tabernacles, and ran crying up and down the streets day and night, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against all the people.' The magistrates tried by stripes and torture to restrain him; but he still cried with a mournful voice, 'Wo, wo to Jerusalem!' This he continued to do for seven years and five months, especially at the great festivals, and he neither grew hoarse nor

tired, but went about the walls, and cried with a loud voice, 'Wo, wo to the city, and to the people, and to the temple!' and as he added, at last, 'Wo, wo also to myself!' a stone from some sling or engine immediately struck him dead." Tacitus says (Hist. v. 13), "There happened several prodigies, armies were seen engaging in the heavens, arms were seen glittering, and the temple shone with the sudden fire of the clouds, the doors of the temple opened suddenly and a voice greater than human was heard, that the gods were departing, and likewise a great motion of their departing"—an account apparently copied from Josephus. Bishop Newton observes on these prodigies, "Whether they were supernatural, or the fictions only of a disordered imagination, yet they were believed as realities, and had all the effects of realities, and were equally worthy to be made the objects of prophecy. 'Fearful sights, and great signs from heaven,' they certainly were, as much as if they had been created on purpose to astonish the earth."

12. *But before all these*—Things—i.e., at the time, before "the end." (See on Matt. xxiv. 9; Mark xiii. 9.) *Shall*—Will arrest you. *Persecute*—Pursue you with evil intent. Matt. v. 12. *Delivering you up*—The original here conveys the usual idea of treachery, the apostles being betrayed by their own countrymen to the heathen powers. (See on ver. 16; 1 Thess. ii. 14, 15.) *Synagogues*,—The courts of three, composed of principal members of the synagogue, having power to scourge, but not to put to death. (See on Luke xii. 11.) *Kings*—Acts xii. 1; xxiv. 10; xxv.; xxvi.; 2 Tim. iv. 16. *Rulers*—Proconsuls, propraetors, procurators. *For my name's sake*.—On account of my name. Tertullian says it was *nominis proelium*, a war against the name. It was crime enough for a man, though possessing every virtue, to be a Christian. 1 Pet. iv. 12-19.

13. *And it shall turn*—But it will result. It will prove to your advantage, as these persecutions will attest the sincerity of your belief, the purity of your character and lives, and the excellence and power of your religion. 1 Pet. ii. 11, 12.

14. *Settle it therefore in your hearts*,—Resolve therefore not to premeditate what defense ye shall make. 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. (See on Luke xii. 11, 12.)

15. *For I will give you*—In Luke xii. 12 it is said "the Holy Ghost shall teach you": this shows that the Holy Ghost is the Spirit of Christ. John xiv. 26. *A mouth and wisdom*,—What to say and how to say it. *Gainsay*—Speak against. *Resist*—Stand against—of course, successfully, is meant. Both words mean refute: they are united for emphasis.

16. *And ye shall*—Will be delivered up—as in ver. 12, where it has a national, here a domestic aspect. *Kinsfolks*—Kindred. Luke i. 36. *Cause*—By their

testimony or otherwise. There is no article before the nouns in the original, as they express relation. (See on Matt. x. 21.)

17. *And ye shall*—Will. *Be hated of*—By all. (See on ver. 12.)

18. *But*—And yet. *There shall not a hair*—A proverbial expression meaning, none of you shall suffer in the general destruction. 1 Sam. xiv. 45; 2 Sam. xiv. 11; Acts xxvii. 34. Though many of them died as martyrs, yet none of them perished with the wicked Jews in the destruction of Jerusalem.

19. *In your patience*—By your endurance, you will preserve your lives. Isa. xxx. 7, 15, 18. This seems to correspond to ver. 13 in Matthew and Mark. It appears to refer to fidelity in the Christian profession amid all the persecutions and apostasies which should precede the final destruction of the Jewish state. The prediction was strikingly verified, as none of the Christians perished in the destruction of Jerusalem.

20. *And*—But. *When ye shall see*—Here is a sign for them: *cf.* ver. 7. (See on Matt. xxiv. 15.) Just as sure as Jerusalem should be besieged, it would be destroyed.

21. *Then*—At the beginning of the siege—not wait till the city should be taken. *Them*—Those who are in Judea, as distinguished from those who dwelt in the city. *In the midst of it*—Jerusalem. *In the countries*—The rural district around Jerusalem. *Enter there-into*,—Not go into the city, but rather flee to the mountains. Josephus (Wars, ii. 19. 6; xx. 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, (Ec. 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. Josephus says Pella 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.

22. *For these be the days of vengeance*.—The time when the calamities predicted (Deut. xxviii.; Dan. ix. 28, 27; Zech. xi.) shall be inflicted. *Cf.* 2 Mac.

vi. 15. Josephus speaks of it as a wonderful coincidence that the temple was burnt by the Romans on the same month and day as it was burnt by the Babylonians.

23. *But wo unto them*—Alas! for those: such persons not being in a condition to flee or to endure the hardships 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 Eleazer, of a rich and illustrious family, boiled her child and ate him! Deut. xxviii. 56, 57; Luke xxiii. 28-30. *Great distress*—Matthew and Mark, "tribulation," or "affliction." *In the land*,—Of Judea. *And wrath upon this people*.—The Jews. The vengeance and wrath refer to the divine government, which was hereby vindicated.

24. *And they shall fall by the sword*—Josephus enumerates 257,660 who were slain in divers places during the war, and says there were multitudes besides that could not be numbered, besides 1,100,000 who perished in the siege. Many think Josephus exaggerates the numbers, but they must have been very great. *Led away captive*—Josephus enumerates 97,000 who were carried into captivity. Titus reserved the tall and handsome for his triumph; those above seventeen years of age were sent to the works in Egypt, but most were distributed through the Roman provinces, to be destroyed in their theaters by the sword or by the wild beasts; those under seventeen were sold for slaves. Of these captives many underwent a hard fate; 11,000 of them perished for want. Titus exhibited all sorts of shows at Cesarea, and many of the captives were there destroyed, some being exposed to the wild beasts, and others compelled to fight against one another. At Cesarea too, in honor of his brother's birth-day, 2,500 Jews were slain, and a great number likewise at Berytus, in honor of his father's. The like was done in other cities of Syria. Those whom he reserved for his triumph were Simon and John, the generals of the captives, and 700 others of remarkable stature and beauty. Thus were the Jews miserably tormented and distributed over the Roman provinces; and are they not still distressed and dispersed over all the nations of the earth? *Trodden down of the Gentiles*,—Judea was sold by Vespasian; and Jerusalem has been successively under the dominion of the Romans, Saracens, Franks, Mamalukes, and Turks. It means not inhabited merely, but degraded, held in subjection by a foreign power. Isa. lxiii. 18; Dan. viii. 13; Rev. xi. 2. *Until the times of the Gentiles be fulfilled*.—Heathen times—as there is no article. The heathen shall hold it in possession, but not forever. When there shall be no more heathen powers—the fullness of the Gentiles being brought in, and all Israel saved, Rom. xi.—the former will yield up the holy city to the latter—at least they will not hold it, as now, in base subjection.

25. *And there shall be signs*—Some refer this to the celestial prodigies spoken of by Josephus; but there is no necessity of departing from the usual metaphorical

sense, as in the parallels of Matthew and Mark. It is the common style of prophecy—similar metaphors being employed to depict the ruin of Babylon, Isa. xiii. 9, 10; of Egypt, Ezek. xxxii. 7, 8; of the Jews by Antiochus, Dan. viii. 10; and of this very catastrophe, Joel ii. 30, 31. Warburton says, "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 said it was to happen at that time—it cannot therefore be referred to any thing subsequent to the destruction of Jerusalem. *The earth*—The land, as the same word is rendered in ver. 23. *Distress*—Straitness; the verb is used in reference to the siege of Jerusalem, Luke xix. 43; it is rendered "anguish," 2 Cor. ii. 4; it means such anxiety as results from being in a strait; hence it is added *with perplexity*—amid perplexity—in doubt what to do, or where to seek relief. As *nations* has not the article, it does not probably mean the Gentiles, but the various peoples, tetrarchies, etc., that inhabited Palestine—though the language may have the same scope as in ver. 10. *The sea and the waves roaring*;—There is no necessity of giving this a physical interpretation, though such marine phenomena doubtless attended the earthquakes, ver. 11, and Whitby alludes to some in Jos. Wars, iii. 29; iv. 17. The metaphor is used for political commotions and insurrections as in Ps. lxxv. 7, "the raging of the sea, and the noise of its waves, and the tumult of the people:" *cf.* Ps. xlii. 7; Soph. O. T. 22.

26. *Men's hearts failing them*—Fainting of men. *For fear*,—From a fearful expectation of *those things which are coming on the earth*:—*oikoumene*, not *ge*, as in ver. 25. It usually means the habitable world, or that part of it which is the subject of discourse—here, of course, the land of Israel. *For the powers of heaven*—The heavens. *Dunamis* stands for the hosts of heaven in the LXX., Isa. xxxiv. 4; Dan. viii. 10; the heavenly bodies shall be shaken, and shall fall from their orbits. The rulers of the Jewish Church shall be overthrown. 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." Olshausen's objection that the reference cannot be to "political or ecclesiastical relations and their dissolution, for political disturbances have already been spoken of," is of no force, because the political disturbances (ver. 10) are those which preceded the dissolution of the Jewish state spoken of in this verse. Heb. xii. 26-28.

27. *And then shall they*—The Jews—Matt. xxiv. 30; xxvi. 64. *The Son of man*—(See on Luke v. 24.) *Coming in a cloud*,—In cloud—Matthew, "the clouds of heaven." *With power and great glory*.—With regal majesty—not the less powerful and glorious for his being personally invisible. The destruction of Jerusalem will be as great a manifestation of Christ's power and glory as if he were to appear visibly in the clouds. 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 particular reference to Dan. vii. 13; Zech. xii. 12: cf. Isa. xix. 1; Nah. i. 3.

28. *And when these things begin*—As soon as ye see the beginning of these events, be encouraged to look for your speedy deliverance from the disabilities to which you will be subjected. *Redemption* has a similar meaning in Heb. xi. 35, where it is rendered "deliverance." Webster and Wilkinson say, "It is closely connected in prophecy, as in ver. 22, with the 'vengeance,' and means the perfect establishment of the Redeemer's kingdom by the abolition of the old dispensation of Moses." Cf. Heb. viii. 13; xii. 27, 28.

29. *A parable*;—(See on Luke viii. 4.) *The fig-tree*,—Pointing to one probably near by, as fig-trees grew on the slopes of Olivet. Mark xi. 13. *All the trees*;—The trees in general.

30. *Now*—It was then about the beginning of April. *Shoot forth*,—Put forth, send forth leaves, branches, buds, fruit. *Ye see and know of your own selves*—You need no one to tell you. *Summer*—The warm season, embracing a part of the spring and a part of the autumn—the year being divided into summer and winter.

31. *These things*—The events which were to precede the destruction of Jerusalem, described in the preceding verses. *Come to pass*,—In process of fulfillment. *The kingdom of God*—The gospel dispensation, which was not fully established till after the destruction of the Jewish polity.

32. *Verily, I say unto you*,—A solemn asseveration to give weight to the announcement. *This generation*—The word means a race of men of common origin, living at the same time (See on Luke xvi. 8; Num. xxxii. 13.) All these predictions 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.) Whitby well says, "These words

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."

33. *Heaven and earth*—(See on Luke xvi. 17.) Schleusner: "None of my predictions concerning Jerusalem shall be unfulfilled."

34. *And take heed*—But take heed to yourselves—you, my disciples. *Lest at any time*—Lest. *Overcharged*—oppressed, overloaded; so Homer, Ody. xix. 122: "My mind overcharged with wine;" and Xenophon, "Men should take so much food as never to be oppressed with repletion;" so the LXX., Exod. viii. 15; ix. 7, 31; x. 1; Wis. ix. 15; Hor. Sat. ii. 279. *With surfeiting*—Literally, headache—reveling. Hesych., "the headache occasioned by yesterday's drunkenness." The LXX. use it in the sense of being drunk. Isa. xxix. 9. As sensuality stupefies the mind, and unfits it for religious thought, so the *cares of this life* distract it and incapacitate it for serious reflection. (See on Luke viii. 14.) *And so*—And that day—of the destruction of Jerusalem. *Unawares*.—Suddenly, unexpectedly.

35. *A snare*—A net in which birds and beasts are captured. Prov. vii. 23; Ecc. ix. 12; Isa. xxiv. 17, LXX. *Come on*—As a net encloses birds, so shall the Roman army inclose all the inhabitants of the land of Israel.

36. *Watch*—Literally, be sleepless, as in Mark xiii. 33. Watch with prayer at all times. *That ye may be accounted worthy*—(See on Luke xx. 35.) *To escape*—To be among those who shall be saved from the general destruction. *And to stand*—This seems to indicate a position of honor, as state officers stand before the king. (See on Matt. xviii. 10; Luke i. 19; Ezra ix. 15; Neh. i. 6; Ps. i. 5.) Those who retained their integrity through those troublous times were honored with exalted positions in the kingdom of Christ, which was established on the overthrow of the Jewish state. Whitby notes that "God's promise of deliverance to the Christians was conditional, and that there is to be a connection of our endeavors with the divine aid." Here all Christians are viewed as watchmen.

37. *And in the day-time*—This does not mean that Jesus taught in the temple after the delivery of this discourse: up to that time he taught by day in the temple, and retired to Olivet at night. (See on Matt. xxiii. 38, 39. *He went out*,—Going out, he lodged in the mount—at Bethany. Matt. xxi. 17.

38. *And all the people*—Referring back to Luke xix. 47; xx. 1.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 31 *assureth Peter his faith should not fail:* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount, and sweateth blood,* 47 *is betrayed with a kiss.* 50 *He healeth Malchus' ear.* 54 *He is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

XXII.—1. *Now the feast of unleavened bread*—Mark and Luke, writing for Gentiles, use this popular phrase, 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 killed on Nisan 14, in the evening, and eaten with unleavened bread, which was eaten for seven days; hence the other name. Exod. xii.; xiii.; Num. xxviii. 16-25.

2. *And the chief priests and scribes*—(See on Luke ix. 22.) *Sought*—Were seeking the ways and means of destroying him. *For they feared the people.*—Who favored Jesus: hence his enemies had to consult together to see how they might effect their purpose. (See on Matt. xxvi. 1-5; Luke xix. 47, 48; xx. 19.)

3. *Then*—After the anointing of Jesus at Bethany, recorded in Matt. xxvi 6-14; Mark xiv. 3-10; John xii. 1-8. *Entered Satan into Judas*—Taking offense at the rebuke of Jesus (John xii. 4-8), he yielded to the temptation of the devil, who wrought upon his avaricious disposition. John xiii. 2; Acts v. 3; Eph. ii. 2. 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. *Surnamed Iscariot*,—Distinguishing him from Judas Lebbeus. His being one of *the twelve* aggravates his crime, and fulfills the prophecy, Ps. xli. 9.

4. *And he went his way, and communed*—Literally, And departing, he conversed with. *Captains*,—Probably the commanders of the parties of Levites who guarded the temple, ver 52; the head commander being called by eminence "the captain of the temple," Acts iv. 1; Jos. Wars, vi. 5. 3. *How*—On the subject of how, or the way in which he might betray him.

5. *And they were glad*,—Which may be readily believed; though, doubtless, they despised the traitor. *Covenanted*—Bargained, agreed, proposed.

6. *And he promised*,—Assented to the terms—as in Jer. xliv. 25, LXX. They may have agreed with him then, and paid him the money after the betrayal. (See on Matt. xxvii. 3-10.) *Opportunity*—A convenient season. (See on Mark vi. 31.) His dark designs were carried on in the convenient season of darkness.

7. *The day of unleavened bread*,—In Exod. 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 Jesus 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 out 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 lamb."

8. *And he sent*—They were then probably at Bethany. *Peter and John*,—Cf. Luke xix. 29. *Prepare us the passover*,—The preparation comprehending the procuring, examining, killing, and roasting of the lamb, searching for leaven in order to its removal, procuring water and wine, and all other things necessary for the paschal supper.

9. *Where*—In what house.

10. *A man*—Either a servant of the household, (ver. 11,) or a man who was carrying water to sell for those who could not otherwise procure it for the feast. *A pitcher*—An earthen jar—Wiclif, "galon."

11. *The good man*—The master of the house. *Of the house*,—Is added by a familiar pleonasm. *The Master saith*—This seems to imply that the man was a disciple of the great Teacher: cf. Luke xix. 31. *The guest-chamber*,—The dining-room where the guests *loosed* their sandals, etc., before they reclined to eat. *Shall*—May.

12. *Shall*—Will. *A large upper room*—A room above ground—*coenaculum*, a large room to eat in. *Furnished*:—Strewed, as Matt. xxi. 8, with carpets, etc., the covering of the floor, divans, couches, etc. The Jews have a saying, "A man could never say 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 sacrificed.

13. *Made ready*—The same word rendered "prepare," ver. 8, 9.

14. *The hour*—The usual time of eating the paschal supper, on Thursday evening, after sundown. (See on Matt. xiv. 15.) *He sat down*,—Reclined at the table; the same word as in Luke xi. 37; xvii. 7, According to Exod. 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. Our Lord did not lay much stress on mere ceremonies. *And the twelve*—Ten persons constituted the ordinary and minimum number for a paschal company.

15. *With desire I have desired*—A Hebraism expressive of intense desire. As this was to be the last passover, he earnestly desired it, as he earnestly desired to undergo his passion. (See on Luke xii. 50.)

16. *I will not any more*—The three negatives in the Greek give force. *Eat thereof until it be fulfilled*—The type being superseded by the antitype, by the sacrifice of the true paschal Lamb—ver. 18, 29, 30; 1 Cor. v. 6-8.

17. *And he took the cup*,—Generally considered the first cup in the passover: there is no article, as before "cup" in ver. 20: And having taken a cup, giving thanks, he said, Take this and share it among you. A cup of wine was probably handed to him in the character of the *paterfamilias*, who used to pronounce the blessing. Luke says nothing about his giving thanks before taking the paschal bread; but doubtless this took place, according to the Jewish custom. On taking the bread, the master of the feast says, "Blessed be thou our God, King of the universe, who bringest forth bread out of the earth!" On taking the cup, he says, "Blessed be our God, King of the universe, Creator of the fruit of the vine!"

18. *I will not drink*—That is, henceforth, as in Matt. xxvi. 29. It is probable that Jesus did partake of this passover, ver. 15. *The fruit*—The product—wine.

19. *And he took bread*,—One of the loaves or cakes, prepared for the passover—of course, unleavened. This was while they were eating the paschal supper, just before they finished. *And gave thanks*,—As in ver. 17. From this word in the Greek, the Lord's Supper was called Eucharist by Justin Martyr and other Fathers, as the service is one of thanksgiving. Mark, however, has "blessed," ver. 22, and the term is implied in 1 Cor. x. 16, "The cup of blessing which we bless"—in which 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 mean the same. 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 Matt. xiv. 19; 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, e.g., 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-offerings. 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 sang 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 time all those ceremonies were observed in this order. It is not unlikely that after the passover was eaten according to the law, Jesus 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. *This is my body*—This represents, or signifies, my body—a common idiom in the Hebrew and Syriac, which use 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 Washington," when pointing to the statue of the father of his country. 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. *This do in remembrance of me.*—This obviously refers to participation, and not to consecration. The notion of the Council of Trent, that by pronouncing these words Christ made the apostles priests, might be pronounced absurd, if it were not enforced by an anathema which makes it impious—although it is sanctioned by Hooker, Andrewes, Jer. Taylor, and some other so-called Protestant divines. Instead of *is given*, Paul has, (1 Cor. xi. 24,) "is broken"—is to be offered in sacrifice for your sins; the present being put for the future, to indicate the certainty and imminence of the event.

20. *Likewise also*—He took the cup of wine, and offered thanks, as in the case of the bread. This is generally considered the third cup, "the cup of blessing," which was the most important. But as this was *after supper*—the supper—the

paschal suppers—"the cup of blessing" may have been that mentioned ver. 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. The participation of the cup being essential to communion, its denial to the laity is an impious innovation—it has neither Scripture nor patristic warranty. *This cup is*—This cup—in the use now made of it—represents the ratification of the new testament by my blood, which is poured out for you. Wesley: "Here is an undeniable figure, whereby the cup is put for the wine in the cup; and this is called the new testament in Christ's blood; which could not possibly mean, that it was the new testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it." *Which is shed for you*.—The present for the future, as in ver. 19. Paul omits this, but adds, "This do ye, as oft as ye drink it, in remembrance of me." This shows that the ordinance is perpetual, which is not positively determined in the Gospels. 1 Cor. xi. 25, 26. As the blood of animals ratified the old dispensation, so the blood of Christ ratifies the new. Exod. 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 being 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 260 times *diatheke*, in the LXX.—usually *pactum*, in the Vulgate—covenant, (English,) never testament.

21. *But behold*,—In Matthew and Mark, the colloquy on the betrayal is put before the institution of the Lord's Supper. (See on John xiii. 18, 21.) *The hand*—Alluding to the dipping of his hand in the dish, (see on Matt. xxvi. 23.) and to the use of the hand in betraying, or delivering up. *Is with me*—Is on the table with mine.

22. *The Son of man*—(See on Luke v. 24.) *Goeth*—The present tense intimates emergency; is just going out of the world—a common euphemism for death. *As it was determined*:—Marked out in prophecy, Ps. xli. 9: cf. Acts ii. 23. *But wo*—This shows that the prophecy neither necessitated nor excused his wickedness.

23. *Among themselves*,—And of Jesus too. (See on Matt. xxvi. 25; John xiii. 22-25.)

24. *And there was also*—This seems to connect the following with the preceding in the order of occurrence. *A strife*—The old bone of contention. (See on Matt. xviii. 1; xx. 25-28; Luke ix. 46-48.) In this instance they may have disputed for precedency at the table—a point of great interest to Orientals; hence the allusion, ver. 27, 30, and the lesson of humility in the washing of their feet. John xiii.

25. *Lordship*—Dominion. *And they that exercise*—Those who have authority—viz., the kings. *Are called benefactors.*—*Euergetai*, a title of honor given to those who had done well for the State by defending it, etc. (See Jos. Wars, iii. 9. 8; Diod. Sic. xi. 26.) The Romans called such *patres patriae*. Ptolemy, the king of Egypt, was called *Euergetes*, the Benefactor. The benefactors are therefore the same as the kings—the repetition is for emphasis.

26. *He that is greatest*—Who affects to be above the rest. (See on Mark ix. 35.) *Let him be*—Mark has "shall be," which is the meaning. *As the younger;*—The inferior: young men generally waited upon their seniors. Acts v. 6, 10; 1 Pet. v. 5. *He that is chief;*—Who takes the lead—who rules—so the word is rendered Heb. xiii. 7, 17, 24. *He that doth serve.*—The servant or attendant at table—one who holds a subordinate station. (See on ver. 27.)

27. *For whether*—For which. *He that sitteth at meat,*—He who reclines at the table. (See on Luke vii. 37.) *Is not he*—The question implies an affirmative. *But I am*—Referring to his washing of their feet. John xiii. 14-16. This is "an undesigned coincidence" between Luke and John.

28. *Temptations;*—Trials, afflictions.

29. *And I appoint unto you a kingdom*—This refers, perhaps, to the new dispensation, which was fully inaugurated after our Lord's ascension, when he was seated on the mediatorial throne, and the apostles were invested with authority to govern the Church, the Israel of God—which dispensation is consummated at the resurrection and final judgment.

30. *That ye may eat and drink at my table*—Enjoy the most honorable intimacy with him—as nobles, who, by special favor of the king, are allowed to sit at table with him. (See on ver. 16, 18.) *And sit on thrones,*—So far as the persons of the apostles were concerned, the promise was conditioned on their fidelity. Judas fell from his throne by transgression—or never properly occupied it, as he apostatized before the enthronization took place—and another took his throne. *Judging the twelve tribes of Israel.*—The Jews are spoken of according to the ancient style after the tribes were confounded; though there was some distinction of tribes perpetuated till the time of the final dispersion. Luke ii. 36; Acts xxvi. 7; Jas. i. 1; Rev. vii. 4-8. There may be an allusion to the heads of the tribes, who, it is said, sat near the throne, and assisted the king in his judgments; or to the seats of the

Sanhedrim, there being no mention of the phylarchs after the time of Moses. The apostles were invested with authority over the true spiritual Israel, when they were endowed with power from on high; Luke xxiv. 49; Acts i. 11; Gal. vi. 16; and this they continue to exercise by their infallible writings. In the final judgment they will virtually judge the Jews who obstinately rejected the Messiah. 1 Cor. vi. 2; Rev. i. 7. This will be the consummation of their apostolic functions.

31. *And the Lord said*,—Luke has no note of order in these records. This comes in very well after Matt. xxvi. 31, 32—a passage which is not in Luke. *Simon, Simon*,—Not calling him Peter, the name which indicated his firmness and zeal. The Syriac, Persic, Ethiopic, read, "The Lord said to Simon, Simon, behold." The name was probably repeated, not so much as an expression of love, as the Jews say in regard to the calling of Moses, (Exod. iii. 4,) as of earnestness, and to secure marked attention. *Hath desired to have you*,—Has obtained you—as Campbell says, "hath obtained permission to sift you all as wheat; their danger arose chiefly, not from what Satan requested, but from what God permitted." Job ii. 6. The plural is used—not Peter alone. *That he may sift*—As sifting, or winnowing, implies agitation, it is generally referred to the violent trials to which the disciples were to be subjected. Amos ix. 9.

32. *But I have prayed for thee*,—Jesus prayed for all of them, but Peter is specified, because he was the party particularly addressed, and was to be the first and foulest in revolt—Judas, of course, excepted. John xvii. 9, 20. *That thy faith fail not*:—Fail entirely. It failed, but not altogether nor finally. *When thou art converted*,—When at length thou art returned from thy error—which is implied; but Peter immediately gives occasion for its distinct announcement. The act of returning is Peter's—performed, of course, by the aid of grace; hence our Lord's prayer for him. 2 Sam. xv. 20, 21; Matt. xviii. 3; Jas. v. 19, 20; Acts iii. 19; xxvi. 20; ix. 35. *Strengthen thy brethren*.—Confirm them in the faith; especially those who might be scandalized by his fall; this he did mightily. Acts ii.-xii.

33. *And he said*—This connects with John xiii. 37; and thus all the Gospels harmonize in the prediction of the denial, which immediately follows.

34. *I tell thee, Peter*,—An emphatic declaration. *The cock shall not crow this day*,—The Jewish day began at 6 P.M. 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 the second crowing by the Romans, to distinguish it from a crowing at midnight, which is heard by few—hence the second is what is generally meant. Mark xiii. 35; xiv. 30; John

xiii. 38. *Thou shalt*—Thou wilt deny to the effect that thou dost not know me—a classical form, as in Luke xx. 27.

35. *And he said unto them*,—He designed to impress them with a sense of the imminent danger to which they were about to be exposed. He refers to the time when he sent them forth to preach (Luke ix. 1-3), without making any provision for either sustenance or defense—though they met with opposition, yet they always found friends to provide for them. But now the times are changed, and have become such as call for money, provisions, and weapons of defense. *Purse, and scrip, and shoes*,—(See on Luke ix. 3; x. 4.)

36. *But now*,—(See on ver. 35.) *He that hath no sword*,—He who has no purse, let him sell his tunic and buy a sword. If he had a purse, he could buy a sword with it; but if he had not, he could sell his outer garment, and with the proceeds buy a sword. A sword will be required rather than a mantle.

37. *This that is written*—Isa. liii. 12. The quotation is *verbatim* as in Mark xv. 28—see note. *For the things concerning me have an end*.—The predictions of my sufferings and death are now to be fulfilled. I am now to be brought to an ignominious death, and you will be involved in my troubles; so prepare for them as best you may.

38. *And they said*,—They were so obtuse that they understood Christ literally. *Here are two swords*.—Euthymius and Chrysostom think that they had two swords (*machairai*, large knives) for the purpose of killing the paschal lamb, two disciples being employed to prepare the passover. Grotius suggests that as the road from Galilee to Jerusalem was infested with robbers, the Galileans carried swords when they went to the feasts. Schoettgen says they were at that time carried by the priests. These two, however, may have belonged to the owner of the house; and Peter, misunderstanding Jesus, and being bold and impulsive, may have borrowed one of them. *It is enough*,—Very well—that will do—a mode of dismissing a subject without stopping to correct a stupid misapprehension: *cf.* Mark xiv. 41. Our Lord uses the common style among the Hebrews for setting forth imminent danger. Isa. xiv. 21; Jer. ix. 17, 18; Ezek. xxxix. 17-19; Rev. xix. 17, 18. That he did not intend his disciples to use the sword is evident from ver. 49-51; Matt. xxvi. 51-54.

39. *And he came out*,—Of the house—after the supper and the discourses, John xiii.-xvii. *And went, as he was wont, to the mount of Olives*;—His usual place of retirement. (See on Luke xxi. 37.)

40. *The place*,—Gethsemane. (See on Matt. xxvi. 36.) *Pray*—In Matthew and Mark, "Watch and pray." *That ye enter not*—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 Luke xi. 4.)

41. *About a stone's cast*,—A common expression for a short distance. *Kneeled down*,—Matthew and Mark say he prostrated himself on the ground—assumed the posture of intense sorrow and passionate supplication. He perhaps first kneeled, and then fell on his face to the ground.

42. *If thou be willing*,—Literally, If thou be willing to remove this cup from me—but our translation gives the sense. It is likely that in the repetition of his prayer our Lord may have used this *aposiopesis*, or ellipsis, under the pressure of mental anguish. *Remove 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. Among both sacred and profane writers the cup denotes the portion of good or ill allotted men by Providence. The master of the feet gave to each of his guests a cup—hence Ps. xi. 6; xvi. 5; xxiii. 5. It denotes bitter sufferings here and in Matt. xx. 22: John xviii. 11: *cf.* Isa. li. 17; Jer. xlix. 12; Rev. xiv. 10; xvi. 19; xviii. 6. Mark xiv. 35, makes the cup "the hour," viz., of his passion. John xii. 27-33; xvii. 1; xviii. 11. It 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. liii.; 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.

43. *And there appeared an angel*—This celestial messenger may have been one of the angels who ministered to him after his temptation, Matt. iv. 11; it may have been Gabriel who heralded his birth, who was sent to encourage him to persevere, by pointing out to his sinking humanity the joy that was set before him, in view of which he endured the cross, despising the shame. That he who had power to lay down his life and to take it again, should condescend to receive strength from an angel, shows how deeply he humbled himself in becoming obedient unto death: *cf.* Matt. xxvi. 53. It is not necessary to suppose that the angel appeared in human form, as the angel appeared to Manoah and others; but there is no ground for

resolving the case into a mere "influx of spiritual power." *Strengthening him.*—Wesley, "lest his body should sink and die before the time." There is a similar use of the Greek word in Dan. x. 18, LXX.

44. *An agony*,—Not *agon*, a contest, but *agonia*—a violent struggle of the soul, as if for life; (2 Mac. iii. 16;) so that *he prayed more earnestly*, repeating the same prayer, only with deeper emphasis. *And his sweat was as it were*—Theophylact considers this a proverbial expression by which laboring men are said to sweat drops of blood—so Photius—"it is said of such as are in great grief, that they weep tears of blood"—but this is unsatisfactory. Many construe *hosei*, like, i.e., as large as drops of blood. But why compare drops of sweat to blood? It did not fall like drops, but was like drops of blood. Hence the common opinion seems to be correct, that his sweat was bloody, occasioned by the rupture of some of the finer blood-vessels in his great agony. Numerous cases of a sanguineous appearance in the sweat occasioned by great mental agony have been adduced. Aristotle says, "Some have sweat a bloody sweat;" and Diodorus Siculus says of the Indian serpents, that if any one be bitten by them, he is tormented with excessive pains, and seized with a bloody sweat. Jesus seems to have been overwhelmed with a sense of the sins of the world and their calamitous consequences; as in some way unknown to man, "the Lord laid upon him the iniquity of us all." Hence that prayer in the ancient Greek liturgy: "By thy unknown sufferings, O Christ, have mercy on us!" So the English Litany: "By thine agony and bloody sweat."

45. *Sleeping for sorrow*,—Not merely because it was late in the night, or because they had eaten a hearty supper, but from the sorrow which they felt. Excessive grief has sometimes a stupefying effect. Dr. Rush says, "There is another symptom of grief, which is not often noticed, and that is profound sleep. I have often witnessed it even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Ackerman, the keeper of Newgate, in London, often sleep soundly the night before their execution." So the Maid in "A Yorkshire Tragedy," imputed to Shakspeare:

Sleep, sweet babe: sorrow makes thy mother sleep:
It bodes small good, when heaviness falls so deep.

Sebastian, in "Tempest," says of sleep:

It seldom visits sorrow; when it doth,
It is a comforter.

46. *And said unto them*,—Luke's account is condensed; he does not particularize the three returns of Christ to the disciples, nor the separation of Peter, James, and John from the rest of the disciples, as do Matthew and Mark. (See notes.) *Rise and pray*,—(See on ver. 40.)

47. *He that was called Judas*,—Alluding, perhaps, to ver. 3. *One of the twelve*,—All three evangelists make this note, thus marking the turpitude of the act. *Went before them*,—Probably to prevent the escape of Jesus, when the multitude was approaching; he would engage him in salutation and conversation. *To kiss him*.—A common mode of salutation with men in the East. As "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—were not probably acquainted with Jesus, they and Judas agreed upon this as a token by which they might know him. (See on Matt. xxv. 48-50.)

48. *Judas, betrayest thou the Son of man with a kiss?*—By this question, every word of which has a solemn emphasis—especially, "with a kiss," which comes immediately after "Judas" in the Greek and Latin—he appealed to the conscience and heart of the traitor, and told him and his associates that he knew what they were after. This John affirms. (See on John xviii. 4.)

49. *They which were about him*,—His disciples. *Lord, shall we smite with the sword?*—This corresponds with their mistake, ver. 38. The sword used by Peter was probably one of the two there mentioned.

50. *And one of them*—All 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. This servant perhaps acted as leader, having charge of the arrest. *Cut off his right ear*.—The entire ear seems to have been completely cut off, as the stroke was with a sword in the hand of an excited man.

51. *And Jesus answered*—The question of the disciples, but not before Peter had rashly used the sword, hence the peculiar reply *Suffer ye thus far*.—Campbell renders, "Let this suffice," and says, "All antiquity seems agreed in understanding our Lord's expression as a check to his disciples, by intimating that they were not to proceed farther in the way of resistance, as it was not to such methods of defense that he chose to recur. What is recorded by Matt. xxvi. 52, 53, John xviii. 11, as likewise said on the occasion, strongly confirms this explanation." This seems to be the sense; though others suppose the answer addressed to the officers: "Suffer my disciples thus far to show their attachment to me—excuse this—it shall go no farther"—or, "Suffer me to be thus far at liberty, that I may approach the man to heal him." *And he touched his ear*—Our Lord frequently effected his miracles by a touch, thus showing the connection between the agent and the patient. Luke, being a physician, is the only evangelist that notes the cure.

52. *The chief priests*,—(See on ver. 4; Luke ix. 22.) They accompanied the multitude, so intent were they to secure him. *Be ye come out*—Are ye come out against me as against a robber?—one who plunders with violence. There is "a touch of human resentment at the indignity thus put upon him." *Staves*—Clubs.

53. *When I was daily with you in the temple*,—As he had been during this week, as well as on former occasions. The words indicate a course the opposite of that of a robber—one peaceful and unmolested. *Ye stretched forth no hands*—Ye did not arrest me. *But this is your hour*,—The time predicted and permitted by God—as otherwise expressed in Matthew and Mark. *And the power of darkness*.—Of the darkness, the Persic renders "your darkness"—the iniquity to which they had been instigated by Satan, who is the prince of darkness, or evil. John xiv. 30; Acts xxvi. 18; Eph. ii. 2; vi. 12; Col. i. 13. Their malice was permitted to reach its highest measure. Christ probably alluded slightly to the night-season. Thus Shakspeare, 2 King Henry, vi. 1. 4:

Wizards know their times:

Deep night, dark night, the silent of the night,
The time of night when Troy was set on fire;
The time when screech-owls cry, and ban-dogs howl,
And spirits walk, and ghosts break up their graves,
—That time best fits the work we have in hand.

54. *Led him*,—Led him away. *And brought him into*—Led him into the house of Caiaphas—where "were assembled all the chief priests, and the elders, and the scribes," (Mark,) who constituted 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. *And*—But. *Peter followed*—Was following. *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.

55. *And when they*—The servants and officers. John xviii. 18. *The hall*,—The quadrangular court, from which they could probably see what was done with Jesus in the room where the council was held. *Peter sat*—So Matthew and Mark; 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.

56. *But a certain maid*—The maid servant "that kept the door." John xviii. 17. (See on Matt. xxvi. 58, 69.) 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 the other evangelists. 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. *Earnestly looked upon him*,—Fastened her eyes upon him, as the word is rendered Acts iii. 4. It is so used by Paul, 2 Cor. iii. 7. No other writer in the New Testament uses it; it occurs frequently in Luke and Acts. *This man was also*—As well as John, whom she knew to be a follower of Jesus.

57. *And he denied him*,—Disowned him.

58. *And after a little while*—After the first denial Peter went out into the covered way leading from the outer gate to the court, apparently to elude observation, and being away from the noise in the court, he could hear the crowing of the cock—the first crowing noted alone by Mark. This is supposed to have been at midnight, but 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. The first woman that saw him—the portress—may have pointed him out a second time (Mark ver. 69), when another maid-servant (Matt. ver. 71) and a man—*another*—the original in Luke is masculine—with others, when he had returned from the porch to the fire (John ver. 25), charged him with being *also of them*—of the disciples, of whom they were probably speaking—when he denied the second time.

59. *And about the space of one hour after*,—Matthew, "after awhile." *Another*—Matthew and Mark, "They that stood by." John, who seems to have been acquainted with the speaker, 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 emphatically affirmed, saying, Truly this man also was with him; for he is a Galilean—which they knew by his brogue. (See on Matt. xxvi. 73.) It may have increased Peter's apprehension to find that he was recognized as the man who had assaulted the high priest's servant.

60. *I know not what thou sayest*.—Meanest—an emphatic denial of Christ—though it is likely he used also the form of denial in the other evangelists. Neither Luke nor John mentions his imprecations—Matthew and Mark do. *The cock crew*.—Mark says "the second time." (See on ver. 34.)

61. *And the Lord turned and looked upon Peter*.—With mingled reproof and pity. This look quickened his memory, aroused his conscience, and broke his heart. Hales: "He cries louder unto him with his look than the cock could with his voice. Of all the members of the body, the eye is the most moving part. That is ofttime spoken in a look, which by no force of speech could be uttered." Jesus may have been in one of the rooms of the house of Caiaphas surrounding and overlooking the court beneath (Mark ver. 66), so that they could see each other without being near. *The word*—The speech, ver. 34.

62. *And Peter went out*—Of the court, to be alone. *And wept bitterly.*—*Percussit Petram, et effluerunt aquae.* The Lord looked on Judas, and did more than look, yet Judas wept not until he had consummated his villainy, and then to no saving effect. Peter instantly heeded the admonition. 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. Whitby endorses Cornelius a Lapide, who says he sinned mortally—the aggravation of his sin gave great bitterness to his repentance. John says nothing about this, but it is implied in John xx., xxi.

63. *And the men that held Jesus,*—The officers. John xviii. 3, *Mocked him,*—Made sport of him—as in ver. 64. *And smote him.*—Beat him severely, as the word implies—as in Luke xx. 10, 11. Matthew and Mark put the record of these insults before the account of Peter's fall and repentance, and after the sentence of condemnation. Luke may have thought it unnecessary to note the precise order of the particular occurrences, and so grouped them according to their character—Peter's three denials being put together; then the abuse of Jesus by the officers and servants; then a condensed report of the trial and sentence of the Sanhedrim. (See on Matt. xxvi. 68.)

64. *Blindfolded him,*—They made sport of him by imitating the children's play of "blindman's buff." *Prophecy,*—They did not mean predict, but divine, or declare by preternatural knowledge—thus ridiculing his Messianic claims.

65. *Blasphemously*—Insultingly, abusively, "despitefully," Tyndale, Cranmer, Geneva. (See on Luke xii. 10.) *Against*—To.

66. *And as soon as it was day,*—Early, as soon as they could; for the Jews were obliged to administer justice publicly and in daytime. The Sanhedrim usually met in the temple, the courts of which were not open at night. (See on Matt. xxvii. 1; Mark xv. 1.) *The elders of the people,*—The presbytery (so Acts xxii. 5)—these, *and the chief priests and scribes* (see on Luke ix. 22), constituted the *council*—or Sanhedrim, called the *gerousia*, the senate, or assembly of elders, or old men. Acts v. 21. These terms are derived respectively from *presbus*, *geron*, and *senex*, which all mean an old man. This national senate seems to have been perpetuated from the time of the Israelites' sojourn in the wilderness, Num. xi. 16, (if not, as Grotius thinks, from the time of their abode in Egypt, Exod. iii. 16; iv. 29, where in the LXX. the elders are styled the *gerousia*, or senate of the children of Israel,) down to the time of Christ. 2 Chron. xix. 8; Ezra vii. 25, 26; Sus. 41, 50; 1 Mac. xii. 6. *Led him into*—Brought him before their council. So Acts xxii. 30.

67. *Art thou the Christ?*—According to the other evangelists, this inquisition took place when Jesus was first brought into the high priest's house; but it was formally reviewed at the morning session. (See on ver. 63.) If thou art the Christ,

tell us. *If I tell you*,—If I positively assert that I am. *Ye will not believe*.—Knowing that they were not in quest of truth, but seeking a pretext to put him to death.

68. *And if I also ask you*,—Propose a question—according to the Hebrew and Socratic method of arguing by interrogation. Acts vi. 9. If I propose questions in support of my claims, ye will not answer me; nor if convinced, will ye release me.

69. *Hereafter*—Literally, from now, from this time. After his ascension, which was shortly to take place. *The Son of man*—His usual title when speaking of himself; (see on Luke v. 24;) and which they considered equivalent to the Son of God, ver. 70; John i. 49, 51. *Sit on the right hand of the power of God*.—Of the Almighty. The attribute of power is properly referred to by Christ in this the time of his voluntary weakness. 2 Cor. xiii. 4. He seems to have Ps. cx. in view. To sit on the right hand of God implies elevation to supreme power, honor, and felicity.

70. *Art thou then the Son of God?*—(See on ver. 69.) 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,) though this view seems favored by John v. 17, 18; x 30-36; hence the charge of blasphemy. *Ye say that I am*.—A Jewish idiom, meaning, It is as ye say.

71. *What need we any further witness?*—What need have we of any further testimony? This seems to imply that they had been seeking some, as appears to have been the case. Matt. xxvi. 59. *Of his own mouth*.—From his mouth—by his own testimony.

CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 Prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.*

XXIII.—1. *And the whole multitude of them*—Not the *ochlos*, the word commonly used for the multitude of people, but the *plethos*, the whole Sanhedrim, with their attendants. Joseph and Nicodemus were either not present or not noticed. *And led him unto Pilate*.—Brought him before Pilate, who had the power of life and death. (See on Luke iii. 1.) The power of inflicting capital punishment had been taken from the Sanhedrim. Lightfoot says it was lost by default. 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, before the Roman governor. (See on John xviii. 28-32.)

2. *We found*—Met with: the word does not seem to have a forensic meaning, as this charge was not before the Sanhedrim. *This fellow*—This man. *Perverting*—The word is rendered "turn away," Acts xiii. 8: cf. 1 Kings xviii. 17, LXX., where we have "troubleth." *The nation*,—The Vatican, Cambridge and other MSS., the Latin and many other versions, have "our nation"—the Jewish nation, viewed as a Roman province. *And forbidding to give tribute to Cesar*,—A specification under the charge; but what a lie! Luke xx. 22-25. *A King*.—Added to explain *Christ*: cf. Acts xvii. 7; or they may have used Christ—which is without the article—as a proper name, speaking thus to Pilate in the absence of Jesus. John xviii. 33, 34. They wanted to insinuate that his Messianic royalty invaded Cesar's prerogative. Pilate must have had penetration enough to see that this was not the case, or that, if it was, Jesus could not, on that account, be an object of hatred to the Jews.

3. *And Pilate asked him*,—To give Jesus an opportunity to declare in what sense he claimed to be a king, Pilate went back into the pretorium, and asked him, *Art thou the King of the Jews?*—Though the judgments of the Romans were public, yet examinations were sometimes private; the clamors of the Jews rendered this expedient in this case. All the evangelists record this question, but Luke alone records the accusation which occasioned it. *Thou sayest*—An affirmative response to the interrogatory, which is in this form, "Thou art the King of the Jews?" Matt. xxvi. 25; Luke xxii. 70. So in Xenophon.

4. *I find no fault in this man*.—John xviii. 33-38, shows how Pilate reached that conclusion.

5. *And*—But. *They were the more fierce*,—More vehement in their accusations, amplifying and denouncing. *He stirreth up*—Excites the people to sedition. *Jewry*,—Judea. *Galilee*—How artful and malicious, as the Galileans were notorious for insurrections! Pilate had had trouble with them. Luke xiii. 1.

6. *When Pilate heard of Galilee*,—But Pilate hearing Galilee. As they expected, the name Galilee arrested Pilate's attention, though they were disappointed in the result.

7. *And as soon as he knew*—Pilate seems glad to have had a pretext for shifting the responsibility of disposing of the case; hence, on ascertaining that Jesus belonged to the dominion of Herod Antipas, *he sent him*—Vulgate, *remisit*, the Roman legal term—to Herod,—Who was then at Jerusalem, attending the passover. Grotius says, "It was the regular practice of the Roman law to remove the prisoner to the governor of the province or district to which he belonged; though governors had the right of trying all officers within their own province." Thus Vespasian remitted the trial and judgment of the Taricheans to King Agrippa. Thus, says Pascal, a mere accident in appearance procured the completion of the prophecy. Acts iv. 25-28.

8. *And when Herod*—But Herod, seeing Jesus, was very glad, for he had been long wishing to see him, because he had heard a great deal of him, and he hoped to see him exhibit some miraculous sign.

9. *Then he questioned*—He therefore asked him many questions; but Jesus gave him no answer—not being disposed to gratify an unhallowed curiosity. Herod perhaps asked questions which involved the charges against Jesus, and he declined any such answer as implied defense—as the word seems to intimate; so in Matt. xxvii. 12; Mark xiv. 61.

10. *And*—But the chief priests and scribes stood by, vehemently accusing him—perhaps to alarm Herod, as if Jesus were going to take his throne. Matt. ii. Herod could have acquitted Jesus or sent him to Galilee for trial.

11. *And*—But Herod with his *men of war*—Body-guards—Matt. xxii. 7—he did not bring an army to Jerusalem; Pilate would not have allowed that. *Set him at nought*,—Treated him with contempt—probably judging him to be a fool, because he answered nothing. *A gorgeous robe*,—*Lampra* is rendered "bright," Acts x. 30; "gay," Jas. ii. 2, 3; "white," Rev. xv. 6; xix. 8—all referring to clothes. This splendid robe was perhaps one of Herod's old royal robes (Acts xii. 21)—the vestment of a king, thereby ridiculing his regal claims. (See on Matt. xxvii. 28.) *Sent him again to Pilate*.—"Judging him." says S. Clarke, "a contemptible, rather than a dangerous person." Herod perhaps called to mind the murder of the Baptist, and was unwilling to be party to any other such tragedy.

12. *And the same day*—Aristotle says, "It contributes much to the formation of friendship, or the recovery of it, to either love or to hate the same person; to be engaged, no matter how, as colleagues in the same business." (See Acts iv. 27, and Sanderson's Ser. ad Aul. xv. 22.) The quarrel may have originated in Pilate's invasion of Herod's prerogatives (Luke xiii. 1); and the present recognition of

them by Pilate may have brought about the reconciliation, and may have been so intended by Pilate. Townsend says, "Some time before this reconciliation, Pilate had dedicated some shields of gold to Tiberius, and placed them in the palace of Herodium. The Jews, under the sanction of Herod, petitioned Pilate for their removal, but in vain. They determined therefore to appeal to Tiberius, and for this purpose sent a deputation to the emperor, at the head of which were the four sons of Herod. This act seems to have been the cause of their difference, as it was regarded by the Jews and by Herod as a violation of their religion; and Herod was not reconciled to Pilate till the Roman governor, desirous not to assist the Jews in the condemnation of our Lord, acknowledged the power of Herod by sending to his tribunal at Jerusalem the holy Jesus. Dr. Townson justly observes, that it is probable both Pilate and Herod occupied different parts of the palace called Herodium, which some time before had been built by Herod the Great. It consisted of two distinct spacious buildings, one of which was named Caesareum and the other Agrippeum; it stood near the temple."

13. *And Pilate*,—Then Pilate, having called together. *The rulers*,—Probably the members of the Sanhedrim. *And the people*,—Many of whom had by this time collected to see what was going on.

14. *That perverteth the people*:—Who turns the Jews from their allegiance to Cesar. *Having examined him before you*,—In your presence; a fuller examination than that in ver. 3. *Touching*—In respect of those things ye allege against him.

15. *No, nor yet*—No, neither hath Herod—who was acquainted with the Jewish law and customs. *And lo*,—It appears that, in Herod's estimation, nothing worthy of death had been done by him—i.e., Jesus. This idiom is found in the best Greek writers,

16. *Therefore*—As he has committed no crime deserving death. *Chastise him*,—By flagellation—not the scourging commonly inflicted before crucifixion, as he intended to release him, but (to appease the Jews) as a correction for his assuming the regal title, and a degradation to nullify his claims in future—a policy equally impolitic and unjust.

17. *For of necessity*—The necessity of custom—see the other Gospels. 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 the passover. *At the feast*.—At feast-time, the passover being called the feast, by eminence. John xviii. 39.

18. *All at once*,—The whole multitude together. *Away with this man*,—Take this one off to execution.

19. *Who, for a certain sedition*—A certain man, who for insurrection—a crime similar to that alleged against Jesus. *In the city*,—Jerusalem—and therefore notorious (Matthew). *And for murder*,—How opposite to the character of the meek and lowly Jesus! Matt. xii. 19. How little did they care for Cesar, when they demanded the release of such a notorious opponent of his government!

20. *Pilate therefore*,—Again, therefore, Pilate addressed them, desiring to release Jesus—knowing he was innocent.

21. *But they cried*,—But they clamored to him, saying, Crucify, crucify him! This shows vehement rage.

22. *The third time*,—1. When they brought Jesus to him. 2. After his return from Herod. *Why*,—Sc., Not so; for what evil hath he done? Grotius: "This answer implies refusal, or that what they ask is unreasonable. It is usual with the Hebrews not to state the thing itself for which they give the reason." *No cause*—No crime worthy of death—ver. 15. *I will therefore*—This clause is the same as ver. 16.

23. *And they were instant*—But they were urgent. *And of the chief priests*—Who instigated the people.

24. *Gave sentence*—Pronounced judgment upon Jesus—adjudged him to death. The word occurs in 2 Mac. iv. 47.

25. *And he released*—But he released. The circumlocution in this verse is unusual with the evangelists; but how strikingly it exhibits the malice of the Jews, and the weakness of Pilate! Acts iii. 14. Luke does not record the scourging (as the other evangelists do), though he alone mentions the proposal to inflict it, as a compromise, ver. 16, 22. He lets the reader take for granted that the scourging which usually preceded crucifixion, was inflicted.

26. *Led him away*,—The usual phrase for taking a prisoner to execution. *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 Mac. xv. 23. He was coming from 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. *On him they laid the cross*,—It is likely that Jesus, having been exhausted by what he had undergone, sank beneath the burden of the cross, and they forced Simon to carry it. *That he might bear it after Jesus*.—Behind him.

Tatian's 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." (See on Matt. xxvii. 32; Luke ix. 23.) Plutarch says, "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross." Plautus: "Let him carry his cross through the city, and then be fastened to it." 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." It was customary for the Romans to make the prisoner carry his cross to the place of execution. This was the lowest degree of ignominy—hence the epithet *furcifer*. *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 thirty six inches from the ground. Crucifixion is supposed to be alluded to in Gen. xl. 19; Deut. xxi. 22; Ezra vi. 11; Esth. 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 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.

27. *And of women*,—And especially of women—such persons as usually crowd to witness executions. Our Lord's Galilean followers were scarcely among them—see ver. 28. *Which also*—Who for their part. They not only followed him, but *also bewailed*. (See on Luke viii. 52.) How characteristic of women! They were affected by sympathy at the sight of suffering innocence: nothing is said about their bewailing the fate of the two robbers. It is likely some of them had been personally benefited by the benevolent Redeemer: *their* sorrow would be the more intense.

28. *Daughters of Jerusalem*,—This implies that they were residents in the city. *Weep not for me*,—The glorious end of his sufferings called for no such expressions of sympathy. Heb. xii. 2. *But weep for yourselves*,—*As* belonging to the doomed city.

29. *For behold*,—For lo, days (anarthrous, as Luke xix. 43; xxi. 6) are coming, wherein they shall say—the change to the third person hints, says Alford, at the few who in the interim would repent, and so be exempted from those

calamities—though it may mean simply, It shall be said: Happy the barren, and wombs which never bare, and breasts which never suckled! A Hebraism for childless women—singularly forcible language, as Jewish women were so fond of progeny, and held barrenness in disgrace. Matt. xxiv. 19; Luke xi. 27. Some of those who heard him and many of their children would be present in the siege of Jerusalem.

30. *Then shall they begin to say*—Express a desire for speedy death. There may be an allusion to caves, used as burying-places, and barrows, or mounds, under which multitudes were buried. Isa. ii. 19; Hos. x. 8; Rev. vi. 16.

31. *For if they*—For if it be done thus to the green tree, what will be done to the dry tree? As the green tree is the symbol of the righteous, and the dry tree of the wicked (Ps. i. 3; Ezek. xx. 47), the sense seems to be, If I, an innocent man, am called to suffer, what will be the fate of this wicked nation? 1 Pet. iv. 18. If they will burn green wood, they will not spare the dry.

32. *And there were also two others*,—And there were also two other men—the word is plural—malefactors: *cf.* Luke x. 1; Ody. i. 132; OEd. Tyr. 6, 7. Luke, of course, does not mean to say that Jesus was a malefactor, an evil-doer of any sort, though some think he here calls him so because he was so considered by the Jews; but those who crucified him put him with malefactors that "the people," as S. Clarke says, "might be more strongly prejudiced to believe him an impostor." He is distinguished from the malefactors in ver. 33, 39. Geneva: "two others, which were evil doers." Mark alone adds, "And the Scripture was fulfilled, which saith, And he was numbered with the transgressors"—*verbatim* as in Luke xxii. 37, where the Saviour applies the prophecy to himself, as do Philip, Acts viii. 28, and the Targumist. Matthew and Mark call these malefactors robbers; they were 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. (See on Luke xxii. 52.)

33. *And when they were come to the place*—Executions among the ancients took place outside the city walls. Num. xv. 35, 36; 1 Kgs. xxi. 13; Heb. xiii. 12. So Plautus, *extra urbem—patibulum*. *Calvary—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." 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 rise 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—then, though not now—outside of the city walls. In Itin. Hieros., A.D. 333, it is called *Monticulus Golgotha*. (See on Matt. xxvii. 33.)

34. *Then said Jesus*,—He uttered seven sentences on the cross. This is the first—recorded alone by Luke—it was uttered just as they nailed him to the tree. *Father*,—Wesley: "So he speaks both in the beginning and at the end of his sufferings on the cross." A consciousness of his divine Sonship supported him in his passion, and furnished a full warrant for his intercession. *Forgive them*:—This implies that they are chargeable with sin, and virtually asks for them every thing needed to bring them to repentance. This divine charity was imitated by Stephen, Acts vii. 60. *For they know not what they do*.—This refers specially to the Roman soldiers, but it may embrace also the Jews, who would not have done so if they had not been blinded by prejudice and worldliness, so that they did not know that he was the Messiah; "for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 8. Their ignorance was a mitigation of their crime, but it did not absolve them from blame. Acts iii. 17; xiii. 27; 1 Tim. i. 13. It is unexegetical to say that this is a prayer for all mankind; though it may "serve to heighten our devotions" to give it this turn, as in sacred poetry—e.g., C. Wesley: "Sinners, he prays for you and me." *And they parted his raiment*,—The clothes of those who were executed were perquisites of the executioners. *And cast 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 and Luke seem to intimate that they cast lots for the choice of the other parts of his clothing—parting his clothes, they cast lots—Mark adds, "who should take what," as Wicliffe renders.

35. *And the people*—The crowds going in and out of the city. *Stood beholding*.—This implies fixed attention. *The rulers*—Who instigated the people. *Derided him*,—Kept sneering at him. The word is used by Luke only: cf. Luke xvi. 14. *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 credit them to demoniacal influence, which would not now avail him. *Let him save himself*,—Implying that he could not—as it is expressed in Matthew. 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.) *If he be Christ, the chosen of God*.—Since he is God's chosen Messiah. (See on Matt. xii. 18.)

36. *Mocked him*,—Made sport of him. *Offering him vinegar*,—The sour wine, which was a part of their rations—probably, as they were eating their dinner. This seems to be a different incident from any of those the other evangelists relate.

37. *The King of the Jews*,—They used the Roman style—not that used by the priests and people, ver. 35; though they echoed the sentiment of the latter. This mocking of the soldiers is mentioned by Luke—the other by all the synoptists—neither of them by John.

38. *And a superscription*—The epigraph setting forth the cause of his crucifixion. Dio (liv.) mentions a servant who was carried to the cross with a writing declaring the cause of his death. Suetonius speaks of a man who "was cast to the dogs to be devoured, with this inscription: 'He spoke impiously.'" Eusebius (Ec. His. v. 1) says "Attalus was led around the amphitheatre with a tablet before him, inscribed, 'This is Attalus the Christian.'" This shows the propriety of the evangelical record, and that Christ suffered a Roman punishment. *Over him*,—On the projecting upright beam of the cross. *Greek*,—The language of literary men and most foreigners. *Latin*,—That of the Roman conquerors. *Hebrew*,—The Syro-Chaldee, the vulgar tongue. Luke and John may have given the Greek inscription; Mark, the Latin; Matthew, the Hebrew. *This is the King of the Jews*.—A bitter sarcasm, which the priests felt. (See on John xix. 19-22.)

39. *And one of the malefactors*,—Matthew and Mark say "the thieves;" but the plural is sometimes used when the predicate refers to only one, but the writer wishes to avoid particularizing—as in 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. *Hanged*,—Crucified, Acts v. 30; x. 39; Gal. iii. 13. *Railed on him*,—Literally, blasphemed him. (See on Luke xii. 10; xxii. 65.) *If thou be Christ*,—The Messiah. (See on ver. 35.)

40. *But the other*—Not willing to be comprehended in the speech of the former—"and us." *Dost not thou*—Emphatic—Art thou also, as well as the scoffing crowd, so regardless of divine retribution, as to mock a dying man, when thou thyself art suffering death by his side? *Condemnation?*—Literally, judgment—here the consequence of the sentence, punishment.

41. *And we indeed justly*;—He could associate himself with his fellow-culprit in the confession of guilt; though he could not associate his fellow-culprit with himself in the succeeding petition. His language implies that the impiety was heightened by the fact that it was perpetrated at a time when men are usually serious and saddened, if not penitent, and when, being fellow-sufferers, sarcastic and reproachful language is peculiarly out of place; and more especially when they deserve what they suffer. Grotius: "It is a great sign of true repentance, when a

man approves of the justice of his own punishment." Ps. li. 4. *Amiss*.—Literally, without place—an expressive term for sin of any sort, for there is no place proper for it in the universe. The LXX. use it for *avon*, iniquity. Job iv. 8; Acts xxviii. 6; 2 Thess. iii. 2. From this it appears that the robber had heard of Jesus before the crucifixion, but probably not till after the arrest for his crimes.

42. *Lord*,—He scarcely meant by this less than the Messianic dignity of Jesus; the word, however, is omitted in the Vatican and Cambridge MSS., six others, and some ancient versions. *Remember me*—The precise language of Gen. xl. 14, LXX. Bramhall: "As Christ prayed, 'Father forgive them,' the poor thief grew bold, 'Lord remember me!'" *When thou comest into thy kingdom*.—When thou comest in (*en*, a preposition of rest) thy kingdom. The penitent robber seems to have conceived of the Messianic kingdom as to be on the earth, and he wished to accompany Jesus when he should descend in his royal glory—a very natural misapprehension, in his case, of such passages as Matt. xvi. 27, 28; xxv. 31. It does not follow that he conceived of Christ's kingdom as wholly spiritual and heavenly, because he saw him dying—he might have vague conceptions of his living again corporeally after death. The apostles themselves did not appear to have much clearer views until after the day of Pentecost. Luke xxiv. 21; Acts i. 6. The forms of the word from *elthein* rarely mean *to go*.

43. *Verily, I say unto thee*,—Christ's usual solemn preface to a weighty remark. *To-day*—In order to get rid of the proof which this passage affords of the intermediate state, some render, "I say unto thee to-day, Thou shalt"—but this is forced and inadmissible. The Syriac renders "that to-day." *Paradise*—Hebrew, *pardes*, Neh. ii. 8; Eccl. ii. 5; Cant. iv. 13, a garden, or other enclosure; Sanscrit, *paredesa*, a region of beauty; Armenian, *pardes*, a garden, or park around the house. So the Persian. Xenophon (Economics) says, "The King of Persia, wherever he is, takes particular care to have gardens, called paradises, full of every thing beautiful and good that the earth can produce." The word is thus used by Herod. and Diod. Sic. The LXX. use it in Neh., Eccl., and Cant., and also for the garden of Eden. The later Jews use it for the pleasant abode in the invisible world, corresponding somewhat to the Elysian Fields of the Greeks, where the souls of the good in their disembodied state remain till the day of judgment. Jos. Ant. xviii. i. 3. Wars, ii. 8. 11; iii. 8. 5. Chrysostom says this was the notion of paradise held by all orthodox believers of his time. The word occurs but thrice in the New Testament. In 2 Cor. xii. 4, it seems to be identified with "the third heaven," ver. 2, the apostle alluding to but one rapture. In Rev. ii. 7 it means heaven—the allusion is to the earthly paradise. To eat of the tree of life in the paradise of God is to inherit eternal life, as more fully appears from Rev. xxii. 14, which obviously refers to heaven, the residence of soul and body after the resurrection. In all these places the word is of course used figuratively; and as it literally means a pleasure garden, it can be applied to the receptacle of souls in a

disembodied state, who are present with the Lord, and therefore happy; Acts vii. 55, 56, 59; 2 Cor. v. 6-8; Phil. i. 21-24; and it can also be applied to the eternal abode of the righteous after the reunion of their souls and bodies. As to the distinction of localities, but little can be said, as we know not the relation of spirits to place; but in regard to the distinction of states, we can form some conception. But because the saints departed are not in full possession of their eternal reward, their bodies not being yet raised from the dead, and the awards of the general judgment not taking place till after the resurrection, it does not follow that therefore they are not in Abraham's bosom, present with the Lord, resting from their labors, "in joy and felicity." On the other hand, it does not follow that because they are in a state of happiness that therefore they have gained the highest heaven of enjoyment. They are happy, as they are released from the burdens of the flesh, henceforth expecting their full and eternal reward. They have not the same degree, though they may have the same kind of enjoyment, as they will have after the resurrection. The paradise to which Jesus and the penitent robber went, is that of the intermediate state, in which Lazarus was comforted, the heaven to which Stephen and Paul soon followed them—which the Chaldees called "the glorious country of the soul," and (after the resurrection) of the body too. This robber appears to have been in a repentant state before he was crucified. Having heard of Jesus, and now seeing and hearing him, he was convinced of his Messiahship, and confessed him accordingly; and that too when one apostle betrayed him, another denied him, and all forsook him—when rulers, soldiers, and the mob, reviled and killed him—when his fellow-culprit joined in the general denunciation of him as an impostor. He rebuked his companion, condemned himself, justified Jesus, feared God, and did all he could to secure his own salvation. It is absurd to adduce such an anomalous case as a precedent for "death-bed repentances." There was no more "sovereignty of grace" in this instance than in the case of any other penitent. This last tender of grace might have been rejected by him, as it was by the other robber, and as it is by millions of others.

44. *The sixth hour*,—12 M. *A darkness*—Not an eclipse, as it was the time of full moon. *Over all the earth*—The land, viz., of Judea. This preternatural gloom, like that in Exod. x. 21-23, though perhaps not so dense, portended the calamities that would soon overwhelm the Jewish nation. Heathen writers say nothing of it, as it seems to have been confined to the land of Israel, and Josephus is silent about it, as usual, as he did not wish to bring his history into disrepute either with Jews or Romans. (See on Matt. xxvii. 45.) *The ninth hour*.—3 P.M.

45. *And the sun was darkened*,—Its light was obscured by the clouds or other agents employed in this miracle. *The veil of the temple*—This was not the veil which hung before the holy place; but "the second veil," Heb. ix. 3, which hung at the entrance into the holy of holies. Exod. 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 (Matt. xxvii. 51); 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 veil 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 it could 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."

46. *And when Jesus had cried with a loud voice*,—Probably in the words, "It is finished" (John). *He said*,—The quotation is from Ps. xxxi. 5—*verbatim* from the LXX.—except *Father*. The original for *commend* means to commit, place, or intrust any thing to the care of another—so 1 Pet. iv. 19. *And having said thus*,—The last of the seven sentences on the cross, recorded only by Luke. *He gave up the ghost*.—He expired. Some think this sentence was the "loud voice" which he uttered; but John said "he bowed his head," after saying "It is finished," as must have been the case in the moment of dying; but could he cry with a loud voice, his head inclining on his breast? Some say the language here used 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.

47. *The centurion*—Who was present to see that none interfered with the execution. (See on Luke vii. 2.) *He glorified God*,—By confessing the divine Sonship of Jesus, by which God was honored: *cf.* Phil. ii. 11. *Saying, Certainly*—Really this man was innocent! That is, he truly was what he professed to be, the Son of God. So *dikaïos* is used Matt. xxvii. 19, 24. The centurion had just heard Jesus call God his Father, and he knew that the Sanhedrim had condemned him for claiming to be, in whatever sense, the Son of God.

48. *And all the people*—And all the multitude who were present at this spectacle, beholding the things which were done, returned, smiting upon their breasts—an action suited to grief, remorse, etc., common among all nations, but especially in the East. Luke xviii. 13.

49. *And all his acquaintance*,—All who were familiar with him, particularly the women 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. *Stood 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. Ps. xxxviii. 11.

50. *A counsellor*:—Generally considered a member of the Sanhedrim. Jos. Wars, ii. 17. 1. *Good*—Referring probably to his moral character. *Just*:—Probably referring to his religious character, as a Jew. Luke i. 6.

51. *Consented*—Given his vote with the other members of the Sanhedrim. *Arimathea*,—Generally identified with Ramleh, a pleasant town in the borders of a fertile plain, thirty 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 Ramah of 2 Kgs. xxiii. 36. Robinson thinks that Samuel's Ramah was at Soba, eight 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. 1 Mac. xi. 34; Jos. Ant. xiii. 4. 9. *A city of the Jews*;—A note for Gentile readers. *Who also*—As well as his disciples, alluded to ver. 49. *Himself waited for the kingdom of God*.—Like Simeon and Anna, he was expecting the Messiah; and having candidly canvassed the claims of Jesus, he did not concur in the resolutions and proceedings of the rest of the Sanhedrim, when they condemned Jesus.

52. *Begged*—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 disposed to disoblige.

53. *And he took it 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. *Wrapped it in linen*,—Herodotus (ii. 68) 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. *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 in stone*,—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 sepulchre? 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. Matthew and Mark say that the mouth of the tomb, which was cut horizontally into the rock, was, according to custom, closed with a great stone. Luke and John omit this; though it is implied, Luke xxiv. 2; John xx. 1. The stone appears to have been a very 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 enclosure. 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 are so close together that they are both under the roofs of the same church. As Jesus was too poor to own a tomb, and was going to rise again so soon that he did not need to own one, "He borrowed e'en his grave."

54. *Preparation*,—The *paraskeue* was Friday, ending at sunset. (See on Mark xv. 42; John xix. 31; Judith viii. 6; Jos. Ant. xvi. 2. 6.) Preparation for the Sabbath was made on Friday—hence it was called *Paraskeue*. *Drew on*.—Literally, grew light upon, dawned, as in Matt. xxviii. 1. The word is transferred from the natural to the artificial day, which among the Jews began at sunset; and in this case it means approached, was near.

55. *And the women*—And the women who had accompanied him from Galilee followed after—a sad cortege (see on ver. 49)—and observed the tomb, and how his body was laid. How natural! They intended to return to it.

56. *And they returned*,—To the city—after the tomb was closed. *Prepared*—Provided. *Spices*—Aromatics, myrrh, aloes, etc., used in embalming, John xix. 39, 40. *Ointments*;—Literally, myrrhs—perfumed ointments; in Luke xxiv. 1, they are comprehended in the aromatics. 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." 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 fragrancy 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." *And rested*—The *men* before Sabbath, omitted in our version, seems to correspond to the *de* in the next verse (xxiv. 1), which should be joined to it: and they rested, of course, on the Sabbath, according to the commandment, (Exod. xx. 8), but on the first day of the week, etc.

CHAPTER XXIV.

1 *Christ's resurrection is declared by two angels to the women that come to the sepulchre.* 9 *These report it to others.* 13 *Christ himself appeareth to the two disciples that went to Emmaus:* 36 *afterwards he appeareth to the apostles, and reproveth their unbelief.* 47 *giveth them a charge:* 49 *promiseth the Holy Ghost:* 51 *and so ascendeth into heaven.*

XXIV.—1. *Now*—But. (See on Luke xxiii. 56.) *The first day of the week*,—Sunday. *Very early in the morning*,—Literally, deep dawn—the earliest morning twilight—probably before five o'clock; the interval between night and day; hence spoken of by the 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 daylight enough to enable them to see the condition of the tomb; and while they were there the sun may have arisen. Mark xvi. 2. It was at the time of full moon, 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 spices which they had prepared*,—Aromatics which they provided. (See on Luke xxiii. 56.) *And certain others with them*.—Who probably lived in Jerusalem, as the women before mentioned came from Galilee. Luke xxiii. 49, 54; xxiv. 10. Were not the Bethany sisters with them?

2. *And they found the stone rolled away*—As Luke has not mentioned the stone before, the article may indicate that it was the usual stone door, fitting the aperture, and sealed—a block rather than a slab. The Jews called large stones—because they could only be removed by rolling—"stones of rolling." Ezra v. 8; vi. 4; John xi. 38; xx. 1. (See on Matt. xxviii. 2.)

3. *And they entered in*,—To the outer court of the tomb.

4. *Much perplexed*—Quite at a loss. The word is used in the New Testament alone by Luke. Luke ix. 7; Acts ii. 12. *Thereabout*,—Because the body was not in the tomb. *Behold*,—An expression of wonder. *Two men*—Angels are called men, because they assume the appearance of men. Gen. xviii. 2; xix. 1; Judg. xiii.; Rev. xxi. 17. *Stood by them*—The Greek is frequently used of sudden, supernatural appearances. Luke ii. 9. *In shining garments*.—In robes of dazzling brightness. Dan. vii. 9; Rev. iii. 4. vi. 11; vii. 9, 13. Whiteness is the emblem of purity and majesty, hence priests and conquerors were robed in white. It is likely that they shone like Jesus in his transfiguration. Luke ix. 29. Angels are never before spoken of as so habited. They came in robes of state to grace the resurrection of their Lord and ours. The angel who rolled away the stone and sat upon it, (Matt. xxviii. 7), corresponds to this description. He left the stone before the women reached the tomb, which he entered in anticipation of their arrival. Mark xvi. 5. 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 Luke viii. 27; xviii. 35.)

5. *And as they were afraid*,—Terror is usually excited by the appearance of a supernatural being. (See on Luke i. 12, 29, 30.) *And bowed down their faces to the earth*,—A circumstance which Matthew and Mark do not notice, but it is a natural expression of the emotions with which they were filled, which Matthew and Mark do notice. They averted their eyes from those superior beings. *Why seek ye the living among the dead?*—A strong way of saying that he was alive. Matthew and Mark do not report this, but it is in keeping with what they do report.

6. *Remember*—It is no cause of surprise that angels who "desire to look into these things," should know that Jesus foretold his resurrection; but it is likely that Jesus told them what to say to the women.

7. *Saying*,—(See on Luke xviii. 32, 33.) *Sinful men*,—Including all who took part in his apprehension, trial, and crucifixion—not Gentiles alone; though they are specified in Luke xviii., and not the mode of his death, that being implied, as crucifixion was a Roman punishment.

8. *And they remembered his words*,—And now for the first time seem to have gathered their meaning.

9. *And returned*—Luke does not mention Christ's appearance to the women. (See on Matt. xxviii. 9.) *And told all these things*—Luke does not state that the angel and Jesus himself instructed them to do so, as do Matthew and Mark. *The eleven*,—So designated as they had been called "the twelve" before the apostasy of Judas, ver. 33; Mark xvi. 14; Acts i. 26. *And to all the rest*.—Of Christ's disciples, who were with them.

10. *It was*—Now it was Mary Magdalene and Joanna. (See on Luke viii. 2, 3.) *Mary the mother of James*,—The less. (See on Mark xv. 40.) She was a sister of Mary the mother of Jesus, and wife of Clopas (John xix. 25), who is supposed to be the same as Cleopas. (See on ver. 18.) *Other women*—The other women, alluded to Luke xxiii. 49, 55.

11. *Idle tales*,—Tattle, nonsense—like a ghost-story. They looked on them as silly women, whose imagination had gotten the better of their judgment. They considered the news of his resurrection too good to be true.

12. *Then arose Peter*,—But Peter rising, ran to the tomb, and stooping down, beholdeth the linen clothes lying alone, and he went away to his lodging, wondering at the event. Mark xvi. 7; John xx. 6, 7. The linen clothes were not only without the body, but lying apart from the napkin—showing the deliberateness of the resurrection.

13. *Two of them*—Of the disciples, ver. 9, 33: the same referred to by Mark (xvi. 12.) *That same day*—The Sunday of the resurrection. *To a village*—A country-town; Mark says "into the country." *Emmaus*,—Probably an obscure village seven and a half miles from Jerusalem, called Emmaus (despised people) by contempt. Josephus (Wars, vii. 6. 6.) locates an Emmaus sixty stadia from Jerusalem. It is generally identified with El-Kubeibeh, which is nine miles from Jerusalem. The two disciples may have resided at Emmaus, and may have been returning home from the passover. Their return on the same day showed that they did not credit the report of the resurrection.

14. *Talked together*—Conversed, as in ver. 15, concerning all these events.

15. *Communed*—Conversed, as in ver. 14. *Reasoned*,—Questioning one another. *Jesus himself drew near*,—He overtook them, as coming from Jerusalem, ver. 18. The *kai*, omitted in our version, may be rendered, *Then Jesus*.

16. *But their eyes were holden*,—Held, so that they did not recognize him. His visage and general appearance was different from that by which he was known to them before his crucifixion. (See on Mark xvi. 12.) But their intense sorrow prevented their taking any special interest in him, so that they did not look at him closely, or they might have recognized him then as they did afterward, ver. 30, 31. So Hagar did not see the fountain till her eyes were directed to it. Gen. xxi. 19. Some think there was a special divine influence exerted on the disciples to prevent their knowing Jesus, which was afterward removed.

17. *What manner*—What subjects are those on which ye discourse? They appear to have been contrasting the events which had happened to Jesus with their expectations concerning him. *Sad?*—Of sad countenance. Matt. vi. 16. Jesus, of course, knew, but he asked to give them occasion to begin the discourse.

18. *Cleopas*,—Abridged from Cleopatros, a frequent name after the Macedonian conquest: so Cleopatra. It is identified with Clopas, John xix. 25: (see on ver. 10; Luke vi. 15.) *Art thou only*—Dost thou alone sojourn at Jerusalem, and hast not known, etc. All other persons, including strangers attending the passover, know what has happened; can it be possible that thou hast not heard of these events? Wetstein illustrates by a citation from Dio, "Are you, pray tell me, the only person who never heard of what all the world knows?"

19. *What things?*—Jesus did not answer the question of Cleopas. He wanted to draw out the disciples, and waited for the proper moment to reveal himself to them in the most impressive manner. *Concerning*—Those concerning. *Jesus of Nazareth*,—(See on Luke i. 26; ii. 45; xviii. 37.) *Mighty in deed and word*—Performing great miracles and delivering powerful discourses—Acts ii. 22; vii. 22—God and all the people being witnesses thereof. Gen. x. 9; xxi. 11, 12; LXX.

20. *And how*—Connecting with "hast not known," ver. 18. *The chief priests*—Our chief priests and rulers. (See on Luke xxiii. 13, 35. From this it would seem that the two disciples were not Hellenists, though they may have taken the stranger to be one. *Delivered him to be condemned to death*,—The Sanhedrim delivered Jesus to Pilate on a charge which insured the sentence of death—they caused him to be crucified; and what a man does by another, he does himself. Acts ii. 23, 36; iii. 15.

21. *But we*—In contrast with the rulers. *Trusted*—Were hoping—had been doing so for some time. *That it had been he*—The language of their hope. This is he who is to redeem Israel. (See on Luke i. 68.) *And besides all this*,—But,

indeed, notwithstanding all this—our hopes. *To-day is*—This is the third day to-day—the very day on which he promised to rise.

22. *Yea and*—But moreover—expressing a change in the speaker's mind, as to the events he is narrating. But this has happened, certain of our women astonished us. (See on Luke ii. 47; viii. 56; Mark iii. 21.) *Early*—(See on ver. 1.)

23. *They came*,—To the disciples, ver. 9. *They had also seen*—A vision also, besides the empty tomb. *Which said*—Who say that he is alive. This represents the women as speaking of the angels as still at the tomb: *cf.* ver. 21.

24. *And certain of them which were with us*,—The style naturally used in addressing a stranger. They allude to Peter and John. (See on ver. 12.) *But him they saw not*.—Nor did Mary at her first visit. Cleopas and his companion do not seem to have heard the report of the women who saw Jesus on their return from the tomb. Matt. xxviii. 8-10. They appear to have settled down in a state of despondency, and to have reflected upon the credulity of their fellow-disciples, who credited the report of the women concerning the angels.

25. *O fools*,—Without understanding—foolish—unwise—as in Gal. iii. 1; Rom. i. 14: a different word from that in Matt. v. 22; xxiii. 17. *Slow of heart*—Dull. Their prejudices made them backward to believe that the Messiah was to suffer death and to rise again, as the prophets had predicted. They did not repudiate the prophecies, but they could not understand them. Ver. 45; John xx. 9.

26. *Ought not Christ*—In view of what the prophets predicted—e.g., Isa. liiii.—ought not the Messiah to have suffered before he was glorified? (See on ver. 46.)

27. *And beginning at*—And beginning from Moses, and from all the prophets, he fully explained to them the things in all the Scriptures concerning him—viz., the Messiah; the speaker being considered as a different person, according to the reading of the Vatican, Cambridge, and other MSS. He probably cited the books of the Old Testament in order, and pointed out and interpreted the types and prophecies of the Messiah in all that referred to him. (See on ver. 44-47; Acts viii. 35.)

28. *He made as though*—He was making as though, He appeared to be continuing his journey, and would probably have done so, had they not pressed him to stay. There was no affecting or pretending about it. (See on Mark vi. 48.)

29. *But*—And. *They constrained him*,—By friendly, urgent importunity, as in Acts xvi. 15; 1 Sam. xxviii. 23; 2 Kgs. v. 16, LXX.—in which last place the urging is unsuccessful. *Abide with us*;—Spend the night with us. (See on Luke xix. 5.) This does not prove that it was their home, but it favors it. *The day is far*

spent.—The sun was declining. (See on Luke ix. 12.) *Tarry*—The same word as "abide."

30. *Sat at meat*—Reclined at supper—(See on Luke ix. 14; xiv. 8.) *He took bread*,—Taking the bread, he blessed, and broke, and handed to them. (See on Luke ix. 16.) This was not, as Romanists pretend, a celebration of the Eucharist, in one kind! The two disciples were not present at the institution of the Lord's Supper, but they had often seen their Lord break bread, and they could not fail to recognize his inimitable manner. As this was the office of the host, they may have resigned it to the stranger, out of respect for one whom they felt was no common personage this would, of course, be more readily done if they were lodging at an inn. It was the Jewish rule that "three eating together were bound to give thanks"—i.e., to say grace.

31. *And their eyes were opened*,—(See on ver. 16.) *They knew him*:—By his manner of presiding at the meal; and perhaps they saw the print of the nails in his hands, as he held them up. *He vanished out of their sight*.—He disappeared from them. He instantly withdrew from their company: *cf.* Luke iv. 30; John viii. 59. Supposing rightly that he would return to Jerusalem, they very naturally followed him, as soon as they had somewhat recovered from their surprise—ver. 33.

32. *Did not our heart burn within us*—Burning, says Kypke, represents violent emotions, especially joy. Pindar uses it for pain. Here it is a compound feeling—respectful affection to one who had so ably interpreted the Scriptures, desire to have more of his society, and joy on account of the assurance they thus had of the resurrection of their Lord. They seem to reproach themselves, as well they might, for not recognizing him. Ps. xxxix. 3. Jer. xx. 9. *Talked with us*—To us. *Opened*—Unfolded, explained.

33. *The same hour*,—As soon as they had recovered from their surprise. *The eleven*—So called, as previously the twelve, though all may not have been present. On this occasion, it would seem, Thomas was absent. John xx. 19. Hence some say that another may have been absent, viz., James, the son of Alphaeus, or Cleopas, they two, father and son, being the two disciples in question, and the appearance of Christ to them being that spoken of 1 Cor. xv. 7. (See on ver. 18.) They knew the place where the disciples were accustomed to resort, and took it for granted that they were there at that time. *Them that were with them*,—Acts i. 14.

34. *Saying*,—Doubtless, in a joyful exclamation to the two disciples, as they entered the room. It is not likely that all spoke—indeed, some still doubted, (Mark xvi. 13,) even after the report of the two disciples; but one or more of those who believed made the exclamation. *Indeed*,—Certainly, as Luke xxiii. 47.

Simon.—Peter; 1 Cor. xv. 5; whether before or after the appearance to the two disciples, is not stated.

35. *And they*—The two disciples. *Known of them*—Made known to them—discovered by them. *In breaking of bread.*—In the breaking of the bread. His manner of doing it being peculiar. (See on ver. 30.)

36. *And as*—But while they were talking of these things. *Jesus himself stood in the midst*—John (xx. 19) notes that the doors were shut, and states the reason, for fear of the Jews. But he does not say that Jesus entered through the closed doors. It was doubtless his opening of them suddenly that frightened the disciples. It does not follow from this that his resurrection body was as yet materially different from what Alford calls "his fleshly body"—as if his resurrection body were not fleshly, when Jesus says expressly that it was. *Peace be unto you.*—The usual salutation—but Christ's benediction is a benefaction. (See on Luke x. 5; John xiv. 27.)

37. *Terrified and affrighted,*—The words are nearly synonymous, and are combined for emphasis. *A spirit.*—Not *phantasma*, Matt. xiv. 26, which may be any preternatural appearance; but *pneuma*, a ghost, a spectre, a disembodied spirit. The Jews believed that the spirits of the departed were sometimes made visible, by their assuming some material vehicle or otherwise, as in the case of Samuel. Some suggest that the disciples may have thought this was the spirit of Christ—his soul without his body. Those who imagine they see the spirit, even of a beloved friend, are terrified by the supposed apparition; and it is not astonishing that the disciples were, as they were not at that time remarkable for courage.

38. *Troubled?*—Agitated. *Why do thoughts arise in your hearts?*—Reasonings, whether or not it was Jesus. They probably began to surmise that the appearance to the women, to Peter, and to the two disciples, was spectral, and not bodily, and after all Jesus was not risen. It does not follow, however, that all were alike doubtful. Those who had seen him may have been still satisfied of the reality of his resurrection, while the rest, or some of them, may have been the prey of fear and doubt. (See on Mark xvi. 13, 14.)

39, 40. *Behold my hands and my feet,*—By these they could see that it was a bodily appearance, and the prints of the nails showed that it was in his own crucified body that he appeared; hence John adds that he showed them also his side. *Handle me,*—Touch me, feel me. This may have been repeated to Thomas, and occasioned his demand, John xx. 25; but John does not mention our Lord's challenge. *A spirit hath not flesh and bones,*—Jesus here confirms the general opinion of all nations, that spirits are immaterial. As Christ said bones and not blood, some think his resurrection body had no blood, as being the animal life. But why not the blood and the life, if it had flesh and bones, by which it walked,

talked, ate, and performed other bodily functions? It doubtless had, until it was glorified in the ascension, when the flesh and bones underwent as great a change as the blood, to fit it for the heavenly state. 1 Cor. xv. Bones are here specified rather than blood, probably because they could be more readily felt than the latter, and would be considered more natural.

41. *And while they yet believed not for joy, and wondered*—How finely does this portray the medley of feelings which possessed them, and the caution with which they reached certitude! So we say, The news is too good to be true. Similar phrases are found in other tongues. Acts xii. 14; Livy xxxix. 49. The joy and wonder argued belief, but almost staggered it, being so great. John xx. 20. But to dissipate every lingering doubt, he asked them if they had any *meat*—food—so that he might eat it before them; as there was a popular notion that spirits do not eat.

42. *Honey-comb*.—The honey in the comb—a common article of food with the ancients. Ps. xix. 10; Prov. xxiv. 13; xxvii. 7; Cant. v. 1. The fish and honey were perhaps a remnant of the supper they had just eaten. (See on Mark xvi. 14.)

43. *And he took it*,—A bodily act. *And did eat*—Really, not in pretense: hence he must have had organs of mastication, digestion, etc., belonging to a real body. *Before them*.—In their sight. This record opposes the Docetae, who denied that Christ had a real body.

44. *And*—The *de* of the original, Alford thinks, implies immediate sequence—*then*—perhaps it does; but it does not follow that Luke was not acquainted at that time with the Galilean appearances of Jesus, and that he corrects himself in Acts i. This is inconsistent not only with the inspiration of Luke, but also the diligence, fidelity and capacity, which he claims as an historian (Luke i. 1-4), and everywhere exhibits. How could he have been ignorant of facts so important and recorded by all the other evangelists, and known to all the disciples? He may, indeed, have been present at the great meeting in Galilee. He corrects nothing in Acts, but only makes additions. It may as well be said that Matthew "was not aware" of our Lord's ascension, because he omits that important fact, as to say that Luke "was not aware of any Galilean appearances," because he did not record any. This discourse may not be a summary of many things said during the forty days, as Grotius thinks; it was very likely, as Lardner and critics generally hold, delivered on that first evening; for, as Newcome says, "The latter part of ver. 49 must be thus understood: Having returned from Galilee, remain in Jerusalem till you are endued with power from on high, before you begin your great work of preaching the gospel." The command was "intended to apply" not only "to the whole time between the Resurrection and the Ascension," but also to the day of Pentecost—allowing the detour to Galilee for a specified purpose—after which they were to return to Jerusalem, and remain there till they were duly qualified for

their mission. Thus the apostles would find no inconsistency between the commands to go to Galilee and to tarry at Jerusalem. Ver. 36-49 may thus refer to the day of resurrection, and Acts i. 4, 12 to the day of ascension. The repetitions are in our Lord's manner—though Acts i. 4, 5 *may* be referred to the day of resurrection. *These are the words*—This is the substance of what I told you, being yet with you. Though he had several interviews with them after his resurrection, yet he was not *with them* as before his death. (See on Luke xviii. 31-34; xxii. 37.) Our Lord probably here alludes to the Jewish division of the Old Testament into—1. The *Torah*, or Law, including the Pentateuch. 2. The *Nebiaim*, or Prophets, including Joshua, Judges, Samuel, and Kings, and all the Prophets, except Daniel. 3. The *Kethubim*, *Hagiographa*, or Holy Writings, including all the other books, beginning with the Psalms, which book may have given title to the third division. Josephus says, "The Psalms included not only the book still so named, but also three other books, Proverbs, Job, and Canticles." Mede finds the death of Christ foresignified in the Law, Gen. xxii. 18, and in the sacrifices; in the Prophets, Isa. liii.; Dan. ix. 25, 26; Zech. xii. 10; in the Psalms, Ps. xvi. 9, 10. He finds the resurrection of Christ in the Law, Gen. xxii. 4: "For from the time that God commanded Isaac to be offered, Isaac was a dead man; but the third day he was released"—and in the peace-offerings, which were to be eaten on the third day; in the Prophets, Isa. liii. 10, 12; Zech. xii. 10. He says, "I find no expressions in them for the time of Christ's rising—the case of Jonah being an allusion rather than a prophecy." But is it not as prophetic as the former, and better warranted? Matt. xii. 40. In the Psalms, Ps. xvi., where he finds the time, for if the body was to be raised before seeing corruption, it must have been before the third day was past. He refers to John xi. 39, and to "a rule given by the masters of physic, in regard to the interment of the dead."

45. *Then opened he*—The same word used in ver. 31 of their eyes, and ver. 32 of the Scriptures; it is here used of the mind, or intellect. To open the Scriptures to the mind, may be the same as opening the mind to the Scriptures. He hardly did the former without doing the latter, in the case of the two traveling to Emmaus, ver. 27, 32; and what he did to them in the way, he now did to the whole company in the house—only more fully. How he opened their minds, is shown, at least in part, in the next verse, which is divided from this only by a comma. There may have been, indeed, a miraculous illapse of the Spirit upon their minds, in anticipation of the endowment promised ver. 49, and realized in their plenary inspiration after the day of Pentecost. (See on John xx. 22.)

46. *And said unto them*,—Probably after expounding the Scriptures in order, as in ver. 27. *Thus it is written*,—This may be the substance or the conclusion of his discourse. *And thus it behooved*—These words are omitted in B, C, D, L, and some versions and Fathers. Admitting them to be genuine, the necessity refers to the predictions, as in ver. 26, where it is rendered "ought," though neither the

events nor the predictions would have taken place had the former not been necessary for the redemption of the world.

47. *And that repentance*—It was also predicted and was necessary that repentance and remission of sins should be proclaimed on his authority, among all the nations—the Gentiles—beginning at Jerusalem—a beginning being made at Jerusalem—where the events had transpired—the first proclamation being made to those who had "killed the Prince of life," Acts iii. 14, 15. It was important that those great facts should be attested then and there. The apostles literally executed this commission. Acts ii. 38 ff.; iii. 12-26. xvii. 30. "The texts in the prophets," says Grotius, "that more particularly refer to this command are Isa. xlix. 9; liii. 12; lxi. 1; Ps. xxii. 23-28; Jer. xxxi. 34." (See on Luke iii. 3.)

48. *And ye are witnesses*—The word sometimes means spectators, Heb. xii. 1: the apostles had thus witnessed the death and resurrection of Jesus; but it here means testifiers—this they were to be. Acts i. 8, 22; ii. 32; iii. 15; v. 32; x. 39, 41; xiii. 31. The frequent references of the apostles to this point shows its fundamental importance. They could not be testifiers, in this forensic sense, had they not been first spectators. All the disciples who were spectators doubtless became testifiers of these facts; though the apostles were witnesses, in both senses, by eminence. Acts i. 22. From the original word we get our word martyr, which obtained its present meaning, one who by his death bears witness to the truth, because the witnessing for the truth so often resulted in death. Whitby well observes, "Christ's resurrection being a matter of fact, must be proved by the testimony of eye-witnesses, who if they be honest men, and suffer the greatest prejudices in fortune, reputation, and life, for this testimony, we have the greater reason to believe it; if they confirm it by all kinds of miracles, this renders it impossible they should thus attest a lie; and therefore Christ bids them stay at Jerusalem till they were thus empowered to confirm this testimony."

49. *And behold*,—A note of wonder and attention. *I send*—The present tense intimates the imminency of the event. Alford says, "The procession of the Holy Spirit from the Lord is clearly here declared, as well as that from the Father. And consequently, we find Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour." But it is the economical, not the natural and eternal procession of the Holy Ghost, which, however true, is only inferentially set forth in the Scriptures. *The promise*—Met., for the thing promised, as in Acts ii. 33; Gal. iii. 14: cf. Heb. x. 36; xi. 13, 33, 39. The promise of the Spirit is found in Joel ii. 28, and is frequently alluded to in John, e.g., vii. 38, 39; xiv. 16, 17, 26; xv. 26, 27; xvi. 7-15. *But tarry*—Continue, "wait" (a different word) Acts i. 4. After their return from Galilee, they were to remain at Jerusalem till after Pentecost. (See on ver. 44.) *Endued*—Clothed, invested. Rom. xiii. 14; 1 Cor. xv. 53; Gal. iii. 27; Col. iii. 9, 10. *With*

power—The miraculous endowments of the Holy Ghost, which qualified the apostles for their work. *From on high*.—From heaven. Luke i. 78; Eph. iv. 8. Hence this endowing is set forth under the metaphor of a pouring, or shedding down, a falling, or coming upon, a baptism of the Spirit. Acts i. 4, 5, 8; ii. 4, 16-18; xi. 15, 16.

50. *And he led them out*—As *de* is here used, Alford says that but for the other Gospels and The Acts, we should say that Jesus ascended at that time. Perhaps so; but we have the other Gospels and The Acts—the latter written by Luke himself, and these show that he could not have so meant. They add to Luke, but do not conflict with him. "By means of *de*," as Winer says of this particle in Acts xxiv. 17, "the narrative proceeds to another event." It has this force, and is so rendered, "and," in several places in this chapter, e.g., ver. 17, 41, 42. Luke does not here say when it happened, but in Acts i. he says it was forty days after the resurrection, and he is the only one who says when the ascension occurred, and he would not be likely to contradict himself in a case so patent. *Bethany*:—Not to the village, but to the commencement of the District of Bethany, on the brow of Olivet, as he himself says, Acts i. 12. (See on Luke xix. 29.) *Lifted up his hands*,—The gesture of benediction, Lev. ix. 22—lifting up his hands, he blessed them.

51. *While he blessed them*,—In the very act of blessing them—a suggestive farewell. *He was parted from them*,—Not went a little distance from them before his ascension; but his ascension was his separation. Some interesting particulars are added in Acts i., but they do not conflict with this account of the ascension, which is the only one in the Gospels, except Mark xvi. 19.

52. *And they worshipped him*,—This act of worship was more solemn than any they had ever before paid him, because he was now exalted at the right hand of God, and it would seem to imply that they now recognized his essential Divinity. Acts vii. 59, 60; Phil ii. 10; Heb. i. 6. They worshiped him after he was out of sight, and all worship to an unseen being—all religious worship—is to God alone. *With great joy*:—Being assured that they should see him again, Acts i. 11—though, as Markland notes, this is omitted here.

53. *Continually in the temple*,—Every day, at the stated hours of prayer. Acts i. 13, 14; ii. 1, 46, 47; iii. 1. The morning and evening sacrifices are called "continual," 1 Chron. xvi. 40. They may have met frequently in Solomon's porch, where Jesus so often walked and talked. John x. 23; Acts v. 12. *Praising and blessing God*.—This free and cheerful spirit, so strikingly in contrast with their gloom and fear after the crucifixion, together with their continued prayer and supplication in their hours of retirement, (Acts i. 14,) was a prelude to that miraculous baptism of the Holy Ghost which came upon them ten days after the ascension.

END OF THE COMMENTARY ON LUKE.