'H KAINH ΔΙΑΘΗΚΗ.

THE GREEK TESTAMENT,

WITH ENGLISH NOTES,
CRITICAL, PHILOLOGICAL, AND EXEGETICAL.

BY

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AND OF THE NEW TRANSLATION AND THE NEW EDITION OF THUCYDIDES
WITH NOTES.

IN TWO VOLUMES.

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M.DCCC.XXXII.
TO HIS GRACE

WILLIAM,

LORD ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND,

THE CONSTANT ENCOURAGER AND PATRON OF
THAT THEOLOGICAL LEARNING,
of which he exhibits in himself
SO DISTINGUISHED AN EXEMPLAR,

THE PRESENT WORK,
INTENDED, UNDER THE DIVINE BLESSING,
TO PROMOTE THAT LEARNING,
AND ESPECIALLY
TO CONTRIBUTE TO THE CORRECT INTERPRETATION
OF THE NEW TESTAMENT,

IS (BY HIS GRACE’S PERMISSION) INSCRIBED,
WITH THE MOST PROFOUND RESPECT
FOR HIS TALENTS,
AND THE DEEPEST VENERATION FOR
THE PRIVATE VIRTUES WHICH ADORN THOSE TALENTS,

BY HIS GRACE’S

VERY FAITHFUL, AND

MOST ATTACHED HUMBLE SERVANT,

SAMUEL THOMAS BLOOMFIELD.
In laying before the Public a fourth Work not less elaborate than any of those in which he has been previously engaged, the Author feels that the approbation with which his former labours have been received may well remove from his mind much of that anxiety, which he would otherwise have felt as to the reception of the present.

It is obviously proper, in sending forth a new Edition of the New Testament, as it would be in editing any other antient writings, as well to point out to the reader the principal deficiencies, which such Edition is intended to supply, as to state the particular purposes which it is intended to answer.

As far as regards the Text of the New Testament, the Editor is not disposed to deny, that amongst the various Editions hitherto published, sufficient evidence is afforded to enable any person competently imbued with Learning and Criticism to ascertain the true reading. Yet what are called the Standard Texts differ considerably; especially that of Griesbach and Knapp, as compared with the textus receptus, and even with that of Matthæi, or of Scholz. And it is not to be supposed that Students, or indeed readers of the New Testament in general, have at command all the chief Standard Texts, or ordinarily possess the ability to decide between their diversities. It, therefore, seemed desirable that such persons should be supplied with a Text so constructed, that the variations from the textus receptus should be distinctly marked in the Text itself; and, as much as possible, not left to be learned from the Notes; and further, that the state of the evidence, in all important cases, should be laid before the reader, together with the reasons which induced the Editor to adopt any variation from the textus receptus; so that the
Student might thence learn to judge for himself; for, as Seneca justly observes, "longum iter est per praedea, breve et efficax per exempla." But a new recension of the text, formed on this plan, however desirable, and even necessary, was not to be found in this country; nor, indeed, in any other, based on sound principles of Criticism; the Texts for Academical and general use being little more than reprints of that of Griesbach, of which the imperfections (as will appear from what is said in these pages, and in the course of the following work) are very considerable.

And, if thus great was the want of a Text, fitted for such use, how much greater was that of a consistent and suitable body of Annotation! The earliest modern Commentaries on the New Testament were little more than unconnected Scholia on passages where there seemed a "dignus vindice nodus." And no wonder; since they were formed chiefly on the model of the Scholia on the Classical writers; whose labours, at the revival of literature, were the only aids to the understanding of those writings. This method was, in many respects, convenient to the earlier Commentators on the Scriptures, who, not intending to form what is now called a perpetual Commentary, proposed merely to explain and illustrate such points as especially needed it, and such as they felt most able to explain. And, not unfrequently, the passages which they chose to discuss were made rather the means of displaying their own learning or reading, than of explaining the sense of their author. Indeed, even those Theologians who most sincerely cultivated this branch of learning (as Vallis, Vatablus, Luther, Calvin, Beza, Erasmus, Strigelius, Lucas Brugensis, Zedgenus, D. M. Castalio, Scaliger, Casaubon, Capellus, Grotius, Caietan, and Prickius) and who in general interpreted the New Testament in a Grammatical and Critical manner, without introducing doctrinal discussions, fell, in different degrees, into the error of only explaining what it was convenient for them to explain, and did not aim at forming a regular Commentary. This system, if system it may be called, continued to a late period, and may be traced, more or less, in almost all the Commentators of the seventeenth century, even in Grotius himself. There were, indeed, no
few exceptions, but in those cases the Commentaries were extended to so immoderate a length, as effectually to preclude their being read; and to this day they are only used for reference. The very same error was committed, though by a different process, towards the close of the seventeenth century, by Cocceius and others of his School; as Lampe, Wesselius, and many Dutch Theologians, in whose hands the Analytical method became as pernicious, and unfavourable to the discovery of truth, as had been the Logical and Grammatical in the hands of Crellius, Schilling, and others of that School; in whose writings may be discovered the very same abuse, from excess, of what is good in itself, as that which is justly complained of in the Heterodox class of the Foreign Expositors of the present age. The Commentaries of our own countrymen, during the seventeenth century; (though masterly in themselves, and of perpetual importance) partake of the same fault as those of Grotius and others in the Critical Sacri, in being too prolix and desultory in some parts, and unsatisfactorily brief in others; no approach being made to anything like a connected Commentary. This state of things also being continued; and the first attempt at anything like a regular and connected Grammatical Commentary formed to be read through, and not to be used for reference only;—for Academical and general use; and not for that of the learned only;—was made by the erudite and acute Koppe, who in 1778 commenced an Edition of the New Testament with a corrected text, short Critical Notes, and rather copious Philological and Exegetical Annotations, serving to establish the literal and grammatical sense; all doctrinal discussions being excluded. The learned Editor only lived to publish two Volumes, containing the Epistles to the Romans, Galatians, Ephesians, and Thessalonians; and after his death the work was continued by Heinrichs and Pott; who, however, so altered the original plan, (which was excellent) as to spoil it for the purpose especially had in view by Koppe. In fact, the principles maintained by those Editors are so heterodox, that, whatever may be the learning and ability occasionally displayed, their interpretations ought to be received with the greatest distrust and caution.
Koppe himself, indeed, was not wholly free from that leaven of heterodoxy, which has worked so extensively and perniciously in the greater part of the German Commentators for the last half century, from Semler downwards. As to the literary merits and defects of Koppe's work, the Editor cannot better express his opinion than in the words of the learned and judicious Pelt, Proleg. on Thess. p. 47, "jejunam haud raro simplicitatem nimis coēmit pretio, profundioribus scilicet cogitationum rejectis rationibus; in multis tamen praeclare sensum attigit, quamquam philologicae etiam subtilitati non semper, ut decebant, operam dederit." To omit such heterodox works as are better passed over in silence, the Commentaries of Rosenmüller and Kuinoel have, (especially the latter) much valuable matter. The work of the former, however, (besides that the principles are very objectionable) is almost wholly a compilation. Far more valuable is that of the latter; its principles too are better, though what are called Neologian views not unfrequently discover themselves; and the work, being too often interlarded with some of the most pestilent dogmas of Semler, Paulus, and others, though accompanied with refutations by the Editor, is very unfit to come into the hands of Students. Both the foregoing works are, moreover, somewhat faulty in the Critical and Philological departments; being occasionally deficient in accuracy, and in an acquaintance with the principles of the great Critics of the illustrious School of Bentley, Hemsterhusius, Porson, and Hermann. In Fritzche, indeed, we see a disciple worthy of his master, the great Hermann, and an accomplished Philologist; but besides that the prolixity and excursiveness of his Commentary render it unfit for Academical or general use, we may say of this, as of the foregoing works, and also of Dindorf's and Morus's Annotations and Iaspis's Version (or rather Paraphrase) with Notes, τολλα μεν ἐσθλα μεμυγμένα, τολλα δὲ λυγρα.¹ In the exegetical works of Ernesti, Storr, Carpzov, Staudlin, Knapp, Borger, Tittmann, Winer, Heydenreich, Laur-

¹ How can we fail to lament that while we see Fritzche acknowledging freely the sense which the immutable laws of Verbal Criticism compel us to assign to Scripture, we should also see him caught in the toils of that miserable sophistry which entangles the ordinary and half learned sciolists and sceptics of his country!
mann, Tholuck, Emmerling, Bornemann, and Pelt, there is, for the most part, little which is really objectionable in principle; but they are more or less characterised by prolixity, obscurity, and the want of a clear and well-digested arrangement. In short, as it has been truly observed by the learned Pelt, (on Thessalonians, Pref.) "Quis neget, omnes fere N. T. libros novâ indigere eaque accuratiore, et ad nostri temporis necessitates accommodâ expositione, quæ grammaticis, historicis, Criticis, aliisque rationibus quæ in commentario conficiendo in censum venire solet, satisfaciat?"

Hence it is abundantly apparent, that an Edition of the New Testament formed with a due regard to the advanced state of Biblical science at the present day, and in other respects adapted for Academical and general use as a Manual, is still a Desideratum. The older exegetical Works of the English School are confessedly insufficient of themselves for the purposes which they were originally intended to serve; and the later and elementary Works (besides being for the most part very superficial and unscientific) are so modelled on the older ones, as to be little promotive of their professed object. In fact, in all didactic works intended for Academical and general use, it is now indispensable, that the matter contained in them should not only be as complete as possible in itself, but should fully attain to the standard of knowledge actually reached in the works of those who have most advanced the science therein treated of.

This acknowledged want it has been the endeavour of the present Editor to supply; with what degree of success, he leaves to the learned and candid reader to determine.

The Editor will now proceed to unfold the plan of the present Work, to state the principles of Criticism and Interpretation

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3 The same want had been before perceived by the acute and learned Winer, as may be seen in his Oratio de Emendandâ interpretatione Nov. Test. Lips. 1823. 8vo, and in his preface to an useful Edition of the Epistle to the Galatians, intended to be a specimen of what he thought was proper to be done on the whole of the New Testament.

3 See "Remarks on Clerical Education," by the Rev. H. Raikes, in which is contained an admirable Chapter on Helps in the Interpretation of Scripture, wherein is satisfactorily evinced the necessity of raising the standard of Biblical Study.
by which he has been guided; and the purposes which it is especially intended to answer. The Text has been formed (after long and repeated examinations of the whole of the New Testament) for that purpose skilfully on the basis of the last Edition of R. Stephens, adopted by Mill, which differs very slightly from, but is admitted to be preferable to, the common Text, standing in the Elzevir Edition of 1675. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded; and such alterations only introduced, as rest on the united authority of MSS., antient Versions and Fathers, and the early printed Editions, but especially upon the invaluable Epitome Oxoniensis; and which have been already adopted in one or more of the Critical Editions of Bengel, Wetstein, Griesbach, Matthæi, and Scholz. And here the Editor must avow his total dissent, though not from the Canons of Criticism professedly acted upon by Griesbach in his Edition of the New Testament, yet altogether from the system of Recensions first promulgated by him, and founded upon a misapplication of those Canons. The perpetual, and for the most part, needless cancellings, and alterations of all kinds, introduced by him evince a temerity which would have been highly censorable even in editing a profane writer, but, when made in the Sacred Volume, they involve also a charge of irreverence for the Book which was intended to make men wise unto salvation. In most respects the Editor coincides with the views of Matthæi (whose Edition of the N. T. is pronounced by Bp. Tillotson to be the best). In justification of these, it has generally been urged, that the words, phrases, or clauses so changed out are glossematical, and therefore spurious. On this point, however, the present Editor is entirely at issue with the Griesbachian School; and he has much pleasure in referring his readers to a masterly Commentatio by C. C. Nimham de glossematicis N. T. partibus in investigandis, at p. 501. sqq. of his Opusc. Theolog. Lips. 1803., as also an able and instructive Dissertation of Bornemann de Glossematicis N. T. causis et judicandis, Lips. 1830., who, in a very clear manner, refutes the rash assertions of Wassenbergh in a Dissertation de Glossis appositis et in Valck. Scholia ad N. T. and ably distributes these pretended Glosses under five Classes.

Thus it is well observed by the profoundly learned Videker in his Schole in N. T. Test. 15. p. 380. "Quaest. in Auctioribus profusiss. periclitati. vellet, omnem sollicitudinem recessur, sedum talia tentare licet in Sacris, ubi Critica exercenda sobria et modesta ut a superstitione quidem libera, sic tamen multo magis a temeritate."
Middletown to-day, for the best, yet seen), and in a great measure with those of the learned and indefatigable Schott.

Further, the present Editor has so constructed his Text, that the reader will possess the advantage of having before him both the Stephanic text, and also the corrected text formed on the best MS: antient Versions and early Editions; and thus constituting, as the Editor apprehended, the true Greek Vulgate, on which the learned Dr. Nolan has so ably treated. To advert to the various kinds of alterations of the common text, as they arise from the omission, or the insertion of words, or from a change of one word into another,—nothing whatever has been omitted, which has a place in the Stephanic Text; such words only are, by the almost universal consent of Editors and Critics, regarded as interpolations, being here placed within brackets, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been inserted but on the same weighty authority; and even these words are pointed out as insertions by being expressed in a smaller character. All altered readings have asterisks prefixed, the old ones being invariably indicated in the Notes. And such readings, as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. As to Various Readings, the most important are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the four Editors above mentioned, or are found in the Editio Princeps; or those wherein the common Text differs from that of Stephens. In such cases, the reasons for non-adoption are usually given. And this has always been done in the case of alterations of the Text, however minute. The Critical Notes are almost entirely original, and chiefly serve to give reasons for the methods pursued in forming the Text. Such Notes would have been introduced more frequently, had not their introduction been forbidden by the brevity necessary to be preserved in a work of this nature. It also seemed to the Editor more advisable to write fully and satisfactorily on a comparatively small number of controverted passages, than to introduce frequent, though brief, and therefore unsatisfactory, Critical remarks.
The division of the Text, not into verses, (though these are expressed in the inner margin) but paragraphs, is agreeable to the custom of the most eminent Editors, and can need no justification. Certain it is that scarcely any thing could have had a more unfavourable effect on the interpretation of the New Test. than H. Stephens's breaking up the whole into verses; thus, occasionally dissembling clauses which are closely connected in sense.

The Punctuation has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most apposite Parallel References, as adopted by Bp. Lloyd from Curcelleus. The citations from the Old Testament are expressed as such by being spaced out; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate the commencement of those words.

To pass from the Text to the Annotations:—These are, for the most part, of the kind found in the best Critical Editions of the Greek Classical writers; being intended to comprise whatever respects the interpretation, and tends to the establishment of the Grammatical sense: and in order thereto, great pains have been uniformly taken to trace the connexion and scope of the passage under discussion. And here, together with the greatest comprehensiveness, there has been adopted the utmost compression consistent with perspicuity; so as to form an Epitome of exegetical and philological annotation. The method systematically adopted by the present Annotator, in order to ascertain the sense of passages of very doubtful or disputed meaning, has been this; to seek their illustration. From parallel passages of the N. T., or passages where the same, or a similar phrase, occurs either in the

6 In this department of his labours the Editor has availed himself of the valuable assistance (though that not unfrequently failed him) of Chrysostom, Theophylact, Euthymius, and Theodoret; Grotius, Ccelius, Carpzov, Koppe, Pott, Heinrichs, Kuinoel, and others of the more recent Foreign Commentators; as also, of our own divines, Hammond, Whitby, Locke, Peirce, Benson, Doddridge, Chandler, and finally Mr. Scott, to the various merits and general excellence of whose elaborate Commentary the Editor (widely as he differs from that pious writer on certain points of doctrine, and others of doubtful disputation) bears most decided testimony.
writer himself, or in the other writers of the N. T.; thus making Scripture its own Interpreter. 2. From passages of the Septuagint (including the Apocrypha) Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal writings of undoubted antiquity, and which, whatever may be their claims to inspiration, are, at least, of considerable utility, as indicating the Theological opinions of the times when they were written, whatever those might be, whether earlier or later than the N. T.; in the former case, showing the opinions of the Jews previous to the promulgation of the Gospel; in the latter, contributing in various ways, to the interpretation of the N. T., and often establishing its authenticity and uncorrupted preservation. 5. From Rabbinical writers of unquestionable antiquity. 6. From the Fathers in general, Greek and Latin, of the first four centuries, including the Greek Commentators, Theodoret, Theophylact, Euthymius, and OEcumenius. 7. From the Greek Classical writers, especially those who lived after the formation of the Alexandrian and Hellenistic, common or popular dialect. The illustrations derived from this source are generally original, and when not specifically ascribed to any commentator or critic, may, in almost all cases, be so considered.

The Annotations have been partly derived, with due acknowledgement, wherever practicable, from the most eminent Commentators, antient and modern; but they are in a very considerable degree original. In their general character, they are elementary and introductory to the larger Commentaries; and they especially and systematically indicate and establish what the Editor conceives to be the true interpretation of disputed passages.

In the present work, the Editor has, as in his Recensio Synoptica, seen reason continually to search out the fountain-heads of interpretation as found in Chrysostom, and other eminent Greek Fathers, Commentators, Scholiasts, and Glossographers. And if he be thought by some to have employed unnecessary pains in ascertaining the antiquity of interpretations, he would beg them to ponder the weighty observation of Bp. Middleton, who remarks that "Theologians would do well to notice the antiquity of the opinions which they defend, because that antiquity is sometimes
ne inconsiderable evidence of truth." He has, however, carefully repressed any undue prepossession either in favour of antiquity, or of novelty, and may say, in the words of Strabo, βούλομαι να ἀπλάθει, ἀνταρκτος, ἀντε νέον. He has everywhere endeavoured to combine simple and solid old views with ingenious and learned new ones; ever bearing in mind (with due restriction) the profound remark of Thucydides, when speaking of the union of youth with age in deliberation and counsel, νομίζετε νεόντε μὲν καὶ γηρας ἄνευ ἀλλήλων μηδὲν δύνασθαι: ὅμω δὲ τὸ τε φαινον καὶ τὸ μέσων καὶ τὸ τάνν ἀκριβες ἃν ξυνκραθεν μαλιστ' ἀν ἵσχυεν.

In ascertaining the true interpretation, the Editor has always aimed especially at settling the Grammatical and the literal sense of any disputed passage, mindful of the pithy dictum of the great Scaliger "that all controversies in Theology arose from mistakes in Grammar," meaning thereby, in an extended sense, Philology in general. Thus the immortal Luther (as appears from Tittmann de Synonymis p. 41.) was accustomed to assert "optimum Grammaticum, eum etiam optimum Theologum esse." In fact, the necessity of Verbal Criticism (of which Longinus justly remarks η λόγων εἰς δικαιοπροφητείαν ἐπηγεννημαί ἐστι) must be apparent to all who are qualified to judge. Indeed, as Bp. Middleton well observes, "when we consider how many there are who seek to warp the Scriptures to their own views and prepossession, it seems to be the only barrier that can be opposed successively against heresy and schism."

The present Annotator has, moreover, especially kept in view simplicity of sense, in opposition to contort, however erudite, interpretations. On which subject it was well observed by Maldonati:

7 Thus it is profusely observed by the illustrious Bacon, Nov. Org. l. 56. "Repetiuntur ingenia alia in admirationem Antiquitatis, alia in amorem et amplexum Novitatis effusus, parvo vero ejus temperamenti sunt, ut modum tenere possint, quin aut quam recte postulat, aut ad Antiquis convallent, aut acontemnent quam recte affrentur a Novis. Hoc vero magno scientiarum et Philosophiae detrimento fit, quam studia potius sint Antiquitis et Novitatis, quam judicia: Veritas autem non a felicitate temporis alicujus, qua res varia est; sed a lumine Nature et Experientiae, quo ed sterum est, petenda est." See also Lord Clarendon's admirable Essay on the Degree of Reverence due to Antiquity.

8 See the excellent Dissertation of Tittmann de Simplicitate in Interpretatione N. T. and another de causis contortarum Interpret. N. T. p. 239—261. de Synon. N. T.
"Verior aliquando Vulgi quam sapientum sententia est, quod dum simplicius veritatem querit, facilius invenit."

It is also an admirable remark of Bp. Middleton, Gr. Ar. 539. "It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of their fitness to more fortunate inquiry. When once we begin to withhold from words their ordinary and natural signification, we must not complain, if Infidels charge our Religion with mysticism, or its expositors with fraud."

The Editor would further state, that all pretended Pseudepigrapha, Hexaemera, &c. are in the present work discountenanced, as well as all other Philological devices to dilute, pare down, or explain away the sense. Above all, care has been taken not to lower the dignity of certain portions of the New Testament by ill judged attempts at explanation where all explanation must fail short. As to the much controverted subject of the style of the New Testament, the present Editor is opposed to the opinions alike of those who regard the Greek as pure, and even elegant; and, of those who pronounce it barbarous and ungrammatical. To maintain the former, after the labours of so many eminent writers from Vorstius downwards, were a vain attempt; and as to the latter, it surely does not follow that, because some words are found nowhere else, they were coined by the Sacred writers, or were barbarous, since there is great reason to suppose that the Classical authors preserved to us do not contain a tenth part of the Greek language, as it subsisted at the beginning of the Christian era. The words then may have been used by the best writers; or they may have formed part of the provincial or popular, colloquial and domestic phraseology, not preserved in any of the remains of antiquity. As to the non-observance of the rules laid down by the Greek Grammarians, sometimes imputed as a fault to the writers of the N. T., it is an excellent distinction of Tittmann de Syn. p. 231, "Scriptores, 9 See Deyling's Dissertation de amplitudine sensus Bibliæe non constantia, Opera, Sect.
sacri grammaticas quidem leges servarunt, non autem grammaticorum."

But to return, it has been the uniform practice of the present Editor and Annotator fairly to avow and fully to meet, the innumerable difficulties to be found in the N. T., especially in the Epistles, those best interpreters of the Gospels. But, in order to find space, within the narrow limits of a work like the present, for occasionally dilating on passages of acknowledged difficulty, he has systematically excluded all such remarks as seemed trite and obvious, or likely to occur to an attentive reader; and such as might well be derived from Lexicons and Dictionaries of all kinds, as also from works introductory to the study of the N. T., and especially from Mr. Horne's invaluable Introduction, which the Editor considers quite indispensable to every Student and reader of this work, who would hope to use it with full advantage.

To some persons the remarkable diversity of interpretations of the N. T., as represented in the Recensio Synoptica and in the present work, may appear embarrassing. Yet this is no proof that the sense of Scripture is too uncertain to be ascertained, but merely that Exegetical science was for a long time, and has been, until a comparatively late period, in a very imperfect state. The same diversities, indeed, occur, though in a less degree, in the Annotations on other antient writers. And it is well accounted for,

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10 See the Dissertation of the same writer, "De Scriptorum N. T. diligentia Grammatica recte estimanda."

11 The difficulties of Scripture, as they must not be underrated, so neither are they to be magnified beyond due bounds. "From either extreme," says the learned Bp. Van Mildert, in his Bampton Lect. p. 217. (a work, like Bp. Marsh's Lectures, invaluable to Students,) "evil consequences may arise; from the one, carelessness or presumption, from the other, blind submission to spiritual guides, or a morbid indisposition to rational inquiry. In either case, encouragement will be given to the dissemination of error; and Romanism, on the one hand, or Fanaticism, on the other, may be favoured, and the privilege of using the Word may be arrogantly monopolized by the Ministers, or irreverently assumed by such as are wholly destitute of the acquirements necessary for the Interpreter."

12 Thus it is justly observed by the learned Tittmann, "Tirones hodie discunt ac norunt, quae doctissimi olim viri vix mente divinarunt." This is especially the case with respect to the Greek Article, Greek Syntax, Etymology, and the nature of language in general.
both from the great difficulty of the Books of the N. T., and also from the manifest insufficiency, as Critics and Philologists, of by far the greater part of those who have applied themselves to determine the sense of the N. T.; few of whom have employed that accurate and scientific mode of interpretation, found in the Annotations of the great Critics and Philologists of the eighteenth century on the Greek Classical writers. To introduce this into the interpretation of the N. T. has been in the present work (as in his Recensio Synoptica) the especial aim of the Editor; in fact, to accomplish that for the New Testament which he had already, in his two preceding works, effected for Thucydides.

The Editor may be permitted to observe, that one principal motive which first induced him seriously to apply himself to the Critical study of the New Testament was, that he might be enabled to prove to infidels that the Sacred Volume is not, as they aver, unintelligible, but that it can be shewn to be everywhere susceptible of a rational and consistent sense; if only the same pains be taken to ascertain that sense, which have been bestowed on other antient writings, nay even on some modern ones. That the Scriptures are even yet asserted by infidels to be unintelligible, is certain from the conversations held on that subject with Lord Byron by Dr. Kennedy and Mr. Galt: although, with the usual inconsistency of scepticism, that misguided genius allowed that there were no apparent contradictions in the Scriptures but what admitted of being satisfactorily removed.

The Editor has also made it his particular care to give a new literal version of, or close paraphrase on, all passages of more than ordinary difficulty, and a regular series of glossarial Notes on all words and phrases. In these he has endeavoured, in some instances, to combine and arrange what is scattered in the works of various Lexicographers and Philologists, and in others to supply their deficiencies. In all terms of dubious import he has endeavoured not only to fix the sense, but (in the words of Johnson) "to mark the progress of their meaning, and show by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification."
The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above by which, under the pressure of various and formidable difficulties, and with such slender means only, as an inconsiderable benefice in an obscure situation could supply, he has been enabled to complete two such arduous, and, he trusts; not unimportant Theological works as his Recensio Synoptica and the present Edition of the New Test.; works which, as a faithfully attached Son of the Church of England, he has the highest satisfaction in reflecting are so strongly confirmatory of her doctrines, discipline, and principles. May she derive that accession of support from the contents of the present work, which it is calculated to supply! Then indeed, unsparing as have been the sacrifices of health, fortune, comfort, and whatever renders life desirable, which he has so long made in her service, he will not, under any circumstances think that he “has laboured in vain and spent his strength for nought;” but, looking forward to that final “recompence of reward,” which he humbly hopes to receive at the great day of Account from the Chief Shepherd, and Lord of the Vineyard, he will ever say, in the words of the Apostle, ἐν τούτῳ χαίρω καὶ χαρῆσομαι!

15th May, 1832.
EXPLANATION OF CHARACTERS USED IN THE WORK. (See Preface, p. xii.)

• denotes an altered reading.

† † † a reading thought to need alteration.

[ ] a reading considered, with some probability, as an interpolation.

[———] a reading most probably, or certainly, an interpolation.

The small type in the Text is used to denote that the words have not been found in the common Text; but have been inserted on competent authority.
TO KATA MATHEION

EUAGGELION.

C. I. On the general design of the Gospels, on their authenticity, genuineness, dates, contents, &c. The student will do well to consult Mr. Horne's Introduction, Vol. iv., and on the authenticity of the first Chapters of this Gospel he notes that excellent work, Mr. Townsend's New Testament arranged chronologically. With respect to the title of this Gospel, Εὐαγγέλιον κατὰ Ματθαίου, the word εὐαγγέλιον (from εὖ and ἀγγελία) in the Classical writers, signifies, in general, good news, sometimes the record given to the bearer of it. In the Septuagint and New Testament it almost always has the former signification, corresponding to the Hebr. יְשׁוּעַ. In the New Testament it specially imports the good tidings of the Messiah's Advent, who should deliver men from sin and death, through his merits and intercession; and the foundation of that spiritual and eternal kingdom predicted in the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became merely a name for the dispensation, or, (as in the Ecclesiastical writers,) by metonymy, the History of the circumstances which accompanied the promulgation of that dispensation. Our English word Gospel, from the Saxon God (good), and spel (news), well expresses the force of the Greek εὐαγγέλιον. The κατὰ must not be rendered secundum, according to; for (by an idiom found in the later Greek writers,) κατὰ with the Accusative has simply the force of a Genitive, i.e. τοῦ τοῦ Ματθαίου.

V. 1. Βιβλίον γενέσεων. Some suppose an εἴσπευδον οὐδ' ἄντι. (See Mark i. 1.) But that is not necessary, especially if the words Βιβλίον—Αβραάμ be regarded as a title, and kept apart from what follows, as in Griesbach's edition. Besides, it is now generally agreed that the words have reference, not to the whole of the Gospel, but to the first sixteen verses only. And βιβλίον, like the Hebr. יַסְדֵנָה, denotes any kind of writing, whether long or short. See Mark x. 4.


υἱοῦ—Αβραάμ.] υἱοῦ is for αὐγογοῦν, after the custom of the Hebrew, in which the corresponding word signifies any lineal descendant, however far removed; and in this extensive sense nēpōs is used in Latin. Here it is debated whether υἱοῦ is to be rendered a son, or the son. The latter is maintained by Bp. Middleton, Gr. Art. p. 163. Yet the general sense is only 'a descendant of David and Abraham,' which is what the Evangelist now proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matth. xii. 23, xxii. 9, and xxii. 44.

2. εὐαγγέλιον.] The repetition of this word throughout the genealogy is said to be Hebraic. But it is common to all languages in genealogies, which, like law writings, must be very particular and plain, and therefore cannot but deal much in repetition. On this genealogy in general and in particular see the professed Commentators, and Townsend's New Testament Chr. Arr. I. 52. There are in the names which follow, numerous diversities of reading, and chronological and other considerations which it does not come within the plan of this work to discuss.
ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μην ἦν 18
θείας γὰρ τῆς μητρὸς αὐτοῖς Μαρίας τῷ Ἰωσήφ, πρὸν ἡ

6. Σολομώνα.] So almost all the editions from Wets, downwards on the authority of the best MSS. The common reading, Σολομώνα, is equally agreeable to propriety, as in Ζευς; but it is deficient in MS. authority.

11. ἐὰν τῶν Ὀφρον.] Sub. γυναικός, and πόνος, οὶ γενεώνες. The former ellipsis is akin to that of γυνή, μητήρ, πατήρ, ὢν, and the correspondent words in Latin; which, from their frequency, are allowed to be understood and supplied, not from the context, but from the nature of the subject. As to the ellipsis of the particle of time, it is unfrequent, and the examples which have been added are not to the purpose; yet it sometimes occurs both in Greek and Latin.

12. μετὰ τής μετοικίας.] Some (as Küinoel) render it 'at the time of the transmigration. But the common signification after may very well be retained; indeed Fritzsche denies that μετὰ has ever any other. And in the passage of Joseph. (Ant. I. 12. 2. εὐθὺς μετ' οὐδὸν ἤμενα προτέρων) he translates exactit die octaua. So on Matth. xxvi. 63, he observes that broken days are reckoned as entire ones. It is to be observed that both in this and the preceding verse μετοικίας is for an Accus. with in.

16. ὁ λεγόμενος] 'who is known by the name of,' 'is accounted and is Christ.' This idiom is not confined to Hellenistic, but is also found in Classical Greek, at least in the kindred term κελάθαι, which is, however, almost confined to the Poets.

17. γενεᾶς.] The use of γενεῖς, to denote a series or succession of persons one after another, is found not only in the Old Testament, but in the best Classical writers. See Wets., Krebs., and Loosen.

18. ὀδηγοῖς] 'in the manner following.' Thus the Classical writers perpetually use adjectives and adverbs of a similar sense. The use of the adverb for adj. is common both in Greek and Latin.
necessary; and the force of the Gen. absol. notes time more exactly. This use of γαρ in the sense nempe, or scilicet, at the beginning of a narration, is frequent in the Classical writers, and may be said to be both inchoative and explanatory. See Hooger. Part. p. 100. 8.

— εἰρήθη ἐν γαστρὶ ἔχουσα [p. 415]. On the use of τοῦ γαρ with an Infin., (said to be middle Attic,) see Viger. p. 442, and Buttman, G. G. p. 266. (Engl. Trans.) It seems to arise from τοῦ γαρ including a sort of indirect comparison. Συνελθὼν, is by some taken to mean removal to the husband’s house; by others, sexual intercourse, by an ellipse of εἰς ζύγον, suppressed tenses conjoin. The word is by the better founded interpretation, as being required by the context, and supported by numerous Classical examples adduced by the Philological Commentators. The difference between this and the Classical use is, that in the latter a Dative almost always follows.

— εἰρήθη ἐν γαστρὶ ἔχουσα.] Sub. βρίσος οτι ἐμφυνο. Examples both of the elliptical and plenary phrase are adduced by the Philological Commentators. Εἰρηθε. γαρ is almost universally taken for ἐν ἔχουσα, i.e. εἰς ζύγον. And εἰρήθηναι is, indeed, sometimes so used by the Classical writers. Yet to take it here was to enumerate the sense, and so, indeed, much of the word by which so much of the solid sense of Scripture is refined away by a certain School of Theologians. The antients (as it appears from Euthymius) took the word, (more correctly, I conceive,) in its full force, for εἰρήθη, or ἐμφυνο ἐγενέτο. Nay there may be (as Harenberg thinks) a reference to that examination by midwives, which in such a case was usual with the Jews. Εκ παρεσκευής ἐγίον. Bp. Middleton has here an excellent Note, in which he fully exposes Wakefield’s mistranslation of the phrase, ‘by a holy Spirit.’

19. διακοτος.] This is by some antients and many moderns explained in the sense merciful, liberal, as we say a worthy good man. And so the Heb. and the Latin Vulgate, as the Commentators have proved by many examples. It is not, however, necessary to resort to this idiom here, since the usual acceptance is not less apposite, as denoting a lover of justice, and a man of uprightness and integrity. Being such, he determined to put her away by law, and yet, with that mercy which ever remains as the true justice, he wished not to make her a public example, but to put her away privately. Παρεσκευασθεὶς. The word properly signifies to bring into public notice; but, in use, it is generally employed in malam partem, to de-

note expose to ignominy. It is only found in the later Greek writers, and the Sept. [p. 416]. This denotes, not will, or counsel, as it is rendered; but inclination of will. See Fritzsche. Αποστολή, to divorce: as also Matth. v. 31 and 32 and Mark x. 4. Luke xvi. 18, and the Heb. תמר in Jer. xi. 3. This use is perhaps confined to the later Greek writers.

— λαβρα, privately: inasmuch as that permitted the suppression of the cause.

20. ἐνυμηθέντωσης.] The word is here used in its primitive signification, which is, to turn any thing in mind, to reflect, to meditate. The most appropriate Classical example is Thucyd. ii. 40. And αὐτὸν ἢ θεοὶ κρίνουσιν ἡ εὔθυμον ἐμφύνα θάνατον ἱπτότων τὰ πράγματα, where see my note.

— ιδον.] This, like the Heb. יאש, and Latin ecce, is often employed, as here, to prepare the reader or hearer for something unexpected and wonderful. It is rare in the Classical writers; but an example occurs in Eurip. Herc. Fur. 1066.

— ἄγγελος Κυρ.] Camp, and Middlet. observe that ἄγγελος is used both as an appellative, denoting office, and to be rendered messenger; also as the title of a particular class of beings; when it becomes almost a proper name, and should be rendered Angel.

— παρὰ τοῦ πατρὸς τῆς παρα. The παρα refers to the parents, from whom the bride was received. Το γεννηθέν. The neuter is commonly used of the fetus in utero, since its sex is unknown.

21. καλέσαι τὸ ὀνόμα αὐτοῦ.] Commonly explained as put for αὐτοῦ, and usually accounted a Hebraism; but the idiom sometimes occurs in the early Greek writers. See Math. G. G. p. 594. It is not, however, properly put for αὐτοῦ.

— σάββατα — αὐτῶν.] Mr. Townsend (Chr. Adv. p. 48) explains, ' save them not only from the consequences of their sins, by his atonement, but from the dominion of their sins by his Spirit, to lead them both to obedience and to truth.' Dr. Malby (Serm. Vol. ii. 546.) ably distributes the significations of the important term σάββατα into the four following heads. 1. To preserve generally, from any evil or danger whatsoever. 2. To preserve from sickness, or any bodily disorder; to heal. 3. This sense is the most easy to distinguish; yet it has not been duly attended to in every instance by our Translators. 3. To preserve from the temporal anger of the Almighty, such as was manifested in the destruction of Jerusalem. This notion appears to have been originally founded upon expressions in the Jewish
Prophets. 4. To give future salvation in Heaven, it might (he continues) have been desirable to have confined the use of the word save to those passages which come under the fourth class. Those in the third might have been interpreted to put in the way, or into a state of salvation.

22. ἡ πληρωθής] These are not the words of the angel, but an observation of the Evangelist; and the reader would be only reminded of what has been mentioned in the preceding narrative, but also to all other circumstances connected with the transaction there recorded. The ἡ denotes, as Campbell says, no more than that there was, as a fact, a conformity between the event and the passage quoted, as there could have been, if the former had not been effected merely for the accomplishment of the latter. "Where (says Abp. Newcome) there is a direct prophecy in the Old Testament, the event did not take place for the mere purpose of fulfilling it; but God predetermined a fit event, and foretold it by his prophets." "God (continues Campbell) does not bring about an event, but the prophet was inspired to foretell it, because God had previously decreed the event." The particles ἡ and ἦς must therefore not be too rigorously interpreted; since they often only express the consequence, or the event only, equivalent to so that. See the examples adduced by Newcome and Pearce, and especially the remarks of Wet. cited in my Recension Synop.

23. ἡ παρθένος] The earlier Translators, from Luther downwards, seem to have thought the Article here pleonastic. But the researches of later Philologists have shown that it is very rarely such, though its sense cannot always be expressed. Here, however, it is used κατ' ἡγερή, and denotes, (as Dr. Owen and Bp. Middlet. observe,) that particular virgin, who was prophesied of from the beginning, and whose seed was to bruise the serpent's head.

25. οὐκ ἐγείνασκεν] A common euphemism, like of cognoscere in Latin. "Eos ou ἔτεκε. " This (says Campbell) does not necessarily imply his knowledge of her afterwords, though it suggests the affirmative rather than the negative." The quotations produced on the contrary side are, as Dr. Whitby has shown, not quite in point. The suffrage, indeed, of antiquity (which speaks in the negative) is not lightly to be set aside. Yet even that was not constant and without dissent. Again, the term προτοτόκου will not determine the case in the affirmative, because it was used, whether there were any more children, or not. Nor is there any evidence that the magi were on of the magi who should be there, which is according to the regular idiom of the language. The question, however, is one of mere curiosity; and we may safely say, with St. Basil (cited by Bp. Taylor) that "though it was necessary for the completion of the prophecy, that the mother should continue a virgin until she had brought forth her first-born, yet what she was afterwards, it is idle to discuss, since that is of no manner of concern to the mystery."

II. 1. του Ἡσυχο "ἡμερήστετον] (sometime) after the birth of Jesus." On the chronology of the visit of the Magi, and the nativity, see Jahn, Chronology of the Life of Christ, p. 74; and Dr. Hales.

— ἡμερήσια] for χρόνου. This is called a Hebraism, but examples of it have been adduced from the Classical writers.

— μάγοι] The term adopted in our Translation, wise men, is not sufficiently definite. The word is better left untranslated, as in the Syriac, Arabic, Latin, and Italian versions. It is of Persian origin, (Mogh) and designated throughout the East (and especially Persia) the original seat of this class of persons the priests, philosophers, and men of letters in general, who devoted themselves to the study of divine and human science, especially medicine and astronomy, or rather astrology. Vide Menag. ad Diog. Laer. i. 1. Porphyry. de Abstin. iv. 16. Perizon. ad Ælian Var. Hist. ii. 17. Hyde de Relig. Vet. Pers. xxxi. et Brison de Frinc. Pers. 179. Ἀπὸ αὐτῶν must not be taken with παραγεγραμμένον, but with Μάγοι. The passages here quoted are the recent Compendiums of a few of them apposite, because the phrase is associated with an Article. The only kindred passage is Matt. xxvii. 57. ἄνθρωπος πλοίωσις από "Ἀρμαβάλας. Nor is the sense Magi Orientales. There is rather a subaudition of ἔλθοντες, or something equivalent.
κατὰ Ματθαίον

2. παρεγένων, εἰς Ἰεροσόλυμα, λέγοντες: Ποῦ ἔστιν ο τεχνέως ἡ βασίλεις τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτὸν τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἠλθομεν προσκυνήσας αὐτῷ. ἀκούσας δὲ ἦρωθη ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετὰ αὐτοῦ καὶ συναγαγὼν πάντας τῶν ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπιθανείτο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ, Ἔν Βηθλεέμ τῆς Ἰουδαίας· οὔτως γὰρ ἠγγίσατο διὰ τοῦ προφήτου. Καὶ σὺ Βηθλεέμ; γὰρ Ἰουδαίοι, οὔδαμως ἐλαχίστη εἰ ἐν τοῖς ἡγεμόνισιν.

3. τῶν ἀρχιερεῖς καὶ γραμματέων] i.e. all the members of the Sanhedrin. By Ἀρχ. we are to understand not only the Ἀρχιερεῖς, and his deputy, (the Sagan) but all those who had passed the office, and still by courtesy enjoyed the title, and who seem to have wore an Archieratistical robe; also the higher class of civil or course, the ἀρχιερεῖς and γραμματεῖς were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, civil and Ecclesiastical. Among them were the νομικοὶ (or lawyers) mentioned in the New Testament, who were, indeed, the only persons occupied in teaching public schools, or in Courts of Justice. See more in the writers on Jewish Antiquities, Koechler’s Anleact, and Hornes Introductio.

4. γεννᾶται] This is by some taken for γεννήθησα, or μελέτες γεννηθάσιν. Others say it is the Fut. mid. contract. (Attic) with the force of Fut. Pass. But it is very doubtful whether this idiom has place in the New Testament. It is better to regard it as a present, and, with Ehm. and Kuinoel, suppose it put for the Fut.; or rather to take it as used popularly to signify is to be born.

5. διὰ τοῦ προφήτου] The words following correspond neither to the Hebr. nor to the Sept.; and therefore the Scribes are supposed to have given the sense rather than the words of the Prophet. And, as it is not professed to be a citation, but only a statement of the sense, literal agreement is not to be expected. The best mode, however, is (with several recent Interpreters) to take the words of the Prophet in the Hebrew and Sept. interrogatively, which will be equivalent to a long wide.

6. οὔδαμως ἐλαχίστη] A litotes for greatest. ἐν τοῖς ἡγεμόνισιν. Hebr. לוי, Sept. ἡλικίας. As the Jews divided their tribes into thousands, with a Chilarch over each, those Chalidars might, by Synec., be put for the families themselves. Ἰουδαίοι. Almost all Commentators regard γιν. as used in a restrictive sense, a few, like Aret, think it may be an interrogative. The many examples from the Greek Tragedians. But in them, if γιν. stands for πώς, it is only by πώς having the sense a country or state; for Seidler on Eurip. Troad. 4. and Fritzache in loc. rightly deny that γιν. is ever so used. There is, however, no reason to resort to the conjecture proposed by Fritzache 'τῶν Ἰουδαίων. It is better to read, (as did our English Translators and Light-
1. Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσηται ἡ γυνὴ μεν, ὡς τοιμαεῖ τὸν λαὸν μου τὸν Ἰσραήλ. Τότε Ἰρώθις λάθος 7 καλέσας τοὺς μάγους, ἦρχιθος παρ' αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστέρος, καὶ πέμψας αὐτοῖς εἰς Βηθλεέμ, εἶπε· 8 Πορευθῆντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου. ἐπάν δὲ εὐφήτε, ἀπαγείλατε μοι, ὡς καγὼ ἐλθὼν προσκυνήσων αὐτῷ. Οἴ δὲ ἀκούσατε τοῦ βασιλέως, ἐπορεύθησαν καί, 9 ἰδοὺ, ὁ αστήρ, ὃν εἶδον εἰς τὴν ἀνατολὴν, προῆγεν αὐτούς, ἐὼς ἐλθὼν ἐστὶ ἐπάνω ὑπ' τὸν παιδίον. ἰδόντες δὲ τὸν αστέρα, 10 ἐξήρανσαν χαρὰν μεγάλην σφοδρὰ· καὶ ἐλθόντες εἰς τὴν 11 οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσκυνήσαντες αὐτῷ, καὶ ἀνοίξασαν τοὺς θυσάρους αὐτῶν, προσῆγαν αὐτῷ δόφων, χρυσῶν καὶ λίθων καί κυρίων. καὶ χρηματιζόμεθα κατ' ἐναν χρήμα κατὰ πρὸς Ἰρώθις· 12 δὴ τι ἀλλης ὁδὸν ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

foot) γῇ, taking it for εν γῇ. And so Cambp. Though indeed the common reading may very well be tolerated, if γῇ be taken in the sense district, canton, as in Hesiod Opp. 161. ἐρ' εὐπανοῦθι Θήβῃ, ἡ ψυχή γῆς, where there is the same opposition, in which the Particip. of the verb subst. is to be understood, equivalent to a relative pronoun and a verb.

—ποιμαίνει] This metaphorical use of ποιμ. to denote govern, is found in Homer and the early Greek writers, and seems to be a vestige of antient simplicity, and to point to the Oriental origin of the Greek language. It is, moreover, very suitable to the pastoral nature of Christ's kingdom, on which he so frequently dwells in the Gospel of St. John.

7. ἆρχομαι—χρόνον] Sub. κατά. Ἀκριβῶς is here either for ἀκρὶ βίου ἔστησα; or we may render, 'procured from them exact information.' Either seems correct. By ἀκριβῶς for ἀκριβεῖον. The μαγοί. This is not for φαντάζοντες, as Kυίον. supposes; but the Particip. present is meant either to denote beginning, as Glass supposes, or continuity, as Grot. This construction with the Genit. was probably in popular use, though that with a particle of time and a verb would be more exact; q. d. 'the time when the star would begin to shine, or be shining.'

8. πορευθῆντες δ. εὐφήτε] This use of the Particip. is supposed to be pleonastic. But there may be a faint notion of speed intended; or rather it has in general an intensive force, especially with Imperatives. After all, this use of the Particip. is founded on that of the verb followed by a copula; which may be said to be a relic of the wordiness of early phraseology.

9. αἰκονόητες] Rosenm. renders 'obeying the King.' But though that signification is sufficiently frequent, it is not so natural as the usual one, which is confirmed by the Syriac version. We may render, 'so having received the King's commandment.' 10. εἶδος] So almost all the MSS., Versions, and Fathers, with the Edito Princes and other ancient Editions; which has been received by Mill, Wets, Griesb., and Math. And as it is sanctioned by the most certain of Critical canons, it may be supposed the true reading. The common one εἶδον, first brought forward by Erasm. in his fifth Edition, and adopted, together with almost the whole of the Text of that Edition, by H. Steph. in his third Edition. ἐξήρανσαν—σφοδρά. A stronger expression than this cannot easily be met with. The addition of a cognate substantive to any verb is found also in the Classical writers. (See Math. G. G. 157. 3.) The Grot. agrees with the Oriental origin of the Greek language. The addition, too, of σφοδρά to μέγας is a relic of early antiquity, when the superlative was formed (as in the Northern languages) by the addition of particles, usually put after the adjective. So μεγάλην σφοδρὸν in Lucian. cited by Kυίον. 11. ἐναν] Agreed to the Oriental canon, even yet retained, of never appearing before a King, or any great personage, without offering him gifts, usually the choicest productions of the country of the giver. Of this the Old Testament is full of examples. Markland ap. Bowyer, p. 50. observes that this expression occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God. δώρα, by way of presents. This is put in apposition. χρυσῶν καὶ λίθων καί κυρίων. From the nature of the presents it has been usually supposed that the Magi came from Arabia. But that is very doubtful. See Note in Recens. Synop. Appendix p. 594, and Fritzsche in loc. It is to be observed that the terms in question have a mystical sense, it is now justly exploded as a superstitious fancy. 12. Καί] This is, like the Heb. ו, used in the narrative sense, for but.
This word, properly and in the Classical writers, signifies 1. to dispatch business; 2. to debate on it, as Thucyd. επεταξασθεν τα πλαστα τοις Αθηναιοις; 3. to give audience and return answers. Hence the transition is easy to the sense found in the New Testament, the Sept., and Joseph. Ant. iii. 8, 8, and xi. 4, to impart Divine warnings, and, in the Pass., to receive them; the term being used either absolutely. It is used, for example, in Acts x. 22, or with the additions υπο τον πνευματος του αγιου, as Luke ii. 26, or υπο νεωτης του αγιου, as Acts x. 22. The κατα ευαγγελίον in the present passage, suggests the notion of Divine admonition, since dreams were believed to be occasionally sent from God. Ανακαλυψαι, back their secrets, is somewhat rare, but of the plena locutio no example has been adduced. The Classical writers usually subjoin ταυτα.

13. Αιγγυτυνον.] A better place of refuge could not be found, from its proximity to Bethleem, and complete independence on Herod. And as there were many Jews settled there, who enjoyed both civil protection and religious toleration, it would be at once a safe and comfortable place of residence.

14. Ψαλονει.] by night; to conceal his departure; and the very night of his receiving the vision, to show his readiness to take the steps appropriate to the case.

15. της τελευτης.] Sci. του βιου; like finis for finis vitae in Latin. The plena locutio occurs in Homer, Herod., and others of the more antient writers.

16. τις πληρωθη.] So that thus was fulfilled.

17. [Αιγγυτυνος—μου.] These words (from Hos. xi. 1.) are not cited merely by way of accommodation; but, referring primarily to the deliverance of the children of Israel out of Egypt, they were secondarily and figuratively fulfilled in the person of Christ. That Israel was a type of Christ, appears from Exod. iv. 22, where he is called by God his servant; his people's redemption, also Israel is put for Christ, Isa. xlix. 3. Now as a prophetical prediction is then fulfilled, when what was foretold is come to pass, so a type is then fulfilled, why that is done in the antitype, which is the other side of the type. It is no objection that the remainder of the prophecy does not belong to Christ, as Matthew only notices the resemblance between the type and antitype, in that both were called out of Egypt.

16. ηπεταξασθεν.] was deceived; literally, was played with, trifled with. It is a sense similar to that of ἔφησαν, in Lk. xxii. 32. This passage is used in Eth. lli. 5. & v. 9., to express Hamon's rage against Mordecai. Διακοσταλεις. The commentaries say there is an ellipse of τινας or αγγελους. It is not, however, necessary to suppose ellipse at all, any more than in the Latin Ettndens, which is similarly used. When the phrases are used with accusatives (as above, and other early writers) it is of more definite sense than the above. There is no pleonasms in διακοσταλεις, but merely a vestige of primitive verbosity. Ταυτα παιδας, the male children, for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female, yet that is usually, or rather nearly always, a qualifying word, and, wherever there is no context and subject suggests the right application. Besides, to have slain female children would not have answered the purpose in view. Οριοι αυτης, its district, or territory. Απο διετους και κατωτηρως. There are few phrases that have been less understood than this, both as regards its nature and ratio significatio. It has been usually regarded as an elliptical expression for ανδρω διετους χρωνος, or, as formed from το διετυς, binnium. But the latter expression is quite destitute of authority; and the former is very rarely found, and only in plena locutiones. And neither of the two is suitable in signification. It is rightly observed by Fischer de Vo, Lxx. N.T. that a masculine sense is required. But when he supposes a neuter form, he takes it for granted what does not exist. The word has a masculine form as well as a masculine sense; and no wonder; for it is, in fact, an adjective with the substantive παιδος, to be supplied from the context, and in the present case, from the phrase preceding. The singular is used for the plural, as being taken in a general sense. Thus it is the same as if there were written ανδρα διετων. This view of the phrase is confirmed by similar ones in Pol lux. ii. 2. νιπτος διετω. II. Paral. xxix. 16. ανδρα τριετων και εισων. I. Paral. xxvii. 23. ανδρω διετων εις το πολυμερη. Deut. i. 45. The singular is not often in the present case, to denote a year.
old, besides being opposed to the united testimony of Ecclesiastical History, it is wholly unfounded, for there is not a shadow of authority for διευθυνή in that sense. As to the authority of Ἰακώβ, which is urged, διευθυνή ἡ δυνάμενος it is nothing to the purpose, for we must there read either, with the editors, δι' ὑπὸν, or rather διευθυνήσεως, with Suid. and Pollux., the gloss being borrowed from the Schol. on Thucyd. ii. 38. ἀγαπῶ — διευθυνθη θεωρεῖται, who explains διευθυνθη by δι' ἄλλον τοῦ ὑπόν. Besides, the sense in question would be quite inapplicable to the present passage.

17. τῶν ἐλπίδων, &c.] The words may be paraphrased either, ‘Then that happened whereby was more fully completed’ &c.; or rather, as the citation is only an accommodation of Jerem. xxxi. 15., ‘Such another catastrophe took place as that recorded by Jeremiah;’ a manner of speaking familiar to the writers of the New Testament. See Matth. xv. 7 & 8, compared with Isaiah xxix. 13. and Matth. xiii. 14. compared with Is. vi. 9. Matth. xiii. 34 & 35. compared with Ps. lxxixvii. 22. According to this mode, any thing may truly be said to be fulfilled, if it admits of being properly applied.

18. θρήνος...τολοῦ] A most pathetic accumulation of terms, with which Wets. compares a similar one in Plato. ὁ δεινὸς &c. καὶ κατασταγόμενος καὶ θρήνου καὶ ἀληθός κ. τ. λ. The words (Kuhn. observes) are to be understood of the Bethlehemites.

— Κλαύεινα] Sub. ἰSHOT. A fine proorropia to introduce Rachel weeping for her children, as Ephraim is, in the same chapter, as lamenting himself. ὑδίνᾳ ὑπὸν, ‘because they are dead.’ The words must be taken, not with παρακάλειν, but with κλαύεινα. The Commentators bring together a useless profusion of passages in proof of the above well known metaphor. In the passage of the prophet the words must mean ‘are gone (into captivity).’

20. τεθνήσασα γὰρ οἱ ζυτώντες.] A use of plural for singular alike common both to the Scriptural (as in a kindred passage at Exod. iv. 19.) and the Classical writers, especially in speaking of kings and princes, See I. Kings i. 33, 43., compared with Matth. ix. 8. The expression ἐτειρχεῖ in the ψυχῶν τινως is said by Vorst. and Leusd. to be formed from the Heb. זכרתי in 1 Sam. xxvii. 15. The use of ψυχῶν for ζυτώντες, in doubt, derived by the sacred writers from the Hebrew, is likewise found in Herodot. and the other early Greek writers.

22. βασιλεὺς.] Taken improper for ἄρχειν, since Archelaus was not a βασιλεύς, but an ἐθνάρχειν. Ἐκεῖ, for ἑκεῖνη. A usage common, in this and other similar particles, in the best Greek writers.

23. ἐκτίθησεν εἰς] ‘fixed his abode at,’ in contradiction to παράκλησιν. Eis is for ἐν, at; as II. Chron. xix. 4. κατέθησεν εἰς...τοιοῦτον. A signification common in the later Classical writers.

— Ναζαρεῖς.] Κληθῆσαι is by some taken to mean shall be.’ But to that sense it is here unnecessary, nay injudicious, to have recourse; for that Jerome so called in contempt (as coming from a petty thing) is well known from the Gospels. Bp. Middlet. would render Ναζαρεῖς, ‘the Nazarites;’ ‘since the Art. could not be inserted, the noun being preceded by the nuncupative verb κληθήσαται.’ This, however, seems a precarious criticism. In illustration of the passage, a coincidence has been sought between Ναζαραῖος and Ναζαραῖος. See Judg. xiii. 5 & 7 & xvii. 14. To the προφήτων is said because (as is rightly observed by Jerome) no particular prophet is meant, but the substance of what occurs in all those passages of the Old Testament which were supposed to refer to the contempunt with which the Messiah should be treated.
III. 1. *Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης* 2. ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας καὶ λεγόντας 3. Μετανοεῖτε ἡγγυκε γάρ ἡ βασιλεία τῶν οὐρανῶν. 4. οὕτως γάρ ἐστιν ὁ ρήθη ὑπὸ Ἰσαίου τοῦ προφήτη λέγοντος, 5. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Ἐτοιμάσατε τὴν οὐδὸν Κυρίου! 6. εὐθείας ποιεῖτε τὰ τρίβοι αὐτοῦ! ἀυτὸς δὲ ὁ Ἰωάννης Ἐξε ὁ ἐν τῷ ἑνδυμα αὐτοῦ ἀπὸ τριχῶν καμηλὼν, καὶ ἰδὼν δερμα- 

matinν περὶ τὴν ὀσφύν αὐτοῦ ἡ ἐν τροφῇ αὐτοῦ ἡ ἀρίδες καὶ μέλι ἄγριον. 7. Ἡ ἤγγυκη. Pret. in a present sense. 'is approaching.' is near.' Ἡ βασιλεία τῶν οὐρανῶν. This is the word ἤγγυκη is used with strict propriety of time before he left that city. Παραγίνεται κηρύσσων. This is taken by Kuin, and others for ἤγγυκης. That, however, seems to be a mistaken view, and does not advert to the peculiar nature of the phrase. Παραγίνεται here, like παρείναι and παρέχεσθαι in Thucyd, and other writers, has the sense accedere, prosectus, as said of those who come forward to deliver an station. And κηρύσσω has a nearly kindred sense. Thus κηρύσσω will be for κηρύσσων; κηρύσσω properly signifies to proclaim; and 2dly, to publicly teach, to preach. It includes a notion of earnestness and vehemence. 8. ὁ βαπτιστής. A name of office, equivalent to ὁ βαπτιστής, Mark vi. 14., and employed by the scribes, to distinguish him from John the Apostle. Baptism is a somewhat religiously admitted to have been in use with the Jews, as a part of the ceremony for the admission of proselytes; and, indeed, with the Persians and other Oriental nations. This appears both from the Talmud and from allusions which occur in the Classical writers. It was believed that the administration of this rite would form part of that of the Messiah. Nay, the mode in which the word is here introduced, without any explanation, shows that the ceremony alluded to was familiar to them. ἐν τῷ ἐρήμῳ. Sub. χῶρα, by which, however, is to be understood, not an absolutely desert tract, but one comparatively so, being truly inhabited, uninclosed by fences, and not in village but pasture, like the extensive commons lately existing in this country. And this is adverted to in the Heb. הָרִים, literally, a place to drive cattle upon. See further particulars in Horne's Introd. Vol. iii. P. 1. Ch. ii. p. 98. 9. ὅπως. This is well rendered by Campb. reform. The distinctions, however, of that Commentator here are rather ingenious than well founded. The word properly signifies to take after thought, as opposed to προων. 3dly, to change one's opinion. 3dly, in a religious sense, to so change one's opinion as to reform one's life. 2. ἡ ἤγγυκη. Pret. in a present sense. 'is approaching.' is near.' Ἡ βασιλεία τῶν οὐρανῶν. This and ἡ βασιλ. τοῦ θεοῦ denote, as Bp. Lowth observes, the state of the Gospel, the Religion of Christ upon earth, the Gospel dispensation. Βασιλεία here denotes, (as Camp. remarks) rather reigns than kingdom. Sometimes, however, it denotes a state of the Baptists, as Am. 91. 17. And in other passages both senses (which are closely connected) seem conjoined. See more in Campb., Wahl's Clavis., and Rose's Parkhurst. 3. οὕτως. Some would take this δείκτικος. But though that use is not unfrequently found in the Classical writers; yet it very rarely occurs in the ecclesiastical ones, and would not here be very suitable. It is more natural to understand the words as the Evangelist's. Ἡσαΐου τοῦ προφήτου. The words which follow convey the sense, though they do not follow the exact terms either of the Hebrew or Sept. 4. ἐν ἑνδυμα καμηλὼν. Some take this to mean the camel's pelt or skin, with the hair on, as sheep skins were worn by the Hebrew prophets. See Zechar. xii. 8. Others, however, more justly suppose that it was the shaggier camel's hair spun into coarse cloth. And we find from the Talmud, that camel's hair garments were much worn by the Jews. Nor were they unknown to the Heathens. Thus the Schol. on Euphr. Phcen. 329. mentions τα τρίχα ἑνδυματα. Those, however, were probably made of the finer camel's hair, such as, Campb. observes, were formerly made in this country, and called cameliers. Garments such as the Baptists' camel hair were worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity. — ἡ ἤγγυκη. So of Elias, II. Kings i. 8. ἡ ἤγγυκη δειμματιν περισσωμένον τὴν σαφήν αὐτοῦ. The austerity consisted in the materials; for otherwise these girdles formed a regular part of the dress, and were of linen, silk, or even gold.
καὶ πάσα ἡ περιέχωρος τοῦ ἱρονίμου, ἐξουμολογοῦμενοι τὰς ἀμαρτιάς αὐτῶν. 7 Ἡ ἰδίαν δὲ πολλοὺς τῶν Φαραίων καὶ Σαδδουκαίων ἐρώθησαν ἐπὶ τὸ βάπτισμα αὐτῶν, ἐπεὶ αὐτοὺς γεννήματα ἑκδίδων! 8 τὴν ὑπεξεμενήν μιᾷ φυγείν ἀπὸ τῆς μελλόντος ὀργῆς; 9 τῇ πάντας σὺν καρπῷ αἰώνιον τῆς μετανοίας, καὶ μὴ δόξησε λέγειν 9

and silver, according to the circumstances. See the references in Wets. or Recens. Synop.

— ἰπτοφή —ἀπλήρες.] That locusts were permitted to be eaten, appears from Levit. xi. 22; that it was a customary food in the East, is plain from Agatharch. v. 27. Strabo. xvi. p. 1118. Plin. vi. 30. &c. (Wets.) From Aristoph. Ach. 1116. and the Schol., it appears that the Greeks also eat of them, but that they were accounted a mean food. That they are at present a common diet among the poor throughout most of the countries of Asia and Africa, which they inhabit, we learn from the concurrent testimony of modern travellers.

— μέλι ἄγρων.] This is perhaps best taken to denote a sort of secharium matter exuding from palm, date, or olive trees. See Diodor. Sic. xix. 104., (who calls it by this very name μέλι ἄγρων) Joseph. B. J. iv. 27. Plin. N. H. xxiii. 4. and the Jews had a name for it, spredi or honey, and fig honey. The more common opinion, however, is that this was honey procured from hollow trees and clefts of rocks, deposited there by swarms of wild bees. See 1. Sam. xiv. 26. Judg. xiv. 5. and Ps. lxxxi. 16.

5. Καὶ πᾶσα.] The καὶ is by Fritzsche not ill supplied. Πᾶσα, like παύεται in Mark i. 6., is to be taken, in a restricted sense, for very many.

6. διπτφόντονο.] That baptismal ablution or lustrations had been, even among the Heathens, thought necessary for religious ceremonies, and for the expiation of offences, the Classical citat. allude to a practice of the orientals, and others, fully prove and illustrate. That they were in use, too, among the Jews, we find both from the Old Test. the Rabbinical writers, and Josephus. But the baptism here meant is one solemn ablution, never to be repeated, vestiges of which are found in the Jewish baptism of proselytes, comprehending the wves and children likewise of the proselytes. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity, and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony as significant of a change of religion, and introduction into a church, 1 Peter 3:21: that repentance, and that they should have expressed no amazement at this, need not be thought strange, as they were taught by the language of the prophets and the instructions of their most eminent teachers that at the advent of the Messiah (which was now universally expected) the face of things would be entirely changed, and a new religion be introduced by Baptism. (Wets., Bengel, Kuhn., and Rosenm.)

— ἐξουμολογοῦμενοι.] This is not so much put for the simple verb, as it is a stronger expression, of which examples (chiefly from Joseph. and the later writers, as also Philo,.) are adduced by Elsner and Wets. It is, moreover, a Particip. imperfect, 'after having confessed their sins.'

7. Φαραίων καὶ Σαδδουκαίων.] On these Sects. see Recensio Synop., or Horne's Introd. to the O. T. The sense is well expressed by the Persic and Syriac versions, 'coming for the purpose of being baptized.' So Luke iii. 1. ἐκπροσευμονοὶ βαπτίσιμοι ἐν αἵτω. Of this significance of ἐκτι examples are given by Wets. and Krebs. Here there is the less harshness, as the noun is a verbal.

— γεννήματα ἑκδικῶν.] 'a brood of vipers!' So they are likewise called by Christ himself, Mark xii. 34. xxii. 33. Τοὺς ἐνδιεκενόμους μιᾷ ἀπὶ. The interrogative does not, as some suppose, here imply a strong negation; but the τίς rather imports exclamation, (as in Galat. iii. 1.) namely, of expressive surprise to see persons of such dissimilar opinions and characters, (Sadducees and Pharisees, men of the world and votaries of pleasure, mixed with precise formalists, not to say hypocrites,) unite in confessing their sins, in making declarations of repentance, and vows of reformation. 'Ὀργή. This is to be taken, by metonymy, for punishment, of which use examples are adduced by the Philologists.

8. καρπὸν ἀξίων.] So almost all the antient MSS. (including the Edit. Prin.) and nearly the whole of the other MSS., which is received by Wets., and in which (as in the C. T.) reading καρπῳ ἀξίων was introduced by Erasm. on very slight authority, (perhaps from the parallel passage at Luke iii. 8.) and received, together with all his other alterations, by Steph. in his 3d edition; and thus was introduced into the textus receptus. The phrase ποιήν καρπόν is said to be a Hebraism; but some examples have been adduced from the Classical writers, as Plut. ii. 1117. C. οὐ μαντεύω τὸ θεραπεύομαι ποιήν ἄγρων καρπόν ἀξίων. Aristot. de Plant. i. 4. τῶν ψυχομάτων τῶν ἄνθρωπων οὐκ ἔχει ποιήν ἄγρων. Both passages defend the reading adopted in the text. Wets. paraphrases thus: 'If ye really repent, show forth not merely the leaves of profession, but the fruits of performance.'

9. μὴ δόξησε λέγειν.] This is thought to be a pleonasm for μὴ λέγειν, but it is, in fact, a stronger expression. As to the Greek Classical idiom concerning δοκεῖν, it is here inapplicable. The phrase seems to be rather a popular expression (though it occurs in the Talmud) founded on a blending of two phrases. Λέγειν εἰ δοκεῖται is an Hellemistic phrase occurring also in Eth. vi. 6., equivalent to διανοεῖ, secretly think, and answering to the Hebr. דקָא לָבָם. Yet it occurs in a passage of Chrysippus cited by Wets.
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en éautōs, Patērō ἔχομεν τὸν 'Aβραάμ. λέγω γὰρ υἱὸν, ὥστε δύναται ὁ Θεός ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ 'Aβραάμ. ἦταν δὲ καὶ ηὗ ἐξίνη πρὸς τὴν ρίζαν τῶν δημοσίων 1 Inf. 7.


τίσι ἐν Πνεύματι ἀγίῳ καὶ πνεύματι τῷ πνεύματι τῆς χειρὸς αὐτοῦ, καὶ διακαθαρίζει τὴν ἀλώνα αὐτοῦ, καὶ συνάγει τὸν

— Patērō ἔχομεν τὸν 'Aβραάμ. We have Abraham for our father, (and therefore, as his descendants, cannot but be accepted by God.) 'Εκεῖνον λεγειν, κ. τ. 1. Here there is either a comparison of the surrounding multitude to stocks and stones, by a common metaphor, g. d. 'God can effect that these stones, now lying in Jordan' (compare Joseph. Ant. 4. 3.) i.e. men as unfit for useful purposes as these stones, 'shall become children unto Abraham,' i.e. imitate the virtues of Abraham. Or (according to others) the stones are used, here, strongly to show the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest origin.

10. ἡ ἐξίνη i.e. the axe of judgment and punishment. Ἐπιγινότατος φίλος, but adds examples. It never happens, that shall shortly happen. In the Scriptures, men, or often compared to trees; and sometimes (as in Eccles. x. 13. and Dan. iv. 20. and 23.) their punishment to the falling of trees.

Ἐκκοπτεῖται—βαλλεται. The Present is used of a thing future, to express certainty. So Newcome paraphrases: And my exhortation is not only important, but seasonable also. The minds of God's people do become dry, by preaching the Gospel; and those who reject it will incur divine vengeance.

11. ἐν ὑετῳ. The Commentators are agreed that the ὑετος is redundant; and they adduce examples from the Classical writers. It rather, however, denotes the instrument, as Luke xiv. 34. and often. ἐν υἱοῖς μου τὸν κανόνα. The expression is a brief one, requiring ἀνθρώπων, ἐκ τοῦ νόμου, ἐκ τῆς ψυχῆς του Κυρίου, to be supplied, as elsewhere. Ἰκανὸς is equivalent to the δικαιος of St. John, as in Herod. viii. 36. and elsewhere. Ἐν στόχῳ βασιλείᾳ.Ⅲ. Τάστικα it is Hellenic phraseology and is equivalent to our στάδιον. Προσέκοψαι here signifies to bear, and is equivalent to κοιμέω in a passage of Plutarch which have added in Recens. Synop. Markland says it signifies to carry off or away. But that is only implied in the general sense, which is to have charge of, including both ἄφημα, (as in Plutarch cited by Weis.) ἐν καρδίᾳ. From Lucian in Herod. 5. cited by Weis. ὁ δὲ τὰ μαλα δολοκείται ἄφημα το σανοδέλλα τοῦ πατερίου (to which may be added Hor. Epit. i. 13, 15; Socrates portat. and 'Eschyl. Agam. 917.) and other passages added by the Commentators, it appears that this was by the custom of the Greeks.

Now, as to the Gentile or Hellenistic names. Occidentals, accounted among the most servile of offices. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius, that this descended, with other observances towards the Rabbins, to the first Christian teachers.

— βασιλείᾳ—κανόνι. The term has been given a little different meaning; as to the force of Βασιλείᾳ and κανόνι. The most probable opinion is that of Chrys. and other of the antients, that βασιλείᾳ here, in the sense obnurre aliquem te, (on which Fritz. refers to Dreisig de V. M. i. 33.) has reference to the exuberant abundance of those extraordinary spiritual gifts soon to be imparted to the first converts. The term is thus connected with what would suppose an Helaideias, and take it for ignito: Elsew regards the κανόνα as exegetical, (in the sense even) as representing the Symbol of the Holy Spirit. And this is confirmed by Euthymius. In either case, there may be an allusion to the miraculous descent of the Holy Ghost in Peter's tongue. This view is supported by Chrys. Others, however, as Weis., maintain that by the symbol of fire is meant the severest punishment, or moral purgation—an opinion supported by some of the antient Interpreters, and which merits attention.

12. οὗτος τῷ πνεύματι—αὐτοῦ. The oντος is not redundant, as Grot., Weis., and as in Plutarch. But if we take away, there would be no connection with the preceding. And he rightly renders, "τοιοῦτος (ent) ventilarium (nempe) in ejus manu." The words εν τῇ χειρί αὐτοῦ are added per accuratiss. Πνεῦμα signifies not fan (which is expressed by ἀκώμιον in 1. xxx. 24), and was something like our bowling machine. Or perhaps it is supposed, that he was a winning guest, which, from Hasych., seems to have been in the lower part of it like a Δ. The word is derived from πνεῦμα, to toss away. Diakatharizetai. For diakatharizei, Attice. The term signifies to thoroughly winnow. So Xen. Econ. xvi. 6. καθαρούμεν τον αἴτων. The δυνατότητα. The word signifies properly an elevated area formed in the field, after harvest,
of soil hardened by the use of a cylinder, (See Paulsen ap. Fritz.) where the corn in the sheaf was trodden by oxen, (hence its name) and winnowed; which latter operation (misconceived even by the most recent Commentators, from ignorance of agricultural operations) was performed by tossing the rough and broken straw away with the wind, by means of a windmill, or the compound of grain and chaff with the πτών; when the chaff was delivered to the wind, and the grain left in a heap. After which the chaff was collected and burnt, no doubt, for manure. Here, however, ἄλων seems to signify the above compound of grain and chaff to be with contempt. Many examples have been adduced of καθέριζων and διακαθάριζων in the sense above mentioned.

— τὴν ἀποθήκην The word signifies any repository where anything ἀποτίθεται; chiefly, in the East, subterraneous, or partly under ground and partly above, but covered down and thatched over. By the ἄχυρον is denoted, not the chaff, but the rough and broken pieces of straw which went with it.

13. τὸτε This, the Commentators think, does not mark the exact time when the baptism of Christ took place, but only points to the time when John was baptizing. Fritz, however, objects to that mode of interpretation, as too lax; and since τὸτε must always refer to a time in some measure defined in the preceding, he explains: 'tum, quum Johannes proxime prospedit Messie majestatem celebraret, ipse accessit.' The same indefinitenesse is found at Matt. iv. 1. and Mark i. 9. et al. Τοῦ βαπτισθῆναι is, as Fritzche says, the Gentil. of caus.

14. διεκόλυμεν was hindering, would have hindered. A not unfrequent sense of the Imperf., as denoting action begun, or attempted, but not completed. Cambp. and Wakef. here entirely miss the sense. Διεκόλυμεν is not (as most Commentators say) for the simple, but the ἄχυρον is intensive, like διέτρεχε. A defined way of saying 'I am very far inferior to thee, and yet dost thou come to me, as to a superior?' (as Grot. observes) he who binds another by baptism, seems to be inferior to him who is bound.

15. ἀφεῖς ἄρτῳ Rosenm. and the Schol. explain 'for the present,' (confirmed by Chrys.) is far preferable. Indeed the former mode would destroy the emphatic sense which has been with reason supposed to exist in that word. The meaning is, that John must suffer him for the present to be baptized with the baptism of water, for that baptism of his with the Spirit was yet to be exhibited. At ἀφεῖς subj., not me, but τοῦτο εἶπα, which is confirmed by Chrys. Τὴν διακοινωνίαν is for δικαιώματα, instituted for baptism, in that chapter. In τὴν διακοινωνίαν, τὰ δικαιώματα, at Deut. vi. 24. And Chrys. explains it by ἐκτίλειρα τῶν δικαιώματων.

16. ἕνδος There is here a trajectio, (such as that in Mark i. 29. and xi. 2.) found also in the Classical writers, by which ἕνδος must be taken, not with an adjective, but with a noun. Thus, with ἄνευ, in these few striking cases, with ἄγωμεν, for want of seeing which, the antient Commentators were not a little perplexed. I have pointed accordingly. Fritz, indeed, makes some not ill founded objections to ἕνδος being taken with ἄνευκεν; and would join it, by a similar trajectio, with βαπτισθῇ. But though that method is less harsh, the sense thence arising is too frigid. ἄνευκεν ἄνευκεν οὐρανοῦ. This is explained by most recent Interpreters of lightning of the most vivid sort, "by which, as it were, the heavens seem cleft asunder." So (they add) we find scinders and fendere caulis in the Roman writers. Such language was adapted to the common opinion of the ancients, that the sky was a solid mass, and that fire from thence burst through the vast convex of the firmament. But this seems to be a mere attempt to pare down the wonderful, in order to make it more credible. It is better to suppose the light to have been preternatural, and to have accompanied the Divine Spirit. Such a light was that which accompanied Jesus, on being visibly revealed to St. Paul, at his conversion. Αὐτῷ is by some referred to Jesus, as a Dat. commodi; by others to John; by which the sense will be, 'to his view,' 'eo spectante.'

— ὁ θεὸς περιστέρας There is an ambiguity in this circumstance, which has occasioned a variety of interpretation with respect to the descent which is by it the descent of a material dove, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ. Others, with more probability, take ὁ θεὸς περιστέρας to refer to the mode in which the Spirit (in some visible form, probably of a flame of fire) descended, namely, with that peculiar motion which is denoted by it the descent of a dove, and which is adverted to by Virg. Æn. v. 216. cited by Wets. This latter view is learnedly supported by Fritz.
Keφ. IV. KATA MATAIONIA. 13

17° καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Ὀντὸς ἐστὶν ὁ οἶος 

1 IV. "Τὸτε ὁ Ἰσραήλ ἁπάξλευσιν εἰς τὴν ἐρμον ὑπὸ τοῦ 

2 Πνεύματος, πειρασθήναι ὑπὸ τοῦ Διαβόλου, καὶ ματαιῶσιν 

3 ἡμέρας τεσσάρακον καὶ νύκτας τεσσάρακον, ὡστε 

4 ἔπειναι. καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ ὦν 

5 εἰ τοῦ Θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἀρτοὶ γενώνται. 

6 δὲ ἀποκριθεὶς εἶπε· Γέγραπται, Οὐκ ἐπὶ ἀρτῳ μόνῳ 

7 ζητεῖαι ἀνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευο-

17. φωνὴ ἐκ οὐρ. ] Rosenm., Kuin., and Schleus. (as Wets. before them) take this of thunder. But thus a sense will arise which involves absurdity; for (as Mr. Rose on Parkhurst Lex. p. 491. observes) "if articulate words were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. It is meant that written words were heard, only the name of thunder, which was to be understood as declaring that Jesus &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea."

— ἐν δὲ εὐδοκέσα] A Hebraism occurring also in the Sept., as I Macro. x. 47. for the Classical εὐδοκέσαν τινι. The Aorist is not (as sometimes suppose) here put for the present, but has the sense of custom, which is frequent in that tense. See Math. Gr. Gr. § 503.

11. ἀνήγγελ—διαβολοῦ.] Ανήγγελ, must not be taken, with the recent Commentators, for ἀνήγγελ, but the διαβολοῦ may refer to the high and mountainsian country of which the desert here mentioned, (whether what is now called Quarantaria, a rugged mountain range; or, as others think, the desert of Mount Sinai) as compared with the low ground about Jordan. The διαβολοῦ may, however, be intensive; and thus διαβολοῦ will be for a διαβολεῖν, etc. Propositions, as Holy Ghost, to express which personality, I have here elsewhere used a Capital letter. At πειρασθήναι sub. ἀπετέρω, indicating simply the event. Διαβολοῦ signifies properly a slanderer. It is sometimes in the New Testament an appellation; but mostly denotes, with the Art., the great adversary of God; thus exactly answering to the Heb. הָאָרֹן, etc. This sense arises from the close connection between the senses of slanderer and enemy. And though it is not found so used in the Classical writers, yet the verb διαβαλ-λεῖν occurs in Herodot. and other of the best writers in the sense to be hatred, which significance I have fully illustrated on Thucydides. With respect to the event, nowhere transacted, here recorded, no attention is to be paid to those writers (however learned and ingenious) who maintain that a visionary scene, not a real event, is described. There is surely no sufficient reason to deviate from the opinion of the ancient Fathers and the generality of Commentators, who maintain the event; though we may not be able to explain certain points connected with this mysterious transaction.

2. ἡμέραι τεσσάρακον] Grot., Wets., and others here point out the preternatural or very remarkable occurrences connected with this number. The chief coincidences are, that Moses and Elijah, the one a type, and the other a fore-runner of Christ, both fasted forty days and forty nights.

3. ὁ πειράζων] Particip. for substantive verbal; an idiom found both in the scriptural (as Matt. viii. 33. 1 Thess. iii. 5. Eph. iv. 28 and Luke vii. 11.) and classical (as Catullus, xxiv. 12.) — vide τοῦ Θεου] Not, 'the son of God,' as Campb. And Wakef. render. For it has been proved by Bp. Middlet., that vide τοῦ Θεοῦ or vide Θεοῦ are never taken in a lower sense than vide τοῦ Θεου, which is always to be understood in the highest sense. Thus in Mark i. 1. vide τοῦ Θεου is spoken by the Evangelist himself of Jesus. In John x. 36. the same phrase is employed by Christ himself of himself: and in Matth. xxvii. 40. is is used by those who well knew Christ's pretensions. Neither is vide Θεοῦ, without either of the Articles, to be taken in an inferior sense; for, not to examine all the places in which it occurs, we have Matt. xxvii. 43. the crime laid to Christ, that he said 'I am the son of God.'

— εὐτερω] order. This is no Hebraism, but occurs in Thucyd. and the best Classical writers. So dicere in the Latin: 'Αρτός, loaves. ' Αρτός (says Campb.) used indefinitely, is rightly translated bread; but when joined with eis, or any other word limiting the significance in the singular number, ought to be rendered loaf; in the plural it ought always to be rendered loaves.

4. ἐν δρότῳ—ζητεῖται] The Pres. is here put for the FUT.; or rather may be taken of what is customary. The ϣῖν signifies upon or by. ἔν τοι—ζητεῖ] This, explained allegorically, will signify the spiritual life imparted by Divine doctrine, a mode of interpretation confirmed by the authority of the Fathers. Yet as ρήμα (to which, however, there is no word corresponding in Heb.) may be rendered thing, as well as word, like the Heb. כַּל, so the best modern Commentators perhaps more correctly explain, 'whatever is ordained by God.' 'The temptation (says Campb.) is repelled by a quotation from the Old Testament, purporting that, when the sons of Israel were in the like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, to teach us that no strait, however distressing, ought to be considered out of our unction in him.' So Wisd. xvi. 26. οὐ τοι αἰ γενέσετων τῶν καρπῶν τρέφουσιν ἄνθρωπος, ἀλλ' τὸ ρήμα σου τοῖς οί τισθενόται διατηρεῖ.
5. ἡ παραλαμβανεῖν] Παραλαμβανεῖν often signifies, both in the Scriptural and Classical writers, to take any one along with one (παρὰ) as a companion. Neither this term nor ἵστησις gives the least countenance to the common notion, that the Devil translates his path from the left to the right. The latter is admitted to have the sense pervaded, or caused him to take his station. So xviii. 2. and Gen. xiii. 9. ἵστησα αὐτὸν ἐναντίους σου. Ἀγια ἁλίμ. So called κατ᾽ ἑξορίαν, as having the holy temple and worship. Thus the inscription on their coin was “Jerusalem the holy.” So the Heathens called those cities holy, which were accounted the special residence of any of their deities.

—πορεύον] On the sense of this term Commentators are not agreed. One thing is admitted, that it cannot mean pinnacle; for thus there would have been no Article. And for the sense pinnacle assigned by Grot., Hammond, and Doddr. there is no authority. Unluckily we have no other example of πορεύον used of a building: but as the primitive πορεύον has been proved by Wets. to denote the roof of a temple, so this is supposed by Krebs, Middelt., Schleus., and Fritz., to have been one of smaller size, probably that of the great Eastern porch. The most probable opinion, however, is that of Wets., Michaelis, Rosenm., and Kuin., that the term denotes what was called the King’s portico, which overhangs the precipice at the South and East of the temple. See Joseph. Ant. xv. 11 and 5. And this, as it appears from Euthym., was the opinion of the antients. Perhaps it was so called from the spire-like figure, which the end of the building presented from below upward.

6. γέγρασται: γαρ ὅτι κ. τ. λ.] The former was a temptation to presumption; this, to distrust in God’s Providence. The quotation with which the Devil subtly tries to effect his purpose, is perverted; for the promise of protection there given is limited to those only who endure the evils which may befall them, in the path of duty, not in such as they bring on themselves by rashly presuming on the protection of God. The metaphor in ἐντε χειρῶν ἀδροῦ ἑαυτή, as Kuin. remarks, is taken from parents who in travelling over rough ways lift up and carry their children over the stones in their path, lest they should trip and fall upon them.

7. οὐκ ἐξεταράσας &c.] ἐξεταράσας signifies to make trial of any one’s power, and here, of any one’s answer to Satan. However, are divided in opinion whether Christ is warning against presumption, or distrust. The former is the more probable.

8. δεινόνων—κόσμου] δεινόνω may import not absolutely to exhibit to the sight, but merely to point out, and here to indicate the relative situations and directions of the several kingdoms. Yet there is an obvious difficulty as concerns τοῦ κόσμου, and the term of Lu. iv. 5. τῆς οἰκουμένης; which is increased by the strong term πάντας. To avoid this, the best modern Commentators are agreed that the terms must be taken in a restricted sense, to denote Palestine only. And indeed undoubted examples of this significance are adduced, as Rom. iv. 13. Lu. ii. 1. Rom. i. 8. From this very high mountain (most probably Nebo) a prospect would be afforded (as formerly to Moses) of nearly the whole of Palestine; and its provinces might be styled kingdoms, just as their tetrarchic or ethnarchic names were called kings. See Matt. ii. 22. Perhaps, however, it is not absolutely necessary to adopt the above limitation. But if any limitation be adopted, that is greatly preferable to the one proposed by some recent Commentators, the Roman Empire.

9. προσκυνήσατε] The word here implies, not merely homage, but adoration, religious worship. The manner of rendering both was in the East the same, namely, by prostration to the earth.

10. λατρεύετε] The word signifies properly to render service to any one; but in the Sept. and New Testament it is almost always confined to religious service.

11. διείκνυσιν αὐτῷ] The word properly signifies to be an attendant on any one. But at Matt. xxvii. 51, and Mark i. 13 and 15 and 41. it signifies, like ministriare in Latin, to wait at table, and, by implication, to supply with food. Sub. τραπέζως, which is expressed at Acts vi. 2.
12. "ἈΚΟΥΣΑΣ δὲ ὁ Ἰσραήλ, ὅτι ᾿Ιωάννης παρεδόθη, ἀνε- 
13. χώρησεν εἰς τὴν Γαλιλαίαν, ἀκαταλυτώς τὴν Ναζαρέτ, 
ἐλθαν καταράκτων εἰς Καπερνούμ τὴν παραβαλασσαίαν, ἐν 
14. ὁρίοις Ζαβουλών καὶ Νεφθαλείας, ἵνα πληρωθῇ τὸ ῥήθρον διὰ 
15. ᾿Ησαίου τοῦ προφήτου λέγοντος, Ἔγερται τοις θαλάσσαις, Ἐγερτά 
16. Νεφθαλείαν, ὃν τε θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία 
17. τῶν ἑθῶν, ὅ λαος ὁ καθήμενος εν σκότει εἶδε φῶς μέγα καὶ 
18. τὸ καθήμενος εν χώρᾳ καὶ σκιᾷ δυνάτου, φῶς ἀνέτειλεν 
19. αὐτοῖς. Ἀντι τότε ἤρεµατο ὁ Ἰσραήλ κηρύσσειν καὶ λάγειν. 
10. τανοεῖτε ἡγγυκέ γὰρ ἡ βασιλεία τῶν ὑπαρχόντων. Ἐπηρε 
11. πατῶν δὲ ὁ Ἰσραήλ παρὰ τὴν θαλάσσαν τῆς Γαλιλαίας εἶδε 
12. ὁ ὁδός ἀδελφοῦ, Σιμών τῶν λεγόμενων Πέτρου, καὶ Λυδραν 
13. τὸν ἀδελφὸν αὐτοῦ, Βαλλανταὸς ἀμύβλητον εἰς τὴν 
14. λασανήν ἦναν γὰρ ἄλλης, καὶ λάγειν αὐτοῖς, Δεῦτε ὀπίσω μου,
all the most eminent modern Commentators, that
*demoniaces* were really persons possessed with
evil spirits. As to the hypothesis of Mede, Far-
er, and others, it is, however ingenious, in con-
trast to the plain language of Scripture, and
leads to consequences the most absurd. It is
to be noted that the supposed superstitious belief
(probably derived from the Heathens, among whom they
had been in captivity) ascribed violent disorders
to the agency of evil spirits. *Hence* it has been
maintained that the Evangelists, in relating the
cures of maniacs, merely adopted the popular
phraseology of their countrymen; as with us
the use of similar terms is employed in the
superstitions with which they are connected.
The highly figurative character of Oriental style
is much insisted on; and it is urged that in these
*demoniaces* ask no symptoms are recorded
which do not consist with those of insanity and
epilepsy, at the present day. Finally, that our
Lord at Lu. iv. 30. is said to have rebuked a fever.
These arguments, however, are anything but con-
clusive, and weigh very little against the strong
evidence for the common interpretation. Thus
Christ is represented as having the *demons*,
as separate and distinct from the possessed persons.
The former are represented as performing per-
sonal actions of various kinds. When I find
(says Dr. Campb.) mention made of the number
develops in particular possessions, their actions
so expressly distinguished from those of the man
possessed, conversations held by the former in
regard to the disposal of them after their expul-
sion, and accounts given how they were actually
disposed of; when I find desires and passions
attributed to the possessed, and any tormenting
affliction taken from the conduct which they usually observe, it
is impossible for me to deny their existence."* 
It may be added that the *demoniaces* everywhere
where they have appeared as the Messiah; which was not
by any means the case with those who were merely
labouring under bodily disorders. Finally, to thus
fall in with popular error, and delusion were
surely very unlike the practice of our Lord, quite
unsuitable to his character as vice-gerent of the
all perfect Deity; and utterly inconsistent with
that of the Evangelists, as inspired teachers of
God's holy Religion.
25 καὶ ἡκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἰερουσαλήμ καὶ Ιουδαίας, καὶ πέραν τοῦ Ἰορδάνου.


25. πέραν τοῦ Ἰορδάνου] For ἄπειρο ὄχλους τοῦ Ἱεροσόλυμαν τοῦ Τ. ιερουσαλήμ.

Ch. V. 1. Ἰδὼν τοὺς ὄχλους—ὅρος.] 'Seeing whom the crowd.' See T. ὅρος. As the Article does not allude to any before mentioned, or definite mountain, it is by many Commentators regarded as indefinite, like the Heb. ἡ, or put for τί. The principle, however, is unsound, both as respects the Greek and the Hebrew. Fritz. has shown its futurity in the latter; and in the former it is not universally exploded. We may, then, with Middlet., leave the Art. its finite force, and suppose τὸ ῥοῖς to denote the mountain-district, as distinguished from the other two; as Gen. xix. 17. and Josh. ii. 22. He is of opinion that our Lord would not lead the multitude to Mount Tabor, (which has been commonly supposed the scene of the discourse) as part of the ridge lay much nearer to Capernaum. Καθισταντος αὐτοῦ, for καθισταντο τοῦ αὐτοῦ, says Kuin. This, however, is unnecessary. The construction here adopted is found in Herodot. and other writers. Ἰερουσαλήμ has reference to the posture in which the Jewish doctors taught, the master sitting, while the disciples stood.

4. oί πεθοῦντες] This is by some rendered, 'those who bear afflictions with resignation.' But it is better, with Chrys. and some moderns, as Kuin. and others, to interpret, 'those who are consumed by what awaits them.' See Ps. xix. 7. and James iv. 9. Παρακληθήσονται, 'they shall be comforted;' namely, with the humble hope of final acceptance and salvation.

5. oί πραξεῖς] 'The meek, gentle, and forgiving.' It is not aπαθίς which is enjoined, but a regulation of the passions. The blessing here promised (taken from Ps. xxvii. 11.) is primarily an earthly, but terminates in a heavenly one; not a temporal, but an eternal inheritance.

6. oί πεθοῦντες—διακοινῷν] i.e. those who ardently pursue, and, as naturally, seek after it as men do to satisfy hunger and thirst. By διακοινῷν is denoted the performance of all the duties which God has enjoined. Χορτασθήσονται. The Interpreters variously supply what is here wanting to complete the sense. The best method seems to be that of Euthyn., (after Chrys.), who simply supplies τὰς ἀργάδους, i.e. with every good, both in this world, and in the next. The word is properly used of animals, but is in the later writers applied to men.

7. ελεήμονες] 'Merciful and compassionate.' Ελεήσωσονται, 'shall experience mercy and compassion;' namely from God, in pardon and acceptance; and (as seems to be also implied) usually from man. See Prov. xi. 14. Such is the view taken by Chrys. and most antient Interpreters, and some of the best modern Commentators.

8. oί καθαροὶ τῇ καρδίᾳ] i.e. 'the pure at heart,' as contradistinguished from those who, like the Pharisees, only aimed at an outward and ceremonial purity. So the Heb. בְּכָרֵד וַנַּנְדֶה, and בְּכָרֵד וַנַּנְדֶה, at Ps. xxiv. 4. and Gen. xxvi. 50. Many popular sentiments are adduced by Wets. from the Classical writers. Wets. and Campbell think there is here a reference to the advantages possessed by those who were legally pure. This, however, is somewhat fanciful; and there seems to be no more than a faint allusion thereto. Ἰσχυρὸν δοξάζοντας. A phrase occurring also at Heb. xiii. 14. which is best explained as indicating the favour of God here, and his final acceptance, by salvation, hereafter. In the East, where monarchs were seldom seen, and seldom ap-
proached by their subjects, it is no wonder that introduction to them was an image of high honour and happiness.

9. *eirynsatoi* [i.e. not only those who are peaceably inclined, but also who study to preserve peace among others. Κληθησονται, 'they shall be.' A signification common both in the Scriptural and Classical writers. Οἱ εἰρυντοι, namely as imitating and bearing resemblance to God, who is styled the Lord of peace. See Rom. 14. and 2 Cor. xiii. 11. So Philo de Sacr. οἱ τὸ δρεστοῦ τῷ φιότῃ καὶ τὸ καλόν, νοεί εἰς τοῦ Θεοῦ. Similar expressions, too, occur in the Pagan Philosophers, who are supposed to have borrowed them from the Heathens. It is here implied that they will be loved and blessed with a truly paternal affection.

10. *διδαχομένοι εὔεκτε δικαίωσαι* [διδαχέω properly signifies to hunt; 2dly, to pursue any one for apprehension; 3dly, in a metaphorical sense, to pursue with acts of emnity, to persecute, as in the present passage, which is akin to 1 Pet. iii. 14. alλα εἰ καὶ πάχοντες διόδικοι μεγάλης δικαιοσύνης. In both the sense is, 'for the sake of virtue and true religion.'

11. ἐμεῖς ὁποῖοι; for εἰς ὁποῖοιν. Sub. ἀνθρωποι, by an ellipse common to most languages. Some of the best Commentators are of opinion that, having in the former verse touched on persecution generally, our Lord here descends to particulars, and notices one special act of it, namely, prosecution before tribunals, on account of religion. *Diakeuein* is a well known forensic term to denote prosecute; and the other expressions in this sentence may have reference to judicial insult and gross abuse, as well as injustice. Possibly, however, *diakeuein* may be taken here in the same sense as in the preceding verse, the sense being only further developed here. *ψευδόμενοι* is Particip. for adv.

12. *χαίρετε καὶ ἀγαλλάσσαθε* [The words are not, as Kuin. supposes, synonymous; but the latter is a much stronger term than the former, though there is no proof that it properly signifies (as έχον and ἀδίκως) but to be in a bad humour. In both the sense of μισθὸς need not here be pressed on, since it must signify a reward assigned of mere grace. See Rom. iv. 4.

13. ἢς [are, or are to be, 'should consider yourselves so.' Τῆς γῆς is for τῶν ἁδρωτῶν. So Livy, cited by Grot. calls Greece the καῖ γένεσμα; salt being a common symbol of wisdom. The meaning is, 'What salt is to food, by seasoning and preserving it, so ought ye to be to the rest of men. Others are to learn from you, and ye are to be examples to others.' Μισθαθή, 'becomes insipid' (ανάλοις γεννηται, as Mark ix. 50.) This sense is derived from that signification of *μισθὸς*, by which, like the Latin *fatuus*, and the Heb. נגוע, as applied to objects of taste, it denotes insipid, that is properly cognate with *μισθός*, δεβιλός. Thus we use faint in the sense insipid. It is certain that rock salt may lose its savour; but probably not sea salt. And as the allusion is somewhat recondite, most recent Commentators have (with Schoettg.) supposed that a bituminous salt is here meant, procured from the lake Asphalities, and which, having a fragrant odour, was thickly strewn over the sacrifices in the temple, to counteract the smell of the burning flesh. Now as large quantities were laid up in the temple for this use, it would often spoil by exposure to the sun and atmosphere, and was then, we learn, scattered over the pavement, to prevent the odour, in insipid, entering the sanctuary. 'This is, then, thought to be an allusion to the temple service, very likely to have been made by our Lord, as being at once familiar to his hearers, and very forcible.' Ingenious, however, as the above interpretation is, it is not quite necessary to be adopted. There is here only a case supposed, which does sometimes, though rarely, occur. Indeed the above view seems to be at variance with the parallel passage at Lu. xiv. 35. οὕτω εἰς γῆν, οὕτω εἰς κοσμίων εὐθείαν εὐθύνεται εὐθὺς μισθοὺς αὐτῆς. Αὕτη εἰς τὰ, sub. τρόπην, an ellip. frequent in the Classical writers.

14. τῶν φῶν τοῦ κόσμου. 'the light of the world;' the sense by which God is pleased to enlighten the minds of men with true religion, as the world is enlightened by the rays of the sun, which is, in the proper sense, τὸ φῶς τοῦ κόσμου. The term was frequently applied by the Jews to their teachers, as among the Greeks and Romans celebrated persons were called *lucernae* or *luciferia* (lights); so in their languages, *luciocera* &c. It is commonly supposed that this being connected with ver. 16, in which is the application of the similitude οὕτω λαμπάτω &c., there is an ellip. of καθὼς; as Is. iv. 9. and Jer. iii. 20. But perhaps it is better to suppose that in these words is implied the corresponding
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15 κειμήντη "οὐδέ καίουσι λύχνων καὶ τιθέειν αὐτῶν ἕντό τοῦ μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οὐρανοὶ.

16 οἶκα. "οὐτω λαμψάω τὸ φῶς ὤμων ἐμπρόσθεν τῶν αὐτῶν θρότων, ἀλλ' ἰδου τοιαύτα τὰ καλὰ ἑργα, καὶ δοξάσω τὸν πατέρα ὤμων τὸν ἐν τοῖς οὐρανοῖς.

17 Μη νομίσητε, ὅτι ἥλιον καταλύει τὸν νῦμον ἢ τοὺς προφήτας οὐκ ἥλιον καταλύσας, ἀλλ' πληρώσαι. ὁμὴν ἑν Passive. γὰρ λέγω ὢμων, ἐαν ἁν παρελθή ὁ υἱὸν καὶ ἡ γῆ, ἰσα ἐν ἡ μία κεραίᾳ ὃ ἐν παρελθή ἀπὸ τοῦ νῦμον, ἐαν ἁν πάντα γένηται.

18 ὅτι οὖν ὡμὴ μίαν τῶν ἑντολῶν τούτων ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. οὐ δ' ἁν ποιήσῃ καὶ διδάξῃ, οὕτως

clause "So neither can you remain in secret, the eyes of all being turned upon you." Then ver. 18 will imply an admonition founded on what is brought forward in the two preceding verses.

16. καίουσι] for the more Classical πράτΤωσι citizen. is used by Lu. viii. 16. xi. 33. Yet ex- amples of it have been added, chiefly from the later writers, and in the passive. So also were for are for accented as for in the former is, consequently, a prepositional saying, to express depriving anything of its utility by putting it to use the farthest from what it was intended for. The words λύχνων and μόδιον have Articles because they are homonymous nouns, as denoting things of which there is usually one only in a house. See Middlet.

16. ἰδου (καὶ δοξάσω) for ἵνα δοξάσων in the sense praise, glorify, is Heißen- tific. In Classical Greek it only signifies to think, suppose.

17. καταλύει] 'to abrogate, annul.' A sense, as applied to laws, or institutions of any kind, often occurring in the Classical writers. Our Lord's doctrine differs, in some respects, from the Mosaic, and that therefore its system could not but destroy that promulgated by God to Moses, and borne testimony to by the Prophets. By οὐκω μόνον must be meant, in a certain sense, the law of Moses; that being the invariable sense of the word in the Gospel and Acts. Some, however, understand the ceremonial, others the moral law. Each, indeed, may be said to be meant. For the ceremonial law was completed by our Lord in answering the types and fulfilling the prophecies; the moral, by his exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachings. This consideration of our Lord was made, to correct the false opinion of the Jews, that the Messiah would raise the Mosaic law to the greatest perfection, and literally fulfill the happy predictions of the Prophets.

18. ἐνώπιον.] A word derived from the Heb., and used either at the beginning or the end of a sentence. In the former case it was the affirmative, the latter sense verify, and is equivalent to καὶ or ἀλλ' in the latter, it is put for γένος, "so be it." ἐνώπιον τοῦ υἱοῦ is a proverbial phrase, to denote that a thing can never happen, often occurring in Scripture. (See Ps. cxii. 46. Job xx. 9. Isae xvi. 17. Matt. xxi. 35. Is. v. 10. Jer. xxix. 10. John xxi. 22.)

— ἵστα — κεραία.] The former denoted properly the letter Jod (that being the smallest of the letters in the Hebrew alphabet,) and figuratively, any thing very small. The latter, the acr., or cornicula, which distinguished similar letters, as ש xe; but was used figuratively to denote the smallest of the minuscules or the smallest word, and to it are cited from the Rabbinical writers. "Ἐνωπὶ πάντω γένεται, 'until all shall come to pass,' i.e. be accomplished, namely, by the fulfillment of the legal types and prophecies, and the complete establishment of the moral law.

19. ἑνώπιον.] 'shall neglect, or transgress.' A sense common in the Classical writers, and here required by the context. Τῶν ἑνωπίων. Here there is an allusion to the practice of the Pharisees, who, to favour their own lax notions of morality, divided the injunctions of the law into the weightier, and the lighter. The transgression of the latter they held to be very venial. And by their own arbitrary classification of these, they evaded the spirit, while they pretended to fulfil the letter, of the law. Ἐνωπίων κληθήσεται. Said per metoīra, for 'he shall be farthest from attaining heaven,' i.e. 'he shall not attain it at all.' By the antithesis, μέγας must be for μεγάλως, of which the Commentators adduce examples, and that may have led another in Plato to the idea of the highest degree of the positive can be meant. Μέγας κληθήσεται, 'he shall be great,' i.e. in favour, scil. πάρα Θεό; on which sense see my Note on Thucyd. i. 138.
20. *perissēný, &c.* [shall excel.] Here our Lord fully declares his meaning; openly naming those whom he had before only hinted at. The sentence is, as it were, an answer to a question; q.d. "What shall not the righteous man do?" The answer is as exhibited in the lives of such holy persons as the Pharisees, save us?" "No such thing—but I plainly tell you that unless," &c. It is clear *dikaiōsmén* must here denote, like the Heb. πραττε, piety, and virtue as evinced in a life spent agreeably to the Divine commands, especially in the cultus of the temple. 21. *tōs ἄρχοις.* It is controverted whether this should be rendered 'by, or to them of old time.' The former is maintained by most of the Commentators from Beza downward; the latter, by the Fathers and the antient versions, and a few modern Commentators, as Doddr., Campb., and Rosenm. Upon the whole, the former interpretation seems to deserve the preference, as being most suitable to the context, and confirmed by the usage of the later writers, especially the Sept. and New Testament. And the words will thus be akin to a Talmudic saying, which may be rendered, ἐλπίζωσιν οἱ ἄρχοι ἡμῶν. By οἱ ἄρχοι Kuin. understands the Jewish teachers, not the magistrates of the Gentiles. And Fritz, who embraces this opinion, observes, that the notion of ἄρχοι is relative, so that what some would esteem new, others would account old. Certain it is that in that age the moral law had been utterly perverted; and that our Lord meant to allude to that corruption, is plain from what follows. 'Ἐνοχός ἔσται τῇ κρίσει, 'shall be liable to the judgment.' So Plato, cited by Wets, ἔνοχος ἐστω νομίζειν τὸ στόχον δρᾶσιν. To which may be added, Ἀψις. p. 47. 10. ἀπουρτήσας ἔνοχον. By the κρίσις is meant an interior Court of Judicature, consisting of 23 judges, (as the Rabbins say) or according to Joseph. Bell. Jud. i. 20, 5. & Ant. iv. 14, seven judges. 22. τῷ ἄδελφῳ for ἵδιον, any me. An idiom arising from the Jews being accustomed to regard all Israelites as brethren. Ἐλαῖον, 'without sufficient cause,' implying also above measure. Critics are divided in opinion as to the genuineness of the word, which is rejected by Mill, and rejected by defended by Grot., Wets, Griesb., and Matthaei. The arguments of the latter seem to me to preponderate. The authority indeed of MSS. for its omission is next to nothing; and that of versions slender. Ἐνοχός ἔσται τῇ κρίσει, i.e. is liable to such a punishment in the other world as may be paralleled with that which the Court of Seven inflicts. Τακα. It is a term of the formerly childlike, which has been replaced by πάθος, a word improperly translated a worthless fellow. Μωρε. A term expressive of the greatest abhorrence, equivalent to 'thou impious wretch,' for, in the language of the Hebrews, folly is equivalent to impurity. Γένναν τοῦ πνεύματος. Γέννα was formed from the Hebr. בבל the valley of Hinnom, a place near Jerusalem, and another place of childlike and wild idolatries, heathen, and profane Mount Moriah, was consecrated to idolatry by fire to Moloch; and which long afterwards had been held in such abomination, that dark carcases were thrown into it, (as in the Crassas mentioned in Thucyd. i. 134.) which, so hot a climate, needing to be consumed by fire, it obtained its name γένναν τοῦ πνεύματος. Both from its former and its present use, it was no unapt emblem of the place of torment reserved for the wicked, by the Jews called Gehenna. Of course, the sense is, that the latter offence would incur as much greater a punishment than the former, as burning alive was more dreadful than stoning, &c. 23. The former verse treated of ill timed and excessive anger, of hatred, and enmity, so this and the following enim justice on our neighbour, and a place of spirit. And since the Pharisees reckoned anger, hatred, and calumny among the slightest offences, and thought that they did not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught that external worship is not pleasing in the sight of God, unless it proceed from a meek and charitable spirit. — ἡδονεῖν ἤμισυ, 'if thou shouldst, or wouldst bring thy gift to the altar.' Προσφέρων was a vos soli de, re, 'ΕΧΕΙ τι κατά σου. It is not necessary, with most Commentators, to supply ἀληθὲς, since that is implied by the context. The same expression occurs at Mark xi. 25 & Rev. ii. 4. 24. διαλλαγῆς, 'do thy endeavour to be reconciled with;' namely either by seeking pardon, or by granting it. Thus Philo de sacrificiis p. 841. says, that when a man had injured his brother, he tried to make restitution, was acknowledged it, (in which case both restitution and sacrifice were required) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon.
25. Here is inculcated the generat maxim of speedy reconciliation with an adversary. And this is illustrated by an example derived from nature, as a stronger expression. So Luke xix. 17. ἰδοὺ ἐξομολογήσει ἐγὼ: Τῷ ἀντιδίκῳ. The word signifies properly an opponent in a suit at law; but here a creditor, who is about to become such, by suing his debtor at law. Ἐν τῇ δόλῳ, in the way, namely to the Court, or to the Judge. For from Heinecc. Antiq. Rom. iv. 16. 18. we find that sometimes the plaintiff and defendant used to settle their affair by the way, and then the latter who had been summoned to trial was dismissed. Ὑπερπέριος, 'the official, or executor of the sentence of the Judge,' called by Lu. xii. 58. πρεσβύτατος.

27. ἐν τῷ ὄνομα. The words τῶν ἠγαγόσεως which follow in the common text, have been rightly rejected by all the later Editors, since they are found in few of the MSS., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission. They are not in the Edit. Prince., and were first introduced, on slender authority, by Erasmus.

28. γυναῖκα] i.e. a married woman; which sense is required by the almost general use of ῥωγονις and μοιχία in the Scriptures. Βλήτων is for ἐπιβεβληθῆς, 'gazing upon.' So ἐπιβληθαμνω. 'Ἐπιβαίνω, with θέμα, be defined as which gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;'' which seems taken from Augustin de S. Domini, thus making the essence of the vice to be in the intention. So also thought many of the sages of Greece and Rome, from whom abundant citations may be found in loc. These may be added the following. Max. Tyr. Diss. 33. 4., who says that, to prevent criminal action, the only safe expedient is στήσει τὰ παγαί, καὶ ἐποφθαλμῷ τῶν ἴδιων γένεσιν. The antient philosophers indeed maintained that there was a moral delictment adhering to lascivious thoughts. So Eurip. Hippol. 317. makes Phaedra exclaim γείρετε μην ἄγαλλε, φωνή εἰς ξεφυσμά της. Similar sentiments, too, are found in the Rabbinical writers.

29. εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δείκτος σκανδάλιζε σε, ἐξελε ἀυτὸν καὶ βάλε ἀπὸ σου συμφέρει γάρ σοι ἐν τῶν μελῶν σου, καὶ μὴ δὸν τὸ σώμα 30. σου βλέπη εἰς γένεναν. καὶ εἰ ὁ δείκτος σου χείρ σκανδάλιζε σε, ἐκκομψά αυτὴν καὶ βάλε ἀπὸ σου συμφέρει γάρ σοι ἐν τῶι μελῶι σου, καὶ μὴ δὸν τὸ σώμα σου βλέπη εἰς γένεναν.
31. δὲ ἀπολύσῃ, &c.] We are to bear in mind that the Jews were permitted to divorce wives without assigning any cause; that Jesus neither here nor at Matt. xix. 3. meant to give political directions; and that he, moreover, did not contradict those who acted in exact accordance with the arbitrary divorces of his times (See xix. 8.); finally, that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1., which treats of divorce. Now those of the school of Hillel said that the wife might not only be divorced for some supposed enormity, but for any cause however slight, so that a writing of divorcement were given to her. On the other hand, that of Shammai contended that if the husband could only mean something criminal, as adultery, See Selden de Ux. Heb. iii. 18. Lightf. Hor. Heb. &c. From the words of Christ, xix. 3., compared with Matt. x. 2. seq., it is clear that Moses meant the words to be taken as those of the school of Hillel interpreted them; and yet it is plain from Matt. xix. 8. & Gen. ii. 24. that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, changed a moral precept into a civil institution. Jesus, therefore, who did not intend to give political directions, but to indicate the religious and conscientious, a wife might be divorced. (Kuín.) The word ἀποστάσιον (equivalent to ἁπλάν ἀποστάσιον at xix. 7.) is not found in the Classical writers. But we may compare διστάσιον. Lightf. in his Hor. Heb. has given a form of a writing of divorcecence. 32. οὕτως.] The Commentators and Jurists are much divided in opinion as to the exact sense of this term. It is generally interpreted adultery. That, however, would require μοιχεία, and as adultery was a capital offence, it would seem unnecessary to ordain divorce against such as were found guilty of it. Some understand by it fornication before marriage. Others, incest. And Mr. Morey, in his View of the whole law, speaks on Adultery and Divorce, religious apostacy, or idolatry. Λόγος. Here there is no such redundance, per Hebraismum, as many Commentators suppose. This use of λόγος, which is found also in the Classical writers, is taken from forming accounts. So we say on the score of. In this sense it is used not only in the serious, and the lighter, and forbade perjury only when the name of God was contained in the oath; but when it was omitted, they held it none, or a very slight offence; as also mental prevarication by swearing with the lips, and disavow the oath with the heart. Hence neither they nor their disciples abstained from the use of such oaths. Now it is this evil custom, which they hardly had reason to attempt to change, and that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding judicial oaths, but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions. 33. οὐκ ἐπικρίσεις.] "Επικρίσεις may mean either to scrupulously examine, or to violate one's oath. Both however are here to be understood. The words ἀποστάσεως δ...σωρε... are to be taken (like δὲ... ἀν φιλοκύρος, &c. at ver. 19.) as an interpretation of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees expressed in these words, and the opposite one of Christ. (Kuín.) 34. seq.] Here are instanced the oaths most frequently used by the Jews. From the numerous examples adduced by Wets. it appears that the heathens often swore oaths very similar to those of the Jews. — ἐν.] Heb. 2. per, by. The difference between the Classical and the Hellenistic construction of the words, do not however, accord with Accus. or Genit. with κατα; the latter, a Dat. with ἐν, and sometimes, though very rarely, εἰ with an Accus., as at ver. 35. 35. τοῦ μεγάλου βασιλέως] i.e. Dei Optimi Maximi; as Ps. xlviii. 3. xlviii. 2. & xcv. 3. Job xiii. 9. &c. "The ancient Arabs. (says Schulz.) called God simply, the king. 36. οὐ δύνασαι—ποιήσαι.] There is something here at which many modern Interpreters have stumbled; insomuch that some would read, from conjecture, μιὰν τρίχα λευκήν ποιῆσαι μέλαναν. Others (ap. Wolf. et Koecher,) and recently Kuín. and others, attempt to remove the difficulty by thus interpreting οὐ δύνασαι as producing forth one hair, white or black. This, however, is doing violence to the position of the words, and yields a somewhat jejune sense. There seems to be no reason to abandon the interpretation of the antient, and most of the modern Interpreters, who understand it of change of colour. There is an elipsis of εἶναι. The sense is, that you cannot change the colour of thy hair, to make one hair otherwise than what it is, whether white or black. This is seemingly a proverbial expression.
The word (at least according to its use in the later writers) corresponds to our rap and slap; and was chiefly, as here, used of striking on the face; which was regarded as an affront of the worst sort, and was severely punished both by the Jewish and Roman laws. The expression here used was, no doubt, a proverbial one, and, like most such, must be understood cum grano salis; as a similar expression which occurs in the Latin writers orae proberes contumeliam. It has reference also, in a great measure, to resistance to a superior force. See the passages cited from Juvenal, Seneca, Aristotle, and others, in Rec. Synopt.
43. τον πλησιον] The term was by the Jews used exclusively to denote their own people. And although in the passage of Scripture here alluded to (Levit. xix. 18.) it is not expressly added "thou shalt hate thine enemies," yet the Jews thought it deducible from the words ἀγαπήσεις τὸν πλήσιον and countenanced by the precepts concerning the idolatrous nations around them; which precepts they extended to all other nations. And they phonetically termed their enemies. On the enmity borne by the Jews to all other nations see the Classical illustrations in the Recens. Synop.

44. ἀγαπάτε τοὺς ἑχόντας ὑμῶν)] 'bear good will towards your enemies;' implying a disposition to do them good, and that (as Chrys. observes) not inasmuch as they are enemies, but as being enemies. To do them good, is a view of the force of ἀγαπάτε (brought forward in Recensio Synop.) I find confirmed by Tittmann Spec. Lex. Synom. N. Test. iii. p. 5. The words following are meant to explain and exemplify what is meant by ἀγαπάτε.

ἐυλογεῖτε] This is generally interpreted 'wish well, or do good.' But that sense cannot well be extracted from the word. It is better explained by others 'bene precamini is.' But the most simple, and perhaps the true interpretation is that of Kuin., 'bene esse dicite,' 'give them good words.' Καταραθάδι may very well be understood of reviling in general. So at Cor. iv. 12. λατρεύειν and εὐλογεῖν are similarly opposed. There seems, indeed, to be a beautiful climax in the clauses of this verse.

— τοῖς μοισιόνι] This all the Editors from Mill downwards are agreed is the true reading. It is found in the Edit. Princ., and has been received into the text by Griesb., Matth., and Fritz. The common reading, τοὺς μοισιόνια, was first stated by Theodotion, and adopted by Erasmus, and, together with almost the whole of the rest of his text, received by Stephens into his third Edition; but very uncritically, for it is one of the Hellenistic idioms to use the Dative after καλεῖ ποιεῖν for the Accus., which is also the Classical usage. See Winer's Gr. Gr. § 24. 1. 6.

45. This difference subsists with respect to ἐπιρραθὼν. Ἐπιρρασθὲν is said to signify to injure any one either by words or deeds. But insult is the leading sense of the word. And when it denotes injury by deeds, it is injury accompanied with insult. Eis. and others would take the word in a forensic sense, to bring a false accusation, as in 1 Pet. iii. 16. and occasionally in the later Greek writers. This, however, seems straining the sense. The recent Commentators are almost all in the opinion, that it denotes injury by deeds, as passing from injury by words. Perhaps, however, it is best to take it of insult and abuse, and to suppose injurious action included in the general term διάκα.

46. υιὸν τοῦ πατρός] i.e. 'assimilated to him by conformity of disposition,' as children usually are to their parents, &c. From the etymology of the words see 44. 1 John iii. 10. Ἀνατέλλει. The word is here used in a Hiphil sense for 'causeth to rise.' An idiom not unfrequent in the Classical writers. Many parallel sentiments are adduced by Wets. and others from the Classical writers. (See Rec. Synopt.) some possibly borrowed, directly or indirectly, from the New Testament. ἐφέρω. It is apropos here to mention the Classical usage of ὁ Θεὸς or ζέω to be, and sometimes other words of similar signification, as those denoting to thunder or lighten.

47. ἀγαπήστε τοὺς ἀδέλφους] This denotes (species for genus) the exercising of all offices of kindness and affection. Ἀδέλφους. Almost all the MSS., with the Edit. Princ. and other early Editions, together with many antient Versions and Fathers, have φίλους, which is preferred by Wets., and received into the text by Matth. The common reading was adopted, first by the Syriac and Arabic Versions, by Stephanus, and by the MSS. authority, et cetera. It is so strongly supported by Critical probability, that it requires little; φίλου being, as Grot. and others have seen, evidently a gloss. 'Ἀδέλφους signifies countrymen.'

— τι περισσὸν] 'what that is superior,' or pre-eminent.' Comp. ver. 20. The passages here cited from the Classical writers by the Commentators are little to the purpose, except Ἀσχιν. Soc. Dial. iii. 6. τὰ περίττα, as opposed to τὰ κοίνα. So here we might explain περὶ στὸ ὑπὲρ τῶν κοινών. Thus in similar words taken absolutely: e.g. gr. in Thucyd. iii. 55. οὔτε ἐκπέρρεωςτεν ὑπὸ ἰμῶν—ἐπέκειτε. And ἐξον τοῦ περίττατος.

For τελῶναι some MSS., Versions, and Fa—
KATA MATHEION.

VI. PROSEXTEN TWI ELEUMONVWN UMWN MPE TONOVIN EUPROSXOVN TON AVTHROVON, PROS TO THEAIHMHE AUTOY E1 D6 M6GHE, MAVTHON OIK EKEYE PARA T6 PATRI UMWN T6 EN TOIΣ 2 OUMOIN. "OTAN TON TONOVIN ELEUMONVWN, M6I SALLAPISTE 3.

EUPROSXON SOU, OSTEIN OI UPOLKIRAITE TOUOINEN EN TAYIS SUNAVAGYAIΣ KI EI TAYIS RIMAIΣ, OTAN DOIΩΣΩΣIN UPO TAYIS AVTHROVON

3 AMHN L6GON UMWN, APEXIUMAI TON MAVTHON AUTOY. SOU D6 TOUOINTO ELEUMOINH, M6I GYNOΣ-TA EKASTHRA S OU T6 POIITE 4.

there have 6GKOK, which is edited by Knapp, Grieseb, Fritz, and Tittm. And indeed the antithesis favours it. Yet, in so irregular a style as that of the Gospels, that is no certain crite-

rion. Besides 6GKOK might arise from a wish to improve the antithesis; and probably d6, as the two or three MSS. which have it, are full of such

exaggerations. I have left them out. 4. In Matth., retained the common reading; the MS. evidence being next to nothing, and that of the Fathers slender, for Chrys. reads TEKLOI.

48. ESETHE] Fut. for Imperat., the Commenta-

tors tell us. Nay Abresch. affirms that ESETHE is equally Imperative with ESTE. But it is more common to say that it is addressed to the

Imperat., and (as Fritz has suggested) a delicate way of signifying what is directed to be done. Nor is this a Hebraism; but it is found both in Greek, Latin, and English. See Matth. Gr. Gr. § 404. The sense is, 'you must be, are required to be TEKLOI.' It is obvious that the precept must be taken with limitation; the meaning being, that we are to aim at that perfection, especially in acts of benevolence to our fellow creatures, (here especially had in view, as appears from the parallel passage at Lu. vi. 36.) which pre-eminently characterizes the Deity. Nor is this limitation arbitrary, but is suggested by ESTEP, which, like some other ad-

verbial expressions, is found occasionally in the things compared, (e. g. Matth. xix. 19, ἀγάπης των πλησιών ως σπανων) but similarly; q. d. 'in the same manner, though not in the same degree.'

VI. 1. PROSEXETE] Sub. των νου, as we say 'mind that.' ἀμὴ τοιουτοι supply 8ESTE. ΕΛΕΟ-

ΜΟΝΗ. All the recent Editors except Math. are agreed in reading ΔΙΚΑΙΟΜΩΝ, instead of ΔΛΗΜΥ, which has the appearance of a gloss. Our Lord, it is urged, first lays down a general precept; and then specifies the particulars. But strong reasons are urged by Wets. why this reading cannot be admitted: e. g. qui justly variis dictur ΔΙΚΑΙΟΜΩΝ, but were noisien των ΔΛΗΜΥ. And it is so very deficient in authority that, with Mathth., I cannot venture to receive it. It was strange that a gloss, where none could well be expected, should creep into almost every MS. Besides the quarter from whence we receive this reading is one fruitful in corruption under the guise of emendation. May we not, in the present state of our manuscripts, be allowed to introduce the very regularity above adverted to, though it is little agreeable to the unstudied

style which so generally prevails in the New Testament. The phrase ΕΛΕΟΜΟΝΗ τοιου τινι occurs in Sirach vii. 10. Tob. xii. 10. and Sapient. xxxv. 2.

- e1 de miyga] Scil. proxegete mi poien. See Matth. ix. 17. 2 Cor. xi. 16. Though there can scarcely be said to be an ellipt. as in use, written, or note have it in mind otherwise. 'EKEYE is not put for the Fut., but is to be taken as at v. 46. where see Note.

2. mi sallpethe] The common notion that this has reference to the Pharisees having a trumpet sounded before them, when they distributed their alms, is justly exploded by the best Commentators, who maintain that such a custom in the Rabbinical writings. We may, with Chrys., Euthym., and Theophil., take the verb in a metaphorical sense, of ostentation in giving; with reference to the custom common to all the antient nations, of making proclama-

tions &c. by sound of trumpet. It was doubtless a proverbial saying. There is no reason, with Beza, Kuin., and others, to take the verb in an active sense.

- oí upolkratai] The word properly denotes 1. a stage player; and, (as such wore masks,) 2dly, one who acts under a mask, a dissembler. ΣΥΝΑΓΟΓΙΣα. Grot., Wolf, Elsen, Kuin., and others take the word of places of public concourse, to the exclusion of all who have not been included, as being the places where alms were especially distributed. 'APEXOει οι. It is not for ΑΠΕΧΟΕΙΣ, as many Commentators explain; but the Present is taken of what is customary. It is, moreover, for seem to be: a use found also at Phil. iv. 18. Lu. vi. 24. and often in the later Greek writers, always with an Accusat., or at least in an active sense. Some render 'fall short of.' But that sense would require the Genit. Fritz. thinks there is here an intense force in ΑΠΕΧΟΕΙΣ; q. d. 'they have the whole of their reward.' The sense is, 'they receive their reward, all that they seek, or will ever have.' So Lu. vi. 24. ΑΠΕΧΕΤΕ τινα παρακληματις

3. mi gywto- sos] A proverbial saying import-

ing such secrecy as to escape as it were the observation even of ourselves. Several similar sayings are cited from the Rabbinical and Clas-

sical writers. Of the latter none is so apposite as a passage of Epictet. iii. 2. where the Philosopher, exposing all that is Lloyd, but out of regard to the public view, adds (possibly, with an eye to this passage): ΑΠΕΧΕΙΣ ΑΠΝΑΑ.
5. οὐκ ἐστὶν 'thou must not.' Εὐστίος. Most Commentators take this for δέ, thus silencing the protest of the Jews from Scripture and the Rabbinical writers that the Jews used to pray standing. There is, however, no stress to be laid upon ἔστιν, and we might render: 'they love to stand praying' &c. This sense, indeed, a various reading gives more plainly; but it is doubtful from the margin. Παραδείγματα τῶν πλείστων, i.e. the corners made by the meeting of streets, where there is a broader space and greater concourse of passengers.

6. ταμείου This is explained by Kuin. 'an upper chamber,' sometimes called ὑπέρων, γυν., appropriated to retirement and prayer. Fritz. however, with reason, thinks the two should not be conflated, and that by ταμείου is denoted the retired and secret place. See Vitringa de Synag. Jud. p. 151.

7. βαπτολόγησα The word does not occur in the Classical writers; but from what follows, and from the cognate term βαπτολογία, occurring in Suid. and Hesych., we ascertain it to be the using of prolix useless speech, a dealing in vain repetition. Ὅπερ οι ἔθνες, i.e. γυν., strangers, as opposed to ἡ τοῦ θεοῦ, the people of God. Ἕν τῇ πολυλογίᾳ. We have very few examples of the Heathen prayers. But if we may judge by their hymns, as we find those of Homer, Orpheus, and Callimachus, they were so stuffed up with synonyms, epithets, and prerogatives of the Deity, as to justify these expressions ἐστιν ἀνακολουθοῦσα, καὶ διακολουθοῦσα. Ταυτο γάρ σε, that is, not confined to the Hellenistic, but occurring in the Classical style.

9. οὕς[ορ] in this manner, after this model.' This being, as Euthym. says, the fountain of prayer, whence we may draw precatory thoughts. Surely due reverence for a prayer which (as Wets. observes) has not only held the name of the word, but, as it were, asked of God, together with an acknowledgment of his Divine majesty and power, and our subjection, requires that we should always include it in our prayers, especially as the words of Lu. xi. 2.

"when ye pray, say, Our Father," &c. seem to contain an express command. This prayer, as we learn from Luke, was uttered at the request of one of Christ's disciples, who entreated that a form of prayer might be given them, such as John had delivered to his disciples, which, indeed, was commonly done by the Jewish Masters. The whole of it, with the exception of the clause 'as we forgive our debtors,' is in substance found in the nineteen prayers of the Jewish Liturgy.

—πατέρε—οὐρανοῖς] These words are expressive of the deepest reverence; and the ἐν τοῖς οὐρανοῖς implies all the attributes of that glorious Being who inhabits heaven,—but whom the Heaven of Heavens cannot contain;—namely, his omnipresence, omniscience, infinite holiness &c.

—ἐλθήτω]—sou.] Imperat. for Optat. 'Oun is here, as often in Scripture, put for the person. This is accounted a Hebraism; but a few examples (perhaps of a different nature) are adduced from the Classical writers. Ἀγιασθήτω, 'may it be worshipped and adored,' δεσποινήτω, as Chrys. explains.

10. ἐλθήτω ἡ βασιλεία σου Here we pray that the Christian dispensation (see Matt. iii. 2.) may be completely promulgated over the face of the earth, by the coming in of the Jews and Gentiles, so that all being members of God's kingdom on earth, may finally be partakers of his kingdom of glory in Heaven.

ἐλθήτω—ποιήσετε 'may the dispensations of thy Providence be acquiesced in by us on earth with the same willing alacrity that they are obeyed in heaven.' From this view of the sense, I have, with Fritz. accepted the σου, as it is emphatic, and cannot therefore be an enclitic; and so also just before. "At προσευχήσεσθε γὰρ there is thought to be an ellipse of οὗτος, which is frequent both in the Scriptural and Classical writers. Fritz. however, and Winer deny that there is any ellipse, the οὗτος being suggested by the καί, etiam."
11 ἰδὲ λέγειν σοι, ὥς ἐν σφαγῇ, καὶ ἐπὶ τῆς γῆς· τοῦ ἄρτον ἡμῶν
12 τὸν ἑπιούσιον δὸς ἡμῖν σήμερον. καὶ ἀφήσε ἡμῖν τὰ ὀφειλήματα
13 ἡμῶν, ὥς καὶ καὶ εἰς ἀφεμένον ταῖς ὀφειλήτασιν ἡμῶν; καὶ μὴ
ἐσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ σῶσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ. [ὅτι σοῦ ἐστιν ἡ Ἑβασίλεια καὶ ἡ δύναμις καὶ ἡ δόξα]
14 εἰς τῶν αἰώνων, ἀμήν.] Ἐαν γὰρ ἀφήτευτοι τίς ἄνθρωπος ἡ Μακρ. 11.
15 ὑπάρχωσι—Ἐὰν δὲ μὴ ἀφήτευτοι τίς ἄνθρωποι τὰ παραπτώματα
αὐτῶν, οὐκ ὁ πατὴρ ἡμῶν ἀφήσει τὰ παραπτώματα ἡμῶν.
16 Ὡστάν ἦν ἡμετέρα, μὴ γίνετε ὡσπερ οἱ ὑποκριταὶ σκυρᾶς-
τοι: ἀφαιρέσους γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανεροὶ τοῖς
ἀνθρώποις μηνευτέντες· ἀμήν λέγω ἡμῖν, ὅτι ἀπέχουσιν τοὺς

11. ἄρτος] This word, like the Heb. שֶׁבֶר, denotes the necessitous food of all sort. Some here include baking, and the LXX. translate ἐκ μείζονης τοῦ σωματοῦ. That, however, is not so much signified as implied. ἔστωσιν. On the sense of this, Commentators are by no means agreed; the difficulty being increased by the term being unknown in the Classical writers, and occurring nowhere in the Scriptural ones but here. (See also 2 Cor. x. 2.) Hence we are compelled to seek its sense from its etymology, which admits of several derivations, though not any one quite satisfactory. The only two interpretations that have any semblance of truth are the following: 1. That of Salmas, Grotius, Kaster, Fischer, Vulcius, Michaelis, and Fritz, who suppose शेप to be the शेप शेप शेप शेप शेप शेप of the Testament, and as equivalent to αἰείναι σώματος. This derivation, however, is contrary to analogy; not to say that it seems to vary at variance with our Lord's command at ver. 25. and 34, to 'take no thought for the morrow,' and yields a sense harsh and far-fetched. 2. That of almost all the ancient Fathers and Commentators, and of the moderns, Beza, Mede, Thomson, and others, as well as myself. The former, by deriving the term from οὐκεία, the sense will be, 'food sufficient for our support.' The above Commentators compare some classical passages, of which the only approximate one is Heb. xii. 18. ἔτοιμον ἀναγκαῖον προφήτη. To which may be added Thucyd. i. 2. κοινοτροφίαν ἀναγκαῖον ἡμῶν ἐπικρίνεται and iv. 69. ἐπικρίνεται γάρ ἡ κοινότοτα, 'they used it only as it was brought, by the day.'
10. τίς ὀφειλέται] Answering to the διαμο-
πται in the parallel passage of St. Luke. This usage of the word (with which the Commentators compare the Heb. שֶׁבֶר to τίς, and to ὡς, as the Greeks say ὡς διαμοπτήν, πως διαμοπτήν) seems to be peculiar to St. Luke; and contains the idea of will, because the man who commits sin, thereby contracts a kind of debt or obligation, to be paid by suffering the punishment awarded to it. 'Ἀφείνεσθαι signifies to remit the penalty, to forgive. So the Chaldæan γὰρ τῷ ἔτη. 'Ως ἀφεὶνες. The best Comment-
ators are agreed that we here signifies for, or signifies a significant passage in the Classical writers, and comparable of ver. 14 and 15, and the parallel passage in Luke.
13. μετεπαγὼν—πειρασμοῖς] Both the ancient
and the best modern Commentators are of opinion
that this expression, (in some degree formed on Hebrewism,) imports: Suffer us not to be led into,
abandoning us to, or being led into by impli-
cation,) so as to be overcome by it. Τοῦ πονηροῦ.
It is debated whether the sense here be evil, or the evil one, SATAN, from the temptation of Satan.
The evidence for the latter sense greatly pre-
ponderates, particularly as it is found in the
Jewish formularies, from whence this clause is
derived. —ὅτι σοῦ ἐστιν ἡ Ἑβασίλεια καὶ ἡ δύ

14. ἦν ἡμετέρα] The genuineness of this
doxology has been called in question. But the
evidence for it is, upon the whole, stronger than
that against it. Besides its simplicity, propriety, and
sublimity, its being found in nearly all the
MSS., the Syriac, and other antient Versions, and
supported by the greater part of the Greek
Fathers, must forbid its expulsion from the text.
And as to its not occurring in St. Luke, Lightf.
and Whitby have very probably conjectured that
the prayer was delivered on two occasions, on
one of which the doxology was pronounced, on the
other omitted.
15. ὡστάν] ἦν ἡμετέρα] In order to
more improved text, I recommend the virtue just
mentioned, our Lord (in the Hebrew mode, see
ls. xxxviii. 1. iii. 9. Jer. xix. 11. Deut. ix. 7.)
propounds the same sentiment both affirmatively
and negatively. (Kuin.) See Sirach xxxii.
16. ὡστάν] ἦν ἡμετέρα] This is meant, not of
public and enjoined, but of private and volun-
tary fasting. On both which see Horne's Introd.
Vol. iii. p. 324. note, and p. 378. Μὴ γίνεσθαι—
ἐκμεταλείποντι, 'do not put on a morose coun-
tenance.' Ἐκμεταλείποντι properly signifies squawling.
The words ἐκκρίνοντι and ἐκκρίνοντο are con-
joined in some passages cited by Wets. and
others. 'Ἀφείνεσθαι, they disfigure.' Ἀφεί-
νεσθαι signifies to remit the penalty, to forgive. So the Chaldæan γὰρ τῷ ἔτη. 'Ως ἀφεὶνες. The best Com-
nentators are agreed that we here signifies for, or
signifies a significant passage in the Classical
13. μετεπαγὼν—πειρασμοῖς] Both the antient
and the best modern Commentators are of opinion
17. Διανω-νήσι] i.e. appear as usual; for the Jews regularly washed and anointed, except at times of mourning and public humiliation.

18. ἐν τῷ φαυρίῳ. Almost all the Editors are agreed that these words (which are not found in many MSS., Versions, and Fathers, nor in the Editio Princeps and other early Editions) are not genuine, but introduced from ver. 4 and 6.

19. Μὴ θεσαυρίζετε ἐκκ. Θεσαυρος properly signifies a repository for valuables; but sometimes, as here, the treasure itself, and such precious moveables as are usually treasured up; e.g. gr. gold, silver, &c., either in the mass, or worked up into vessels, also costly apparel, in which the riches of the antients chiefly consisted. So Thucyd. ii. 98. χρυσὸς δὲ θαυμάστα τα και λεία, καὶ ή ἕλλη κατακεκυκλαθῆ. To these last two the words following chiefly allude: for βρώσις (commonly understood of rust and canker, but better explained of worm) and κῦκλος (curculio or corn-worm) may be taken in its most extensive sense, with Chrys., Euthym., and Fritzsche, to denote that corruption to which goods of every kind are subject. Finally, θεσαυρός has reference to grain stored up in huge repositories chiefly subterranean. Αφάνεια is for ἀναφάνεια. Ἀφανέσιοι, sc. τῶν ταῖον, which word, or οἶκαν, is generally supplied. The walls in the East being chiefly of hardened clay, the houses are very liable to be thus violated.

22. ὁ λύγος τοῦ σώματος &c.; It has been usual to interpret ὀφθαλμός ἀπλοῦς 'a liberal person; and ὀφθαλμός πονηρός, 'a covetous one,' which has been thought to be required by the preceding and following words. And several phrases in the Sept. and New Testament and the Rabbinical writers are adduced, to countenance this mode of interpretation. Yet it involves some confusion; and the words εἷς ὁ Φως-φως may be better taken, with Chrysost., Theophyl., Euthym., and others among the antients, and most of the recent Commentators, of σωματικόν. So also Aelian, interpreted sauss, integer, clear. Πονηρός, depraved, sickly, dim; of which signification many examples are adduced by Kyjpeke, and Elsener. By τὸ φῶς ἐν σοὶ is meant the mind and conscience. So, among the passages cited by the Commentators, Philo: ὁ δεμιουργός οὐκ ἦν ὕπαιθρος, ἦ τὸ σώμα τοῦ φωτεινοῦ ἦταν ἐκεῖ ὔφθαλμος τοῦ πονηροῦ, ἦ τὸ σώμα τοῦ κακοτοῦ ἦταν. εἰ ὁ πόρος τὸ εὖ σοὶ; σκοτός ἦτο, τὸ σκοτός τὸν σότον! οὖθεν ὑπάρχει ὡς καίριος διουβεύς. Χρ. ή γὰρ τόν ἑαν μισήσῃ, καὶ τόν ἐτερόν ἀγαπήσῃ: ἡ ἐν ὡς.
ΚΑΤΑ ΜΑΘΕΙΟΝ. 29

άδεξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε Θεῷ
25 δουλεύειν καὶ μαμωνα. ὁ δ' ἑνοχῶν τό ἕγω ὑμῖν, μὴ μεριμνάτε
tῇ ψυχῇ ὑμῶν, τῇ φάγνῃ καὶ τῇ πίνῃ: μήπε τῷ σωματὶ
ὑμῶν, τῇ ἐνδούσασθε. οὐκ ἂ η ψυχῇ πλείον ἐστὶν τῆς τροφῆς,
26 καὶ τῷ σώμα τοῦ ἐνδυμάτος; ἐμβλέψατε εἰς τὰ πεπεινά τοῦ
οὐρανοῦ, ὅτι οὐ σπείρωσαν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν
εἰς ἀπόθεκα, καὶ οὔ πατήρ ὑμῶν οὐράνιος τρέφει αὐτά. οὐχ
27 ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ εἰς ὑμῶν μεριμνῶν
28 δυνατα προσθεῖναι εἰς τὴν ἥλιαν αὐτοῦ πήχος ἕνα; καὶ
περὶ ἐνδυμάτων τι μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
29 ἀγγέλου, πῶς αὐξάνει οὐ κοπιά, οὐδὲ νησθεί. λέγω δὲ υμῖν, οὐκ
οὔει Σολωμῶν ἐν πασῇ τῇ δόξῃ αὐτοῦ περιβάλετο ὡς εὖ
30 τοῦτων. εἰ δὲ τὸν χόρτον τοῦ ἄγγελου, σιμερὸν ὄντα, καὶ
αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς ὀντος ἀμφίπλουσιν,
οὐ πολλὸ μᾶλλον ὑμᾶς, οἰκογνοστοί; μὴ οὖν μεριμνήστε,
31 λέγουσε τί φάγωμεν, ἢ τί πίνωμεν, ἢ τί περιβαλλόμεθα;
32 Πάντα γὰρ ταῦτα τὰ ἐθνὴ ἐπιζητεῖν οἶδε γὰρ ὁ πατὴρ
33 ὑμῶν οὐράνιος ὅτι χρῆτε τοῦτων ἀπάντων. ἐν ζητείς δὲ ἐν ὑμῖν

25. μὴ μεριμνᾷ. Not, 'take no thought;' but, 'take no anxious thought;' 'be not anxiously solicitous;' as Phil. iv. 6, μὴ μεριμνᾷ, 'be anxious about nothing.' And so in the parallel passage of Luke, μετεπηρίζεθαι, to be tossed with anxious cares. ὑπνῆσαι and σώματα are dative of cause. By ψυχή is denoted life. The argument is: 'If God has given us life and bodies, surely he will not deny us the lesser blessings of food and clothing.' Πλεῖον is for μείζον, as supra, v. 20, and inf. xii. 41 & 42.

26. ἐμβλέψατε] for κατανοήσατε, consider; as Luke xii. 24. Τὰ πεπεινά τοῦ οὐρανοῦ, ὅπως ἔχετε. This is supposed a Hebrewism; since v. 25 without v. 24 is an anomaly (Vulg. omits). The Hebrews were accustomed to subjoin the places in which they usually lived. It was not, however, confined to the Hebrew, but occurs in the earliest Greek phraseology. So Hom. II. p. 675. ὑποκαινῶν πεπεινάω, and Eurip. Elect. 897. ἢ σικυλόν οἰλοκονίου αἰθέρος τέκνοι. Ὑποτε, good, that, how, καὶ, and yet, is called a Hebrewism; but is also a Greekism. It may, however, here have the more usual force of but. ὑμῖν, for υμῖν. Μᾶλλον is not redundant, but an emphatic addition. The passages here cited by Wets, and others are not to the purpose. They might more appropriately have added Thucyd. iv. 3. χρωμ διάφορον (excellent,) μᾶλλον τὸν κόσμον πεπειναί ὑμῖν γινώσκειν. They only prove that it might be so taken, if a better sense were not at hand; namely that of ἐτερικός μεταφορά. Now this is quite possible in the Greek. This passage is directed against excessive anxiety about food and clothing, which, though necessary to the preservation of life, have nothing in common with nature. Τώχων, like other measures of extent, is not unfrequently applied to duration of time. Those, however, who support this interpretation are not agreed as to the nature of the metaphor. Most think there is an allusion to the allegorical fable of the Parcae. Wets. supposes it alludes to a stadium or race-course, of which, as consisting of several hundred cubits, one cubit might not unaptly be termed ἀλέσσων. }

28. καταμάθετε] 'attentively survey.' The κατα is intensive, as in κατενοήσατε, Lu. xii. 27. Κοίνα and νηθέρ refer to the occupations of males and females respectively.


30. χόρτον] The Hebrews divided all vegetables into two sorts, γυ and γρυ, trees, and herbs; the former of which were by the Hellenists called ξυλον; the latter, χόρτον, comprehending both grass and corn, and likewise flowers, including the lilies just mentioned, supposed to be the plant called the Crown Imperial. From scarcity of fuel, all the withered stalks of the herbage are in the East employed for that purpose. (Grot. and A. Clarke.) 'Οικογνοστοί, 'O ye of little faith,' i.e. distrustful of the Providence of God.

31. τοῦ ἐθνὸς ἐπιζητεῖ] A kind of argument often made use of in the Old Testament, in order, as it were, to establish the apostles' views, by showing them that they lived no better than the unenlightened heathens. That they should have eagerly sought after such things, was not wonderful, since they had no belief in or dependence on the Providence of God, and in their labours, or their prayers to the Gods, solely regarded temporal results.

32. οἶδε γὰρ, πεπεινάω] Jesus here argues from God's knowledge, to his goodness. Your heavenly Father knoweth, and therefore will bestow them; i.e. on the supposition that ye ask
VII. "ΜΗ κρίνετε, ὅνα μὴ κρίθητε. ἐν ὃ γὰρ κρίματι 1 
κρίνετε, κρίθησθε" καὶ ἐν ὃ μέτρῳ μετρεῖτε, μετρήσεται 2 
μιᾶ τοῖς ἐν τῷ αὐρίῳ γὰρ εἰς τῇ κρίσει τῇ αὐτῆς. 
ἀρκετῶν τῆς ημέρας τῇ καλλι αὐτῆς.

33. τὴν βασιλείαν τοῦ Θεοῦ i.e. the religion promulgated by God, its promises and blessedness. 

34. εἰς τὴν αὐρίον] Sub. ἡμέρας. Most Commentators take εἰς τὴν αὐρίον for τῇ εἰς 
τὴν αὐρίον. But that is unnecessary. The εἰς 
may very well denote object. Αὐρίον is taken 
for time to come in general. | Ἀρκετῶν—αὕτης. These, like the words immediately preceding, have the air of an adage, similar to some adduced by Vort. and Schoettg. The neuter in Ἀρκετῶν is put, by an idiom common both to the Greek and Latin. And χρῆμα or πράγμα is understood. 

37. μὴ κατακλίσθητε καὶ μὴ καταδικάσθητε is added. But Fritz. (perhaps with reason) prefers the interpretation of Chrysost., by which κρίνετε is taken of sitting in judgment over others, acting as severe judges of their faults. And κατακλίσθητε may be understood in the same way. One thing is certain, that forensic judgment cannot here be included.

2. ἐν ὃ γὰρ κρίματι.] The ἐν is thought to be redundant. But it rather answers to the οὐ, or, as Fritz, thinks, to be taken in the sense of acting. See, e.g. οὐ καταδικάσθήσατε μετρὸν, is received by the unanimous consent of all Editors from Mill to Griesb. and Fritz. The other was doubtful derived from the parallel passage of Luke.
καταμαθαίον. 31

πατήσαυσιν αὐτοῖς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφεῖτε

7 ῥήξασιν ὑμᾶς. 'Αλληθεία, καὶ δοθήσεται ὑμῖν ἐκεῖθεν, καὶ

8 εὐρήσετε κροῦσθε, καὶ ἀνοιγήσεται ὑμῖν. ταῦ γὰρ ὁ αἰών

λαμβάνει, καὶ οὗ ἤστων εὐρίσκει, καὶ τῷ κρύοντι αὐξήσεται.

9 ἡ τίς εἶσιν ἡ ὁμοῦ ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ νῖος αὐτῶν

10 ἀρτον, μὴ λίθον ἐπιδιώκαπε αὐτῷ; καὶ εὰν ἵναν αἰτήσῃ, μὴ

11 ὁμία ἐπιδώσει αὐτῷ; εἰ ὁμιαὶ ὑμεῖς, πονηροὶ ὄντες, ὀδηγήθη

δόματα ἀγαθὰ δίδωσιν τοῖς τέκνοις ὑμῶν, τῶν μᾶλλον ὁ

πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει αὐγάθα τοῖς αἰτοῦσιν

12 αὐτοῖς! 'Ἰάντα οὖν ὅσα ἤθελε ἵνα ποιῶσιν ὑμῖν ὁ

ἄνθρωπος, ὁμοὶ ὑμεῖς ποιῆτε αὐτοῖς' ὁ ὄντος γὰρ ἐστὶν ὁ

νόμος καὶ οἱ προφητείαι.

13 'Εξελθήσατε διὰ τῆς στενῆς πύλης. ὅτι πλατεία ἡ πύλη, καὶ

εὐφύκωρος ἢ ὁ ὄνος ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ

14 πολλοὶ εἰσίν οἱ εἰσερχόμενοι δι' αὐτῆς. τὴ στενὴ ἡ πύλη,

κατένευσεν τῆς σκίνης καὶ στραφεῖτε δύσσωσιν τῶν ἑορτῶν 
per Chiasmum, καὶ ἐπεράοντος γι γεγονός, τῆς 
στιγμῆς. 

7. Αἰτήσθητε—?key. The same thing expressed in 
three seemingly proverbial forms. At 
κρούσθε under foot; but by Frit., 'suis pedibus.'

8. ὁ ἄνθρωπος.] Namely, right. ὁ ἄνθρωπος, i.e. 
what is expedient and proper. Τῷ κρύοντι, i.e. 
who earnestly and with faith addresses himself 
in prayer. 'Ἀνοιγήσετα, it will be opened.' 

9. ἡ τίς—ἄνθρωπος.] The ἡ is thought by 
Frit. to denote contrariety, 'a contrarium 
accedere solet.' But it has rather the illustra-
tive force, when what follows is meant to illustrate 
the foregoing by another view of the subject. 
As to the τίς, Eln. and Frit. rightly suppose 
an anacolouthon, by which two interrogations are 
blended; thus 'an quis est e xobis homo, quem 
si filius panem poposcerit, num forte lapidem ei 
porrigat?' 'Ἀνθρωπος, the best Commentators, 
ancient and modern, agree is emphatical, making 
as Campb. says) the illustration of the goodness 
of the celestial Father, from the conduct of 
even human fathers, with all their imperfections, 
much more that of God, Isa. 49:16.

10. πορναὶ.] The antients, and, of the moderns, 
Grot., Eln., and Schoettg., explain this 
εἰλεῖν, corrupt; the recent Commentators, 
 vary. But for the latter sense there is little or 
no authority. The former is greatly preferable. 
The term is used by way of comparison with the 
celstial Father. Eln. and Frit. Almost all 
the recent Commentators take this as said, per 
periphrasis, for διδοῦτε; and adduce several 
passages of the Classical writers, which, however, 
are not quite to the purpose. It seems better to 
regard it as a Hebraism, and a stronger 
expression.

12. πάντα οὖν—προφητείαι.] A golden pre-
cept, familiar to the Jews, and not unknown to 
the Gentiles, as the Philological Commentators 
have shown. and Frit. to refer 
both to the swine, στραφεῖτε having reference 
to the side long way in which hogs infect their 
bite. 'Ἐν τοῖς ποσίν αὐτῶν is usually rendered 
ten pedes, under foot; but by Frit., 'suis pedibus.' 

13. εἰσέλθητε διὰ τῆς στενῆς πύλης. ὅτι πλατεία ἡ πύλη, 
καὶ εὐφύκωρος ὁ ὄνος ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ 

14. τὶ στενῆ.] It is impossible to imagine 
stronger evidence than what there is for this 
reading, which has been received by all the most 
imminent Editors; and common reading may, in 
deed be tolerated, in the sense sed; but Erasmus, 
from whom Stephens derived it, had little or no 
authority for it. Whereas τὶ is supported by 
the great body of the MSS., all the best Versions, 
Chrys., Theophyl., and Euthym., the Edip.
καὶ τεθλιμένη ἡ ὄδος ἡ ἀπάγωσα εἰς τὴν ἔως, καὶ ὅλιγοι εἰσίν οἱ εὑρίσκοντες αὐτὴν! Ἐποσέγετε δὲ ἀπὸ τῶν ψευ- 15 δοφρητῶν, οίτινες ἔρχονται πρὸς ύμᾶς ἐν εὐνύμαι προβά- των, ἐσωθεὶν δὲ εἰς λύκοι ἠρπαγές. ἀπὸ τῶν καρπῶν αὐτῶν 16 εἰγνώσθησατε αὐτοὺς. μὴ συλλέγωσιν ἀπὸ ἀκανθῶν στα- φυλήν, ἢ ἀπὸ τριβάλων σίκα; ὁ ὅπω τῶν δένδρων ἀγάθων 17 καρποὺς καλοὺς ποιεῖ το ὁ δὲ σαπρὸν δένδρον καρποὺς ποιη- 18 ροὺς ποιεῖ. οὐ δύναται δένδρον ἀγάθον καρποὺς ποιηθῆναι 19 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [Ἡ 19 20 δένδρον μὴ ποιηθῇ καρποῖν καλῶν, ἐκκόπτεται καὶ εἰς τῷ βάλ- λεται.] ἀραγε ἀπὸ τῶν καρπῶν αὐτῶν εἰγνώσθησατε αὐτοὺς. 20

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελθείται εἰς 21 τὴν βασιλείαν τῶν οὐρανῶν ἀλλὰ ο ποιῶν τὸ θέλημα τοῦ 22 πατρὸς μου τοῦ ἐν οὐρανοῖς. τοῦτοι ἐρωτοῦ ὡς ἐν ἐκείνῃ τῇ 23 ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προφητεύεσαι, καὶ 24 τῷ σῷ ὀνόματι δαιμόνων ἔξεβαλομεν, καὶ τῷ σῷ ὀνόματι δυνά-

Princ., and some other of the earliest Editions. The sense, then, is 'how narrow is the gate.' Ἀ'πογυνοῦνται: 'Are in the regular term; yet ἀπογυνοῦται occurs in Cebes p. 14. 14. οἱ εὑρίσκοντες.] Schleusen, explains consequence: a frequent use of the word. The expression seems meant (as some say) to suggest the difficulty and exertion necessary to attain it.

15. προσεύχετε δὲ ἀπὸ τῶν ψευδοφρητῶν.] I have exhorted you to enter in by the strait gate. But beware of false guides. (Newcome.) Προσέχειν, when followed by ἀπὸ τῶν (with which Kuin. compares the Heb. ἀπὸ τῶν) is equivalent to φαβερθαι ἀπὸ τῶν. It occurs several times in the Sept., but never in the Classical writers. Ἐν τοῖς to be understood, which is paraphrased at Luth. γενόμενον. Here, it is variously understood; but it is best taken for ψευδοδιδάσκαλον. See 2 Pet. ii. 1. Προφήτης καὶ προφητεύεσαι in the sense teacher and teach, are common. Some think the ψευδοφρήτων has reference to their doctrines; others to their lives. Both may be supposed. 'Ἐν ἐνδομὼν προβάτων. 'Ἐν, like the Hebr. in and the Latin in, is often used with verbs of clothing, to denote the material of which the clothing is. The εὐνύμαι προβάτων has reference to the μηλοῦτι (sheep-skin, or sometimes a cloak made of the fleece roughly worked up) with which the false prophets clothed themselves, and, as it seems, the false teachers among the Pharisees. 'Ἀποστεύεται. A common epithet used of wolves, as repar in Latin, and ἁραπεύς in English.

16. καρποῦ.] i.e. manners and actions. A frequent figure. See Matth. iii. 8. I would compare Thucyd. ν. 26. τοῖς γαρ ἐργῶν ἄρβησα καὶ εὐρήσας. Μὴν συλλέγωντον, ὡς. A sort of accusal

17. σαρδόν.] The word denotes primarily what is decayed and rotten; but 2dly, by metonymy, what is refuse, and worthless, (as old vessels, and small fishes) also, when applied to trees or fruit, what is of a bad quality. The passages adduced by Wets. will illustrate all these senses.

19. The best Critics are agreed that this verse is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in. See Newcome.

20. ἀραγε.] Some Commentators take it for πρὸς τοὺς, προσευχήτως. But there is no reason to abandon the common interpretation, itaque, ergo. The Particle is conclusive, as in Matt. xxvii. 18. xi. 18. The ἐρα in it is illative, and the γε limitative. See Herm. on Viger. p. 821, 825, 827.

21. οὐ τοῖς.] This is taken by the Commentators to mean no one. But though that interpretation is sanctioned by Chrys. and Euthym., there seems no sufficient reason to abandon the usual sense of οὐ τοῖς. We have only to suppose the common ellipse of μόνον with ὧν τοῖς. The sense is, 'Not all who with the lips acknowledge me as their Lord, will be admitted to the blessings which I come to bestow, but those only who likewise perform what my Father enjoins.' Κύριος is here and often elsewhere used for διδάσκαλος, being the name given by the Jews to their Rabbis.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ.] i.e. the day implied in the foregoing words, namely, at the period when there will be a final admission or rejection of all persons. The passages, however, as Matt. xii., and Lu. x. 12., the pronoun may be understood as referring to some day well known; that expression being, as appears from the Rabbinical writers, used emphatically of the day of judgment. 'Ἐν τῷ σῷ ὀνόματι, ἀπὸ thy power and authority.' See Lu. ix. 39. Προσεγγίσεται an unsafe taught and perplexes; the Gospel; not, however, excluding the ordinary sense prosphesied. Δωδέκα, miracles, by metonymy of cause for effect. An Hel- lenistic use.
23. ομολογήσων αυτοῖς] 'I will tell them openly and plainly.' A signification added by the Commentators from Ἐλιαν Var. Hist. ii. 4. Herodot. iii. 6. There is something not unlike this idiom in our own language. ὀνομάσων ἡμᾶς, i.e. 'I never recognized you as my servants, or approved you.' This is considered a Hebraism; γίνοντας ἠμᾶς, not however, quite to the point. Far more appropriate is the example from Iaimus added in Recens. Synop. So δὲ τί εἶ; σοὶ δὲ τί προσέβουσαν; νόμῳ γενόμενον, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ γένος, (σοὶ δὲ νόμῳ...
EYAGHELIION  Keφ. VIII.

rītaı." kai ēkτeinaσ tēν χείρα, ἰηματο αὐτοῦ ὁ Ἰησοῦς 3 λέγων Ἡθῶ, καθαρισθητί και εὐθείας ἑκαταρισθῆ αὐτοῦ ἦ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὁρα μηνδεί εἴης. 4 ἀλλ' ὑπαγε, σεαυτὸν δείξῃ τῷ Ιερεὶ, καὶ προσέγγει τὸ ὅδωρν τὸ προσέταξε. Μωσῆς, εἰς μαρτύριον αὐτοῖς.

καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἔγω ἐλθὼν θεραπεύων αὐτοῦ. 7 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἑφη, Κύριε, οὐκ εἰμὶ ἰκανὸς 8

(See Joh. iv. 19. xii. 21. xx. 15.) as domine with the Latins, of which see examples in Wets. Yet as it was used by pupils, when addressing their masters, as we read in Tertullian, (and the leper must have regarded Jesus at least as such) so it may here be taken in this view. Ἐων θέλη, δόνασαι. This appears from the examples in Wets, to have been a form of earnest and respectful address, especially used by those who sought for relief from physicians. Καθαρίσθη. As we read in the relation of healing leprosy, and which has reference to the legal impurity supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. εἰκτεινασ την χειρα] There is here neither pleonasm nor Hebraism, as is commonly supposed. Nor is the expression devoid of force; though it may be regarded as a relic of the circumstancefulness of ancient dictation. Ἡνστῳ αὐτῶν, i.e. more Medicorum, says Wets., who adduces many examples of a similar use of the word.

But our Lord seems to have touched the leper, both to inspire him with confidence, (as conceiving that unless with the power and will to heal him, he would have incurred pollution and pollution of others,) and to give a token to certain respectable bystanders that the cure was effected by his touch. Our Lord, in most cases, condescended to accompany his words by corresponding actions. As to Jesus's violation of the law, it must be remembered that works performed by Divine virtue were exempted from the ritual precepts.

4. μεθεὶς εἰπε] Sub. loca. The best Commentators are agreed that the order was only meant to extend to the period when he had presented himself to the Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the incident was not declared, to keep off officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (and not without reason) by some, as Lightf. and Newcome, that this transaction is placed here to precede, (for example) of its proper chronological order. Εἰς μαρτύριον αὐτοῖς. It has been debated whether αὐτοῖς has reference to the priest, (i.e. the priests; λεπί being taken distributively) or to the people. Though there is some harshness in the latter, since the antecedent does not exist in the preceding context; yet propriety requires it; for the offering could be no testimony to the priests. It may, however, be understood of both.

5. προσηλθεν αὐτῷ ἑκατόνταρχος] The best Commentators are agreed upon a striking similarity of circumstances between this transaction and that recorded at Luke vii. 1., they must be the same. The point of difference, they think, are very reconcileable; προσήλθεν being both in the Classical and Hellenistic Greek often used for dòvλην, servant; and so puer in Latin, and garçon in French. It is not, however, a term of affection, but used because such kind of services as are performed by our footmen, or valets, was originally rendered by boys. Hence the name was afterwards retained, when a change was made in the person. And as to the Centurion here being said to solicit for himself what in St. Luke he intreats through the medium of his friends, it may be observed that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one for another, as done by the person himself. See Mark x. 15. compared with Matth. xx. 20. And though St. Matthew does not tell us that he was a proselyte, (as does St. Luke) yet he says nothing to contradict it. See Grot., Lightf., Kuin., and Friz.

—βῆβλητα] A term appropriate to sick persons confined to their couch. Ἐμὶ τὴν κλίνην is sometimes added. Whether it be rendered decubitūs, with Kuin., or lecto afferre est, with Friz., the sense is the same.

6. δεῖνος βασανίζεται] Deinos, as appears from the examples cited by Wets., is often found with verbs denoting sickness. It is debated whether βασανίζεται should be rendered tormented, tortured, or afflicted. For palsies, whether attended with contraction, or remission of the nerves, do not occasion any great pain. Yet it has been proved that they are tormented, (as per order, the patient suffers great agony; as also when it passes into an apoplexy. The sense tormented may be justified; though afflicted will be the most cautious version. The word is rarely found beyond the Scriptural writers, except in Joseph. and Philo.

8. γινεσθαι γιαγι] As in Joh. i. 27. and Matt. iii. 11. The full force of this expression will depend upon whether he was a proselyte, or a heathen. It is not, however, necessary to refine so much as the Commentators have done. We may regard the words as constituting a formula expressive of profound humility. Ἀγίος. On this reading and ἰασαι all the Editors from
Mill downwards are agreed, both from external and internal evidence. The two readings are found in the best and greater part of the MSS., Versions, and Fathers, as also in the Edit. Prince and some other of the earliest Editions. As to the vulg. τον ληγον and τω Ισραηλ, they were introduced on slender authority, by Erasum and, as usual, adopted by Stephens in his third edition. The τω 'I is evidently from the margin; and των ληγω arose partly from a confusion of the τω and i adscript; and partly from an ignorance of the phrase εστιν ληγω, which is like the Latin verbo dicere, and our say as a word; hence, give order by a word. Finally εστιν ληγω occurs in the parallel passage of Luke.

9. ἀνακλήσαι εἰμι ὑπὸ Ἐξονίου] Sub. τασιμένω, which is expressed at Luke viii. 8. and Dioc. Sic. cited by Munthe. The Commentators say that Ἐξονίου is used as abstract for concrete. It is not, however, quite necessary to resort to that principle here. 'The sense is: 'I am a man placed under authority,' viz. the authority of my superior officer. This is an argument of ad majus; q. d. 'I who hold but a subordinate office, can order my soldiers and servants; much more canst thou, who hast supernatual power, suppress disorders, at thy absolute will.' The words following are highly appropriate and picturesque. See the Notes of Wets. and Marfl.

10. εν τῷ Ἰσραηλ] 'for the people of Israel;' as often in the Old and New Testament. But there is not, I conceive, as some suppose, an elliptis of λαῷ, or εἰσ. Ποσις. The word here denotes faith in its general sense, a firm reliance on the power of Jesus to work the miracle in question; a persuasion supposed to have originated in the cure of the nobleman's son, at Cana, only a day's journey distant.

11. πολλοὶ] Namely the Gentiles; for they were such as compared with the ὕπο τῆς βασιλείας, the Jews. 'Except εἰς ἐντολὰς?' says the Rabbis. Luke adds πῶς Βορρᾶς εἰς Νετόν. The expression, either complete or elliptical, is frequent both in the Scriptural and Classical writers. Grut thinks there is a reference to the promise made to Jacob, Gen. xviii. 14. 'Ἀνακλήσαι...'

12. νικά τῆς βασιλείας] Sei. τοῦ Θεοῦ, i.e. the Israelites, for whom the happiness of that kingdom was especially destined, and who had arrogated to themselves a place there, to the exclusion of other nations. Kuin. remarks that νικά, like the Heb. יִשָׂרֶאֵל, is used to denote a person holding some kind of property in the thing signified by the noun in the Genit., with which it is joined; as Luke x. 6, ἱερᾶ τῆς εἰρήνης. See also Joh. xvii. 12. and Lu. x. 6. Σκότος τοῦ ἐξότερον. Compar. for superl. The expression denotes darkness the most remote from light, and (by an allusion to the image of a banquet) the farthest separated from the splendid lights of banqueting rooms. Some think, too, that there is an allusion to the dark and squalid subterranean dungeons into which the worst malefactors were thrust. See the Classical illustrations in Wets. and Recens. Synop.

—ἐκεῖ ἐσται—ὅδονων] The force of the Art. is expressed by Middlet. thus: 'there shall they weep and gnash their teeth.' ὅδονων is not, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares Juv. Sat. v. 157. To which may be added a more appropriate illustration from Soph. Trach. 1074. βιβρύχω κλάιμπ.

13. ἐκατοντάρχη] In this reading Wets., Math., Griesb., Vater, and Fritz. coincide, for the vulg. ἐκατοντάρχη; and with reason, since it is supported by the greater number of MSS., and more agreeable to later Grecium. The termination—is in such words being the early, that in —ιω, the later termination, ἐν τῷ ἱρὰ κεκλήγω, 'at that very instant;' for ἱρὰ sometimes signifies, not hour, but a point of time, time; as the Chald. and Syr. τῶν and Heb. יִמֵּי.
15. ἰατρόν] More medicorum, as appears from the Classical examples in Wets. And ἄφιςμι is a usual term to denote the departure of a disorder, as in Luke 18:43; Mark 1:44; etc. Here recorded did not consist in the cure of an incurable disorder, but in the mode of cure, instantly and by a touch. ἰατρόν, waited, or attended upon him. Camp, 'entertained him.' Others, 'waited upon him at table.' It seems better, however, to preserve the general sense. Ἀρσ. On this reading almost all the Editors are agreed. It has every support from MSS., Versions, and Fathers, and is found in the Edit. Princ. and the two first of Stephens. Besides that, it is required by the context. The common reading ἄντοις was introduced by Erasm., on very slender authority, and was received by Steph., with all the other Erasian readings, into his third Edition. Fritz., indeed, defends it, and (it is retained by Griesbach) but upon precarious grounds. It is plain that this διακονία is mentioned as a proof of the completeness of the cure.

16. ὕφασσε] The Hebrews reckoned two δύμας, the one, from the ninth hour to our six o'clock or sunset, and the late, from sunset to nightfall. From Mark i. 32, it appears that the latter one is here meant. (Grot., Kuin., and Fritz.) Thus the sabbath (for we find by Mark i. 21. that it was a sabbath day) had ended when the sick were brought. Ἀργόν, 'at a word.' Fritz. renders 'sola imperii v.' So the Latin verbo. See vii. 9. and Note. Observe that in the words following the casting out of demons and the curing of diseases are kept distinct.

17. αὐτὸν—διάστασαν] The words are from Is. liii. 4., where are described the propitiatory sufferings of Christ for the sins of the world. And they are not to be supposed, with some Commentators, to be a direct allusion of accostation. Yet as the Jews considered dangerous diseases as the temporary punishment of sin, it may be supposed that the prophecy had a double fulfilment, first in the removal of corporeal maladies, and secondly in the remission of our sins, by the sacrifice on the cross. (Grot., and Whiston) The verse may be viewed in the light of St. Matthew and the Sept. is ably reconciled by Abp. Magee on the Atonement, Vol. i. p. 415. seqq., who refers ἀπεθανατός and the corresponding Hebrew word to bodily maladies, νόσους; and its corresponding Hebrew term to diseases of the mind; the former clause signifying Christ’s removing the sicknesses of men by miraculous cures, the latter, his bearing their sins on the cross. The Unitarian perverts, however, have twisted the passage, whereby it is made to relate to the removal of diseases, without any reference to a propitiatory sacrifice, is completely refuted by Abp. Magee ubi supra. It is not surprising (he observes) that so distinguishing a character of the Messiah as that of his healing all manner of diseases with a word, should be introduced by the Prophet in a passage where his main object was to represent the plan of our redemption by means of Christ’s sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest the other. That the Evangelist, though speaking more immediately of bodily diseases, should at the same time cite the latter part of the prophecy, which relates to the propitiatory sacrifice of Christ, is equally reasonable, because the healing of bodily diseases would naturally suggest the more important object of the Messiah’s mission, that of saving men from their sins.

At ἄκαθε, μιαν. sub. ἄφις κανετε; or take ἄκαθε for ἄκαθε. This use of the word is frequent in the Sept. As to βιβλια, it cannot, as corresponding to the Heb. הַכְּרֵי, denote cures, without great violence. And to this Fritz. (a witness in this respect omni exceptions major) bears the strongest testimony. I would not, indeed, deny that ἀπεθανατός may signify to remove or cure. For a passage of Galen cited by Wets. will (if it be not corrupt) prove this; and our own idiom countenances it; but I see not how it can in the passage of the Prophet be so taken: and the language of the Evangelist may very well be taken in the manner above mentioned. Of διάστασαν in the sense disorder the Commentators adduce an example from Xen. Hist., to which may be added another from Thucyd. ii. 40. ἐνοποιοῦτος; i.e. θανάτωσι. This was not so much because he was incommoded by the number of applicants for cure, as because Christ steadfastly avoided all mixture of business, in order, by preventing all suspicion of encouraging sedition. On εἰς τὸ πέραν see my Note on Thucyd. i. 111.

19. εἰς] For τοῖς. A use thought by some to be a Hebrewism; but addicted (as well as ὄμως in Latin) from several of the later Greek writers.
20. ai ἀλοπέκες—κλίνη] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and it led, as we suppose, the scribe to be desirous of becoming Christ’s disciple, from temporal advantage only. Φιλός, diemens, or lair. Κατασκευάσεις, denotes, not nests, (which would be most usual) but places of shelter, under branches of trees or elsewhere, where birds settle and perch. — a μία τοῦ αἰνωτοῦ] This title, taken from Dan. vii. 13. and Ps. viii. 4., and now first assumed by Christ, occurs sixty-one times in the Gospels, and always is used by Christ himself, never by any other person. It occurs once in The Acts, (vii. 50.) and is employed by the martyr Stephen. On the origin and ratio of the appellation, which was, we know, seen in detail in Recens. Synop. Whatever those may be, it is clear, from the correspondent term ὁ ἀντί τοῦ Θεοῦ, that this title belongs to Christ κατ’ ἀξίαν, and both taken together decidedly prove that Christ united in his person both the human and the divine nature, "he was very man and very God." Bp. Middleton observes that "in a variety of places in which our Saviour calls himself the Son of Man, the allusion is either to his present humiliation, or to his future glory: and if this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own." Joh. v. 37. 

And it was regarded as the solemn duty of children to take care of the funerals of their parents. See the instances in Weitzstein. Αἰκατερίνη μοι. Equivalent to, “become my disciple.”

22. ἐφεσ—νεκροῖς] A sententia paraadoxa per antanaclasis (possibly proverbial) turning on the double meaning of νεκροῖς, which may mean not only naturally dead, but spiritually dead, i.e. insensible to the concerns of the soul or eternity, dead in trespasses and sins. A metaphor familiar to the Jews, and not unknown to the Greeks, as appears from the examples and illustrations adduced by the Commentators. Τῶν ζωντῶν νεκροῖς is well explained by Euthymus, τῶν προσεκόπων αὐτῶν νεκροῖς. So Thucyd. ii. 34. καὶ ἐκτίθης τῷ ζωντὶ νεκρῷ (συν. συμμετ.) ἔκακον ἢ διὸ βούλεται. 34. ἐκτίθησιν τῷ χρυσίν. This proper name properly denotes τέρτη μοῖς: but sometimes, as here, stands for maris commotio, λαλαυφ, (a hurricane) which is the term used by Mark and Luke. Ἐκδίκηθε, ‘and he was asleep.’ Ἀπολλύμεθα, we are perishing, are lost.

23. ὁλογόπιστοι] viz. in not confiding in his power to save, as well asleep, as awake. Ἐπιτιμήσεις—βαλασάς. So Ps. cxi. 9. εἰπτιμήσεις τῷ ἐρυθαρᾷ βαλασάῃ, and lxviii. 31. xlvii. 16. cix. 7. neh. i. 4. 2 Macc. ix. 8. ὀ δ’ ἀρρη δοκεῖ τοῖς τῆς βαλασάς κόμαις ἐπιτιμώσεις. These nouns ἄνεμος καὶ βαλασάς have the Art., as denoting some of the great objects of nature. See Middleton, Gr. A. iii. 1. 5. The suddenness of the perfect aorist is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth until some time has elapsed.

27. ποταπός] This word is used both to denote qualis and quantus. The men (probably the sailors and some others who went as passengers) regarded Christ might be either God as super-human, since to still the raging of the sea, is in Scripture (See Ps. lxiv. 7. cxi. 25 and 29.) reckoned among the attributes of God.
28. Ἐργασιῶν] The reading here is very uncertain, fluctuating between Ἐργασιῶν, Ἐργασιαῖος, and Ἐργασίας. The evidence, however, for the two latter readings is weak compared with that for the former. Though that would deserve little attention, if it were certain, as Wets., and Fritz. have shown it to be possible, that the reading arose from the conjecture of Origen. They have said enough to prove that Ἐργασιαῖος, which is found in Mark and Luke, is very likely to be the true reading. Yet Ἐργασιῶν (as the name of the country) may be defended on the grounds that in Homer it is used in the sense of a country, and as the thing is so very uncertain, it seems best to follow the authority of MSS.

—μυμείου] Tombs were not only among the Jews, but Gentiles, very spacious, and usually subterranean. Hence they often served as places of shelter to the houseless wanderer, or such poor wretches as demons, driven from human habitations; places indeed which might seem not unsuitable to them, since the antients supposed that evil demons hovered about sepulchres. 

Χαλασμένοι. The word properly denotes (like ἄτρωπος and some other words) "what brings one into difficulty and peril;" and is applied both to things inanimate and animate, as brutes, or brutal persons, and signifies something of a like sort. Of all these uses examples may be seen in Wets. Ἐργασιῶν, for ὅποτε ἡμᾶς, as in the Sept.

29. τῇ ἡμέρᾳ καὶ σοὶ] An idiom frequent both in Hellenistic and Classical Greek, of which see examples in Wets. and Matth. Cr. Gr. Gr. § 365. 10. There is an ellipsis either of κωστῶν, expressed by Αχ. Τατ. and Leon. Τατ. ap. Wets., et alia. or supplied in passages of Demost., and Nichomachus cited in Recens. Syn. The sense of the phrase somewhat varies with the context, but it usually implies troublesome or unauthorised interference. Here it seems to be: "what authority

hast thou over us:" what have we to do with thee (as subjects)? Ἰησοῦ before ὧν τὸ θέου is omitted in some MSS., and cancelled by Griesb.; but rashly; for, as Matth. suggests, "sigla Ἰησοῦ ante υἱοὶ facile negligebatur." Πρὸ καρποῦ, 'before the appointed time,' i.e. the day of judgement, against which evil spirits are reserved to be chained in torments in the pit of destruction. See II Pet. ii. 4. Jude 6.

30. μάκραν] "a good way off." E. T. Better 'at some distance,' as Newcome and Camb. render. Μάκροι, like all such words, is of comparative value; it is always more or less an ex¬

planation to be objected to, we may here and at Lu. xviii. 13. μακροθείμονες, and some other passages, (including examples of the Latin proculi, adduced by Wets., Munthe, &c.) suppose the word to mean off, opposite to, implying a short distance. 

31. εἰκτρεψον ἡμῖν Griesb. edits, from four MSS. and some inferior Versions, αἰκτρεψον ἡμῖν. His reasons (adopted by A. Clark and others) are, indeed, specious, but not to be balanced against the strong external evidence for the common reading.

32. κατὰ τοῦ κρήμνου] 'down the steep.' This sense of κατά is frequent in the best Classical writers, examples from whom are adduced by Wets., Munthe, &c., and others wrongly compare ὑπὸ and the Heb. 2.

34. εἰς συναντήσεις] for συναντήσεις. See Gen. xiv. 17.

IX. 1. τὸ πλοῖον] i.e. either the vessel which had brought them over, or the ferry boat. Ἰησοῦ πλάον. So εἰς τὴν πλαύν αὐτῶν in 1 Sam. viii. 22. This expression denotes not only the place of any one's birth, but residence; and, according to the Jewish laws, a year's residence gave citizenship. 

2. ἵδω τῷ πὶ [πιστεί] That this was great, appears from the trouble which (as we find by

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Κατὰ Ματθαίουν και ἰδίων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἰπὲ τῷ παραλυτικῷ: "Θάρσει τέκνον, ἀφέωνται σοι αἱ ἀμαρτίαι σοι," καὶ ἴδοι, τωις τῶν γραμματέων εἶπον ἐν εἰαυτοῖς "Οὕτως βλασφημεῖς," καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν: "Ἡ ἐνεσταμενεῖθεν πονηρά ἐν τοῖς καρδίαις ὑμῶν; τί γὰρ ἐστὶν εὐκοτότερον, εἰπείς; Ἀφέωνται σοι αἱ ἀμαρτίαι," ἐπειδή "Ἐγερθαι καὶ περιτατεί; ὅταν δὲ εἴδητε, ὅτι ἐξονταὶ ἔχει ὁ θεός τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφεναι ἀμαρτίας—τότε λέγει τῷ παραλυτικῷ Ἐγερθεῖς ἀροῦ σοὶ τὴν κληρὶν, καὶ ὑπάγει εἰς τὸν οἶκον σου. καὶ ἐγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἑθάνασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξονα τοιαύτῃ τοῖς ἀνθρώποις.

9 Ὁ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώπων καθῆμεν ἐπὶ τὸ τελώνιον, Ἄνταλητον λεγομένου, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰ ἥκολοθυσην αὐτῷ. Καὶ ἐγένετο αὐτῶν ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδὼν, παλλαὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ

Mark ii. 4. and Lu. v. 19.) they had taken to bring the man. Ἀφέωνται. As ἀφέωνται is used for ἀφέωνται, so is ἀφέωνται for ἀφέωνται or ἀφέωνται. Preter. Indic., Doric. See Matth. Gr. Gr. § 206. and Buttm. Gr. p. 424. The sense is, 'they sins are hereby forgiven thee.' It was usual with the Jews, in accordance with the language of the Old Testament, to regard diseases as the effects of sin.

3. εἰπον ἐν εὐαγγελίῳ A popular form of expression like one in our own language, answering to ξαλογίζωνεσκα τῷ καρδίαις οἱ Μαρκ. καὶ Λουκ. ἐπίθεσε. Those in the Classical writers the word almost always denotes, in its proper sense, to calumniate; yet in Scripture it almost invariably, as here, has the religious sense to speak impiously of God. The Commentators, however, adduce one or two examples of this latter sense, from Philo and Menander.

4. ἦλθα for ἔλθα, as in Lu. vi. 8. and xi. 17. The distinction is neglected by some of the later writers, especially Philo and Josephus. ἦλθα. "The origin of the expression (says Fritz.) is to be explained by ellipse. The complete phrase after the present tense is ἦλθα τὰ γένης, ut quid fiat." After the Preterite, ἐλθα to γενων, ut habet fieri, ut. Here see V. 484.

5. τῇ for ἔτερη. There is in this passage an irregularity of construction, which has perplexed the Commentators, most of whom are of opinion that the words τῷ παραλυτικῷ are parenthetical; and they suppose a transition in the address, ἐλθὼν, &c. being directed to the lawyers, and Γέραθημα, &c. to the paralytic. But this parenthesis involves somewhat of harshness; and we should thus expect ἀφέωνται σοι αἱ ἀμαρτίαι rather than Γέραθημα, &c. Other modes of taking the words are resorted to by Heins., Kuin., and Frits., all liable to objection. It should seem best not to suppose a parenthesis, but to consider the words ἐλθὼν—ἀμαρτίαι as said per anamnepodon, or apotopoein. This I have ventured to indicate in the usual way. Thus the sense of the whole passage may be expressed in paraphrase as follows. 'It was as easy for me to pronounce Thy sins are forgiven thee, as to say with effect,' 'Rise and walk. But that ye may know that the Son of man hath power on earth to forgive sins. (I have done what I have done.)' Then addressing the paralytic, he said, Arise, &c.

6. ὄχλοι The use of the plural, in this and a few other nouns of multitude, is confined to the later writers. Τοῖς ἀνθρώποις. This is usually considered as Plur. for Sing.; but, as was seen by Grot. and Frits., the Plural has place in sententia generat. 'Ἀνθρώποι stands for, 'the human race.'

9. παράγων The word properly signifies to pass by, or away; and here, to go away, withdraw, like the Heb. תּוּ. The sense is, 'as Jesus was passing onward or away thence.' Τῷ τελώνιῳ, the toll-house; a sort of hut in which the collector sat. The word is sometimes written τελάνωνι, and seems to be properly an adjective, with the ellipse of ὀμημα. Παραλύσῃς τῶν ἀντικυρίων. He had been cured of this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the Matthew here and the Levi of Mark ii. 14. and Lu. v. 29. are names of the same individual, especially as it was usual with the Jews to bear two names.

10. ἐν τῇ οἰκίᾳ 'in his house,' i.e. of Matthew; for our Lord had none. The καὶ before ἐλθὼν seems harsh; but may be best considered, with Frits., as used, like the Heb. ינ in 1 Sam. xxvii. 1. and 2 Sam. xiii. 1., in the sense sempere. ἀμαρτωλοὶ. The word here,
καὶ τοῖς μαθηταῖς αὐτοῦ, καὶ ἵδοντες οἱ φαρισαῖοι, ἐπιστοιχοῖν 11 τοῖς μαθηταῖς αὐτοῦ. Διατὶ μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν ἠσθείει οἱ διδάσκαλοι ὑμῶν; ὃ δὲ Ἰησοῦς ἀκοῦσας, 12 ἐπεν αὐτοῖς: Οὐ χρείαν ἔχουν τις ἰδεῖν μετὰ τοῦ ἄνθρωπος, ἀλλὰ οἱ κακῶς ἔχουντες. 13 Ἐλεεῖν θέλω, καὶ οὐ θυσίαιν ἄπειρον ἠλέηθος καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετανοιαν.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες:

15 Διατὶ ἴμενοι καὶ οἱ φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ οὐ νηστεύουσι; καὶ ἐπεν αὐτοῖς ὁ Ἰησοῦς, 15 Μὴ δύνανται οἱ οὐκ οὗ τοῦ νυμφώνως παίζετε, ἐφ' ὄσον μετὰ αὐτῶν ἐστίν οὐ νυμφίος; ἐλεύθεροι δὲ ἤμερα, ὅταν ἀπαρθή ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. οὐδεὶς δὲ 16 ἐπικαλεῖ ἐπίβλημα ράκους ἀνγάφου ἐπὶ ἦματι παλαίρων, αἰρεῖ γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χείρον

and usually elsewhere, denotes heathens, or such Jews as associated with them, and were put on a footing with them. See Recens. Synop.

11. διατί—ἰδοῖς] From the passages cited by Wets. and others, it appears that the Heathens in like manner accounted it a pollution to eat with the impious.

12. οὐ χρείαν—ἔχουντες.] This appears from the Classical expressions adopted by Wets. Fritz. &c. to have been a proverbial expression employed to rebut such like reproaches as the present.

13. The connection here is thus traced by Kuin. "You Pharisees severely censure me for associating with persons whom you call iniquitous, such as the tax-gatherers. I therefore remind you of the word of God, as found in the Prophet, &c." Paragraphs in this note are not as the Commentators usually say, redundant; but is put for the verb with καί; q. d. 'Go and apply yourselves to learn.' So the phrase cited by Schoettg. ὁ δὲ μονον καὶ μάθεσαι, as used by Rabbis when they wished to refer their disciples to the Scriptures. The indefinite mode of citation here employed was, as Surenhus says, usual with the Rabbis, and, in some measure, with all the antient writers. See Valcku. on Jer. iv. 131.

—ἶπος] The word here denotes φιλανθρωπία, universal benevolence. The ἦν of the Hebr. and οὐ καί here denote, not a simple and absolute, but a comparative negation, and may be rendered non tunc quum; an idiom common to both Hebrew and Greek. Passages similar in sentiment are adduced from the Rabbinical writers by Wets. and Scheid, and from the Classical writers by Kypke, Munthe, &c. θυσία is taken, by synecdoche, for the whole of the ceremonial law.

16. οὐδεὶς ἐπικαλεῖ &c.] 'no one clappeth a patch of undressed cloth' &c., i. e. rough from the weaver, and which has not yet passed through the hands of the fuller, and is therefore, as we say, brand-new. Thus the expression answers to the καυσόν of Luke. Ἐπικαλεί is Hellenistic for ἐπίβλημα. Μην γὰρ—γεγένατο. Denoting that the things substances being dissimilar, (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is popular and striking; and the application meant by this and the metaphor in the next verse, is the inexpediency of imposing too grievous burthens on them during their weakness and imperfection, as new converts.
KATA MATHEION.

17 σχίσμα γίνεται. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἄσκον παλαιοῦς· εἰ δὲ μηγε, ρήγανται οἱ ἄσκοι, καὶ ὁ οἶνος ἐκχείται, καὶ οἱ ἄσκοι ἀπολῦνται. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἄσκον καινοῦς, καὶ ἀμφότεροι συντηροῦνται.

18 Ὁ αὐτὸς λαλοῦντος αὐτοῖς, ἠδὸν ἄρχων εἰς ἑλθὼν προσεκύνει αὐτῷ λέγων· ὁτι ἡ θυγατὴρ μου ἀρτί ἐτελεύτησεν· ἀλλὰ ἑρωοὶ ἐπίθεσέ την χείρα σου ἐπ' αὐτήν, καὶ ἦσεται. καὶ ἐγερθεὶς ὁ Ἰσραήλ ἐκλώθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἤδω, γυνὴ αἰμφρούσα ὅδεκα ἐτη, προσελθοῦσα ὡσθεν, ἦστο τοῦ κρασπέδου τοῦ ιματίου αὐτοῦ. ἔλεγε γὰρ ἐν εαυτῇ· Ἐαν μόνον ἄγωμαι τοῦ ιματίου αὐτοῦ, σωθήσομαι. ὁ δὲ Ἰσραήλ ἐπιστραφῶς καὶ ἴδων αὐτήν, εἶπε· Θάρσει θύγατερ· η πίστις σου σέσωκε σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ωρᾶς ἐκείνης. Καὶ ἔλεγεν ὁ Ἰσραήλ εἰς τὴν οἰκίαν τοῦ ἄρχωτος, καὶ ἴδων τοὺς αὐλητὰς καὶ τοῦ όχλον ποροβουλοῦν, ἰέσει αὐτοῖς· Ἀναχώρειτε· οὐ γὰρ ἀπέθανε

17. ἐλλεοῦν] Scil. ἀθρωτοὶ. Βαλλεις is used to signify infundibula, both in the Scriptural and Classical writers. 'Αςκον, i.e. flasks made of goat or sheep skins, used in all the antient nations, and still employed in the Southern parts of Europe. Ἀμφότεροι. On this reading all the Editors are agreed, from Mill to Fritz. It is found in almost all the MSS., the Edit. Princ., and some other early Eds: as also in the parallel passage of Luke. As to the common reading ἀμφότερα, it is one of the many unauthorized alterations made by Erasmus, and received en masse by Steph. in his third Edition. It may, indeed, be defended in the sense 'both things'; but such a reading is accidental; and as being entirely perconfounded.

18. ἄρχων] Scil. τῆς συναγώγης, which is expressed in Lu. viii. 41. He is by Mark v. 22, called ἄρχων αὐτοῦ, and named Jairus. After ἄρχων εἰς is added in most of the MSS., the Edit. Princ., and the best of the Versions; and is adopted by Wets., Grieseb., Matth., and Fritz., on sufficient critical grounds. Ἀρτί ἐτελεύτησεν, 'is by this time dead,' or 'already as it were dead.' Very agreeable to Mark's εἰς τῶν ἑαυτοῦ ἰδει καὶ Luke's ἀπέθανεν. And certain it is that ἀπέθανεν, like the Heb. יָצָר, was used of those at the point of death. Chrys. thinks that he spared according to his capacity, or might exaggerate the calamity. Συνεχείσας τὴν χείρα, i.e. says Grot. According to the custom of our Lord, as it had been also of the prophets, who, in praying for the benefit of any person, used to put their hands upon him. See Num. xxvii. 18. 2. Kings v. 11. Matth. xix. 13. Acts iv. 30. Σύνεχεια. The interpretation of this word must depend upon the sense assigned to the former ἐτελεύτησεν· but in the popular acceptation it is susceptible of either the signification to be restored to life, or to continue to live, which must imply recovery from her sickness.

20. αἰμφρούσα.] On the nature of this disorder see Bartholin and Mead, cited by Kuin., or Recens. Synop. Whichever opinion be adopted, one thing is certain, that a flux of blood of either kind is the least curable of all distempers. Κρασπέδου. Not so much the hem, as the tassel, i.e. one of the lower tassels of the garment, which had four corners called πετάνγα, from each of which was suspended a tassel of threads or strings, called κρασπέδου, which word is explained by Hesych. κεκλαυσμένον βάμμα. To touch the lower two ones, was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom; for I have, in Recens. Synop., added to three eyes of flesh (from Aristeides, and Plutarch) of heathens touching or kissing the fringe of the garment of a great man, as a mark of respect, and to gain his good will and favour. The secrecy and delicacy here employed may be attributed to the nature of the disorder, which was considered unclean.

22. συνεχείας.] 'I shall be restored to health.' The word is not unfrequent in this sense, as used of recovery from a dangerous disorder. See Note on Matth. i. 22.

23. τοὺς αὐλητὰς.] The antiquity of the custum of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the Old Testament. Besides these offices of relations, other persons were hired to cooperate in the howling, and to sing dirges accompanied by various wind instruments. The custom was also common to the Greeks and Romans, and even to the Northern barbarians, and is yet found among the Irish and many barbarous nations. Θυροβουλομένων. This would properly mean tumultuantes; but the word must here include the sense of lamentation, namely such tumultuary responses as the prelade would make in concert.

24. οὖν ἀπέθανε—καθεδει.] We are not to infer from this that the girl was not dead. For that is contrary to the whole tenor of the narra-
tō korásion, allá kathédei, kai kategéllon autón. Óte 25 de eixebléthē o ὄχλος, eisèlèthn ékraphtse tis xeirop autís, kai ἑγέρθη tò korásion, kai ἐξῆλθεν ἡ φιμή αὐτῆς eis 26 ὅλην τῆς γῆς ἐκείνην.

Καὶ παράγοντι ἔκθεθεν τῷ Ἰσσώ, ἵκολούθησαν αὐτῷ 27 δύο τυφλοί, κράζοντες καὶ λέγοντες: Ἑλήμενοι ἡμᾶς, νεῖ δαβίδ! ἐλθοῦτε δὲ εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ 28 τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰσσώς. Πιστεύετε ὅτι ὁμαίαν τούτο ποιῆσα; λέγοντι αὐτῷ. Ναί Κύριε. τότε ἤσαν τοις ὀφθαλμοῖς αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γεννηθέν τις ὦμιν. καὶ ἀνεφέσαν αὐτῶν οἱ ὀφθαλμοὶ. καὶ 30 εὐεργεσιατάτο αὐτοῖς ὁ Ἰσσώς λέγων, Ὠράτε μηδεις γυμνοκέτω. οἱ δὲ ἔξελθοντες διεφήμισαν αὐτῶν ἐν ὅλῃ τῇ 31 γῇ ἐκείνῃ.

Λευκ. 11. 14. ' Αὐτῶν δὲ ἐξερχομένων, ἵδον, προσήλθαν αὐτῷ ἀνθ- 32 ρωτοῦ κωφὸν, δαίμονιζομενόν. καὶ εἰδιδοθέντος τοῦ δαίμονιον, 33 ἐλάλησεν ὦ κωφός καὶ ἐθαύμασαν οἱ ὀχλοί λέγοντες:

tion. The best Commentators are agreed that the sense is, 'she is not so departed as not to return to life,' (which was the idea associated with death;) and that by kathédei is meant, 'is as it were asleep.'

25. Ἐξεβληθήνη 'was dismissed,' or, required to withdraw. This and many such terms in both Hellenistic and Classical writers are not to be strained, but to be taken populariter. Our Lord acted thus, in order that those whom he wished to be spectators of the miracles (as the parents and Peter, James, and John, see Mark v. 37—40) might view what was done without interruption. Ἐκράπτετο τῆς χειρός. Not as a form of raising any one, nor through courtesy, or more medicorum, as many Commentators say; but, as usual, as that is the miracle itself. Ἐπείδη, i. e. was raised from death, as it were from a sleep.

26. ἡ φιμή αὐτῆς 'this report,' i. e. the report of this.

27. καὶ Δαβίδ οὐ πάντα Аτής ἔλεγεν. As that was one of the titles then ascribed by the Jews to the Messiah, this was an unequivocal acknowledgement of Jesus's Messiahship, which must have been founded on their reliance on the testimony of others who had seen his miracles.

28. τὴν οἰκίαν i. e. the house in which he sojourned at Capernaum. 29. ἀνεφέσαν αὐτῶν οἱ ὀφθαλμοὶ i. e. they were restored to sight, or, they received the faculty of sight. This is thought to be a Hebrewism; but probably it is a popular form of expression. Thus it is found also in the Classical writers. See Recens. Synop. 'Ενεργομενετα, 'strictly enjoined them.' The expression, notwithstanding its etymology, only imported earnestness and strictness, not passion. 30. διεφήμισαν αὐτῶν The verb is rarely used except of things; when used of persons, it signifies to make any one known or celebrated.

32. κωφόν, δαίμονιζομενόν. So I point, with Vatier and Fritz. For, as Fritz observes, the latter word is explanatory of the former; q. d. 'who was such, by demoniacal influence.' And this Rosenm. and Kuin. admit is the sense intended by St. Matthew and St. Luke. Yet, with a strange perversity, they chuse to ascribe the dumbness to disorder. Only, they say, 'the Evangelist thought proper to retain the common expression.' But this is very inconsistent: unless they admit that St. Matthew and St. Luke countenanced what they knew to be mere superstition, in order to exaggerate the glory of their Lord; which is neither reconcileable with their general conduct, nor with that firm belief of demoniacal influence which appears everywhere in their writings, and more especially in the narrative of Luke, as a physician, could well distinguish a demoniacal possession from a malady. Besides, the truth and dignity of the miracle will not remain the same. It would not be the same miracle; and the dignity would be far less. Therefore, notwithstanding what is urged by Mead, in his Med. Sacr. Pref. p. 7., we may be assured that, in proportion as the mind exceeds in dignity the body, and the soul the life, so must the suppression of evil from supernatural agents, exceed that of evil produced in the regular course of nature. And finally, the exclamation of the people (which the Evangelist cites with manifest approbation) necessarily supposes the cure of demoniacal possession, not that of disease: for the latter had been very frequently seen in Israel, and evinced by the Prophets; nay, even so far as to raise the dead.

33. οὐδέποτε ἐφαμίζω αὐτῶν. An elliptical form of expression, in which τοῦτο αὐτῷ τι λέγωμεν is usually said to be understood. Fritz, indeed, objects to the uncouthness of the ellipse; but without reason, for this seems to have been an idiomatical or popular form of expression. Mill, Wets., Griese., and Matt. are agreed that τῶν before οὐδέποτε must be
ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

34 Ουδέποτε ἐφάνη ὁ ἄγων ἐν τῷ Ἰσραήλ! οἱ δέ φαρισαῖοι ἐλέγον, Ἐν τῷ ἀρχομένῳ τῶν δαυμονίων ἐκβάλλει τὰ δαιμόνια.

35 Ἐχει γάρ τις πολίς πάσαι καὶ τάς κώμας, πόλεις συναγωγῶν αυτῶν, καὶ κηρύσσει τὸ εὐαγγελίον τῆς βασιλείας, καὶ θεραπεύει πᾶσαν νόσον καὶ πάσαν μακαρίαν. 

36 Λακίαν [ἐν τῷ λαῷ], ιδοὺ δὲ τῶν ὄγχων, ἐσπλαγγυθήσεται περὶ αὐτῶν, ὅτι ἦσαν ἐκκυμνεῖοι καὶ ἐφρεμμεῖοι, ὥσε κροβάτα μητρός. Ἐξεύρεται πομένα. 

37 Τὸ γάρ τέλει τις μαθηταῖς αὐτοῦ. Ὁ μὲν θεραπεύει πολὺς, οἱ δὲ ἑργάται ὁλίγοι, ἐπεξεργάζεται οὐν τοῦ κυρίου. 

38 Τοῦ θεραπεύοντος, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

1 Χ. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδοκεί αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὧστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύει πᾶσαν νόσον καὶ πᾶσαν μακαρίαν. 

39 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνομα ἑστὶν ταῦτα· 

3 Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἅγιος ἀντιλόγου αὐτοῦ.

37. ὁ μὲν θεραπεύει—ὁλίγοι. An agricultural comparison, like many others in Scripture. Εργασία and its compounds are peculiarly applied to the labours of husbandry. This seems to have been a proverbial saying. At least we find by Schoettg, that in the Rabbinical writings teachers were regarded as reapers, and their work of instruction, the harvest.

38. ἐκβάλῃ] Simply for ἐκπέμπτω, like the Heb. הֶעָרָר. 

X. 1. ἐξουσίαν πνευμάτων δ. ] Most Commentators here subdivide κατά, which, from its being found in the text of several MSS., appears to be an ancient gloss. The πνεύμα is rightly regarded by Kuin. as a Genit. of object; as in Exx. x. 4. ἐξουσία τῆς γῆς. Joh. xvi. 2. Rom. xiv. 21. The sense, as may be gathered from the classical writers cited by Raphel and Palaiaret.

2. ἀποστόλων ] This important word properly denotes ἀποστόλους, one sent by another, for any purpose whatever, as in Herod. i. 21. where it signifies a herald. But (in imitation of the Heb. מָלָא) it is, in the New Testament, almost always used to denote 'a person employed to convey the message of salvation from God to man,' and especially one of the twelve Apostles, who were peculiarly so called, as being at first (κατ' ἔξωθεν) sent out by Christ, and commissioned to preach the Gospel in Judea, and who afterwards received full authority not only to promulgate his religion throughout the world, but to found and regulate the Christian Church, especially to ordain teachers and pastors, who should hereafter themselves govern it by ordinary authority. The appellation is supposed to be derived from the name of a confidential counsellor sent by the High Priest on missions to the foreign Jews, to collect the tribute for the repairs of the Temple. ἀραβικ. πρῶτος—Πέτρος i. e. first in order, as being first called, not in dignity; for Christ seems not to have authorized any difference. If he had done so, the Evangelists would have observed it;
but they have not; for the names are recited by them in different order. Judas, however, is always named last, and Peter first, and John and his brother James third and fourth, or fourth and fifth. Certainly these three were especially esteemed by Christ, perhaps for their docility, attachment, and mental endowments. (Rosem.)

That the Apostles were all placed on an equal footing, and, if this is not certain, is, certainly, from the different order in which they are placed by the several Evangelists.

4. "The δικαστής does not occur in the text of Stephens, nor in that of the preceding Editions; but was brought in by the Elzevir Editor, and retained by Wets. and all the recent Editors except Matth. The presence or the absence of the Art. depends, as Middlet. observes, upon whether 'Iēsous' be a surname, or an epithet significant of place of birth or residence. If, as Chrys. and some others say, it is derived from Cariot, Judas’s birth place, the Art. is required; and if it be a mere surname, it should not have it, as Middlet. observes. Yet as, on other occasions, the Art. is often omitted where in propriety it ought to have place, because it is implied, (as when a cognomen passes into a simple name) so it may be here; and therefore we cannot possibly determine as to the reading; though there is nothing that negatives the opinion of the antients that it is a name of place. 'O παραδοσιας α. Not, ‘who betrayed,’ (that would require παραδος) but, ‘delivered him up.’ Vulg. tradidit.

5. εἰς δὲ δόθην. [for εἰς δόθην ή δέχεται εἰς τε δόθην.] The Genit. here is a Genit. of motion, as in Gen. iii. 24. "the way of the tree of life," for, the way which leadeth to the tree of life. And Jer. ii. 18. δεδομενον Αγιωται. (Kuin. and Fritz.) Eis πολιον, Sub. τυπα; for it is wrongly taken by Kuin. of ‘the city of Samaria,’ which would require the Art. This τυπον τυπεστε [Editors and Critics are divided in opinion as to the authenticity of these words, which are rejected by the generality of Critics, but strenuously defended by Grissh. and Fritz. The arguments on both sides (summed up in Recens. Synop.) seem to be of nearly equal force, and therefore as far as regards internal evidence, an Editor would not be justified in omitting them, as is done by Matthei. But as the external evidence is so much against them, (they are not in the MSS., and they are not part of the MSS., the Ed. Princ., and some Versions and Fathers) that they are of doubtful authority, they should therefore be bracketed. I have not followed the change of position adopted by Knapp., from some MSS. and Versions, because that would remove one principal cause which may be assigned for their omission; for after δεικνυται, the MS. and some Versions have H. H. They might be omitted by the two clauses being so nearly alike. The change of position might very well arise from omission, supplied in the margin; and certainly more reasons may be conceived for the omission, than the insertion, of the words. See Math. Gr. Cr. 493. This passage is a sort of proverbial saying, must, as appears from Lu. x. 7.) to be confined to what went just before, namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christ’s ministers. The sense is: ‘Freely ye have received the power, and gratuitously bestow it.’

6. μη πιστουσθαι. ‘ye must not provide, or furnish, yourselves with.’ A significavit of the word common in the best Classical writers, especially Thucyd. Eis τας ζωνας υμων. These words (to which μη πιστουσθαι κρυφται, μηδε οργυναι, μηδε χαλκων is all must be referred) signify, ‘for your purse; i.e. for your travelling expenses. Ζωνας signifies property girdale. But the Oriental nations, (the Greeks and Romans) used the belt with which their flowing garments were confined, as purses. And this is still customary in the East and in Greece.

10. τημαν] A sort of wallet, generally of leather, used by Shepherds and travellers for the reception of provisions, mentioned both in the Old Testament and in Homer. Yet as εις δοθη
Κατὰ Ματθαῖον.

54

'ινδήματα, μηδὲ ράδινον αξίοι γὰρ ἐστὶ ἡ ἑργάσθη τῆς τροφῆς
11 αὐτοῦ ἐστιν. Εἰς ἦν δὲ ἁν τόλμη ἡ κόμην εἰσελθήτε, 
εἰςτάσατε τις ἐν αὐτῇ ἀξίοι ἐστι κάκει μεῖναι, ἔχων ἀν εἰζέ-
12 θνητε. εἰερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀστάσασθε αὐτὴν.
13 καὶ εάν μεν ἢ ἡ οἰκία αξία, ἑλθῶν ἡ εἰρήνη ὑμῶν ἐπ αὐτῆν' εὰν δὲ
14 μη ἡ αξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. "καὶ
οὐ εάν μη δεξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, εἰερ-
χόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτίμησε τὸν
κοινοτότων τῶν ποιῶν ὑμῶν. ἴμην λέγω ὑμῖν, ἀνεκτότερον ἡ
15 ἐσται γῆ Σοδόμων καὶ Γομφράων ἐν ἡμέρᾳ κρίσεως, ἡ τῇ
πόλει ἐκείνη.

16 "Ἰδοὺ, εἰγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων
γίνεσθε ὑμῶν φόρον μοι ὡς οἱ φόρεις, καὶ ἀκέραιοι μοι ἃ ἐπερατε-
ραί. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδοθοῦντι γάρ ὑμᾶς
εἰς συνεδρία, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστίγων
ὑμᾶς· καὶ ἐπὶ ἠγελονίας δὲ καὶ βασιλεῖς ἠχθῆσαι ἐνεκεν
18 ἐμοῦ, εἰς μαρτύριον αὐτῶς καὶ τοὺς ἔθειναν. ἢ ὅταν δὲ
παραδίωσιν ὑμᾶς, μὴ μεριμνήσητε πούς ἢ τὰ λαβήσητε δοθή-
ν· for the use of the journey,' is here associated with it, it may mean, by a common figure, the
προσέκειται. This, (as Fitz rightly remarks) does not forbid the wear-
ing of two coats, (for the antients generally wore
two on a journey) but a change of coats. ἵππο-
δήματα. A sort of strong shoes, for long
journeys. On other occasions sandals were worn.
These ἵπποδήματα they were not to provide, but
(as Mark more clearly expresses it) to use
sandals only. Μὴ δέδωκεν. "Đéδωκεν is read in
most of the MSS., and all the other ancient
editors, the first of Steph. in Theop.
Ph., and Eng. Vers.; and is preferred by Grot.,
Beza, and Wets. It, however, yields a very
frigid sense, and is totally at variance with the
words of Mark vi. 8. εἰ μὴ ἐθέλων μόνον. Un-
less we interpret ἐθέλει, a change of staves;
which would be harsh. It therefore seems better,
with Mill, Griesb., Matth. and all other recent
editors, to retain ἐθέλει, and take it to mean,
that they should not provide themselves with a
staff; not forbidding them to use the one they
might have. Τροφής, i.e. maintenance gen-
erally. The words ἐπαύων—τροφής have the
air of an adjective.

11. ἐξορν., skil. τιν' αὐτόν ἀν, of your
company. Some other ellipses which have been
supposed, are too arbitrary. Nay the absolute
use, which is found both in the Scriptural and
Classical writers, and supported by the antient
interpreters, may possibly be preferable.

12. ἐπαύων, the family.
13. ἐθέλει]. This and ἐπιστραφήτω just after
are commonly regarded as examples of Imperat.
or Future. But it is better, with Fritz, to take
the sense 'vobis pacem vestram.' Ἐρήμη, i.e.
the benefit of your peace, &c. or blessing. Πρὸς
ὑμᾶς ἐπιστραφήτω. This is used in a popular
sense, to signify, 'become void and ineffectual.'

So Isaiah lv. 11. οὕτως ἐσται τὸ ῥήμα μου δὲ δὲν ἐθέληκεν ἐκ τοῦ αὐτοῦ μου, ὃν μὴ ἐπιστραφήτω, ἐν δὲ τελέσῃ δόσαι ἐν ἧλθήσα. See also Ps. xxvii. 6. and vii. 16.

14. Καὶ δὲ εἶδεν. This is not (as is commonly
said) for βασιλ. δὲ τίς; but δὲν is for λα.
The construction is popular, and involves an antapo-
doton of frequent occurrence; and ἐκείνως is for
ἐκείνως, per synesin. The Genit. τοῦδον is go-
verned by the ἐκ in ἐκτίμησεν. Shaking off
the dust from the feet at any time was a symbolical
action disclaiming all intercourse with them.

15. ἐν ἡμέρᾳ κρίσεως. 'the day of judg-
ment.' Some Commentators understand this of
the destruction of the Jewish nation. But that
is rather, as Whitby observes, styled the day of
vengeance; and is otherwise, as the same Com-
mentator has proved, inapplicable here. The
expression, then, must, notwithstanding the omissi-
on of the Article, (on which see Middlet.) be
understood of the day of final judgment.

16. γίνεσθε—περιστέραι. Two beautiful and
appropriate similes (common in the Classical
writers) which hint at the dangers to which they
would be exposed, and the best means of avoid-
ing them. Similar sentiments are adduced from
the Rabbinical writers.

17. τῶν ἀνθρώπων. 'the men,' i.e. the per-
sons just designated under the character of
wolves, the persecuting and bigoted Jews. See
Middlet.

18. εἰς μαρτύριον αὐτῶς] namely, of the
truth of the Gospel, by your endurance of per-
secution in behalf of it.

19. μὴ μεριμνήσητε i.e. be not anxiously so-
licitous. Ποις ἢ τι λαλήσητε, 'may speak.' The
πῶς refers to the manner, τι to the matter of
what should be spoken. Θοις ἐστιν, 'it shall be,
suggested to you.'
20. *ο γάρ*] The Commentators are agreed that this is a comparative negation, as *non tam quam*, of which there are many examples in the Scriptural and Classical writers. But Winer in his *Gr. N. T.* p. 193, seems right in denying this qualified sense to have place in *ου* followed by *αλλα*; and discussing several passages where the formula is found, (as Acts v. 4, and 1 Thess. iv. 8. 1 Cor. i. 17, and the present passage) shows that the sentiment is enfeebled when the *ου* is translated *non tam*. *Here*, he observes, the reference is not to the physical act of speaking, but to the sentiment uttered; which was to be really imparted to the Apostles by the Holy Spirit. *Newcome very well supplies* "in effect and ultimately." 'Est. Pres. for Fut. *Or it may stand for are to be*, populariser. *The sense is*: "for you are not to be the speakers, but the spirit of your Father (is to be) that which speaketh (or, the Spirit) which was to be really imparted to the Apostles by the Holy Spirit." 21. *εκατοστήσατον*] Kuin., Rosenm., and others, take this as a forensic term, to signify *rising up as witnesses.* And they appeal to Matth. xii. 41. But there *εις τη κρίσει* is added. *There seems no reason to abandon the usual interpretation, as referred to hostility, attack, and persecution, which is well supported by Wets., Kypke, and Fritz. Here may be compared a very similar passage of Thucyd. iii. 83. *Καὶ γὰρ πατήσα ὅπασσώκεια, 'used to put to death.*

22. *παίτων*] Commonly taken for many; but better by Euthym., for most, quasi omnibus. *Eis τέλος.* This does not denote the destruction of Jerusalem; nor *σωθήσεται* just after, a temporary preservation, as Hamrn., Wets., and Rosenm. explain; but *τέλος* is by the antient and most modern Commentators rightly interpreted, the end of their troubles, whether by death or deliverance; and *σωθήσεται* denotes salvation in heaven.

23. *τῇ τῷ*] Middlet. observes that the Art. is not without meaning, serving to mark the opposition between *οὐνος* and *αλλα*, "two cities only being supposed." *Τελειότερ τὰς πόλεις*, for *τῇ τῷ* διὰ τὰς πόλεις. The ellipsis is frequent in the Classical writers, as Thucyd. iv. 76. *εἰ φέροις τόν ὁλόκληρον* and *κατέσκυλυ*, which see my note. "Εκεῖ — αὐθώμων, until, or unto, up to the time when, &c. The words are by the best Commentators referred to the destruction of Jerusalem.

24. *οῖν ἐστιν—διάδασκαλον*] a disciple is not, or, "no disciple it gives his master." *See Matt.* A proverbial saying, of which several examples are added by Wets. It imports that he cannot expect better treatment than his master.

25. *Βελεξεβούλ*] Several Editors and Critics would read *Βελεξεβουβ*, which Jerome adopted into the Vulg., under the idea that it is the same with the Eikonite idol called at 2 Kings i. 2, ὁ μάγος, the Lord of flies; and that the change was made of βι into λι, agreeably to the genius of the Greek language, which admits no word to end in β. But (as Grot., Lightf., Wets., and others remark) the title was one of honour, like the Ζεύς Ἀδωνίων, banisher of flies, given to Hercules; the Greek for the name here evidently is one of contempt. Hence the best Commentators with reason suppose that the name is indeed the same with that of the above-mentioned; but, according to a custom among the Jews, of altering the names of idols, to throw contempt on them, changed to *Βελεξεβούλ*, i.e. Lord of dung, or metaphorically, idolatry. Hence it was afterwards given by the Jews to the prince of demons. For *Βελεξεβουβ* there is scarcely the authority of one Greek MS. *ἐκέλασαν*. Wets., Grieb., Kuin., Vater, and Fritz. edit. *ἐκέλασαν*, which indeed has strong authority from MSS., Editions, and Fathers. Yet as the MSS. fluctuate between this and three other readings, we may suspect alternation; and then the simplest reading is to be preferred. Thus, in the present case, *ἐκέλασαν* might give birth to all the rest. I have therefore left the common reading, which is confirmed by the Moscow MSS., and retained by Matth.

26. *μη οὐν φοβήσατε κ. ἀ.]* The sense here is disputed; but it seems to be: 'Fear not your persecutors and calumniators, nor be alarmed for the success of the Gospel; for your innocence shall be made as clear as the light, and your doctrine shall enlighten the whole world.' The words following contain a proverb usual among the Heathens, importing that the truth cannot be extinguished; as in the well-known 'Magna est veritas et praevalebit.'
Κατὰ Ματθαίον.

26 αὐτοῦ; ἡ γὰρ ἐστὶ κεκαλυμμένη, ὅ ἐστι κρυπτός, ὃ ἐστὶ γυναῖκα.
27 θήσεται. ἔλεγεν εὐθύς τῆς κυκλωμάτως, καὶ ἐφοβήθητε
28 τὸ πάντοτε κατεξεργάζεσθαι τοῖς ὁμολόγοις. 
29 καὶ σῶμα ἀπολέσει, ὑμῖν υἱὸν ἐμφανίζεται καὶ ἐν εὐθείᾳ εἰσέρχεται τῇ γυναικὶ ἀνέων τοῦ
30 πατρὸς ὑμῶν. ἔμοι δὲ καὶ ἐπὶ τὸ ἐξετάζει τῆς κεφαλής πᾶσαν
31 ἀρχήν, με ἐμφασίζετε πολλαὶ στροφεῖς
diaφέρετε ὑμῖν. 
32 ἐν δὲ ὁμολογεῖσθαι ἐμοὶ ἐναῖθα, προσθεὶσθαι τοῖς ἀνθρώποις, ὁμολογοῦσα καὶ ἐν αὐτῷ ἐμπροσθεθεῖ
tοῦ πατρὸς μου τοῦ ἐμοί ὦν. ὁ πατὴρ ἐκαστοῦ 
33 ἐμπροσθεθεῖ τοῖς ἀνθρώποις, ἀρνηθείσαι αὐτοῦ καὶ ἐμπροσθεθεῖ
tοῖς πατρῶν τοῦ ἐμοί ὀνομασία ἐστὶ θλίβον 
34 καὶ ἀρνηθείσαι αὐτοῦ κατα τῆς μητρὸς αὐτῆς καὶ νόησον 
35 κατὰ τὴν πενθοῦς αὐτῆς. καὶ ἐχθροῖ τοῦ ἀνθρώπου, οἱ ὁμολογεῖσθαι πάντως τοῦ,
36 ὑμῶν ἐνεργεῖται. ὁμολογεῖσθαι πάντως τοῦ,
For giving the smallest thing. Oi μι, by no means.

XI. 1. dieuoseuov 'giving directions, or injunctions. Αυτῶν. It is not clear to whom the pronoun refers. Chrys. and Euthym. understand the disciples; other ancients, the Jews; most modern Commentators, the Guitelars, according to the Hebrew idea of a law or a book, where its antecedent is not expressed, but must be understood from the context. See Winer's Gr. Gr. § 15, 3.

2. ddo Some MSS., Versions and Fathers, have δια, which was preferred by Mill, Bengel, and Schulz, and edited by Fritz. The evidence, however, for reordering is very slight. X. 3. ex - προσοκώμει; 1 Art thou he who should come, or must we look for another? Few questions have been more debated than the object of John's message, which the Evangelist not having mentioned, we are left to conjecture. Some ancients and many modern Commentators think he sent and caused some doubts on, when its antecedent is not expressed, but must be understood from the context.

3. ἐν τῷ δεσμωτηρίῳ τὰ ἐργα 2 The treatment shown to an ambassador is in fact shown to his sovereign.

41. εἰς δομά τοῦ προφήτου τοῦΥιωσίου διαζώοντος τοῦ Ισραήλ μαθητάς αυτῶν, μετέβη έκείνη, τού δόσισκαι και κηρύσσεις εν ταῖς πόλεσιν αυτῶν. 1 'Art thou he who should come, or must we look for another?' Few questions have been more debated than the object of John's message, which the Evangelist not having mentioned, we are left to conjecture. Some ancients and many modern Commentators think he sent and caused some doubts on, when its antecedent is not expressed, but must be understood from the context. See Winer's Gr. Gr. § 15, 3.

37. όις ἐστὶν μου ἄξιος] i.e. of being my disciple. Compare Lu. xiv. 26.

38. λαμβανεῖ τόν σταυρόν] An allusion to the Roman custom of compelling a malefactor going to crucifixion, to bear his cross. As crucifixion was not a Jewish punishment, this mention of it may seem to have alluded to our Lord's crucifixion; and consequently to have been, in a certain sense, prophetic. Διακόνου ἐπίστω μου. Not a Hebraism, but found in the Classical writers. See Wets. This is a construction which at first involved an addition of sense, but at length became a pleonasm. See Winer's Gr. Gr. p. 174 sq.

39. ὃς ἐπίτρεπεν αὐτῷ] Supposed to be an acute dictum, or Oxymoron, and a Paronomasia between the two senses of ψυχή, namely, life and soul. There is also a dilation in the words ἐπίτρεπεν and εἰρήκεια. Life, too, (Kuin. observes) is an Hebrew image of felicity, and in this sense the word ought to be taken in the ἐπίτρεπεν αὐτόν and εἰρήκεια αὐτόν following.

40. ὃς δεκάχωμεν ἡμᾶς, ἐμὲ δέχεται] "and consequently he that receiveth not you, receiveth not me." The treatment shown to an ambassador is in fact shown to his sovereign.

41. εἰς δομά τοῦ προφήτου] for ἦ προφ., inasmuch as he is such. By προφ., seems to be meant a teacher of the Gospel; and by δοσία, a pious professor of it.

42. μικρῶν] Not, men of mean station; or, very young persons, as some explain: but, as the antient and the best modern Interpreters take the expression, disciples, as opposed to teachers; either because μαθητῶν may be understood at μικρῶν, from the word διδασκούσι, or be taken substantiavely, as answering to (what it seems was in the original Hebrew) γελαῖα, and being, (as we find from the Rabbinical writings) the name given to disciples. Προσφέρειν προσφέρειν is for προσφέρειν. At ψυχρού sub. διατόμον, an elliptia, (also found after μεταφώ) which, like ἔχριγια and γελαῖα in Latin, is not unfrequent in the Classical writers. It is supplied in Mark ix. 4. To give 'a cup of cold water was proverbial for giving the smallest thing. Oi μι, by no means.
3 τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτῶν εἶπεν αὐτῷ·
4 Σὺ εἶ ὁ ἐρχόμενος, ἢ ἔτερον προδοκῶμεν; καὶ ἀποκριθεὶς οὗ
5 ἦρευς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγελτήτε Ἰωάννη, ἀκούοντες καὶ χαίρων
6 ἐγεῖρονται, καὶ πτωχοὶ εὐαγγελίζονται, καὶ μακαρίους ἐστίν
7 διὸς εῶν μὴ σκανδάλισθη ἐν ἑμοί. Ὁ ὶτῶν ἐπὶ ταῖς ὁχλοῖς περί Ἰωάννου·
8 ἐξήλθετε οὖσ τὸν ἑρμον θεάσασθαι, καλάμον ὑπὸ ἀνέμου
9 τις τῆς τῶν βασιλέων εἰσιν. ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἀνθώπων ἐν μαλακοῖς
10 ἄμαξῃς ἀποστέλλω τὸν ἀγγέλον μου πρὸς τὸν προσώπον σου,
11 ὃς κατασκεύασε τὴν ὁδὸν ἐμπροσθεν σου. Ἀμὴν
12 καὶ ἄνω μείζον τοῦ Ἰωάννου τοῦ βαπτιστοῦ· ὃς μικρότερος ἐν τῇ βασιλείᾳ

 minds of John's disciples, by displaying such supernatural endowments as completely an-
swered to the predicted character of the Messiah,
and then sent them to their master for the ap-
lication. It is not impossible, however, that
John might likewise intend (which Kuin. and sev-
eral German Commentators make the sole or
chief purpose of the message) to excite Jesus to
delay no longer entering on that earthly kingdom
which even John had expected. However,
though matter of some conjecture, for the words of
the answer do not even glance that way, but only
claim the power ascribed to the Messiah in
Isaiah xxxv. 5 and 61; and though some of
the particulars are not found in the Prophet's
description, yet they had place in the traditions
which had been handed down from Prophets and
clever men, as to what distinguished the coming of
the Messiah.

5. πτωχοὶ εὐαγγελίζονταί] A peculiar fea-
ture of Christianity, as distinguished from Juda-
ism and Heathenism, whose priests and philoso-
phers courted the rich, and contemned the poor.
See John vii. 46.

6. ἀποστέλλω] "stumble in faith, 
disbelieve and fall from faith in my Messiahship;"
Σκανδάλος signifies a stumbling block, and,
in the ecclesiastical sense, what obstructs us in our
Christian course, and causes us to fall away from
the faith.

7. καλάμον ὑπὸ ἀνέμου σαλεύομεν] The
Commentators are not agreed whether the words
should be taken in the natural sense, (in which,
however, it must be observed, καλάμον should be
rendered reeds, of which collective use
several examples are adduced by Wets.) or the
metaphorical, as constituting an image of levity
and instability. The former is adopted by
Grot., Beza, Campb., Wets., Rosenm., Schles.,
and Fritz; the latter by the antients generally,
and of the moderns, by Witsby, Macka., and
Kuin. The latter, indeed, may seem more
pointed and significant; but the former is more
simple and agreeable to the context.

8. ἐξήλθετε οὖσ τὴν ἑρμον θεάσασθαι] "one superior to
a prophet, as was Moses;" The points of su-
priority are manifest.

9. περισσότερον προφότον] "one superior to
a prophet, as was Moses." The points of su-
priority are manifest.

10. Ἰδοὺ, ἄγω ἀποστέλλω—σου] Taken from
Malachi iii. 1., where the Hebrew and Sept. agree,
but both passages are Evangelical. In fact, Doctor
Owen suspects a corruption in the Heb. more
antient than the Sept. Version. The sense,
however, is nearly the same; and the words are
only slightly accommodated to the present pur-
pose.

11. οἱ ἐγνήσιαι] "Evangelists, like the
Hebrew ספ, is especially applied to the birth of
eminent persons. (Grot. and Kuin.) Мικρὸ-
τερος, for μικρότατος. See Winer's Gr. Gr. p.
87.

12. ἡ βασιλεία βιοῦσαι] i.e., the Gospel dis-
pen. is forcibly seized and impetuously oc-
The following clause is closely connected with the present; and if it be, as some say, a repetition of the same sentiment, βιασταλ will denote men of ardent minds. And so Chris. and Whitby take the expression. This, however, (Middlet. observes.) would require the Art. Hence he acquiesces in the common interpretation, and takes βιασταλ to denote men who had lived by rapacity and violence, such as the publicans and sinners, and generally the profanum vulgus of the Jews: the former, however, is the more natural and simple mode of understanding the words.

13. πάντες — προεφθείτωσαν] The sense (somewhat obscure from brevity) is made clearer by regarding προεφθείτω as put emphatically. We may paraphrase: 'For all the prophets and other sacred writers of the law (i.e. revelation) of God, and its expositors up to the time of John, did but foreshow the dispensation, which should hereafter be promulgated, whereas John announced it as at hand. The words following ἄνευ ἑσών &c. &c. are the place of the name. On the typical semblance between John the Baptist and Elijah, see Lightf. Mede, Whitby, and Macka.

15. ἀγωιν] A formula often used, to solicit attention to something of great importance, and never occurring but after parabolic or prophetic expressions, is frequent. And so Chris. and Whitby.

16. τις ἐκ ὑμῶν] A form of introducing a parable frequent in the Scriptures and the Talmud. Paral智. In this reading all the Editors from Wets. to Fritz. acquiesce, instead of the common one τιμάοις, which has very little authority. Οὐλα ἐστιν. This only denotes that this is a general incapacity, by which the bearer of the words committed may be mutually illustrated. Ἀγωιν means not only market places, but those broad places in the streets, especially where they intersect each other, which are places of concourse like market places. Hence the words 

agωιν and πλατειας are often in the Sept. used indifferently for the same Heb. word. Καθεσθα is said to be, like the Hebrew גָּוַך, used in the sense νευρια, esse. Yet it may allude to the posture, so suitable to Eastern manners.

17. βιασταλ — και προεφθείτωσαν] Seemingly a proverbial expression, in which there is a reference to the dramatic sports of children who in their phrasing, (i.e. represent) some action or character. So the Pharisees are compared to wayward children, who will participate in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Jesus.

18. ήδη] This is not redundant, as the Commentators say, but signifies, 'came forward as a teacher and prophet.' Μητρὶ ἑσών μητρὶ πινών. An hyperbolical expression well characterizing the ascetic austerity of John. By the force of the opposition, ἑσών καὶ πινῶν following must denote the contrary to that austerity, namely, the like other habits of publicans and sinners. Ἐκατον, John, the man is possessed or mad.

19. Καὶ οὐκαίδιον — αὐτῇ] There is scarcely any passage in the New Testament that has been more variously expounded. Not a few of the different interpretations are specious; yet almost all are liable to objections. The most probable methods are the following.—1. To take the sentence as a reflection of our Lord on the Pharisees, thus: 'But when the perseverence of men has done its utmost in asperning the preachers of true religion, wisdom and virtue will still vindicate themselves; and the methods of Divine Providence, in its several dispensations of mercy to mankind, will finally appear to be wise and good.' 2. To understand by σαλατις the counsel of God for the conversion of the Jews; and by τινες, those who embrace those counsels. And in this view the sentence has been thus paraphrased: — 'The conduct of John the Baptist and myself, however different, are alike conformable to the divine wisdom; and those who are enlightened by this, will clearly see, that the possession of the propitious of both, as the result of different circumstances. The second interpretation seems preferable, as more agreeable to the context. In either case the καὶ is for μᾶλλα, as often,
KATA MATHEION.

21 metevēnōsan. Οὐαὶ σοί, Χώραξε! Οὐαὶ σοι* Ββθσαϊδα! ὅτι ἐὰν Τύρῳ καὶ Σαΐνιν ἐγένοντο αἱ δυνάμεις αἱ γεννόμεναι ἐν ὑμῖν, 22 τὰλαίαν ἐν σάκκω καὶ ὁπόδω μετενόσαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σαΐνιν ἀνεκτέρευν ἦσται ἐν ἡμέρα κρίσεως, ἡ ὑμῖν. 23 ἢ Καὶ σὺ Κατερραοῦν, ἡ ἐως τοῦ οὐρανοῦ ὑψώθησα, ἔως ὁδον ἐκαταβιβαζόμενη, ὅτι εἰ ἐν Σαυδίμοις ἐγένοντο αἱ δυνάμεις αἱ γεννόμεναι ἐν σοί, ἐμειναν ἄν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν, ὅτι γῇ Σαυδίμοις ἀνεκτέρευν ἦσται ἐν ἡμέρα κρίσεως, ὡς σοι. 25 ἢ σοι, ἐὰν ἐκείνῳ τῷ καιρῷ ἀποκριθης ὁ Ἰσχοῦς εἶπεν, Ἑξομολογοῦμαι σοι πάτερ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νησίωι. καὶ ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία εἰμπροσθεν σοῦ καὶ σου. 26 σοι! ἡ πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου καὶ σου.

21. οὐαί σοι] 'Alas for thee!' Ββθσαϊδα. This reading (for the common one Ββθσαϊδα) is found in most of the MSS. and in the Edit. Princeps, as also in several Versions and Fathers; and is adopted and preferred by every Editor from Mill to Fritz., except Grieseb., who has (on what grounds it does not appear) retained the common reading. This seems to me to be more according to the diction, as jasim. Εξομολογοῦμαι, from the Hebrew הֵבָא, a course cloth of linen or rough wool, worn for humiliation, as ashes were sprinkled on the head in token of sorrow. 22. ἢ ἡμέρας κρίσεως] This may be taken of judgment and punishment both in this world and in the next. The first prediction was fully verified in the war with the Romans. 23. ἤ ἡμέρας καταβιβαζόμενη] These are hyperbolic expressions, figuratively representing the height of prosperity and deep adversity, in which ὑψῖν signifies the grave or the lower parts of the earth. Of these numerous examples are adduced by Wet. and others; as Authol. i. 80. 16. εἰς ταύτα τέρατα δι' αὐτῶν τῶν κεφαλῶν εἰς ὑφές καταβαλέται. 24. ἢ ἐκείνῳ τῷ καιρῷ] This is thought to be a somewhat indefinite expression, equivalent to 'about that time.' But that will depend on the interpretation of the words following. ἀποκριθῇς εἰς: this expression is here, as sometimes elsewhere, used, where nothing has gone before to which an answer could be accommodated; in which most Commentators (as Kuin.) suppose a pleonasm of ἀποκριθῆς; others, a Hebraism, resp being sometimes so used. See Gesen. or Parikh. Heb. Lex. There must, however, he some reason for the use of either term; and Whet. by supposing the supposition that there is usually a relation to something; i.e. to something which is passing in the mind either of the speaker or hearer, i.e. (as Fritz. says) to some supposed question, supposed from brevity, to which this is an answer; (See Matth. xxii. 1. Luc. v. 22. vii. 39. sq.) or to some question which might arise from certain actions. See Mark ix. 25. Lu. i. 60; xxii. 51. 'Εξομολογοῦμαι σοι. This verb properly signifies to acknowledge, with an ellipse of χάριν, (obligation); and εἰς consequently, to return thanks, to praise and glorify. This secondary sense it carries when followed by a Dative, and often occurs in the Sept., where the same Hebrew word is rendered by 'Εξομολογοῦμαι, αἰνεῖν, and ὑμεῖν. — ὅτι ἀπέκρυψας — νησίωι The best Commentators, antient and modern, are agreed that the sense is, 'because, having permitted these things to be hidden to the wise and able, thou hast revealed them to the children of men.' See Deut. 32. 33. et 13. 3 et 17. 2. See Joh. 1. 18. et 6. 48 et 18. 27. σοι! τὰ πάντα] The former idiom, it occurs in Rom. vii. 17. Is. xii. i. Exod. vii. 4 and 5. 2 Sam. xii. 11 and 12; and often elsewhere, may, and sometimes in the Classical writers. See Frits. The σοφοί and the συνετοί are thought to have reference to the Hebrew וֹסֶכֵנ, and וֹסֶכַנ, different orders of Jewish teachers of the law. Perhaps, however, that is two fanciful, and σοφοὶ is reference has to acquired knowledge, and συνετοί, to natural talents. By the force of the opposition, denotes persons of plain and simple understanding, with no pretensions to any kind of ability. 26. ναὶ σοι!] 'Εξομολογοῦμαι must be repeated. Ὠ πατήρ. Nomin. for Vocat. An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin. The ὤν is emphatical. We may render: 'Yea I do thank thee, O Father, because so it was thy good pleasure it should be.' At σοι some verb must be supplied, either σοφισά, or σοφισά. Ἐμπροσθέν σοιν. A Hebraism for σοι.
what we elsewhere learn of their equality and majesty co-eternal, and that which follows of the reciprocal knowledge of the same Persons, involves a mystery which the human understanding cannot penetrate. See Chrys. and Grot.

29. Ἀπετέλεσεν τοὺς ἑαυτοῦ νόμους καὶ τιμήσας τὸν τρόπον τοῦ Ἰσραήλ καὶ τῆς καθολικῆς ἐθνικῆς τῆς. Ἀλλ' ἤδη ἔτοιμος εἶναι ἤδη καὶ εἶπεν Ἰησοῦς εἰς τὴν ἑορτὴν τῆς ἑαυτοῦ τοῦτοι καὶ οἰκοδομεῖ καὶ ἐκάθεν ἐν δόξῃ καὶ ἐν公用

30. ή εἰς ἑαυτὸν Ὀχυρώσεται ἡ καθολικὴ ἡμών τῆς ἑορτῆς, ὡς ἔπαιδευτε ἐν ἑαυτῷ τοῦτοι καὶ ὁ ὑπὸ τοῦ τὸν τρόπον τῇ ἑορτῇ καὶ τῇ ἑαυτῷ ἐν ἑαυτῷ ἡμῶν.
such Sacerdotal works. (Grot. and Maldon.) Fritz thinks that μητήρ has reference to the false notion of the Pharssees.

6. τού ἱεροῦ—οὐκ.] Our Lord here anticipates an objection; q. d. 'But you are no Priest, nor is your work for the benefit of the Temple.' To which he does not directly reply, I am one greater.  The objection is met here and by e locitatively, 'here is one greater than the Temple.' Thus those engaged in his service, may be allowed an equal liberty with the priests. Μείζων, which is preferred by nearly all the Editors and Commentators, and edited by Matth. and Fritz., is evidently the true reading; being found in the greater part of the MSS., the Edin. Princ., and many of the Greek Fathers. The sense is the same, (neut. for masc.) as farther on at ver. 41.; καὶ ἰδοὺ, πλεῖον θυμὸν ὢν (ἐστι), also 42. πλεῖον Σολομωντός, and Luke xi. 31.

7. εἰ δὲ ἐγγυνεκτὶ κ. τ. λ.] A refined mode of asserting the excellency of any thing. Ἐγγυνεκτὶ and θυμοῦ stand respectively, for the virtues of charity and benevolence, and those of the ceremonial law. Τῶν αὐτοτῶν; meaning Christ and his Apostles.

8. κύριος—ἀνθρώπων] Grot. and many eminent Commentators (as recently Kuin.) maintain that ὁ ἰδοὺ τοῦ ἀνθρώπων here signifies a man, or men; which may seem to be countenanced by the parallel passage of Mark ii. 19., and by the γαρ here, to which ἦστε corresponds there. But in all the other passages of the New Testament (eighty-seven in number, according to Whitby,) where it occurs, the expression signifies the son of man, the Messiah, which sense also the Article requires; whereas ὁ ἰδοὺ τοῦ ἀνθρώπων without the Art. is rarely when used in a sense of a man, a man. Neither does the ἦστε in the above passage compel us to take the phrase to denote man, since it may be continuous, introductory of a new argument, and signify μονοθεϊς, of which sense see examples in Hoogeve. Part. As to the γαρ of the present passage, it may refer to something not expressed, but merely what was passing in the mind of the speaker, and found its way into the Classical writers, especially Thucyd. And here the suppression is evidently from the same cause that produced the use of μείζων for μείζων.

It will clear the construction to consider ver. 7, as parenthetical, and to refer the γαρ to some clause connected with ver. 6; q. d. 'There is one here greater than the Temple, (and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath;) for the Son of Man, the Σαβαθαίον, which is bracketed, is not found in the great body of the MSS., nor in the Edito Princ., nor in several of the Greek Fathers; and is cancelled by Math., Grieseb., Knapp, Vater, Fritz., and Schol., as having probably been introduced from the parallel passages of Mark and Luke. Yet I must consider it as genuine, because it was so much more likely to be omitted than added.

9. αὐτῶν] I. e. of the people to whom he had gone.

10. χείρα ἐγνάν] Not, 'a partial paralysis,' as some suppose; but, according to the most accurate inquirers, (See Recens. Synop.) an atrophy of the limb, occasioned by an evaporation of the cerebro-spinal fluid, which upon its escape, vacates the nerves and muscles; which must also be the sense at 1 Kings xii. 4. El ἐξετασκ. &c. A modest form of negation. As the interrogation is not direct, there should be no mark of interrogation, as in all the Editions except that of Fritz. From the Rabbinical citations, it appears that it had been decided unlawful to heal any one on the Sabbath day, unless when in imminent peril of life. Πρόβατον ἐν. Not, 'one sheep,' but a sheep, as Wakef. explains. At ἐαν ἐμνήσῃ there is a Hebrew or Hellenistic construction. Some, too, suppose an anacoluthon at ὀνείρεσιν. But this is rightly rejected by Fritz. Wakef. well renders it 'out of it,' 'out of it,' with not &c. 'Εγερθείς, 'will pull it out.' A rare sense of the word, of which the Commentators adduce an example from Philo. This was allowed by the earlier Rabbis, but forbidden by the later ones.

12. οὐ] atqui. Καλῶς ποιεῖ. 'to do good.'

13. ἀποκαταστάξθη.] The word properly signifies to bring any thing back to its former situation, place, and figure, to restore to health, as in the Sept. and some later writers. See Esl. ὅγεις, sound, healthy.
14. συμβούλιον τὸ δαμακόν] A Latinism, of which the sense is obvious. Ἐξελθόντες must be taken with δαμακόν, and understood of departure from the synagogue.

17. ἰσον παραβολή] See Note supra i. 22.

18. ἵνα, ὅ πασιν μοι κτ.] This prophecy, from Is. xiii. 11, differs somewhat from the Hebrew, and yet more from the Sept., which is supposed to have been corrupted; and the words ἵνα ἐπάνω and ἵνα ἐπάνω (of which there are no traces in the Heb.) are suspected to have been inserted by the Jews, that they might be remitted to the Messiah. The Evangelist has shown the true application of the prophecy, the chief import of which is centred in the second verse; and the whole predicts the quiet and unperturbing manner in which Christ promulgated his religion, not resorting to violence or clamour, or offering resistance to oppression; but employing the mildest means whereby it should be spread over all the nations of the universe. Χρηστός. The verb denotes properly to chuse, and thence, as here, to esteem, love, and favour.

20. καλάμιον—σῆμερον] These are lively emblems of great weakness, and almost expiring death. Sporting profound humility, contrition, and meekness. Λίνον here denotes the wick of a lamp, so called from its materials. Here (as often in the Classical writers) by the negation of one thing is implied the affirmation of the contrary, i.e. he will strengthen wavering faith, and will rekindle nearly extinct piety. The words following οὐκ ἐκβάλλει κτ. are variously interpreted, 'until he make his Gospel victorious, and thoroughly establish his religion.' See Is. xiii. 4. And certainly κρείσα, as answering to the Heb. שבע, must signify a divine law, or rule of life; and the Art. will, as often, stand for the possessive pronoun. It has, too, been shown by Raphel that εἰς ἱκβάλλει may signify to render victorius.

21. καὶ εἰς ἐλπίδαι] In him shall the Gentiles trust (for instruction and preservation). The εἰς is omitted in various MSS., the Ed. Princ., and some Fathers, is marked for omission by Wets., and Vater, and is cancelled by Matthew, Griesb., and Friz.

24. ἀρχοντικῶν τῶν δαμακών] Not only was there an hierarchy of good angels held, but a subdivision and headship was believed to exist among the evil ones. And this not only by the Incantatores and Philosophers. So also in the Rabbinical writings, the expressions rex daemonum, caput diabolorum, and such like, often occur.
be has empowered them to enter, he would be at
discord with himself, and would act foolishly,
and his authority could not continue. ἑρμοσταί
is a Present tense denoting custom; and σταθύσ
stai may be rendered will not, cannot stand.
26. καὶ ἐστιν σατανᾶς. The καὶ is taken by
Beza for dēllα; by Kuin. in the sense quodai.
But it is better, with Fz., to render it etiam,
as it does in the Vulgate. (a) The word (in
marks) is interposed with the condition of the
enunciation. Of which he addsuce several ex-
amples.
27. καὶ] moreover, besides. ἐν Βεθλεĕμι, and
also. That there were several among the Jews
who professed to cast out demons by exorcisms,
and the invocation of the God of Abraham,
Issac and Jacob, we learn both from the Scrip-
38.) and from Joseph. Ant. viii. 2. 6. vii. 6. 3.,
the early Fathers, (as Justin Martyr, Irenæus,
Orig, Tertullian, and others) and Lucian
Trag. p. 171. The argument therefore is, 'If
those who cast out demons prove themselves to
be leagued with Satan, it will be impossible
for me to be also leagued with him, and the censure apply
to them as well as unto us.' It affects not the
argument whether the demons were really ex-
pelled by such exorcism; (though it might some-
times happen by the permission of God, and at
others, when it was mere phrensy, be effected by
strong medicaments) it is sufficient that the
Pharisees thought they were expelled, and did
not attribute it to the agency of Satan. Τίοι, by
an idiom derived from the customs of the Jews,
denotes disciples.
28. ἐν τῷ χρόνῳ τοῦ Θεοῦ; 'by divine co-
operation,' as in Lu. xi. 38. ἐν δικτύω Θεοῦ. See
Acts iii. 16. The reason is thus stated by Roesenberg, and Wets.
'If I cast out devils by divine power, I perform miracles by the
aid of God: hence it follows, that I am sent from
God. But if I be a divine messenger, you
should believe me, when I announce to you
the kingdom of God. And if (as all must confess)
be that binds another is stronger than who is
bound by him, you will easily perceive that I
must be far more powerful than the prince of
demons.' Ἐφεστίων. Schmid and Fz. take
this to be a strong expression, signifying 'is
come upon you before you are aware.' Perhaps it
may mean, 'is already come upon you.' The
may be rendered, with Erasmus, alius; or, with
Fz., vel, (ut aliter vobis occurrat).
30. ὁ μὴ ὄντως ἄνθρωπον, q. d. since I act by a power
superior to, and in opposition to him, it follows
that I am his enemy, according to the adage, He
who is not, &c. In συνάγων &c. there is not,
as Kuin. supposes, an allusion to the amassing
of money, on the one hand, and its dissipation,
which is a popular saying, but in the latter, or possi-
bly a pastoral, metaphor, taken from forking to-
gether hay or corn, or gathering and folding sheep.
31. ἐν τούτῳ. This relates to the whole of the
preceding discourse, q. d. 'Wherefore be-
cause ye have thus calumniated me.' Ἀμὴν μνῖς
is a formula ushering in something of serious and
solemn import. Βλασφημία, i.e. calumny or injurious
expressions whether against God or man;
the former being properly termed blas-
phemity, the latter detraction. 'Ἀφεθήσται,' shall,
or may, be pardoned,' i.e. on sincere repentance,
which is always implied. 'Ἡ τοῦ Πνεύματος
βλασφημία. There is scarcely any point more
debatable than the nature and the blasphemy here
supported by Whitby, Dodd, and Mackn.,
whose arguments seem, indeed, cogent, but are
perhaps outweighed by those on the other side.
And when we consider that the latter involves a
certain harshness, while the former is strongly
supported by the connexion and context, it
would seem to deserve the preference. Besides,
the former may include the latter, but not vice
versa. Our Saviour seems to have meant to
include blasphemy against the Holy Ghost who
never resideth, as it always did, in himself without
measure, or whether occasionally and limitedly in
the Apostles after his ascension.
ποσιν· ἤ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ὥσ τοι ἐκήλη λόγον κατὰ τοῦ νιῶν τοῦ ἀνθρώπου, 82 ἀφεθήσεται αὐτῷ· ὥσ ὥσ  ἐκ ἐκτινὰ τοῦ Πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν ἀνθρώποις, οὔτε ἐν ἔννοιαν μέλλοντιν. ἢ ποιήσατε τὸ δέδομον καλὸν, καὶ τὸν 83 καρπὸν αὐτοῦ καλὸν. ἢ ποιήσατε τὸ δέδομον σάπρον, καὶ τὸν καρπὸν αὐτοῦ σάπρον· ἤ γὰρ τοῦ καρποῦ τὸ δέδομον γινώσκεται· ἢ γεννήματα ἐχιδνῶν! πῶς δυνάμεθα ἀγάδα λαλεῖν, 84 πονηροὶ ὄντες· ἢ γὰρ τοῦ περιπετεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγάθου θησαυροῦ [τῆς καρδίας] ἐκβάλλει [τὰ] ἀγαθὰ· καὶ ὁ πονηρὸς ἀνθρώπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ μᾶλλον, ὅτι πάντα ἁμαρτάνουσιν, ὃ εἶναι λαλήσωνι οἱ ἀνθρώποι, ἀποδοκιμαστί περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἢ γὰρ τῶν 87 λόγων σου δικαιοθητός, καὶ ἐκ τῶν λόγων σου καταδικασθῇ.

16 Supr. 3.
16 Infr. 22.
16 Luc. 45.
16 Infra. 16.
16 Marc. B. 11.
16 Luc. 16.
16 Luc. 16.
16 Cor. 22.

32. οὔτε ἐν τούτῳ—μέλλοντι. According to a common proverb importing never. See the Rabbinical citations in Recens. Synop. For πρεσβυτέρους sins, like this, no expiation was provided, even under the Jewish law. Τοῦτο τῷ. The greater part of the MSS., the Edit. Princ., and the two former of Step., with many Fathers, have τῶν νῦν, which is confirmed by 1 Tim. vi. 17. 2 Sam. iv. 10. Tit. iv. 10., preferred by Wets., and edited by Matthai. And this I think is the better sense. The passage is entirely destitute of support from the earliest Versions, and been liable to some suspicion of having arisen ex interpretatione. Yet as the reading here is doubtful, I have affixed an τ.;

33. ἢ ποιήσατε, &c. ποίησε, suppose. A Latinism for τιθέναι. (See the examples adduced by Raphel and Kyrk.) q. d. Account the tree as good which produces good fruit; or the tree bad which produces bad fruit. The goodness of my doctrine argues its divine origin, as good fruit a good tree. This, too, has the air of a proverb; and I have in Recens. Synop. added two very similar passages from Dionys. Hal.

34. ἢ γὰρ τοῦ περιπετεύματος, &c. A proverbial expression, with which Wets. compares Menand. ἀνδρὸς χαρακτῆρι ἐκ λόγων γνωρίζεται. Aristid. οἷος ὁ πρῶτος, τοιοῦτοι καὶ οἱ λόγοι.

35. θησαυρὸς] treasury. Ἐκβάλλει. For προφήτῃ. It is not, however, a Hebraism, as some say; for examples are adduced from the best Greek writers. The sense is, 'A good man, from the repository of kind affections, throws out, or brings forth candid opinions, and equitable decisions; wicked men have within them a treasury of pride, enmity, and malice, which they vent in slanderous and injurious language. Καρδία is omitted in the greater part of the MSS., the Edit. Princ., and several Versions and Fathers, and is cancelled, or rejected by all the Editors from Mill downwards. It was, no doubt, inserted from the preceding verse, or the parallel passage in Luke. The τα before δυνάμεθα I have bracketed, as having no place in very many MSS., the Edit. Princ., and Matthai, and being liable to the strong objections stated by Middlet. Some, indeed, as Raphel, Wets., and Fitz., seek a peculiar sense arising from the addition of the Art. τα, but Wets. and Keis. have observed that on the sense itself they widely differ; and, in short, such an interpretation is too fanciful to be admitted.

36. ἀγαθὸς.] On the sense of this word there has been no little debate. Some explain it ῥαθ, rain, unedifying. And there is something to countenance this in the Heb. יָבָש. But although that sense (which is ably supported by Wets.,) may be not inapposite, yet it is not so probable as that of useless, pernicious, in which there is a litotes common to many words of similar signification. See the examples in Recens. Synop. The context and scope of the passage, however, most recommends the interpretation of Chrys., Whitby, and Campbell, false; though there seems to be a reference to falsehood combined with calumny, such as the Pharisees were guilty of. With respect to the construction, there is here a Nom. absolute, occasioned by the abandonment of the construction.

39. Μωυσῆ.] This is by some understood of spiritual adultery, i.e. idolatry. But of that there is no reason to think the Jews were then guilty. Others would take it to denote spurious, degenerated from the piety of their ancestors; which is harsh and liable to objection. The term may either be taken of adultery in the proper sense; or rather, I would suggest, of practical
Katakata Matheion.

...epikheitei kai simeion ou dotheitai auti, eis meto simeion
40 Iewn tou prorhitoj, 'osther gar "Iewn en t'h kolax

41 treis niktas. 'Anorei Nuneitai anasthsontai en t'h krisi

42 baxhia kastos vntos egerehtsetai en t'h krisi metat tis genevas

43 mmetata tis soufian Suloimmon kai ido, pleion Sulo-

44 oyu evireka. tote lige, 'Epiptereis eis tov oikov mon, othen egilhov kai elthon evirekei scholazonta, sesarwmenon, kai kkekapsmenon.

45 tote perenitai kai paralambanei mei enauto epita etera pneumatou pownetima eautou, kai eisela prono katokei ekei kai ginetai ta eghata tov anwhnov ekinoi xeirou twn prwton. ouvta staix kai tis geneva
tauti t'h pouna.

46 *Eti de auton lalovntos stos sklois, ido, h mptara kai

iadieli by sinful habits. For the covenant with which the Jewish nation was typified as having entered into with God might be broken by that as much as by idolatry. So, too, I find the term was taken by some of the antients. See Suic. Thes. i. 745. To simeion Iewn, qd. 'the proof of my divinelegation shall be an event similar to what happened to Jonah.

40. tou krtos.] Not whale, but, (as is supposed) another large fish called Lamiu. 'En t'h karosia tis elia. Called a Hebraism for en t'h garis. Oldl. A primitive expression occurs in our own and other languages.

41. anorei Nuneitai.] This pleonasm of anorei is common in the Greek writers, and may be considered a vestige of the wordiness of primitive phraseology. Anasthsontai-katakriwvnon auton. There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Nineties and the Queen are supposed to bear testimony against the Jews as to the transactions here mentioned, and by that testimony, be the means of increasing the condemnation of the Jews by the contrast.

42. peratov tis gena. A usual phrase to denote a remote country; of which examples are adduced by others, may be seen in Recens. Synop. Suloimmon. This reading is preferred, (from several MSS. and the Edit. Princ.,) by all the best Editors.

43-45. The difficulty of this parable is not in itself, but in its connection, whether with the preceding, or the following, and how. Some think it intended for the benefit of certain of our Lord's converts; others suppose it directed against the Jews. If it were, as some say, meant for the Pharishees, who had been demanding a sign, the most probable interpretation would be that of Kaufmann, cited by Kuin.; qd. 'Though I were to give you a sign from heaven, yet the effect would be but momentary; the demon of infidelity and obstinacy would return, and seizing you with greater violence, increase your final condemnation.' That, however, is liable to objection. By tis geneva tausti must be meant the Jews in general; and the most probable interpretation is that of Fritz., who thus paraphrases, 'I presage that these holy persons will some time perhaps be moved by the truth of my doctrine to depart from their usual perversity. But of no long continuance will be this conversion, nay, they will return to their former infatuation, insomuch that they will hate me more than ever.' As to the minor circumstances of the parable, they are merely meant for ornament, and accommodated to the notions of the Jews as to the haunts and habits of demons, which they thought chiefly abode en trois anwhnov, in the deserts.

44. scolaiwvna] i.e. ready for his reception. The word is elsewhere almost always used of a person. Ta eghata—prowton. A proverbial expression.

45. poi elkelo] i.e. either brethren, or kinsmen, cousins; for it is disputed which is the true sense. The latter is the antient and more usual opinion; and of this use of the term brother the Scriptures furnish many examples. Yet not a few modern Commentators maintain that the word must be taken in the usual sense; as Matt. xii. 21. 'Epinhkeinai is the termination of a Pluperf., but the sense of a Perf.; of which examples are adduced by W.
50. μον ἀδελφοῖς, &c.] The Commentators notice the ellipsis, of εἰς, quasis, and compare a similar one of the Heb. 2; also aduding examples of a similar idiom in Greek and Latin. But, as Fritz. has rightly remarked, no ellips must here be supposed.

XIII. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ 'at that time.' See Lu. v. 17.

2. τὸ πλοῖον.] The Art. may denote either the vessel kept for Jesus, or one belonging to the Apostles; or, indeed, both. See Midd.let.

3. παραβολαί.] The word παραβολή is used with the same extent of signification as the Hebrew γνωσία, and denotes properly a comparison of one thing belonging to another, and draws similitude, or an illustration of any thing that might belong from any other thing. It differs from an example, which is only an instance in kind. But 2dly it signifies a fable, story, or apologue; 3dly an enigmatical and wittily expressed innuendo or saying, or moral maxim; 4thly an adage, proverb, or apophthegm. Of all which senses the Scriptures afford examples. The second is the one now especially under consideration. It consists of two parts: 1. the image, or similitude, in which some event or fact, real or fictitious, is narrated, and a comparison made between natural and spiritual things, in order thereby to convey important moral or religious instruction, in a more vivid and impressive manner than in the didactic style. 2. The παραβολοῦν, which subjoin the thing of which the foregoing was an image; that in which the similitude consists. This παραβολοῦν is, however, sometimes wanting, and as that is added or omitted, so is the parable termed perfect, or imperfect. The parabolical narrations of Christ, a number of which (usually one, and striking the senses, or fictitious, in accommodation to the popular comprehension) were generally destitute of this παραβολοῦν, and were of two sorts; 1. what regarded the illustration of moral doctrines and the duties of life; 2. what signified obscurely and sub involucris, the nature of the divine kingdom, and its future fortunes. Of these a clear comprehension was so much the more difficult, because it could not be attained without the previous understanding of some other matters which required to be expounded by Jesus himself. Yet when parables of this sort are to be interpreted, we must avoid a too minute scrupulosity; we must not resecure omnia ad latum usum, but rather regard their general intent and purpose; and since rarely does any parable correspond in every part to the thing compared, many circumstances will occur which belong only to a general or Oriental ornament, and are considered as a sort of drapery. See more in Camph. and Rec. Syn.

— ὁ στρατ. ] The Art. (as Middlet. remarks) here gives the participle the nature of a substantive, i.e. στρατεύομαι, which was unknown to the LXX. This is not a Hebraism, but is frequent in the Greek Classical writers. See Matth. Gr. Gr. § 269.

4. ἄ μεν] Sub. σφαίρα. Παρά τῷ ὑδόν, by, or in the path which led to the field about to be sowed.

5. τῆς πετρώδη] Sub. χωρία, which is expressed in Thucyd. iv. 9. The sense is, stony or rocky ground.

6. ὕμνῳ.] In Palestine, during the seed time (which is in November), the sky is generally overspread with clouds. The seed then springs up even in stony places; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away. (Rosen.)

7. ἐν μακράσ ἄκαθαρται 'among thorns;' or rather, upon thorny ground. So Polyb. p. 615. χώριον ἄκαθαρτος. Bp. Middlet. has not said any thing on the force of the Art. in this and the following verse. It may be considered an in-
8 ἀνέβησαν αἱ ἀκαθασίαι, καὶ ἀπέτυεν αὐτὰ. ἀλλὰ δὲ ἐπέσεν εἰς τὴν γῆν τὴν καλήν καὶ οἴδιδον καρπὸν. δὲ μὲν ἐκατον, δὲ
9 δὲ ἥξιοντα, δὲ τριάκοντα. ὅ ἐχαῖος ὑπὸ ἀκούεσθαι, ἀκούντες! 14 Καὶ προσπέλαστε οἱ μαθηταὶ εἰς αὐτῷ. Διατι ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκρίθησις εἶπεν αὐτοῖς: "Ὅτι μὲν δέωται γίνονται τὰ μυστήρια τῆς βασιλείας τῶν ὑπάρχων,
12 ἐκεῖνοι δὲ οὐ δέωται. "ὅτις γὰρ ἔχει, δοθησάται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐ χαί, ἐκεῖ, ἀρπῇ·
13 σεται ἀπ' αὐτοῦ. διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ· ὅτι βλέποντες οὐ βλέπονται, καὶ ακούοντες οὐ ακούοντες,
14 οὐδὲ συννώοι. καὶ ἀναπληροῦται [ἐπ'] αὐτοῖς ἡ προφητεία· Ἡσαίου ἡ λέγουσα. Ἀκούσας ἀκούσετε, καὶ οὐ μὴ συνήτε καὶ
15 βλέποντες βλέπετε, καὶ οὐ μὴ ἴδοντες· ἐπαράξυνας γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωθοὶ βαρεῶς ἠκούσαν, καὶ τῶν ὀφθαλμόν αὐτῶν ἐκάμμυσαν· μὴ ποτε ἰδοὺ τοῖς ὀφθαλ-
μοῖς, καὶ τοῖς ωθοὶ ἀκούσασθαι, καὶ τῇ καρδίᾳ συννώοι καὶ

section in reference; and that reference should seem to be to the thorny ground, and the good ground, as parts of a whole, namely of the field to be sown.

8. ἐδίδον] gave, yielded. This sense of δίδωμι and the Latin dare is frequent in the Classical writers. δὲ μὲν. Sub. στέρμα. 'Εκατον. This
immense produce is not unexampled. See Wets. and Recens. Synop. It is not, however, necessary to press on the expression, since a most abundant harvest is all that is required to be supposed.

11. δέωται] scil. ἀπὸ τοῦ Θεοῦ, 'permitted by God.' Μυστήρια. This does not mean things entirely beyond the reach of the human understanding. The word properly denotes something hidden or veiled in the ideas. In other words, it signifies something wholly or partly. All mystery has been well said to be 'imperfect knowledge.' Here and elsewhere in the New Testament it denotes something only disclosed to certain persons, and not revealed to the multitude; namely, in the present case, not the fundamental precepts of the Gospel, but such mysteries as the rejection of the Jews, and the preaching of the Gospel to the Gentiles. These were things not in themselves obscure, nor withheld from any desire to conceal necessary truth, but only that the things in question were, for various reasons, not proper to be then communicated to all, but reserved in their complete explanation, for the ἐπίστασις of the disciples. That Lord spoke in parables, in order to cause the blindness, perverseness, and final condemnation of the Jews, it would be impious to imagine.

12. ὅστις γὰρ ἔχει—αὐτῷ.] This adage, parallel
applying of the ozymoron, which has a twofold application, properly (and as it was, no doubt, commonly) refers to God's kindly riches. The ἐκατον and 11 μὲ ἐκάμμυσαν, (scil. χορτά) is a frequent phrase in the Classical writers to denote the hare-sometings, and the hare-nothings, the rich and the poor. And in this view the adage can little need explication. Here, however, it is transferred to spiritual riches, and under it is couched the lesson that he who hath considerable religious knowledge, and takes that care to improve it, with which men are observed to increase their wealth, will find it increase; while those who have but little, and manage it as the poor are often observed to do, will find it come to nothing. The little he hath learned will slip out of his memory; he will be deprived of it, and in that sense it will be taken from him.

13. ὅτι βλέποντες—συννώοι.] A proverbial expression, common to both the Scriptural and the Classical writers, used of those who employ to advantage the faculties of seeing or perceiving, hearing or understanding, and laying to heart.

14. καὶ τὸ ἴδετε, ἐπαράξυνας γὰρ· ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωθοὶ βαρεῶς ἠκούσαν, καὶ τῶν ὀφθαλμῶν αὐτῶν ἐκάμμυσαν· μὴ ποτε ἰδοὺ τοῖς ὀφθαλ-
μοῖς, καὶ τοῖς ὀθόνι ἀκούσασθαι, καὶ τῇ καρδίᾳ συννώοι καὶ

15. ἐπαράξυνας] Parvus and its derivatives (like pinguus in Latin) are often used of stupidity, from a notion common to all ages, that fat tends to mental dulness. But as with us stupidity is colloquially used in the sense obstinacy, so here both senses seem to be meant. This, indeed, is certain from what follows. 'Ἐπαινεῖν Καρ-

mώνας does not mean to spurn, as a recent Commentator says, but to close the eyelids. Μὴ ποτε, for τοι ὁμοῦ. Συννώοι. This is found in the Ed. Princ. and many MSS., and is edited by Math., Griesb., Knapp., Vater, and Fritz.
16. **makáriον** οἱ ὀφραλμοὶ. A mode of speaking common to the poetic or the pathetic and spirited style, in every language. The same remark will apply to Lu. xii. 27.

18. **ἀκόουσατε τὴν παραβολήν.** 'Hear ye, or attend ye, therefore to the (explanation of) the parable of the sower.'

19. **μὴ συνείνωτος** i.e. and does not lay it to heart so as to understand it; by metonymy of cause for effect. This signification is of frequent occurrence in the Sept. Παντὸς ἀκούοντος may, with Fritz., be rendered 'quicunque audit.' Perhaps, however, it is Hebraism. 'O—σπαρείς.' He who is such may metaphorically be called a man sown by the way-side. A man may be termed sown (σκοτεινός) on the same principle that we call that a field sown, which receives the seed. It may be rendered, he who is sown on the way-side. For the man is compared to the field, not to the seed. And so E.V. Hammond and Camb., however, understand it of the seed. And so Fritz., who renders 'hic ex parabole ingenio ad viam consitus appellari debet.'

21. οὐκ ἔχει ρίζαν. It is properly the word that has no root in itself. Comp. Col. ii. 7. Eph. iii. 18. But, by hypallage, it is transferred to the person. We may paraphrase, 'but he does not suffer it to take deep root in his mind.'

22. **ἡ μερίμνα** 'anxious care.' So called because μερίμνησι τοῦ νου, it distracts the mind with worldly cares, and so dissipates the attention as not to leave us (in the words of Gray) 'leisure to be wise or good,' or to attend to the concerns of the soul. Αὐτὴ τοῦ πλοῦτον, the alluring vanities of riches.

23. **ὁ δὲ—σπαρείς.** 'He who is represented as one that received seed into the good ground.' Οὐκ ἀπαρφοφορεῖ is to be referred, not to the word, but to the person in whose heart the good word is sown. Thus is adumbrated the different effect of the Gospel on different hearts.
Κεφ. XIII. ΚΑΤΑ ΜΑΘΘΙΑΩΝ.

28 ζιάνα; ο δέ εφή αυτοίς, ἐξεχροσ ἀνδρωτος τούτο ἐποίησεν. οι δέ δούλοι εἰπον αὐτῷ, Θελείς οὐν ἀπελθόντες συνελέγουμεν.
29 αὐτά; ο δέ ἐφη, Οὐ γὰρ συνέληγοντες τὰ ζιάνα, ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ εἰν [τῷ] καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς. Συνελέγατε πρῶτον τὰ ζιάνα, καὶ δήσατε αὐτὰ εἰς δέμας, πρὸς τὸ κατακαύσας αὐτὰ τῷ δέ δούλῳ συναγάγετε εἰς τὴν ἀποθήκην μου.

31 Ἀλλὰ παραβολὴν παρέθηκεν αὐτοῖς, λέγων, "Ομοία ἐστιν ἡ βασιλεία τῶν οὐρανῶν κόκκων σινάτεως, ό λαβών,
32 ἀνθρωπος ἐσπερεν ἐν τῷ ἄγρῳ αὐτοῦ, δ μικρὸτερὸν μὲν ἐστὶ πάντων τῶν σπερμάτων ἵπποι, δε αὐξηθην, μείζον τῶν λαχανῶν ἐστὶν, καὶ γίνεται δὲνδρον, ὅποτ ἐλθεῖν τα πεπεναμένα τοῦ οὐρανοῦ, καὶ κατασκευάζειν ἐν τοῖς κλάδοις αὐτοῦ.

33 Ἀλλὰ παραβολὴν ἐλάλησεν αὐτοῖς, "Ομοία ἐστιν ἡ βασιλεία τῶν οὐρανῶν ὑπὸ, ὧν λαβώσα ἴσην ἐκείρωσεν εἰς ἀλευρόν σάτα τρία, ἐως ὅτε ἐξεμφόθῃ ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὁχλοῖς, καὶ γερῶς παραβολὴς οὐκ ἐλάλης αὐτοῖς, ἐπον Ἰωάννης 2 Παλ. 72.

35 πληρωθῇ τὸ ῥήθην διὰ τοῦ προφήτου λέγοντος, 'Ανιῶξ ἐν παραβολαῖς τὸ στόμα μου· ἐρεύζωμαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.
Τότε αφείς τῶν ἔχλους, ἡλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. 36 καὶ προσήλθον αὐτῷ οἱ μαθηταί αὐτοῦ λέγωντες: 'Φράσων ἡμῖν τὴν παραβολὴν τῶν ἵκανῶν τοῦ ἄγρου. ο ὁ ἀποκρι- 37 θες εἶπεν αὐτοῖς, 'Ὁ στείραν τὸ καλὸν σπέρμα, ἐστὶν ὁ νῦν τοῦ ἀνθρώπου. 38 ὁ δὲ ἄγρος ἐστίν ὁ κόμιος: τὸ δὲ καλὸν σπέρμα, οὐτοὶ εἰσίν οἱ νῦι τῆς βασιλείας τα δὲ ἰζίνα, εἰσίν οὶ νῦι τοῦ πονηροῦ. 39 ὁ δὲ ἐχθρὸς ὁ στείρας αὐτὺς ἐστιν ὁ διαβόλος. ὁ δὲ θερμὸς συντελεία τοῦ αἰώνος ἐστίν ὁ δὲ θερμαίς ἁγγελοί εἰσίν, ὡς περὶ οὖν συνελέγηται τὰ 40 ἰζίνα, καὶ πῦρ Καίβεται οὕτως ἐστιν ἐν τῇ συντελείᾳ τοῦ αἰώνος τοῦτοῦ. ἀποστελεῖ ὁ νῦι τοῦ ἀνθρώπου τῶν 41 ἅγιολοι αὐτῶν καὶ συλλέξωσιν ἐκ τῆς βασιλείας αὐτῶν πάντα τὰ σκάνδαλα καὶ τῶν ποιοῦντας τὴν ἀμοιβαν, 42 καὶ βαλοῦσιν αὐτῶν εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἐστιν ὁ κλαμβός καὶ ὁ βραγμός τῶν ὁδοντων. 'Τότε οἱ δίκαιοι 43 εἰκάζουσιν, ὡς ὁ ἡλίος, εν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. 44 ὡς ὁ ἐχθρός ὁ ἀνθρώπου αὐτῶν, καὶ ἄκουν, ἀκούετως!

Πάλιν ομοία ἔστιν ἡ βασιλεία τῶν ὑπαρχῶν θεσαυρῶν 45 εἰκονιμένων ἐν τῷ ἄγρῳ, ὥν εὑρὼν ἀνθρώποι ἐκρυψέ, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὡς ἐκεῖ πολεῖ, καὶ ἀγράζει τὸν ἄγρον ἐκείνων.

Πάλιν ομοία ἔστιν ἡ βασιλεία τῶν ὑπαρχῶν ἀνθρώπων ἐν εἰρήνῃ καὶ μαραγμάται, ὥς εὑρών ἑνα πολύτιμον ἑαυτῶν.

36. τὴν οἰκίαν Ἰησοῦς. 38. τὸ τὸ καλὸν σπέρμα, κ.α. το ἀργόν. προσέκλησαν πληροφορία με τον άγρο ως στέρο. 39. τὸ δὲ καλὸν σπέρμα, καὶ θερμός συντελεία τοῦ αἰώνος ἐστίν, ὁ δὲ διαβόλος. 40. καὶ πῦρ Καίβεται οὕτως ἐστιν ἐν τῇ συντελείᾳ τοῦ αἰώνος τοῦτοῦ. 41. ἀποστελεῖ ὁ νῦι τοῦ ἀνθρώπου τῶν ἅγιολοι αὐτῶν καὶ συλλέξωσιν ἐκ τῆς βασιλείας αὐτῶν πάντα τὰ σκάνδαλα καὶ τῶν ποιοῦντας τὴν ἀμοιβαν, καὶ βαλοῦσιν αὐτῶν εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἐστιν ὁ κλαμβός καὶ ὁ βραγμός τῶν ὁδοντων. 42. οἱ δίκαιοι εἰκάζουσιν, ὡς ὁ ἡλίος, εν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. 43. ὡς οἱ καὶ ἀκούεται, ἀκούεταις!

43. εἰκάζουσιν—αὐτῶν. 44. θεσαυρῶν εἰκονιμένων ἐν τῷ ἄγρῳ, ὥν εὑρὼν ἀνθρώποι ἐκρυψέ, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὡς ἐκεῖ πολεῖ, καὶ ἀγράζει τὸν ἄγρον ἐκείνων. 45. εἰκονιμένων—αὐτῶν. 46. ἑαυτῶν, καὶ ἀκούεται, ἀκούεταις!
are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists, than the contrary, which is the common opinion. The great value of pearls appears from what is said by Pliny.

47. σαγην] vermiculum, a drag net, which when sunk, and dragged to the shore, sweeps as it were on the bottom. The word occurs in Ep. xxvi. 5 and 14, for the Heb. בֵּין, between, and R. (Bezalel) and, and other later writers. At εκ των γενόσ. τινά τι, not, however, understanding, with Kuin., other things besides fish, but supplying ἤγεθοι or ἤγεθον.

48. τα σαρδ] the refuse. A vox sol. de h. re. See viii. 17. and Note. "Εξω has no reference, as Kuin. and others suppose, to the baskets; but simply denotes throw away.

49. εκ μοισ.] This is thought to be redundant. But see Fritz.

50. δι τουτο.] The Commentators regard this either as redundant, or, which is much the same thing, as a formula transitions. But it rather seems to denote an inference from what has proceeded, and may be rendered Wherefore then, since that is the case. And this ushers in an admonition to use the knowledge they have. 

Γραμματεῖς. The term properly denotes a doctor of the Jewish law, but here, a teacher of the Gospel; the name being transferred, from similarity of sound, to the μάθημα, viz. τῆς βασιλ., τ. α., Griesh. Knapp, and Vandersl.; Fr. eng. τῆς βασιλείας; but on rather too slight authority, and without sufficient reason. The phrase may be rendered, 'disciplined into the kingdom of heaven,' or, 'admitted by discipleship into the Christian society.' See xxii. 34, xxviii. 19. Acts xiv. 21. This is a sort of phraseis pragmata. If τῆς βασιλείας be the true reading, the sense will be, 'instructed for,' 'disciplined to,' i.e. completely acquainted with the nature and purposes of the Gospel. At καὶ καὶ καίαι sub. Βραχύστα and perhaps σκύλος. It is not necessary to too much scrutinize the text which simply denote such provisions or other necessaries as he may think suitable to the wants of his family, both what he has long laid up and what he has recently provided.

54. παραβολ] scil. πολω, i.e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his country.

55. oυχ ουτός] ουτός the use of this pronoun here, as often in the Classical writers, implies contempt, like the Heb. τι; and Latin iste. τού τεκτόνων. The word τεκτόνων denotes an artificer, or artisan, as opposed to a labourer; and, according to the word accompanying it, may denote any artificer, whether in wood, stone or metal, which simply denote such provisions or other necessaries as he may think suitable to the wants of his family, both what he has long laid up and what he has recently provided.

56. Ιουδα] Ιουδα and Ιουδα are grammatical forms, and Kuin. and others emend to Ιωάννα.
Στοιχεία
7. Ουκ ἔστι προφητής—αὐτῶν. A proverbial sentiment (to which Wets. cites many parallel ones) importing that one whose endowments enable him to instruct, is no where so little held in honour as among his townsmen and immediate connexions.

8. Ουκ ἐποίησεν—αὐτῶν. Christ did not judge it suitable to obtrude his miracles upon them, and so could not properly perform them. Considering their unbelief of his Divine mission, it is hard to say how he could have lavished away his favours on a people so unworthy of them. (Dodd.)

XIV. 1. τὴν ἄκοιν Ἰησοῦν ἰ. ε. περὶ τοῦ Ι. 2. παιδίων. This, by a use frequent in the Sept. (See Schleus. Lex. Vet. Test.) is supposed to denote friends. But it rather signifies minis- ters, officers (namely of his Court.) Αἱ δύναμεις ἑνεργ. ἐν α. To account for the Art. here, Middlet. would render 'the powers, or spirits, are active in him.' But the proofs he adds are rather specious than solid; and there seems to be no reason to abandon the common interpretation of δύνασθαι, miracles. And ἑνεργ. may be taken, as usually, for ἑνεργεῖον, 'miracles are effected.' But it must be added, with Beza, E. V., Wakef., Schleusen., and Fritz., to take δύνασθαι of the power of working miracles, as in Acts vi. 8. x. 36., by which the Art. may very well be accounted for. Thus Fritz. renders 'et propertrea vires qibus funt miracula, quarum videmus efficacitatem vim in eo exercent.'

5-13. In the way of judicial digression recounting the imprisonment and death of John the Baptist, the Aorists must be rendered as Pluperfects.

4. [ἔχειν] for γαμεῖν. A use frequent in the Classical writers, like that of ἑλέος in Latin, of which many examples are adduced by Wets.

5. δώσει, φησιν, ὅσε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ

6. γενεσίων ἄγομένων. The Commentators do not agree whether this should be understood of the birthday festival of Herod, or that in commemoration of its accession. That the latter was observed as such, is certain from Joseph. Ant. xv. 11, 3. (of Herod) and 1 Kings i. 8 & 9. ix. 18. Hos. vii. 5. As, however, no examples of this sense of the word γενεσίων have been ad- ducted, the common interpretation is the safer; and that the antients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At γενεσίων some supply συμμετοχῶν; others, ἡμέρων. The latter is preferable, as in the phrase ἀγεύσῃς. Ἀγεύν is used like the Latin agere. Yet when the neuter noun, singular or plural, is employed, we may supply δίστασα, or τινάκια; or rather γενεσίων is then a noun, as often in Herode, and other authors cited or referred to in Recens. Synopsis.

— ἐρχόμενος. Most Commentators, as Grot. and Kuin., here understand a pantomimic and lascivious dance, recently introduced into Judea, and such as is censured by Juven. Sat. vi. 63. and Hor. Od. iii. 6, 21. Yet that Herod should have patronized such a dance, or that his lascivious dance by his daughter-in-law, would argue incredible indecorum and depravity. It is therefore better, with Lightf., Michaelis, and Fritz. to suppose that the dance was a decorous one, expressive of rejoicing, but from the extreme elegance with which it was performed, attracted admiration.

8. προβιβασθείσα] adducta, urged, instigated. A signification occurring in the Sept. and also Xen. Mem. i. 2, 17. προβιβ. ἄργυρον. Πίνακι, a broad and flat dish, or plate; not a basin, as Cambp. renders; for from its origin (namely πίνως, a board) the word commonly denotes what is flat, or nearly so.
καὶ ἐξελθὼν ὁ Ἰσοῦς εἰς πολὺν ὄχλον, καὶ ἐσπλαγχνισθη ἐπὶ τούτων αὐτῶν. 15 Ὁ γενόμενος, προσῆλθεν αὐτῷ ὁ μαθηταὶ αὐτῶν, λέγοντες: Ἐρμίος ἐστιν ὁ τόπος, καὶ ἡ ὕπαρξη παρῆλθεν ἀπὸ τῶν ὄχλων, ὡς απελθόντες εἰς τὰς κώμας, ἀγοράθηκεν. 16 ὡς εἰσερχόμεν οὗτος εἰς τοὺς ἁρμόστους τούτους καὶ δύο ἰχθύας. 17 ὁ δὲ εἶπε: Φερετέ μοι αὐτούς ωδὶ καὶ κέλευσαι τοὺς ὄχλους ἀνακληθήναι εἰς τοὺς ὄρατος. [καὶ] λαβὼν τοὺς πέντε ἀρτοὺς καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν υἱὸν αὐτοῦ, εὐλογήσας καὶ κλάσας ἑδώκει τοῖς μαθηταῖς τοὺς ἁρμόστους, οἱ δὲ μαθηταὶ τοὺς ὄχλους καὶ ἐφαγον πάντας, καὶ ἐξορθάσθησαν καὶ

9. ἀντίθετα.] This is by Kuin and Wahl, interpreted "was angry," of which sense they adduce examples from the Classical and Scriptural writers. But some of them are exceptional; and here there seems no reason to deviate from the usual signification of the word. Though it might be rendered "he was chagrined." The feeling was doubtless a mixed one; sorrois (on his own account chiefly) and chagrin, not without anger at being thus taken advantage of; for he could not but feel apprehensive of the consequences of so unpopular an action. "Τοῦτον ὁς ὄρκους, i.e. "scrupling to break his oath before his guests," is at entertainments there was a delicacy even in refusing requests.

10. τείχων.] scil. τίνα. That this is not a Ἀρχαίον (as Rosenm. says) is plain from two examples from Plut. and Herodian adduced in Recens. Synop. 11. ἀκούων.] Namely, of John's death, and Herod's opinion of himself. On both which accounts, as also to avoid the imputation of blame for any disturbances which might be expected to follow such an enormity, and likewise (as we learn from Mark) to refresh himself and his Apostles after their fatigues, our Lord sought retirement. He is, Not "on foot," but "by land," as opposed to εἰς πλοῖο. This signification is frequent in the Classical writers, and sometimes has place where there is no opposition expressed or even implied.

14. αὐτοῖς.] On this reading all the Editors are agreed. The common one αὐτῶν is proved to have been a mere typographical error of Stephens's third Edition, faithfully retained by succeeding Editors, though to the violation of the norma loquendi.

15. ὁ τείχων ὡδὶ] i.e. the first evening, which commenced at three o'clock. That mentioned further on at ver. 23. is the second evening, which commenced at sunset. "Ἡ ὕπαρξη παρῆλθεν, the day is far spent." "Ωμα, like the Latin hora, has often this sense. So at Lu. ix. 12. ἡ δὲ ἡμέρα ἔρχετο κλέων. Fritz. understands it of the proper time for healing and instructing the people.

19. [Kai.] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS. and the Edit. Princ. and other early Editions and Fathers. It is one of the many ill-judged alterations in Stephens's third Edition from Erasmus's fifth. Εὐλογεῖς. Sub. τῶν θεών. The word is elsewhere interchangeably with εὐχαριστεῖς, as synonymous. See Matt. xv. 36. Mark viii. 6. Luke i. 64. ii. 28. xxiv. 53. Joh. vii. 11. & 23. Acts xxviii. 35. Jam. iii. 5. When the name of food, or sacrifice, is expressed, there is an ellipse, for εὐλογεῖς τῶν θεῶν ὑπὲρ τοῦ θεοῦ. Cæsar. The Jewish loaves were in fact cakes, broad, thin, and brittle, like our biscuits; and therefore required to be broken rather than cut, and thus would leave very many fragments; which accounts for the great quantity thereof gathered up.
20. ήρων] scil. οί ἀνέστολοι. And at τὸ \textit{περισσεύουν} sub. μέρος. Κλασμάτων, i.e. not only the fragments which would arise from breaking up loaves for so great a multitude, but (as appears from John vi. 13.) those also which each person would make in eating. The words following ἡθελακα-πλήρες are in opposition and exegetical of the preceding, o. d. namely, twelve baskets full. Κόφινους. This word has occasioned more discussion among the Commentators than might have been imagined; especially from these cophihi being in Juven. Sat. iii. 14. and vi. 512. connected with hya, which has been a mote in the eyes of the Commentators. The most rational and natural opinion is, that the baskets in question were either (as Buxt. thinks) such as had, from the earliest period, been a part of the household utensils of the Jews. (See Deut. xxviii. 5.) or (as Reland, Schleus., and Kum. suppose) were portable flag-baskets, such as were commonly used by the Jews in travelling through Heathen countries, to convey their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet these baskets could not have been of so large a size; for it is said that they were not for the purpose. It is more probable that the cophini here meant carried no hay; and those mentioned by Juvenal, were of a much larger sort, used for packing up various articles of pedlarry, such as the foreign Jews even then used to deal in.

21. τὸ \textit{πλοῖον} is used here. From this term many have inferred the unwillingness of the disciples to depart, influenced by ambitious views, as thinking that, from the multitude being so urgent for making Jesus a King, now would be the time to set up his earthly kingdom. The verb, however, is often used of moral persuasion; as Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean 'he made,' i.e. caused them, 'to enter,' &c.

22. \textit{ἐνίγκαγονες} From this term many have inferred the unwillingness of the disciples to depart, influenced by ambitious views, as thinking that, from the multitude being so urgent for making Jesus a King, now would be the time to set up his earthly kingdom. The verb, however, is often used of moral persuasion; as Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean 'he made,' i.e. caused them, 'to enter,' &c.
33 τις πλοίας ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες Ἀληθῶς Ἰησοῦς νῦν εἰς ἡλίον εἰς τὴν γῆν Γεννησαρέτ. 34 Καὶ διαπεράσαντες, ἠλίθιον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ ἐπιγυνόμενοι αὐτὸν οἱ ἀνδρεῖς τοῦ τότου ἐκείνου, ἀπέστειλαν εἰς ἑλίν τὴν περίχωρον ἐκείνην, καὶ προσήνυγκαν αὐτῷ πάντας τοὺς κἀκεῖνος ἐχόντας καὶ παρεκάλουν αὐτοῦ, ἵνα μόνον ἄδειαν τοῦ κρασπέδου τοῦ ἴματός αὐτοῦ καὶ ὁσοὶ ἦσαν, διεσώθησαν.

1 XV. 'ΤΟΤΕ προσέρχοντας τῷ Ἰησοῦ οἱ ἀπὸ Ιεροσολύμων ἔδειξαν αὐτῷ μεγάλας καὶ μικρὰς παραβάσεις τὴν παραδοσίαν τῶν προφητῶν. Οἱ γὰρ νῦν τοῦτο τὰς χεῖρας αὐτῶν, ὅταν ἀρτοῦ ἐσθίωσαν. Οὐ δὲ ἀποκρίθη οὗτοι αὐτοῖς. Διατάξεις καὶ ἔλεης παραβαίνεις τὴν ἔντολην τοῦ Θεοῦ διὰ τὴν παραδοσίαν ὑμῶν. Καὶ οἱ γὰρ Θεοὶ ἐντελοῦσας τὸν πατέρα καὶ τὴν μητέρα καὶ τὸ κακολογεῖν πατέρα καὶ μητέρα, θανάτῳ τελευτάτῳ ἀπερεῖφαν. ὁ Θεός λέγει: ὁς ἀν εἰς τῇ πατρί ἐν τῇ μητρί, Δώρων δέ εἰσιν.
collusion between the sons and the priests, so as to leave the father destitute.

καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. καὶ ἑκνωσάτε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν μᾶς. ὕποκριτα! καλῶς προσφέρετε περὶ ύμων. Ἡσαίας λέγων· Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσι με τιμᾶ· ἢ ἂ ἐκ τοῦ βίου αὐτῶν πόρρω ἀπέχει απ' ἐμοῦ. μάτην δὲ σέβονται με, ἄδικα κατέχουντοι. διὰ τὰ διδασκαλίας, ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσμένος νός τοῦ χιλιόν, εἶπεν αὐτοῖς· Ἀκούστε καὶ συνίετε! οὐ τὰ ἐκείρχομεν εἰς τὸ στόμα κοινῶν τῶν ἀνθρώπων ἀλλὰ τὸ εκπρεπόμενον ἐκ τοῦ στόματος, τοῦτο κοινῶ τῶν ἀνθρώπων. Τότε προσέλθετε οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· Ὅδηγες ὁ δὲ ἀποκριθεὶς εἶπε· Πάσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐρανός, ἐκριζωθήσεται· ἀφέτε αὐτοῖς· ὁ δὲ ἄνθρωπος εἰς τυφλοὶ τυφλῶν· τυφλὸς ἐς τυφλὸν εὼν ὁδηγήται, ἀμφατορεῖ εἰς βόδων πεσοῦται. Ἄποκριθεὶς δὲ ὁ Πέτρος ἐπελεύσεται· Ὁ σωτηρίου εἶπεν· Ἀκομὴ καὶ μαίεις ἀμφετεῖ ἐστε; οὕτω νοεῖτε, ὅτι οἱ φαρισαῖοι ἀκούαντες τὸν λόγον ἐσκακαλώθησαν; Our Lord did not hereby intend to abrogate the distinction between clean and unclean things for food. His meaning was that nothing was naturally and per se impure (and therefore such as could defile the mind of man), but only so ex instituted. Or his words may be understood compared, q. d. forbidden meats do not pollute so much as impure thoughts and intentions. Middlet. observes that the Art. at τῶν ἀνθρώπων is necessary, because, as is the case of regimen, the definiteness of a part supposes the definiteness of the whole.

καὶ τῶν λόγων i. e. what Jesus had just said concerning their traditions.

13. φυτεία· The word properly signifies 'a planting,' or plant; but metaphorically denotes the doctrines or traditions in question, by an allusion to the mind as soil, and precepts as plants. See Matth. xiii. 29 and 38. 1 Cor. iii. 6. A comparison familiar both to the Hebrews and Greeks. See Wets.

14. ἀφέτε αὐτοῦ· 'heed them not, nor their words.' Tυφλὸς ὁ τυφλός· πεσοῦται. A proverbial saying, common to both the Hebrews, Greeks, and Romans. Βόδων signifies, not ditch, but pit, such as were dug for the reception of rain water. Пεσοῦται, 'will fall.' To be understood of what is customary.

15. παραβολῇ· 'the maxim, or weighty aphorism.' It is not that Peter did not understand the maxim, which was by no means obscure, insomuch that our Lord says καὶ ὡς ἦν ἀποκριθεὶς οὗτοι; but his prejudices darkened his understanding, and he could scarcely believe his ears, that a distinction of meats availed not, and therefore asks an explanation.

16. ἀκομὴ· Put adverbially for ἀρτί, as not unfrequently in the Classical writers,
ΚΕΦ. ΧV. ΚΑΤΑ ΜΑΤΘΕΑΙΟΝ.

17 ὅτι ταῦτα εἰςπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν ἡ χειρὶ, καὶ εἰς ἀφθερώνα ἐκβαλλεται; τὸ δὲ ἐκπορευόμενον ἐκ τοῦ στόματος, ἐκ τῆς κοιλίας ἐξέρχεται, κακεῖνα κοινοὶ τοῖν ἀνθρώπων. ἐκ γὰρ τῆς κοιλίας ἐξηρωτοῦνται διαλογισμοὶ πνευμονίας, φόνοι, μοχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι.

20 Βλασφημία ταῦτα ἐστὶ τὰ κοινοῦν τὰν ἀνθρώπων τὸ δὲ ἀνδρόσι χερσί φαγεῖν οὐ κοινοὶ τὸν ἀνθρώπων.

21 Καὶ ἔζελθον ἐκείθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὸ μέρι .

22 Τῷ Σαμονῷ καὶ Σάδωνῷ. καὶ ἱδοὺ, γνη Ἡσανανία ἀπὸ τῶν ὀρίων ἐκείνων ἐξέλυσάς, ἑκραυγάσεις αὐτῷ λέγουσα: Ἑλέστατον με,

23 κύριε, ἔχεδε φωνῆν τῆς θυγατρίς μου κακῶς δαμουσίζεται. ο郤 ὡς ἐκεῖ ἀπεκρίθη αὐτῷ λόγον, καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἔριττον αὐτὸν λέγοντες, Ἀπὸ λυσών αὐτὴν, ὡς ἐκεῖ.

24 κρατεῖ ὅπεθεν ἠμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάληκαν,

25 εἰ μὴ εἰς τὰ πρῶτα τὰ ἀπολλωτὰ οὐκ ἦν Ἰσραήλ. ἦν ο郤

26 ἔλθον προσκυνεῖν αὐτῷ λέγουσα. Κύριε, βοήθει μοι. ο郤 ἐκεῖ.

27 καὶ ἦρθεν οἱ κυναρίοις. η δὲ εἶπεν Ναὶ κύριε, καὶ ἔφη ἐκεῖ ἡ θυγατρίς αὐτῶν.

28 ἀπὸ τῆς τραπέζης τῶν κύριων αὐτῶν. τοῦτο ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ. Ἡ γενναῖον, μεγάλη σου ἡ πίστις, γεννᾶτον ο郤 ὡς θελεῖς. καὶ ἀπὸ ἡ ἡθύτητα αὐτῆς ἀπὸ τῆς φρασίς ἐκείνης.

29 καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς, ἔθετε παρὰ τὴν θάλασσαν.

30 τῆς Γάλαταις καὶ ἄναβας εἰς τὸ ὄρος, ἐκάθετο ἐκεῖ. καὶ προσῆλθον αὐτῷ ὄχλῳ πολλοὶ, ἔχουντες μεθ' ἐαυτῶν χωλούς.

17. ἀφθερώνα] A word of the Macedonian dialect. From its etymon (ἀφτὴ and ἀφθημα) it signifies a place apart, a priory.

21. εἰς τὰ μέρη] As Christ seems not to have actually entered into the Gentile territories, we must here (with Grot.) interpret εἰς versus, towards, (with the Syriac.) So the Hebrew εἰς local, like our word in toward. Mark, indeed, has εἰς τὰ μεριαὶ Τῷρον: but μεριαὶ is a word of dubious signification, and denoted a strip of land which was between two countries, and properly belonging to neither. So it is explained by the Gloss. V et. interitae. Indeed διων frequently signifies, not border, but country, or territory.

22. γνη Ἡσανανία] Called by Mark Ἐλληνική Συροφυλάκιοι, i. e. a Gentile dwelling on the which was between two countries. She was therefore a Gentile by birth, and not a proselyte, as some have supposed. Yet it does not follow that she was an idolatress; for many Gentiles in those parts were believers in one true God, and felt much respect for Judaism, though they did not profess it. She might easily, therefore, have learnt the doctrine of a Messiah, and the appellation, from the Jews.

23. λόγον] Sub. ἰδα. See Bos Ellip. Ἡράτων, 'asked, besought him.' An usage confined to the New Testament and Sept. Ἀπολλων, i. e. 'dispatch her business,' for it implies, 'with the grant of the favour she asks,' as appears from ver. 24 and 26.

26. κυναρίοις] The word was adopted after the manner of the Jews in speaking of the Gentiles, though it was also a term of reproach in common use with both.

27. καὶ μεταβὰς] 'The Commentators are not agreed as to the force of this formula. Most modern ones (after Scalig. and Casaub.) assign to it the sense 'obsecro te,' as in Phil. xxii. Rev. xxii. 20, and sometimes in the Classical writers. And so the Heb. ו. The antients, and some moderns, as Grot., Le Clerc., Elsen., E. V., Sax. Greek, and others take it to import assent. which, indeed, is most agreeable to the answer. And though אללα does not follow, as it properly should, yet, in such pathetic sentences, regularity is forgotten. Here (as often) γαρ has reference to a short clause omitted, to be thus supplied: True, Lord, (but extend a small portion of thy help and mercy towards me;) for even (καὶ) the dogs, &c.'
καὶ ἐξελέξατο τὸν Θεὸν Ἰσραήλ. *Ὁ δὲ Ἰσραὴλ 32 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε* Σπλαγχνίζομαι ἐπί τοῦ ὄχλου ὅτι ἤδη ἡμέρας τρεῖς προσμενοῦσι μοι, καὶ οὐκ ἔχουσι τί φάγωσιν. καὶ ἀπολύσαι αὐτοὺς ἠστεῖς οὐ θέλω, μὴ τοῦτο ἐκλιθωσίν εἰς τῷ ὀφ. καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ 33 αὐτοῦ· Ποῦν ἡμῖν ἐν ἐρμίᾳ ἄρτοι τοσοῦτοι, ὡστε χορτάσαι ὄχλον ποσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰσραήλ· Πόσους ἄρτους 34 ἔχετε; οἱ δὲ εἶπον· Ἐπτα, καὶ ὁλίγα ἱερόδια. καὶ ἐκέλευσε τοῖς ὄχλοις ἀπάσεις ἐπί τὴν γῆν καὶ λαβῶν τοὺς ἐπτά 35 ἄρτους καὶ τοὺς ἱερόδια, ἐνχαριστήσας ἐκλάσει, καὶ ἐδώκε τοῖς 36 μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὁλῷ. Καὶ ἔφαγον πάντες, καὶ ἐχορτάζοντες καὶ ἤραν τὸ περισσέων τῶν κλασμάτων, 37 ἐπτα σπυρίδων πλήρεις; οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι 38 ἀνδρεῖς, χωρὶς γυναικῶν καὶ παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἤλθεν 39 εἰς τὰ ὅρια Μαγδαλ. XVI. *Καὶ προσέλθοντες οἱ φαρισαῖοι καὶ σαδουκεῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημείον· εἰ τοῦ ὑφαίνοντος ἐπιδείξας αὐτοῖς, ὅ δὲ ἀποκρίθησις εἶπεν αὐτοῖς* 2 Ὁφίας γενομένης, λέγετε· Εὐδία· πυρράζει γὰρ ὁ ὑφαίνων. καὶ προῆρεν. Σήμερον χωμίων πυρράζει γάρ στυγνώσων ὁ 3

30. κῦκλον. It is by no means clear what is meant by this term, and how it differs from χωμίων. See Recens. Syn. I have there conjectured that κῦκλον (which Hesych. explains by κἀκαπνός) meant one with a distorted limb, as a foot; exactly answering to our expressions bow-leg, and bow-legged. Such persons are not, in a proper sense, lame; yet they sometimes bear under more inconveniences than would be occasioned by the loss of a limb. And therefore we need not wonder that such should offer themselves as objects of our Lord's mercy; and surely the cure of such a radical misformation must give an especial idea of Christ's power.

31. κὼφος] i.e. deaf and dumb; since those born deaf are naturally dumb also.

32. ἡμέραι τρεῖς] The reading here is dubious. Most of the ancient MSS., and some Fathers have ἡμέραι, which has been received by almost all Editors from Wets. downward; and justly, since the common reading ἡμέρας plainly arose from an alteration of this more difficult reading. Yet this leaves a construction of unprecedented harshness, which Fritts. would remove by inserting, from a few MSS., Versions, and Fathers, εἰς, κα. The authority, however, is so slight, and the words so evidently from the margin, that I cannot venture to follow the example. It does not seem necessary to have seen that the difficulty may better be removed by simply altering the accent of προσμενοῦσι to προσμενοῦσιν, thus taking it for a participle. Daub. plur. Thus the ellipse of εἰς will be very regular, and the construction usual, i.e. there are three days to them staying with me; i.e. they have stayed with me three days.

33. τρία] Sup. 12. 36. Luc. 11. 34. ἄρτους καὶ τοὺς ἱερόδιας, ἐνχαριστήσας ἐκλάσει, καὶ ἐδώκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὁλῷ. Καὶ ἔφαγον πάντες, καὶ ἐχορτάζοντες καὶ ἤραν τὸ περισσέων τῶν κλασμάτων, 37 ἐπτα σπυρίδων πλήρεις; οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι.
Κατά Μάθαυιον.

οὐρανός. ὑποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γυνάκετε
διακρίνειν, τὸ δὲ σημεία τῶν καιρῶν οὐ δύνασθε.  b γενεὰ
ποιηρᾶ καὶ μοιχαλλὸς σημείου ἐπίζητει καὶ σημεῖον οὐ δοθῆ-
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννῃ τοῦ προφήτην. καὶ
καταλίθων αὐτῶν, ἀπῆλθε. c Μαρκ. 8
5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτῶν εἰς τὸ πέραν, ἐπέλα-
θοντο ἄρτος λαβεῖν.  ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁ ὅρατε καὶ
προσέχετε ἀπὸ τῆς ἐμῆς τῶν φαρισαίων καὶ σαδουκαίων.
7 οἱ δὲ διελογίζοντο ἐν εαυτοῖς, λέγοντες Ὡτι ἄρτος οὐκ
ἐλάβομεν. γινοῦ δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖςΤι διαλογίζεσθε
9 ἐν εαυτοῖς, ὁλογράφωστα, ὅτι ἄρτος οὐκ ἐλάβετε;  ὁ δὲ
νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακο-
10 χιλιῶν, καὶ πόσως κορίνους ἔλαβετε;  εοῦδε τοὺς ἐπτά
ἀρτοὺς τῶν τετρακεχυλίων, καὶ πόσα σπυρίδας ἔλαβετε;
11 πῶς οὖν νοεῖτε, ὅτι οὐ περὶ ἄρτον εἶπον ἡμῖν προσέχειν ἀπὸ
12 τῆς ἐμῆς τῶν φαρισαίων καὶ σαδουκαίων; τότε συνήκατο,
ὅτι οὐκ ἔπει προσέχειν ἀπὸ τῆς ἐμῆς τοῦ ἄρτου, ἀλλὰ ἀπὸ
tῆς ἰδιακῆς τῶν φαρισαίων καὶ σαδουκαίων.  Ὁ Μαρκ. 8
13 Ἐσθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίπ-
pou, ἣτα τῶν μαθητῶν αὐτοῦ, ἔγνων. Τίνα μὲ λέγουσιν
14 οἱ ἀνδρῶτευαί εἶναι τὸν ἱόν τοῦ ἀνδρωτοῦ;  εἰ δὲ εἶπον Ὁι
μὲν Ἰωάννην τοῦ Βαπτιστή τὸν Ἔρωτα νεότατον ἔτερον ἔ
15 ἦσεμι, ἢ ἐνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα
16 μὲ λέγετε εἰς;  ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε Σὺ ὁ
17 ὁ Χριστός, ο ἱός τοῦ Θεοῦ τοῦ ζωντος.  καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἰς Σίμων ἴδε ναά, ὅτι σάρξ
καὶ αἷμα οὐκ ἀπεκαλυφεί σοι, ἀλλὰ ὁ πατήρ μου ὁ ἐν τοῖς

The verb (which is rarely met with except in the New Testament and Sept.) is derived from στό-
γος, thick, from στόγος, to stuff up. Τις προσέχειν εἰς[] "From this reproof (says Mackin,) it
appears, that the refusal of the Jews to ac-
knowledge the Messiahship of Christ, was owing
neither to the want of evidence, nor to the want
of capacity to judge of that evidence. The ac-
complished ascent of the ancient prophecies (Gen.
xxvi. 10. Is. xi. 1; xxxv. 5. Deut. ix. 24.)
and the miracles which he performed, were proof
sufficient, and much more easily discernible than
the signs of the seasons."

6. ὡρατε καὶ προσέχετε] An emphatical
phrase signifying studiously attend to. It is not
so much a Hebrewism as an idiom common to the
simplified colloquial style in all languages.
Zeus, i.e. their doctines, as didachye imports
doth both doctines and ordinances. See Lightf.
7. λέγοντες ὅτι] Sub. εἰς or the like. See
Grot. and Glass.
13. τίνα με λέγουσιν εἰς] Bp. Middleton has
here ably shown the correctness of the common
construction of rendering εἰς in the passage—
"Whom do men say that I, the Son of man, am."
The interpretation of Beza and others, which
supposes a double interrogation, would involve
an intolerable harshness, not to say solecism.
Yet he thinks the conjecture of Adler probable,
that the received reading was made up of two,
viz.: τίνα με λέγουσιν ο ἀνδρωτος εἶναι (which
is the reading of Mark and Luke) and of τίνα
λέγουσιν ο ἀνδρωτος εἶναι τὸν ἱόν τοῦ ἀν-
dρωτος, which is the supposed true reading of
St. Matthew. The με is cancelled by Fritz,
a almost entirely on the authority of Versions and
Fathers. But as it is omitted only in one MS.,
its authenticity cannot well be questioned.
16. ο ἱόν—[ζωντος] Whitby supposes there
was this difference between ο Χριστός and ο ἱόν
τοῦ Θεοῦ, that the former referred to his office,
the latter to his divine original: though he admits
that neither Nathaniel (John i. 50.) nor the other
Jews, nor even the Apostles, used it in that it
sublimes sense in which Christians always take it.
Zeuxes, i.e. (as Rosenm. and Kuin, explain)
the (only) living and true God, as distinguished
from dumb idols (εἶδος φύσις, Sap. xiv. 29.),
fictitious deities, called νεκροί. Ps. cxi. 28, and
other places.
17. σάρξ καὶ αἷμα i.e. according to the sense
of the expression in the New Testament and
Rabbinical writers, man. It is remarkable that it should not occur in the Sept.

18. Συ είς Πέτρον [Cephas in Syriac. This is not an original appellation, but given at his conversion. See πέτρα, not the πέτρα of the Church, for the Jewish Doctors to bestow new names on their disciples, chiefly, we may suppose, with reference to some peculiar disposition or quality. So, in the present instance, Rock intimates the firmness which prompted Peter to avow his faith in Jesus; a sample of the intrepid zeal afterwards evinced which roused the Church to establish the religion of Christ. Examples of a similar paronomasia I have adduced in Recens. Syn. Et ταύτη τῇ πέτρᾳ. Many antient and modern Commentators understand by πέτρα the confession or profession of faith just made by Peter. Other antient and modern ones suppose that our Lord then prophesied the foundation of the Church, but the latter is exceedingly harsh, and involves a wholly gratuitous supposition: and the former, though entitled to more attention, from the great names in support of it, is scarcely admissible, being repugnant to the context. For to take πέτρα to mean this confession, as on a rock, is said. And when the Apostle is thus represented as a πέτρα to St. Peter, the Church, there is destroyed whatever can be thought remarkable, or meant as the reward of St. Peter’s singular confession. Besides, the words following καὶ διώσω σοι, evidently allude to some other gift or distinction. There can, therefore, be little hesitation in preferring the interpretation that Peter signified the foundation of the Church personally. And this has been fully established by Euthym., Grot., Le Clerc, Alberti, Cameron, Hammond, Whitby, Clarke, L’Enfant, Beausobre, Palairot, Peachus, Bens., Doddr., Newcome, Michaels, Marsh, Middleton, Maltby, Kuin., Fritz., Schles., &c. The sense has been well expressed thus: ‘Thou art by name rock, and suitable to that name shall be thy work and office; for upon thee, (upon thy preaching, as upon a rock,) shall the foundation of my Church be laid.’ The force of the paronomasia in Πέτρος is lost in our language, but expressed in the Greek, Italian, and French. As to the arguments of those who maintain that πέτρα signifies the confession of Peter, deduced from the relative signification of πέτρος and πέτρα, they are too insignificant to deserve any serious attention; indeed, the question has long ago been disposed of by Alberti and Palairot. "δεῦσος—αὐτής." If the interpretation above given for πέτρα be founded on αὐτής here cannot but refer to ἐκκλησίας. And so it is almost universally taken; though a few refer it to πέτρα, either with reference to the confession, or to Peter personally. See Recens. Synop. The former mode of interpretation unquestionably deserves the preference. By ἐκκλησία is to be understood, not the Church properly so called, (which is liable to objection) but (as the best Commentators are agreed) the individual members of which the Church, as a diversity of interpreters exist; though there is more reason to think the phrase is understood by all the best modern Commentators, the state of the dead, or of death; i.e. death. It does not occur in the Acts of the Apostles, and is not found so frequently; (See the examples adduced by Wetzer and others) and always in the sense, the approach to the place of departed souls, the state of the dead. The words are a continuation of the image by which the Church is compared to a rock. They seem intended to further explain what is meant by founding the Church upon Peter, as a foundation; and they figuratively denote, that Peter should be the person by whose instrumentality the kingdom of heaven, the Gospel Dispensation, should be opened, once for all, to both Jews and Gentiles, which was verified by the Acts of the Apostles. And it is compared with xv. 7. Moreover, the expression ‘the keys’ may also refer to the power and authority for the said work; especially as a key or keys was antiently a common symbol of authority; and presenting with a key was a form of investing with authority, and such was afterwards worn as a badge of power and authority. —δεῦσος—αὐτής] This is exegetical of the former. Yet it should seem that the image taken from the keys is not contained in these words, but that they are a fuller development of the trust and power of which keys constitute a symbol. Even here, however, considerable diversity of interpretation exists; though there is little doubt but that the view taken by Lightf., Selden, Hamm., Whity, and most recent Commentators, is the true one. Δεῦσος signifies to forbid, not only in the Rabbinical writings perpetually, but also in Dan. vi. 8. ix. 16.; &c. as also in the Chaldee Paraphrase on Numb. xi. 28. And Λέους (Heb. לוע) and λέον προνοεῖ, pronounce lawful, concede, permit, direct, constitute, &c. The sense, therefore, is that Whosoever thou shalt forbid, or whatever declare lawful, and constitute in the Church, shall be ratified, and hold good with God; including all the measures necessary for the establishment and regulation of the Church. The Student will observe that this sense of the words δεῦσος and λέους is directly contrary to that which prevails among the Classical writers, in which Λέους (νόμον) is synonymous with καταλείπεις (νόμον), to abrogate &c. but no where, perhaps, in the sense concede, permit, except in Did. Sic. i. 27. δεῦσος ἐν θύσῳ
Kata Mathion.

21. "Απὸ τὸ τὸν ἤρατο ὁ Ἰσσοῦς δεικνύει τοῖς μαθηταῖς τοῦ Ἱουσίου ὁ Χριστός.

22. Ἐπεί τις τοῦ τοῦ τούτου πάθειν ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχοντός καὶ γραμματέων, καὶ ἀποκαταθήκην, καὶ τῇ τρίτῃ ἡμέρα ἐγέρθηκε, καὶ προσ-

23. Τοῦτος ὁ Πέτρος ἤρατο ἐπίτιμον αὐτῷ λέγων. "Ὡς σοι κύριε ὦ μοι ἐστάσαι σοι τοῦτο. ὃ δὲ στραφεῖ ἐκείνος τῷ Πέτρῳ ὑπαγε ὅπισώ μου Σατανα, σκάνδαλον μου εἰ.

24. ὁ Ισσοῦς εἶπε τοῖς μαθηταῖς αὐτῶν Ὁ Θεός εἶπε τοῖς Θεοῦ, ἀλλὰ τῶν ἀνθρώπων. ὁ Θεός εἶπε τοῖς μαθηταῖς αὐτῶν "Εἰ τις θέλει ὅπισώ μου ἐλθεῖν, ἀπαραπτάσθαι ἑαυτὸν, καὶ ἀράτω τον σταυρόν αὐτοῦ, καὶ ἀκολουθεῖται μοι. ὁ γὰρ ἀν θέλη τὴν ψυχήν αὐτοῦ σώσαι, ἀπολέσῃ αὐτὸν· ὁ γὰρ ἀν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἐν τῷ κόσμῳ τὸν κερατήν, τῇ δὲ ψυχῇ αὐτοῦ ἀσωμῆθαι;

25. ὁ γὰρ οἰκεῖται ἀνθρώπως, ἐὰν τὸν κόσμον ὧδε κερατήν, τῇ δὲ ψυχῇ αὐτοῦ ἀσωμῆθαι, μελετεῖ γὰρ τὸν ἀνθρώπον ἐρχέσθω ἐν τῇ δόξῃ τοῦ Πατρός.

οὐδεὶς ὄνωπα λέχεις (cited by Selb.) But even that is the literal Greek version of an Oriental inscription, and therefore is likely to follow the Eastern Apostles, see Matt. viii. 16, in such a manner as to give no ecclesiastical superiority one over another) will by no means justify the assertion of any peculiar prerogative to the Roman Pontiff, nor affect the question at issue between Protestants and Romanists upon the power of the Church. Whatever foundation Peter might be to the Church, it is clear that the image excludes all notion of a succession of persons similarly circumstanced. Nor, if the superiority of St. Peter had been constant, could it afford a shadow of reason for deducing from it the supremacy of St. Peter in the persons of his successors.

21. [Issoi.] The most eminent Critics are agreed that this is to be cancelled, on the authority of fifty-four MSS. and several Versions and Fathers.


23. [Presbutorum] This controverted expression is best interpreted 'taking him by the hand;' an action naturally accompanying advice, remonstrance, or censure. Schleus adds an example of this sense from Plutarch, to which may be added another in Aristoph. Lysistr. 1120, ἐβολεῖσα δ' ἱλιάς, λυσάρκην βοελοια. 'Ἐπι-


25. [γαρ ἀφελεῖται—ψυχῆς αὐτοῦ.] This seems to be a proverbial expression, transferred by Jesus from temporal to spiritual application; q. d. 'If we think an earthly and temporary life cheaply bought, at what price, how much more is a heaven only and eternal one.' At ψυχῆς sub. eis, which is sometimes expressed in the Classical writers, though they generally use the Dative. Τί δῶσεις ἐκ. Another proverbial expression, with which Wets. compares several others.

26. [Μᾶλις γαρ ἐκ.] The Commentators are not agreed whether this and the verse following should be taken of the first advent of Christ, at the destruction of the Jewish state and nation, or of the final advent, at the day of judgment. The former mode of interpretation is adopted by the most eminent Commentators, on account of the verse following. But others, perhaps more correctly, refer them to the two judgments respectively.
28. ἵστατον] Many MSS. and some Fathers have ἵστατον, which is edited by Matth., Griesb., Knapp., and Vater. Others have ἵστατος, which is adopted by Wets., and edited by Fritz., as being the more difficult reading. But it seems to have come from the margin, and to have been a corrup., those who proposed to read ἵστας ἵστατον ἵστατον. As to the first mentioned reading, it may be the true one; but the evidence is not so strong as to demand any change, and the common reading is defended by Mark ix. 1. and Luke ix. 27. Γενέσθαι θανάτου is a Hebraism (like θεωρεῖν θας., Joh. vili. 51., θείειν θας., Luke ii. 26.) by which verbs of sense are used in the metaphorical signification to experience, not uncommon in the Classical writers, joined not, indeed, with θανάτον, but with nouns denoting trouble. And this extends even to some modern languages.

XVII. 1. μετεμορφώθη] The word (which sometimes imports a change of substance) here denotes only a change in external appearance, (as in Ξελίαν V. H. i. 1.) agreeably to the sense of its primitive μορφή in the Old and New Testament. Thus, in the plainer words of Luke ix. 29. τὸ έίδος τοῦ προσώπου αὐτοῦ ἤτρεμον ἐγένετο. This most illustruous transaction (of which the scene was probably Mount Tabor) is described by three out of the four Evangelists, and allowed to the fourth; all agreeing on the main points. Doubtless it was meant to effect most important purposes, which we may be allowed humbly to conjecture. It was, we may suppose, especially intended to give the Apostles that sign from heaven which was regarded as the most unquestionable of all demonstration of Divine mission. As to the purpose of this transaction, it is supposed to have been a figurative representation of Christ’s advent to judge the world, and thereby the fulfilment of the late promise of Christ to his disciples, that some standing there shall be witnesses of the glory in which he would appear at the day of judgment. And as glorification implies a correspondence in glory and punishment of general resurrection and retribution are supposed to be represented. At all events, the representation was doubtless meant to console the Apostles, under their present trials and tribulations, with the prospect of the glory that should be revealed. Another important purpose was, to figuratively (and by a symbolic action) denote the expiration of the Jewish and the commencement of the Christian Dispensation. The Christian church (as the appropriate representatives of the Law and the Prophets) are brought forward to render up their authority into the hands of Christ, to whom they had all along borne witness. And by the words “Hear ye him,” and by their disappearance, and leaving Jesus alone, it was represented that Moses and the Prophets had announced to Christ that the ceremonial law had ceased, and the Gospel was established. With respect to the circumstances of the transaction, three only of the disciples were taken, because that formed the number of witnesses necessary for legal proof; and the three selected were the most confidential disciples, who were afterwards to be witnesses of our Lord’s agnus in the garden, as they were now of his glory. There is no reason, with some sceptical foreign Theologians to suppose the whole a vision; for though the disciples had been slumbering, yet they are plainly said to have been awake when they saw Moses and Elias conversing with Jesus; both of whom would doubtless appear in proper person; which involves no difficulty but such as Omniscience will vanquish at the general resurrection. As to the nature of the change in question, it is incomprehensible to us, with our present faculties. Much more on this subject might be said; but speculation on so awful an event should be restrained. Sufficient it to add, that the present portion of our Lord’s agnus in the garden, as they were reared at the feast of tabernacles. (Camp.)

5. φωτεινά] Griesb. and Fritz. edit φωτόν,
en account of its being the more difficult reading. But that Critical canon has its exceptions; and one is, when the reading involves a violation of the norma loquendi. Now καὶ φῶτος, as Knittel and Fritz remark, "repugnantiam quandam continet, (Comp. Mark ix. 7.) nec facile dici potest," whereas φωτεινὴ is supported by vi. 22. See zi. 34 & 36. Another is, when the external evidence for the reading is exceedingly slight; which is the case here; for it is found only in five or six inferior MSS. Επομενεια. Not, overshadowed, but enrounded. An Hellenistic use found in the Sept. The αὐτῶν may be understood of all present. Φωτὶ &c. One of the three instances in the Gospels, of God's personally interposing and bearing testimony in favour of His Son. Adversus is to be taken emphatically, 'him alone,' and no longer Moses and the Prophets.

6. ἔτεσιν ἐπὶ πρόσωπον] A posture very generally and naturally assumed by those to whom such visions were made, and to be accounted for not only on a principle of fear, (it being a general persuasion that the sight of a supernatural being must destroy life) but of reverence.

9. ἐν τῷ δρόμῳ] For ἐν τῷ Μαθ., Griebe., Knappe, and Fritz. edit ἐκ, from very many MSS., early Editions, and Fathern. But there is no sufficient reason for alteration; especially as καταφ. is used in the New Testament; καταφ. ἐκ τοῦ δρόμου never. To ὄρθωμα, what they had seen, ἀπὸ ἀλόου, as Mark phrases it. Neither this term nor the ἐντολή of Luke will warrant the notion that it was a mere vision or dream.

10. τῷ οὖν τοῖς γραμματεῖς—πρότων] There is here a difficulty arising from the obscurity of the connexion and the brevity of the enunciation.

The sense is most probably as follows: 'How can the declaration of the scribes, grounded on the prophecy of Malachi, hold good, that Elias must precede the Messiah, to announce his coming, account him &c., when we see the Messiah first advancing in his advent, and no Elias appearing, at least to perform any of the offices in question?'

11. Ηλίας μὲν—δεῦτα] The sense (which has been causelessly disputed) is doubtless as follows: 'Elias is indeed first to come, and will restore all things, i.e. be the means of introducing a mighty moral change and reformation.' The future tense is used, because Jesus here uses the language which was generally applied to the Messiah. Adversus is to be taken of entire intention rather than effect. But what John was to do, which was only to act an introductory part, was accomplished, and ἀποκαρ. must be explained with a reference thereto. There is no ground for the notion of some Commentators, that ἀποκαρ. here signifies, 'he shall finish and put an end to all things,' i.e. to the Jewish dispensation.

12. οὐκ ἑτέρωςς αὐτῶν] 'knew him not as Elias,' 'did not recognise him,' there being much disagreement as to his real character. Εἰν αὐτῷ. This is thought to be a Hebraism; but it is rather a popular idiom, similar to one in our own language. Ποίεσις is adapted to denote treatment of every kind, whether good or bad. Οὐκ ἑτέρωςς is a popular idiom (with which MarkI. ap. Recens. Synop. compares one exactly similar in Xenoph.) like our "to have one's will of any one," which usually implies violence. See Luke xxiii. 25. and Mark ix. 13.

14. αὐτῶν] So all the Editors from Wets. downwards read. For αὐτῶν, the strongest evidence both of MSS., the Edit. Princ., and...
Two men, one with a long beard and the other with a mustache, sitting at a table with papers and a book. The man with the mustache is pointing at the book, while the other one is looking down at the papers.
25 ὑμῶν ὦ τελεῖ τὰ διδαχαίμα; λέγει: Ναι. καὶ ὅτε εἰσήλθησας εἰς τὴν οἰκίαν, προσέφθεις αὐτῶν ὁ Ἰησοῦς λέγων: Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν λαμβανόμενοι τέλη
26 ἡ ἡμέρα; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλωτρίων; λέγει αὐτῷ ὁ Πέτρος: Ἀπὸ τῶν ἀλλωτρίων. ἐφι αὐτῷ ὁ Ἰησοῦς
27 Ἀραγε ἐλευθεροί εἰσίν εἰς τούς. ἱνα δὲ μὴ σκανδάλισθωμεν αὐτῶς, πορευθεὶς εἰς τὴν θάλασσαν, βαλέ ἀγκατρον, καὶ τὸν ἀνα-
βατα πρῶτον ἰχθυν ἁρων καὶ αἰνεῖα στὸ στοίμα αὐτῶν, εὔρησεις σατανᾶ ἐκεῖνον λαβών δώ αὐτώς ἀντὶ ἐμοῦ καὶ

1 XVIII. Ἔνε ἐκεῖνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῇ Ἰησοῦ

2 καὶ προσκαλέσαμεν ὁ Ἰησοῦς παιδίων, ἐστησαν αὐτό ἐν

4 τῶν υἱῶν αὐτῶν. ὡς οὖν ταπεινόσῃ ἐαυτόν ὡς τὸ παιδίον

5 τοῦτο, οὕτως ἐστὶν ὁ μεῖζον ἐν τῇ βασιλείᾳ τῶν υἱῶν. ἢ

καὶ οὐ εὰν δεχηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὄνοματι μου, εἰμε

reference to the many persons from whom it was collected, each paying one. And the Art. has reference to the customary payment. The declension of this noun is τὸ διδραχμον, τοῦ διδραχμον. The tax was doubtless the half shekel, the sacred tribut

25. δια σκανδάλους εἰς τὴν οἰκίαν] Who is here meant, is not clear. Almost all the Commentators suppose Jesus. We may, however, understand it of Peter, with Euthym. L. Brug., and Kuin. supported by the Syr. Cod. Corb. I. The sense may be thus expressed: 'When Peter had entered into the house,' (whether Jesus had already gone, we do not know) 'the tax-gatherers were inquiring of Peter for the contribution) and was just about to ask him whether he would not pay the contribution. Jesus was beforehand with his question, by asking him, namely, Ti σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν λαμβανόμενοι τέλη, &c. The word προφθάνειν is very rare, insomuch that it is unaccompanied by an example in Steph. Thes. It is, however, to be found in three passages of Thucyd. Τίων, i.e. those of their own family, as opposed to ἀλλοτριω, those not of their own family.

27. ἵνα μὴ σκανδάλισθωμεν αὐτῶν] i.e. that we may not give them a handle for saying that we expose the temple, &c. or rather, lest we should make them suppose that we undervalue the temple; which might cause them to stumble at, and reject my pretensions. Τὸν ἀναβάτα ἰχθυν, which that rises to or meets the hook. Or it is a Neut. for Passe. As to the piece of money here mentioned, we need not, with决胜. Ch. xxvi. 8, to suppose that it had fallen into the sea, and been swallowed by the fish. Many instances are on record (some added by Wets.) of jewels, coins &c. being found in the bellies of fish.

XVIII. 1. ἐν ἐκείνῃ τῇ ὥρᾳ 'at that time' (ἦρα for καιρῷ, as xi. 25.) and probably on the same day with the events just recorded, namely the transfiguration, and the payment of the didrachma by our Lord for himself and Peter. Τί ἐδεῖ μεῖζον &c. This interrogation, no doubt, arose from a dispute which had arisen of late from the preference just shown by Jesus to Peter, John, and James. It excited the envy of the rest of the disciples, and perhaps some pride in the bosoms of those preferred. The seeming diversity in the narrations of the Evangelists as to the mode in which this matter came before Christ, is satisfactorily adjusted by the harmonists. Μεῖζον, for μέγιστον, the Commentators say. But it perhaps became necessary to suppose that; for the disciples seem to have desired to know, not who should be the greatest, but who should be great, and fill the more considerable posts in the Court of the Messiah. So Wets., 'quis erit imperator! quis consilarius! quis procurator! The notion (common to all the Jews) that the Messiah would erect a temporal kingdom, they yet clung to, and never laid aside till fully enlightened at the descent of the Holy Spirit.

2. ἐστησαν αὐτῷ—αὐτών] Thus employing a method of instruction always prevalent in the East, namely that of emblems, and symbolical actions. See Joh. xiii. 4, &c. xx. 22. xxii. 19. From Ecclesiasticl tradition we learn that the child was the afterwards distinguished martyr, Ignatius.

3. ἐν τῇ παιδίᾳ] Namely, in respect to unambitiousness, humility, docility, and absence of a worldly minded spirit, dispositions the very reverse to those which the indulging.

Comp. 1 Cor. xiv. 20. Our Lord proceeds to show that he who evinces the dispositions thus enjoined shall be distinguished in the spiritual kingdom which he comes to establish.

5. καὶ δὲ καὶ δέχεται &c.] The preceding verse is evidently directed to the Apostles; while
this and the following seem not suitable to them; therefore the connexion laid down by the Commentators is harsh. The following may be admitted. And remember for your encouragement in your apostolic labours, my maxim is, He that receiveth &c. But perhaps the verses in question were addressed to some bystanders, for to the people at large it would be very suitable.

6. υκρων] i.e. disciples generally, without reference to age or quality. The words των πιστωνων are excissive of the preceding. Συμφέρει, to supply μιλουν, i.e. rather than he should commit such a crime. But that is not very necessary. Μιλουν ονικου. The Commentators generally understand by this the upper of the two mill-stones, called in Heb. יְסָרִים, as riding on the other. Others understand a mill-stone turned by an ass, and consequently larger than that turned by the hand. The expression συμφέρει-καταπωνισθη seems to be proverbial. The punishment in question, though not in use among the Jews themselves, was so in the surrounding nations, where it was inflicted on criminals of the worst sort; as sacrilegious persons, parricides &c. See Rec. Syn. Πελαγει τω τοιαδοτε, 'depth of the sea.' A somewhat rare phrase, which preserves the primitive sense of σφαγος, namely a depth. For εστιν before του πραξ. very many MSS. have είσε, which is edited by Wet., Matt., Grisch., Vater, and Fritz; and perhaps upon just grounds. Yet as the point is not certain, I have retained the common reading.

7. σκανδαλον] i.e. those just adverted to; arising from the calamities and persecutions which awaited the professors of Christianity, and are supposed to have been present to the mind of our Lord and his Apostles, and which Middlet. thinks are referred to in the Article. Αναγκας γαρ &c. The expression conditionat; and we may paraphrase this and the parallel passage of Luke as follows: 'it cannot but happen that offences (σκανδαλα) circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur; whether occasioned by persecution, denial of the common offices of humanity, contempt &c. From ver. 8. & 9. it should seem that the σκανδαλα here mentioned were not only those by which we draw others into sin, but also ourselves, by the indulgence of any worldly minded affections. The argument is, that though, from the corruption of human nature, and the abuse of men's free agency, offences must needs arise, yet so terrible are the consequences of those offences, that it is better to endure the greatest deprivations, or corporeal pain.

10. ὅταν μη καταφρονησητο] From persecution in general, our Lord proceeds to warn against pride and contempt towards the persons in question. And this admonition is urged from two reasons, each introduced by a γαρ: 1. The care with which God watches over his meanest servants; and 2., from the love of Christ shown equally unto them by his laying down his life for their sakes as well as their more honoured brethren. It is plain that this admonition is meant for such as were become disciples. 'Εαυτοι signifies we, any one, emphases of those offences, that is an argumentum ad hominem, advert-
12 σώσαι τὸ ἀπολωλός. "Τι μὴν δοκεῖ; εἰπὶ γένηται τινὶ ἀνθρώπων ἢ Laz. 15.4-5 ἐκατὸν πρόβατα καὶ πλανηθῇ ἐν εἰς αὐτῶν οὐχὶ ἀφεὶς τὰ ἐννευκοτονεῖν εἰπὶ τὰ ὄρη, πορευθεὶς χρῆτεί τὸ πλανομένον;
13 καὶ εἰς γένηται εὐφείς αὐτῷ, ἀμήν λέγω μοιν, ὅτι χαίρει ἐπὶ αὐτῷ μᾶλλον, ἢ ἐπὶ τοὺς ἐννευκοτονεῖν τοὺς μὴ πεπλανηθέντας μένουσιν.
14 μένουσιν, ὅπως οὐκ ἔστι θέλημα ἐμπροσθεν τοῦ Πατρὸς ὅμων.
15 τοῦ ἐν οὐρανοῖς, ἵνα ἀπολθῇ εἰς τῶν μικρῶν τούτων. "Εἰς τὸ αἰμαρήσθη εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἐλέγξον αὐτοῦ μεταξὺ σοῦ καὶ αὐτοῦ μονοῦ. εἰσὶν σου ἀκόντιν, ἐκερδήσας
16 τῶν ἀδελφῶν σου, ἔοι ὅ ἐντός ἰκονισθῇ, παράλαβε μετὰ σοῦ ἐτὶ ἐνα ἡ δύο, ἐν ἑκτὸς στόματος δύο μαρτύρων ἡ τρίων.

17 σταθῇ κἂν ῥήμα τέσσαραν ἐν αὐτοῖς παρακοουσί τε, οὕτω τῇ ἐκκλησίᾳ, εἰς τῇ ἐκκλησίᾳ παρακοουσί τε στοιχείων, τε στοιχείων.
18 ἀστατοὶ ὁ ἐθνικὸς καὶ ὁ τελωνής. "Αμὴν λέγω μοιν ὅσα οἷον ὅσα λύστη ἐπὶ τῆς γῆς, ἐσταὶ δεδομένα ἐν τῷ οὐρανῷ καὶ ὅσα λύστη ἐπὶ τῆς γῆς, ἐσταὶ λειμακένα ἐν τῷ οὐρανῷ.
19 τῶν εὐφείων ὅτι εἰς τὸ ὅμων συμφωνήσωσιν ἐπὶ τῇ γῆς περὶ παινότων πράγματος οὐ εἰς αἰτήσωνται, γεννήσαται αὐτοῖς.

20 παρὰ τοῦ Πατρὸς μου τῶν ἐν οὐρανοῖς. τὸ γὰρ εἰς τὸ δύο ἡ τρεῖς συνεγέμονει, εἰς τὸ ἐμὸν ἀνάμνη, οἴκει εἰμὶ ἐν μέσῳ αὐτῶν.

11. τὸ ἀναλόγον] 'whatever is lost.'
12. The connexion seems to be this: "You may figure to yourselves the grief and anger which the Almighty feels at one of his faithful being seduced away, by the joy which he feels at the recovery of one that had gone astray; which is like that of the shepherd," &c. Τι μὴν δοκεῖ (in which words the μὴν is emphatic) is a formation showing that the thought is illustrated by what takes place with themselves, and in the ordinary occurrences of life. At τὰ πλανοῦσιν here, as at τὸ ἀνα αὐλός in the verse preceding, sub. προβατον. In ἐννευκοτονεῖται the Art. denotes the remainder of the whole number, as often in Herodot., Thucyd., and others of the Classical writers.
13. Erasm., Rosenm., and Kuin. rightly construe ἀφέων with ἔπι τὰ ὄρη, not πορευθείς. See Luke xv. 4. where by the ἔπι τὰ ὄρη are meant the mountain pastures, as ἐν ὄρη in Luke signifies the pastures. Now the mountains in the East (from their attracting the clouds and showers) are the especial places for pasture, as appears from various passages of Scripture and the Classical writers cited in Rec. Syn.
15. Some think there is here no connexion with the preceding verses, and that what is now introduced, was pronounced at another time. Others imagine that from the offended our Lord proceeds to thecrime of the one who, having once reclaimed a sinner, and the course to be pursued with him when incorrigible; 1st, by private reproof; 2dly, by public remonstrance before persons of credit and reputation. In both cases there is an allusion to the custom of the Mosaic law, on which the canons of the primitive Church were founded. 'Ἀμαρτάνων εἰς οὖ may be taken in a general acceptance, as often in Thucyd. 17. ἐστω σοὶ—τελώνη] i.e. 'account him as a flagitious person, and one whose intercourse is to be avoided, as that of heathens and publicans.'
18. ὅσα εἰς δύστη &c.] On the sense of these words see Note supra xvi. 19. It must not, however, be here as in the same sense as there, but (as the best Commentators are agreed) be limited by the connexion with the preceding context, and the circumstances of the case in question. We may thus paraphrase: 'Whatever ye shall determine and appoint respecting such an offender, whether as to his removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming those determinations, shall be granted you, so that there be two or three who unite in the determination or the prayer.' Hence it is obvious that, in their primary and strict sense, the words and the promise have reference to the Apostles alone, however they may, in a qualified sense, apply to Christians of every age.
19. In the use of περὶ παινότων πράγματος, de quaueque νε, there is a Hebraism. Ἐγνήσατε αὐτοίν is not a Hebraism only, but a frequent Grecism. Εἰς τὸ ὅμων δοκεῖ is said to be for ἐν τῷ ὅμων μοι. But the sense is, 'on my behalf, in the service of me and my religion.' Δοὺς ἀφεῖς, i.e. very few. A certain for an uncertain, but very small, number. So the Rabbinical writers said that wherever two are sitting conversing on the law, there the Sche-
1. 'Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἰπε' Κύριε, ποσάκις 21 ἀμαρτήσει εἰς ἐμε ὁ ἄδελφός μου, καὶ ἀφήσω αὐτῷ; ἐώς 22 ἐπτακίς; λέγει αὐτῷ ὁ Ἰησοῦς: Οὐ, λέγω σοι, ἐώς ἐπτακίς, ἀλλ' ἐώς ἐβδομοκοιτάκτην ἐπτα. Διὰ τοῦτο ὃμοιόθη ἡ 23 βασιλεία τῶν οὐρανῶν ἀνθρώπων βασιλείᾳ, δὲ ἡδίκησε συνάρα ἱερὸν μετὰ τῶν δούλων αὐτοῦ. ἀρχιμένου δὲ αὐτοῦ συναί 24-25, προσηνέχθη αὐτῷ εἰς οὐσίετις μυρίων ταλάντων, μὴ 25 ἔχοντος δὲ αὐτοῦ ἀπόδοναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ τραβάνει, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὑπὲρ εἰς, καὶ ἀποδόθηκεν. πεσὼν οὖν ὁ δοῦλος προσεκνή 26 αὐτῶν λέγων Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀπόδοσις. ἐπαγγελθεῖν δὲ ὁ δοῦλος ἐκεῖνος, εὑρέν ἐνα τῶν συνδουλών αὐτοῦ, ὁ δὲ λέγων αὐτῷ ἀπὸ πόσας αὐτοῦ, παρέκαλε αὐτὸν λέγων: Ἐξελθῶν δὲ 28 ἔλεγκεν, λέγων δὲ λέγων ἀπό αὐτὸς, παρεκάλει αὐτόν λέγων. Μακροθυμήσον ἐπ' ἐμοί, καὶ [πάντα] ἀπόδοσις σοι. ὁ δὲ ἦθελεν, ἀλλ' ἐπελθὼν, ἐβάλαν αὐτοῦ ἐπὶ φυλακὴν, ἐώς ὅτι ἀπόδειξο μοι ὁ δοῦλος. Ἀπὸ δὲ τῶν συνδουλῶν αὐτοῦ εἰς 29 πόσας αὐτοῦ, παρεκάλει αὐτὸν λέγων. Μακροθυμήσον ἐπ' ἐμοί, καὶ [πάντα] ἀπόδοσις σοι. ὁ δὲ ἦθελεν, ἀλλ' ἐπελθὼν, ἐβάλαν αὐτοῦ ἐπὶ φυλακὴν, ἐώς ὅτι ἀπόδειξο μοι ὁ δοῦλος. οἱ παρεδόθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ.
κατά Ματθαίον.

32 ουτών πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτοῦ
ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε ποιηρέ! πάσαν τὴν
33 οφειλήν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσας με· οὐκ ἔδει
καὶ σὲ ἔλεγα τὸν συνδύων σου, ὡς καὶ ἐγὼ σὲ ἡλέπο; οὐ
34 καὶ ὁργισθεὶς οὗ κύριος αὐτοῦ, παρέδωκεν αὐτὸν τοῖς βασανια- οὗ ἢ ὕπατος πάν τὸ οφειλόμενον αὐτῷ. Ὅτως καὶ
35 ταῖς, ἔσω ὡς ἀπόθεν πάν τὰ οφειλόμενα αὐτῷ.

XIX. ὁ Πατὴρ μου ὁ ἐπουράνιος ποιήσει υἱῶν, εἰνά ἀφητε

1 ἐκεῖνο, ὅτε ἐτέλεσεν ὁ Ἰσσωὺς τοῦ λόγου τούτου, μετήρην ἀπὸ τῆς Γαλατίας, καὶ ἤλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου. καὶ ἰκολούθησαν

2 αὐτοῦ ὀχλοὶ πολλοί καὶ ἔθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ

3 προσῆλθον αὐτῷ οἱ Φαρασαῖοι περαφόντες αὐτῶν, καὶ λέγοντες αὐτῷ, οἱ ἑστίν ἀνδρῶν ἀπολύσατι τὴν γυναῖκα αὐτοῦ

4 κατὰ πᾶσαν αἰτίαν. ὁ δὲ ἀπόκριθης εἰπεν αὐτοῖς: Οὐκ

ανέγνωσεν, ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θηλυ ἐποίησεν

34. βασανισταται,] I have shown in Recens. Synop. that the sense is not tormentors, but jailors, degemolakes, Acts xvi. 23, and 24; as βασανον sometimes signified a jail. And so we say a house of correction. This will sufficiently account for the use, unless we suppose that the jailors obtained the name βασανισται, because to them was committed the charge of torture.

35. αὐτῶν τῶν καρδίων] This phrase, like ex animo in Latin, often occurs in the Classical writers. Τα παρατηματα αὐτῶν. These words are cancelled by Griesch, and others, but on slender authority, and, as Schulz and Fritz, have proved, they are necessary to the sense.

XIX. 1. εἰς τα ὁρία—'Ιορδάνου.] These words, simple as they seem, have occasioned much perplexity to Interpreters. Not to notice some strange misconceptions, and unauthorized methods of removing the difficulty, even the method proposed by Kuin. and others, namely, to take πέραν τοῦ Ἰορδάνου for ὅρια τῆς Ἰουδαίας, τῆς πέραν τοῦ Ἰορδάνου, cannot be admitted; for, besides its doing violence to Grammar, there is no proof that any part of Perma was accounted as Judea. The best mode of removing the difficulty is to take πέραν τοῦ 'Ιορδάνου for δια τοῦ πέραν τοῦ 'Ιορδάνου, which is found in the parallel passage of Mark, the authority of which is so strong in connection, that we need not attend to any exceptions taken to the propriety of the Greek. Jesus, it seems, purposely chose the longer course through the country beyond Jordan to that through Samaria. Τα ὁρία της Ι. is for εἰς την Ἰουδαίαν.

2. εἰκεί.] 'There, on the spot.' By αὐτοῦ is meant of the court, needed healing


17. By εἰς Φαρασαίου understand those of the neighbouring country.

— εἰς ἑστιν, κ.κ.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18., where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance that the law should endure for ever. Their hope was, by inducing Jesus to again deliver his judgment on this point, to embroil him with the School of Hillel, which taught that divorces were allowable even on trivial grounds.

— ἀνθρώπῳ for ἀνδρὶ, say many Commentators. But that is not necessary; for the word may, in such cases, be taken in its natural sense, or be regarded as a noun for τῷ.

— κατὰ] 'properly.' It is no Hebraism, since examples of this signification are found not only in the Sept., but in the best Greek writers from Homer to Pausanias.

— πᾶσαι] 'any whatever.' A use of πᾶς occurring in Rom. iii. 20. Gal. ii. 16. I Cor. x. 25., but very rarely in the Classical writers, though an example is adduced from Polybius.

— αἰτίαν.] The word here simply means cause, (which, indeed, is its primitive signification) not fault, as some Commentators explain; a misconception productive of the gloss (for such it is) which in some MSS. was introduced in the place of αἰτίαν.

4. ἐν τοίσις] The Commentators take this as a participle for a noun, i.e. the Creator; a frequent idiom in Scripture, but not necessary to be supposed here, since (as I observed in Recensio Synoptica, and since that time Fritz. in loc.) ἀνθρώποιν in a collective sense (in reference to which, οὐκ ὁ διὰ τοῦτο γίνεσθαι must be supplied from the preceding ἀνθρώπῳ. Dr. Bland strangely blends both the above principles. At ἄρσεν and θηλή sub. γίνονται κατὰ.
EUAGGELION

Κεφ. ΧΙΧ.

5. εἰπεν· i.e. by the mouth of Adam, while speaking under the direction, and by the inspiration of God.

— προσκολληθήσεται] shall be closely connected, as is so by glue. A strong metaphor often occurring in the New Testament, and also found in the Heb הַקְלָל, and the Latin aggregare. Of the word in the sense here meant (close attachment) I have in Recensio Synoptica adduced an example from Athenaeus, p. 617. A. The var. lect. κολληθήσεται, found in many MSS. and Fathers, and edited by Frits., is possibly the true reading.

— εἰς σάρκα μαλακώς.] A Hebraism for σάρξ μαλακώς, John viii. 50. See Winer’s Gr. Gr. § 22. 3.) i.e. one and the same person. So Plato says ὁ άυτός δύο δύνατα εύνοιον. — δύναμιν. There seems to be a tacit reference to γάνον, as denoting each of the sexes.


6. ὁ άυτός] This seeems to be a tacit reference to γάνον, as denoting each of the sexes.

7. ἐνετειλατο, &c.] Moses does not command them to divorce their wives, but, when they shall divorce them, to give them a writing of divorce. An exception is here proposed: "If the bond of marriage be perpetual, why did Moses permit divorce, and why did he permit her that was divorced to be married again?" Answ. "But every thing permitted by the law of the land is not just and equitable." On this and the two following verses see Notes on Matt. v. 31. seq. — אַשְׁאֵר] i.e. not God; so as to be, it is, as Jerome says, a semitium hominum, not imperium Dei. Moses (observes Grotius) is named as the promulgator, not of a common, primavial, and perpetual law, but of one only Jewish, given in reference to the times. The sum of Christ’s words, Theophylist the obserber, is this: "Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, and that because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison." See Whitby on this and the preceding verse.

— πρὸς τὴν σκληροκαρδίαν] proper pertinaciam, vel pertinaciam; or, to express the full sense of πρὸς, (with Frits.), pertinacia inest ratione habitat. — ἀνδράς] ἀντικιτις, as in Herodot. ii. 104. to the next verse.

10. οἱ αἱτίας γυναῖκος.] the case or condition of men with their wives. Both words have the Article, as being Correlatives. (Middlest.) This use of αἱτία is forensic, and akin to that of the Latin causa. Nay, this is thought by some Commentators a Latinism.

11. χωρεῖν properly signifies capac esse; but it is sometimes used metaphorically of capability, whetlher of the mind, or (as here) of the action. Thus the sense is, "all are not capable of practising this maxim," or, as the best Commentators render, "this thing."

— ὁ δὲ δεότα] scil. εἰς Γέοι, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. εὐνοῦχησαν.] A strongly figurative expression, akin to that of ἐκκόστην τῷ διότι, v. 29. & 30. xviii. 8. & 9. The Commentators compare a similar expression from Julian, to which may be added Max. Tyr. Diss. 30. 30. εφέτο τῇ αὐδαμος επικοίνων, καὶ διεπόται τῷ θερινῷ. — χωρεῖν.] let him use his ability, i.e. of performing it. Or, as Fritt. renders, "qui capere, h. e. viribus sustineat potest, sustineat. Here the Imperative has rather the force of permission than injunction; or, at any rate, the admonition must, like that of St. Paul, I Cor. vii. 26., have reference chiefly to the circumstances under which it was delivered.
13. *οντες τοσοτηρας ετηθη* A rite which from the earliest ages had been in use among the Jews on imparting God's blessing upon any person, and was especially employed by the Prophets, (Num. xxi. 18. 2 Kings v. 11.) and afterwards by elders, or men noted for piety. These children thereon were circumcised to Christ for his blessing and to be admitted into his discipleship. That they were not brought to be healed of any disorder, but to obtain spiritual blessings, is plain; and that they were not only considered capable of receiving them by the people, but also by our Lord himself, is equally clear. Thus we are warranted in bringing infants (βέβηκον) to Christ in baptism, to be thereby admitted into his church, and to receive the spiritual blessings communicated by that Sacrament.

15. *κειµενον* i. e. from that part of Perea, or rather Judaea, where he had been staying. See Mark x. 17.

16. *εστι* for *συν* This was, as we find from v. 22, a young man, a ruler, as we learn from Luke xvii. 18, by which some suppose to be meant a ruler of the Synagogue; others, a member of the Sanhedrin. His conduct seems to have been dictated by a real desire to be put into the way of salvation, and a sincere intention of following Christ's injunctions, which, however, proves too hard for a disposition in which avarice prevailed.

17. *τι αγαθὸν· αλεονιον* This question is thought to have reference to the Pharisaical division of the precepts of the law into the weighty, and the light. The young man, it seems, was puzzled by the nice distinctions which were made in classing those precepts, and wished to have some clear information as to what was pre-eminently profitable of salvation.

18. *ποιας* for *τινας, quasnam? A usage frequent also in the Sept.
21. τέλειος.] The term is here used not only in the moral sense, by which God is said to be perfect, but in that comparative sense by which a thing is perfect so far as the constitution of it permits. It therefore denotes a true Christian, and not as will be accepted by God. See Rom. xii. 2. 2 Phil. iii. 13. Col. i. 28. & iv. 12. James ii. 2.

— ταλαντον σου τα υπάργχοντα,] q. d. 'show your love to God and obedience to me his Messenger, by selling your goods and following my cause.' The injunction was only binding on the individual thus addressed, or, at any rate, on those similarly circumstanced, as in the Apostolic age; and has no relation to Christians of the present or any other period. See Lightf., Whiby, and Mackn.

The use of ὑπάγει just before is like that at xviii. 15. Mark x. 21., and is said by some Commentators to be pleonastic. But it rather raises the force of the injunction, and may be rendered 'begone!'

— δεύτερα This is explained by the Commentators as put for ἠθέλα; whereas the truth is, there is an ellipse of ἠθέλα or the like, which is supplied in Hom. Od. p. Δέου τὸν Μοῦν ἠθέλα. 22. Διψόκυου] Participle for adjective. "By what?" he was in possession. Or the sense may be, 'he chanced to possess.' See Matth. Gr. p. 559. 9.

23. δυσκάλως] for καλῶς.

— πλούσιος] That is, if he place his trust in his riches, and make them his summum bonum; a necessary limitation, as appears from the parallel passage at Mark x. 23.

— βασιλείαν τῶν οὐρανῶν.] This is by some explained of the Church, then about to be founded: by others, of the state of those who are admitted to heaven. In whichever sense the expression be here taken, it will hold alike true; (as is the case with many such sort of declarations in Scripture) but yet the latter seems to be the preferable mode of interpretation.

24. εὐποιέωντες ἐστι—διείλθετε.] There was (as we find from the Rabbinical illustrators) so similar a proverb in use among the Jews, that we may pronounce this also to be a mode of expressing hyperbolically any thing next to impossible.

— κάμπλον] Some ancient and modern Commentators would read κάμπλον, a cable, rope; or take κάμπλον in that sense. But for the former there is little or no manuscript authority; and for the latter no support from the usual locund. That the common reading and interpretation must be retained, all the best Commentators are agreed. Not so in the common reading διείλθεται, for which many MSS. several Versions, and some Fathers read εἰσελθεῖων, which is preferred by Wets., and edited by Matthew, Knapp, Griesb., Vater, and Scholz; though the former is commonly restored by Tholuck. The arguments on both sides are so nearly equal that though the evidence of MSS. and Versions is rather in favour of the new reading, yet there is no sufficient reason to abandon the common one, which is found in Mark x. 25. and several MSS., in Luke xviii. 25. I have therefore retained it, but with the mark of uncertainty.

— μαθηταί σ.] This is generally interpreted, 'who then can be saved? since all men are either rich, or desire to be so.' But that is a somewhat violent mode of interpretation, and therefore it is better, with Euthym. and Markl., to suppose an ellipse of τῶν πλούσιων, and interpret 'what rich man, then, can be saved?'

26. ἐμβλέψων] 'fixing his eyes upon them.' There is a similar use at Mark x. 21. and 27. xiv. 67. Luke xx. 17. and elsewhere; in which places the word must not, (with many recent Commentators,) be regarded as nearly pleonastic, or as having the sense turning towards, but must retain its full force.

— παρὰ αὐθανάσιον.] This use of παρὰ is said to be Hellenic, and the Commentators tell us that the Greeks use the simple dative with δώσεων or δώσων ἐπὶ. But the meaning is somewhat different, and we may render, 'as far as concerns (the powers of).'

— δώσων] Le Clerc ap. Elsley and most recent Commentators, as Kuin. and Fritz., take the word in the qualified sense extremely diffusely,
27. 'Tóte ἀποκριθείς ὁ Πέτρος εἶπεν αὐτῷ: Ἰδοῦ, ἡμεῖς ἀφίκαμεν πάντα, καὶ ἤκολονθασαμέν σοι, τὶ ἄρα ἔσται ἡμᾶς; τὸ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Ἀμὴν λέγω ὑμῖν, ὅτι ἡμεῖς οἱ ἄκολονθασάντες μοι, ἐν τῇ παλιγγενεσίᾳ, όταν καθιστή ὁ οἶος τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσει καὶ ἡμεῖς ἐπὶ δώδεκα θρόνους, κρύνοντες τὰς δώδεκα φωλια τοῦ Ἰσραήλ. καὶ πᾶς ὁ ἀφίκηκεν οἶκα, ἡ ἀδελφὰς ἡ ἀδελφὰς, ἡ πατέρα ἡ μητέρα, ἡ γυναικά ἡ τέκνα, ἡ ἀγγέλος, ἐνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται.

30. ταῖς, καὶ γιὰν αἰώνιον κληρονομήσει. 

31. τῶν ἀγαθῶν καὶ ἐργάζονται. 

32. ἐν τῇ παλιγγενεσίᾳ.] The opinions of Commentators are exceedingly divided on the sense of this obscure expression, which in some measure depends upon the construction. By some, as Beza, Calvin, Gatake, and the authors of our common Version, it is taken with the preceding words; by several of the Fathers, and Grot., Hamm., Kypke, and most Commentators, it is taken with the following; and the best recent commentators have agreed that it is taken with τῇ παλιγγενεσίᾳ. It is nearly the new work, to commence with the resurrection and the day of judgment, when all things should, as it were, be born again, a view of the sense confirmed by the ancient Versions and the Greek Commentators. Others, as Lightfoot, interpret it, in the regeneration, renovation, or new state of things which the Gospel Dispensation is to introduce.

— καὶ ὡμένι] This is not, as Kuin. supposes, redundant, but a repetition of the preceding, communandi causā, et gravitatis ergo.

καθιστή—τοῦ Ἰσραήλ.] These are figurative expressions denoting a high degree of glory and power. Κρίνειν in the sense of holding authority ever, is found in the Sept.; nor is it without example in the Classical writers.

29. ἐκ τῶν ἀνθρώπων. of which there are many similar examples in Scripture, and which they regard as a Hebraism. But as I have shown in Recensio Synop., there are instances of it in the Greek Classical writers, especially Herodotus. It may, therefore, better be regarded as a restige of the wordiness of primitive diction. It must be remembered, too, that the idiom in question is almost wholly confined to words which were originally adjectives.

This Parable is found, though with a widely extended meaning, in the Jerusalem Talmud...

Here it is meant (says Waterland) to represent God’s dealings with mankind in respect to their outward call to the means of grace, as well as to the retribution in a state of glory. In this similar, (which commences with an hypallage, as Matt. xiii. 24. & 48.) as in many others, some
things do not correspond, namely, those which only respect the ornament, and do not affect the scope of the parable; as the labourers waiting to be hired, and the murmuring, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last."

— ἀμα προι This is regarded by the Commentators as an elliptical expression for ἀμα σου π. But the association occurs in the Sept., not in the Greek Classical writers. Whereas ἀμα with similar words is of frequent occurrence with nouns of time. I know, however, of no example with προι, which may be regarded, (with Scheid on Lennep,) as properly a Dative of the old noun πνευμα, as the Latin heri from heris.

— συμφωνεσας 'having agreed with them.' This signification is very rare in the Classical writers, but one example is adduced from Diodor. Sic.

— ἐκ δημαρίου] at or for a denarius. This mode of denoting price (which occurs also at Matt. xxvii. 7.) is rarely found in the Classical writers, and only in the later ones. The earlier and best writers use the genitive simply. The denarius, which was equivalent to the Greek drachma, was then the usual wages of a labourer, as also of a soldier. At την ἡμέραν sub. eis.

3. τη] This is omitted in very many of the MSS., including all the most antient ones, and some Fathers. It is cancelled by Wets., Matth., Griesb., Knapp, Titm., Frit., and Schol.; and rightly; for in such common phrases the Article was usually omitted. Indeed ordinals are usually anarthrous.

— ἐσταται—ἀγρου.] The very place where (from its being used for buying and selling, and all public business) the greatest number of persons assembled, especially the idler or unemployed; illustrations of which may be seen in Recens. Synop. The time here mentioned was equivalent to what was called the πλήθουσα ἀγορά.

4. ἐν διαγτη] begone.

— ἐαυ] for ἐαυ. In which use with the Subjunctive (rare in the Classical writers) it answers to the Latin ecunque and our soever.

— δικαιον.] i.e. not what was legally due, but what was reasonable.

6. ἀργος.] This is cancelled by Griesb. and Vater, with the approbation of Kuin.; but there is very little authority for its omission, and it is well defended by Fritz.

6. το ἐπιτρήσω] A servant readily answering to the Roman procurator and our bailiff.

— τον μισθου] i.e. the wages agreed on.

— ἀρξαμενος—πρωτων.] The construction of this passage has been mistaken by Kypke and Kuin., and is thus rightly laid down by Fritz.: ἀπδοδος αυτου του μισθου εως των πρωτων, ἀρξαμενος απ των εσχατων.

9. οι περ την ἐνδεκατην ἡμα.] Sub. οι ἄστολεσεως εις των ἀµελεων from ν. 7.

— αδι] This is said by the Commentators to be put adverbially; and they refer to a plena locutio in Rev. xxi. 21. αδι eis ἑκατον. There is, in fact, an ellipse of ἑκατον.

10. οι πρωτοι] scil. ἀστολεσεως.

11. ακοδεστητον] the master of the family, or husbandman.

12. αυτοι οι ἑσχατοι] This use of the pronoun implies contempt.
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μιαν ὄραν ἔποιησαν, καὶ ἵναν ἦμιν αὐτοὺς ἐποίησας τοῖς
13 βαστάσαι τὸ βάρος τῆς ἁμέρας καὶ τὸν καύσωνα. ὁ δὲ
ἀποκριθεὶς εἶπεν εἶν αὐτῶν· Ἐστάρε, οὐκ ἁδεῖκν σε ὑπέχι
14 διναρίου συνυφώμασα μοι; ἀρνον τὸ σὸν καὶ ὑπαγε. Θέλω
15 τούτῳ τῷ ἐσχατῷ δοῦναι ὡς καὶ σοὶ· ἡ οὖκ ἐξεταίρικαι
ποιήσαι ἐμοῦ τὸν ἐφάλλω τοῖς ἐμοῖς; ὁ δὲ ὀφθαλμός σου οὐφροῖ
16 ἐστιν, ὅτι ἐγὼ ἁγάθος εἰμι; ὅπως ἐστοίχηται οἱ ἐσχατοὶ
πρῶτοι, καὶ οἱ πρῶτοι ἐσχατοὶ πολλοὶ γὰρ εἰσὶν κλητοὶ,
οἵ Γεώνες ἐκ ἑκλεκτοῦ.

17 ΚΑΙ ἀναβαίνειν ὁ Ἰησοῦς εἰς Ἰεροσόλυμα, παρέλαβε
tοὺς δώδεκα μαθητὰς καὶ ἔδωκαν ἐν τῇ ὁδῷ, καὶ ἐξανεύρετον
18 ἦν ἀναβλυμνεῖν εἰς Ἰεροσόλυμα, καὶ ὁ νῖος τοῦ ἀνθρώπου
παραδοθῆται τοῖς ἀρχηγοῖς καὶ γραμματείαις καὶ κατα-
19 κρίνοντι τοὺς θανάτου, ὑπὸ καὶ παραδοτοῦσιν τοῦτο τοῖς ἐθνεῖς
18 εἰς τὸ ἐμπαιξάται καὶ μαστύγωσαται καὶ σταυρώσαται καὶ τῇ
19 τρίτῃ ἡμέρᾳ ἀναστήσεται.

— ἐποίησαν. Some explain it conceerrun.t, spen. But although examples are adduced
proving this sense of τασκειν, and the Latin facere
with nouns of time; yet it is better, with the
best recent Commentators, to take it for ἐνορκ-
σατο, by an Hebraism formed on πάρει, as in
Ruth ii. 19. Matth. xxi. 28. And so facere
agrum in Columella.

— Ιωνε] for Ισομοῦρα, καῦσων, which is of the same
form with δώσων, φάσων, σείωσι, ἐδώσω, μάςω, etc.
likewise signifies the bursar, the burning
(whind) Eurus; as is often to be found
in the Sept. Hence it may be explained simply heat,
as in Genes. xxxii. 40. ἐνευμανεψά γάρ ἡμέρας
συγκαίρους τοῦ καῦσσος, where in the Heb.
it is ἀπια, i.e. the thresher, the drier. It is
to be remembered that, in the East, though the air
be intensely hot, it is only part of the day, yet
during the remainder of it, the heat of the sun is exceed-
ingly scorching.

13. Ἐστάρε, An idiom common both to the Heb.
πρ., the Greek ἐσθαβέα, or φάκα, and the Latin
bone vir, optime homo; being a familiar form of ad-
dress, and consequently often used to inferiors,
and sometimes to strangers or indifferent persons.
— οὐκ ἁδεῖκα σε: ] Hence we may conclude
that, though there be some things in the Gospel
dispensation different from what we should ex-
pect, yet the whole is agreeable to strict justice.

— ὁ ὀφθαλμός σου τοὺς ἑκλεκτοῖς, ] A figurative
expression, of which the sense is, art thou
envious? Fritz. well annotates thus: 'Nam
invidentiae, ut aliarum animi perturbationem,
induces occulti sunt. Hinc factum, ut Hebraici
hominem invidium appellarent γρυγς. ] (Prov.
exxxii. 22.
— Τολλοὶ γὰρ—ἐκλεκτοῖ.] This is thought
to be an allusion to the Roman mode of enlisting
soldiers. By the ἐκλεκτοῖ we are to understand
those who are invited into the Christian Church,
and obey the call, those who are professedly
Christians; by the ἐκλεκτοῖ, those who are ap-
proved. Markland regards it as a proverbial
saying, like that of τολλοὶ μὲν ναυτόν καὶ φαντζοριοῦ,
παρέοι τὰς Βακχολ. And he translates it as:
there are many called ones, but few choice ones.'
The scope of the parable is meant for all Christians,
and signifies, 'many will embrace my religion,
but few will so receive it as to be approved by
God.'

15. ἐποίησαν εἰς Ἰ. Said with reference
to the elevated situation of Jerusalem. Thus
similar expressions occur in Homer, as Od. 2.210,
and frequently in Joseph. and the Sept.
How antient this custom was, we find from its
mention in Ps. cxiii. 3. & 4.

— παρέλαβε] took them aside.
— καὶ ἠδωρ] apart; namely, from the mul-
titude which was accompanying Jesus to the
Passover.

16. κατακρίνοις αὐτὸν θανάτου, ] This is to be
taken improperly, (for the Jews had no power of
life and death,) and is more definitely expressed
by Mark xiv. 64. κατάκριμαι αὐτὸν εἰμai ἑικοῦν
θανάτου, which words have reference to the
sentence ἕως ἀνάμνησθαι ἐν τῇ γεν. Fritz. says that
the sense of κατακρίνων των θανατῶν ἐστίν. But
the expression rather signifies, by a blending of two senses, to
condemn any one, so that he shall be delivered
to death. By εἴδεις the Romans are plainly
meant; for crucifixion was a Roman
punishment. The minute particularity of this predic-
tion is astonishing, and is a remarkable proof of
the prophetic spirit with which Christ was en-
dued; for, humanly speaking, it was far more
probable that he should have been either assassi-
nated, in a transport of popular fury, or stoned,
by the orders of the Sanhedrin, especially as
Pilate had given them permission to judge him
according to their own law. But all this was
done, that the Scriptures might be fulfilled.

17. εἰς τῷ ἐμαυτῷ This (as Grot. remarks)
is to be taken εἵματις, g. d. the consequence of
which will be, that he will be, &c.
Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίων 20
μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσα τι παρ’
αυτοῦ. Ὅ ἐδέπειν αὐτῷ. Τί θέλεις; λέγει αὐτῷ. Εἰπεὶ 21
ἵνα καθίσαις οὐτοί οἱ δύο νιὸν μου, εἰς ἐκ δεξιῶν σου, καὶ
εἰς εἰς εὐωνύμων σοῦ, ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ 22
ὁ Ἰησοῦς εἶπεν: Οὐκ οἶδατε τί αἰτεῖσθε; ὑδαίνας πείνιν τὸ
ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βαπτίσμα, ὃ ἐγὼ
βαπτίζομαι, βαπτισθήσεται; λέγοντι αὐτῷ: Δυνάμενα. καὶ 23
λέγει αὐτοῖς: Τοῦ μὲν ποτήριον μον πίεσθε, καὶ τὸ βάπτισμα,
ὁ ἐγὼ βαπτίζομαι, βαπτισθήσετε; τὸ δὲ καθίσαι ἐκ δεξιῶν
μου καὶ εἰς εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ ὁς

20. ἡ μήτηρ, κατ’ τρίτον. Namely, Salome, mother of James and John, Mark v. 40. & vii. 1. She had doubtless followed them from Galilee, with other pious women who attended on our Lord in his journeys. The request she made seems to have originated in the promise just made to the Apostles of sitting on twelve thrones, &c.

21. εἰς ἐκ... εὐωνύμων. Said in allusion to the Eastern custom by which proximity of situation next the throne denotes the degree of dignity; and consequently the first situations on the right and left denote the highest dignity. See 1 Kings ii. 19. Ps. xlv. 9. as also the Classical citations adduced by the Philological annotators.

22. οὐκ οἶδατε τί αἰτεῖσθε. i.e. ye do not comprehend the nature of my kingdom, which will rather call you to suffer with me than to enjoy honour or temporal advantage under me. Αἰτεῖσθαι, ye ask for yourselves. Observe the force of the middle voice. Fritz, maintains that the scope of the answer is not well discerned, and that it is this: non reputare illos, non nisi qui tantas, quantas ipse perlaturus sit, calumitatem superasset, tanto honore potiri posse.

23. οὐκ ἔστω ἐμὸν οὖν. Sub. ἐργοῦ, which is sometimes supplied. See Boe Ell. p. 95. So the Latin non est meum.

[Δαμαςτα, &c.] The early Commentators and Translators, misled by the antient Versions, here supposed an ellipse of δοθησται, which affords some colour to the Arian and Socinian doctrines. It is, however, sufficient, so far as the present passage is concerned, to say, (with Grot. and some of the best Commentators, as Koecher, Kypke, Gataker, and Kuin.), that ἀλλὰ, when, as in this case, it is not followed by a verb, but by a noun or pronoun, is equivalent to et mi, except, or unless. Thus the ἀλλὰ in Mark ix. 8, is by Math. xvii. 8, expressed by el mi. See also the examples from Callimach., Demosth., and Hierodot., adduced by the Commentators. The passage, then, is well preserved by Bp. Horstey, cited by Bp. ap. Farkh. p. 33. 'I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees.'
exercise authority over;’ Thus the kata is not so much intensive, as it promotes definiteness. The Commentators thus adverted to, with even less reason, suppose the first autou to refer to the people, the second to the kings; which is harsh, and inconsistent with the parallel passage in v. 27.

26. διάκονος—δοῦλος] There is properly a difference between these terms, the former signifying a servant, like our footman or valet, and usually a free man; the latter, a servant for what never work, and also a slave. Some Commentators think that there is here a gradation intended.

28. διακόνος—αὐτῷ πολλῶν] Λύτρον signifies the ransom paid for any one’s deliverance from death or captivity, or other evil; and that both in the Scriptural and Classical writers, in the former of which it denotes the hostia piaclaris; and so, (as has been proved by Le Clerc, Whitby, Kyrke, and Kuin.) it must here be taken. Thus Schleus., who explains: ‘ut morte suæ homines a peccati vi et pœnis liberaret.’ We must understand as Christ to have said that he undergoes death as a vicarial victim. (1 Tim. ii. 6.) He gave his life autélytron ὑπὲρ πάντων, a ransom for all. Other Jewish and Heathen writers (Whitby remarks) have the like expressions, as Josh. xiii. 40. ἐν γυνὴ ἡμῶν ἄνδρι νύμν. See Outram. de Sacrific. 1. 22. As to the offering of vicarious sacrifices, Le Clerc and others have shown that the Gentiles as well as the Jews were generally persuaded that piacular victims were accepted by the Deity as an atonement for the life of offenders. Such persons were termed αὐτών ψυχω. See more in Recens. Synop. The sense therefore (as Fritz., notwithstanding his Neologic bias, frankly acknowledges) is, that our Lord was to give up his life as a ransom for the lives of, &c., that they might not suffer spiritual death. So Abp. Magee. (who is carefully to be consulted at Vol. I. pp. 222. 238. 357. 464. and 472.) observes, ‘that our Lord speaks of his own death in the same sacrificial terms, that had been applied to the sin-offerings of old. And the force of the expressions λύτρον and αὐτῶν, as conveying the idea of vicarious substitution, is fully established, when applied to the Testament of the death of Christ, which is expressly said to be a sacrifice for the sins of men, and is that true and substantial sacrifice which those of the law but faintly and imperfectly represented.’ It is clear, then, how utterly unfounded is the sense assigned by those who deny the doctrine of vicarious sacrifice, instead of many ransoms; an interpretation exceedingly forced and strained, and such as deserved not to have been countenanced by any real scholar.

There is more cause of doubt as to the sense of πολλῶν, which seeming to imply that redemption is not universal, has perplexed serious, and unlettered Christians. To avoid this difficulty, some would take πολλῶν of believers only. But the best interpreters, antient and modern, are nearly all agreed that it must be taken for πάντων; a sense which is thought to bear in many passages, especially Matth. xxvi. 23. Mark x. 45; xiv. 24. Rom. viii. 29. Heb. ii. 25. Such a method of expression is common, when a doctrine is concerned. I have, in Recens. Syn. endeavoured to show that this use of πολλῶν for πάντων has no place in Scripture, nor perhaps in the Classical writers. The true ratio of the thing I have stated as follows: ‘There is in πολλῶν a tacit opposition to, or comparison with, some smaller number, (whether one or two) usually expressed, but sometimes understood. Now when that number happens to be only one, or very few, the difference between them is so great that πολλῶν may, in a popular sense, denote πάντων, being, as it were, all; though, in such cases, it may be more correctly rendered very many. This sense I would, therefore, with several eminent Commentators, as Grotius, Calvin, Luc. Brug., Maldonat, Fritz., and some others, adopt in the present passage, rendering very many, namely, those who should believe in Christ unto obedience.’ And so in Matth. xxvi. 28. Mark x. 45; and xiv. 24. The other examples adduced are not applicable; Geyelin here takes, and several of these cases the tacit comparison above mentioned; in others πολλῶν has the Article, and signifies the rest of any number from which some small part has been taken. The signification here cannot be, as some imagine, the many; for that would require the Article.
XXI. 2 Ἐπιτάτη τῇ θυγατρὶ Σιων, Ἰ δ ο ὑ  βασιλείας 5

30. δόο τρόποι, κἀκ. ] The minute discrepancies in this narrative, compared with those of Mark and Luke, involve no contradiction, since, though those Evangelists mentioned one blind man as healed, yet they do not say that only one was healed; and Mark and Luke in mentioning one, meant to point out that one who was the more known. A further apparent difference between Matthew and Mark, as compared with Luke, with regard to the place where the miracle was performed, may, it is thought, be removed by reading in Luke 'when, or while, Jesus was near Jericho.' If, however, the trifling discrepancies adverted to were really irreconcilable, still they would not affect the credit of the Evangelists, being such as are found in the best historians; nay, they may be rather thought to strengthen it.

31. ἐπιτάτην ἦν ] 'strictly charged them that;' as in a kindred passage at xii. 16. ἐπετιμήσαντος αὐτοῖς ἦν μη, κἀκ. ] 'their eyes recovered sight.'

XXI. 1. εἰς Βιβλίαν] Mark xvi. 1. adds καὶ Βιβλίον. We may therefore suppose that the territories of the two villages were contiguous. The name of the former denotes the place of figs; that of the latter, the place of palm fruit.

2. τὴν ἐπιτάτην] Mark has ἐπιτάτη αὐτῶν. —παλαιω [a colt.' Mark and Luke add, 'on which no man had ever sat.' Animals which had never borne the yoke, or been employed for ordinary purposes, were (by a customary common to all the antients, whether Hebrews or Gentiles) employed for sacred uses.

See Deut. xxiii. 3. 1 Sam. vi. 7. Horat. Epod. 9. 22. Ovid Met. 3. 11. Virg. Georg. 4. 540. 551. Mark and Luke mention the sending for the colt only, as being that whereon alone our Lord rode; not mentioning the ass, though also brought, agreeable to the prophecy of Zecharias, but because they do not mention it prophesy. There is a plain apparent difference between Matthew and Mark, as compared with Luke, with regard to the place where the miracle was performed, may, it is thought, be removed by reading in Luke 'when, or while, Jesus was near Jericho.' If, however, the trifling discrepancies adverted to were really irreconcilable, still they would not affect the credit of the Evangelists, being such as are found in the best historians; nay, they may be rather thought to strengthen it.

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KATA MATHEION.

1. Κεφ. XXI.

6 οὖν, καὶ πῶλον, νιὼν ύπό τού γιου. Περιεβέντες

7 Ἰησοῦς, ἡγαγὼν τὴν ὄνων καὶ τὸν τῶλον, καὶ ἐπέθηκαν

8 ἐτάν αὐτῶν τὰ ἱματία αὐτῶν, καὶ ἐπέκαθισαν ἐπάνω αὐτῶν.

9 ἐστρωνυον ἐν τῇ ὕδρ. οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ

10 Και εἰσελθόντος αὐτῶν εἰς Ἰεροσολύμα, ἐσέλαθη πᾶσα

11 ἡ πώλη λέγουσα: Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἐξελεγον ὑπ' ἑπιτρ. 23.

12 εἰς τοίς ψυΊσις!

yatov].] scil. κτίσιοι. The word properly signifies any beast of burden. (See my note on Thucyd. ii. 3.) But as the ass was commonly used, it here denotes a pack-ass.

7. ἐπεκάθισαν] The reading here is not a little controverted. ἐπεκαθίσαν was the reading of all the early Eds.; which was altered by the Elzevir Editor, from several MSS. to ἐπεκάθισαν. But the former has been restored by Wets., Matth., Knapp., Griesb., Tittm., Fritz., and Scholz. The authority, however, of the latter is superior to that of the former, (though it must be confessed that in so small a variation MSS. are of little weight;) and it is supported by Luke ἐσταθήσαν. It is also preferred by several Commentators, as Beza, Camera, Pisc., Wakef., and Schleus.: and if we were to follow the proprietas linguae, it ought to be adopted. Yet as the verb is often in the Sept. used in the sense 'to ride' or 'to sit,' so the reading ἐπεκάθισαν seems to deserve the preference, especially as it is supported by the parallel passage in Mark. Thus, though there is a minute diversity in Matthew and Mark as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction. The whole truth is, that they spread their garment as a saddle on the colt, and Jesus sat thereon, and it is supported, by the attendant multitude. As to the αὐτῶν, it must not, with many Commentators, be taken, per enallagen, as plural for singular; or τῶν be supplied, with others; (both methods being founded on unsound principles) but, with Euthym., Theophyl., Beza, Hombergh, Schleus., Walf., and Fritz., the αὐτῶν must be referred to the clothes.

8. ὁ πλείστος ὄχλος] 'the bulk of the people,' consisting of those going to keep the passover, and of those who, after Lazarus' resurrection, had come out of the city to meet Christ. See John xii. 9.
ΓΕΩΓΓΕΛΙΟΝ  Κεφ. ΧΧΙ.

1. Τάς καθήδρας τῶν πολούντων τάς περιστρέψας καὶ λέγει 13 αὐτοῖς: Γέγραται, "Ὁ οἶκος μου οἶκος προσευχῆς κλῆθες εἰς αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν,
καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἰερῷ καὶ 14 ἐθεράπευσαν αὐτούς. Ἑδώντες δὲ οἱ ἀρμενεῖς καὶ οἱ γραμμ. 15 ματεῖς τὰ θαυμάσια ἐπείσθη καὶ τοὺς πάθοις κραδάζοντας ἐν τῷ ἱερῷ καὶ λέγοντάς: Ἡμανία τῷ νῦν Δαβίδ! ἡγα

2. καὶ εἶπον αὐτῷ: Ἀκούεις τὶ οὗτοι λέγουσιν; 16 Ὁ δὲ Ἰσσών λέγει αὐτοῖς, Ναὶ. οὐδέποτε ἀνέγνωτε, "Ὅτι ἐκ στόματος υψίστων καὶ θηλαζόντων κατηρτίσω αἰνοῦ; καὶ καταλιπὼν αὐτῶν, ἔξηθεν ἐξ ἑκείνης τῆς πώλεως 17 εἰς Βηθανίαν, καὶ ἤλειπθη ἐκεῖ.

3. Προεῖτο δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεινάσας καὶ 18 ἵδων συχήν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπὶ αὐτῆς, καὶ οὐδὲν 19

(though Doddr. represents it so) we ought, it should seem, to adopt St. Mark's account. To do which, there cannot be a greater inducement than the consideration that those who adopt the other hypothesis are compelled (as Doddr. and Weston) to suppose that the circumstances in question happened twice on two successive days. Nay, thrice; for our Lord had done much the same thing in the first year of his ministry (Joh. ii. 14.) The reason why he did not then do it is suggested by the words of Mark, ὅπισε ἐν γνωμήν, i. e., because the buyers and sellers had most of them retired. That it should then be evening was likely enough, considering the events of the day, which must have occupied a considerable time.

καλλωπιστήν. The word, from καλλομοιον, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple.

καλλωπιστήν. Not literally thieves, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John ὁ οἶκος θεοῦ παρακτιτά. Though our Lord's assertion might be justified in its full sense by a reference to Joseph, B. J. v. 9. 4. Bp. Smallbrooke supposes that in this expression there is an allusion to the custom of the Jewishробbers, of sheltering themselves in those caves which abound in Judæa; though indeed the same custom prevailed in most parts of the ancient world; of which the story of Caecus (called by Antonius Florentinus, Λαυρος ἀντί) is an illustration.

Προσήλθαν ἀντί.] 'had recourse to him, for assistance.'

τὰ βαθυμαία. The word has here a conjoint sense of miraculóus. So in Eccl. xlviii. 15. to τὰ βαθυμαία ἔφαγα (the complete phrase) there is added exegètically τὰ πέρατα.

ἐκ στόματος—αινοῦ.] An application to the present case of a passage of Ps. vii. 2. Sept. (speaking of the existence and providence of God, so clearly appearing from the works of nature, that even the most simple must see) where the Hebrew is rendered 'thou hast ordained strength; ' the Sept. 'thou hast perfected praise,' i. e. accomplished a grand effect by weak means; for the divine praise is perfected even by the silence of the sucking, and the artless cry of the babe. Thus there is no real discrepancy in sentiment, though there be a diversity in expression, between the Hebr. and the Sept. That the whole Psalm has a prophetic reference to the Messiah, is plain by there being three other passages in the New Testament where it is applied to him. 

ήλεισθε ἐκεῖ.] lodged or spent the night there. Such is the sense here; though the verb often means to abide or stay. Jesus left the city, and returned to Bethany. As to the turning of the fig-tree, related by Matthew and Mark, Matthew narrating the thing more briefly, mentions it as being at once cursed and withered. But Mark, detailing the matter more circumstantially and exactly, says that Jesus had pronounced this curse early in the morning of the day on which he drove the traders out of the Temple. (xi. 12.) that on the morning of the following day the Apostles had perceived that the tree was withered, (ver. 20.) Therefore Mark says that it was withered, when this really took place, or else when it was observed by the Apostles that the tree on which Jesus had the day before pronounced the curse was withered. (Kuin.)
19. Μήκετι—αἰώνω.] This was emblematical and figurative, according to the usual custom of the sages of the East to express things by symbolic actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits; and also to prefigure the destruction of the perverse Jews, because in the time of fruits they are fast and ripe (see ver. 33—41.) Moreover, to read a very important lesson on all his disciples of every age, that if the opportunities God gives for the approving themselves virtuous be neglected, nought will remain but to be withered by the flame which shall consign them to everlasting destruction.

21. καὶ μὴ διακρίθητε.] Kuin. observes that this negative expression is the very same with the positive εἰ δέχῃτε πίστιν, the two being united for the sake of emphasis, as at xiii. 34. and elsewhere. In diakr. in this sense (to hesitate) there is the same metaphor as in διστάζω and the Latin dípléo.

22. τῇ τῶν εὐκαίριων.] The Commentators take this as an elliptical expression, and most think it is for τῷ πολεμῷ τῶν εὐκαίρων γεγονός ἐργον. But Fritz. denies that there is any ellipse; maintaining that τῷ τῶν εὐκαίριων signifies τοῖς βεβαιώσεις.

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fying to terrify oneself, but a deponent, formed from what had originally a passive force. Fritz. just remarks on that brachylogia in the present passage, by which a clause is omitted after εἰ υπάρχουσιν (equivalent to "If there be" in the Vulgate). The omission may be a remarkable example of which occurs in Thucyd. ii. 49.

"γὰρ ἔχοιν τοῦ Ἰωάννη ὡς προφήτην. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον. Οὐκ οἶδαμεν. ἐφ’ αὐτὸς καὶ αὐτός. Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποιᾷ ἐξουσία ταῦτα ποιῶ. Τί δὲ ὑμῖν 28 δοκεῖ; ἀνθρώπος εἰχε τέκνα δύο καὶ προσέλαβε τῷ πρῶτῳ εἶπε. Τέκνον, ὑπαγε σήμερον ἐργάζον ἐν τῷ ἀμπελώνι μου. ο δὲ ἀποκριθεὶς εἶπεν. Οὐ θέλω ὕπατερον δε μεταμελεῖτες, 29 ἀπῆλθε. καὶ προσέλαβο τῷ δευτέρῳ εἶπεν ἠσάκτως. ὁ δὲ 30 ἀποκριθεὶς εἶπεν. Ἄγω κύριε καὶ οὐκ ἀπῆλθε. τίς εκ τῶν 31 δύο ἐποίησε τὸ θέλημα του πατρός; λέγουσιν αὐτῷ. ὁ πρῶτος. λέγει αὐτῶς ὁ Ἰησοῦς. Ἁμὴν λέγω υμῖν, οτι οἱ τελωναι καὶ αἱ πόρναι προάγοντες ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ἡλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν οἴκῳ δικαιοσύνης, καὶ οὐκ ἐπιστευεσαν αὐτῷ. οἱ δὲ τελωναι καὶ αἱ πόρναι ἐπιστέυσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐ μετεμελήσητε ὑπάτον, τὸ πιστεύει αὐτῷ.

p' Ἀλλ' ἐπαραβολὴν ἀκούσατε. ἀνθρώπος [τίς] ἦν οἴκος 33 δεσπότης, ὡς εἴρυτον ἀμπελώνα, καὶ φραγμὸν αὐτῷ.

Vater, and Scholz. But Matth. and Fritz. retain the common reading; and rightly; for it is supported by greater authority, and the other reading is pretty plainly a correction. The two words, moreover, are often confounded; a remarkable example of which occurs in Thucyd. iii. 49.

"γὼ κύριε"] The best Commentators are agreed that this answers to the Heb. וְהָנָך, which is, by ellipse, a phrase of responsive assent, rendered by the LXX. ἠδό εἰ. So in 1 Sam. iii. 4. Numb. xiv. 14. See also Luke i. 26, and Acts ix. 10. "The Hebrews (observe Vatab., Erasm., and Brug.) answer by pronouns, where the Latin uses verbs and adverbs, as etiam Domine." It may be paralleled by our own idiom "aye, sir." Indeed our aye and the oια, οια, or γε, seem to be cognate with εἰ. Certainly εἰ, or rather ἐγὼ, perpetually occurs in this sense in the Classical writers.

31. οἱ τελωναι καὶ οἱ πόρναι i.e. even the worst of those profane and dissolute persons, Προαγούσης. Glass explains this "lead on;" and Schleus. and Wahl assign yet less admissible senses. There seems no reason to abandon the common interpretation 'go before,' or precede. In this sense it was understood by the antients. The present may be taken for the future.

32. εἰ ὁ δικ. A Hebrew form of expression usual in Scripture, for, 'he came to you in the practice of, i.e. practising, righteousness. Or it may be taken, with others, for δικαίωσαι εἰς δικαιοσύνην."

Τοι πιστεύσας αὐτῷ] This seems to be put for εἰς τὸ πιστ. i.e. ὡστε πιστ.

33. τίς This is not found in several of the best MSS. and some Versions and Fathers, and was cancelled by Griesb., Knapp, Vat., Tittm., Fritz, and Scholz. It is, however, retained by Matth. and Wets.; but, if we may judge from supra ver. 26., without reason. Nay, as Fritz.
perēthēse, kai ὄρνευ ἐν αὐτῷ λήνων, καὶ φικοδότησε πῦρ.

καὶ ἐξεδοτὸ αὐτῶν γεωργοῖς, καὶ ἀπεθάνεσαν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτῶν.

καὶ λαξώντες οἱ γεωργοί τοὺς δούλους αὐτοῦ, ὡς ἔνε 

ἐδέησαν, ὅπε ἀπεκτένων, ὅπε ἐλθοῦσαν. τάλιν ἀπεστέλεν ἄλλους δούλους πλειόνας τῶν πρῶτων καὶ ἐποίησαν αὐτοῖς ὅσατος. ὄντεροι εἰ ἀπεστείλε πρὸς αὐτοὺς τὸν νῦν αὐτοῦ, λέγοντες ἔναρπόσταται τὸ τῶν νῦν

μον. ὅτι ἐγεραν ἑυόντες τὸν νῦν, εἰπον ἐν ἔανδοις.

Ὁ ἔκειν ὁ κληρονόμοις δεῦτε, ἀποκτείνων αὐτοῦ καὶ κατάσχεμεν τὴν κληρονομίαν αὐτοῦ καὶ λαξώντες αὐτῶν, ἐξέβαλον ἔξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν. ὅταν δὲν ἔλθῃ ὁ κύριος τοῦ ἀμπελώνος, τῇ ποιήσει τοῖς γεωργοῖς ἐκείνοις; λέγουσιν αὐτῶν. Κακοὶ κακοὶ ἀπολέευσαν αὐτοὺς καὶ τὸν ἀμπελώνα ἐκδοσαν ἄλλοις γεωργοῖς, ὡτε ἄπο 

δοσουσιν αὐτῷ τοὺς καρποὺς εἰς τοῖς καιροῖς αὐτῶν. λέγει ἀ 

αὐτοῖς ὁ Ἰησοῦς. Οὐδεποτε ἀνέγγισε ἐν ταῖς γραφαῖς;

suggests, even the construction requires its absence.

33. ὄρνευ- λήνων. The λήνων properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the LXX. But as this vessel had connected with it on the side (hence sometimes called προλήνων), or under it (to check, by the coolness of the situation, too great fermentation) a cisera, into which the expressed juice was poured; so, by synecdoche, the λήνων came to denote (as here) that vat; which, as it was necessarily subterranean, and sometimes under the vat, so it was often called δυσλήνων, as we see in Mark and Is. xvi. 10. These cisterns, which are even yet in use in the East, bore some resemblance to the λαξιῶν of the Greeks, which the Scholiast on Aristoph. Ecl. 154, (cited by Wet.) explains καὶ ὑργυματα ὑφρύμα, καὶ προγυτα χειρόγυμα, I conjecture καὶ προγυτα χειρόγυμα καὶ πτεράγωνα. I. e. capacious subterranean cisterns, sometimes round, and sometimes square; plastered and mortared, for the reception of oil or wine.

προλήνων. [Name, partly as a place of abode to the proprietor or occupier, while the produce was collecting; and partly for safeguard to the servants stationed there as guards over the place. Grot. observes that in the application of the parable these circumstances are to be considered as serving for ornament, and are not to be dwelt on, since they only express generally that everything was provided both for pleasure and defence. Γεωργιαί. The word often denotes, as here, the occupier of any estate, as distinguished from the proprietor.

34. καιρὸς τῶν καρπῶν,] 'the time for gathering the fruit.'

— λαξών τοῖς καρποῖς αὐτῶν'] i.e. a certain portion of them. Rent was then (as it is to this day in many parts of the East) paid in kind.

35. ἐδέησαν,] ἐδέησα signifies properly to look or to see; but as words signifying great violence come at length, through abuse, to bear a milder sense, it was at length used to signify 'be severe.'

36. ἐναρπόστασαν. They will treat with reverence. ἐναρπόστασα signifies 1. to turn upon oneself; 2. ex adjuncto, to be afraid; 3. to regard with reverence. Grot. remarks that the expression is to be understood literally, not to exclude prescience, but to denote that the contingency of an event is viewed in its causes.

41. κακὸς κακοῦς ἀπ. [Camp. renders, 'he will bring these wretches to a wretched death.' This phrase, in which the Paronomasia is remarkable, occurs very frequently in the Greek writers from Homer downwards. It is worthy of observation that by Luke the words are ascribed to Christ himself, and draw from the scribes the exclamation μη γένοιτο! Of the many methods devised for removing this apparent discrepancy the best seems to be that of Doddridge, who supposes that Christ in the first instance drew their own condemnation from the Sanhedrin, and then soon afterwards repeated their words, by way of confirmation. There is nothing to stumble at in the Priests pronouncing their own destruction, since they seem not to have understood Christ's drift in the parable.

— ἀκάρπων. [This was the most ancient mode of paying rent (which term signifies what is rendered for occupancy) namely, by rendering a certain proportion of the produce. Of which I have adduced several examples with illustrations in Recens. Synop. The most apposite to the present purpose is Plato de Legg. 5. γεωργία δὲ καθοδοῦσαι δουλοις, ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀκαρποῦσαι.
most dense and extreme, as being the furthest removed from the light of the banquet.

14. τολλοὶ—ἐκλεκτοὶ.] See the long and able annotation of Hammond in Recens. Synop., and a fine observation of Theophyl. cited by Parkhurst, Lex. v. εκλεκτος.

15. παγανδεσθεωσιν] 'that they might ensnare him.' The term is properly used of snaring birds; but, like ἄγρεσεως employed by Mark xii. 12, and the Latin irritare, and iagaure, is used of plotsting any one's destruction.

16. τῶν Ἡρωδιανῶν.] From the slight mention of these in the New Testament, and the silence of Josephus, nothing certain with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct religious party (though probably Sadducees in opinion, as was Herod,) but were rather a political party, or club, composed of the courtiers, ministers, domestics, and partisans and adherents generally of Herod. This opinion is confirmed by the termination of the word ἰαστιν, which was in that age appropriated to denoting political partisans, such as Caesarii, Pompeiian, Cleronian, &c. See more in Horne's Introduct. Vol. iii. 183, 184, 380.

—ἀλθεῖα] 'upright,' neither practising simulation nor dissimulation.

—οὐ μέλει] 'and not the Sodomites.' The expressions οὐ μέλει σοι περὶ οὐδένου, and οὐ βλέπεις εἰς πρόσωπον αὐτόν, (of which the former is a Greek phrase, the latter of Latin origin), are both of a different meaning. But Fritz., with others, denies this, and lays down the connexion as follows: 'τ' απο νεμίνειν a veritate se inculcans, quod si curarens, a vera via facile aberrare sed Deum.' Thus he thinks that προσώπον αὐτῷ is put, by an unusual circumlocation, for αὐτῷ προσώπου. To this, however, I cannot assent. For πρὸς the divine in Zeus, with allusion to the external condition of men, with allusion to its being no more a part of the man than the πρόσωπον, or actor's mask.

18. Πονηρᾶς] This signifies, like the Latin malitia, craft. The other Evangelists use the more definite terms παραφραγμάτων and ὑπόκτων.

19. τὸ νόμισμα τοῦ κήπου.] nummum ex eo generato numero quam exigit sobelatum. (Fritz.)

20. τίνος—ἐπιγραφή] 'Our Lord (says Dr. Hales, Chron. iii. 174.) baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the emperor's image and superscription, and also of the determination of their own schools, that nowhere any king's coin was current, it was a proof of that country's subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, to render unto Cesar the duses of Cesar, which they resisted; and these licentious and irreverent courtiers, the Herodians, to render unto God the duses of God, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of.

The ἐπιγραφὴ in question was Καίσαρ Ἀ- γουστ 'Ἰουδαίως ἐλακτία. 'Though (says Whitby) the question as to the right of Cesar to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at ver. 22 is decisive, and being united with the preceding verses by οὐ, it inculcates that duty of submission to established government which is a leading feature of the Christian religion.' Thus the duties both of civil and religious obedience are sanctioned.

23. μη εἶναι αὐθάστασιν.] Campb. In a long and able annotation maintains that the sense is, 'there is no future life. He shows that the Sadducees denied not merely the resurrection of the body, but the immortality of the soul, and a future state of retribution. 'They had (he adds)
no notion of spirit, and were consequently obliged to make use of terms which properly relate to the body, when they spoke of a future state; which therefore came at length to be denoted simply by the word resurrection.

32. ἐγώ εἰμι ὁ θεός Ἀβραὰμ. i.e. the God and patron, benefactor, of Abraham; for God is said to be the God of any one, inasmuch as he confers benefits on him. See Doddr. Kuin. remarks on the manner of argumentation here pursued, so agreeable to the usual method of the Jewish doctors, who used to slightly allude to passages of Scripture, and left their auditors to find the consequence of any proposition, omitting, in argumentation, the transitions and conclusions, the uses and applications.

36. πειράζων αὐτῶν.] Some modern Interpreters assign to πειράζων the good sense, explorans, trying, viz. his skill in Scripture; which seems to be countenanced by Mark. But most adopt the bad one, tempting; and there seems no sufficient reason for abandoning the common interpretation. The truth seems to be (as Chrys.
and Theophyl, suppose) that the man came with an evil intention, but departed better disposed towards Christ.

36. ποια ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [Here ποια is for τίς; and μεγάλη for μεγιστά, by Hebraism; on which account it has the privilege of a superlativé, in dispensing with the Article. Superlatives do so, from the affinity which they bear to ordinals. See Middlet. Gr. Art. vii. § 3 & 4. But to turn from words to things, the question involved was a matter of controversy among the Jewish Doctors as to the preference or importance of different precepts; some maintaining the pre-eminence of one, some of another. Only while they distinguished the Divine precepts into great and small, they constantly gave the preference to the ceremonial ones. Christ, however, decided in favour of the moral law, yet not to the neglect of the ceremonial.

37. ἐφ’] This reading is preferred by Mill and Bengel; and is edited by Matth., Griesb., Knapp, Tittm., Vat., and Schoel, for the common one εἰπεν; and that on the authority of nearly all the best and ages great part of the MSS., together with the Ed. Prin. confirmed by some Fathers.

— ἐν δὲ τῇ καρδίᾳ etc.] These are formulas nearly equivalent, and united for intensity of sense. The construction is Hebraic, for ἐκ with the Genit., which is not unfrequently found with one or other of the above nouns. They are very rarely united; yet one example is adduced by Wets, from Philo.

39. δοιοὶ αὐτῷ] ‘similar in kind, though not in degree: springing out of it and closely connected with it.’ Τῶν παθητῶν, i.e. every person with whom we have to do. Comp. Rom. xiii. 8. And ἀγάπης signifies to exercise love or charity towards our enemies. We are not commanded here to love or benefit our fellow creatures as much as ourselves, because that would have been inconsistent with the principle of self-love which the Almighty has implanted in us, for our preservation. For the ὧς (like the Heb. ֶ) imports not equality in degree, but similarity in kind. The precept corresponds to that of our Lord at Matt. vii. 12. See Whitby and Dodd.

40. εἰ πάντας κρεμαυτάται] This is generally thought to be a metaphor taken from the custom of suspending the tassels of the laws from a nail or peg. But the metaphor is common both to the Hebrew, Greek, and Latin, (nay almost all languages) as used of things closely connected and springing from the same origin. There is, however, a Hebraism in the use of ἐν for ἐκ. Or the ἐν should have been followed by ἀνακεφαλαίονται, or πληροῦνται, as in Rom. xiii. 9. Fritz. think, that the aorist be rendered thus: 'in hoc utroque precepto omnium, quae in V. T. leguntur, legum cardo vertitur.'

43. εἰ πνεύματι] scil. ἄγιον, which is expressed in the parallel passage of Mark. This is plainly the sense, notwithstanding the attempts of some recent Commentators to explain it away; and such it is acknowledged to be by Dindorf. Indeed the writers of the Old Testament are always supposed by our Lord to have written under the inspiration, more or less plenary, of the Holy Spirit.

— Κύριον] ‘This word, (says Campb.) corresponding with the Heb. יְהוָה, adon, signifying the Lord of hosts. It expresses acknowledgment of superiority in the person to whom it was addressed, and therefore never given to inferiors, though sometimes, perhaps, out of courtesy, to equals. Upon this, then, our Lord's argument turns. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son, or descendant; and consequently the Messiah, being so called by him, under the influence of the Spirit, and therefore acknowledged as his superior, must be Divine.”

44. καθοῦν ἐκ δεξιῶν] A comparison taken from kings, on whose right hand sat the heir, or he who was next in dignity, and on the left hand he that was unprofitably low in rank. But sitting on the right implied also a participation in the regal power and authority. Hence συμβασιλεύειν is interpreted by St. Paul, 1 Cor. xv. 25. βασιλεύειν.

— ἐν τοῖς ἀνθρώποις] ‘while I make.’ The image is derived from the custom of conquerors putting their foot on the neck of a vanquished enemy, as a mark of subjugation. How the words are to be understood of the Messiah, appears from 1 Cor. xv. 25. sq.
45 ποῦν σοι. εἰ σον ποῦν σοι. δαμιδ' καλεὶ αὐτοῦ κύριον, πῶς ύπος
46 αὐτοῦ ἔστι; Καὶ οὐδεὶς εὐνατο αὐτῷ ἀποκριθήναι λόγῳ
ουδ' ἐτόλμησε τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτήσαι αὐτοῦ
ουκέτι.

1 XXIII. ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ἰχλοῖς καὶ
2 τοῖς μαθηταῖς αὐτοῦ, "λέγων: Ἃπλι τῆς Ἰωσέως καθήδρας
3 ἐκάθεν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πάντα ὁν σὰ
ἀν ἐπίστησιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε' κατὰ δὲ τὰ
ἐργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι.
4 δεσμεύουσι γὰρ φορτία βαρέα καὶ δυναστακτικὰ, καὶ
ἐπιτίθεαν ἐπὶ τῶν ὑμῶν τῶν ἀνθρώπων τὸ δὲ δακ-
5 τῆρα αὐτῶν οὐ θέλουσι κωπήσαι αὐτά. Πάντα δὲ τὰ ἐργα
αὐτῶν ποιοῦσι πρὸς τὸ θεαθήναι τοῖς ἀνθρώποις. πλατύ-
νουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κρά-
6 πεδα τῶν ἰματίων αὐτῶν φιλούσι τῇ τῆς πρωτοκλησιαν
ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθήδρας ἐν ταῖς συναγω-
7 γαις, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖθαι
νῦν τῶν ἀνθρώπων ῥαββί, ῥαββί. ζυγεῖ δὲ μὴ κληθήτε

45, εἰ εὐθ. — ἐστι:] Some of the best Comment-
ators here recognize an inversion of construction,
as in Mark ii. 23. But as the sense is the same
either way, there is no necessity to resort to
any such supposition.
46. τις] 'any one,' namely, of the class of
persons to whom he had just spoken. 'Ενεργοῦμαι,
i.e. to put such sort of captious enquiring ques-
tions as those above-mentioned.
XXIII. 1. τὸ[.] αὐτῶν i.e. (as Chrys. and The-
ophyl. explain) after he had put the Pharisees
and Saducees to silence. 'Ελὰλησε, addressed.
2. καθήδρας] This alludes to the sitting pos-
ture in which the Jewish doctors always taught.
They are here said to sit in Moses' seat, by
having succeeded to him in the office of teachers
of religion. Ἐκάθεν. This may be taken
as put like preterite for present, expressing an
action commencing in past time, but extending
to present, have seated themselves. But it is
better, with Fritz., to suppose the Aorist used in
the sense of euion.
3. πάντα] ποιεῖτε:] This must be taken re-
strictively (as in Col. ii. 20, 22. Ephes. v. 24.)
i.e. all things which they read from the Law and
the Prophets, and whatever they taught agree-
ably thereto. This therefore will not at all
contemnance the Romish doctrine of the infal-
libility of the Pope.
τηρεῖν,] Some Editors cancel this word,
which is supplied in 7 MSS., some Versions, and
Latin Fathers. But that is very slender testi-
mony; since Versions are, in a case like this,
of little authority; and the MSS. are all of
the Alexandrian recension, and such as abound
with alterations arising from ill judicious translation.
The Editors in question rarely consider the true
character of the language of the Gospels, which
has much of the wordiness distinguishing the com-
mon language of antient, and indeed all times.
4. δεσμεύουσι] 'they bind on,' load, as
a bundle or bale, on a pack-horse. By these
burdens we must understand the traditions of
the elders.
— τῷ δὲ δακτύλῳ — κωπήσαι] i.e. 'they will
not take upon their own shoulders the burdens
they lay on those of others.' not, 'they rigour-
ously exact of others,' as Whitby explains.
The former interpretation is confirmed by the
name δακτύλος, which crept into the Alex-
andrian recension, αὐτὸ δὲ τῷ δακτ. α.] Here
we have a periphrastic expression (common both
to Greek and Latin writers) to denote 'being
indisposed to exert oneself in any labour.'
5. πλατύνουσι] Christ does not censure the
wearing of these or of the fringes, but the doing
it ostentatioussly, by making them very large.
These phylacteries took their rise from a literal
instead of a spiritual interpretation of Deut. vi.
8. See their description in Rose's Parkhurst, or
Horne's Introd. That these were also, as the
Commentators inform us, regarded as amulets, or
charms to preserve from evil, may be very true;
but when they would hence deduce the name
itself, we may hesitate; for the name may quite
as well imply that they were thereby reminded
to keep the law. See a passage of Plutarch cited
by Kypke in loc.
6. πρωτοκλησίαν] 'the first seat at banquets.'
That was probably at the top of the table, as with
us; though among the Greeks and Romans the
middle place at a triclinium was the most
honourable. Πρωτοκαθήδρας, i.e. on the seats
of the seniors and the learned, who sat imme-
diately under and with their backs to the pulpit
of the reader, their faces being turned toward
the people. 'Ἀγοραῖοι, i.e. the public places
of the city.'
8. μὴ κληθήτε] 'suffer not yourselves to be
called.'
καθηγητής. There is some doubt as to the reading here. Many of the best Commentators would read διδασκάλος, which is found in several MSS., Versions, and Fathers, but is received by no Editor except Fritz: doubtless because it would seem a gloss on καθγ. But διδασκ. is so much preferable, from its being more correspondent to the Heb. יָדָא, and such an offensive repetition is thereby removed, that it can scarcely be doubted but that it is the true reading. Ο Χριστός. This is omitted in several ancient MSS. of the Alexandrian recension, and some Versions and Fathers; is rejected by Mill and Beng., cancelled by Griesb. and Fritz., and bracketed by most other Editors. It probably crept in from ver. 10.

δόγμα. Such a style never occurs in the Greek Classical writers. It is employed in a spiritual sense, i.e. 'him God will exalt.'

13, 14. These verses are transposed in the textus vulgatus and most of the MSS., but are placed in the present order in the best MSS., confirmed by several Versions and Fathers. And so the Edit. Prin. and Steph. This order, too, (which presents a better connexion) has been, with reason, approved by all the most eminent Commentators, and restored by Mill, Wets., Math., and others. It is supposed that the order was originally altered by Erasmus, on the authority of the Vulgate; and certainly for the worse. Ver. 13. is omitted in several MSS. of the Alexandrian recension, with some Versions and Latin Fathers. But there is no good ground for rejecting it. It should be noted that the true reading and order, which was accidentally changed by the eyes of the transcribers being carried from the first oiav δόγμα, υποκρίται! to the second, by which the words υποκρίται were omitted, and afterwards inserted either by the scribes, (perceiving their mistake,) or by the correctors, but in the wrong place.

κρίμα. was a word of Greek origin, and has the sense 'eat up.' Of this use of κρίμα examples occur frequently in the Greek Classical writers; and the same is the case with the correspondent terms in Latin and indeed in the modern languages. Οικία, goods, property, as οἶκος is often used in the Classical writers. Both the above metaphors are found in Hom. Od. β. 237: καταφέρεις βιαίως οἴκους ὄλοισσον. This was done by various subtle artifices. After making them devotees, they devised various means of laying them under contribution, or caballed with the children, to deprive the widow of a portion of her dowry, for some return, either in hand, or in expectation. The metaphor means 'to wear a pretext,' namely, of religion; for it was but a mask to conceal their avarice. Μακρά. To be taken adverbially. Sometimes, it is said, these prayers occupied nine hours a day. Περισσότερον, 'a more extreme punishment.'

15. ξεράντες. A proverbial expression frequent both in Greek and Latin, importing the greatest activity and exertion. Ατ ξερανάι sub. γεν. When ξερανά occurs in the phrase, πένθος may be supplied, as in Latin the expression siccum, and liquidiānum. The zeal of the Jews to rid the Hebr. is supported by the well known expression among the Heathens. (See Hor. Sat. i. 4.) inso much that at length it was forbidden by the Constitutiones Imperatorum.

νείνης i.e. by Hebraism, 'deserving
of, or doomed to, hell. It is strange that Kypke, Rosemm., and some others, should take διπλότερον, to signify dolosum. The grammatical objection to the common interpretation, on the ground that the word never occurs in this sense, has not had its force, for I have in Rec. Syn. added two examples. Moreover, διπλότερον, here and in the other two passages where it occurs, is not an adjective, but an adverb.

16. ἐν Ἰάκω. In this and the following verses Christ condemns the subtle distinctions of the Pharisees. This is why they were in error, and points out the sanctity and obligation of an oath. Οἶδαν ἔστιν, 'it is a trifling matter.' A common hyperbole. Τὸ χρυσὸν τοῦ ναοῦ. From some understand the gold which adorned the Temple; others, the sacred utensils; others again, the money set apart for sacred purposes. As no particular gant men as those here specified, as δίσωμον, the garden mint, ἀμήθον, not anise (which would be ἄμηθον), but dill; (on which see Dioscor. 3. 461.) and κύμιον, cummin, a disagreeably pungent herb, and so little esteemed that it is not properly esteemed for worthlessness. Thus κυμιωτότροχος signifies a miser, as we say a skin-flint. That the above are only meant as examples of insignificant herbs, is plain from Luke having "mint and rue," with the addition of καὶ τῶν λάχανων. Ἀστοδεκατείνων is a word not used by the Classical writers, and only found in the Sept., where it expresses the Hebrew rabbah, not both to take tithe and to pay tithe. Our Lord, it must be observed, does not censure them for paying tithes of these herbs, but, after performing these minute observances, for omitting the weightier matters of the Law. This applies to all the subjects of the woes in this Chapter, as is plain from the words ταύταις...ὑποθέτοι...καὶ κακεία μη...
ratio significationis arises as follows. The term signifies to pass any liquid through a strainer, (δίσινον. See Dioscor. ii. & v. 82.) to separate it from the ὕλῃ; or material particles, (gnats, or aught else) that they may be passed out and off. With respect to κάψηλον, it signifies, not a cable, nor a beetle, (as some would take it) but a camel. To make the opposition as strong as may be, two things are selected as opposite as possible, the smallest insect, and the largest animal. This sort of expression was in use both with the Jewish and the Grecian writers. Καταστανώντες. This word is used not of liquids only, but also of solids, as here. In the former case it may be rendered to gulp down; in the latter, to bolt down.

25. καθαρίζετε—παροφίδιον.] On the purification of domestic utensils see Horae. Introd. Vol. i. p. 337. Παροφίδιος is a word found only in the later writers, and signifies a platter, dish, or, as some think, sauce-boat. Τέμνουσιν. There is here a confounding of the two parts of the comparison, which is not unusual in the best antient writers. Thus Horace, "rusticus expectat dum defluat amnis." 'Αδείκτως. This, for the common reading ακραιας, is found in the best and the greater part of the MSS., as also many Versions and Fathers. It is also confirmed by the Edit. Princ., and is adopted by Wets, and edited by Matth., Griesb., Knapp, Tittm., Fritz., and Scholz. The internal evidence, too, is as strong as the external; for it contributes far better with the character of the Pharisees, who (as Campb. observes) are never accused of intemperance, though often of injustices. The common reading is esteemed by Scholz an Alexandrian reading.

26. καθαρίζων πρατών—καθαρών.] The metaphor is still continued, though the reasoning is carried on according to the thing intended.

27. κεκοκοβιανοί.] whitened with chalk or lime. The tombs were annually whitewashed, that their situation might be known, and the pollution of touching them avoided. This whitening extended as far on the surface of the ground as the vault reached underground. The latter, they say, was polluted with vials that they defiled all who had communication with them, and were avoided like sepulchres. In the parallel passage of Luke xi. 44., where they are likened to μνημεία δόλως, (see Note in loc.) there is, in fact, no discrepancy, but reference is had to the contagion they spread around them. 'Asphaliter, our Lord appears to the present purpose is a passage added in Recens. Synop. from the Schol. on Soph., who explains the words βάθη βαρείαν νόθειαν πληροτέρων—πλὴν ἐκ νόσου ακάθαρδως, i.e. pus and bloody matter.

28. μεστοῖ—ἀνόμαι.] Μεστὸς is almost always used in connection with ναῦλια.

29. οἰκοδομεῖτε] for οἰκοδομεῖτε, 'ye keep in repair.' Κοιμεῖτε. Both the Jews and the Heathens alike showed their respect for the illustrious dead, by repairing and beautifying, and, when necessary, rebuilding their tombs. See the Classical citations adduced by Wets. "This," as Kuin. observes, "our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which they did not feel."

30. ημεδα.] There is the strongest testimony to the truth of this reading, (for the common one ημως,) which is found in most of the best MSS., in some Fathers, and in the Ed. Princ. It was not a part of the text by Fritsch., and edited by Matth., Griesb., and others down to Scholz.: ημως was the usual Imperfect in the Hellenistic and Alexandrian dialect, though it was by the later Greeks changed into the old Attic form ἡμευ. Αἱματις, for φόνον.

31. χωρεῖ.] Itaque. Euthym. well explains the force of the particle ξεῖ. οὗτος ὑμωσίας ἔχων μικρότερον τῶν πατέρων ημῶν, ἦν δὲ καὶ, οὗτος ἐν μικρότεροι πάντων. Thus the connexion is traced without resorting to such violent means as are employed by some. Μαρτυρεῖτε εἰς αὐτοῖς, 'you bear testimony against yourselves.' For
Κφ. ΧΧΧΙΙ. ΚΑΤΑ ΜΑΤΘΑΙΟΝ. 105.

39 ὅτι νιώ ἐστι τῶν φονεύσαντων τοὺς προφήτας καὶ μαίεις
33 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ἐπὶ γενν. ὑμᾶτα ἔχοντες ἔστω σὺν ἡμῖν καὶ ἐπῳ πάλαις εἰς πόλιν.
34 νῦν; 'Διὰ τούτο οὖν, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματέας· καὶ εἰς αὐτῶν ἀποκτείνετε καὶ σταυρώσετε, καὶ εἰς αὐτῶν μαστιγώσετε εἰς τοὺς συναγωγαῖς ὑμῶν, καὶ διώξετε απὸ τὸν κόσμος εἰς τόλμων.
35 ὅταν ἔλθῃ ἤ δέ μᾶς τῶν ἁλμά δίκαιων, εὐχημενοῦ εἰς τῆς γῆς ἀπὸ ἄματος Ἀβέλ τοῦ δίκαιου, ἐως τοῦ ἄματος Ζαχαρίου, νιώ Ἡλωνίου, ὃς ἔφευγε ταῖς μεταξὺ τοῦ ναοῦ
36 καὶ τοῦ θυσιαστήριον. ἀμὴν λέγω ὑμῖν, ὅτι ηῆς ταῦτα
37 πάντα ἐπὶ τῆς γενέσεως ταῦτα. Ἰερουσαλήμ, Ἰερουσαλήμ! ἡ ἀποκτείνουται τοὺς προφήτας, καὶ λαθεοβολάσῃ τοὺς προφήτας, καὶ λαθεοβολάσῃ τοὺς προφήτας.

μαρτ. ἐφ’ ἑαυτῶν. The construction is Hellenistic, and such as never occurs in the Classical writers, who use κατὰ with a Genit. Τί οὗτος τῶν φων., i.e. 'γε' are of like disposition and manner to, &c.; for as they slew the persons addressed to experience the consequences of their wilfulness. Of this sort of irony (very often occurring in Euthym.) the following instances are adduced several examples. Grot., Kuin., Winer, and Fritz., however, take it as an Imperative of permission, q. d. 'γε' are permitted to fill up.' But the former method is preferable. Τὸ μέτρον, scil. τῶν ἁμαρτιῶν.

32. ἀποκτείνετε τοὺς μαθητὰς τοῦ ναοῦ. This is by many of the best Commentators, antient and modern, accounted an ironical concession, or permission, such as indignantly leaves the persons addressed to experience the consequences of their wilfulness. Of this sort of irony (very often occurring in Euthym.) the following instances are adduced several examples. Grot., Kuin., Winer, and Fritz., however, take it as an Imperative of permission, q. d. 'γε' are permitted to fill up.' But the former method is preferable. Τὸ μέτρον, scil. τῶν ἁμαρτιῶν.

33. δεῖτε-καθέδραι. See iii. 7. τῆς γενέσεως. See Notes on v. 32. Ψευδηλογεῖται. The best Commentators are agreed that this is put for ψευδηλογεῖται; the later writers imitating the poetical idiom of the Subjunctive for the Future; which is generally thought a solocism, but is learnedly defended by Fritz. in loc.

34. διὰ τοῦτον On the force of this formula the Commentators are divided; some think it has the force of the Heb. וְאַחֵרָא וְאַחֵר. Others connect it with the preceding. It is better, however, (with most recent Commentators) to consider it as a form of transition, as in Matt. xiii. 52. xxii. 29. Mark xii. 24. Yet, as that principle is somewhat precarious, I would, with Euthym. and Fritz., refer it to ver. 32. δεῖτε καθέδραι. Grot. says μεταφράσατε τοὺς μετέρως τῶν καθηκόντων ὑμῶν. — προφήτας—γραμματεῖς.] Our Lord here applies to his Apostles and their successors those titles which were given by the Jews to their Doctors, signifying that his messengers would be no less entitled to the appellation προφήτας. (In the MSS. in one line with προφήτας) than were the prophets of old; and would likewise be entitled to the apppellations σοφοῖς, καθέδραι, and γραμματεῖς, συνεχ. as being equally Divine legates.

— εἰς αὐτῶν] Sub. τινάς. Ἀποκτείνετε. See Acts vii. 59. & xii. 2. Ψευδηλογεῖται. Though there is no evidence of the crucifixion of any Christian teacher before the destruction of Jeru-

salem, yet the silence of history (so exceedingly brief as it has come down to us) is no proof that there were none such. It is better to rest on this, than to suppose, with some, that Christ here includes himself, and, in order to bring down punishment on his head.
the permanent action (as referring alike to past, present, and future) denoted by this use of the present in the forms of the imperfect and the aorist. So I read, instead of the Stephanic αἰτία, with the Edit. Princ., Beza, Schmid, and Griesb. There is no occasion to bring in the figure by which a transition is made from the second to the third person; which would here be very awkward. Τέκνα. The word is often used thus, figuratively, as the inhabitants of a city, both in the Scriptural and the Classical writers. Ἑμισυναγαγεῖν. The ἐν is not, as the Commentators imagine, pleonastic, but signifies to. Thus the term signifies to draw together to one. ὦ πρόσωπα. Συμβαλλείσθητα. The plural here has reference to the plural implied in Ἱεροσαλὴμ, which means inhabitants of Jerusalem, an idiom frequent both in the Scriptural and Classical writers.

38. αὐτίκαι] Prophetic present put for future. Οἶκοι. Commentators are not agreed whether this is to be taken of the Temple, or of the whole Jewish nation, especially its metropolis (and so the Latin writers use patria and domus promiscuously). The form for an and for an aorist are both possible, but somewhat too weak; and therefore the latter seems preferable, at least, if it be limited to Jerusalem.

39. ὦ μὲν με ᾧ ἔστη — Κυρίον.] Many are the modes of interpretation pursued in this perplexing passage. Some Commentators think that our Lord meant to predict his removal from them, until the destruction of Jerusalem, which is in the next Chapter designated under the name of the coming of the Lord. They render the words οὕτως ἐστιν ἐστιν, 'until ye might say, 'I would have reason to say.' And there is much to countenance this in the actual state of things at that period, as recorded by the accurate Josephus. But the bulk of the New Testament interpreters, and all the ancient authorities, are of opinion that the awful catastrophe, be brought to acknowledge that Messiah whom their ancestors rejected, we are taught by the sure word of prophecy. See Grot., Dodd., and Scott. Those who adopt this interpretation maintain that αὐτίκαι should be rendered 'after a while,' i.e. after the ascension. But that sense is destitute of proof, and indeed unnecessary, if ᾧ ἔστη be taken (as Koechler of the time, and others) for an aorist passive. The term for our Lord had with the present address closed his public ministry. Ἑλογισμοῖν, &c. was the form by which the Messiah (usually styled ὁ ἀρχόμενος, &c.) was to be addressed in his coming.

XXIV. 1. ἐτοιμότερον αὐτῷ τοῦ ἱεροῦ] 'was departing from the temple.' — ἐνεδιέταξα αὐτῷ τὰς ὀικοδ.] ostentare. They were pointing with wonder at their stateliness, as those do who admire any noble edifice. They seemed to say, 'Is it possible that such a stately edifice should be so utterly destroyed!' Indeed, the destruction of the Temple was, in the minds of the Jews, viewed as coeval only with the end of the world, or at least that modification in its constitution which they supposed would take place at the coming of the Messiah. Thus the Jews employed the expression συντέλεια τῶν ἀλαντῶν to denote two periods, the coming of the Messiah, and the end of time. Now the best Commentators are agreed that both these senses were not intended, the former being applicable to the destruction of the Temple, and the whole of which has a primary reference to the destruction of Jerusalem, yet the imagery and conformation are so applicable to the events which shall accompany the second advent of our Lord to judgment, that an allusion thereto must be supposed, if not a secondary sense. The two are here so blended as not only to afford a most weighty admonition to the hearers, but to make the prediction beneficial to all Christians of every age.

2. ὦ μὲν βλέπετε] Several MSS. and Versions are without the ω, which is marked as probably to be omitted by Griesb. and others, and cancelled by Fritz. But that is too bold. The difference is incomparably stronger than that against it. Besides, had it not been in the text from the first, who would have thought of inserting it? for, when away, the same sense arises. But why, then, (it may be asked) should the ω have been removed? Because it is not employed agreeably to the Classical usage, and because it is not found in the parallel passage of Mark. The omission plainly originated in the Alexandrian school, as Scholz. is aware, who (together with Wets., Matth. and Tittm.) rightly retains the word.

— ὦ μὲν αὕτη—λίθων.] A proverbial and slightly hyperbolical expression denoting utter
Kef. XXIV. KATA MATHAIAN.

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ai'tou ep' tou o'rws tou elaiow, prosqelh'novn ai'tw oi ma-

bhtai kat' idian, leгонvete. Eite 'hmin, pote tauta estai,

kai t'i to smeion tis ths parousias, kai ths sunteleias

4 tou ai'nous; kai apokrithseis o 'Ierous elievn ai'wov. Bla-

5 pete mi ths umas plhmpsi, polloi gar elenoustai ep'l

tou omoumati mou, legontes: 'Egav eimai o Xristos' kai

6 polloous plhmpas. Mehnste de akowen polemosov

kai akous polwmon. Orate, mi throles, de gar panta

7 genesai. All' ouw osai to telos. 'Egavhsetai gar

destruction, but in this instance almost ful-

filled to the letter, as we learn from Joseph.

The words de ou kataleghsetai are added, to

strengthen the preceding. See Soph. Antig.

44. and Hom. ii. xxi. 50., referred to by Fritz.

There is more than one manuscript which con-

tains the above, and several Fathers, and is not found in

the Edit. Princ. and other early editions. It is

rejected by Mill, Beng., and Wets, and cancelled

by Matth., Griesb., Knapp, Tittm., Fritz, and

Scholz, and justly, for scarcely any authority

could justify so gross a barbarism. The ou

arose from the occurrence of ou ou just before,

or came from the margin, where it was a correc-

tion of ou. And, indeed, Fritz would prefer it
to ou, if permitted by manuscript authority.

Kataleghsetai (Krueg. observes) has reference to

the dissolution of the cosmovant apsidum.

3. pote tauta estai—toi ailowos:] The

Commentators are much divided in opinion as to

the meaning of this inquiry; and four differ-

ent hypotheses have been devised. The 1st,

confines the whole inquiry to the approaching

destruction of Jerusalem. The 2d, extends it to

two questions, and includes the second advent of

Christ in the regeneration, according to the

Jewish expectation. The 3d, instead of the

second (or rather second) question, puts all the

question in two parts, the first relating to

the end of the world and the general judgment.
The 4th, (to use the words of Dr. Hales, who

adopts it) unites all the preceding into three

questions, (to which distinct answers are given

in this and the next Chapter) the 1st relating to

the destruction of Jerusalem; the 2d, to our

Lord's second appearance in glory at the regene-

ration or restitution of all things, Acts iii. 21;

the 3d, to the general judgment at the end of

the world. "The inquiry (observes Dr. Hales)

involves three questions: 1. When shall these

(things) be! and the sign when they shall hap-

pen! 2. And what is the sign of thy presence?

and what the sign when all these things shall

be accomplished?" (or, rather second, two questions.)

This is the second part of the wordleia.

See more in Dr. Hales, who supports this

hypothesis, originally propounded by Grot.

Consult, however, Mr. Townsend, who in an able Disser-

tation, Vol. ii. p. 434. (in common with Chrys.,

Euthym., and many antient Interpreters, and also

the most eminent modern ones,) defends the 2d, (or rather second, two questions.)

They ask their question (says Mr. Townsend) it appears that

the disciples viewed the coming of Christ and the end of the world or age, as events nearly

related, and which would indisputably take place together; they had no idea of the dissolution of

the Jewish polity, with its attendant miseries, as really signified by, or included in, either of

these events. They imagined, perhaps, a great and awful change in the physical constitution of

the universe, which they probably expected would occur within the term of their own lives;

but they could not conceive what was really meant by the expression which they em-

ployed, the coming of Christ. The coming of Christ, and the end of the world, being therefore

only different expressions to denote the same period as the destruction of Jerusalem, the

pursuit of the disciples' question plainly is, When shall the destruction of Jerusalem be—what shall

be the sign of it? The latter part of the question is the first answered, and our Saviour foretells, in the clearest manner, the signs of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the time of his coming. History is the only certain interpreter of prophecy; and by a

comparison of the predictions, we may discover what stupendous accuracy the latter has been

accomplished." The history of the Jewish war by Josephus fully illustrates this prophecy by a

collection of facts which amply attest its fulfil-

ment.

6. telos.[] Wets. cites in illustration

Joseph. Ant. 18. 9, 1., and on ekouo pol.


2, 16. & 1, 1. 2., where Caligula orders his

statue to be set up in the Temple at Jerusalem.

— orote, mi throleses] So Fritz, rightly

points. (concluding, that ouwsou de estai ep'tis

mi would signify videte, ne, and require throles.)

Dei—geneabai. This is referred by the earlier

modern Commentators to the counsel of God,

who permits evil, to educate good therefrom. But

it is better, with most recent interpreters, to

take the expression as only denoting the certainty

of the event predicted. To telos is equivalent
to sunteleias tou ai'wos at ver. 3. Wets.

compares Hom. ii. 2. 121. telos e' oswa ti

pefiointai.

7. eygavhsetai—idvou. This is referred by

many Commentators to various wars and civil
commotions. See Grot., Wets., and Kypke. Indeed most parts of the civilized world were then convulsed with wars or internal commotions.

— λιμοι καὶ λοιμοὶ] The words are often found joined in a similar context; and no wonder, the latter usually succeeding the former, (to the citations from Quint. Curt. ix. 10. and Hesiod Op. 240. added by Wets. may be added Thucyd. i. 28.,) insomuch that κατά Ἀρχείαν grew to express the same idea. Thucyd. ii. 54. The word λίμος is well derived by Hemsterh. from λεύμων (and that from λεύκειμας). Yet I suspect that both words are of common origin, having the same general idea of pining, wasting away, &c. Wets. adduces ample historical proofs justifying and illustrating both terms. Λοίμως. This must not be taken, with some, metaphorically, of violent civil commotions, but be understood literally; for it appears from the passages adduced by Wets. and Kuin. that earthquakes were always by the ancients regarded as portents, presaging public calamity and distress. Historical illustrations of the literal sense may be seen in Wets. or Recens. Synop.

The Commentators interpret 'in divers places;' but the recent ones, with Beza, 'every where,' by an ellipt. of ἐκάστους. And this method is supported by some of the antient Versions. Perhaps, however, the true sense is, 'in various places.' The words are, I think, (with some antient Commentators and Wets. and Frits.) to be referred not to σείμαι only, but also to λιμοι and λοιμοι.

8. πάντα δὲ—κατάνων.] We must here suppose an eclipse of μόνον, as well as the usual one ἄνωτα: 'these are only the beginning and prelude of sorrows.' See Eurip. Med. 60. ἐν ἀρχήν πάντα, καὶ ὀφείλεται μόνα. Obis is here (as often in the Sept. and Classical writers) used of severe affliction, whether bodily or mental, of which see examples in Recens. Synop.

9. τοῦτο] This may (as Rosenm. suggests) be taken in a lax sense for circa ista tempora, since the events which follow happened partly before the above mentioned calamities, and partly at the same time with them. Παραδώσωσιν καὶ ἐκάστους, ἐὰν ἄλλους πάντας ἐκ τῆς κατοικίας.刚需, of compulsion, and figuratively constraint, oppression, affliction, affliction, and persecution. The construction is the same as in a kindred passage of Jerem. xv. 4. παράδωσα, εἰς ἄνακας.

—μισοῦσιν ὑπὸ πάντων τῶν ἐθνῶν] i.e. ye shall be generally objects of hatred. The feeling of the Gentiles to Christians is plain from various passages of the Classical writers. Τῶν ἐθνῶν. The τῶν is omitted in the common text; but it has place in very many MSS. and Ed. under the Elzevir, in which, Wets. thinks, it was omitted by a typographical error. Be that as it may, it has been very properly restored by Beng., Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz. Διά τὸ δομά μου, 'for the sake of (their profession of) my religion.' The correspondence of the expression in this and the following verses up to ver. 13., as facts recorded in History, has been shown by many writers.

10. κατακαλοὶς θνῄσκονται] 'will abandon their religion and renounce their faith.' Αὐταῖς παράδοσα. See Note at iv. 12. This must (as Grot. says) be understood of apostates betraying those who continue in the antient and general sense of the words, (perhaps more than any of those special ones which are given by one or other of the Commentators. This sense of the word is very frequent both in the New Testament and the Sept. There is something very similar in Ex. ix. 6. ὅτι αὐτοὶ ἔθνων ἔπληκτησαν. Dr. Burton, Bampt. Lect. p. 402. takes aναίων to mean 'the mystery of inquiry.'

—ψυχῆται ἡ ἄγ. τ. π.] 'the love of most shall grow cold.' By ἄγ. some understand the love of God and religion; others, mutual love. The former is countenanced by the context; but the latter (which is almost universally adopted by the ancients and most modern writers) is more agreeable to the usus loquenti; though doubtless either sense is justified by facts.

10. ὅ ὑπομείνας εἰς τέλος.] This many recent Commentators understand of the destruction of Jerusalem, rendering, 'he who endureth unto the destruction shall be saved,' namely, from the ruin which shall very indirectly inhabitants. And indeed Ecclesiastical history informs us that few or no Christians perished in Jerusalem at that catastrophe, they having timely abandoned the city. Dr. Burton, Bampt. Lect. p. 402. compares the declaration contained in Revel. xxi. 7. & 8. and John xvi. 1, 4. But this seems a strained mode of interpretation, and it is better, with the antient and early modern Com
mentators, and some eminent recent ones, (as Rosenn., Kuin., and Fritz.) to take ὑμήν, εἰς τέλος of perpetual perseverance in Christian faith and practice; and σωθ. of salvation in Heaven.

15 τοῦτο τῷ ὑπαγόνθει τῆς βασιλείας ἐν ὅλῃ τῇ ὁμολογίᾳ, 
εἰς μαρτυρίων παῖς τοῦ ἔθνους. καὶ τότε ἤζει τὸ τέλος. 
15 "Οταν οὖν ἤπνητε τὸ βυθίλαμα τῆς ἐρημώσεως, τὸ ῥήθην 14 
διὰ Δανίηλ τοῦ προφήτητος, ἐστώ· ἐν τόπῳ ἀγίῳ. τοῦ ἐναι 
γιμνόσων νοεῖται" τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ 
15 τὰ ὅρη· οἱ ἐπὶ τῶν δώματος, μὴ καταβαίνετω ἄρα *τὰ 
ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἄγρῳ, μὴ ἐπιστρέφαται 
*τὰ ὃποιον ἐραί τῇ ὑμαίᾳ αὐτοῦ. ὥσιν δὲ τὰ ἐν γαστρὶ 
ἐχοσίας καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

15 τοῦτο τῷ δώματος, κ.κ.] In this and the two following verses we have some proverbial (and somewhat hyperbolical) forms of expression denoting the imminence of the danger, and the necessity of the speediest flight. It has ever been customary in the East to build the houses with flat roofs, provided with a stair-case both outside and inside. By this way (or, as others more probably suppose, over the roofs of the neighbouring houses, and so to the city wall) their flight is recommended to be taken.

12 τῷ τῶν δώματος, κ.κ. This (instead of the common reading) is found in all the best MSS., together with the Early Edit. Prot., and the Vulgate. Confirmed by the Syr. and Coptic Versions and many Fathers. It has also been approved by almost every one of the recent Editors, and received from Math. down to Scholz; and with reason, for the common reading arose from ignorance of the nature of the more recondite expression τὰ εἰς τὸ ἐξολοθρεῖα τῆς ὁλικίας εἰς τῆς ὁλικίας αὐτοῦ. The τὰ ἐπιστρέφατο has reference to ὁλικία, which may be taken from the preceding ὁλικία.

13 τοῦ τοῦ ἐξολοθρεῖας, κ.κ.] Here ὁλικία has (by Hebraism) the force of an adjective, as in Luke i. 48, ταυτείας τῷ δωρέα, for δωρέα ταυτείας. The sense is, ‘the abominable desolation,’ i.e. the Roman army, always abominable, as composed of heathens, and carrying idolatrous standards, but then also abominably desolating, as being invaders and destroyers. ἐν τῷ τῶν ἁγίων. Most Commentators, from Grot. downwards, explain this ‘on holy ground.’ But Bp. Middlet. has shown that this interpretation is ungrounded, for the phrase occurs elsewhere only at Acts vi. 13. xxi. 26., where it can only be understood of the Temple; in the Sept. it is often used, and always of the Temple, sometimes the Sanctum Sanctorum. There is no reason to abandon the ancient and common interpretation ‘in the holy place,’ which is required by the prophetical phrase in Mark xiii. 14., and is confirmed by the history of the completion of the prophecy in Josephus.

* ὁ ἀναγιμνάσκων κ.κ.] These words are by most supposed to be our Lord’s, and meant to fix the attention of his hearers. But the best recent Commentators, with reason, consider them as a parenthetical admonition of the Evangelist, conveying serious warning; and perhaps founded on Daniel ix. 25. καὶ γνῶσῃ καὶ διακοιμήσῃ. Νοεῖν signifies properly to turn in mind, and, from the adjunct, to attend.

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20. χειμώνων.] The Commentators supply ὄντως. But διὰ ἰσχύς is preferable. No ellipse, however, is necessary to be supposed. Μὴ σαβαδίατῳ. Because that would be a material hindrance, since no traveller was permitted by the Jewish Law (which was acted on by the Christians in Judæa long after the time of the destruction of Jerusalem) to proceed further than five furlongs on that day, and the gates of all towns were closed at sunset.

The ev is not found in the best and major part of the MSS., and the Edit. Prin., confirmed by some Fathers, and is cancelled or rejected by almost every Editor from Bengel to Scholz.

21. διὰ οὐ γέγονεν.—ὡς.] The best Commentators agree in considering this as a familiar, and perhaps proverbial mode of expressing what is exceedingly great, as Exod. x. 14, xi. 6. Dan. xii. 1. Joel ii. 2. Yet such were the atrocities and horrors of the siege of Jerusalem (never to this day paralleled) that the words may admit of the most literal acceptance. The Commentators remark on the triple negative as most strongly expressive of the most abominable, and profoundly to be said to belong to γέγονα. At ὑπὸ τοῦ νῦν sub., not κόσμου, with Fritz., but χρόνου. Νῦν for τῶτε is a rare use; but such is admitted to be the primary force of the word, which being, I conceive, derived from νῶ (cognate with νῶσον) signifies a point of time, time (as καιρὸς from αἰ). So the Heb. נָע (whence the Latin et-ās) though it properly denotes time, sometimes signifies nōw.

22. εἰ μὴ ἑκάτ.] Κολύμβων, from κλυμβος, a ripple, signifies to amputate, and, as applied to time, to shorten. So Malea, p. 237, (cited by Wet.) τοῦ αὐτοῦ μυρίω ταῖς ημέραις ἐκόλουθον. How they were shortened, we find from Joseph. See Recens. Syn. Oi and other submissiveness for εἴδε, or rather οὐδὲ εἴ. How literally this case was, appears from Joseph., from whom we learn that many incidental causes combined towards that evil.

—τῶν ἐκλεκτῶν] i.e. the pious and chosen people, meaning no doubt the Jewish Christians in Judæa. Grot, Markl, Kuin, and Fritz. observe, that there is here a reference to the very antient opinion, that in some cases of national calamity public destruction is averted lest the righteous should suffer with the wicked. But such language, as applied to any thing which came from the lips of Him in whom dwelt all the fulness of the Godhead bodily, savours of irreverence.

24. γενικύρωται καὶ γενικύρωτος.] Such as Theudas and the son of Judas, the Galilean, and others mentioned by Josephus.

—δεῖ τινί σημεῖα μεγάλα καὶ τέρατα, ὡστε πλανᾶται, εἰ δύναται, καὶ τῶν ἐκλεκτῶν.] Ιδο, ἐπικρατεῖ μὴ. Ιδο, εἰ τῇ ἔρημῳ ἐστὶ μὴ ἐξέδοθη. Ιδο, 26
27. ὥστε γὰρ ἡ ἀστρατη—όντως ἐκ τούτων. By this exquisite simile is represented the suddenness and, as one might think, the conspicuousness of Christ's advent to take vengeance on the Jews. The flash of lightning is an image of celerity and suddenness common to writers of every language and age. See examples in Recens. Synops. At ἀπὸ ἀνατολάς (in which expression both Classical and Scriptural writers use the plural) sub. φῶς, which is expressed in Soph. (Ed. C. 1245. a.) as ἄνατολος, as ἐστιν ἄνατολος. The connexion of this with the preceding is variously traced. But the γὰρ must not be too rigorously interpreted; or it may be thought to have reference to a clause omitted. In this figurative language, (which seems founded on Job xxxix. 40. οὐ δὲ ὁ υἱὸς τουτοῦ ἄπερ χρήσει εὐρύχορων, scil. ἐκτός, from ver. 27), as the word ἀπὸ τοῦ ἡλίου, in the same sense, is seems (according to the opinion of the best Commentators, as Hamm., Whit., Wets., Rosenm., and Kuin.) an allusion to the certainty as well as suddenness of the destruction. By the eagles are plainly meant the Romans; and as eagles very rarely feed on dead carcasses, so (the best Commentators agree) the word ἀπὸ τοῦ ἡλίου in the same sense, is the Vultur percoptesus or gonogetes, which was by the antients referred to the eagle genus. By the πτώμα is meant the Jewish nation, not as being, (according to some) spiritually and judicially dead, but as lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals. In the same figurative and metaphorical sense, the people of Jerusalem are represented as a sheaf, and the temple of God as a temple pillared (Job xx. 16).

29. τίσως δὲ κ.κ. On these and the following verses the opinions of Commentators are much divided. The antients and early moderns understand the expressions, literally, and refer the whole to the awful events which shall precede the final catastrophe of our globe, and the day of judgment; especially as in the next Chap. and in the parallel places of Scripture the same signs are mentioned as ushering in the last great day. But the connexion here, which is even stronger in the parallel places of Mark and Luke, and the assurance contained in them all, “this generation shall not pass away till all be fulfilled,” has induced the most eminent modern Commentators to refer the passage to the signs accompanying the destruction of Jerusalem and the Jewish nation. They consider the language as highly figurative, understanding by the darkening of the sun, &c. the ruin of states and great personages. The appearance of the sign of the Son of Man they take to denote the subversion of the Jewish state; and the gathering together of his elect they refer to the gathering of the Christian Church out of all nations. “In antient Hieroglyphic writings (says Bp. Warburton) the sun, moon, and stars were used to represent states and empires, kings, peoples, and nobility; their eclipse or extinction denoted temporary disasters, or entire overthrow. So the Prophets in like manner call kings and empires by the names of the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobility and other great men; insomuch that, in reality, the prophetic style is said to be a form of hieroglyphic.” See also Whit. and Doddr., who refer to Is. xiii. 9. li. 6. Ez. xxxii. 7. Dan. viii. 10. Est. viii. 16. Jer. xv. 9. Joel iii. 15. Amos viii. 9. And many examples have been adduced of similar figurative language in the Classical writers. Yet as the expressions admit of explanation according to each of the above hypotheses, it is safer to unite both, or the primary, the other as a secondary sense, (of which there are many examples in Scripture;) or (as I suggested in Recens. Synops.) to suppose some reference or allusion to the latter, by way of analogy or accommodation. And the latter may be said to be the more august, though the other is the more literal accomplishment of the prophecy.

—οἱ ἀστέρες πεσόνται ἀπὸ τοῦ ο. This admits of two explanations, according to the two hypotheses above mentioned. If the former be adopted, it must be understood of the falling of the stars from the apparent concave sphere in which they and the sun and moon are fixed; of course producing a darkness. According to the latter, it will denote, in conjunction with the foregoing phrases, those great obstructions of the light of the heavenly bodies which Josephus tells us, took place during the siege of Jerusalem, and which attend earthquakes. Similar expressions are cited from Herodot. 7. 97. Stathius 10. and other authors. Ramsay, Kuehn, and Frits, understand it of those fiery globules called falling stars which were by the antients thought to portend calamities. But that would be a circumstance too insignificant to consort with the sublimity of the context. Αὕτως τὸ ὄφραν is an expression frequent in the Sept. to denote the heavenly bodies. There is no vain repetition, but a strong emphasis is contained in the expression of the same thing in other words. Εἰσαύσια is used properly of the tossing to and fro of ships at anchor. See Thucyd. 1. 137. where see my note.

30. τὸ σημεῖον τοῦ οιόν τοῦ ἀνθ. Wolf, Rosenm., and Kuin, think that τὸ σημεῖον is put pleonastically, since it is omitted by Mark.
καὶ ἀποστελεῖ τοὺς ἄγγελους αὐτῶν. ἂς ἀν πάντα ταύτα γένηται. ὁ ὤρανος καὶ ἡ γῆ 

and Luke. But though it might be dispensed with, it here adds something to the sense. Some suppose an allusion to the signs from heaven required. So Gal. 3:2-5. I rather seem that σημεῖον merely the visible appearance, then shall be displayed the visible appearance of the Son of Man, i.e. then shall the Son of Man visibly appear, (agreeably to what the Jews understood from the prophecy in Dan. vii. 13.) and give manifest evidences of his power by taking vengeance on the Jews. 

By ἀλὶ φυλαὶ τῆς γῆς is meant, as the best modern Commentators, and also Chrysost. are agreed, the inhabitants of Judea, who would have cause enough to lament. See Luke xxiii. 28. There is a reference to Zech. xii. 12. And St. John in the Apoc. i. 7, certainly had in mind these words of our Lord. In ἀνέμους ἐπὶ τῶν νεφελῶν we have splendid imagery assimilated to the character of Hebrew poetry, to designate majesty of approach. 

καὶ ἀποστελεῖ τοὺς ἄγγελους &c. Here again there is much diversity of interpretation; which, however, might have been avoided, had the Commentators been more aware of the location of the whole of this most interesting portion of Scripture, which even those who recognise it before seem here to forget. The application of the words to the final advent of our Lord is too obvious to need pointing out. (Compare, in this view, the sublime description in 1 Cor. xv.) But neither sought the advent of our Lord to the destruction of Jerusalem to have been unperceived by any; for in that application the words have great propriety; τῶν ἄγγελων denoting (as the best Commentators admit) the preachers of the Gospel, announcing the message of salvation, and gathering those who shall accept its offer from every quarter of the globe into one society under Christ, the common head. To God's prophets and ministers, both in the Old and the New Testament, are often called his ἄγγελοι, is certain. The words μετὰ σαλπίγγων φωνῆς (where the construction, unperceived by many, is μετὰ μεγάλης φωνῆς σαλπίγγων) are supposed by most Commentators to have a reference to preaching, as compared to the sound of a trumpet, as Jer. vi. 17. Ez. xxi. 2-6. Rom. x. 18. But in both the above applications there seems a reference to the method of convoking solemn assemblies, both among the Jews and Gentiles, namely, by sound of trumpet. The words are therefore not, as Kuin. imagines, merely a play on words. In the passage (which has been misunderstood) there reference to the place (heaven), or the society to which the faithful followers of Christ are gathered. The words τῶν τεσσ. ἀνέμων are a Hebrew form denoting 'from all quarters of the globe;' for the Jews not only took the winds to denote the cardinal points of the heaven, (at that early period of course), but employed them to mark the regions which lay in the direction of any of them. The words ἀντ' ἀκρῶν—αὐτῶν also are an Hebrew form, serving as an emphatic repetition of the same thing; where ἀκρῶν denotes those parts of the world where the earth and heaven (according to this common phrase) were supposed to border on each other. 

ἡγεμόνια παραβολήν] This is a reply to the inquiry at ver. 3, respecting the time of this destruction, which, our Lord intimates, will be as plainly indicated by the signs before mentioned as the approach of Summer by the early buds of the fig-tree. There is something unusual in the use of the word "fig-tree," to be an illusory mode of speaking, of which the sense is, "Learn (and make use of) the similitude, or emblem supplied by the fig-tree." See Heb. ix. 9. 

ἐπῆρεν τῇ ἡγεμονίᾳ παραβολήν.}
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36 παρελεύσονται, οί δὲ λόγοι μου οὐν μὴ παρέλθοσι. 18 Περὶ δὲ τῆς ήμέρας έκείνης καὶ τῆς ὀρασιος οὐδείς οὐδέν, οὔδε οἱ αγγέλοι τῶν ουρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. 19 Οὕτω δὲ οἱ ήμέραι τοῦ Ναω, οὕτως ἐσται καὶ η παροσνία τοῦ ιουν οὐτοῦ άνθρωπον. Οὕτω γάρ ἦσαν ἐν ταῖς ήμεραῖς ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμούντες καὶ γυμνίζοντες, ἀμὴρ ήσαν εἰσήχθη Ναω εἰς τὴν κιβωτοῦ, καὶ οὐ έγνωσαν, ἐστι δὲν ο κατακλυσμός καὶ ἦρεν ἀπαντας οὕτως ἐσται καὶ η παροσνία τοῦ ιουν οὐτοῦ άνθρωπον.

40 Τότε δὲ διὸ ἐσονται ἐν τῷ ἀγρᾷ ο εἰς παραλαμβάνεται, καὶ ο εἰς αφίεται. Δύο άλλονται ἐν τῷ μισλῷ μιᾷ παραλαμβάνεται, καὶ μιᾷ αφίεται.

41 Γρηγορεῖτε οὖν, ὅτι οὐκ έδοτε πολα ώρα ὁ κύριος ύμών ἐρξηται. ἕκεινο γένοις κατῆκε, ὅτι εἰ ἦσαν ο οὐκέν δεσπότης πολα φυλάκι κάλετής ἐρξηται, εγρηγορήσαντι.

Commentators,) can only mean 'this very generation,' 'the race of men now living.'

41 τοῦ δὲ τῆς ήμέρας &c.] This verse is by many Commentators referred solely to the final advent of Christ, the day of judgment; but without sufficient reason; since there is here no closer allusion to the day of judgment than in the preceding verses; and as the verses following undoubtedly relate, primarily at least, to the destruction of Jerusalem, so must this. 'The day of the Lord' is used of the destruction of Jerusalem in various passages. In the εἰ μὴ δὲ πατέρα μονοῦ the Commentators have failed to see that οὐν εἰς is to be supplied from the preceding clause, meaning of course the Son. The εἰ μὴ is plainly imperfect, and needs something to be supplied. Now Mark expresses what Matthew has left to be supplied. The Son was not only the exact time of the destruction of Jerusalem or of the end of the world, ought not to be drawn by the Unitarians to prove the mere humanity of Christ; for the expression has reference solely to his human nature; since though as Son of God he was omniscient, as Son of Man he was not so. See several other views of the sense detailed in Recens Synop. on Mark xii. 32.

37 άστερ δὲ εἰς &c.] The sense is, 'the same shall happen at the advent of Christ, as did in the time of Noah,' namely, the calamity shall be sudden and unexpected. This general sentiment is unfolded in ver. 37-41. Compare Luke xvii. 26-30. (Kuín.)

38 ἕκεινο δὲ εἰς &c.] There is no reason to put any strong emphasis on the words τρώγοντες and πίνοντες; still less to take γαμοῦν and εγκαλεῖν of unlawful lusts; for the best Commentators are rightly of opinion that the words express no more than the security and gaiety with which they considered the usual employments and amusements of life when on the brink of destruction. Yet, considering the solemn warning subjoining to these words in Luke xvii. 34., it is implied that the antediluvians were guilty of gross sensuality. See more in Recens Synop. 39 οὐ (έγνωσα) i.e., by a common Hebraism in γνῶσει, they did not attend or consider, did not make use of their knowledge. This sense is however, sometimes found in the Classical writers. 'The Classical writers say αἰρεῖν εικέςις, de medio tollere. Thus αἰρεῖν answers to the Heb. נוֹכְאָה, in Job xxxii. 22. 1 Macc. v. 2.

40. τότε δὲ διὸ ἐσονται &c.] The scope of this and the following verse is not clear. Some take it to denote that the destruction will be as general as unexpected, so that no two persons employed together shall escape. Others, with more reason, suppose it to mean that some of both sexes should escape, while others should perish; implying a providential distinction.

41. διὸ αλλοσαίαν] The μῖλαν was a handmill composed of two stones turned by two persons, generally females. See my note on Thucyd. ii. 78.

42. γρηγορεῖτε] Γρηγορεῖν has two senses; 1. to be wakeful; 2. to be watchful, vigilant, circumspect.
and therefore also employed by St. Paul, St. Peter, and St. John. See 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. 'Ερχόμενος, 'is come, will, or would, come.'

44. διὰ τούτου i.e. 'because ye are in the same situation as the householders.'

45. τίς ἄθαντις] The Commentators have been perplexed with the τίς, which some take in the sense of quælís, or quantus; but others (and indeed all the most eminent) regard it as pure hypothetically for εἰ τίς, of which usage they adduce examples, which, however, are not applicable, because (as Fritz remarks) in nearly all of them the interrogation is suitable and applicable. And thus the Article will have no force. I agree with Fritz, in regarding this (like some of those in the examples adduced) as an interrogation contained with exclamation. The sense may be thus expressed: 'Who then is that faithful and attentive servant (i.e. I should much wish to know him) whom, since he is to be esteemed happy,' &c. This interpretation is confirmed by the authority of Chrys., who observes that the τίς is meant to express how rare and valuable such servants are. Τῆς θεραπείας, 'household,' for τῶν θεραπευόντων; abstract for concrete; on which idiom see Matth., Gr. Gr. This idiom is almost confined to words signifying service. 'Εν καιρῷ, i.e., as appears from what is said by Casaub. and Le Clerc, monthly.

46. εἰ ὁ δὲ κακὸς ἢ ἐκεῖνος] It is not easy to see what ἐκεῖνος has here to do; the bad servant not having been yet mentioned; and there is plainly no regular opposition. But Fritz, has cancelled the word, as having been introduced from ver. 46. But it is almost impossible that this should have happened in all the MSS., and yet none countenance the omission. The word must therefore be retained, and explained as it may. And, unless it be a Hellenistic pleonasm, it may serve to strengthen the Article ὃ, which may be thought to require it; for throughout this parable the Article is subservient to the purpose of hypotheticness. See Middlet. Gr. A. C. iii. § 2. And as in such cases the Article was considered by the antient Grammarians as used inefinitely, so it might seem to need the assistance of ἐκεῖνος, to give it more of definiteess.

49. αὐτοῖς] This word is inserted, from several of the best MSS., Versions, and Fathers, by Grieseb., Knapp, Tittn., Fritz., and Scholz. All the best Editors from Wet. to Scholz are agreed on the emendation ἐσθίει καὶ πίνει, for ἐσθίειν and πίνειν; which has the strongest evidence of MSS., Versions, and Fathers, and is required by one of the most certain of Critical canons.

51. διστομότης αὐτῶν] On the interpretation of διστομότης there has been no little difference of opinion. See Recens. Synop. The sense 'will turn him away,' or, 'will confiscate his goods,' are alike unauthorized, feeble, and frigid, nay inconsistent with the parallel passage of Luke. Most Commentators explain it literally, of the antient punishment of being sown among the thistles. But as the sufferer seems in the words following represented as surviving the punishment, this cannot well be admitted. Hermann, Dodd., Rosenm., and Kuin. take διστομότης in a figurative sense to denote a most severe flagellation, by a figure common to most languages antient and modern. So Hist. Susannah, v. 55. στοιγείων σε μέτα τῶν ὑποκριτῶν θησεῖν, (by which is meant, 'will place him in the same situation with the hypocrites') we must understand, 'when he survives his punishment,' which many would not. There is an allusion to the general treatment of delinquent slaves, whose miseries are well expressed by the κλανθίον καὶ ἔμπνευμα τῶν ἄκραντων.

After all, however, the objection, that the sufferer is afterwards mentioned as aliqua, may not be fatal to the literal interpretation of διστομότης; for I agree with Fritz, that in the words following καὶ τὸ μέρος—θησεῖν the similitude is blended with the thing signified. Yet it is not necessary
ΚΕΦ. ΧΧΧV. ΚΑΤΑ ΜΑΤΘΑΙΟΝ. 115.

1. ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν ἐκα παρθένοις, αἵτινες λαξωσάι τὰς λαμπάδας αὐτῶν,
2. ἔξηλθον εἰς ἀπάντησιν τοῦ νυμφίου. πέντε δὲ ἦσαν εἷς
3. αὐτῶν φρονίμου, καὶ αἱ πέντε μωραὶ. αἵτινες μωραὶ, λαξωσάι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ᾽ ἑαυτῶν ἔλαιον
4. αἱ δὲ φρονίμοι ἔλαβον ἔλαιον εἰς τοῖς ἀγγείοις αὐτῶν μετὰ
5. τῶν λαμπάδων αὐτῶν. χρυσίκοντος δὲ τοῦ νυμφίου, ἐνύστασα
6. ἔχαν τάσσα, καὶ ἐκάθενδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν. Ἡ δὲ, ὁ νυμφίος ἔρχεται! ἐξερχόμενος εἰς ἀπάντησιν αὐτῶν! τότε ἤγερθησαν τάσσα αἱ παρθένοι εἰκείαν, καὶ ἐκοσι
7. μησαν τὰς λαμπάδας αὐτῶν. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶσαν. Δέντε ἦσαν ἐκ τοῦ ἔλαιου ἔλαιων, διότι αἱ λαμπάδες
8. ἤμισυ σβήνουσα. ἀπεκριθήσαν δὲ αἱ φρονίμοι λέγουσαν,
9. Μήστο τούτο ὑμῖν ἄρκετο ἦν, καὶ ἦμισυ πορέσασθε δὲ μᾶλλον
10. πρὸς τοὺς πτωλοῦτας, καὶ ἄροφον ἄγαμαίας. ἀπερχόμενοι,
12. μενον δὲ αὐτῶν ἀγοράτας, ἥλθεν ὁ νυμφίος καὶ αἱ ἔτοιμοι
13. εἰσῆλθον μετ᾽ αὐτῶν εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.
14. Όστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαν:

to adopt that interpretation, since the other is equally well founded. Thus, however, is avoided the difficulty which otherwise embarrasses the word ὁποίας, which the Commentators vainly endeavour to remove by various devices in translation. The sense seems to be, 'As he will miserably scourge him, and consign him to the woeful abode of incorrigible criminals; so will the Lord consign the willfully disobedient disciple to the abode of the hypocrites,' i.e. (as the Jews universally acknowledged) to Hell. In the parallel passage of Luke there is not this blending of the ἔλαιων, which is applicable to theSeptuagint.

— δέκα Some certain number was likely to be used, and from this parable and a passage from a Rabbinical tract and the various circumstances are fully illustrated in Recens. Synop. and Horne's Intro. Vol. ii. p. 400. ζ. pp. 359, 417 sq. The parable is meant to intimate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and is especially designed to discourage all trust in a late repentence.

— ὁμοιωθήσεται &c. The scope of this parable (to which one very similar is ad
duced from a Rabbinical tract) and the various circumstances are fully illustrated in Recens. Synop. and Horne's Intro. Vol. ii. p. 400. ζ. pp. 359, 417 sq. The parable is meant to intimate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and is especially designed to discourage all trust in a late repentance.

2. φρονίμοι] 'prudent, cautious.' Αἱ τέντε, the other five. Such is the force of the Article.
3. αἵτινες μωραὶ] 'such as were foolish.' The phraseology is Hellenistic, to which Fritz, has without reason taken exception. Αὐτῶν. This is edited by Scholz, from many of the best MSS. 5. ἐνύστασα, καὶ ἔδωκε οὐ 'they nodded, and [then] fell asleep.'
7. ἐκείνης] for κατασκέυασθαι, which is used in the Sept.; though the same Hebrew word בנים is by the Sept. used both for κοσμίων and ἑνεκείνων. The sense is, 'put them in order,' 'made them fit for use.' I am not, however, aware that the word is elsewhere used with λαμπάδα, and therefore I suspect that it is one of the phrases of common life, which are not found in the Classical writers.

8. ἐκ τοῦ ἔλαιου ἔλαιον. Sub. μέρος ο τι. 9. μήτο τούτο ὑμῖν ἄρκετο &c.] Here there is plainly something wanting, to be supplied. Several Commentators, as Rosenm., and Kuin., would supply ὅπως, and take μήτοτε in the sense perhaps. But the proof is weak, and the sense somewhat lame. It is better, with Erasm., Wolf, and Elsn., to suppose an ellipse of ἐνυστασίας, ἢ ὑμῖν ἄρκετο, or, (what Fritz proposes) φοβοῦσθαι or δεδομέναι. After all, the best founded ellipse may be that of the negative particle, or some negative phrase (as in Gen. xx. 11.), which is adopted in E. V. and preferred by Hoogeve, and is also supported by Euthym. The negative is, I conceive, omitted, verrucidne gravit; for the antients attached some sort of stamine to denying a request.

— πορέσασθαι—ἐκταιμία] This seems to have been a common mode of expression used to those who asked what could not be spared; and, of course, forms an ornamental circumstance. It is amazing that this passage should have been ad
duced to support the Homan doctrine of works of supererogation, since the circumstance, whe
ter regarded as essential, or ornamental, puts a negative on the doctrine. See Chrys. and Euthym. in Recens. Synop. The δὲ before μᾶλλον is cancelled by Griesb. and Scholz, from several MSS.; but wrongly, since the current of authority runs the other way, and the usage loquendi of Scripture is adverse, for Fritz, truly says, "ubique N. T. loca hujusmodi etiam δὲ habent, non μᾶλλον solum.”
10. ἐκ τοῖσον] 'those who were ready.' This absolute use of τοῖσον with persons is rare, with things not unfrequent.
Κύριε κύρε, ἀνοίξων ἡμῖν. ὁ δὲ ἀποκριθεὶς εἶπεν: Ἄμην 12
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. "γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε 13
τὴν ἡμέραν οὗτε τὴν ὥραν, [ἐν ἂν ὃς τοῦ ἀνθρώπου ἔρχεται]."

Ωσπέρ γὰρ ἀνθρώπος ἀποδημῶν ἐκάλεσε τοὺς ἴδιους 14
δουλοὺς, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτῶν· καὶ 15
ὁ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἐν ἐκάστῳ
κατὰ τὴν ἴδιον δύναμιν καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς 16
δὲ τὰ πέντε τάλαντα λαβὼν, ἐγράφασεν ἐν αὐτῶς, καὶ
ἐποίησεν ἄλλα πέντε τάλαντα. ὅσαν δὲ ὁ τὰ δύο, 17
ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἐπεθεῖ 18
ὁριζεν εὔ τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου
αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἐρχεται ὁ κύριος τῶν δουλῶν 19
ἐκεῖνων, καὶ πυναίρει μετ' αὐτῶν λόγων. καὶ προσεθέν οὗ 20
τὰ πέντε τάλαντα λαβὼν, προσθενεῖκεν ἄλλα πέντε ταλαντά
λέγων. Κύριε, πέντε τάλαντα μοι παρέδωκας· ιδέ, 21
ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. "ἐφ' [ἐν] αὐτῷ 22
ὁ κύριος αὐτοῦ. Ἐν, δοῦλε ἀγάθε καὶ πιστεὶ, ἐπὶ ὁλίγα
herence in the air of a gloss.
14. Ὁσπέρ γὰρ ἀνθρώπος, &c.] To this para-
ible (which is not the same with the very similar
one in Luke xix. 12.) the apodosis is wanting, i.e.
's as that person did, so will the Son of Man
do;' or rather there is an anacoluthon, arising
from inattention to the construction. "Ἀποδήμων,
' on taking his departure.' Or it may, with
Fritz, be taken for ἀποδημῶν ἡμῶν. ιδέων
for αὐτῶν.
15. κατὰ τὴν ἴδιαν δύναμιν] according to
each one's particular capacity, and ability to
employ the money, to advantage. Thus it seems
that masters sometimes (as is still the case in the
East, and in Russia) committed to their slaves
some capital, to be employed in traffic, for the
improvement of which they were to be account-
able to them.
16. εἰργάσατο ἐν αὐτοῖς] scil. χρήματα,
which is almost always expressed in the Class-
sical writers. This use of ἐν is Hellenistic.
A Classical writer would have used ἐνί. In
this use ἐργάσασθαι signifies to invest capital,
or to make money. "ἕτοιμον, 'acquired by
traffic; a use chiefly found in the later Grecism;
the earlier and purer writers employing κερ-
δίσαν. 18. ἀρετῆς scil. ὄργυμα, which is implied.
See Herodot. iv. 71.
19. συναίρει—λόγων.] See Note on Matt.
xviii. 23.
20. ἐν αὐτοῖς] to, in addition to; on which
signification see Matt. Gr. Gr.
21. ἐφ' ἰδίᾳ.] The δὲ is omitted in many good
MS., and some Versions, and is cancelled by
Griesb., Tittm., Fritz., and Scholz. Ee for ἐφ',
which was used like our bravo! and therefore
often employed at the public games by the
multitude in the expression of applause. 'Εφ' ἰδίᾳ,
sub. κατασταθεὶς. The syntax with the
Accus. (which is rare) occurs also at Hebr. ii. 7.
Την χαράν. Some of the best Commentators
are of opinion that in order to keep the story apart
from the application, we should here take χαρά,
by a metonymy of the adjunct, in the sense
banquet. It is not necessary, however, to aban-
don the common interpretation, which, as Chrys.
and Euthym. observe, denotes την ἄστασαν μακα-
ρότητα. The Synecdoche in question is not un-
usual in the ancient writers.
24. ἐγών σε ὑμᾶς. | On this construction, which depends on attraction, see Win. Gr. Gr. p. 186. Ἁλμοῦδε, hard-hearted, gripping. The expressions following are formulas, probably in common use in legal, commercial, and personal relations, expressive of the habits of such persons. Though some similar ones are found in the Classical writers, nor are they wanting in our own language. We may render, 'reaping where thou hast not sown, and harvesting where thou hast not scattered (namely the seed.) Thus διασκορπίζεις signifies to scatter作物 elsewhere. 25. ἀλλὰ γὰρ, when the Sept. has ἀλλὰς. So Schleus. and others explain διασκορπίζεις. I would, however, prefer to take it of turning the corn, to prepare it for carrying, which is what is meant by συνάγων. For the sense winnowing, assigned by Fischer, Rosenm., and Kuin., there is no authority in Scripture, and if there were it, would here be inapplicable. 26. φοβόμεθα; i.e. fearing lest, if I should lose the money, thou wouldst severely exact it of me, by taking away all my substance. (Kuin.) This was evidently a mere excuse; but, as Euthym. observes, the parable puts a weak excuse in the mouth of the slothful servant, in order to show what in such a case no reasonable apology can be made. — ἢδε, ἢγε τῷ σῶν.] Formula nihil ultra debere se profetiantia. (Grot.) We have a similar one in English. So also xx. 14. ἄρομα τό σῶν. Of this idiom, neglected by Philologists, examples may be seen in Recens. Synop. 28. ἐχόντας καὶ δολοῦς] Campb. has here an able note on the distinction between words nearly, but not quite, synonymous, as exemplified in κακὸς, πονηρὸς, ἁμονός, δόλος. "Though such words (says he) are sometimes used promiscuously, yet there is a difference. Thus δόλος properly signifies unjust; ἁμονός, lawless, criminal; κακὸς, vicious; πονηρὸς, malicious. Accordingly, κακὸς is opposed to ἄνεπτος, or ἄδικος; πονηρὸς, to ἄγαθος. Ἐκαίνα, is vice; πονηρία, malice, or malignity. This is the use of the words in the Gospel. Thus the negligent, riotous, debauched servant in C. xxiv. 46. is denominated κακὸς δολοῦς, a vicious servant. He is the antithesis to ἄνεπτος. The slothful, and, to defend his sloth, abusive. Thus in xx. 32. the inexorable master is called πονηρὸς. A malignant, that is, an envious, eye is πονηρὸς, not κακὸς ὅβαλμος. The disposition of the Pharisees is termed κακὸς, and the devil is termed ὁ πονηρὸς, not ὁ κακὸς." — θείς, &c.] This is said (as Euthym. and Grot. observe) not by the Sept. but by the ναοθείς: 'Be it as you say, that I am, &c. then ought you to have taken the more care not to deprive me of what is really my own. Though it were true, as you say, that I reap where I sowed not, and you durst not risk the money in commerce; you ought to have put it out to the public money changer at any rate, and not have it thus made.' This, however, will not be necessary, if the words are taken interrogatively. I have, therefore, with Griesb. and Fritz., placed the mark of interrogation.


30. ἄρειον.] Literally, 'good for nothing, bad.' This neuter extends to many other words of similar signification, as ἄρειον, ἄγέρφωνον, &c. See Note on Syn. Bacch. 35. For ἐκβάλλετε, ἐκβάλλετε is found in very many MSS., the Edit. Princ., and some Fathers, and is adopted by Beng., Weis., Matth., Griesb., Knapp, Vat., Frit., and Scholz. In a matter, however, so indifferent, number of MSS. ought, if any where, to decide. Besides, the Scribes were far more prone to convert double consonants into single ones, than the contrary.

31. ἄρα τε ἐξ ἐνθ. &c.] 'Now when the Son of Man,' &c. Pressing the warnings inculcated in the preceding parables, our Lord proceeds to speak of the great day of retribution in a description which (Dodg., observes) is one of the noblest instances of the true sublime anywhere to be found. We have 1. the extent of the judgment; 2. the methods with which it will be carried on; 3. the place and circumstances. The imagery is partly derived from the pompous mode of administering justice in the East. (See Psa. ix. 5—9. Zach. xiv. 3. Is. vi. 1. Ixvi. 1. Dan. vii. 9. 1 Thess. iv. 16.) and partly it is a pastoral metaphor (frequent in Scripture) adverting to the antient Eastern custom of keeping separate the sheep and the goats. And, besides the respective dispositions of the two animals, as sheep were more valuable than goats, this, in an allegory wherein the Messiah and those whom he was to guide, are compared to a Shepherd and his sheep, fitly represent the former the accepted, and the latter the rejected.

ἐκ τοῦ θρόνου δόθη αὐτῷ] 'upon his glorious throne,' before ἐγέρθη is omitted in several MSS., and is cancelled by Griesb. and Fritz., as having been introduced from the parallel place of Mark; but is retained by Weis., Matth., and Scholz. The point is doubtful, but the quarter from whence the omission comes is suspicious.

32. πάντα τα ἔθνη] i.e. both Jews and Gentiles, both quick and dead.

34. ὁ βασιλεὺς] So said, the Commentators say, as if expressing the highest act of kingly power. And indeed the kingly and judicial authority were then closely united. But perhaps the term is merely used in accordance with the preceding Regal imagery. Τοῦ πατρός. Some supply ἢτο; but the Genit. may of itself note the efficient cause; not to say, with Fritz. that οἱ ἐυλογημένοι is in some sense a noun.

— ἡτοιμασμένην ὑμῖν, &c.] Similar is the passage of Tobit vi. 17. ἢτι σοι αὐτὴν ἡτοιμασμένην ἀπὸ τοῦ αἰωνοῦ. — ἀπὸ καταβολῆς κόσμου.] This has been thought to countenance the doctrines of absolute decrees. But the expression is merely a Hebraism, and it is clear from the context that the only meaning is, that the kingdom of heaven was all along prepared for those, who should approve themselves worthy of acceptance by the performance of those good works (a specimen of which is subjoined) which invariably spring from a true faith. God's purpose was this, (says Dr. A. Clarke,) to admit none into his kingdom but such as were made partners of his holiness. The κληρονομηθέντες shows the certainty of the thing, as being due, by the promise of God.

35. συνηγάγετε] scil. εἰς τὸν οἶκον. The complete phrase occurs in 2 Sam. ii. 27, and Judg. xix. 16. The difference between the Classical and Hellenistic use is this, that in the latter it is used of one only, in the former of more than one.

36. γιμνὸς] 'The term here (like the corresponding one in most languages, antient and modern) does not denote absolutely naked, but 'without some of one's garments,' 'clothed only till clothed.' The word signifies 1st, to look at, survey; 2d, to look after, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and of a nurse or friend. Ἡ θετήτα πρὸς με. This, like the Latin adire, implies solace and comfort.
Καφ. ΧΧΧ. ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

37 ἠλετε πρὸς με. τὸτε ἀποκριθήσονται αὐτῷ οἱ δικαίοι λέγοντες· Ἐκεῖ, τότε σὲ εἰδομεν πεινῶντα, καὶ ἐδράγαμεν; 38 δὲ διώνυστά, καὶ ἐποτίσαμεν· τότε δὲ σὲ εἰδομεν ξῖνον, καὶ 39 συννυγάγομεν; ἡ γυμνὸν, καὶ περιεβαλεμεν· τότε δὲ σὲ εἰδομεν αὐθεν, ἡ ἐν φυλακῇ, καὶ ἠλθομεν πρὸς σε; 40 εἰομεν αὐθεν, ἐν ἐν φυλακῇ, καὶ ἠλθομεν πρὸς σε; 41 ἀποκριθεὶς ὁ βασιλεὺς ἐρεί αὐτοῖς· ἐκεῖ λέγω ὑμῖν, ἐφ' ὅσον ἐποίησατε ἐν τούτων τῶν ἐρημίτων, ἐμοὶ ἐποίησατε.

42 'Ωτότε ἐρεῖ καὶ τοῖς ἔξω εὐσώμονων· Πορεύεσθε ἀπ' ἐμοῖ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰῶνι τὸ ἁτομακρύνον τῆς 43 διαβόλου καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ, καὶ οὐκ ἐδοκατέ μοι φαγεῖν ἐδίψασα, καὶ οὐκ ἐποτίσατε με· ἐξένοι 44 ἡμῖν, καὶ οὐ συννυγάγετε με· γυμνόν, καὶ οὐ περιεβάλετε με· ἁθεν, 45 ἡ ἐν φυλακῇ, καὶ οὐ θηκονύμισαμεν σοι; τότε ἀποκριθήσατατ αὐτοῖς λέγον. Ἀμήν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίησατε 46 ἐν τούτων τῶν ἐλαχίστων, ὅπερ ἐμοὶ ἐποίησατε. 'Ωτὸτε ἀπελευσόμεθα οὗτοι εἰς κόλασιν αἰῶνιν οἱ δὲ δίκαιοι εἰς ἔδην ἁιώνιν.

1 ΧΧΧΙ. ΚΑΙ ἐγένετο, ὅτε ἔτελεσεν ὁ Ἰσαώμος πάντας· ἀναλαμβάνοντες δὲ τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτῶν· Ὅλοτε, ὅτε μετὰ δύο ἡμέρας τὸ πάσχα γίνεται καὶ ὁ νῦν τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. ἐτὸτε σύνηχ. Εἰ.

38. πώτε με] Raphel observes that the ἐσ is not adverative, but copulative. It is not, however, simply such, but may be rendered moreover, or again.
40. ἐμοὶ ἐποίησατε] ' ye as it were did it unto me, as doing it by my order.' Our Lord is pleased to regard what is done to his disciples, whether for good or evil, as done to himself. See Math. x. 12. and Acts xiv. 4.
41. αἰώνιον.] Considering the opinions of the Jews, and indeed of the antients in general, (which see in Recens. Synop.), our Lord's hearers could not fail to understand this word in the usual sense everlasting, and not (as some antient and modern Commentators contend) in that of a very long, but limited duration. And this seems to me one of the strongest arguments against an interpretation which has no solid foundation. The inferences which have been drawn (see Dr. Hale's Analysis, Vol. iii. p. 575. and Bp. Butler there cited) from the use of ἐκεῖ and ἀπεισεν αὐτῷ ἐμοῦ, and of ἡτομακρύνομεν ταῦτα καὶ τῶν ἄγγελων αὐτῶν, that Hell was not originally designed for men, and that they are the authors of their own miseries, are quite unfounded, because τότε could not have been used to the rejected, and among the οἱ ἄγγελοι τοῦ διαβόλου may be included the incorrigibly bad of every age.
44. αὐτῶ] This is not found in most of the best MSS. and Versions, and some Fathers; nor has it any place in the Ed. Princ. It was cancelled by Beng., Wets., Math., and Scholz.

XXVI. 2. γίνεται.] Said to be for ἀγέτα, ' is to be celebrated,' (a frequent sense of the present tense;) which, however, is not only a Hebraism, but (as Raphel shows) a Grecism also. Πάσχα, the paschal feast. The word is derived from the Heb. פָּסַח a passing by, from פָּסָח, to pass, pass by. And in the Sept. and the New Testament τὸ πάσχα signifies 1. the paschal lamb; 2. the paschal feast. ἀναλαμβάνοντες, ' is to be betrayed.'
3. τότε] i.e. on the second day before the Passover. ὁ Ἀρχαίως—τὰ λαοῦ. A periphrasis for τὸ συνέδριον, as that assembly is called in Joh. x. 47., and whose office it was to sit in judgment on false prophets. Αἰθίν. The word signifies 1. an open enclosure; 2. an area, or court yard, such as was before the vestibule of a large house; 3. an interior court, such as is in the
middle of Oriental houses: 4. by synecdoche, an edifice provided with such as aulē; and was a name given to the residences of Kings or great persons, denoting mansion or palace.

4. συνεβολεύσαντο for συμβολεύσαντο. The Commentators supply εἰς or σὺν. But no allowance is necessary here, as the narrative form of itself will express the instrument or means.

5. μὴ ἐν τῇ ἑορτῇ. By ἑορτή is meant, not the fast-day, but the whole paschal festival. The three great paschals, indeed, were periods when notorious malefactors were usually executed, for the sake of more public example. It is evident, then, these cases would have waited, but having so far an offer made by Judas, they embraced the opportunity.

6. Σιμώνος τοῦ λεπτοῦ. So called by surname, because he had been a leper, and had probably been cured by Christ. So Matthew was called the Publican, because he had been such.

7. προσήλθεν αὐτῷ γυνὴ, &c.] There has been no little debate on the question, whether the transaction related here and in Mark xiv. 3–9., be the same with that recorded in Joh. xii. 2., or a different one. It is impossible, in a work of this nature, to enter into long discussions, especially of this nature; the reader is therefore referred, on the latter hypothesis, to Lightfoot and Pilkington; on the former, to Dodd, Michaels, Recens. Synop., Fritz., and especially Townsend Ch. Arr. i. 387., with whom I entirely agree.

There is no great weight in the allegations of discrepancies between the two stories; while their points of agreement are so remarkable that they cannot well be regarded as two different transactions, but have every appearance of being two statements by two different eye-witnesses of the same transaction. It cannot, indeed, be denied, that one or other of the two narratives must be inserted out of the strict chronological order, which, it should seem, is given a reason to think is observed by John, than by Matthew and Mark. The contrary position, however, is maintained by Abp. Newcome, and especially by Bp. Marsh, with his usual ability, but perhaps with less than his usual success.

8. ἀλαβαστρον μύρου.] This simply denotes a cruse of ointment, which (as we learn from the writers on Antiquities) was much of the form of our oil flasks, with a long and narrow neck. The utensil was so called, because it had been first, and was always generally made of a sort of marble called σκύθη, from being of the colour of a human nail; and also alabaster, not from the Arabic, al abaser, or, as some imagine, but because it is so easily concealed, from the extreme smoothness, and consequently difficulty of handling articles made of it. The common derivation from a private and λαβή, a handle, from the flasks having no handles, is quite puerile. Thus the utensil came to be called ἀλαβαστρον, which is probable was originally an adjective, with the ellipsis of σκέυος. Afterwards, however, it came to be manufactured of any materials, as glass, metal, stone, and even wood. In the phrase ἀλαβαστρον μύρου (which is found in Herodot. iii. 20, and Athen. 286) there is the same ellipse of τελεως.

Mark and John call this μύρον, nard, which, as appears from Heyn. on Tibull. ii. 27, was rather an oil than an unguent, and therefore (especially as the term κατέχειν just after describes) we may suppose that such is the sense of μύρ. here.

9. κατέχειν.] A word used by the later Greek writers, equivalent to σολύσιμος, which is used by John, or σολύτηλιον, used by Mark. This was a usual mark of respect from hosts towards their guests, both among the Jews and Gentiles.

10. τοῦ μύρου.] The words are wanting in several of the best MSS., besides several Versions and Fathers; and are cancelled by Griesb., Fritz., and Schwolt. They seem to have come from the margin, where they were intended to supply a substantive to which τοῦτο might be referred, and were introduced from Joh. xii. 5.
11· ἐργον γάρ καλὸν εἰργάσατο εἰς ἑμέ. 'πάντοτε γάρ τοῦτον τῶν πτωχῶν ἐξετε μεθ' ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἐξετα. 12· βαλοῦνα γάρ αὐτὴ τὸ μύρον τούτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφίασαι με ἐποίησαν. ἡμὲν λέγω ὑμῖν, ὅποι ἐκάν κηρυχῆ τὸ εὐαγγέλιον τούτο ἐν ὅλῳ τῷ κόσμῳ, λαληθεῖσα καὶ ὁ ἐποίησεν αὐτὴ εἰς μημόσυνον αὐτῆς.

13· τὸτε πορεύεσθε εἰς τῶν δῶδεκα, ὁ λεγόμενος 'Ιούδας Ἰσκαρίωτης, πρὸς τοὺς ἀρχιερεῖς, 'εἰπε. Τί θέλετε μοι δοῦναι κἀγὼ μὴν παραδώσω αὐτὸν; οἱ δὲ ἔστησαν αὐτῷ τρία κοντα αὐρίμια καὶ ἀπὸ τότε ἔγετε εὐκαριαί ἑαυτῷ παραδῷ.

14· ὂς ἔδρα τῶν ἄξιων προσήλθον οἱ μαθηταὶ τοῦ δὲ πρωτῆς τῶν ἄξιων προσῆλθον οἱ μαθηταὶ τοῦ φωνεῖν ὡς ἐκινήσατο, αὐτὸς ὡς ἐκινήσατο, ὡς ἐκινήσατο. 15· ὅταν ὁ Ἱωάννης ἠκούσας ταῦτα τοῦτον ἄνθρωπον ἐξετε, μεθ' ἑαυτῶν ἐμὲ καὶ ἐποίησαν. 'πάντοτε γάρ τοῦτον ἐπαναλαμβάνετε.
day. The chief solutions which have been devised of this controverted question are as follows: 1. That our Lord did not eat the Passover at all. Of those who adopt this opinion some contend that it is only a common supper that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a memorial, not a sacrificial, Passover. 2. That he did eat the Passover, and that he ate with the Jews. 3. That he did eat it, but not on the same day with the Jews, anticipating it by one day. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, &c. The second solution is the only one which, like the first, is inadmissible. The third solution, it is equally inadmissible, since, on that hypothesis (as Mr. Townsend says) “if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as well as risen again about six o’clock in the evening. If he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday.” The third solution (which has been supported by Scaliger, Caubert, Grot, Bochart, Hamm, Oudew, Cam- zov, Kidder, Ernesti, Michaelis, Rosenm., Kuin., Bens., A. Clarke, Townsend, and many other eminent Commentators) is alone worthy of being adopted, since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. See it fully detailed in my Recens. Synop. and Townsend. The Passover was to commence on the first full moon in the month Nisan; but from the artificial and imperfect mode of calculation arising from reckoning from the first appearance of the moon’s phase, a doubt might exist as to the day; and this doubt afforded ground occasionally for an observance of different days, which it is said in the Rabbinical writings may happen. And as the Pharisees and Sadducees differed on so many other points, so it is likely that they should on the present. And this disagreement would, it is obvious, make a day’s difference in the calculation, which difference would extend throughout the whole month; so that what would to one party be the 14th day, would to the other be the 13th. Of course, the error in this diversity of observance must rest, not with our Lord, but with the Jews who differed from the order which he adopted, namely, the Pharisees. They might defer, but our Lord would not anticipate the day in which the Passover was to be eaten, nor would he come to Jerusalem before Passover. Thus every real difficulty, as far as the subject admits of it, is solved.

18. évdei. This expression was used both by the Jews and the Hellenistic writers (as we say Mr. Such-a-one or Mr. You-know-who, and the Spaniards fullano) in speaking of a person whose name one does not recollect, or think it worth while to mention, but who is well known to the person addressed. Many reasons have been imagined for Jesus’s supposing the name, which has been variously reported by Ecclesiastical writers. It was a person who, our Lord knew, would be ready to accommodate him with a room, and with whom he had, no doubt, previously arranged the matter.

— καὶ χαίropw mou. Schmid, Rosenm., Kuin., and some others, take χαίρω to denote the time of keeping the passover; and the mou, they think, refers to the different day on which Jesus, with the Karim and others, kept it, from that of the Pharisees. But though this interpretation may seem countenanced by the words following, yet it presents so frigid a sense that there is no reason to abandon the usual interpretation, by which χαίρω is explained the time of Christ’s passion and death. So Ps. xix. 10. But this time is in thine hand. Thus the full sense will be, ‘The time for my departure is near, previous to which it is necessary that I should celebrate the Passover, which I will do at that house.’ This use of ταξιδεμ is found also in the Classical writers. And so facta in Latin. Προς apud to.

19. ημιμαιαν το πάσχα. This is usually rendered, ‘they prepared the paschal lamb.’ But it rather seems to signify, ‘they made ready for the paschal meal,’ such as providing and examining the lamb, slaughtering, skinning, and roasting it.

20. ἐταρατσασθε λεγει. Though the Passover was directed to be eaten standing, (Exod. xii. 11), yet the Doctors had introduced the reclining posture, (which had been usual at meals from antient times), accounting it a symbolical action, typifying that rest and freedom to which, at the institution of the rite, they were tending, but had now attained.

22. χαίρω mou. sub. ἐπαινοδεισθε σε, omitted through delicacy.
κατὰ Μαθαῖον. 128

θείος εἶτεν ὁ ἐμβάγας μετ' ἐμοῦ ἐν τῷ τρυφέω τῆς χειράς, 24 ἀνώτερος με παραδώσεις. ὁ μὲν ὦς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγοναί περὶ αὐτοῦ ὦν ἐν τῷ ἀνθρώπῳ εἰκὼν, δὲ οὐκ ὦς τοῦ ἀνθρώπου παραδίδοται καλὸν ἡ ἀντί, εἰ 25 οὖν ἐγεννηθή ὁ ἀνθρώπος εἰκόνας. Ἀποκριθεὶς δὲ Ἰουδαίος τῶν παραδίδοσι αὐτῶν, εἶπεν Μητί ἐγώ εἰμι, ῥαβδί; λέγει αὐτῷ ἦν εἶπας.

26. Ἐσθόντων δὲ αὐτῶν, λαβῶν ὁ Ἰησοῦς τὸν ἄρτον, καὶ *εὐχαριστήσας ἐκλατεῖ, καὶ ἔδωκεν τοὺς μαθητάς, καὶ εἶπεν 27 Λαβέτε, φάγετε τούτο ἐστί τὸ σῶμα μου. καὶ λαβὼν τὸ

23. ὁ ἐμβάγας &c.] The Commentators are not agreed whether this was meant to designate the betrayer, or whether it was only a proverbial application of a proverbial saying, importing that one of his fellow-disciples should betray him, and not meant to be applied particularly, except by the person himself intended. The former opinion seems preferable. Theophyl. and Grot. think that Judas reclined near Christ, so that, though there were more dishes on the table, and on a Passover table there were several small dishes, each containing the juice of the bitter herbs, of which every one dipped his bread into the one nearest to him) yet he ate from the same dish. Thus might Jesus more easily (and without the others hearing) have answered the interrogation of Judas by the words "thou hast said;' and thus John, at the instance of Peter, asking who the traitor should be, has received a certain sign from Jesus.' Yet the disciples (except perhaps John, see Joh. xiii. 26., and Judas, who pretended ignorance) did not at the time, nor until Judas's departure, understand who was meant.

The custom of several taking food or sauce with the bread from the same dish is Oriental, and still in use in the East.

24. ἐνδέαγε] is going. The present tense is used to denote the nearness of the things predicted. There is, too, an euphemism, 'is going (unto death);' such as is common to most languages, in words denoting to depart, and of which the Commentators adduce examples both from the Sept. and the Classical writers. Thus in the Anthol. Gr. vii. 169. we have the complete phrase εἰς αὐτὸν ἐνδέαγε.

— καθὼς γέγραπται τ. ε.]. Namely, in the Prophecies of the Old Testament. Compare Ps. xxi. 1—3. Is. lili. 8. Dan. ix. 28. Zach. xiii. 10. & xiii. 11., Καλὸν—ἐγνωσθή. A form of the verb employed by the ancients to express a condition the most miserable, of which examples are adduced by Lightf., Schoettg., Wetz., and Kyrke. The most appropriate is Schemoth R. 40. p. 135. 'He that knoweth the Law, and doeth it not, was better for him that he had not come into the world.'

26. καθὼς γέγραπται τ. ε.] A form of entire assent and serious affirmation, found not only in Hebrew, but also in Greek and Latin writers.

26. καθὼς γέγραπται τοῦ αὐτῶν] Some of the best Commentators render, 'when they had eaten;' which sense seems to be required by I Cor. xi. 25. μετ' τοῦ λειτουργοῦ. But καθὼς γέγραπται scarcely admits of that sense; and the seeming discrepancy may be removed by a mutual conformation, rendering the former expression 'while they were yet eating,' (i.e., as Rosenm. translates, towards the end of the feast) and then the neuter 'as they had just finished the paschal feast.'

— τοῦ ἄρτου] Bp. Middleton, on the authority of some MSS., would cancel the τοῦ; an alteration which he thinks called for by the absence of the τοῦ in the parallel passages of Mark and Luke. But it is more probable that the τοῦ should have been suspected by those who wished to conform the text of Matthew to that of the other Evangelists; which however is not necessary; since, though the sense with the Article is more definite, (i.e. the loaf, or rather cake, thin and hard, and fitter to be broken than cut) yet it would be intelligible without it. That two cakes of unleavened bread were provided for the Passover, all the accounts testify; though as only one was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only one (and that large or smaller in proportion to the probable number of communicants) should be furnished. This may serve as a satisfactory justification of τοῦ, which I am not aware that any Expositor has been suspected of being spurious. Scholz very properly regards the omission of it as an Alexandrian alteration.

— εὐχαριστήσεις.] It is not easy to imagine stronger authority of MSS., Versions, Fathers, and early Editors, than that which exists for this reading, (instead of the common one εὐλογίσεως) which has been with reason adopted by Wetz., Matth., and Scholz. The common one is, however, retained and defended by Griesb. and Fritz, whose reasons, however, seem light, when weighed against such predominant evidence. From the term εὐχαριστήσεις the rite afterwards took its name, especially as the service was a sacrifice of prayer and thanksgiving. As was customary among the Jews never to take food or drink without returning thanks to God, the giver, in prayer, by which it became sanctified. Ἐκλατε. Namely, as a type of the breaking of the body of our Redeemer on the cross. Hence it appears that the breaking of the Sacramental bread is too significant a part of the ceremony to authorize it to be omitted, as is done by the Roman Catholics.

— ἅτις] All the best Commentators are agreed that the sense of ἅτις is represents, or signifies; an idiom common in the Hebrew, which wanting a more distinctive term, made use of the verb
to be; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xli. 26. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, what is this! This is the body of the lamb which our fathers eat in Egypt. Wets. truly observes, that while Christ was distributing the broken bread, they thought 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 unconspicuously hid in the interstices of the bread, but what this action signified? of what it was a representation or memorial?

27. τὸ πάρτος. Some few MSS. have not the τὸ. But the authority both external and internal for the Article is so great that it must be retained. See Bp. Middlet. Hence it should seem that one cup only was used; for (as observes Middlet.) though four cups of wine were to be emptied at different times during the ceremony, a single cup four times filled was all that the occasion required. Which of the four is here meant, Commentators are not agreed. It is generally supposed to have been the third, or the cup of blessing, which was regarded as the most important of the four. That the wine was mixed with water all are agreed, and this the Reformers still did, though really this boldly violate the next injunction πίετε ἐξ αὐτοῦ πάντως, by confining the cup to the Clergy, (as if the words were meant for the Apostles only) notwithstanding that this view is utterly forbidden by the reason subjoined why all are to drink of it, and in spite of the strong authority of Antiquity in the practice of the Church up to a comparatively recent period.

28. τὸν γάρ—διαθήκην. 'For this my blood, by which the new covenant is ratified.' So Luke: τὸν τὸ πότηρον ἡ καλὴ διαθήκη ἐν τῷ αἵματι μου, 'By the administration of this cup I institute a new Religion, to be ratified by my blood.' In the f. expedition of the antients it was (as Grot. and Hammond shew) usual to receive the blood in a vessel, which was (as they prove by the Historians) drank by the more barbarous nations; but by the more civilized wine was substituted for it, to which the colour (the wine of the East being red) would contribute; and wine is by certain names called the blood of the grape. Hence our Lord is by some thought to have had a reference to this.

ἐκχυμονευον εἰς δόρ. ἄμ. Here (as Grot. remarks) there is a transition from the idea of federal to that of sacramental sacrifices, in which the victim was offered up in the place of the man, who had deserved death. 'Eclymu is, as Grot. remarks, present for proximate future, 'now being (i.e. to be) shed.' Of this examples are frequent. Peri here put for ὑπερ, as in Matt. ix. 36.; and the πολλοὶ is supposed to be for πάντως, as Matt. xx. 28. But see the Note there. Diathikés is to be rendered, not testament, but covenant.

29. τὸν τὸ πάρτος μου. On the sense of these words there is great diversity of opinion. The only interpretations which have any semblance of truth are 1. that of those who suppose that our Lord intended by a strong figure to prepare his disciples for his departure, which would prevent his participation in any future solemnity, until, at the end of the world, they should enjoy happiness together in heaven. The supporters of this interpretation adduce examples of that sense of καὶνοῦ. But they are by no means apposite; and although in Scripture it is not unusual to represent fidelity by images borrowed from a feast, yet the interpretation is frigid and liable to several objections. Unless, indeed, we might regard the new wine as a symbol for anew. But that mode of explanation (though I find it supported by Fritz.) is deficient in authority. Greatly preferable is the interpretation of the antient and many eminent modern Commentators, as Cramer., Gataker, and recently Kuin., and Fritz., who take καὶνοῦ adversatively for καὶνοῦ. Notwithstanding this, it is a true spiritual name, especially by being virtually present in the celebration of the Sacrament. Thus bασιλεία τοῦ πάρτος μου (which must be explained in accordance with the plainer and more usual form in the parallel passage of Mark bασιλεία τοῦ Θεοῦ) will denote, 'unto my religion (i.e. the Gospel dispensation) is established,' And this is placed beyond doubt by the parallel passage of Luke ἐν ὑπὸ τὴν βασιλείαν τοῦ Θεοῦ ἐαρην. Thus the interpretation of many recent Commentators who take διατ. τοῦ πάρτος μου to signify Heaven, is to be rejected. I must not omit to observe that this use of διατ. is Hel- lenistic. See Lobech., in his Lexicon, συνδιατ. The expression γεννησατο τοῦ ἀμπελοῦν is a periphrasis for wine, occurring not only in the Sept., but (at least with a slight change) in the Classical writers; e. g. Pind. Nem. ix. 23. ἀμπελοῦν παίτ. Anac. Od. 1. 7. γόνος ἀμπελοῦν.

30. ὑπαναγίαντες. 'having sung a hymn,' i.e. either one or two adapted to the rite which Christ had just instituted (so the Christian hymn mentioned at Acts iv. 24.) or, as most Commentators think, the usual hymn called κατ' ἐξοχήν the Hallel, which comprised the 113th and four following Psalms. Whether it was sung, or recited, is not clear from the term employed; but from the
Rabbinical researches of Light., the former is the more probable.

31. ἐκαταλοιθήσεθε] i.e. (as Euthym. explains) σαλευθήσεται τῶν εἰς ἔμα πτικτόν, γεράραται, ye shall fall away from, for make me.

32. παταρζευ—ποιμνη From Zach. xiii. 7., though with a slight, but very unimportant, variation from the Heb. and Sept. It is there said of an evil shepherd; but, as Whittby remarks, Our Lord applies the passage to himself rather as an argument a fortiori than a prediction. Most recent Commentators (cf. interpol. text) think that this is a proverbial expression, of which they adduce examples. But those will only show that there was a similar proverbial expression, not that this is such; which is inconsistent with the ὅ γεραρται, by which is indicated a quotation from the Old Testament. The true reading in the Sept. is, no doubt, παταρζην, (found in many of the best MSS.). But as the terminations ὦ and ὄν are very similar, especially in MSS., so I doubt not but that παταρζευ was a frequent, perhaps the common, reading in the time of Christ. This is much better than opposing, with Owen and Randolph, that the ὅ γεραρται is for παταρζην, for the person is not inapplicable in the Evangelist, yet it is quite unsuitable in the Prophet.

33. προδευμ] Here there is a continuance of the pastoral metaphor of the preceding verse, to be understood (as I pointed out in Recens. Synop.) by bearing in mind the Oriental custom of the Shepherd not following, but leading the sheep, which is alluded to in Joh. x. 4. Rosenm. and Kuin. think that the sense of προδευμ must not be pressed on, since all that is meant is, I will see you again in Galilee, expect me in Galilee. There is, however, something precarious in this sort of interpretation, and I prefer supposing, that the sense (which is, as in other places, a simple and plain one at this period, briefly and obscurely worded) may be expressed by the following paraphrase (founded on Fritz.): 'On returning to life I shall precede you into Galilee.' i.e. I shall first be present in Galilee, where if you follow me, you will thereby recover your shepherd and leader.

34. The text is corrupt: καὶ τὸν αὐτὸν διατηρήσατε, which is found in most of the best MSS. and some Versions, and was rejected by Mill & Beng., and cancelled by Wets., Matth., Griesb., Tittm. and Scholz; but restored by Fritz.; and, I think, rightly; for Critical reasons may outweigh Manuscript authority in a case, like the present, where all Manuscript authority is weak.

35. πρὶν ἀλέκτορα φωνῆσαι] The Schol. on Theocrit. says that φωνεῖ is properly used of the voice of birds. Yet it is perhaps never used, in any good writer, of cocks. But δὲν, κρηκίας, φθοράς θεσα. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the "holy things," it has been objected that Peter could not hear one crow. But (without cutting the knot by resorting to any unusual sense, as Peter, or appealing to the testimony of the Talmud) we may with Reland, maintain that the cock might crow outside of the city, and yet, in the stillness of night, be heard by Peter from the house of Caiaphas, which was situated near the city wall. I wonder, however, it should not have occurred to the Commentators that the best mode of removing the difficulty would be to render, 'before cock crowing.' So Aristoph. Ecl. 391. ὃτι τὸ δευτερον ἀλέκτρων ἐφδύεσθαι. Whether cocks were kept, or not, in Jerusalem, they, no doubt, were in the country; and this phrase, like the correspondent one in Latin, depends upon general custom.

It has been thought a contradiction, that Mark xiv. 30, says πρὶν ἀλέκτρῳ φωνησαι. But there will be none, if it be considered that the heathens reckoned two cock crowings, of which the second (about day break) was the more remarkable, and was that called κατ' ἑξορθήνῃς the cock-crowing. Thus the sense is, 'before that time of night, or early morn, which is called the cock-crowing, (namely, the second time which bears that name) thou shalt deny me thrice.' Mark relates the thing more circumstantially; but there is no inconsistency in the two accounts. In Mark the expression ἀλέκτωρ ἐφδύεσαι may be rendered, 'and it was cock-crowing time; in Luke and John the expression ὁ μὲν ἀλέκτωρ φωνεῖ, 'it shall not be by evening time,' which is a stronger form of expression, of such frequent occurrence in the Classical writers, that it may be regarded as almost proverbial. On the use of ὁ μὲν with the Fut. Indic. see Winer's Gr. Gr. p. 160. ὁμοιός δὲ. The δὲ, which is not found in the textus recens, is supported by most of the best MSS. and some Versions and Fathers; and had place in the Ed. Princ., Cal., and the two first of Stephens (who in his third Edition threw it out, on the authority of Erasm.). and it has been restored by Wets., Matth., Griesb., Tittm.,
Fritz, and Scholz. It is, indeed, required by the proprietis linguae.

36. Περίστασις.] Heb. דָּעָה, i.e. 'place, or village, of oil presses.' It was situated at the foot of the Mount of Olives.

37. παραλαβών τών Πέτρου—Σωρ.] The same whom he had taken as witnesses of his transfiguration. Αντιστροφή και αντικύριος ἡ θλίψις, διὸ συμφέρει μόνον, διὸ  ὡς στρατηγό τοῦ στρατοῦ τοῦ λαοῦ τῆς ἰδίας, καὶ διότι ηδονή, καὶ ἀλλαγὴ τῆς καθόλου τῆς εἰς τοὺς νομικοὺς, καὶ διότι ἔστιν τάραξις καθολικής. Καὶ ἔχει εἰς τὸν Πέτρον Οὐσίαν οὐκ ἐνεχώρησεν μὴν ὡς ἔχει τοσοῦτον εἰς τοὺς παραλαβούς τοῦ τούτου τρόπου, καὶ διὸ τότε τὸ κοινοῦν μὲν ἅπασαν ἐπὶ πάνταν καὶ διὰ τοῦτον πάνταν, καὶ διὸ ἐκείνην τὰ τῆς εἰς τοὺς νομικοὺς, τὸ δὲ σάρκις αὐθεντικόν. Πάλιν ἐκ δευτέρου 42

It is in vain to urge MS. authority in words perpetually confounded, and none are more so than προς and προς in composition. But even were that inadmissible, and it were in favour of προς, yet the testimony of Versions and Fathers, all of them on the side of προς, would here turn the scale in favour of the common reading. Besides, προς is capable of an entirely different meaning in the same context, — εἰ δυνατὸν ἐτέρω. For we are (says Grot.) to distinguish between what is impossible per se, and what is impossible hoc vel illa pacto. Now per se nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. The sense, therefore, is, 'if it be consistent with the counsel and methods of the Providence for the salvation of men.' Thus the words are perfectly reconcilable with those of the parallel passage of Mark xiv. 36. πάντα δυνατά εἰς οὐδέν. Similar sentiments are quoted from the Classical writers. In παραλαβόν—τὸ ποτήριον there is (as appears from the Classical citations) a figure derived from a cup being carried past any one at a feast.

40. οὖν] 'tis a' and some other particles, is so used with interrogations as to denote wonder mixed with censure. Wets. cites Hom. 11. 23. & Od. e. 204.

41. γρηγορεῖτε] be circumspect and watchful. Εἰς ἑαυτόν is here used, like ἐν τοῖς in 1 Tim. vi. 9., to denote fall under, succumb. Our Lord does not direct them to pray to God that no temptation might befall them, but that they might not be overcome by the temptations in which they must be involved; and to pray for extraordinary spiritual assistance under them. This view is confirmed by the opinion of the ancient and the best modern interpreters. Τὸ μὲν πνεύμα—ἀσθενεῖς. This is meant not as an excuse for their frailty, but as an incentive to greater vigilance together with prayer.

42. Πάλιν ἐκ δευτέρου.] Some would refer Πάλιν to Παρθένου, and ἐκ δευτέρου. (scil. χρόνου) to προσώπωτα. But the Classical examples adduced by Tischendorf shew that the words must be taken together. Yet there is not (as they imagine) a pleonasm, but a stronger expression.
καθεδουτας'* ησαν γαρ αυτους οι ωφαιλαι βεβαρμενοι.
44 Και αφεις αυτων, απελθων παλιν προσηυζατο εκ τριτου,
45 των αυτων λογω ειτων, τοτε ορχεται προς τους μαθητας
αυτου, και λεγει αυτους' Καθεδουτε το λοιπον και ανα
πανεσθε'. ίδιου ηγυικεν η ωφα, και ο νιος του ανδρωπου
46 παραιδοιει εις χειρας αμαρτωλων. εγειρεσθε! ηγυμων!
ιδιου, ηγυικεν ο παραιδοιδους με.
47 Και ετι αυτων λαλουντος, ιδιου, 'Ιουδας, εις των δωδεκα,
48 λων, απο των αρχιερεων και πρεσβυτερων του λαος, ο δε
παραιδοιδου αυτων, εδωκεν αυτοις σημειον λεγων· 'Ον αν
49 φιλησω, αυτως εστι κρατησατε αυτων, και ευθεως προσ
ελθων τω 'Ιησου, ειτε Χαιρε ραββις και κατεφιλησεν
50 αυτων. ο δε 'Ιησους ειτεν αυτων· 'Εταιρε, εφι ζω παρει;
τοτε προσελθετε επεβαλον τας χειρας επι των 'Ιησουν,
51 και εκρατησαν αυτων. Και ιδιου, εις των μετα 'Ιησουν,
εκτεινας την χειρα, απεσπασε την μαχαιραν αυτων, και
παταξας των δουλων των αρχιερεων, αφειλεν αυτω το

43. βεβαρμενοι.] Sub. αυτω; though the ellipse is rarely supplied. Βαρισινεια is often used of the heaviness of sleep, as graves oculto in Latin.
45. καθεδουτε το λοιπον.] This seems so inconsistent with the subsequent exhortation ἐγείρεσθε! ἡγυμεν! that many Commentators take it to mean: 'do ye not sleep?' But this is contrary to the usual loquendi, (as Fritz. shows), which will not permit το λοιπον to be taken in any other sense than in ceterum tempus.' The best interpretation seems to be that of Chrysost. & Euthym., (adopted by Erasm., Beza, Grot., and some recent Commentators, as Schmid. and Fritz.), which supposes a kind of ironical rebuke; q. d. ['Since you have thus far failed to watch] sleep on the re

47. έλαμ.] ligurorum, sudium, clubs and such like tumultuary weapons. Such, however, would scarcely have been borne by Roman soldiers; though John xviii. 3. speaks of a Roman σκέπας. That expression, however, must be understood in a more general sense of less than a cohort. And these might be stationed at some little distance, to aid the civil power, which was likely to be accompanied with a considerable mob.
50. εταιρε.] has given, as eh-εταιρε. Agreeably to the customary mode of salutation in antient times, especially in the East, and which is still retained in Spain and some parts of Italy.
51. κατεφιλήσαν.] In the Classical writers the κατα is usually intensive, as, indeed, some take it here. But in the Sept. both the simple and compound are used indifferently to express the same Hebrew word.
50. εταιρε.] This is best regarded as a common form of address, though generally implying some degree of contempt, or, as here, reproach. Ἐφι ω. Most of the best MSS, together with some Fathers and early Edd., have Ἐφι ζω, which is edited by Matthæi, Grieseb., Tittm., Fritz., and Scholz. It is scarcely possible to determine the true reading, because this designation of purpose is expressed both by the Dativus and the Accusus. Yet if the phrase occurred in a Classical writer, I should not hesitate to edit Ἐφι ζω; for I am not aware of any unimpeachable examples of the simple δε in this sense used in the Accusus, but many of the Dativus. The case is different with respect to the compounds ἐπιτυχε, ἐπιτυπτε, &c. There Classical use employs the Accusus, not the Dative.
— κατεφιλήσαν] seized him.
51. απεσπασε.] This is Hellenistic Greek for ἐκταιρε, or ἐπηδάταε, and occurs elsewhere only
in the LXX. Μάχαιρα. This denotes a large knife or cutlas, such as travellers in Judea used to carry for security against the robbers, who infested the country. Ἀφαίλε, for ἀπέτυχε; an Alexandrian or Hellenistic use; for except the N. T. and LXX, it has only been adduced from Polyphemus. It is, however, found in the Latin autem, and in the common dialect of our own language. Τὸ ότι. This certainly signifies the whole ear, and not the tip of it (as Grot, thinks); for that is inconsistent with the ὕμων in the parallel passage of Luke. Besides, ότιον is not unfrequently used in the LXX for ὡς. And, as Lobeck on Phryn. p. 211, observes, the common dialect says that the body may be diminished, as τὰ ρίων, τὸ ὄσματος. Rosenm. and Kuin. remark that the sense of ἀφαίλε must not be pressed on, since from the language of Luke we may infer that the ear hung by the skin. And certainly such kind of hyperbolical idioms are common in every language.

63. τάστε υς, ἐκπολεύων: Some ancient and several modern Commentators consider these words as a prediction of the destruction of the Jews, who took up the sword unjustly against Christ and his disciples. But this, though countenanced by Revel. xiii. 10., is a somewhat harsh interpretation; and it seems better to adopt that of Eian., Campb., Kuin., and Fritz., who consider it as a proverbial saying that the dog, being led by force, by force, and the exercise of private vengeance; importing that those who shall defend themselves by the sword, will, or may, perish by the sword. Of course, it must be taken with restriction as it regarded the disciples, and be here applied to those who take up the sword against the magistrate. Perhaps, however, as the discourse did not depend on any thing happening in or out of the Church, the duke may have been intended, iat for caution, (including admissio, that swords were not the weapons by which the Messiah’s cause was to be defended); and 2dly, by way of prediction, which would suggest the best argument for non-resistance.

53. ἤ δοκεῖς &c.] The connexion seems to be this: ‘Or [if that argument will not avail, take this, that I need not thy assistance, for] thinkest thou,’ &c. The argument in this and the following verse is, that such conduct implied both distrust in Divine Providence, and ignorance of Scripture. ‘Αρτι. The term is very significant, and denotes even in this crisis. Παρακαλέσαι, invoke. Καὶ παρατίθει, and he would bring to my aid.’ As to the number which follows, it is better, with some of the best Commentators, not to dwell upon this more minute reference from it, since it only denotes a very great number.

54. οὐ] Supply αὐτὸς λέγουσαι. Or, as this ellipse is so harsh, with Fitz., take ὅτι in the sense nam. Thus there should be a mark of interrogation after γραφαὶ, and a period after γενέσθαι.

55. ταῦτα δὲ προφητέων.] Some (as Erasm.) ascribe this observation to the Evangelist; but most others, more properly, (as appears from Mark xiv. 49.) attribute it to our Lord.

57. ἀνήγαγον πρὸς Κ.] i.e. ‘after having been first taken to Anna, (as we learn from Joh. xviii. 13.) in order, it should seem, to do him honour, and while the Sanhedrin was collecting.’ A nomenclature of the appropriate nature, this being the only case in which we may have the doctrine of false witnesses. Had they done this, they would probably have tutored their witnesses better than the inner court of the palace. 59. ἡ ἴδιαν ψευδομαρτυρίαν. We are not perhaps to suppose, with most Commentators, that they studiously sought out and suborned false witnesses. Had they done this, they would probably have tutored their witnesses better than the inner court of the palace.
to be rejected even by themselves. But the meaning seems to be, that, though they professed to seek true testimony, yet they readily entertained any testimony, whether true or false, that might criminate Jesus. In fact, the judgment of the Council of Jerusalem (Acts v. 22), and that of the synagogues, and the decision of the highest judge of that sect, was so far from being discredited, as to be considered as the opinion of the whole Jewish nation, and as having the force of a positive decree. The expression therefore is essentially equivalent to "by weight of Manuscript authority, and adopted by almost every Editor from Wetsdownwards." 60. οὐχ εὑρω.] These words are wanting in some MSS., Versions, and a few Fathers, and are rejected by Cambp., and cancelled by Grot., but very properly restored by Fritz., and Scholz., since internal as well as external evidence is in their favour. As to the authority of the ancient Versions, it is slender in a point of this kind. Here we have not a mere repetition, (as the Critics, who cut the words out, supposed) but an emphatical repetition. 61. διαμεμ—αὐτόν.] This was, as appears from Mark xiv. 66, and Joh. ii. 19., in effect a falsity, and that of suppressing some words of Christ, with the action which explained them, and adding others. By this temple our Lord plainly meant his body. If it could have been proved that Jesus had spoken irreverently of the temple, by predicting its destruction, that would have afforded ground for a charge of blasphemy, which was a capital offence. The Priest, however, found that even this testimony could scarcely afford matter for the charge, and artfully changed his ground. οἰκεῖοι τῷ ημερήσιον is, by an usual Hebrewism, for ἐν τῇ τρίτῃ ἡμέρᾳ. 63. ἑρωκλίτῳ τοῦ Σακάτου.] This seems to have been the mode of administering an oath. ἑρωκλίτεω and ἑρωκλίτω are used in the LXX. to express the Heb. קָנָה to make to swear, to swear in, as was any of a witness. The syntax is an Accus. of the person sworn, whether witness or criminal, and a Genit. with κατά, or sometimes an Accus. without preposition of the God sworn by. As this oath of adjuration imported to bind by the curse of the Law, it imperatively claimed a reply, when the adjuration accompanied an interrogation; and the answer thus returned was regarded as an answer on oath, in which falsity would be perjury. Thus our Lord, who had often been examined beforeSynagogues, and even inquired for had determined to find him guilty, now thought himself bound to answer, for an example to others of reverence to such a solemn form. — ὁ Χριστός, οὗ τοῦ Θεοῦ. Luke ii. 10.] Grot. and Whitby remark, that from this and other passages, (as Matth. xvi. 16.), it is clear that the Jews expected their Messiah to be Σον τοῦ Θεοῦ. See also, see Bp. Blomfield's Dissertation on the knowledge of a Redeemer before the advent of our Lord, p. 115. 64. σύ εἶπας.] A form of respectful, yet strong, asseveration. Πληρ., moreover. ἐστιν, so ἐστιν τοῦ νῦν, (used by Luke), which, by a slight accommodation, may mean μετὰ μικρῶν, as Euthym. here explains. The words following have reference to the sublim description of the Messiah's advent in Dan. vii. 13 & 14. See Matth. xxix. 30. and Note. Με is modestly omitted. Αὐτῷ γεγονότωσαν sub τοῦ Θεοῦ, which is sometimes expressed. By this must, by a usual Hellenistic idiom, (see Heb. i. 3. viii. i. 1 Pet. iv. 14.), founded on Hebrew, be understood the Αλληλου. The advent here meant must signify, primarily at least, the coming of Christ to take vengeance on the Jews at the destruction of Jerusalem. 65. ἐνδόθη τῷ θεσμῷ.] It was a custom among the antients to express the more violent passions, especially grief and indignation, by rending the garments, either partly, or from top to bottom, or sometimes from bottom to top. See the classical and other citations in Recens. Synop. — [See note.] Said by the Commentators to be put for Ἀβασταιν. But it is better to consider it as an adverb like Ιδον. So Joh. xix. 14. ἐδέ, ὡς. 

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66. ἐνοχὸς θανάτου] "Ἐνοχὸς (derived from the preterite middle of ἐνέχω is equivalent to ἐνέχυμεν, and signifies, 1. being held fast by, bound to, 2. being subject, or liable. In this latter sense it is used properly with the Dative, (as in the LXX. and New Testament, and also the Classical writers. See Matth. Gr. Gr. 6.347.), sometimes with the Genit., as in the present passage and Mark iii. 29, and occasionally the Classical writers; in which syntax there is commonly thought to be an ellipse of οἷς. But it should rather seem that the construction, which occurs also in the Classical writers, is akin to that of Plato. Apolag. p. 83. τιμᾶται μοι ὁ αὐτὴ ἠμῶν.)

67. ἐνέχυμεν—αὐτῶν.] A mode of expressing the deepest contempt and abhorrence, common both to antient and modern times. 'Εκκαλοῦσα. Between καλβίγαι and ἀπατέω there is this difference in signification, that the former denotes to thump, the latter to slap.

68. προφητεύων μην. &c.] To understand this, it is proper to bear in mind (what we learn from Mark and Luke) that Christ was blindfolded when these words were pronounced, in which there was a taunt on his arrogating the title of Messiah, and a play on the double sense of προφητεύων, which, as also μακρεύονται, is often used in a sense corresponding to our guess, and that is here the exact signification.

69. ἢσω i.e. without the place where Jesus was examined by the council, which was the vestibule, called by Matthew πύλην, by Mark περιστύλιον. Παλαίσση. The word properly signifies a girl; but, as in our own language, it is often in later Greek used to denote maid servants. This is by Joh. xviii. 17. styled ἄγγελος. And indeed the office of door-keeper, though among the Greeks and Romans it was confined to men, was among the Jews generally exercised by women. Καὶ σῷ, &c. may be rendered, 'Thou too were one of the party with Jesus.' Εἶπα μετὰ τῶν often denotes to be on any one's side.


72. οἴτι οὐδὲν οὐδὲν] οἴτι, like the Hebrew particles ו and ג, after verbs of swearing and affirming, denotes profecto, ὥς μήν, ἄνωθεν. Thus I Kings i. 30. where the Sept. has διδέκ, and Genes. xxi. 17. xlii. 16. where in the Sept. for כ is μήν. But in Genes. xxviii. 16. the Sept. expresses γενειαν by δίκη, and Sym. by δίκην. In Gen. xlv. 23. the Hebrew נ is rendered by the Sept. δηκέα (Kuin.) It should rather seem that there is an ellipse of λέγειν, which is implied in ἱερέως.

73. η λαλιὰ σου ἄδειον σε παῖει.] "thy talk, (or, as we say, brogue) bewrayeth thee." Different provinces of the same country have usually their distinct idioms, accent, tone of voice, &c., which in the remote and agricultural parts are more strongly marked. That this was the case with Galilee, we learn from the Rabbinical writers, who tell us that the speech of the Galileans was broad and rustic.

74. καταθεματίζειν.] Nearly all the best and by far the greater part of the MSS. have καταθεματιζειν, which was preferred by Mill, Beng. and Wetten, and adopted into the text by Matth., Grimm., Thurm., and Scholz. But it is not easy to see how καταθεματίζειν can either be reconciled to analogy, or yield any sense suitable to the context; for it can only mean depomere. It is, besides, destitute of any authority, except that of the Ecclesiastical writers, who plainly took it from their MSS. of the New Testament. (See Steph. Thes.) The text may easily slip out, or be lost, by an inattention to a mark of abbreviation. Therefore the authority of MSS. has far less weight than the usual ligature. This opinion is entirely confirmed by vat. and Fritz., who have both restored the old reading.
Keph. XXVII. 

1. ΠΡΩΙΑΣ δὲ γενομένης, συμβουλιόν ἐλαβον τὰντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸν Ἰησοῦν οὕτως θανάτωσει αὐτῶν καὶ ὁμώνυμης αὐτῶν ἀπῆγαγον, καὶ παρεδώκαν αὐτῶν Πουτίῳ Πιλάτῳ τῷ ἡγεμόνι.

2. Τὸτε ἵνα Εὐαγγελίων ἀναμνήσω, ἀνείπωσεν ἀποκλίνειν ἡμῖν, ὡς ἠμείναν παραδογώς αἰῶνοι ἡμῶν. οὐκ ἐπεύητος· καὶ ὁ γὰρ ἦν πρὸς ἡμᾶς, ἀνέγραψεν καὶ ἀπέλευσεν ἡμᾶς ὡς άνθρώπους ἀργύρους. Οἱ οὖν ἀρχιερεῖς ἔχοντες τὸν ἀργύριον, ἦν σοὶ μελέτω, ὥστε ἄµελτον, καὶ ἐν ὑμῖν ἔλθω ἀπίστησατο. Οἱ οὖν ἀρχιερεῖς ἔχοντες τὸν ἀργύριον, ἦν σοὶ μελέτω, ὥστε ἄµελτον, καὶ ἐν ὑμῖν ἔλθω ἀπίστησατο.

3. The meeting of the Sanhedrin could not be held till the morning, since the courts of the Temple were never opened by night: nor if it had been held, could trial have been then pronounced; for among the Jews justice was required to be administered in the day time, and in public.

4. 'an innocent person.' A signification found in the LXX. and Philo. p. 839, oυτό πρὸς ἄθροισθαι προσφήνατο. The word ἀθροίσθαι properly, and always in the Classical writers, signifies impunity, the not being liable to punishment. The word ἰδίος ἀθροίσθαι is used in the LXX. and the Classical writers. And this sense is supported by the antient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 18.) of the death of Judas, many methods of interpretation have been devised to reconcile this discrepancy. These are fully detailed in Recens. Synop., and reasons given why no one of them can be admitted. I am still of opinion that there is nothing to authorize us to desert the common signification of ἰδίος ἀθροίσθαι, wherein the reflected sense is to be noticed, on which see Thucyd. iii. 81. and my Note there), nor any reason to suppose but that Judas hanged himself. The best mode of reconciling the apparent discrepancy is, to suppose (with Cassaub., Raphael, Krebs, Kuin., Schlesan., and Fritz.) that after he had suspended himself, the rope breaking, or giving way, (from the noose slipping, or otherwise), he fell down headlong and burst asunder, so that his bowels protruded. So in a Rabbinitic writer cited by Wets. on Acts i. 18., quidam de tecto in platea decidit, et ruptus est venter, et viscera ejus efferuntur. The πρᾶξις in the passage of Acts may be taken, like our headlong, simply of falling down from a high place, as in the examples adduced in Recens. Synop. And this view is confirmed by the expression of Peter ἐθανάτωσα. which implies pain and terror, on his head.
signify the train of events recorded by the Evangelists. So little other application has it, that the Jews themselves have always referred the words to the Messiah.

As to the mode in which the words in question are to be taken, there is no reason to abandon the common interpretation, according to which τυπές must be supplied at ἀτό νῦν '1. And this is confirmed by Euthym. It, indeed, involves a somewhat harsh ellipse, but not so harsh as the method Fritz. has adopted in its place, namely, to take the words of Judas. Besides, that makes ἐν ἐτύμασαντο a most offensive pleonasm. Whereas, according to the common interpretation, the words ἐν ἐτύμασαντο—'Isp. are exegetical of the preceding. It is well observed by Vater, 'latet τυπές in ν. ἀτό, ut alibi in ν. ἐκ. Conf. Matth. xxiii. 24.' There may seem some difficulty in καθ'—excl. the best way of remaining which is to suppose that these words (corresponding to ἦτα υἱὸς ραβμα of the Hebrew) are left by the Evangelist unaccommodated. Campb. and others would take ἔλαβον for the first person, and read ἔδωκα. Thus one might render, 'I took the thirty shekels, (the price of him that was valued, whom they valued through the money of Israel, (and they gave them for the potter's field), as the Lord appointed me.' But this is destitute of manuscript authority, and does such violence to the words, that no dependence can be placed on the sense thus extorted. With respect to τοῦ τετυμαμίναον, the best Commentators regard it as taken, per metonymia, in the sense purchased, referring to Thucyd. i. 38. τοῦ ψευδο χρυσαμίναον—ἐτύμασανε. But perhaps τυμαμίνα may here be used in the sense to have a price set on one's head. Now when it is said that the Priests agreed with Judas for 30 pieces of silver, it is implied that they offered him that sum; which, indeed, might be expected from his enquiring with them! What will ye give me? They were kath' for καθ' α' (i.e. κατ' ἐκκείνα) is said to be found no where else.

11. οὐ εἶ ὃς ἐστιν? 1. i.e. 'dost thou claim to be king of the Jews.' To this the οὐ λέγειν following is a form of serious asserretion. See Note on xxvi. 64. Priceus compares the disti of Plautus. Hence may be seen the true force of our affirmatives aye and yes, which are both derived from the old French ayes. The sense
κατηγορείται αυτῶν ὑπὸ τῶν ἀρχιερεῶν καὶ τῶν πρεσβυ-
τέρων οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πιλᾶτος·
Ὅτι ἀκούεις τούτα σου καταμαρτυροῦσι; καὶ οὐκ ἀπεκρίθη ἀὐτῷ πρὸς οὐδὲ ἐν ῥήμα ὁ σταυρὸς τοῦ ἡγεμόνα λίαν.

"Κατὰ δὲ ἐστήνει ἑώθει οἱ ἡγεμόνες ἀπολύειν ἕνα τῷ
ὁχλῷ δέσμιον, ὃν ἠδείκνυεν, εἰσέχου δέ τότε δέσμιον ἐπίσημον,
λέγομεν Βαραββᾶν. συνανθρώπως ὁν ἀυτῶν, εἴπεται αὐτῶν ὁ Πιλᾶτος. Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ
Ἰησοῦν, τὸν λέγομεν Χριστὸν; ἤρει γὰρ, ὅτι διὰ
ἀφόνον παρέδωκαν αὐτὸν. Καθισμένον δὲ αὐτῶν ἐπὶ τοῦ
βήματος, ἀπέστειλε πρὸς αὐτὸν Ἡ γυνὴ αὐτῶν, λέγουσα,
Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γὰρ ἐπάθος σὺ,
μερον καὶ ὅναρ οἱ αὐτῶν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσ-
βύτεροι ἔπεισαν τοὺς ὁχλούς, ἵνα αἰτήσωμαι τὸν Βαραβ-
βᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωμεν. ἡ ἀποκρίθη δὲ τὸ ἡγεμόνων ἐπίτευξαι αὐτῶν. Τίνα θέλετε ἀπὸ τῶν ὑμῶν ἀπολύσω ὑμῖν;
οἱ δὲ εἰπον Βαραββᾶν, λέγει αὐτῶ ο Πιλᾶτος· Τί οὖν
ποιήσω Ἰησοῦν, τὸν λέγομεν Χριστὸν; λέγουσιν αὐτῷ
πάντες· Σταυρωθήτων. οἱ δὲ ἡγεμόνες ἐφί χαὶ γὰρ κακῶν
ἐποίησαν; οἱ δὲ περισσῶς ἐκραζον, λέγουσιν· Σταυρωθήτων.
Τῶν δὲ οἱ Πιλᾶτος, ὅτι οὐδὲν ῥήματος, ἀλλὰ μᾶλλον θόρυ-

therefore is, 'you say right, (I am a king).' From
Joh. viii. 36. it appears that this declaration was made after our Lord had said that his king-
dom was not of this world, i.e. not civil or po-
litical.

14. οἶδα ἐν] A stronger expression than
οἴδαν.
15. κατε ἐστήνει, &c.] The Commentators
are not agreed whether by κατε ἐστήνει we are
to understand 'at feast time,' or, 'at the paschal
feast.' The latter opinion is thought to be proved
by Joh. viii. 39. That passage, indeed, is not
decisive; yet according to propriety of
language, this would seem to be the best founded
opinion. See Middleton. We may suppose that
ἐστήνει is used κατα.preserver of the Passover.
Whether the custom here mentioned was old, or
new, has been debated; but with some certainty
has been proved to be the later. It was pro-
bably derived either from their neighbours the
Syrians, or from the Greeks and Romans, the
former of whom had such a custom at their
Thesmophoria, the latter at their Leucterina.

16. ἐπιστῆνειν] 'notorious.' The word sig-
nifies 1. signatus, bearing a stamp; 2. notabilis, in
a good sense; 3. notabilis, in a bad sense, as in
the Latin famosus and nobilis.

19. τοῦ βήματος] See Recens. Synop. or
Horae's Introd. Vol. ii. p. 131. Μὴν σοὶ—
ἐκεῖνον. Sub. γενομεν. with the nature of the
idiot see Nich. Matth. viii. 20. - καὶ ὅναρ] It has been much debated
whether this was natural, or supernatural. The
latter is maintained by the Fathers and the
earlier Commentators; the former, by most of
the recent Interpreters. And, indeed, we may so
well account for the thing from natural causes,
especially as History has recorded many similar
cases) that we are not required—perhaps scarcely
warranted, to call in the supernatural. Πολλα,
much, is used with verbs signifying to suffer.
So Athen. p. 7. B. πολλα κακὼν ἔζησεν. Σήμε-
ρου is explained 'early this morning.' And
morning dreams were supposed to be most ve-
racious and ominous.

21. ἐπορευθεὶς] 'addressing them.'
—τινὰ] Put for τοὺς οριον, by an Hellenistic
idiom. Ἅπο, for ἐκ.

23. τί γὰρ κακῶν ἐπὶ] The γὰρ is not, as
some imagine, redundant; but has reference to
a clause omitted, expressing or implying a re-
fusal of the punishment demanded, q.d. 'Not
so, or why so, for &c.' See Middleton, Grot.,
and Krebs. That this is not a Hebraism, (as some
have thought) is evident from the Classical ex-
amples which have been adduced by Krebs.
Περισσῶς, 'exceedingly, vehemently.'

24. ὅτι οὐδὲν ῥήματος] 'he is doing no good,
effecting nothing. Ἀπεισίασο τὰς γέφυρας. This was a symbolical
action, probably, of the remotest antiquity, to
express being guiltless of any crime, and in use
alike with Jews and Gentiles; the former using
it by the direction of their Law. (see Deut. xxii.
6 & 7, and compare Ps. xxv. 6.), and the latter
probably from antient custom,
from the Patriarchal times. So that as to the question debated by the Commentators, whether Pilate adopted the Jewish or the Heathen custom, is nugatory; although those who maintain the former position seem to be in the right.

— ἀπὸ τοῦ ἀναπ. The απὸ is added by Hebraism; the true ratio of which is indicated by Fritz. Δικαίωμα. The word is here, as supra ver. 19., taken by Casaubon, Le Clerc, Camb., and others, in a forensic sense, i.e. innocent of the crime laid to his charge. But perhaps the forensic and ordinary sense are combined, i.e. this innocent man and just person. To the latter Pilate bore testimony in a despatch sent to the Emperor Tiberius. 'Τιμεῖς ὄνειρον, 'you must look to that;' q. d. 'you must take the blame.

26. τὸ αἷμα—ἠμάς] seil. ἀθέτητα. Similar forms of imposition are adduced by the Commentators, both from the Rabbinical writers and the Classics. See also 2 Kings ii. 37. Blood to be upon any one, is equivalent to being accountable for any one's death. Elsn. and Wets. have proved that it was customary among the Greeks for witnesses, on whose testimony any were put to death, to devote themselves and their children to curses, if they bore false testimony. Indeed Grot. has shown that the custom was one of great antiquity.

26. φαγελλώσας] A word derived from the Latin flagellare. The flagella were terribly sharp, and are termed by Horace horribilia. Scourging either with flagella (as in the case of slaves), or, (as in that of free persons) with rods; was among the Romans a prelude to capital punishment. See more in Wets. and Kuin. I have, in Recens. Synop., proved that it was in use by the Greeks in the earliest ages.

27. τὸ πραιτώριον] The word here denotes not that part of the camp so called, but a magnificent edifice in the upper part of Jerusalem, which had formerly been Herod's Palace, and was afterwards the abode of the Roman Procurators when they sojourned at Jerusalem; for their ordinary residence was at Cesarea.

28. χλαμύδα] This was a kind of round cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. It was used alike by officers and privates; but, of course, with a difference in texture and dyeing. It is there called κλαμῦδα, by Mark denominated παραφίμα, and by John παρασφώμον. Yet there is no real discrepancy; for though the colours are, properly speaking, different, yet παρασφώμον denoted sometimes a bright red; and hence the words κλαμῦδα and παραφίμα were sometimes interchanged. The robe here mentioned was, no doubt, a cast off garment of some general officer.

28. στέφανοι ἐν ἀκανθών] There has been no little debate as to the nature and materials of this crown; some contending that as this, like all the rest of what was done by the soldiers, was merely in mockery of his regal pretensions, there could be no motive to cruelty; and they propose to take the word ἀκανθῶν as the Genit. plural of ἄκασθος, but of ἄκασθασι, i.e. the bear's foot, which is rather a smooth than thorny plant, and would be more convenient to plait. Those on the other hand, who defend the common version, reply that both ἄκασθος and ἄκασθασι often occur in the New Testament and Sept., and always in the sense thorn and thorny; and that the antient versions all confirm the common interpretation, as do some antient Fathers, as Tertullian, and Clem. Alexandrinus. The latter interpretation is the best founded. Indeed there is (as I have observed in Recens. Synop.) the highest probability opposed to mere conjecture. Yet that this was intended to add cruelty to scorn, as a recent Commentator maintains, seems not well founded. There is great reason to think (with Theophyl. and Buddeus) that the crown was not of mere thorns, but of some prickly shrub, (probably acacia, though that cannot be ascertained,) as in a kindred passage cited by Wets. "in capite corona subito exstat, ex esperia herbis." By the καλάμους, the best Commentators understand not cane, (as Dodd. but reed.)

28. χείλες, ο Βασιλ.] A usual salutation to Emperors, as Cæsar ave! In ο Βασιλ. the Nominate is put for the vocative, as Mark ix. 25. and Luke viii. 54. See Winer's Gr. Gr. § 22. 2.
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31 την κεφαλήν αυτοῦ. Καὶ ὅτε ἐνεπείναξεν αὐτῷ, ἐξέδυσεν τὴν χλαμύδα, καὶ ἐνεδύσαν αὐτὸν τὰ ἰμάτια αὐτοῦ. 32 καὶ ἀπέγαγον αὐτὸν εἰς τὸ σταυρόν. Ἐξερχόμενοι δὲ εὗρον Ἀνδρέαν Κυρηναίον, ὁνόματι Σίμωνα: τούτον ἦγαρρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Ἐπήρετε ἐν τούτῳ λεγόμενον Γελογδά, ὁ ἐστιν. 34 Ἐπήρετε ἐν τούτῳ λεγόμενον, κραυνοῦ τόπον, ἐδωκαν αὐτῷ πιέν ὄξος μετὰ χολῆς μειωμένον καὶ γενεμένος ὡς ἴδελε πιέν. 35 Ἐπήρετε ἐν τούτῳ λεγόμενον κλήρον, ἦν πηρῷθεν τῷ ῥήθην ὑπὸ τοῦ προφήτου. Διεμερίσατο τὰ ἰμάτια μου ἐαυτοῖς, καὶ ἐπι τὸν Ἱματισμόν μου ἐβάλων κλήρον, καὶ καθημένοις εἴπον. 36 Ἐπήρετε ἐν τούτῳ ἥνεκεν. Ἐξερχόμενοι ἤγαρρευσαν ὑπέταν τῆς κεφαλῆς αὐτοῦ τῆς αἰτίας αὐτοῦ γεγραμμένης, ὡς ἔστιν Ἦθελεν ὁ ΟΤΟΝ."
και προσβοτηρίων. Many of the best MSS. add και Φαρισαίων, which is adopted by Vitæs, Matth., Fritz., and Scholz. άλλων—σωτεί. Beza, Beng., Pearce, and some others would take the words interrogatively; which makes them, they think, more cuttingly sarcastic. But this does violence to the contour of the passage, and destroys the antithesis, which, as Fritz. remarks, is strengthened by the Asyndeton. In further confirmation I have in Recens. St. following apt examples. Aristid. iii. 430. B. (of Palmmedes) πάσας τας ανάλοις ευρίσκον μεγάλα, μιαν ούς εὑρήσας, ὅπως σωθήσεται. Ἐσχ. Prom. V. 482. 5. κακὸν δ‘ ιατρὸς δὲ τις, εἰ νύσσων παυτών ἰδορεῖ, και συνιστόν οὐκ ἔχειν εὑρίσκειν ὅπως εὐθικᾶς ἱδρυμαί θεαίοι. βασιλείας, &c.] The Evangelists carefully distinguish the different taunts of the Jews, and the Romans: the former of whom adhered to Jesus’s claim to be King of Israel, (i.e. Messiah): the latter, to his assuming the title of King of the Jews, which, however, many of the Romans understood as equivalent to Messiah. The δείκτης is inserted by almost every Editor from Wets. to Scholz, on the authority of Text. (Delitz) the rest and the greater part of the MSS., several Versions and Fathers, and the Edit. Princ. τού τοῦ Θ. The Commentators are at a loss to know what the railers here allude to; perhaps (they think) to his declaration at Matth. xxv. 53. But that was probably delivered aside to his disciples. There is, I conceive, allusion to that false Messiah with which Jesus yielded himself to the soldiers sent to apprehend him, and which might very well be thought to imply confidence in the Divine aid for deliverance. The railers, however, in this taunt, unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xxii. 8. — εἰ θελεί αὐτόν. θελεῖν here, after the manner of the Heb. ἐτοίμασιν, denotes to delight in.
for that can only happen at a change of the moon; whereas it was now full moon. Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours such as precede or accompany earthquakes. This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. Those who adopt this view of the subject advert to the words of ver. 51. καὶ ἡ γῆ ἐσείζη, κεκ. But can such a haze as that be all that is here meant? Taking all the circumstances into the account, both those occurrences may surely rather be regarded as preternatural, something in the manner of a portentous natural meteoric phenomenon described by Eber (ἐκβασάρατε) in his history, who is supposed to have chosen a certain spot as being “enveloped by a dense black cloud so close to the earth that it might be almost touched with the hand.” The darkness, which, it may be observed, is not said to have been total, (nor, indeed, from the circumstances which are recorded as accompanying it, could it be such,) was probably (for who should dare to go beyond the Scripturposes) by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere, such as that mentioned at Exod. x. 21-3, brought supernaturally, at the stretching forth of the hand of Moses, over the whole land of Egypt, except that portion occupied by the children of Israel, and which was meant to portend the calamities that should soon overwhelm the Jewish nation. See Mr. Scott on this passage, whose view of the subject is, I find, nearly the same with my own.

But to turn to the second question; the extent of this preternatural and most awful gloom. 1st, most of the antient interpreters regarded it as extending over the whole earth; and they, as Origen, and the most eminent modern ones, confine it to Judea; nay, those who hold the hypothesis of a thick haze such as precedes earthquakes, to the vicinity of Jerusalem. The second is, no doubt, the true solution. For, 1st, there is nothing in the words of the original that compels us to suppose universality; and it is mere natural language the expression of Judea, the place of the transactions recorded. So in a kindred passage of Luke iv. 25. κύνειως λυπάτος ἔτη παῖσε τῷ γίν. The Fathers, indeed, and some modern Commentators (especially Grot.) allege, in proof of its being esteemed a prodigy, and of its universality, Phileon, Thallus, and Dionysius, the Areopagite. But they are not rested on the nature of Phileon’s testimony; indeed nothing which they ascribe to him has any direct bearing on this event. As to the passage adduced from Thallus ap. Africanus, who mentions a darkness over all the world, and an earthquake which overturned many houses in Judea and Samaria, there is reason to think that Thallus lived before Christ; and as the antient Fathers quote him for other matters, but never for this, no weight can be attached to the passage in question. As to the story told of Dionys. the Areopagite, it is entitled to still less attention, since Dr. Lardner has proved that all the writings attributed to him are spurious. Besides, there was surely (if we may venture to pronounce on the inscrutable purposes of Almighty Providence) a peculiar propriety in the darkness being confined to Judea, as indicating the wrath of God on that country for the enormity there perpetrating, and presenting an apt emblem of the spiritual darkness in which that benighted country was involved. Finally, by adopting this interpretation, and not too much exaggerating the intensity of the obscuration, we are enabled satisfactorily to account for the silence of the Pagan historians, and even Josephus, without supposing in the latter a wilful suppression of truth. Indeed that writer has passed by other occurrences which we should as little think he would omit as this. As a further confirmation of the above, I have had occasion to refute a similar misinterpretation of γίν in Thucyd. ii. 23.

46. Ἡλίας ἐκβασάρατε.] This is, with the exception of εαβ. (which is Syro Chaldaic), taken from Ps. xxii. 11. Mark writes Ἐλασι and λαμμα, making it all Syro-Chaldaic, which was the dialect then prevalent in Judea, and, no doubt, used by our Lord. Of more consequence, however, is it to consider the exact import of the words and the meaning which were pronounced. On both these points much has been written, but little determined. The words cannot be allowed to express (what some have ventured to ascribe to them) impatience, faint-heartedness, and despair. Attempts have been made to effectually preclude this by giving them a very different sense to that which would naturally be supposed, by some taking the expressions themselves as a carious method to be entitled to much confidence. It is better to suppose, that by citing the verse, and applying it to himself, our Lord meant to turn the attention of his disciples to the whole Psalm, and to signify to them that he was now accomplishing what is there predicted of the Messiah. It has, however, been thought by some, that the words are too expressive of extreme mental suffering to admit of so limited an explanation. They would regard them as “the natural effusions of mental torture, scarce conscious of the complaints it uttered.” But this seems not a sufficiently reverent view. The second is certainly preferable. At all events, no interpretation must be admitted which implies any expression of querulousness, or distrust in the favour and support of God. Moreover, on a subject so awfully mysterious as this, and that of the agony in the garden, it is better to abstain from all prying speculation, and learn, in the words of the Philosopher, σαφηνείν ἐν τῇ σοφίᾳ.

47. Ἡλίας φωνεῖ.] These were not, as some imagine, Roman soldiers; for they could know nothing about Elias. The best Commentators
are of opinion that they were Hellenistic Jews, who either mistook Christ's words, or rather intentionally and maliciously perverted them, in derision of his claim to be the Messiah, and with reference to a common opinion, that Elias would return to life at the coming of the Messiah, and prepare the way for his kingdom.

46. καὶ εὐθὺς-εὐτύχεις αὐτῶν.] In consequence of what Jesus had just before said (as recorded by Luke xxii. 34 τίνι δύναμις Χριστῷ). Some render read; Campb. stick. But I prefer to read with Mark., 'a stalk;' a not unfrequent, and perhaps the primary sense of the word. Thus Matthew and John will be reconciled; for the ὑσσόσωμα of the latter is equivalent to καλάμῳ ὑσσόσωμα. The stalk of byssus is, in the East, so long, that it might easily reach our Lord on the cross; in Samaria, as (as has been shown in Recens. Synop.) the cross was by no means so high as is commonly supposed. The περιβλήθη may be rendered, 'winding, or fastening it round.' See Elsn. in loc. With the πλῆσις ἰδοὺ I have, in Recens. Synop., compared Schol. on Aristoph. στόγγυρον πεπληρωμένον μέλατον.

49. 'Ἀφες, ἰδοὺν.] Sub. Inf. This use of ἀφετε and ἀφετε is not pleonastic, (as some imagine), but hortatory, like our come!}

50. κραδαὶ φωνῆ μεγάλη.] Gruner (a German Physician, author of a learned Tract to prove the death of Christ real, and not, as some sceptics have pronounced, a mere syncope) and Lewis, take this to indicate a loud outcry from pain, as in the case of persons oppressed with an excessive congestion of blood about the heart, the precursor of suffocation. But that does not here apply; for this was not a mere outcry, or scream, but an articulate exclamation, (as is clear from Luke xviii. 46. and Joh. xix. 30.) namely, τετέλεσται-πάτηρ. This sense of κραδαί is frequent; this especially as used in exclamations in precatory addresses to God. See Rom. viii. 15. Gal. iv. 6. James v. 4. - ἀφήκα τὸ πνεῦμα.] Many antient and some modern Commentators suppose something preternatural in Christ's death, as being the effect of his volition. But there is nothing in the words of Scripture to countenance such an opinion; though our Soliour's volition must be supposed to accompany his offering himself for the sins of the world. The term is no other than such as is frequently used, both in the Sept. and the Classical writers, of expiration, either with πνεῦμα, or ψυχήν. From the comparative shortness of time during which our Lord survived his crucifixion, some Commentators have supposed an especially interposition of the Deity. But it may very well be accounted for from natural causes, as is convincingly shown by Gruner, in the above-mentioned Tract de morte Christi verā, from which copious extracts may be seen in Recens. Synop.

51. καταπέτασμα τοῦ ναοῦ.] This expression designates the interior of the two veils which separated the Holy of Holies from the Sanctuary, and which is called by that name in the Sept., Philo, and Josephus. On the form and materials of the veil see the anonymous referred to in Recens. Synop. From a most interesting passage of Pausan. v. 12, 12, which I have there adduced, it appears, that exactly such a veil (of woollen, richly embroidered, and of purple) was used at the Temple of Diana at Ephesus, and that of Jupiter at Olympia. It reached from the roof to the ground, and admitted of being drawn up and down by ropes.

At εἰς δότω there is the common ellipse of μηρός. This rending of the veil (as I have shown in Recens. Synop.) must, like all the other occurrences of this awful scene, be regarded as preternatural. For though some recent Interpreters ascribe it to the earthquake just after recorded, it may be observed that no earthquake could rend a veil of 60 feet long, so exceedingly thick as, from its purpose, it must have been. Besides, the earthquake is plainly distinguished from the rending of the veil. It was, then, beyond doubt, supernatural; and on the symbolical intent of it see Recens. Synop.

— καὶ τὰ μνήμεια ἀνεῴχθησαν.] This also must be regarded as preternatural; for though an earthquake is not of itself such, yet when we consider the circumstances which accompanied the one here described, we cannot but regard it as produced by the direct agency of the author of nature, and therefore preternatural, and miraculous.

Of this earthquake vestiges still remain in immense fissures, which attest the violence of the rending, and show the significance and propriety of the words καὶ αἱ πέτραι ἐσχισθήσαν. 52. καὶ τὰ μνήμεια ἀνεῴχθησαν.] An effect not unfrequently attributed to earthquakes in the antient writers. See Recens. Synop. Τῶν κοιμήματων (deceased) is not, as some imagine, an Hebraism, for the idiom occurs also in the Classical writers.

53. καὶ ἐξελθόντες—ἐστιλθόν, έκ. In this narrative there are three points deserving of attention. 1. Who were the οἱ κοιμημένοι? 2. What was the purpose of their being raised from the dead? 3. What was the time at which it took
54. Οι άνδρες της εγερεν αυτων, εἰσήλθον εἰς τὴν ἁγιαν πόλιν, καὶ εἰσεβασίσθησαν πολλοῖς.

55. Ης ἦσαν δὲ ἐκεῖ γυναικεῖς πολλαὶ ἀπὸ μακρὸν θεωροῦν... Λουκ. 23. 48.

56. διακοσμοῦσα αὐτὸν ἐν ᾗ ἤτιν Μαρία καὶ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ιακώβου καὶ Ἰωσὴφ μητὴρ, καὶ ἡ μητὴρ τῶν προῖον Ζεβεδαίου.

57. Ὁ Υωσήφ δὲ γενομένης, ἦθεν ἀνδρεπὸς πλοῦσις ἀπὸ τῆς Ἀρμαθαίας, τόνομα Ἰωσήφ, ὦ καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ... Λουκ. 23. 50. Ἰων. 19. 38.

58. Ἰησοῦ ἄνθρωπος προσελθὼν τῷ Πλάτωνι, ἦταν ἡμέρα τῶν σώματος τοῦ Ἰησοῦ... τότε ὁ Πλάτων ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα τοῦ Ἰησοῦ. Μακ θαυματουργοῦσα ἀνέτυλε τὸν Ιωσήφ, ἐντύλιξεν αὐτὸν... ταῖς ἀιώνιαις.

59. καὶ λαβὼν τὸ σῶμα ὅ τι Ιωσήφ, ἐντύλιξεν αὐτὸν... τοῦ Ἰησοῦ... τότε ὁ Πλάτων ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα τοῦ Ἰησοῦ. Μακ θαυματουργοῦσα ἀνέτυλε τὸν Ιωσήφ, ἐντύλιξεν αὐτὸν... ταῖς ἀιώνιαις.

This was truly an innocent and just person! and others, This was truly the personage he affirmed himself to be the Son of God!

57. υψιάς δὲ γενομένης. [Sub. ἀρξα.]

58. αὐτῷ... ὁ Ἰωσήφ... τῷ Πλάτωνι, ἦταν... τὸ σῶμα... τοῦ Ἰησοῦ... τότε... τὸ σῶμα τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἰησοῦ... τοῦ Ἰησοῦ... τότε... τὸ σῶμα... τοῦ Ἐραν. 15. 26.
all history had subsisted between Egypt and the East.

60. ἐν τῷ καινῷ αὐτοῦ μῦν. [These two circumstances are mentioned, to show the honour rendered by Joseph, (thus Dio says Augustus buried Agrippa in his own tomb), and to preclude any cavil, as if the corpse had been resuscitated by touching the bones of some prophet; see 2 Kings xiii. 20.; and for the general evidence for the reality of the resurrection, see Sherlock's Trial of the witnesses, and other writers, or the substance in Horne's Introd. Vol. i. 262.]

— τῇ πέτρᾳ. The Article here is very significant, and indicates the rockiness of the country, on which we have the testimony of Strabo and Josephus, confirmed by modern travellers. Προσκύλισσα λ. The Commentators remark, that it was an Oriental custom thus to guard the entrances of caves, and also of subterraneous sepulchres. This was, however, not confined to the East, but extended to the West, as appears from the Classical passages adduced by Grot. and by myself in Recens. Synop.; from whence it appears that in the early ages stones were generally used in the place of doors. (Nay the Greek θόρα, as appears from Hom. Od. xiii. 376., only signifies σφραγίσεις, which there is a passage.) The stone panelled doors which close many of the Egyptian monuments, are clearly a device midway between the block of stone of the primitive times, and the wooden door of after ages.

62. τὴν παρασκευὴν. Παρασκευὴ denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. Συνυψώσαντα πρὸς τῇ, convenerent ad Pilatum. There is a significant prægnans for, they went to and assembled at, i.e. they went in a body to.

63. ἑλάνους. This word, like the Latin planus, signified properly a vagabond, and, from the adjunct, a cheat, impostor, &c. Μετὰ τρεῖς ἦμαιρα, i.e. within three days, on the third day. See Note on Matt. xvi. 21. That the Jews (says Dr. Owen) so understood it, is plain from the next verse. "A most amazing instance of God's providence (says Markland) to make Jesus' greatest enemies bear witness that before his death he had foretold his resurrection within three days. To which of the prophecies (whether that at Matt. xii. 40., or at Matt. xxv. 35. after αὐτοῦ is wanting in most of the best MSS., Versions, and some Fathers, and is cancelled by Griesb., Fritz., and Scholz. Yet it is defended by xxviii. 13."

65. ἔξε&iota; κουστο&omicron;νιαν. The Commentators are not agreed whether ἔξετε should be taken in the Indicative, or the Imperative; since either method is admissible. But as no example has been adduced of such a use of ἔξετα as to take, though found in the corresponding term of modern languages; and especially as the sense thus yielded is not so suitable to what follows, the former (which is confirmed by some antient and the best modern Commentators) seems preferable. Render, 'ye have a guard,' namely, that stationed in the middle of the road, and which was meant to quell any tumult in the city. Oi o&omicron;λατε. The sense of this is controverted; but the best rendering seems to be that of Grot., Schleus., and others, 'quantum potentis.' In truth, there is an ellipsis of ἀντιλα&omicron;ντα, to the literal sense is, 'as safely as ye know how,' i.e. ye are able.

66. οὐ&omicron;φα&omicron;λισκώτες. A mode of security in use from the earliest times, as we find from Daniel vi. 17., when also it supplied the place of locks. See the Classical citations adduced by Wet. and in Recens. Synop. In the present case, the sealing (no doubt with Pilate's seal) is,
supposed to have been affixed to the two ends of a cord or band brought round the stone. Metá tis koustodias may either, by such a transposition as that supra ver. 53, be referred (with Ralph, Kyrke, and Kuin.) to ἑσπερίαντο τῶν τάφων; or rather the words may be taken (with Fritzsch.) as a brachylogy for μετά τοῦ προσευχῆν τινα κουστοσίαν, together with (a setting of the guard,) i.e. at this same time that they set the guard.

XXVIII. 1. ὧν δὲ σαββάτων. i.e. as Krebs, Wahl, and Tittm. explain, ‘after the sabbath,’ (as Mark more clearly expresses it) διαγενεμένου τῶν σαββάτων. In this signification the above commentators adduce examples from Philostr., Plut., Alex., and Xenophon.

— τῆς ἐπιφωνοσύνης. An elliptical expression for ἐκ τῆς ἡμέρας ἐκφ. The complete one occurs in Herodot. iii. 86. & ix. 44. The word is said by Cavaus, to be used properly of the first appearing of the heavenly bodies. It may be paralleled by our word to dawn, whence dawning and dawn. The phrase here signifies the first streak of the dawn.

2. καὶ ἰδοὺ σεισμόν &c.] I have in Recens Synop. shown that the interpretation of σεισμόν propounded by some Interpreters (namely, a tempest or whirlwind) cannot be admitted. Still less the suggestion evinced by the best Classical writers. ἐκ νεοῦ, παραπολεμούσης. A simile of frequent occurrence in writers of every nation. “Whiteness (says Grot.) has ever been a symbol of purity and sanctity.” See Dan. vii. 9. Apoc. iii. 4. xviii. 4. vii. 11. vii. 9. & 13. Hence among all the nations of antiquity, it was customary for those who were celebrating divine worship, to be clothed in white. But to this whiteness of garment there was, in these angels, superadded an undefinable and peculiar splendour, like what is attributed to Christ in the transfiguration. (xvii. 2.) So Luke says they were ἐπιθηκευμένοι ἀναπτυστώμενοι, a sign of celestial glory, such as Herod presumptuously affected; as we find from Acts xii. 22.

4. ἀπτὸ τοῦ φόβου] ἀπὸ here denotes the origin and author of the fear; an idiom common to both Greek and Latin. ἐγενότοισιν ἄδει νεκροῖ. An hyperbolical phrase common to all ages and all languages. The whole μνημείον was also situated in a larger space of ground, without the inclosure, called by the Romans tutela monumenti; here the cultivated garden.

6. τῶν.] The word here denotes the cavity, or cell, hollowed out in the vault, and in which was deposited the corpse.

8. ναόμι. αὐτοῦ] The phraseology (with which Wets. compares several passages from the Classical writers) happily expresses the mingled sensations of fear (or religious awe) and earnestness of the appearance of the angel, and joy at the good news he announced.

9. ὃς ἐν ἑπερέιοντοι] ‘when they were gone.’ Χαῖρετε. This is wrongly rendered by Camb, ‘rejoice.’ It is a common form of salutation. So the Syriac renders, ‘Fāx vobis! Our Hail!’ For the best representation of this sentiment in the language of our ancestors, denoted health, prosperity, and good of every kind. ‘Εκπροσάνεις τόδε, i.e. in the manner of suppliants, who used to prostrate themselves and embrace the feet of those from whom they sought protection. Brug., Lightf., and Rosenm. take it to mean ‘kissed his
C. I. Since the whole of St. Mark’s Gospel (with the exception of some 25 verses, and but a few short, though important, additional clauses) is, as far as regards matter, contained in the Gospels of St. Matthew and St. Luke, and the phraseology of that matter is nearly the same, it has been judged unnecessary to give any regular comment on those common portions, when no variation of phraseology is presented, may even to give constant references, which the brevity of annotation required in this work for bids. The reader is therefore requested, in cases where no comment is found, to turn to the parallel passages of Matthew and Luke.

V. 1. ἀρχὴ τοῦ εὐαγγελίου - Θεοῦ] In this Gospel we encounter a difficulty at the very threshold; for the Commentators are by no means agreed on the construction of the first four verses, and consequently the sense. Some, as Euthym., Theophyl., Grot., and others, place a comma after Θεοῦ, and lay down the sense as follows: ‘The beginning of the Gospel of Jesus the Messiah thus happened, as it was written in the prophet.’ But that sense would require (as Fritz. remarks) the Article at ἀρχῇ, a copula (γάρ, or the like) at ἀρχὴν, and other and a verb to be supplied. Far preferable is the method adopted by those who (as Le Clerc, Wet., Beza, Campb., Rosenm. and Kuin.) regard ver. 1. as a separate sentence, presenting a kind of title to the work. ‘It was not unusual (says Campb.) with authors to prefix a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hosea i. 1.’ In this view they quote the commencing sentence of the History of Herodotus, to which I have, in Recens. Synop., added the beginnings of Thucyd., Perscop., Ocell., Luc. Timaeus, and other writers. Thus the ἀρχὴ (sicrit) refers to ver. 4, as the completion of the prophecies mentioned. The above method probably be the best way of taking the passage; but it is not necessary (with Kuin. and others) to supply ἀρχὴν ἀρχῇ at ἀρχῇ, since (as Fritz. has observed) the pronoun is never required in a title, because the very place of the title prefixed to a book shows it to belong to the very book to which it is prefixed. For the same reason the Article is not wanted at ἀρχῇ. Still there is something weak in the proofs supporting this mode of interpretation; for not one of the passages cited from the beginnings of the Historians above mentioned and Hosea are quite to the purpose. And as to the custom, (to which Campb. appeals), in the middle ages, of scribes placing incepit at the beginning, and explicit at the end of their transcripts, it is nothing to the purpose. I would therefore adopt the mode of taking the passage proposed by Erasm., Zeger, Mark., and Fritz.; namely, to place a comma after Θεοῦ, and lay down the following as the construction: ‘Ἁρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χρι- τοῦ Ἰδοῦ ἐγένετο—πρὸ τοῦ δόξον τοῦ με- προσέβην σου ἥν γέγραπται ἐν Ἰσαίᾳ: τῇ προφητῇ φωνή βοῶτος κ.τ.λ.” To this interpretation there is nothing to object on the score of grammatical propriety, and though this suspension of the sense is somewhat awkward, yet the style of the Evangelist, it may be remarked, is occasionally rough and harsh. The sense thus arising is excellent; for that the preaching of John was the commencement of the Gospel Dispensation, is plain from Luke xvi. 16.

2. ἐν Ἰσαίᾳ τ. Ἐρ.] Such is read in several of the best MSS., followed by all the most important of the antient Versions, and is preferred by some of the most eminent Commentators, and justly edited by Griesb., Knapp, Tittm., and Scholz.; the superior weight of MS. authority for the common reading ἐν τοῖς προφηταῖς being overbalanced by critical reasons. Yet even thus the passage may be considered as not quite emended. There is surely as great reason to think Ἰσαία to have come from the margin, as there is to suppose τοῖς προφηταῖς to have arisen ex emendationes. It is not found in some antient MSS. and the Syr., Pers., Goth., Vulg., and Ital. vulgaris Versions; and ἐν τῷ προφητῷ is with regard to the Prophet. Fritz., for, as Mill says, such was the original reading, whence the other two arose, from those who endeavoured, in two different ways, to supply what seemed a deficiency.

The first passage is taken from Malachi, the second from Is. xl. 3. The neglect of the formula citations before the second passage is
agreably to a not unfrequent custom of Jewish writers, on which Fritz. refers to Surenh. Bibl. kaph. p. 265.

— ἐκπροσθέν σου] These words are omitted in a few ancient MSS., some Versions, and Orig. and Victor, and are cancelled by Griesb., Fritz., and Schoel., who suppose them to have been introduced from Matth. xi. 10. and Luke vii. 27. Fritz., indeed, imagines no reason why they should have been cancelled, if they had been written by the Evangelist. But as the omission of MSS. in which they are omitted is very small, we may suppose the clause to have been omitted proper homoeoteleuton.

5. καὶ οἷς 1.] The καὶ is not a mere copula, but is well rendered by Fritz. ' and (what is remarkable). Griesbach's alteration ἐκπροσθέν is quite unjustifiable, and devoid of proper authority; and his change of the place of ἔτυκεν, and putting it after Ἰσραήλ, (in which he is followed by Knapp and Tittm.), is even less defensible. It is only found in six MSS. and some Versions, which, however, are no great authority on points which respect the order of words. And even if there were far more authority, the reading is quite unnecessary. Fritz. has shown) inadmissible, from its yielding a sense not at all satisfactory. The meaning is either, that very many (of them) were baptized, &c., or, that all who made ample confession of their sins were baptized.

6. ἕν οὖν ἐκείνῳ legion] The ἕν must be repeated at this place. The sense ['He shall be clothed—and to eat.'] &c. I have, with Fritz., adopted the Article at ἕκαστος, which is found in many MSS. (some of them antient), the Edit. Princ., and all the early Editions up to Stephens's second, as also in Theophyl. And it is required by the proprieties of the language.

7. οὐκ εἰπάτω legum] Literally, ineptus sum, I am unfruit. Κάθαρις. This expresses the posture in which the action was done. And indeed as the saudals were fastened to the foot by very complicated straps, they could not be lost without some trouble. This was therefore esteemed a menial office, and was usually committed to slaves. Matthew iii. 11. has τὰ ὑπόθηκα σαρακαί. But it is probable that the Baptist used both expressions.

9. καὶ ἐγένετο—ἤλθεν] A construction frequent in the Gospels, and derived from the Hebrew. See Genes. i. 1. & 2. Most Commentators supply ὅτι. But it is justly observed by Fritz., that the construction may be considered as bimembri, wherein the first member is explained by the second, which is added per asyndeton, and may, in translation, be introduced by nempe. The more usual form of the idiom is when the ἤλθεν is followed by a τὸ εἰκεῖνα ἡμέρας. Namely, when John was preaching in the desert the baptism of repentance. Τὸν Γαλιλαῖον is added to Nazareth, to determine its situation, as it was an obscure place. Εἴη is not here for ἐστι, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἔκαστος, εἰς, is, was dipped in, and, we may suppose, that in the phrase λοιποθάσας εἰς βαπτισμὸν there is a significatio pregnans, for to be washed (by being immerged) into a bath; so the sense here may be, 'He underwent the rite of baptism (by being plunged) into the water.'

10. εἰσέφυγεν] Lightf. and Wets. remark on the very frequent, and sometimes unnecessary use of εἰσέφυγεν and εἰσίμενε by Mark. But, as Fritz. observes, they are perhaps never used unnecessarily, though they may seem to be so, by being construed with the wrong word; for, they are often, as here, used per hyperbaton. For here εἰσέφυγεν must be construed with εἰς, which must be referred to Jesus, (with Erasm., Rosenm., Kuin., and Fritz.), not John, with others.
ποιεί περιστρέφεται καταβαίνοντες αυτών ἐκ τῶν ὀφρανοῦν. Καὶ φώνη ἐγένετο ἐκ τῶν ὀφρανοῦν. Σὺ εἰ ὁ
νύσ μον ὁ ἀγαπτός, ἐν ἔστρω ἐνδόξησα. Καὶ εἰῶθις
tὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἐρήμον. καὶ ἦν ἐκεί
ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τὸν
Σατάνα, καὶ ἦν μετὰ τῶν θηρίων καὶ τὸ ἄγγελον δικαίο

META δὲ τὸ παραδοθήμα τῶν Ἰωάννην, ἦλθεν ὁ
Ἰησούς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας τοῦ Θεοῦ, καὶ λέγων· Ὑμνεῖ τε πεπληρωται καὶ ἐκ
καὶ ἦγυμεν ἡ βασιλεία τοῦ Θεοῦ μετανοεῖτε, καὶ
πιστεύετε εἰς τὸν εὐαγγέλιον.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε
Σίμων καὶ Ἀνδρέαν τὸν ἀσελφὸν αὐτοῦ ἐβάλλουσαν ἀμφίβαλτο
ἐν τῇ θαλάσσῃ ἦσαν γὰρ ἀλίεις. καὶ εἶπεν 17

Elen. and Wets. adduce numerous passages in which mention is made of the heavens being cleansed with lightning. But it is truly remarked by Fritz, that they are all dissenters; for (to use his own words) "his caelum desiscit, divinus spiritus, relictum domicilio, ad Jesum desuper possit allabí." So Matth. iii. 16. ἀνεφθησαν οἱ ὀφρανοῦν.

— ωστὶ Many MSS., and indeed most of the ancient ones, have ως, which is edited by Griesb., Fritz., and Scholz., who think the common reading was derived from the other Gospels. There is not, however, sufficient authority to warrant any change. The expression does not define the form of appearance, (though it was, as we learn from Luke iii. 22., in a bodily form), but the manner of its descent, namely, like the rapid gliding of a dove.

11. εἰς τὸ Several ancient MSS., and almost all the Versions have εἰς σολ, which is confirmed by Luke iii. 22., and is edited by Griesb. and Fritz. This may be the true reading; but there is not sufficient authority to warrant any change, especially as in MSS. the two words are very much alike.

12. ἐκβάλλει. This is not well rendered by Grot. and others, 'discendere jubet,' or 'emitte sine vi.' But the word (which, as I observed in Recens. Synop., is very appropriate to the influence of the Divine Spirit), must here be taken of the strong and efficacious (though not overpowering) influence of the Holy Ghost.

13. τὸ ἁβοῖ. Παραπομφίαν being [meanwhile] tempered. The words καὶ ἦν μετὰ τῶν θηρίων describe the scene of the temptation, which was one of the roughest and wildest parts of the desert. So Virg. Æn. iii. 646. ( cited by Wets.) Quam vitam in silvis inter deserta fera
rum lustra domosque tanqua. See Euthym.

15. πεπλήρωται δὲ καρπὸς ἐδείξετο, κατὰ. Time is said παραράθεται, partly when it is gone, partly when any definite period approaches. So Joh. vii. 34. Luke xii. 24. Wets. compares Joseph. Ant. vi. 4. 1. ἔξεσθετο τῶν καρπῶν γίνεσθαι, πληρωθέντος δὲ αὐτοῦ κ.τ.λ. Joseph. vii. 8. Acts vii. 23, 30. 'The time here spoken of (says Camb.) is that which, according to the predictions of the Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is, (every week being seven years), 490 years; reckoning from the order issued to rebuild the Temple at Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the New Testament, as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries.'

16. βαλλοντας] Most of the ancient MSS. have ἀμφίβαλλοντας, which is edited by Griesb., Fritz., and Scholz. But as no example has been adduced of the compound in this phrase, (where the ἀμφίς is rendered by Fritz. τὰ ἑλούτα), there seems no sufficient authority to alter the common reading; and probably the ἀμφίς may have originated in a mere error of the scribes.
KATA MARKON.

19. καταρτιστήριον] Кαταρτιστήριον signifies 1. to restore to its former state what has been disarranged or broken; 2. to repair; and it is used of ships, nets, walls, &c. &c. Καὶ ἀποτέθηκεν. This expression is (as Fritz. thinks) used, because James and John were employed on the same kind of business, namely, what was connected with fishing.

20. τὸις σάββασιν] This clause, as some imagine, alludes to our Lord's custom of attending the Synagogue every Sabbath day. But it should rather, with some ancient and most modern Commentators, be taken of one particular Sabbath, the next Sabbath, as is plain from the previous and what follows. On this use of τὸις σάββασιν (which Fritz. thinks originated from the Chaldean singular form in emphasis μωθῆ), see Schleus. Lex.

21. ἐν πνοματι ἑκάστω] Some take the ἐν for σὺν; for which there is no sufficient authority. Others, more properly, render, 'in the power of an uncanny spirit,' or, 'occupied by an uncanny spirit,' which is plain from the context and what follows. Luke says, the man must have had lucid intervals, or he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy brought on by Demonicical agency.

22. ἡσ] An interjection derived from the Imperative of ἐστι, signifying let us alone! It expresses indignation or extreme surprise. Τί ἦσιν καὶ κόλασιν, which is sometimes supplied in the Classical writers.

— ἢθει εἰκολασὶν ἡμᾶς] The Commentators are not agreed whether this clause should be taken interrogatively, or declaratively. The recent Editors mostly prefer the latter mode. But there is more point and spirit, and perhaps more propriety, in the former. By ἀντ⇌εις is not meant (as most of the Commentators imagine) ἀπειρὶς, the term used by Matthew; but rather, as Euth. explains, to destroy our power by expelling us from earth; as ἀπειρὶς expresses the final end of them, namely, being consigned to Hell torments. By ἄλογος is evidently meant his colleagues. 'Ὁ ἅλως τὸς Θεοῦ signifies, by the force of the Article, the Messiah, as being κατ' ἐξουσίαν such. See Camb. Dis. vi. P. iv.

26. σταράζον.] Σταράζον properly signifies to tear, lacerate; but here and in Luke ix. 39, it signifies to bring on violent convulsions and spasms, such as are considered an epilepsy, and which are sometimes called σταραζή, though usually στασμοῖ by the Greek Medical writers. See Wets.

27. πρὶν ἀποτίον] Fritz. and Scholz. ed. αὐτῶν, from many MSS., indeed most of the ancient ones. It is, however, of more consequence to consider the sense, which is by almost all Commentators understood to be equivalent to πρὶς ἀλλῄς; and they render inter al. Fritz., however, contends that it signifies 'apud animum suum.' But the συν梃εῖν requires the common interpretation, which is also confirmed by the ancient Versions.

— τι ἵστησιν ἄθροι] Chrys. and Euthym., of the ancient; and Maldon. and Fritz. of the moderns, have alone seen the true scope of this clause, which expresses not so much interroga tion as admonition. The whole may be rendered thus: 'What is this? of what sort is this new (i.e. extraordinary) mode of teaching; for (the teacher) gives his order authoritatively to the uncanny spirits, and they obey him!' Of this
Elan. and Wets, adduce numerous passages in which mention is made of the heavens being cleared with lightning. But it is truly remarked by Fritz, that they are all dissimilar; for (to use his own words) "hic calum dehiscit, ut divinus spiritus, relicto domicilio, ad Jesum desuper positi allabii." So Matth. iii. 16. ἀνέψῳ ἅγγαι οἱ οὐρανοὶ.

Many MSS., and indeed most of the ancient ones, have ὅς, which is edited by Griesb., Fritz, and Scholz., who think the common reading, was derived from the other Gospels. There is not, however, sufficient authority to warrant any change. The expression does not define the form of appearance, (though it was, as we learn from Luke iii. 22., in a bodily form,) but the manner of its descent, namely, the rapid descending of a dove.

Several antient MSS., and almost all the Versions have εν σοὶ, which is confirmed by Luke iii. 22., and is edited by Griesb. and Fritz. This may be the true reading; but there is not sufficient authority to warrant any change, especially in MSS. The two words are very much alike.

This is not well rendered by Grot. and others, "discedere jubebat," or "emisit sine vi." But the word (which, as I observed in Recens. Synop., is very appropriate to the influence of the Divine Spirit,) must here be taken of the strong and efficacious (though not overpowering) influence of the Holy Ghost.

The words και ἦν μετὰ τῶν θηρίων describe the scene of the temptation, which was one of the roughest and wildest parts of the desert. So Virg., Æn. iii. 646. (cited by Wets.) Quam victa in silvis inter desertà fertur lustra domoscopic traho. See Ethym.; 6. κελείστατι οἱ καρδία, adest, κυρ. Time is said πληρωθείσα, partly when it is gone, partly when any definite period approaches. So Joh. 19. 41., 24. Wets compares Joseph, vii. 8. Luke xxii. 8. Luke vii. 4., 1, ἐξεδέχετο τῶν καρδιῶν γέφυρας, Ant. vi. 4., 1, ἐπεράτωσε τῶν καρδιῶν γέφυρας, ἐπεράτωσε τῶν καρδιῶν ἐπιλεκτικόν. As Acts vii. 23, 30., Campb.) is that diction of the a between their days, by them, and This had been of what, in pre seventy weeks years, 490 issued to them. However much the term is not inconsistent with the other prophet extraordinary time and, it seems to the bulk of the term, as an period still to the them, and the the intemperate, for. See also iii. 11. seq. v. 12. 11. Seq. v. 12. 11. Seq. v. 12. See also iii. 11. seq. v. 12.

This word not only signifies the the ardent desire which change to the same his neighbours. This very fre-
such reading has ever been rejected even without being weighed in the balance and found (as I conceive) wanting.
43. εἴμι ρωμαῖος] having given him a strict charge.' See on Matth. ix. 30. Εἰσέλθων a. for ἔδειξον, dispatched him quickly, as Euthym. explains.

II. 1. δι’ ἡμερῶν] Euthym. and Theophyl. rightly take this for ἐκδιώκασον ἡμερῶν τινων, 'after some days had intervened.' This sense of διά (mostly in composition) occurs both in the N. T. and the Sept., and also in the best Classical writers. For παλιν εἰσέλθων, εἰσέλθων, paliun is the position supported by most MSS., most indeed of the ancient ones, with the Syr. and other ancient Versions, and some Fathers; and it is found in the Edit. Princ. It is rightly edited by Matth., Fritz., and Scholz.

— εἰς ὅσον] domi, at home, namely, in the house in which he sojourned. This is regarded as an example of the use of εἰς for ἐν. But there seems to be rather a blending of two forms of expression, namely, 'He has gone to his house and in it.'

2. ἵντε μηκέτι χωρεῖν δεκατησις τῆς λόγου] ἵντε τῆς προθύμου, the vestibule. The sense of the passage is, 'So that there was no longer place for them in the vestibule (much less the house itself).' So Thucyd. ii. 17, ὅμως ἐξαγόμενοι ἐξελθόντως αὐτούς ἔπεισαν. The old Greek form of the word,伤病 ἔπεισαν, is a common one in Euthym. supplies; the doctrine of the Gospel.

— τον λόγον] ὡστε τοῦ τῆς βασιλείας οτί τῆς ἰδιαμαθίας, οτί Euthym. supplies; the doctrine of the Gospel.

3. αἱρετικον ὡστε τοῦ ἀρχοντος, or rather towards
4. ἀπεστέγασαν τὴν στέγην, &c.] In the interpretation of this passage there are some difficulties, which have appeared to many Commentators so formidable, that they have endeavoured to remove them by resorting to various methods, almost all of them (as I have shown in Recens. Synop., and Fritz. in loc.) at variance with the meaning of the words ἀπεστέγασαν, στέγην, and ἔσοροβωστεῖ. The interpretation of Lightf., Whitby, Kain, and Winer is least liable to objection. They suppose that the bearers brought the paralytic to the flat roof of the house by the stairs on the outside, or along the top from an adjoining house; and then forced open the trap door which led to the inside, to the ὑπερμικρὼς. But that forcing open the trap-door has nothing to countenance it; for, as Fritz. remarks, the words ἀπεστέγασαν τὴν στέγην ὑπὸ τοῦ show that the bearers tore off the tiles in the very place under which they knew Jesus to be. The only view which the words will permit us to take is that which I brought forward in Recens. Synop.; namely, to suppose that, not able to approach Jesus in the room where he was, (whether on the ground-floor, or, as is more probable, an upper room,) to bring the bearers to the balcony of the outer stairs, and uncovered the roofing, (whether tiles or thatching,) and dug through the lathe and plaster, about the place where they understood Jesus to be, and let the couch down through the orifice. No other method could have effectually secured the object, namely, of bringing the litter to Jesus, without having to pass through the crowd. The passage through the trap-door would have been far too narrow, and not have admitted of being widened without doing more damage to the house than the method just adverted to.

Instead of ἔσοροβωστεῖ, I have, in Recens. Synop., shown, that the natural meaning of the word would require ἔσοροβριστεῖ, as in many passages there cited, followed by words signifying rooting. But ἔσοροβριστεῖ has here a significatio peregmat, i.e. digging through and scooping out; which implies pulling out. Thus all is plain.

— χαλλώσας.] 'let, or lower, down.' So Acts ix. 34. χαλλῶσεται αὐτῷ ἐν σπηρίδ. & cxxvii. 17. 2 Cor. xi. 33. Jerem. xxxviii. 8. The word does not occur in the best Classical writers.

6. οὐτὸς.] Griesb., Tittm., and Fritz. edit οὐ, omitting the σοῦ following, from some MSS., confirmed, as they think, by ver. 9. But those MSS. are too few to have much weight; and ver. 9. can have none; for supposing σοῦ there to be the true reading, yet what is so likely as when a formula such as ὁ Θεός σοῦ ἀμαρτίαι σου is not directly employed, but only reckoned as having been used, that it should be shortened.

6. οὖτος] This is omitted in some MSS., and is cancelled by Fritz. But it must be retained, as being very significant. The sense is, 'Why, or how, does that man (the accuser) blaspheme (great) blasphemy.'

7. εἰ μὴ εἰς ὁ Θεός; Some point εἰ μὴ εἰς έ, ο, Θεός, in the sense, 'but one—that is God,' And they adduce as examples Matth. xix. 17. and Mark x. 18. But in those passages the common punctuation and interpretation adopted in this by εἰς is taken in the sense συνελθεῖται, answering to the use of the Heb. יָם in Exod. xxxii. 5. Judg. xxii.) is even more required than in the present; and in all of these it is confirmed by the antient Versions. Besides, it is required by the parallel passage of Luke.

— τῷ πνεϊματι αὐτοῦ.] Some antient and early modern Commentators take this to designate 'his Divine nature, which consequently is important and revered.' Others understand it, 'by the Spirit,' i.e. the Holy Spirit, which, as man, our Lord had received. But of these two interpretations the former wants proof; and the latter is negatively by the αὐτῷ added. Preferable is a third, supported by most recent Commentators, as Rosenm., Kuin., and Fritz., 'in his mind,' i.e. in himself. This, however, is a curtailing of the sense, which seems to be, by his own spirit, or, by his spirit. Thus spirit will be used emphatically for the spirit of wisdom, or understanding, excellent spirit, and other such phrases, which occur in Scripture. Of course, this will have reference to man's spiritual nature, and not to the Divine essence (says Campbell) of the sacred writer was to signify, that our Lord, in this case, did not, as others, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed independently of every thing external.'

The word ἐγγυοῦς is better rendered 'having perceived,' (as in our common Version,) or 'discovered,' than 'knowing,' as in most recent Versions. See Eshchyl. Agam. 1588. ἐγγυοῦς ἔγγυος, and often in Thucyd. and other writers. So Acts ix. 30. ἐγγυοῦστε.
Κατά Μαρκόν.

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'Αφέωντας σου αἱ ἀμαρτίαι, ἢ εἰπεῖν.' Ἔγειρε [καὶ] ἀρόν
10 σου τὸν κραβθάτον, καὶ περιπάτει; ἵνα δὲ εἰδίτε, ὅτι ἐξονισάν ἐχεῖ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφείναι
11 ἀμαρτίας, (λέγει τῷ παραλυτικῷ;) Σοι λέγων, ἔγειρε [καὶ]
ἀρόν τοῦ κραβθάτον σου, καὶ ὑπάγει εἰς τὸν οἶκόν σου.
12 καὶ ἤγερθη εὐθαῖρα, καὶ ἀρας τὸν κραβθάτον, ἐξήλθην ἐναντίον πάντων ὡςτε ἔξιστασαν πᾶντας, καὶ δοξάζειν
τὸν Θεὸν λέγοντας, ὁτι ὁπότεποτε ὤτως εἰδομεν.
18 Καὶ ἔξηλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς οὐκ ὁ
14 χλοὸς ἤρχετο πρὸς αὐτούς, καὶ ἔδιδασκεν αὐτούς. Καὶ
παρὰ γωνίαν εἶδε Λευί τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ
tελωνιόν, καὶ λέγει αὐτῷ: Ἀκολούθει μοι. καὶ ἀναστὰς
15 ἤκολούθησαν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτῶν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελωνινα καὶ ἀμαρτωλοὶ συν-
ἀνέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἤσαν γὰρ
16 πολλοί, καὶ ἤκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ
φαρισαῖοι, ἰδοῦντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
ἀμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτε μετὰ
17 τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει; καὶ ἀκο-
σας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἵπτω-
ντες ἀτροῦ, ἀλλ᾽ οἱ κακῶς ἔχοντες. οὐκ ἔθλον καλέσαι
18 δικαίους, ἀλλὰ ἀμαρτωλοὺς [εἰς μετάνοιαν]. ἦν Ἰησοῦς καὶ οἱ

jority of the MSS., including many of the best, in several Versions, and Theophyl., also in the Eût. Princ. It has been adopted by Wets., Matth., Griesb., Vat., Fritz., and Scholz. 9. σω] This reading is supported by a great majority of the best MSS., and some early Editions, for ἐγείρασ, which is a very irregular form, and (as Fritz. has shown) cannot well be defended. Yet it may have been a popular form, like some others used by Mark; and the reading is in all the passages doubtful. The καὶ following is omitted in several of the best MSS. and some Versions, and is cancelled by almost all Editors from Griesb. to Scholz; but on scarcely sufficient evidence.

10, 11. Protass ὶδα δε ἐδιώκα—ἀμαρτίας compellantur jureconsulti, apodosis autem, quadem modum parenthesi λέγει τῷ παραλυτικῷ ispe manifestus scriptor, ad arithmetico oratio convertitur ὁ λέγων x. v. l. h. m. ut autem sciantis, huiuc quem videbita, homini gondorum oratoris potestatem in terras esse commissam (quae sequuntur dicit arithmico) tibi dico, age ets. (Fritz.) —ἐπὶ τῆς γῆς ἀφίναι] This position, instead of the common one δφ. ἐν τῆς γῆς is found in a very great number of MSS. and Versions, and is adopted by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

12. ἀτροῦ] coram. This is not a mere Hebraism, but a word used in the Classical writers. At tuos Heupel would supply τι and γενομένου. Fritz. maintains that it signifies hoc modo, equivalent to ut hoc esse esser. 15. ἐν τῷ κατακείσθαι] for αὐτοῦ κατακει-

méνου. The καὶ just after signifies also, too. — ἦσαν γὰρ—αὐτῷ] These words have been variously rendered, and indeed admit of more than one sense. Most Commentators, (after Grot.), take the καὶ for the relative οἱ, and render, 'for there were many, who had followed Levi and had sat down to table with him.' But this involves a needless repetition, and it should rather seem that the αὐτῷ is to be referred to Jesus, and the sense what Fritz. assigns, 'for there were many present (in Levi’s house), and they had followed Jesus into the house.'
18. οἱ τῶν Φαρισαίων] Mill and Beng. would read οἱ Φαρισαῖοι, from most of the best MSS. and Versions, which is edited by Grieb., Tittm., Vat., and there is no sufficient authority for the alteration.

— οἱ μαθηταί] It is strange that almost all Commentators should take this οἱ as a Dative for Genit. For although the Dative is used for the Genit., both in the Scriptural and Classical writers, yet only under certain circumstances, of which this is not one. Frits., 23, that many such passages are either corrupt or wrongly understood. And he adds, that unless a Dative can depend on the notion of the substantive, or be inserted by the δος, or be a Darius commodi, or the like, it cannot be coupled with a substantive. He very properly takes the οἱ as the Nominal, of which, in the singular, might be taken of time in general, and therefore be a free translation of the plural. As little reason is there for cancelling the οἱ just after, as is done by Grieb., Vat., Tittm., and Scholz, from many of the best MSS.; for the copula (as Fritz. observes) cannot be dispensed with.


— οἱ μαθηταί] that "on a subject such as this relating to the ordinary manners and customs which obtain in a country, it is usual to speak of a thing which is never done, as of what cannot be done." Whitby, too, observes that the term is used on any reasonable hindrance, though far short of an obstacle. 1. If the actions are not congruous or improper, as Luke xi. 7. 2. If the thing violates any rule of law or equity, as Deut. xii. 17. Acts x. 47. 3. If it be not agreeable to the Divine counsels, as Matt. xxvi. 42. 4. If any inconvenience arises, or other employment impedes it, as Mark iii. 20. 5. If there is any defect or nullity, and of this, Christ could do no mighty works because of their unbelief," Mark vi. 5. 6. If there is a disposition adverse to it, Gen. xxxvi. 4. Joh. xiv. 17.

20. εἰς ἑκείνης ταῖς ἡμέρας] Several good MSS. and Versions have εἰς ἑκείνη τῇ ἡμέρᾳ, which is preferred by Mill and Beng., and edited by, seems ill at., and of this; but very undeservedly, for, as Fritz. observes, it can on no account be admitted, the plural referring to the preceding ἡμέρας. I would remark, too, that the testimony of the Versions is not of much weight, in the case of the first; and perhaps might be taken of time in general, and therefore be a free translation of the plural. As little reason is there for cancelling the οἱ just after, as is done by Grieb., Vat., Tittm., and Scholz, from many of the best MSS.; for the copula (as Fritz. observes) cannot be dispensed with.

21. αἱ ἐν τῷ πάρακλεσίῳ] 'Other wise.' To the examples of this formula preceded by a negative sentence, adduced by Schleus. and Wahl, may be added Thucyd. ii. 28.

22. A[πεὶ] τοῦ παλαιοῦ] The construction is, τὸ πληρώμα τούτου καὶ τῶν αἱρετικῶν οὖν τῷ πάρακλεσίῳ, its new supplement taked (something) apart, as its contents. The patients supplied ἄρι, is plain from its appearing in various positions in the passage, but, no doubt, always from the margin. Πληρώμα is for ἀνα-πληρώμα, (the supplemental portion), as it is explained by Hesych. On the full sense of these two verses, see Mark. in. Recens. Synop.

23. παρακολουθεῖ] Acl. ex fere, unde derivatium sunt tralatum est. (Fritz.)

24. παρακαλείσθαι—παρακάλεσθαι] Parat. is not here put (as many imagine) for παρακάλεσθαι; nor is the sense of παρακ. dia τῶν πτ. what Abr., Pal., and Krebs say, 'to pass by near the corn fields.' The full sense is, 'to pass along through the corn fields.' The passage is perhaps being used because the paths were probably carried along one side of the fields.

— οἱ ἡμέρας] This is, as Beza and Schleusen. remark, an interchanged collocation, of which see examples in Glass Phil. Sacr. ii. 421., (the primary notion being seated in the participial mood of the verb), for perhaps οὖν τοιοῦτοι τίλλους, &c.; as xi. 5. and Acta
Kata Markon.

avto 'Ide, ti poiowen ev tois sasbatan, o ouk exeisti;
25 kai autous eilegen autoioi. Ouspotote aneugmene, ti etoines

Daulo, ote xheian esche, kai epivainas autous kai ois met
26 autou; 'piws eisihthei eis tin oikon tis Theou, epi 'Abiathar
thar tois archreias, kai tois autous tis protesws efa
geven, ouw ouk exeisti phageven, ei mi tois eruveni, kai eoske
27 kai tois sun avtoi ouai; kai eilegen autois; To sasbeta
dia twn anavoron egvento, oux o anavoros dia to
28 sasbaton. Oste kuriou'estin o uios tov anavorotou kai
tov sasbaton.

xii. 13. 'Odeo poiow in Hellenistic Greek (with
some tincture of Latinism) for odeo poiowthai; the
distinction between the use of the Active and
Middle being, in the later writers, often
neglected. The variation of construction in this
verse is remarkable.
24. Ide ti 'Iesov. Sce! why are they doing
on the Sabbath what is not lawful to be done
(then),' or, 'how are they doing, how dare they
do,' &c.

25. ote xheian esche 'when he was in great
stress, was pressed by necessity.' It is not
merely synecdoche, as many suppose, with the
epitasis following.
26 epit 'Abiathar tov eph. The sense of this
disputed passage seems to be, 'during the High
Priesthood of Abiathar.' But from the passage
of the Old Testament alluded to, (1 Sam. xxi. 6.),
it appears that, at the period of the circumstance
here adverted to, Ahimelech was High Priest;
and other passages show that Abiathar was son of
Ahimelech. To remove this difficulty, many
methods have been proposed. Some would cut
the passage out altogether. Others admit that it
was an error of memory in the Evangelist.
These are alike inadmissible. Others endeavour
to remove the difficulty by modifying the usual
signification. They are unwilling to admit that
it was a proper reference to Abiathar, a idea
that is too precarious, and indeed inefficient,
to deserve attention. Several recent Commentators
suppose that the Evangelist has followed the
Rabbinical mode of citation, which consists in
selecting some principal word out of each section,
and applying the name to the section itself;
e.g. in Solomon—or Ehi. So Rom. xi. 2. ev
'Eliia, and Mark xii. 26. epit tis Bsetov. Thus
the sense will be, 'in that portion of the book
of Samuel where the History of Abiathar is
related.' But this is not permitted by the colloca-
tion of the words; nor wilt epit with the Genit.
admite of such a signification. Neither is Abia-
thal called High Priest in Isam. xxi. 2. seq.
Others think that father and son are two entirely
strong expressions, which would lead to a laxity of opinion and
practice as to the observance of the Sabbath,
which our Lord could not mean to inculcate.
Nor is it necessary so to interpret; for, as I have
observed on Matt. xii. 8, the avte here may not
be illative, but continuing, of which uses ex-
amples may be seen in Stench. Thus, and Hoogew.
Parti. Or, with Maldon., it may be considered
as complective. This view is strongly confirmed
by the manner in which St. Luke introduces the
words, kai elgen avtois avte, &c. Besides,
the new interpretation is negatived by the kai
three of the present passage, which has great force, and implies, as Dodd. justly observes, "that the Sabbath was an institution of high importance, and may perhaps also refer to that signal authority which Christ, by the ministry of his Apostles, should exert over it, in changing it from the seventh to the first day of the week."

This was too (we may add) a delicate way of claiming to be the Messiah, as in the words uttered by our Lord on another occasion, "There is here something greater than the Temple." Moreover, the κύριος, according to that interpretation, would have to be taken in a sense which, though sometimes occurring in the early Classical writers, is perhaps never found in the later ones, and certainly never in the Sept. or the N. T. And to the above sense of νόος τοῦ ἀνθρώπου the usage of the N. T. is decidedly adverse.

The reasoning seems to be this, that as the Sabbath was an institution meant for the good of man, the relaxation of the strict observance of it might, in some extreme cases, be justified, as in that of David, and in this of his disciples. Besides, if that were not the case, that His countenance and permission was sufficient authority, for the Messiah is lord, &c. That some enlightened Jews have seen that the Sabbath was not to be observed with a slavish minuteness, is plain from the following maxim cited by Wets. "Serve Sabbath, quia sanctum vobis; vobis Sabbathum traditum est, et non vos tradit estis Sabbato."

III. 2. παρετηρεῖν signifies to keep one's eyes fixed upon (σαρα) any person or thing. It may be prefixed to a verb for a good, or (as generally) for an evil, and chiefly for an insidious purpose.

3. ἐγείρει (scil. σεαυτόν). So nearly all the best MSS. read (for ἐγείρει) ; and this is adopted by nearly all the recent Editors. See Note on Mark ii. 9.

4. ἐγείρεται—κακοτονσάζει] Almost all recent English Commentators introduce here a Note of Campb. inculcating that "in Scripture a negation is often expressed by an affirmation of the contrary." See the Note in question, which, however, is more ingenious than solid; for it does not appear what bearing it has on the present passage. Here there is an interroga-tion, which our Lord introduces, as being more spirited than a mere declarative sentence. He leaves themselves to decide the point. By the expression ἀγάθοποιόν ἐμήσεται he adverts to his healing the cripple; and by κακοτονσάζει, to the designs against his life, which the Pharisees were plotting even on the Sabbath. The words following ψυχήν (life) ἀποκτείναι are exegetical of the preceding.

5. μετ' ὀργῆς.] It is not necessary here to discuss the question whether Christ really felt anger, or not, or what is the true definition of anger; for the word ὀργή does not here denote anger, but (as sometimes in the Classical writers) commotio animi, indignation, which may be defined, with Whitby, "a displeasure of the mind, arising from an injury done or intended to ourselves or others, with a desire to remove the injury." This view is established by the word following συλλυπομένοις, which was, no doubt, meant to qualify and explain ὀργήν. Συλλυπή signifies grieved in mind. Πεμψετεi. The word (from πέμπω, a hard piece of skin) signifies callousness, perversity.

—εἰς ἀνάληγον These words, which are omitted in several MSS. (some of them antient), most of the Versions, and some Fathers, are rejected by most Critics, and cancelled by almost all the Editors from Griesb. to Scholz, being supposed to be introduced from Matth. xii. 13. And when we come to see that Mark perpetually abridges the accounts of Matthew, this seems very probable. Ἀποκαθιστάναι signifies to restore anything to its former place or state, and is, in the Passive, by Hippocr. and the late Greek writers, and also the Sept., used of restoration from sickness to health. It, however, originally had the addition of some thing having to do with the ἅθη of Matthew. So Hippocr. Epidem. p. 1222. ὑ γλύσσα ἀπεκαθιστατε ἐς ταυτὸ.
KATA MARKON.

8 ἡκολουθησαν αὐτῷ καὶ ἀπὸ τῆς ἱουδαίας, καὶ ἀπὸ Ἰερουσαλήμ, καὶ ἀπὸ τῆς Ἰδομενίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τόρον καὶ Σιδώνα, πλήθος πολὺ, ἀκούσατε
9 ἵνα ἔστω, ἦθαθν πρὸς αὐτῶν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλουάρων προσκαρτηρή αὐτῷ, διὰ τὸν ὄγλον.
10 ἵνα μὴ ἥθισαι αὐτῶν. πολλοὺς γὰρ ἐθεράπευσεν, ὡστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτῶν ἤγγιναι, ὅσοι εἶχον μάστιγα.
11 καὶ τὰ πνεύματα τὰ ἀκάδαρτα, ὅταν αὐτῶν ἐθεωρεῖ, προσε-ἐπιπέπτειν αὐτῷ, καὶ ἔκραζε, λέγοντα. Ὑπὲρ αὐτοῦ πεπουλαὶ ἄντων, καὶ ἔκραζε, λέγοντα: "Οὐ γὰρ εἰ ὄντος τοῦ Ὀσιοῦ ἔρχεται.
12 Θεοῦ! καὶ πολλὰ ἐπέτιμα αὐτῶι, ἵνα μὴ αὐτῶν φανερῶν
13 ποιῆσαι. Καὶ ἀναβάινει εἰς τὸ ὄρος, καὶ προσκαλεῖ τινα μος ἡθέλειν αὐτῶν καὶ ἀπήλλατο πρὸς αὐτῶν. καὶ ἐποίησε δῶδεκά, ἣν ὅσοι μετ' αὐτῶν, καὶ ἰνα ἀποστέλλῃ αὐτούς
14 κηρύσσει, καὶ ἐγένετο ἐξουσίαν θεραπεύειν τάς νόσους, καὶ
15 ἐκβάλλει τὰ δαιμόνια: [πρώτων] Σιμών, τῷ ἐπέθηκε τῷ Ἰωάννῃ.

8. 6 περὶ Τόρον καὶ Σιδώνα] Grot. rightly observes, that these are not the Tyrians and Sidonians, but those who inhabited the borders of Tyre and Sidon. See vii. 24.
9. εἶπε τοῖς μαθηταῖς, "he directed his disciples." Προσκαρτήρι α., "should attend upon him." Προσκαρτερίεσιν signifies 1. to persevere in, and continue intent on any thing; 2. to attend on another's will. So Acts viii. 13. Μαρτυρίεσιν ὑπὸ προσκαρτερῶν τὸν Φίλιππον, and also in several Classical passages cited by the Commentators. Fritz. thinks it very strange that the phrase should here be used of a thing. But, in fact, the thing is put for a person—a rouer for the boat, exactly as in a kindred passage of Thuc. ii. 80. "δείχνεται μυκτὸς ἐν τῷ Σιδω-νίᾳ, τρίφυλλα μὲν φίλα προσπολοῦσα, αὐτῶι δὲ ἐν κελτότοις ἄβατον ἐφέστησεν, ὡστε εἰ μὲν τοῖς κέλτοις μείζον πλοῖο περιστυχάναι, τῷ θανάτῳ ἀμφῶν αὐτῶ." 10. ἔθεραται] Brug., Newc., Kuin., and Fritz. rightly observe, that "this must have a picturesque sense," “had healed,” on which see Winer’s Gr. Gr. "ὢστε ἐπιπιπτέων α., ‘insomuch that they pressed or shoved upon him.’ Māστιγέων, ‘grievous disorders.’ The word properly signifies a scourge, but metaphorically any torturing affection, especially disease.
11. πνεύματα τὰ ἀκάδαρτα—προσεπέπτεν] Came., Rosenm., and Kuin. take πνεύματα to denote the human souls, and here demons. But, as Fritz. justly remarks, there is here ascribed to demons what the persons possessed by them did, because those persons were not their own masters, but were governed by the demons.
12. ἵνα αὐτῶι ἔθωρα] The sense is, ‘as often as they saw him,’ Fritz. explains, though that Commentator shows that it is solecistic, unless we write ὄντι ἐν ὑ.] Perhaps the Evangelist so wrote, or, at least, so considered the conjunction in his mind.
14. ἐποίησεν] ‘appointed.’ So Αρκηβ. 1. 6. καὶ ἐποίησεν μαρτυρία βασιλεῖς καὶ λεπτός τῷ θεῷ, and sometimes in the later Classical writers. So the Heb. γέω in 1 Sam. xiii. 6. and sometimes the Latin facere, as in Cicero pro Plancio 4.
part of the construction, though it belongs to the preceding ἐπίσημον. The insertion in the Cod. Vat. καὶ ἐπίσημον διδέκα is plainly from the margin, where it was intended to indicate the Construction. It is probable that the Archetype of the Cod. Vat. καὶ Ἐπισημόν is the same which I have mentioned above, though there is nothing to shew that the name was given to Simon on the Mount, if we may judge from the context. See Matt. xvi. 18. That it was not unusual for the Jewish Rabbis to give new names to their pupils, has been shown by Wets.

17. Βοανεργείς. With this word the Commentators are much perplexed. One thing is certain, that it does not correctly represent the Hebrew or Syriac term. To what that was, the Commentators are not agreed. Most think, with Jerome, that the true word is Βενεφείς, from the Heb. וְנֶפֶל, for in Hebrew ונפל continually signifies thunder. But this varies too much from the vestigia literarum. Others derive it from the Heb. וְנֶפֶל. But that deviates too far, and only signifies "Sons of noise," or sound. The best derivation seems to be that of Cunnius, De Dieu, and Fritz., וְנֶפֶל, for Reges in Syriac and Arabic signifies thunder. Thus the word Βοανεργείς seems to point to a slight corruption for Βενεφείς. The reason for this appellation has been variously conjectured. See Lightf., or Horne's Introd. Vol. iv. 312.

20. μὴτ ἅρτον φαγεῖν] i.e. not even to take food, (by a common Hebrewism), much less to attend to any thing else.

21. καὶ ἔκαστος ἑαυτῷ. There are few passages on which Commentators are more divided in opinion than this. Several questions are involved in the discussion of the sense, 1. who are the οἱ παρ' ἑαυτῷ? 2. To what report does ἐκαστός have reference? 3. What is the sense of ἐξῆλθον καὶ κρατήσας? 4. Who is it that are represented as saying ἦστι ἡ. On these points I see no reason to abandon the opinions which I propounded in Recens, Synop. Fritz., after a very long and learned discussion, determines (as I had myself done) that the best interpretation is that of the antient and many modern Commentators, as Grot., Beza, Kypke, Campbl., Wets., Valckx, and Kuin., as follows—'When Jesus' kinsfolk (i.e. his mother and brothers, see v. 31.) had heard (that he was at Capernaum), they went out from their house, in order that they might lay hands on him; for, said they, he is surely beside himself.'

22. Βεηλζ. ἐχεῖ] i.e. he is possessed of Beelzebub.

23—29. In these verses is shown, 1. the absurdity of the charge; and 2. the wickedness of it, which is of so deep a dye, that it will never be forgotten. 'Πλασθήσεται,' in language dealing chiefly in comparisons from known things and familiar objects.

24. ἐφ' ἐαυτῇ μετ' ] Μετέχεται signifies properly to be separated, and, from the adjunct, to be at variance, and in opposition. In which case it carries with it the regimen of verbs signifying opposition.
26 οἰκία ἐκεῖνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ′ ἐναυτόν καὶ
27 μεμέρισται, οὐ δύναται σταθμᾶν, ἀλλὰ τέλος ἔχει. b οὐ
δύναται οὐδεὶς τὰ σκεῦση τοῦ ἱσχυροῦ, εἰσέλθων εἰς τὴν
οἰκίαν αὐτοῦ, διαρπάσσαι, εὰν μη πρῶτον τὸν ἱσχυρὸν ὀθή
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ε ἀμὴν λέγω μοι,
ὅτι πάντα ἀρέθησεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἁμ.
28 θρόνων, καὶ αἱ βλασφημίαι, ὡσα ἂν βλασφημήσω ὁσ
ὁ ἁν βλασφημήσηι εἰς τὸ Πνεῦμα τὸ ἁγίον, οὐκ ἔχει ἀφέ-
30 σιν εἰς τὸν ἑαυτόν, ἀλλ' ἐνοχὸς ἐστιν αἰωνίου κρίσεως. ότι
31 ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. d Ἐρχονται οὖν ἐκις ἀδελ-
ϕοὶ καὶ ἡ µήτηρ αὐτοῦ, καὶ ἐξω ἐστώτες, ἀπέστειλαν πρὸς
32 αὐτῶν, φωνοῦντες αὐτὸν, καὶ ἐκάθητο ὁ χλος περὶ αὐτοῦ
εἰπὼν ὑπὸ αὐτῶν· ἑδον ἡ µήτηρ σου καὶ ὁ αἰδελόφος σου ἔσω
33 ἔρνυσίν σε, καὶ ἀπεκρίθη αὐτοῖς λέγων· ἡς ἐστὶν ἡ
34 µήτηρ μου ή οἱ αἰδελόφοι μου; καὶ περιβλεψάμενος κύκλῳ
35 τούς περὶ αὐτοῦ καθημένους, λέγει· ἔσεν· ἡ µήτηρ μου καὶ
35 οἱ αἰδελόφοι μου· ὡς ἔφη πρὸς τὸ θέλημα τοῦ Θεοῦ,
36 υἱόν αἰδελόφος μου, καὶ ἀδελόφυς μου, καὶ µήτηρ ἐστί.

1 IV. "ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασ-
37 σαν· καὶ συνήχθη πρὸς αὐτὸν χλός πολὺς, ὡσε αὐτόν
38 ἐμβάντα εἰς τὸ πλοῖον, καθῆσαι εἰς τῇ θάλασσῃ· καὶ πᾶς

26. καὶ εἰ ὁ Σ.] The καὶ is said by Kuin. to be
27. for οὕτως. But Fritz. shows that it retains
28. the usual force.
29. οὐ δύναται οὐδεὶς] A great number of
30. MSS., (many of them antient), some Versions,
31. and the Edit. Princ., have οὐδεὶς δύναται, which
32. is edited by Grieb., Matth., and Scholz; but
33. injudiciously; for the common reading, as being
34. difficult, is to be rejected, and is very
35. properly restored by Tittm., Vat., and Fritz.
36. This idiom of the double negative is frequent in
38. but is generally stumbled at, more or less, by the
39. scribes. Τοῦ ἱσχυροῦ. The force of the Article
40. here is that of insertion in Hypothesis. See
42. καί εἰς τὸ Πνεῦμα τῷ ἐξ.] Blasphemy-
43. signifies 1. to utter calumnious or abusive
44. expressions against men; in which sense it is
45. frequent in the Classical writers. 2. to utter
46. profane ones against God, in which sense it is
47. rare in the Classical writers, though some
48. examples are adduced by the Commentators.
49. Κρίσεως. οἱ ἀμαρτημάτων, (οἱ ἀμαρτίαι),
50. which Grot., Mill, Grieb., Rosenm., and
51. Kuin. would read, is a mere emendation of the
52. common reading; to improve the anticipation;
53. which, however, is unnecessary. See Matth.
54. and Fritz.
55. ἄνευν—ἔχει] These are, as Beza,
57. rightly observe, the words of the Evangelist, not
58. of our Lord. Indeed so the passage was taken
59. by Euthym.
60. Ἐρχονται οὖν] The οὖν is here, as often
61. (like στρο sometimes in Latin) resumptive, taking
62. up the thread of the narrative from ver. 21. Οἱ
63. αἰδελόφοι καὶ ἡ µήτηρ. A few ancient MSS., and
64. most of the Versions, have ἡ µήτηρ καὶ οἱ αἰ-
65. δελόφοι, which is edited by Grieb., Tittm.,
66. Vat., and Scholz. But there is no sufficient
67. authority for the change, which may, with Wets.
68. and Fritz. (who very properly retain the common
69. reading) be accounted for, from a wish to do
70. honour to the mother of Christ. By ἔσω is
71. meant, not outside of the house, but outside of the
72. crowd.
73. καὶ οἱ αἰδελόφοι σου] Many MSS. and the
74. Edit. Princ. add καὶ οἱ αἰδελόφοι σου, which
75. words are edited by Matth., Grieb., Tittm.,
76. Vat., and Scholz, but are, with better reason,
77. rejected by Kuin. and Fritz.
78. deldelo mou] i.e. as it were my brother,
79. fratri loco, in summo apud me pretio, explains
80. Fritz.
81. Εἰς τῷ ἄρατο διδάσκειν] for ἔλθει, say
82. most Commentators. But, as Fritz. shows, the
83. phrase must have its full force. The sense is,
84. He began to teach by the sea, and then by the
85. increasing crowd of auditors, he was compelled
86. to embark on board the boat, (mentioned supra
87. iii. 9.), and to teach the people seated on board
88. the sea, i.e. a short distance off the land.
89. With the use of on with the αἰδελόφοι, it
90. compares Prov. xxiii. 34.
2. ἐν τῇ διδαχῇ are omitted in very many MSS., (nearly the whole of the ancient ones), most of the Versions, and the Edit. Princ. It is rejected by Mill, Beng., Wets., Matth., Griseb., Tittm., Vat., Fritz., and Scholz; and very properly; for the words were, no doubt, introduced from the other Gospels, though omitted by Mark, for brevity's sake.

7. τὸ δὲ διδάσκειν] The Article is here found, as being employed in a general sense for thorny ground. — καρπὸς οὐκ ἔδωκε] i.e. did not yield fruit. This was not necessary to be said of the former seed sown; but here it was with reason expressed, since the first growth justly afforded a hope of a prosperous increase. (Rosenm.)

8. οὐ δὲ ἐδόθη καὶ οὐ δέχονται 'which sprung up and increased.' Αὐτ. is for αὐτοκράτεις, which is found in some ancient MSS.; but, doubtless, from a gloss. The active is used by the later, and especially the Hellenistic writers; the middle by the earlier. 'Ἐφεσοὶ ἐν τῷ ὄντι. This use of ἐν, serving to enumeration, is Hebraic. See 1 Sam. x. 3. Exod. xviii. 3 & 4.

9. αὐτοίς] The word is omitted in very many MSS., (including almost all the best), nearly all the Versions, the Edit. Princ., and almost all the early Editions, and is cancelled by nearly every Editor, from Wets. to Scholz.

10. κατὰ μόνας] Sub. χώρας, apart, what is in a manner at (a separate) part. The expression occurs both in the Scriptural and Classical writers. Of πρώτοι αὐτῶν, 'those that were about him.' By this expression are designated the stated attendants on our Lord's ministry, his regular disciples, probably (as Euthym. thinks) the seventy disciples. So Jamblich. Vit. Pyth.

17. οἱ πρώτοι τῶν ἁδρῶν, Pythagoras's disciples. The construction ἱστρών τινα τα ἄρεσεν atention. Παραβάλατ, 'the meaning of the parable.'

18. ἔδοθαί 'it is granted' [by Divine grace]; not obitum, as Wets. renders; which is an unjustifiable curtailment of the sense. Τοῖς ζητ. i.e. to those who are most removed from intimate connexion with me, and acceptance of my religion. This name the Jews used to give to the Heathens, as being removed from covenant with God. Our Lord, therefore, as Whitby remarks, seems to hint to them that in a short time the kingdom of God would be taken from them, and they themselves be the ζητ. This mode of speaking is also found in the Rabbinical writers. See Lightf. Tα παρά της βασιλείας τοῦ Θεοῦ, έκείνος δὲ τοῖς εξο ἐν παραβάλαις τά πάντα γίνεται: ἡν τα 

βιβλία τοίς θευσί, καὶ μὴ ιδοςι, καί απονότες ακονύσι,
καὶ μὴ συνίσσει μὴ ποτέ ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς
tα ἀμαρτήματα καὶ λέγει αὐτοῖς: Ὁ οἱ ὄδατε τὴν πα-
ῥαβδὴν ταύτην; καὶ τῶς πάσας τὰς παραβολὰς γνω-
σεῖ; h o σπείρων τὸν οὗν γείρει. οὐτοὶ δὲ εἰσιν οἱ
καὶ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος καὶ ὃταν ἀκο-
ύσωσιν εὐθέως ἐρχεται ὁ Σατανᾶς καὶ ἀφεῖ τὸν λόγον τὸν
ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. καὶ οὐτοὶ εἰσίν ὁμοίως
οἱ ἐπὶ τὰ πετρωθὲς σπείρομενοι, οἱ ὃταν ἀκούσωσιν τὸν
λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν καὶ οὐκ
ἐχοῦν ρίζαν ἐν εαυτοῖς ἀλλὰ πρόσκαιροι εἰσίν εἰσὶ, γενο-
μένης θλίψεως ἡ διωγμὸς διὰ τὸν λόγον εὐθέως σκαν-
δόνται. καὶ οὐτοὶ εἰσίν οἱ εἰς τὰς ακάθαρτας σπείρομενοι,
[οὐτοὶ εἰσίν] οἱ τῶν λόγων ἀκούσοντες καὶ οἱ ἐξ 
τοῦ αἰῶνος τοῦτον καὶ ἡ ἀπάτη τοῦ πλοῦτον καὶ οἱ
τὰ λαοῦ ἐπιθυμίαι εἰσπραγμέναι μετανιώσουσιν τὸ
λόγον καὶ ἀκάρτος γίνεται καὶ οὐτοὶ εἰσίν οἱ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρέντες οὕτως ἀκούσαν τὸν λόγον καὶ
παραδεχόμενα, καὶ καρποφοροῦσιν ἐν τράκμονα, καὶ ἐν

The words and ἀφεθῇ αὐτοῖς τὰ ἄμαρτήμαta and the Commentators consider as an explanation of those of Isaiah καὶ ἰδοῦμαι αὐτοῖς; the Hebrews viewing all severe disorders as the punishment of sin. And that those were really such under the Mosaic dispensation, Abp. Magee (on Atonement, Vol. i. p. 433.) thinks we may fairly infer from Joh. v. 14. But the Hebrew is ἥ σκην, 'he gens salva evadat.' For, as Fritz, observes, the Heb. κήν, (as also the Chaldee κέλ), to heal, often signifies to forgive, offences being compared with wounds and disorders. See Ps. ciui. 3.

13. καὶ τὰς 'And how then!' Among the other significations of καί when prefixed to interrogations, is that of drawing a consequence, as in Matt. iii. 14. and here. By the ἑλέος (I agree with Fritz.) is meant, not 'all (other),' but, 'all (such as it behoves you to know.)'

14. ο σπείρων—σπειραι'A brief and popular form of expression, of which the sense is, 'The sower [mentioned in the parable] is to be considered as one sowing the word [of God].'

15. οἱ παρὰ τὴν ὁδὸν scil. σπείρομενοι, σπειραῖτε. This kind of elliptis is frequent both in the Scriptural and Classical writers. οὕτως, for οὗτος, whom it is, indeed, found in some MSS. and the Syr., but is doubtless a gloss. So the Latin ubi for in quo. Such is the way in which most Commentators take the passage.

16. ὠμολογέω i.e. by a similar mode of explanation.

17. ἀλλὰ πρόσκαιροι e.] but are only temporary (bearers).

18. οὐτοὶ εἰσίν] These words are omitted in many MSS., (including several ancient ones), and also in the Ed. Princ. and Beng., several Versions, and some Fathers, and are cancelled by Wets., Matth., Tittm., Vit., and Fritz., which last Editor proves that this is the only way of emending the passage, though others are offered by the MSS., one of which is adopted by Griesch., namely, to read καὶ ἀλλοι, for the former καὶ οὕτως.

19. τῶν Griesch. and Fritz. cancel this, on the authority of some MSS., as being introduced from the other Gospels. But the sense will scarcely dispense with the word, and the custom of the N.T. requires it. It is, besides, absent from so very few MSS. that the omission may be thought accidental, or introduced elegantism, for the passage reads better without it. Fritz. addsuce Matth. xiii. 39. as an example of the absence of the pronoun; but it may be better dispensed with there, since the same expression with the τοῦτον had occurred a little before. The Genit. here has the same sense as if with τοῦτο.

— η ἀφάτη τοῦ πλοῦτου Some recent Interpreters take ἀφάτη for ἀφάτη. But there is no reason to abandon the common interpretation 'the fallaciousness of riches,' expressive of those various fallacies which accompany riches, and induce disappointment, and throw a veil over the heart as to the real state of happiness here and hereafter.

— αἱ περὶ τὰς λ. περὶ.] The sense seems to be, 'the desires exercised about (circru) the rest of the gauges of life' (to use an old English term). Λοιπὰ has reference to τοῦ πλοῦτου, and alludes to honours and sensual gratifications; what are called by St. Paul the τὰς σαρκός ἐπιθυμίας, and by Lake viii. 14. ἐγὼν τοῦ βίου. There may be as (Grot. suggests) an euphemism, since sensuality of every kind is adverted to. The recent Commentators regard the περὶ τὰς λοιπὰ as put for τῶν λοιπῶν. But that is unnecessary.

20. παραδεχομένων] 'receive and entertain it,
assent to it. 'Ev ταῦτα δὲ. There is something harsh in this, instead of which we should expect εἰς. The best way of accounting for it is to suppose, (with Grot and Fritz.,) that the Evangelist suddenly returns back from the thing and the explanation to the parable.

21. αὐτοῖς i.e. the disciples, not the people at large. Compare vv. 21, 24, 26, and Luke viii. 16–18. And although vv. 21, 24 are brought forward in another phrase, in Matt. x. 16, vii. 2 & 13, yet proverbial sententiae like this are (as Grot. observes) applicable in various views. It is (to use the words of Whitby) as if Christ had said: 'I give you a clear light by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, ver. 20. And though I give you the knowledge of these mysteries of the kingdom of heaven, God cannot give them privately. Do not let it not that you may keep them so, for there is nothing thus hid, which should not be made manifest, neither was any thing made secret by me, but that it should afterwards come abroad.'

—μύτη] 'num quid.' An adverb sometimes involving affirmation, sometimes negation, (as here), in which latter case Hoogev. considers as emphatic. The nouns λύχνος, μακάμ, κλίνω, and λυχνιαν have the Article on the principle of denoting things of which there is generally but one of a sort in a house. 'Ερχομαι, for φέρομαι, 'is brought.' Neuter for passive, by an idiom common to both Greek and Latin, as spoken of letters; though occurring also in other cases, as Thucyd. i. 82. λαλεῖ γαρ (i. e. money) αὐτῷ λαλομάς δι' τῶν ἅμαρτων.

For ἐκτίθη several MSS. (some of them antient,) and Theophylact have τῇ, which was proposed by Mill, and edited by Grieseb., Knapp, and Fritz. But there is not sufficient authority for the alteration, which seems to be a mere emendation of the Alexandrian school. As little ground is there for the omission of the τῇ just afterwards by the same Editors. The τῇ could scarcely be dispensed with in the plain style of the Evangelist, though it might more elegantly be omitted. It was therefore cancelled by the emendatores, and carelessly omitted, on account of the preceding τῇ in ἐστί, by the scribes of the ordinary MSS.

By the κλίνω must be understood the couch, (like our sofa,) which, as Grot. observes, had such a cavity as to admit of a candelabrum being put under it, nay, it seems, any thing much larger; indeed, from the citations adduced by Wets., it appears to have been used by the Gentiles as a common hiding-place, or lurking-hole.

22. οὐδὲ γένετο αὐτόν τούτων καὶ ἀκούσων. οὐ γὰρ ἔχει δοθήσεται αὐτῷ καὶ ὁ οὐκ ἔχει καὶ οὐ εἰρημένεται αὐτῷ. There is some perplexity about this verse, which has given rise to several readings, and induced Editors to adopt various expedients to make all right. Grot., and Thum., have αὐτότων instead of αὐτῶν. And the same use is made in other MSS. and Vat., from some MSS., cancels the τοῦς καὶ. But it has been fully shown by Fritz, that neither emendation can be received; and he himself edited μετρετήσεται τούτων καὶ ἀκούσωσι, with a few MSS. And Vat., from some MSS., cancels the τοις καὶ. But it has been fully shown by Fritz, that neither emendation can be received; and he himself edited μετρετήσεται τούτων καὶ ἀκούσωσι, with a few MSS. And Vat., from some MSS., cancels the τοις καὶ.

23. μετρετήσει τοῖς ἀκούσοντες, ἐν τῷ αὐτῷ μετρήσεται ὅμιλος ἡ γνῶσις.

24. Βλέπετε τι—ἀκούσοντες There is something perplexed about this verse, which has given rise to several readings, and induced Editors to adopt various expedients to make all right. Griebe., and Thum., have ἀκούσων. And the same use is made in other MSS. and Vat., from some MSS., cancels the τοις καὶ. But it has been fully shown by Fritz, that neither emendation can be received; and he himself edited μετρετήσεται τοῖς ἀκούσοντες, with a few MSS. And Vat., from some MSS., cancels the τοις καὶ. But it has been fully shown by Fritz, that neither emendation can be received; and he himself edited μετρετήσεται τοῖς ἀκούσοντες, with a few MSS. And Vat., from some MSS., cancels the τοις καὶ. But it has been fully shown by Fritz, that neither emd
καὶ ἐγείρθαι νῦκτα καὶ ἡμέραν, καὶ ὁ στόρος βλαστάνῃ,
καὶ μηκυνήται, ὥς οὐκ οἶδεν αὐτός. ἀυτομάτη γὰρ ἡ γῆ
καρποφορεῖ: πρῶτον χρόνον, εἰτά στάχθη, εἰτά πληρὴν
σῖτον ἐν τῷ στάχη. ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως
ἀποστέλλει τοῦ δρέπανον, ὅταν παρέστηκεν ὁ θερισμὸς.

30. Ὅ, ἔλεγεν Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ὁ Ματθ. 13.
31. ἡ ἐν τοῖς παραβολῇ παραβάλωμεν αὐτὴν; ὡς ἡ κόκκω ς τι-

and they are of opinion, that it should be taken
in connection with the preceding verses, and was
intended to prevent the Apostles from being dis-
pirited, when they did not see their labours
attended with success.

27. καθεδρὴ καὶ ἐγείρθαι, &c.] This expres-
sion (in which the καθεδρὴ refers to νῦκτα, and
the ἐγείρθαι to ἡμέραν) is like that of Psalm
i. 6. κοιμηθήναι καὶ σινασκεῖ ἐγείρθην, and
is an image of security and confidence. "Ως, "in
such a manner as"

29. αὐτομάτη. The word properly signifies
as it were, and is here, as often in the Classical
writers, used of that energy of nature, which is
independent of human aid. Καρποφορεῖ. This
is generally taken for φέρει; the καρπός being
inert, as in Diod. Sic. p. 137. ἡμελέοι—καρ-
ποφορεῖ τοῦ σίνου. But Beza, Pisc., and Fritz.
more properly give it the full sense fruges fert,
and take φέρει from it in the next clause.
Χῶρον, blade. For want of some such definite
term, the Greeks and Romans used the same
word as denoted græs. The words χῶρον and
στάχης are put in the singular, because they are
used in a general sense, which, however, implies
plurality. Στάχθη properly, as here, denotes
the ear in its green state, so called from the
peculiarly erect form it then has. Πληρὴς σῖτον,
the complete perfect grain. So Genes. xli. 7.
στάχης πληρῆς.

29. ὅταν δὲ παραδῷ ὁ καρπὸς] With this pas-
sage the antient Translators are so perplexed that
they either give versions which wander from the
sense, or else they express it in a general way by
when the crop is ripe for harvest. The best mode of
interpretation is that recommended in Recens.
Synop., namely, (with Beza, H. Steph., Heupel,
Wolf, Kuin., and Fritz,) to suppose an ellipsis of
εἰτάνων, as in the case of many other actives
to which use imparted a reciprocal sense; of
which Fritz. addsuces as examples κρούστεω,
κεκλείω, αὐτοῦρρητε, αὐτοκαθάρισιν, παρέχειν,
φερῶ, ἐνεδώει, ἐνεδώειται, and finally παρ-
άκουνει, which, though it does not occur in the
Classical writers, is found in Hellenistic Greek;
e.g. Josch. xi. 19. οὐκ ἐκεῖνω, ἦτες οὐ παρ-
άκουειν (which did not deliver up itself, as we say
a surrender) τοῦ ιερὰς Ἱερου. 1 Pett. ii. 23,
παραιδείου (he committed himself) ὅ τα
ἐνεκέρασεν. But, as it was given in a compari-
tion of the parallel words of Matthew, τοις
κλάδῳ καὶ κλάδῳ, it is plain that the sense
must be, "that which branches out widely, like a
tree." Besides, the statements of Dr. A. Clarke
make it certain that this plant sometimes grows
to a height of 16 feet, which may very well allow
it to be a shelter for birds; and the καρποφορεῖ
ἐν τῷ κλάδῳ αὐτοῦ of Matthew is well ex-
plained by ὁ ἰστός δύνασθαι ὑπὸ τῆς σκιάς
I.
nápeus, δὲ, ὅταν σπαρή ἐπὶ τῆς γῆς, μικρότερος πάνω τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς καὶ ὅταν σπαρῇ, 32 ἀναβαίνει, καὶ γίνεται πάνω τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ωστε δύνασθαι ὑπὸ τὴν σκιὰν ἀυτοῦ τὰ πετεια τοῦ ὑφαντο κατασκηνοῦν. 33 Καὶ τοιαύτα ταῖς παραβολαῖς πολλαῖς ἐλάληκε ἀυτοῖς τὸν λόγον, καθὼς ἦν ὑπό ἄκοινες. χωρὶς δὲ παραβολῆς οὐκ ἐλάληκε ἀυτοῖς 34 κατ' ἰδίαν δὲ τοῖς μαθηταῖς ἀυτοῦ ἐπέλυε πάντα.

35 ΚΑΙ λέγει ἀυτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃντας γενομένους διεθλομεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ἄχλον, 36 παραλαμβάνοντι αὐτόν, ὡς ἦν ἐν τῷ πλοίῳ καὶ ἄλλα ἐν πλοαίᾳ ἀνέμους μετ' αὐτοῦ, καὶ γίνεται λαίλαψ ἀνέμου μετ' ἀλας τά δὲ κύματα ἐπέβαλλεν εἰς τῷ πλοίῳ, ὡστε αὐτὸ ἦν ἄρα ἱερήσθαι. καὶ ἦν αὐτός ἐπὶ τῇ πρώμη, ἐπὶ τὸ 38 πρόσκεφαλιον καθεῦδων καὶ διεγειρόντων αὐτόν, καὶ λέγοντι αὐτῷ, διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολύμεθα; καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ ἔτε τῇ ἀλασσήτῳ 39 Σώπα, πετάμωσε, καὶ ἐκόπτασεν ὁ ἀνέμος, καὶ ἐγένετο

αὐτοῦ κατασκηνοῦν of Mark. As to what Mr. F. calls "the impossibility of an annual plant becoming a shrub, much less a tree," it is too far-fetched an objection to deserve the least attention.

Finally, Mr. Frost's hypothesis seems to be negatively by the words ὅταν δὲ αὐξηθῇ, γίνεται πάνω τῶν λαχάνων μείζων, for surely the term λαγά is only applicable to a plant, not to a tree. That some properties are common both to the Sinapi and to the phytoleaca dactyodium is, therefore, insufficient to establish Mr. Frost's position.

33. καθὼς ἦδωντο ἄκοινες] On the sense of these words Commentators are divided in opinion; but some of the best antient and modern ones are, with reason, agreed that it is as follows: 'as they had the ability and capacity of hearing them, and in such a way as they could profit by them.'

34. ἐπέλυεν πάντα] gave solutions and explanations of everything. ἐπέλυω, both in the Classical and Hellenistic Greek, often (as the Hebr. ἀγαθὸς and the Latin solvere) has this sense. Its primary significiation is to untie a knot. The Hebrew term seems to be derived from what I consider as the more primary one, קָדָת open or loose what is shut or bound, whence קָדָת, a key, literally an opener.

35. παραλαμβάνοντες—ἐν τῷ πλοίῳ] On the interpretation of this passage Commentators are by no means agreed. Mr. G. Menme, in τὸ πλοίῳ as put for εἰς τὸ πλοίον, in this sense: 'After he had dismissed the multitude, his disciples took him, just as he was, (i.e. unprepared as he was, and without delay), on board the ship. An interpretation ably supported by Rosenm. and Klun. (see also Recens. Synop.), against the opinion of Ewald and Kypke, whose own interpretations, however, are far more open to censure. I still think there is nothing objectionable in the common one. Yet I am inclined to agree with Euthym. and some other antients, as also some of the modern Commentators, (as Fritz), in joining ἐν τῷ πλοίῳ with ὃς ἦν, which is a more natural construction, and renders any enallage unnecessary. Thus the sense will be, that 'on the dismissal of the multitude, they carried him off just as he was, in the boat (in which he had been teaching). Thus the ὃς ἦν will be for ὃς εἶχε, which implies immediately, without staying for rest, refreshment, or preparation: no doubt, because the evening was coming on.'

36 μετ' αὐτοῦ] i.e. as Fritz. explains, with Jesus' boat. And he cites many examples of this idiom.

37. λαίλαψ] a whirlwind, hurricane; for the antient Lexicographers explain it by σύστορφι, and Aristot. de Mundo, πνεύμα βλαίου, καὶ εἰλούμενον κάταβαθν ἄνω. It seems derived from λαίλ, very, and λάττων, to snatch, take off, carry away. Λαίλαλε is to be taken in an infrasative sense for so injurcuent, irruent. Λαίλαλες, was filled (namely with the waves). A very unusual ellipsis.

38. τῷ πρώμη] i.e. the place where the steersman sat, and the most commodious one for a passenger. Τὸ πρόσκεφαλὸν, not a pillow, (as the Translators render), but the pillow. The Article has a peculiar force, denoting a particular cushion of the capitulum of the ship. This seems to have been a leather stuffed cushion. It is certain that πρόσκεφαλιον not only denoted a pillow, but a cushion.

39. σιῶμα, πεφ.] The assidetum here is very suitable to the gravity of the occasion. If Valckin, had had the taste to perceive this, he would have suppressed his conjecture, that σιῶμα is a gloss. Fritz compares the usual address of the heralds, ἀκουσία, σιῶμα.
41. Ἀλεγόν] Not the disciples only, but the mariners also.
V. 2. άνθρωπος εν των. αδ.]. Sub. ὄν. So ver. 25. γνωρίζω τος ὄντως ἐν ὑπετα τῶν ἀνθρώπων. There is no such ἐπιτιγγίσεως, as some Commentators suppose; and Frits., (with Fric., Grot., and E. V.), takes the ὑπέρ for σύν, i.e. a man animated with, &c.

3. την κατοίκησιν] The Article refers to ἀνθρώπων understood; and the force of the Imperfect in ἐλεγόν imports use and habit. Μνήμαις. This, instead of the common reading μνημείασις, is borne in great part of the MSS., (including nearly all the leading authorities down to the Edit. Princ. and Beng.) And it was preferred by Mill, adopted by Wets., and edited by Matth., Grieseb., Tittm., Vat., Fritz., and Scholz. The common reading arose, no doubt, from ver. 2. The sepulchral monuments of the antients, especially in the East, were tolerably roomy vaults, and would be no indifferent shelter for maniacs. Indeed, from Diog. Laer. ix. 38. ἐπιμνήματα ἑπτά καὶ τοις τάφοις ἐνδιατιριβέναι we find that they formed no contemptible habitations, and were sometimes used as such.

4. πέδαις καὶ ἀλάσεις] By πέδα, are denoted chains for the feet; by ἀλάσεις, those for the hands and arms. Διεστάσθαι, had been torn asunder. Συμπροσβήβαλλον, had been rubbed and crushed to pieces.

5. εν τοῖς εἰς] This punctuation I have adopted, with the Vulg., Syr. Vers., E. V., Dodd., Winer, and Frits., as being required by propriety. To place the comma after κραξίων, is generally done, would yield a false sense. See Winer's Gr. Gr. 6. 39. The position in τοῖς ἔτης ἐκ τοῦ ἔτους καὶ ἐν τοῖς ἔτους for the common reading ἐν τοῖς ἔτοις καὶ ἐν τοῖς ἔτοις, is found in many of the best MSS., and almost all the Versions, and is edited by Grieseb., Tittm., Fritz., and Scholz.

The circumstance of cutting himself with sharp stones, instead of a knife, (which, of course, would not be granted him), is quite agreeable to the usual custom of maniacs, who tear their flesh, and cut it with whatever they can lay their hands on, of which Wets. adduces examples. Here, however, this was manifestly the result of demoniacal possession.

7. ὦ τοῦ ὑψιστοῦ] The epithet ὑψιστός as applied to God, occurs no where else in the Gospels, and only once elsewhere, namely, Heb. vii. 1., taken from Genesis. xiv. 22. It corresponds to the Heb. יי. The expressions seem to have been at first given with reference to the exalted abode of God, i.e. in Heaven. (So Isa. lxvi. 1. "Heaven is my throne, and earth my footstool.") Thus our word Heaven is rightly derived by H. Toke from the past partic. of Heofan, to heave, lift up. The names may also refer to the supreme majesty of the Deity; and correspontent terms are found in the Theology of all the Pagan nations of antiquity. In the Old Testament, however, the above names are almost always given to distinguish the Deity from those who were called gods.

— ὀρκίζωσε τοῦ Θεοῦ] This formula usually denotes to put any one on his oath. See Note on Matt. xxvi. 63. and Matth. Gr. Gr. But here (as Groes), and in this interpretation (as is here shown) it is extremely agreeable to the context. But it is somewhat harsh, and is not permitted by the parallel passages of Matthew and Luke, from which it appears that the word is to be taken of the mode of torment, which was supposed to be appor- tioned to demons compelled to come out of
posed persons, namely, the being compelled (as Luke expresses it) εἰς τὴν ἄδειαν ἀπέλθειν, (see 2 Pet. ii. 4. and Apoc. ix. 1 & 2. xи. 7, &c.), a term applied by the Greeks to their Tartarus. The words of ver. 10, καὶ παρεκάλεσέ
ης τῆς χάρας, may, indeed, seem to favour the first mentioned interpretation. But they are equally suitable to the other. The demons entreat that if they must depart from the earth, they may at least not be compelled to abandon the country; which was but a more modest form of preferring the first mentioned request, that he would not send them away to the place of torment.

9. παρεκρίθη λέγων] Many MSS., (some of them antient), and most of the Versions, read λέγει αὐτῷ, which is derived from λέγει, and edited by Griesb., Tittm., Vat., Fritz., and Scholz. But there is no sufficient reason for the alteration.

— τι σοὶ ὤνομα] Spirits, both good and evil, are always represented in Scripture as having names, which, it seems, they assumed in accommodation to human inanity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer, that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

— λέγει] This word (from the name of a well known Roman body of troops) was not used by the Jews to denote a great number. The term has that sense here, but not that of Chief of the Legion, is plain from the words following, and those of vv. 10 & 12.

10. αὐτῶν] i.e. himself and his fellows, who called themselves by the name Legion. Εξερήμον, for ἀπέλθειν.

11. πῶς τῷ δρόμῳ] This reading (for πώς ταῖς ἄφημον is found in the greater part of the MSS., (almost all of them antient), nearly the whole of the Versions, and the Edit. Princ., confirmed by Lu. viii. 32. τῷ δρόμῳ. It is also adopted by Wetz., Beng., Matth., Grieb., Vat., Tittm., Fritz., and Scholz. Yet the common reading is not, as Fritz. affirms, ἰπτεῖς; for the πῶς might mean in, at, or by, as in many passages, which see in Schleusen, or Wahl. The πῶς is omitted in very many MSS., (most, indeed, of the antient ones), and all the best Versions, and is cancelled by Grieb., Vat., Tittm., Fritz., and Scholz.

13. καὶ ἔστησαμεν] "were suffocated," i.e. by drowning. So that it might be rendered "were drowned," or "drowned;" and so much cited by Wets. Indeed our δρομός comes from the Saxon Drucnian, to choke. But that sense is inherent in the added words ἐν τῷ δρόμῳ. Those who adopt the hypothesis which supposes the demons to have been lunatics, are here involved in inextricable difficulties; for the words of Mark (as Fritz. truly observes) can be no otherwise understood than as asserting that the demons escaped from the man really entered into the bodies of such of the swine as they chose; and &c. As added to numbers not quite definite, signifies quasi, something like, about.

14. οἱ δὲ παρακόττα] The participle has here the force of a substantive, as Matt. viii. 26. Lu. vii. 34. vii. 14. ἀναγγέλλω. This (instead of the common reading ἀνεγγίστη) is found in several MSS., (some of them antient), and is edited by Grieb., Tittm., Vat., Fritz., and Scholz. I long hesitated to receive this reading, because, though propriety requires ἀναγγίστη, not ἀνεγγίστη, yet in such a writer as Mark, that is not decisive, and there can be no otherwise instances of ἀναγγίστη, for ἀνεγγίστη, a signification which is noticed by Hesych. Yet I know none followed, as here, by εἰς with an Accusative of thing for person; in which case ἀναγγίστη, which is a stronger term, seems requisite.

By τὴν πόλιν is meant the city of Gadara, and by τοῖς ἄγροις the country round it, or (as some explain) the country villages. Of course, the place is put for the inhabitants.

— ἕστη τῷ ἐστὶν τῷ γεγ. This seems to be a popular mode of expression, meaning to examine into the reality of any reported occurrence.

15. θεωροῦσι τοῦ—λέγειν] There is no occasion to adopt any of the changes here found in MSS. and supported by Critics; not even the,
καὶ σωφρονοῦτα, τοῦ ἐσχηκότα τὸν λεγεώνα· καὶ εὑρ- 
16 βῆσθαι. καὶ διηγήσαντο αὐτοῖς ὁ ἱδόντες, πῶς ἐγένετο 
17 τὸ δαιμονικόμενον, καὶ περὶ τῶν χαῖρων. *καὶ ἤργαντο πα- 
30. 
18 ρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. *Καὶ ἐν- 
36. 
19 βάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονι- 
21 θεὶς, ἵνα ἂ μετ’ αὐτοῦ. ὁ δὲ Ἰησοῦς ὁ ἡμῖν ἀφήκεν αὐτὸν, 
22 ἀλλὰ λέγει αὐτῷ· 'Υπάγεις εἰς τῶν ὀλίκων σου πρὸς τοὺς 
23 σου, καὶ ἀνάγγελον αὐτοῖς, ὅσα σοι ὁ κύριος πεποίηκε, 
24 καὶ ἠλέησέ σε. ὑπάλθησαι καὶ ἤργαντο κήρυσσεν ἐν τῇ 
25 Δεκατόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς καὶ πάντες ἐδαυ- 
26 μαζοῦν.

καὶ διαπεράσαντο τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 
τὸ πέραν, συνήχθη ὁ χλος πολὺς ἐπὶ αὐτῶν καὶ ἦν παρὰ 
29 τὴν θάλασσαν. *Καὶ ἵδων, ἔρχεται ἐν τῶν ἀρχισυναγώ- 
γων, ὁμοίατε Ἰαίερους, καὶ ἰδὼν αὐτῶν, πίπτει πρὸς τοὺς 
31 πόδας αὐτοῦ καὶ παρεκάλει αὐτῶν πολλα, λέγων· 'Οτι 
32 τὸ θυγάτριον μου ἐσχάτως ἔχει· ἵνα ἐλθῶν ἐπίθηκα ἀὐτῇ 
33 καὶ σωφρονοῦτα, for it tends to 
34 strengthen the sense. And although there 
35 may seem an unnecessary addition in τῶν ἐσχή-
36 κότα τοῦ λεγεώνα after τῶν δαιμονιζόμενον, 
37 yet it is not out of place so far more significant; and 
38 there is a sort of climax. Render, 'they see the 
39 demoniac seated, both clothed and in his right 
40 mind; him (I say) that had been possessed by 
41 the demons who called themselves Legion.' The 
42 being seated is mentioned, as a mark of sanity 
43 of mind, since maniacs rarely sit. 'Εφοβήθησαν. 
44 Most Commentators understand ἐφοβ., of fear 
45 lest they might suffer a greater calamity; but 
46 it is rather to denote awe at the stupendous 
47 miracle.

17. καὶ ἤργαντο παρὰ…' whereupon [literally, 
18 and then] they fell to beseeching him,' &c. 
19 This sense of καὶ, like that of the ἤπειρον, is fre- 
20 quent in Scripture, and sometimes occurs in the 
21 Classical writers. Τῶν ὀρῶν αὐτῆς, 'their dis- 
22 tinct,' 
23 ἵνα ἂ μετ’ αὐτοῦ 'might accompany him.' This 
24 was, as many Commentators suppose, 
25 from fear lest the demons should again enter 
26 into him.

21. οὐκ ἀφήκεν αὐτοῦ scil. εἶναι μετ’ αὐτοῦ. 
22 The reason which influenced our Lord's re- 
23 sistance has been variously conjectured. (see 
24 Theophyl., Euthym., Grot., Kuin., and Fritz.), 
25 any, or indeed all of which combined, 
26 may have had effect. Τῶν σῶν, scil. οἰκείων, to be 
27 taken from οἶκον. 

20. πεποίηκεν) This reading (instead of the 
21 common παρεποίηκεν) is found in the 
22 greater part of the MSS., (many of them antient), some 
23 Fathers, and the Edit. Princ.; and is, with rea- 
24 son, adopted by Beng., Wets., Matth., Griesb., 
25 Tittm., Vat., Fritz., and Scholz. Propriety, 
26 indeed, as well as MS. authority, would require 
27 the preterite; for (as Fritz. observes) 'in 
28 the dispossessed possessor the effect on the 
29 which the Lord had done remained; but the 
30 compassion (denoted by ἠλέησε σε) is a thing 
31 which would be transient.' Yet ἠποίησε occurs 
32 in the parallel place of Luke, from which it was 
33 probably introduced here. In καὶ ἠποίησε there 
34 is no occasion to insert an ὅν, with Beza. 
35 It is better to suppose that the words are sur- 
36 prised on the preceding, so that ὅσα may be repeated. Perhaps, however, Fritz. 
37 is right in accounting this a variation of con- 
38 struction.

21. 'ἐν αὐτῶν] Fritz. observes that the ἐν 
22 corresponds to the German nach, and that 
23 the sense here is, 'ut eum indispcisceretur.' And 
24 he subjoins several examples from the Classical 
25 writers.

22. εἰς τῶν ἄρχων] 'Ἀρχισυναγωγοὺς 
23 properly signifies the president of a synagogue. 
24 But there was but one synagogue at Capernaum; 
25 and from the expression εἰς τῶν ἄρχων, taken 
26 in conjunction with Acts xii. 15. and what we 
27 learn from the Rabbinical writers, we may infer, 
28 that in a Synagogue there was not only one who 
29 was properly President, but others, consisting 
30 of the more respectable members, who also bore 
31 the title, either as having exercised the office of 
32 President, or because they occasionally dis- 
33 charged the duties of the office, which were to 
34 preserve decorum and the legal form of wor- 
35 ship, and to select and invite those who should 
36 read or speak in the congregation. See Jahn's 
37 Biblical Archeology, and Vitringa Archisynag- 
38 gos.

22. ἵδων αὐτῶν] 'when he had come in sight of 
23 Jesus.' 
24 εἰς τὲν ἐκκλήσιαν, &c.] There is here a 
25 difficulty of construction, which some attempt 
26 to remove by supposing an hyperbaton. This
however, would involve an unprecedented harshness. It is better, with Kypke, Kuin, and Fritz, (whose method is supported by the Syriac and Vulg. Versions), to regard the expression as a circumlocution for the Imperative, *iwa* with a Subjunctive being put for the Imperative, as in Ephes. ν. 23. Thus the sense is, 'Come and lay thy hands upon her.' Yet some verb must be supplied at *iwa*, either *δέομαι*, or as generally thought; or rather *παρακαλεῖ*, taken in the sense *δέομαι*.

25. *οὖν ἐν βρεχῇ αἵματος* This construction is thought by Winer Gr. Gr. p. 134. a Hebraism; by others, a Latinism. But it is common to both Hebrew, Greek, and Latin. Thus the Greeks say *εἰτιν ἐν νοσί*, (Soph. A.). 270.), and the Romans in morbo esse.

26. *πολλὰ παθοῦσα*. The expression is a strong one, (like the "diu a medicis vexatus" of Celsus), yet when we consider the ignorance of Jewish Physicians, and the various nostrums prescribed in this case, (on which see Lightf.), many of which would be nauseous and strong medicines, and all of them injurious to a habit of be., (which is as in this old base, we may conceive that her sufferings would be great.

There may be something sarcastic in the word *πολλὰς*, with which the Commentators compare the saying of Menander, *πολλὰς ἱππότις αἵρεσιν ὑπέλεξεν*. Here, indeed, we may reverse the saying of Solomon, that in a multitude of counsellors there is safety.

— αὐτής This, (for *εὐαίτης*), which is read in most of the best MSS. and Theophyl., and rightly edited by Matth., Grieb., Tittm., Fritz., and Scholz; since the common reading doubtless arose from an attempt at emendation produced by a sense of difficulty. See the Varr. Lectt. The phrase may (as Fritz. suggests) best be explained by imagining it as one of those many in which the *παρα* with a Genit. does not in sense differ from a simple Genitive. *Δαπανήσασα πάντα*, 'having expended her whole substance...

- εἰς τὸ χείριν ἔλθον. Literally, 'having come into a worse condition.' This use of εἰς or εἰρι will fit the Comparative degree, importing 'for the better' or 'for the worse,' is frequent in the best writers.

On the construction in ver. 25-27., (which is somewhat anomalous), Fritz. well remarks, that the Participles *ἀκούσασα* and ἔλθον have nothing to do with the preceding ones *οὖν* and ἔλθον, but are put *παρακαλεῖ*. The difficulty may, however, he thinks, be removed by considering the words *οὖν* εἰς βρεχῇ and *τὸ χείριν* ἔλθειν 'to receive', and *Τοῦ Ιησοῦ* ἔδωκα, as in the nature of the disease. Thus καὶ γυνὴ τις will connect with *ἀκούσασα* *περὶ τοῦ Ιησοῦ*, ἐλθεῖν ἐν τῷ χείριν ὀπίσθεν, i.e. *περὶ τοῦ Ιησοῦ* αὐτοῦ. Εἰλεγέ 28. γὰρ ὃτι καὶ τῶν ἰματίων αὐτοῦ ἁψωμαι, σωθήσωμαι. καὶ 29. εὐθείας εἰρήνη ἡ παραλύτης τοῦ αἵματος αὐτῆς, καὶ ἕγνω τῷ

Κατα Μαρκόν.

επιγνους ἐν έαυτῷ τήν εξ αὐτοῦ δύναμιν ἐξελθοῦσαν,
επιστραφεὶς ἐν τῷ θόλῳ, ἐλεγε· Τίς μοι ἦσας τῶν
31 ιματίων; καὶ ἑλεγον αὐτῷ οἱ μαθηταί αὐτοῦ; Βλέπεις τὸν
32 ὄχλον συνθλίβοντα σὲ, καὶ λέγεις· Τίς μοι ἦσας; καὶ
33 περβλέπετο ιδεῖν τὴν τούτο ποίησαν. ἦ δὲ γυνὴ, φο-
βθείσα, καὶ τρέμουσα, εἰδών ὁ γέγενεν ἐπὶ αὐτῆς, ἦθε
καὶ προσέπεσεν αὐτῷ, καὶ εἰπέν αὐτῷ πᾶσαν τὴν ἀλη-
34 θειαν. "ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ
35 σὲ· ὑπαγε εἰς εἰρήνην, καὶ Ἰαθὶ υψίθι ἀπὸ τῆς ματύνσιν

ποιέων. 30. ἰησοῦς ἠλατομος, ἠρνομεν απὸ τοῦ ἀρχα- 

36 ναγώνοις λέγοντες· 'Οτι η θυγατήρ σου απέβαλε' τί ἐτι
σκύλλεις τοῦ δίδασκάλου; ο δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν
λόγον λαλοῦμενον, λέγει τῷ ἀρχισυναγωγῷ· Μὴ φόβου,
37 μόνον πάστεων. καὶ οὐκ ἄφηκεν οὐδένα ἀπὸ τοῦ συνακολ-
θοῦσα, εἰ μὴ Πέτρου καὶ Ιάκωβου καὶ Ἰωάννην τὸν αδελ-
38 φόν Ἰακώβου. καὶ ἠρνεται εἰς τὸν οἶκον τοῦ ἀρχισυ-

αγωγοῦν· καὶ θεωρεὶ θόρυβον, κλαίοντας καὶ ἀλατομοτος

significant term, and denotes full conviction from actual experience. Hence, too, we may see the stupendous nature of the miracle; for, as Grot. observes, "no one can naturally all at once recover from an inveterate malady, but vestiges of the disorder in its gradual retreat will long remain." 30. ἐπιγνον—ἐξελθοῦσαν These words have given rise to much discussion. One thing is plain, namely, that from hence, and from Luke vi. 9., it appears the power of performing miracles was not, with our Saviour, as in the case of the Prophets and Apostles, adventitious, (in consequence of which they ascribed their miracles to God, but it is now, in marked by the Divine nature. This, however, is but an inference from the words, in discussing the sense of which, even the best Commentators have much (but vainly) perplexed themselves and their readers. It is needless to advert to the unhealful speculations of those who refer them to animal magnetism; nor can those be commended who aspire to the case an effusion, or emanation; though Frit., after a long examination of the force of the words, thinks that they mean, 'Jesus knowing him salubrem effusisse ἐν ἐρωτεῖται.' It is best (as I have pointed out in Recens. Synop.) to suppose the words not meant to be taken in a physical sense, or to teach us the mode whereby the miracle was performed. We may consider it as a popular manner of expression, (like διὰ τῶν χειρῶν, often used in the working of miracles), and to carry no weight to be rigorously scrutinized, or bound down to Philosophical precision, but only importing that Christ was fully aware that a miracle had been wrought by his power and efficacy. The sentence is, however, the more singular in the President's, i.e. his house, (for he was now with Jesus.) So Joh. xvi. 28. ἀνέπνευσεν ὅν τοῦ Ἰησοῦ απὸ τοῦ Καίσαρα. The idiom is found both in Greek and Latin, and indeed in modern languages.

38. κλάοματα καὶ δ. These words are exegetical of θύρων. Ἁλαδείνων from ἀλάκα, where our noun here seems to be akin to the Heb. ṣ̄̃, whence came ἀλετής. Both denote the shout uttered by the soldiers of all the ancient nations, previous to battle. Ἁλαδείνων, however, was sometimes used by any shrill vociferation, especially of grief, as in Jerem. v. the power in him, had gone out of him,” as it were by the performance of a miracle through him. This force of δύναμιν is indicated by the article, from attention to which many of the best Commentators take τὴν δύναμιν to simply signify “a miracle,” which obliges them to interpret ἐξελθον in the far-fetched sense “τις εξερχομεν.” 32. περβλέπετον for περβλέπετε, by a use peculiar to the N. T. 33. εἰς αὐτήν “in, or by, her;” equivalent to, unto her.” Πάσαν τὴν δ. ι. e. as Middlet. explains, “the whole truth respecting the affair in question.” Frit., however, renders, “the whole affair as it happened.” The fact is, that in this obsolete use of the phrase, (with which Frit. compares Demosth. πάντα γαρ εἰρηνοται ταληίδρον πρὸς υμᾶς), there is an ellipse of τοῦ ἔρωτον or the like. But when it is not absolute, the ellipse is unnecessary, being supplied in the words following; as in Thucyd. vi. 87. εἰρηνοκεν ὅμιλον πάσαν τὴν ἀληθείαν περί αὐτοῦ ὑποπτευ- 
αῦνα. 34. ἐπαγε εἰς εἰρήνην This and the kindred phrases παρενεχθείς, and βαδίζεις εἰς εἰρήνην were founded on the Heb. שָׁלֹם, ū, and were forms of affectionate or condescending valediction, and mean, as Fritz. explains, “I secundo omine, ‘Go in God’s name.” 35. ἐφορνατ год. τούς ἀρχισυνάσκων, and βαδίζεις εἰς εἰρήνην were founded on the Heb. שָׁלֹם. ū, and were forms of affectionate or condescending valediction, and mean, as Fritz. explains, “I secundo omine, ‘Go in God’s name.” 36. ἐπιγνον—ἐξελθοῦσαν These words have given rise to much discussion. One thing is plain, namely, that from hence, and from Luke vi. 9., it appears the power of performing miracles was not, with our Saviour, as in the case of the Prophets and Apostles, adventitious, (in consequence of which they ascribed their miracles to God, but it is now, in marked by the Divine nature. This, however, is but an inference from the words, in discussing the sense of which, even the best Commentators have much (but vainly) perplexed themselves and their readers. It is needless to advert to the unhealful speculations of those who refer them to animal magnetism; nor can those be commended who aspire to the case an effusion, or emanation; though Frit., after a long examination of the force of the words, thinks that they mean, ‘Jesus knowing him salubrem effusisse ἐν ἐρωτεῖται.’ It is best (as I have pointed out in Recens. Synop.) to suppose the words not meant to be taken in a physical sense, or to teach us the mode whereby the miracle was performed. We may consider it as a popular manner of expression, (like διὰ τῶν χειρῶν, often used in the working of miracles), and therefore not to be rigorously scrutinized, or bound down to Philosophical precision, but only importing that Christ was fully aware that a miracle had been wrought by his power and efficacy. The sentence is, however, the more singular in the President’s, i.e. his house, (for he was now with Jesus.) So Joh. xvi. 28. ἀνέπνευσεν ὅν τοῦ Ἰησοῦ απὸ τοῦ Καίσαρα. The idiom is found both in Greek and Latin, and indeed in modern languages.

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καὶ εἰσελθὼν λέγει αὐτοῖς: Τί θορυβεῖσθε καὶ 39 κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθευδεῖ. καὶ καὶ 40 τεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν *πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίον καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσερχόμεται, ὅπου ἦν τὸ παιδίον ἄνακείμενον. καὶ 41 κρατήσας τὴν χειρὸς τοῦ παιδίον, λέγει αὐτῷ: Ταλίθα 42 κοῦμ: ὥστε μεθερμηνεύομενον, Τὸ κόρασίον, σοί λέγω, ἠγείρας. καὶ εὐθέως ἀνέστη τὸ κόρασίον καὶ περεπάτησε 42 (ἠν γὰρ ἐτῶν δωδέκα), καὶ ἐξετάσησα εἰκότεσσει μεγαλ. καὶ διαστελλόμενον αὐτὸς πολλά, ἵνα μηδεὶς γνῷ τοῦτο, καὶ ἐπεὶ δοθῆναι αὐτῷ φαγεῖν.

6. Ἐγίνετο δὲ Καί θεὸς ἐκείθεν, καὶ ἠλθεν εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, καὶ γενομένου σαββάτου ἦρετο εν τῇ συναγωγῇ διδάσκειν καὶ πολλοί ἀκούσαντες ἐξεπλήσσοντο, λέγοντες: Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεία αὐτῷ, ὅτι καὶ δυνάμεις τοιαύτα διὰ τῶν χειρῶν αὐτοῦ γίνονται; οὐχ οὕτως 3 εστὶν ὁ τέκτων, ὁ νῦν Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωάννη καὶ Σίμωνος; καὶ οὐκ εἰσίν αι ἀδελφαὶ...
Kep. VI.

KATA MARKON.

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4 autō oúde pro ἡμᾶς; kai ἐκανδαλίζοντω ἐν αὐτῷ. Ἐξεγείρατο (Matt. 13: 57).

5 ἐκ τῆς πατρίδοι αὐτοῦ, καὶ ἐν τοῖς συγγενεῖσι καὶ ἐν τῇ οἴκῳ αὐτοῦ. KAI ὅκου ἀνέφερεν ἐπί τις φιλάργυρα, ἐθεράπευε. ἤκατον ἐκ τῆς ἀπίστιας αὐτῶν καὶ περιῆγε τὰς κωμᾶς κύκλῳ δίδασκων.

7 ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλει δύο δύο, καὶ ἔθετο αὐτοῖς ἐξουσίαν τῶν πνευμ.

8 ματῶν τῶν ακαθάρτων. kai παρήγγειλεν αὐτοῖς, ὅταν μην ἀφίσαν εἰς ὅποιον εἰ μή μὴ ὁδηγοῦν μὴ πάρειν, μὴ ἄρτον.

9 μή εἰς τὴν ζωὴν ψαλίκων kai ὑποδεξαμένους σανδάλια, καὶ μή ἐν δίσασθαι δύο χιτώνας. ὅτου ἐναὶ ἐξελέηθη εἰς οἰκίαν, ἐκεῖ μένετε ἐως ἂν ἐξελέηθη εἰς εἰς εἰς κατ' τῶν παρουμ, εἰς μαρτύριον αὐτοῖς, ἀμήν λέγων.

— ὅτε πρὸς ἡμᾶς — lice apud nos. Fritz. observes that both the Scriptural writers and the Classical ones, (at least the poets,) so place πρὸς with an Accusative, adjecto in verbis quosque that is expressly added they say, in the word with the accusative. 

5. καὶ ὅκου ἠδύνατο ποιήσαι] On the sense of these words there has been no little difference of opinion. The words, in their common acceptation, present a seeming difficulty, to avoid which, some (as Wolf and Kuhn.) suppose a pleonasm, taking ἠδύνατο ποιήσαι for ὅκου ἠδύνατο. But (as Fritz. has shown) this pleonasm is commmentative, the meaning of the words being in support of it, to admit of a better explanation without it. Others take ἠδύνατο for nonnulli. This, however, Fritz. shows is even more destitute of foundation than the former sense. The true interpretation seems to be that of so many antient Commentators (as Chrysost. Euthym. and Theophyl.) and, of the modern ones, Grot., Whitby, Le Clerc, Bentley, and Fritz. "Ours Saviour could not, (says Theophyl.) not because he wanted power, but that the subjects of it were unbelieving and therefore (as Whitby says) wanted the condition on which alone it was fit he should heal them. Christ could not, consistently with the rules on which he invariably acted in performing miracles, (namely, to require faith in his Divine mission) perform them. The Commentators observe, that it is conformable to the Hebrew manner of speaking to say that that cannot be which shall not, or ought not to be. But abundance of examples of this have been adduced from both the Greek and Latin Classical writers; and the idiom is found even in modern languages.

6. ἐθαυμάσε&;#617; Schlesius, Kuin., and myself in Recens. Synops. take the word rather of indignation than wonder; a signification, indeed, not unfrequent in the Classical writers, but perhaps not found in the New Testament. Far simpler and quite satisfactory is the common interpretation 'he wondered at their want of faith,' and perverseness in rejecting his claims on such unreasonable grounds. This construction, indeed, of θαυμάζειν is very rare, (the usual one being θαυμάζει, ἐκ τινος, or πρετοιμος.) Of the examples adduced (as with Darmesteter,) the following alone are apposite. Isocr. αὐτοὶ τέκνα εἰδότα—θαυμάζειν διὰ τῆς καρπετίας ταυτής. and John vi. 21. εἰ ἐγὼν ἐποίησα, καὶ πάντες θαυμάζετε διὰ τούτο. Κύκλω must (as Fritz. says) be joined with περιήγητο, not κωμᾶς; and he shows that κύκλω is by the Classical writers often subjoined to verbs compounded with τό. 7. δύο δύο] 'by twoes.' An idiom found in the Hebrew, in which distributives are wanting.

9. καὶ μὴ ἐνδοκασθῇ] This is the reading of the common text, and it is supported by the great body of the MSS. But ἐνδοκασθῇ is found in some of the best, and in the Syn., Vulg., Goth., and Coptic Versions, as also in the Eton inc. and Stephens' first and second; and it has been edited by Mill, Beng., Matth., Griesb., and all other Editors down to Schoelz, except Fritz., who has recalled the common reading ἐνδοκασθῇ; and I think, on good grounds. He shows that ἐνδοκασθῇ would involve an unprecedented analogy, and an extreme harshness; and, after a long and learned discussion, decidedly prefers ἐνδοκασθῇ; by which there will be either an Αναλοίθον, or a variation by means of two constructions, the former of which modes, he shows, is preferable. Thus, after αὔριον, from the words ημῶν αὐτοῦ, εἰς δόθημεν, we must supply λέγων, or βαθίζετο. Fritz. thus renders: 'jussit eos nullâ re in imperato ipsum viam secum sumpit; pectus ficisci—sed (ier) sandalis instructos neque duas induere tunicas' (sc. jussit; ἐν δω ὁμοίῳ ἡπτότο τῷ παρηγγεῖλε Euthymios). This interpretation is also supported by Grot., Heupel, Camb., and Kuin; and, as being alike satisfactory in sense and construction, it deserves the preference.

11. εἰς μαρτύριον αὐτοῖς] 'that it may exist
as a testimony unto them, i. e. as a testimony of their unbelief, and as a declaration that they are unworthy of commerce with you.” (Newcom.)

13. ἡλειφόν ἐλαιός. It appears from various passages of the Medical and Biblical writers cited by Wets. and Lightf., that oil (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the antients, both Jews and Gentiles (and had been so from the earliest ages) as a medical application. And that it was so used by the Apostles, and that the sense is, ‘they anointed many with oil and thereby cured their diseases,’ is the opinion of almost all the recent Commentators. But surely this circumstance, that the Apostles had successfully made use of a well-known medicine, would ill comport with the gravity and dignity of the preceding words, which, I think, compel us to suppose, with all the antient and early modern Commentators, that the healing was as much miraculous as the casting out demons. The anointing was only employed as a symbolic action, typical of the oil of gladness to be imparted by Divine assistance. See Euthym. and Theophyl. For the first Christians being accustomed to represent, in visible signs, the allegorical allusions in Scripture, used oil not only as the Jews had done, as a remedy which had become sacred, but, (from that sacredness,) as a religious rite at baptism, confirmation, and prayers for the sick. Or we may, with Fritz, (who fully acknowledges the miraculousness of the cures) regard the anointing with oil (being a frequent mode of imparting relief) as one of those significant actions by which both the Prophets of the Old Testament and the Apostles, (after their Lord’s example) with indulgence to human weakness, accompanied their supernatural and miraculous cures. In all which cases, the methods adopted in those actions (which were various) contributed nothing to the cure, that being effected by means of which we can have no conception.

14. ἕκαστον ὁ Βασιλεὺς. There is here, seeming-ly, a want of the Subject to the verb. With this the early Critics have, indeed, furnished us, supplying τὴν ἀκοήν τοῦ Ἰησοῦ, which Beza approves, and Fritz., with his usual rashness as an Editor, inserts in the text. But it is with reason rejected by all other Editors, as being from the margin. It is certainly better to retain a harshness than to get rid of it by such means. Grot. proposes to put φανερόν γὰρ ἐγέρθη, into a parenthesis. But this would involve a very harsh hyperbaton. The best mode is to supply the subject αὐτόν from the preceding context, ver. 10.; which is suggested in the subsequent τὸ θύμα αὐτόν.

— θύμα. ‘Fame.’ So the Latin nomin. Φα-νερὸν ἐγέρθη, was become celebrated. Ὅ乙方-τεῖνις. Participles for substantives, as βεβαστύνης. Ἑνεργοῦσιν αὐτὸν, ἐν αὐτῷ. Render, ‘and therefore these mighty works are effected by him.’

15. ὅτι προφήτης—προφήτων. There has been much discussion on the reading and sense of these words. If the testimony of MSS. and ancient Version can prove anything, it is certain that the true reading is ὅτι προφήτης ἐστιν ἡ ἤν τῶν προφ., of which the sense can only be, ‘he is a prophet resembling one of the prophets,’ i. e. of old times. The ἐστιν is of little or no authority, being omitted in almost every MS. of consequence, nearly all the Versions, and also in the Ed. Princ. and Stephens 1, & 2. And it is cancelled by Beng., Wet., Matth., Griseb., Tittm., Vat., and Scholz. The above reading, indeed, involves some harshness; yet the sense of τῶν προφ. is not ill suggested by the Article.

16. ὧν ἐναγομένων. ‘This sort of attraction is frequent both in the Scriptural and Classical writers; but it is here adopted to give greater strength to the preservation. The ἐναγ. also seems to be emphatical.

17. ἀναστασιάς ἑκάτερας. ‘The sense is, ‘had caused him to be apprehended.” Εν τῇ φυλακῇ. The τῇ is omitted in several MSS. (most of them ancient) and the Ed. Princ., and is cancelled by Beng., Math., Griseb., Tittm., and Scholz; but it is retained by Wet.; and with reason; for the number of MSS. is not such as to warrant its being cancelled, and we can far more easily account for its omission than its insertion. Nay, Fritz, regards it as necessary to the sense; the denoting the public prison.
19. ένειχεν αυτῷ] Not, 'had a quarrel with,' as E.V.; nor, 'resented this,' as Campb.; nor, as Wakef. and some recent Commentators explain, 'was enraged against him;' but, 'bore a grudge against him.' The expression signifies to harbour (literally, 'have in mind') a grudge or resentment against any one, ἐνέχειται. Sub. κακών. The complete phrase occurs in Herodot. i. 118. vii. 119. & viii. 27. The elliptical one occurs also in Luke xi. 53. and Genes. xlix. 23. (answering to σωμ) and Job xvi. 9. and Hesych. ένειχεν μηποκακέει. Also ένειχον χέλουν. There is a similar idiom in ἐγκατει. 20. ἐφοβοσαν τὸν] The term here imports a mixture of awe and reverence, Συνεττόμενοι αὐτῷ. There is much difference of opinion as to the sense of the σωμ. The Vulg., L. Bruct., Hamm., Le Clerc, Wets., Campb., Kuin., Schleson, Wahl, and most Commentators, take it in the sense, 'preserved him,' i.e. from the malice of Herodias. But there is no authority for this signification. Greatly preferable is that assigned by the Syr., Arabic, Old Italic, and English Versions, adopted by Erasm., Grot., Lam., Whitby, Wakef., Rosenm., and Fritz., 'observabant eum,' 'observantia prosecutus est,' 'magni eum faciebat,' celebat. So Diog. Laert. φίλους συντήρειν, colere, observare amicos. And Horace cited by Milt., εάν δέ τω γεύματι νόμιμως. This signification seems to arise from that of keeping any one in our mind. Καὶ σκοτείνα αὐτόν, 'and when he had heard him,' i.e. his admonitions. Πολλαί ἔστι, 'did many things (which were suggested by him.)'

21. γενομένης ημέρας εὐκ. Here again the Introd. are divided in opinion: the antient and early modern Commentators rendering it, 'an opportune season,' namely, for working on the mind of Herod and obtaining his order for the execution of John. But almost all since the time of Glass and Hamm. take it to signify a 'festival day.' The expression, however, as Fritz. proves, can only mean 'a leisure day,' and the former interpretation (which is supported by the use of εὐκαίριον at xiv. 11. and Tim. iv. 2. and adopted by Wahl and Fritz.) is preferable. (ποτέ μεγαστάτω) A word only occurring in the later writers, as Joseph. and the Sept.; not derived from the Persian, as almost all Commentators say, but, as Fritz. shows, formed from μέγιστος, as νεανίς from νεανίος. It denotes the magnates, or great men of a country, by whose counsel and assistance the monarch is aided. Τοίς χιλίαρχοι, 'the principal military officers.' Τοΐς πρωτοποιοῖς. This is by Grot. and Kuin. taken to denote the principal magistrates. But it should rather be understood (with Fritz.) of the principal persons for wealth or consequence of those in a private station. So Joseph. Ant. vii. 9. οἱ τῆς χώρας πρωτοποιοῖς. 22. απαρακίας τοις βασιλ. Many Commentators supply μέρους. But there is perhaps no ellipse; for ημίον seems to have been as much a substantive as our a half. The promise involved a sort of hyperbole, and was, as appears from the Classical citations of Wets., a not unusual manner of expression with Kings.
and Joseph, who used the word either absolutely, or with an Accusative of person, sometimes accompanied with eis; more rarely with an Accus. of time. 27. ἐπικούλατος] From the Latin specular. It denotes one of the body-guards, who were so called because their principal duty, was that of sentinels: for I rather agree with Cassab., Wets., and Fritz, that they are so called from their office speculari, not quasi speculatores, from spiculum; because the former points to their chief business. They had, however, other confidential duties, and among these that of acting as executioners.

29. τω μνημείῳ] The το is rejected by all the Editors from Matth. to Scholz; and with reason; for it is, as Markl. has shown, liable to objection on the score of propriety, and is found in scarcely any MS., but Cod. D., being, indeed, introduced, perhaps inadvertently, by Stephens in his 3d Edition. The sense of ἰθηκαν αὐτό ἐν μνημείῳ is 'they entombed it.'

30. ἀπηγγείλαν—οσα ἐποίησαν, και ὑπεῖδης.] reported the miracles they had wrought and the doctrines they had taught.

31. ὑμᾶς αὐτοῖ) This must be rendered not ' vos ipsis,' or 'vos quoque,' with most Commentators, but (with Erasm., Schleus., Kuin., and Fritz.) 'vos soli,' on which use of αὐτοῖ see Schleus. or Wahl. Lex. Ήσαν γὰρ—πολλοὶ, literally, 'for the comers and goers were numerous.' Ἡχηθοῦν, for ἡχόθαυμα, had leisure.' The word is almost confined to the later writers.

33. καὶ εἶδον—πρὸς αὐτὸν] There are few passages of the N. T. in which a greater diversity of readings exists than the present. Editors and Commentators are alike agreed that it has suffered grievously from transcribers; and the unusual diversity of their results (as in many other cases) led them to take interpolation for granted: and to relieve the text, pruning has been employed with considerable effect by the recent Editors. Griesb. edits thus: καὶ εἶδον αὐτοῖς ὑπάγοντες καὶ εὐτεύχωσαν πολλοὶ καὶ πεζὶ ἀπὸ πασῶν τῶν πολεῶν συνεδραμον ἐκεῖ, καὶ εἰξελθών.
of interpolation or of corruption has been established. The clause καὶ προθηλίῳ αὐτῶν is cancelled by Griesb. and Fritz.; but on very slender authority. The objection on the score of false construction, as if αὐτῶν were required, is frivolous; for the very same construction is found in almost every good MS. in Luke xxii. 47., and is rightly edited by Matth., Griesb., and Scholz. Besides, the circumstance is surely so natural that internal evidence is greatly in its favour. One may easily imagine how the people who saw our Lord and the Apostles, (no doubt, on board ship; which removes Campbell's objection) might be circumspect in respect of them, so as to be enabled to get before them to the place whither they were bound. They would easily see, by the course which the vessel was directed, the spot where it was meant to land. As to ἄλθων, edited by Griesb. and Fritz. for αὐλήθων, it has scarcely the support of a single MS., and is, no doubt, a mere correction. The common reading must be preferred, as being the more difficult. It has a significatio praemans; and the πρόθετον with the Accusative is equivalent to a Dativus, which latter construction is found in xiv. 53. and Luke xxiii. Συνεφεσθαι is often used in this sense in the N. T.

The ἐκεῖ denotes εἰς τὸν ἔρμαν. Πετὲι signifies not on foot, but by land, which sense occurs elsewhere in the N. T.

Almost all Commentators take the sense to be, 'it was now late in the day.' Yet they adduce no better proof than examples of the Latin phrase in multum noctem, or diem. Unless, therefore, this be a Latinism, we may explain the phrase with Fritz., 'when much of the day was now past.' But would not that require διαγενέσθην;? The two interpretations, however, merge into each other, and the signification is chiefly determined by the context and added particles.

The ἱμάτια] hamlets, or small clusters of houses; scattered up and down the country. See Schleus. Lex. Κύκλῳ. This use of κύκλῳ for an adjective (circumjacentes) is found in the best writers.

The ὑψωτεῖα] is emphatical.

The best Commentators antient and modern (See Euthym., Beza, and Grot.) are of opinion that this sentence contains an interrogation implying admiration, and perhaps indignation. It may be rendered: 'What must we go and buy,' &c., &c.? At ὅπως εἴρηται sub. ὥσπερ. No ellipse, however, is absolutely necessary. There is reason to think that the sum in question was a proverbial one for a sum of money exceeding the inconsiderable, as we say a good round sum.

Having ascertained.'

In a distributive sense; and αὐλήθων common in Hebrew. See Note supra ver. 7. Συμπτομάσια signifies properly a drinking together, or a common entertainment; and then, by a metonymy common in our own language, it designates the party assembled. Χλωρίῳ χορτῷ. Casaub. and Wet. say that χλωρίῳ is added because χορτὸν properly signifies hay. It rather, however, also means fodder, and though in the Classical writers it almost always denotes dry fodder; yet in the N. T. it is constantly signifies herbage of any kind, both of grass and corn.

'Discumbent.' Πρασια proper signifies a plot of ground, such as in gardens are employed for the growth of vegetables. It is strange that the latest Commentators should adopt the derivation of Hesych. from πρασια, quasi prassia, when the Etym. Mag. and Zonaras' Lex. offer so much better a one, namely from πράσον, an old word signifying a leek or onion. Thus the term denotes properly an onion-bed, and then any plot of ground of a similar form, a square or parallelogram. See my Note on Thucyd. ii. 56. It here denotes regular and equal companies, like squadrons of troops. From Luke we find that each was composed of 50 persons. This method was, no doubt, adopted, to let the multitude know their own number.


48. ἀποταξάμενοι αυτοῖς, ἔχει μια βασάνις, πάντες, καὶ ἐξορτάσω ἡμᾶς, καὶ ἠράν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθυῶν. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, ὡσε 44 πεντακις ἄνδρες. 1 Καὶ εὐθείς ἄναγκασε τοὺς μαθητὰς 45 αὐτοῦ ἐμβηναὶ εἰς τὸ πλοῖον, καὶ προσάγει εἰς τὸ πέραν πρὸς Ἐβραίαν, ἐν αὐτῶν ἀπόλυσε τὸ ἱχθυόν. 2 καὶ ἀποτάξαμε- 46 νος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὅρος προεύκασθαι. 3 Καὶ οὐ πίας 47 γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῇ γῆς. Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ 48 ἑλάνειν, γῆ γὰρ ἐνεμός εὐναντίος αὐτοῖς. καὶ περὶ τε- τάρτην φιλακή τῆς ὕπτως ἔρχεται πρὸς αὐτοὺς, περιπατών ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτοῖς. οἱ δὲ 49 ἄνδρες αὐτῶν περιπατώντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φαν- τασία εἶναι, καὶ ἀνέκραξαν τάντας γὰρ αὐτοῦ εἶδον, καὶ 50 ἐπεράξονται. καὶ εὐθείς ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς: Θαρσεῖτε ἐν γῇ εἰμι οὐχ ἡ φοβείσετε. Καὶ ἀνέβη πρὸς 51 αὐτὸς εἰς τὸ πλοῖον, καὶ ἐκόπησεν ὁ ἄνεμος καὶ λιν ἐκ πε- ρισσοῦ εἰς αὐτοῖς ἐξίσταντο, καὶ ἐθαμμαζό. οὐ γὰρ συνήκας 52 ἐπὶ τοῖς ἄρτοις τῇ γῇ καρδία αὐτῶν πεπωρωμένης. 1 Καὶ διατέρασαν ἥθαν ἐπὶ τῇ γῇ Γενναρετ, καὶ 53 προσωμοῦσαν, καὶ ξελθοῦσιν αὐτῶν εἰς τὸ πλοῖον, 54 εὐθείας εὐπνόντες αὐτῶν, περιπατοῦντες ὅλην τὴν περίχωρον 55 ἐκείνην, ἡράξατο ἐπὶ τοῖς κραββάταις τοὺς κακῶς ἐχοῦσας πε-
This must not be taken for "quoniam, (with Palairet and Schlesw.)." but rather (with Beza, Grot., Wets., Kuin., and Winer) the words οὐκείον must be closely connected, correctors having been pressed to use sense ubi. Thus the οὐκείον is said to be redundant. Fritz., however, makes well-founded objections to this combination of the words, and supposing the redundancy of them; because the words οὐκείον οὐκείον are an independent clause. And he, very properly, limits the above mentioned idiom to passages where the words occur in the same clause. He would therefore render ἐκεῖ "there." But it may be better to regard the sentence as an abbreviation of the more enlarged expression of primitive times, when it would have been phrased 'carried them to the place of which they had heard it said, 'he is there.' Compare 1 Kings xviii. 10. Thus οὐκείον is least of all pleonastic.

It is not clear whether this is to be understood of those who laid the sick persons down, or of the sick persons themselves. The former method is more suited to the construction; but the latter (which is adopted by Abp. Newcome) is more agreeable to prudence. "As, ἐκεῖ ἀσ执行力 "The àς is not without force, denoting, as Winer thinks, (Gr. N.T. p.117) the uncertainty of the number. I would render, "as many as might have touched."

VII. 1. συνάντησαί "comemorunt." 'Ελθ, ἀντó 'I. These are supposed to have been emis- saries from the Sanhedrin; but we cannot safely infer their motives and purpose.

It was quite in the Jewish idiom to oppose common and holy, the most usual signification of the latter word in the Old Testament being separated from common, and devoted to sacred use. Their meals were (as the apostle expressed it, 1 Tim. iv. 5.) sanctified by the word of God and prayer. They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the latter, not to the spirit of the rule, understood this as implying solely that they must wash their hands before they eat. (Campb.) "Kouôv here (as often in Joseph.) signifies what is ritualistically pure: thus, as regarded the hands, it denoted that they were not washed ritually, i.e. just before the meal, though they might otherwise be clean.

This word is omitted in several MSS. and some Versions, is rejected by Mill and Beng., and is cancelled by Griessb., Titn., and Scholz, but retained and ably defended by Fritz. He proves that it cannot be a gloss, and accounts for its expulsion on the ground, that the term χλωρίῳ might be offensive to our Saviour. But it is better to suppose that the omission in those comparatively very few MSS. arose from a previous corruption, (I suspect, into ἐπιμυκτό; for the words are often con- founded), which introduced what was unintel- ligible, and therefore was expelled from the text, especially as, by including vv. 3 & 4. in a paren- thesis, the word was unnecessary.

3. ἧττοί] i.e. all those who observed the traditions; for the Sadducees and a few others (comparatively a small part of the nation) rejected this custom.

There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the antients were as much perplexed with it as the moderns. The Vulg. and some other Versions give the sense sēre; whence it has been supposed, that they read πυκνη, which might be taken for πυκνα, and that for πυκνον. But (as Fritz. observes) there is no proof of the existence of such a word, and it is altogether inapposite. To take the interpretations of those who retain the common reading, several Commentators, antient and mo- dern, take πυκνη to mean 'up to the elbow.' But though πυκνη might be proved to have the signification elbow, yet such a one as 'up to' in the Dative cannot be tolerated. For the same reason, the interpretation of Light., Hamm., Schoetg., and Heupel 'up to the wrist,' must be rejected. Others, as Wets., Pearce, Campb., and Rosenm., endeavour to remove the difficulty by taking πυκνη to mean 'a handful of water,' such as the contracted palm will contain, or rather a quartarius, the smallest measure allowed for washing the hands. And this interpretation Campb. has supported very ingeniously, but not convincingly; for (as Fritz. observes) that sense would require πυκνη μέσον. Be- sides, it may be added, πυκνη can only mean the contracted hand, the doubled fist, in which sense the word is here taken by Scalig. Beza, Grot., and Fritz.; who, however, are not agreed on the manner of the action. The most probable view is that of Beza and Fritz.; who render 'unless they have washed their hands with the fist,' which explanation is confirmed by the customs of the Jews, as preserved in the Rab- binical writers, and even yet in use. Thus the
Έδειξον τοὺς μαθητάς αὐτοῦ, ἵνα παραδώσωσιν αὐτοῖς καὶ τοὺς ὄντας ἰχθύας ἐμέρισε τάσι. Καὶ ἔφαγον τάντας καὶ εὐχορᾶθησαν καὶ ἤραν κλασμάτων ὁδήγοις κοφίνους πλήρεις καὶ ἀπὸ τῶν ἰχθύων. καὶ ἤραν οἱ φαγώντες τοὺς ἀρτοὺς, ὥστε πεντακαίχειον ἀρνίας. Καὶ οὖν ἔδειξεν ἡμῖν γιαγίου τούτου ἐκ τοῦ πλοίου, καὶ προῆγεν εἰς τὸ πέρα τρόπον Βεθσαϊδά. Καὶ ἀποτάξαμεν ἅμα τῶν ἁλῶν. Καὶ ὁ ἄνεμος ἐναντίον αὐτῶν, καὶ ἤπελθεν εἰς τὸ δρόμο προσεύχοντας.

Καὶ οὖν ἔδειξεν γενομένην, ἵνα τὸ πλοίον ἐν μέσῳ τῆς θάλασσας, καὶ αὐτοὶ μόνοι ἔτει τῆς γῆς. Καὶ εἰδεν αὐτοὺς βασιλείαν τοῦ θανάτου τὸν ἐλαύνην· ἤν γάρ ἐναι ἐναντίον αὐτῶν. καὶ περι τὸ τάρτην ψυκτικὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατήσας ἐπὶ τῆς θάλασσας καὶ ἠθέλει παραδοθεῖν αὐτοὺς. Οἱ ἴδια αὐτῶν περιπατοῦντα ἐπὶ τῆς θάλασσας, ἐδώκεις φως τασίαν εἰς καὶ ἀνακράζουσας τάντας γαρ αὐτῶν ἐδώκεις, ἐπαράξωσας. καὶ εὐθέως ἐλάλησε μετὰ αὐτῶν, καὶ ἔφερεν αὐτούς Θαρσείτις· ἐπὶ τῷ θανάτῳ. Καὶ ἤπελθεν εἰς τὸ πλοίον, καὶ ἐκύπτασεν ἰ ἀνεμος καὶ λιῶν ἐκ τῆς ῥασην εἰς αὐτούς ἐξισταντο, καὶ εὐθέως· οὐ γάρ συνῆτε ἐπὶ τοῖς ἄρτοις ἥν γάρ ἡ καρδία αὐτῶν παραπλασμηνή.

Καὶ διαπεράσατες ἡλιόν ἐπὶ τῇ γῆν Γεννυσαρετ, προσωρίζοντας. καὶ ἐξελθόντων αὐτῶν εἰς τὸν πλοῖον ἐπιγύνοντες αὐτῶν, περιδομάντες διὰ τῆς περιήκειν. ἡράντο ἐπὶ τοῖς κραββάταις τοὺς κακῶς ἔχοντοι.

46. ἀποτακτέμους αὐτοῖς] 'having bid them (i.e. the multitude) farewell.' The phrase ἀποτάσσεσθαι τοῖς, in this sense, is (as Fritz. observes) an Attic Greek, but that of Philo, Joseph., and the later writers, especially the Stoics. 48. ἐν τῷ ἐλαύνειν· scil. τινα ναοῦ. The elliptis is sometimes supplied, but at other times καταμεν is used. 49. ἄμα τηρουντος, laborantes, distressed, hard pressed. ἤθελεν παραδεχεῖν αὐτοὺς. The laboured Annotations of Grot., Fritz., and others here are little to the point; and much trouble might have been spared by considering the phrase as a popular one for, 'he would (i.e. he was about to) pass by them;' or, 'he made as though he would have passed by them.' So of Jesus it is said, Luke xxiv. 28. Καὶ αὐτοῦ προσεύχονται παραπλασμοῦς παρεύσασθαι.

52. οὐ γὰρ συνήκατο ἐπὶ τοῖς ἄρτοις] By the ἄρτοις is meant, as Krebs observes, τοῖς διάματισ τοῖς διάματις. That Commentator, however, and Kuin., with some other recent Interpreters, seem wrong in assigning to ἐπί the sense post. I myself still continue of the same opinion as in Recens. Synop. that the true one is per, by, denoting the efficient cause; as in Matt. iv. 4. And this is supported by Fritz. in his Note, who renders: 'Nunc enim per prōres potenti opportunitatem quodam interiector, sed erat callo obducta mente.'

53. προσωρίζοντας] scil. ἠκέ. Προσωρίζειν signifies to bring a ship πρὸς ὀρῶν, sometimes a station or place fit for drawing a ship ashore. The latter is to be adopted.
KATA MARKON.

καὶ ἐπὶ χωμόν, ὅτι ἔκει ἔστιν. καὶ ὅταν ἃν εἰσεσκέπτηται εἰς ἀμας ἡ πολεμικὴ ἡ ἀγοραί, ἐν τοῖς ἀγοραῖς ἐτίθεντο αὐτοῖς ἀποκάλυψαι, καὶ παρεκαλῶν αὐτῶν, ἵνα καὶ τοῦ κρασίου τοῦ ματίου αὐτῶν ἐγινομεν· καὶ ὁ λοιπόν ἔτητον περιεγράφη.

III. ΚΑΙ συνάγοντα πρὸς αὐτῶν οἱ φαρισαῖοι, καὶ ὁ ὥρραματεῖα, ἔλθοντες ἀπὸ Ἰησοῦ Μαριώματος, καὶ ἔτη τῶν μαθητῶν αὐτῶν κοινώς χερσί, τοῦτο ἔβαλεν ἀπὸ τῶν ἱεροσολύμων, καὶ ἔπαινος ἐβαλε τῶν ἱεροσολύμων, ἔμεμιστον· οἱ γὰρ φαρισαῖοι πάτες οἱ λαοῦδια, ἐὰν μὴ πυγμὴ νυστατή τας

...
rendering of the Syr. diligenter may be admitted as a free translation, as also those of studiæe, or sedulû, adopted by some moderns: indeed, (as Leigh says) almost all the interpretations imply diligent care in washing.

— κατοῦντες] 'carefully, pertinaciously adhering to, and observing.' Such is the full sense of the word, which is so used in 2 Thess. ii. 15.

4. ἐπὶ ἀγορᾶς] Sub. ἅλασταις, or γενομέναις; of which ellipse the Commentators adduce many examples, as also of the complete phrase. 'Εαν μὴ βαστί. This is best explained, 'unless they wash their bodies,' (in opposition to the washing of the hands before mentioned), in which, however, is not implied immersion, which was never used but when some unclean, and not possible, pollution had been incurred. 'Α παρελαβόμενοι κρατεῖν. Render, 'which they have received from their ancestors, that they may firmly keep them.' ζεστῶν, from ζέστῃς, a liquid measure of wood holding a pint and a half. The word is frequent in the later writers, and is, indeed, of Latin origin. Χαλκίων, copper or brazen vessels. Earthen vessels are not mentioned, because those were broken, if supposed to be polluted. See Levit. xv. 12. Κλίνουν, couches, like our sofas.

9. καλῶς ἀδελείτετε]. The best Commentators (as Euthym., Beza, Casaub., Glass, Cameron, Heupel, Campb., Rosenm., Kuin., Schleusen., Fritz., and Scott) are agreed that this is to be taken as an ironscal reproof. Thus the καλῶς corresponds to our finely, cleverly; a use frequent in the Classical writers. Some Commentators, who are averse to imputing irony to our Lord, devise other modes of interpretation, all of them either open to strong objections, or closely bordering on irony.

11. εἰ ἐπὶ—ἀφελήσῃ] Something seems wanting in this sentence, to supply which, Pisc., Beza, and Casaub. understand insens erit. But it is better to resort to that idiom by which the Greeks leave in a sentence some verb of a contrary signification to be repeated from the preceding sentence: and thus, with Krebs, Kuin., and Frits, we may here repeat μὲν διανέγησα τελευτάτῳ, 'he shall not suffer the punishment denounced.'

12. καὶ οὐκ ῥτεῖ ἀφίστε, &c.] The sense is, 'and by thus abrogating the Divine precept, ye permit him not any longer to, &c., namely, out of the money so consecrated, because the devotion of it was made with an imprecation against the devotee, if he employed the money to any other purpose. The phrase οὕτω ποιεῖν is a popular one, signifying to benefit any one, the τινι being a Dativus commodi.
Κατὰ Μαρκὸν.

14 Ποιεῖτε, ὡς ἐλέγετε. 15 Αὐτοῖς ἀκούετε, καὶ τοὺς πάντας καὶ συνίστε. 16 οὐδέν ἐστιν ἐξ οὗ τὸν ἀνδρότον εἰστερέωμενον εἰς αὐτόν, οὐ καὶ αὐτὸν κοινώσατε ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκεῖνα.

16 ἐστὶ τὰ κοινωνία τὸν ἀνδρότον. 17 ἑιτὶ ἔχει ὅταν ἀκούει. 18 Καὶ οὐ δεῖ ναὶ ἀνατεῖν ἐπ’ αὐτόν τὸν ἄνδρον, ἐπιρρώπων αἰῶνες οἱ μαθηταὶ αὐτοῦ περί τῆς παραβολῆς.

19 καὶ λέγει αὐτοῖς. Οὐ ἔστω καὶ ὅταν ναιντεὶ ἀντὶ τοῦ ἤγορείτε, ὅτι τὸν ἀνδρότον εἰσπορευόμενον εἰς τὸν ἀνδρότον. 20 ἐλέγετε δὲ τῷ ἐκ τοῦ ἀνδρότου εἰσπορευόμενον, εἰκόνι τῷ κοινοῦ τοῦ ἀνδρότου. 21 ἡ ἀποκάλυψις τῶν ἀνδρότων, οἱ διάλογοι τοῖς κακοῖς, εἰς ταῖς καθαρίας τῶν ἀνδρότων, οἱ διαλογισμοὶ τοῖς κακοῖς, εἰς ταῖς καθαρίας τῶν ἀνδρότων, ὁ δὲ λόγος τοῦ ἀνδρότου. 22 πονεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλοι, σαέλυειαι, ὀφθαλμοὶ πονοῦροι, βλασφημίαι, ὑπερφανίαι, ἀφορονυ.
24. τὰ μεθόρια Τ. καὶ Σ.] This is by Beza and most Commentators taken to mean, that country which divided Palestine from Tyre and Sidon. But Fritz, thinks it meant that our Lord had entered into the territory of Tyre and Sidon. In fact, the distinct in question was a strip of land antiently debatable border land, (like the Thracia between Argolis and Laconia, and some other tracts in Greece), but afterwards ceded by Solomon to the King of Tyre, though it long afterwards retained its original name of the border land.

25. τὴν] This is omitted in very many MSS., most of them antient, and almost all the early Edd., and is cancelled by almost every Editor from Bengel to Scholz. The Article can (as Middlet. says) have no place here. Αὐτὸν. It seems to be a popular form of expression. Καὶ οὐχ ἦν. The καὶ signifies but.

26. Ἐλληνες] A Gentile, or pagan, (called in Matthew Kavano) for the distinction is one not of country, but religion. The Hexarchus had for a long time been called by the name of Greeks, because many of those with whom the Jews had commerce were either such, or at least used the Grecian language. Συροφινειας. A woman of the country called Syria Phoenicia, which lay between Syria and Phoenicia. Συροφ is said because there were Συροφινακες, i.e. Carthaginians. Many MSS. here have Συροφουκκιας, which is received by Matth., Grieseb., Vat., Tittm., and Scholz. But the common reading is retained and ably defended by Fritz.

27. ἐκβάλλει] This (for the common reading ἐκβάλλει), found in very many of the best MSS. and the Ed. Princ., was preferred by Mill and adopted by Wets., Grieseb., Tittm., Vat., Fritz., and Scholz. It is (Fritz. truly remarks) required by the correspondence of tenses found in the Greek idiom.

28. δοκεῖτε] q. d. 'do not ask me before the time to confer benefits upon you, nor act like those who would be fed before the children are satiated.' Such is the sense assigned by Fritz, who regards these two clauses as containing two proverbial forms. Thus (he thinks) is removed what might seem somewhat of inhumanity in our Lord's casting at the miserable petitioner a Jewish term of insult.

29. ὦ γὰρ] Sub. καλῶν εἰτε, &c. 'True, Lord, it is right.' &c. Καὶ γὰρ, 'for even.'

30. θὰ ὑπάγει] This does not import beforehand, but implies a granting of the request, q. d. 'go in God's name.' Διὰ τούτου τῶν λόγων, 'because of this speech (so full of humility and faith).'

31. ἔρθη] i.e. lying tranquil and composed, not, as before, running up and down, or lying on the ground.

32. κωφόν] There is some difference of opinion on the sense of these words. Some antient Translators and early modern Commentators, take κωφόν to denote one dumb; which they seek to establish by the use of the word in the Sept. at Is. xxxv. 5. But that version is erroneous, and therefore cannot afford any proof. In vain, too, do they appeal to Matth. ix. 33. and Luke xi. 14., for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure, ἐθάλασε ὀρθῶς, concur with the proper significature of the term, (namely, one who speaks with difficulty) to show that the
person was not *dumb* by nature, nor, probably, *deaf by nature* otherwise it would have been necessary to call him so. But the much greater trouble was that he **lost his hearing**, gradually lost much of his speech, and became a stammerer. Such an impotence is either *natural*, arising from what is called a *bog*, or ulcer, by which any one is, as we say, *tongue-tied* (of which Wets. adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others still more appropriate, from Artemid. and Philostratus), or *acquired*, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the former was the case of this poor sufferer, may seem proved by the expression at ver. 35. *έλθην ὁ δεκεν τῆς ψυχῆς*. But, in the more figurative, (as in some of the passages cited by Wets.), and the latter (which is the view taken by Fritz.) is probably the true one. This sense of *μοιγιλλος* is adopted by the Syriac Translators, and also by Beza, Grot, and almost all of the recent Commentators, who answer the argument of their opponents, that at ver. 37. we have κατὰ τῶν αἰθέρων λαλεῖν, by observing that that is either a *general expression*, and not limited to this sense, or that *αἰθέρος* is used by a *common hyperbole*.

33. *εσπολαβόμενος*—ιδιαν] *taking him aside and apart from the multitude,* not, away from them, or out of their sight. This was probably done for the same reason as that which influenced our Lord in the miracle recorded supra v. 40.

— *εβαλε—τα ἑτα αὐτοῦ*] Since this and the other action mentioned could contribute nothing to the cure, though we find such used on other occasions, as viii. 23. and Joh. ix. 6, (say, the very putting his hands on the sick can be viewed in no other light,) it has been asked why our Lord used them. Such inquiries are often rash, and we are not bound in all cases to give a reason (since our Saviour's adoption of an action shows its fitness); yet here we can be at no loss. The reason was, no doubt, that assigned by Grot. and Whitby, and adopted by most recent Commentators, as Ruin. and Fritz., namely, that Christ thus pleaded his human weakness, to use external actions significant of the cure to be performed, and thereby to strengthen the faith and confirm the hopes of the sick persons and those who brought them; and moreover to show that the power he was about to exert resided in himself. Our Lord adopted these actions, and the usual one of laying his hands on the sick, (as he was alone desired to do,) to show that he was not confined to any one particular mode.

— *πτούσα*] *having spit,* i.e. either on the ground, or in one of his hands.

34. *εστιναέ] *he groaned;* in sympathy with human calamity. Compare Hebr. iv. 15. *Εφθασε*. Syro Chaldee, and the Imperative of the parables, *εθῆσε* ἐπάνω αὐτοῦ. *Δύσθησαί* i.e. have the use of thine ears. *Δύσθησαί* was adopted as being applicable to the removal of both obstructions. For in Hebrew phraseology to open any one's eyes or ears denotes imparting to him the faculty of sight and of speech. Grot. observes that such words are used to be interchanged, "*per abu- sionem*." In which last opinion I cannot agree with him. The reason rather is, that in words indicative of the deprivation of any natural faculty there is *one common idea*. Thus our words *dumb, blind,* and *deaf* are all derived from past participles of verbs signifying to *stop up.* And the same may be shown in almost all the correspondent words of other languages.

36. *δειν*] *for καθ' δειν* say most Commentators, who also at *μᾶλλον* supply *ποινών.* But Fritz., on reason, rejects both ellipses, and simply renders the words *quantum*—and *magis.* There is not (as some suppose) any pleonasm in *μᾶλλον περ.* ; but, as Fritz. observes, the *μᾶλλον* adds weight and intensity to the following comparative *περισσότερον.* He compares Aristoph. Eccl. 1131. μᾶλλον διέμενερος, and refers to Winer's Gr. Gr. p. 97. See (inscr omnium) Herm. Opusc. i. 222.
καὶ εὐθεώς ἐμβᾶς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν ἀρτοῦ, ἤθελεν εἰς τὰ μέρη Δαλμανοῦθα. ἐκέχηλθον οἱ 11 φαρισαῖοι, καὶ ἠράμου συχνὲς αὐτῶ, ἐστὶν οὗτοι παρὰ αὐτὸν σμικρῶν ἀπὸ τοῦ ὀυρανοῦ, πειράζοντες αὐτῶν. ἠνίκηθην ἀνάστησας τῷ πνεύματι αὐτῶν, λέγει· Τῇ γενεᾷ αὐτῇ σμικρῶν ἐπιζήτει; ἀμὴν λέγω ὑμῖν ἐλθήσεται τῇ γενεᾷ ταύτῃ σμικρῶν. Καὶ αἱρεῖται ἐμᾶς, ἐπαύειν εἰς τὸ 15 πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

VIII. 2. ἡμέρα.) This (for the common reading ἡμέρα) is found in very many MSS., most of them antient, and is preferred by Mill, Beng., and Wets., and edited by Matth., Gries, Tittm., Vat., Fritz., and Scholz. See Note on Matt. xv. 32.

3. ὑπάντης] 'fasting,' from ὑπάντης. For ἡμέρα some would read, from several MSS., ἡμέρα. But Fritz. shows that the use of the preterite ἦμερα, however it may be found in the Sept., Joseph., and Liban., cannot be proved to have been adopted by the writers of the N. T. Besides, there is no need of the change, since the Present of ἡμέρα has often the sense of the Preterite. Thus we may render ἢρέτεις, or 'had come.'

10. μέρῃ] 'region,' ἡμέρα, as some MSS. read, by gloss. This use is only found in the later Greek writers, including the LXX.

11. συνὴρατών ἄντων] 'to enter into argument, with him.' The word properly signifies 'to use mutual inquiry and discussion.' The construction of this verse (which is somewhat rough) is thus adjusted by Fritz. 'Περὶ ποιήσεως ἄντων τοῦ οὐρανοῦ has regard to ἢρέτεις ἄντων, but πειράζοντες ἄντων to the whole sentence ἢρέτεις ἄντων τοῦ οὐρανοῦ.' We may render πειράζοντες ἄντων ('thereby) tempting him.'
Κεφ. VIII. ΚΑΤΑ ΜΑΡΚΟΝ.

16 σαίων, καὶ τῆς ζύμης Ἰηρώδου. καὶ διελογίζωτο πρὸς ἀλλ.
17 λήλους λέγωσθε: "Ὅτι ἄρτοις όυκ ἐχομεν. καὶ γνωσὶ 62.
"Ιςους λέγεί αὐτοῖς. Τί διελογίζωθε: ὅτι ἄρτοις όυκ
ἐχετε; οὐών νοεῖτε, οὐδὲ συνίετε; ἥττι πεπτωμένην ἐχετε
18 τίν παρδίαν ἐμὲν; ὦφαλμους ἐχοντες οὐ βλέπετε καὶ
19 ὧτα ἐχοντες οὐκ ἀκούτε; καὶ οὐ μημονεύετε, οὕτως τοὺς
πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακυκλίους, πόσους κα-
φινοις πλήρεις κλασμάτων ἦρατε; λέγουσιν αὐτῷ: "Δώδεκα.
20 ὥτε δὲ τοὺς ἐπτα εἰς τοὺς τετρακυκλίους, πόσων σπυρί
dióν πληρώματα κλασμάτων ἦρατε; οὐ δὲ εἴπον: "Επτά'
21 καὶ ἐλεγεν αὐτοῖς: Πῶς οὐ συνίετε;
22 ΚΑΙ ἔχεται εἰς Βηθσαϊδᾶν καὶ φέρουσιν αὐτῷ τυφ-
23 λόν, καὶ παρακαλοῦν αὐτόν, ἵνα αὐτοῦ ἄψηται. καὶ
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτόν ἐξ ἕκ
τῆς κώμης. καὶ πυνσα εἰς τὰ δόματα αὐτοῦ, ἐπιθεὶς τάς
24 χειρας αὐτῷ, ἐπηρώτα αὐτόν εἰ τι βλέπει; καὶ ἀναβλή-
πασ ἐλεγε: Βλέπων τοὺς ἀνθρώπους, ὦς δένδρα, περιπα-
τοῦτας, εἶτα πάλιν ἐπεθυκτε ταῖς χειρας ἕπη τοὺς ὀφαλ-
μοὺς αὐτοῦ, καὶ ἐποίησαν αὐτόν ἀναβλήπναι καὶ ἀποκατ-
26 σάθη, καὶ ἐνέβλεψε τηλαγνώς ἀπαντας, καὶ ἀπέστειλεν
αὐτόν εἰς τὸν ὁικὸν αὐτοῦ λέγων: Μηδὲ εἰς τὴν κώμην
εἰσέλθη, μηδὲ εἰπὲς τινὶ ἐν τῇ κώμῃ.

19. τέτει ἄρτους ἐκλασα εἰς τοὺς π. ] It is well observed by Fritz. that there is here a preg-
nana construction, in which is included the two syntactic elements, and to distribute them to the multitude. This use is indeed frequent both in the Scriptural and Classical writers.

22-26. This miracle is recorded only by Mark, though it has several circumstances which render it worthy of particular attention.

23. ἐξήγαγεν-κώμης ] i.e., as most Commentators say, because he thought those who had seen so many miracles in vain, were not worthy to see more. The reason, however, seems rather to have been, that our Lord never chose to perform a miracle with a crowd pressing about him. See supra iii. 10. & v. 28.

— πυνσα εἰς τὰ δόματα. ] Our Lord was here again pleased to vary the mode of the external action; and that the one adopted on this occasion was not unusual with those who pretended to cure blindness, or dimness of sight, we may suppose from the same thing occurring in an account of a pretended miracle narrated in Sueton. Vespas. 7. Our Lord was also pleased to vary the operation, and cause that it should not be known. Or, in any case, that of the objects is, as Plato observes, the first sign of returning sight, which, as he says, τήν ἀληθείας σημεῖα παραλλάσσει. This view of the sense is con-

firmed by Victor, who, no doubt, derived it from the Fathern. From the above it is plain that the person was not born blind, but had lost his sight from disease.

26. μηδὲ εἰς την-κώμης ] On these words there
has been a needless scruple raised, the best way of avoiding which is to consider them as expressing this sense: 'do not go into the village and tell them what has happened.' Τις ἐν τῇ κωμῇ. A periphrasis for 'the villagers.' The man was, it seems, not of Bethesda.

31. άποκομισθήσαν. An allusion to Ps. cxviii. 22. And the word implies contumely with rejection.

32. παραφθέντως i.e. 'plainly.' So Euthym.

33. φανερώς καὶ ἀπαρακλητώς, i.e. without any figure of speech, as John expresses it. Προσλαβόμενος αὐτῶν, 'having taken him aside.'
κεφ. ιξ.  

κάτα μαρκον.

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3 φώνθε ἐπιπροσέθην αὐτῶν, καὶ τὰ ἱμάτια αὐτῶν ἐγένετο στελβοτα, λευκὰ λιαν, ὡς χιω, οἵα γυαφεῖα ἐπὶ τῆς γῆς οὐ
dύναται λευκαναὶ. καὶ ὥθησα αὐτῶι Ἡλίας σὺν Μωσεῖ.

5 καὶ ἤσαν συνδιαλυόντες τῷ Ἡσοῦ. καὶ ἀποκριθεῖ· ο Πέτρος λέγει τῇ Ἡσοῦ· Ῥαββί, καλόν ἐστιν ημᾶς οὐδὲ εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μιᾶν, καὶ Μωσεῖ μιᾶν, καὶ Ἡλία μιᾶν. οὐ γὰρ ἴσαί τι λαλήσῃ· ἦσαν γὰρ ἐκβοῶν.

7 καὶ ἐγένετο νεφελε· ἐπισκεύσοντα αὐτοῖς· καὶ ἤθει φωνῆ· ἐκ τῆς νεφέλης [λέγουσα]· οὑτὸς ἐστιν ὁ νῦν μοῦ ὁ ἀγαπητὸς· αὐτὸς ἀκοῦστε· καὶ ἕξαπίνα περιβλεψάμενοι· οὐκέτι οὐδένα εἰδόν, ἀλλὰ τὸν Ἡσοῦς μοῦν μεθ᾽ εἰαυτῶν.

9 καὶ ταῦτα ὑπόκειται· καὶ ταῦτα ἀπὸ τοῦ ὀρους, διεστείλατο αὐτοῖς· Ιησοῦς ἦν νησίῳ, εἰ διοῦν, εἰ μὴ ὅταν ο νῦς τοῦ ἀνθρώπου· οὐκέτι οὐδένα εἰδόν, ἀλλὰ τὸν Ἡσοῦς· ἐκ νεκρῶν ἀναστήσερα, καὶ τοῦ λόγου ἑκράτησαν· πρὸς ἐαυτοὺς υἱοτόντες· τί ἐστι τὸ· ἐκ νεκρῶν ἀναστήσαν· πρὸς ἐαυτούς· ὁ λόγος ἑκράτησαν· τί ἐστι τὸ· ἐκ νεκρῶν ἀναστήσαν· πρὸς ἐαυτούς· ἡ ράχος ὑπὸ τοῦ πρῶτον; *οὐ τί·

IX. 3. γυαφεῖα] from γαφος, a tool with which the antients used to raise the nap of worn cloth. The word has been used by an artisan called γυαφεῖα, and with it were united that of cleansing soiled garments, and restoring them to their original state, either by drying them, or by the use of fuller's earth and alkali, restoring their whiteness.

7. ἐπισκεύσει αὐτοῖς] This construction with the Dative is rare; (that with the Accusative being the usual one,) but it is found only in reference to Jesus, v. 15, and Ps. cx. 3, Sept., and ἐπισκεύσεις τινι may there be rendered 'to be a shade to,' or over 'any one;' the Dative (which is not, as Fritzsche, imagines, a Dativus commodi) being suspended on the ἐπί.

[λέγουσα] This is omitted in many MSS., most of the ancient Versions, and Theophyl.; and it is cancelled by Matthew, Grieseb., and Fritzsche., as having been introduced from the other Gospels. ἀπὸν ἄκουσε, 'Him bear ye.'

8. ἐξομάνυ] 'Suddenly.' It is neuter plural taken adverbially from the old epic adjective ἐξομα, ἐξομα τοῦ δαίμονα ἐπερισσατε, exaggere, introduced by the Attics to ἐξεομα. Yet the old adverb was again introduced into the language probably by the Macedonians, and occurs frequently in the later writers, and is frequent in the LXX. 'Allα τὸν Ι. This is generally taken as put for ει μη. That principle, however, is not necessary. With Fritzsche., we suppose the ἄλλα as put with reference to the negative in oμη, and supply a verb of seeing from the preceding participle.

9. τοῦ λόγου ἑκράτησας, etc.] There has been no little difference of opinion as to the sense of these words, which will, indeed, much depend upon the construction. Some construe them with the words following, τοῦ ἑκράτωτε, others take them with υἱοτόντες. The former method is preferred by some of the antient and the earlier modern Commentators; but the latter is adopted by almost all from the time of Heuman and Schol. and others, from such a construction as the former would be unprecedented. They are, however, not agreed on the sense of ἑκράτησαν; some rendering it 'reticuerunt,' others 'animo exciperunt;' others, 'animo retinuerunt.' To all of these interpretations, however, objections are made by Fritzsche., who renders 'sermonem (Jesus) firmiter tenuerunt.' This last perhaps agrees with the preference; but the reti- cue runt of Schleus. and others is not objectionable. Τί ἐστι· νεκρῶν, quidnam esset e mortuis rediri, 'what Jesus meant by speaking of rising from the dead. They did not question the general resurrection, which all but the Sadducees believed, but they could not reconcile this language with what they had heard and learned, that Christ should live for ever and hold an everlasting kingdom. Hence their slowness in comprehending what Christ often afterwards repeated to them, of his death and resurrection. Insomuch that when Christ was dead, their hopes died with him, and only revived at his resurrection.
κεφ. ΙΧ.

δὲ ἀποκριθεὶς εἶπεν αὐτοῖς: Ἡλίας μὲν ἐλθὼν πρῶτον, ἁπάκαδηστὰ πάντα. \[καὶ\] καθὼς γέγραπται ἐπὶ τῶν ὕιών τοῦ ἀνθρώπου, ἴνα πολλὰ πάθη καὶ ἐξουδενώθη—. ἄλλα λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἔληλυθε, καὶ ἐποίησαν αὐτῷ ὁσα ἡθέλασαν. \[καθὼς γέγραπται ἐπ' αὐτῶν.\]

καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὅχλον πολὺν περὶ ἁπάκαδηστος αὐτοῖς. καὶ εὐθέως πᾶς ὁ ὅχλος ἴδιων αὐτῶν ἐξεθαμβήθη, καὶ προστρέχουσε ἡπταδύοντο αὐτῶν. καὶ ἐπιρρήπτησε τοὺς γραμματεῖς. τῷ ἡνεκτε πρὸς αὐτοὺς; καὶ ἀποκριθεὶς εἶς ἐκ τοῦ ὅχλου εἶπε: Διδάσκαλε, ἢνεκτε τὸν ὕιων μου πρὸς σε, ἐχοντα

"In the passage at ver. 28, the true reading seems to be τῷ.

12. Ἡλίας μὲν—πάντα να] Here there is not any irony, (as some imagine), but rather a Synonym. Render, 'Elias is, indeed, first to come and is to restore things to their former state.'

καὶ καθὼς γέγραπται, &c.] There are few passages which have more perplexed the Commentators than this. Various attempts have been made to assign a satisfactory sense to the words of the common text καὶ πῶς. But all have failed, being more or less defective, either in sense, or construction, or both. This being the case, the most eminent Commentators have all long agreed that the passage is corrupt; and various modes of emendation have been proposed. More conjectures merit little attention. As to the various readings of MSS., not one is deserving of notice, except that for vulg. καὶ πῶς, several antient MSS., with the later Syriac Version and Ethynum, and Victor, read καθὼς. But even this will not render much service. Some therefore (as Beza, Camb., and Hoel, &c.) have restored to the mild conjecture καὶ καθὼς. The sense assigned by Bp. Marsh is, 'And that, as it is written of the Son of man, he (John the Baptist) may suffer many things and be set at nought.' Camb. renders, 'And (as it is written of the Son of man) must likewise suffer many things and be contemned.' But even this method is objectionable, since it would be difficult to justify that sense of τῶν with the Subjunctive. Abandoning, therefore, all hope of emending the passage by any such mild means as the MSS. authorise, some recent Commentators have attempted to restore it by stronger methods. And as it appears that in this passage (as in the parallel one of Matth. vii. 13. and Luke xvi. 13.) John's Baptist and of Christ are meant to be paralleled, so they conceive that the substance of the two verses have been, by some accident, transposed; and Gratz, Schulz, and Fritz, propose that the clause καθὼς γέγραπται—ἐξουδενώθη should be transposed, and placed after δαν ἡθέλασαν; the words ἐξουδενώθη γεγραμμένος being cancelled as a double reading of the former. Thus the passage will stand as follows: Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθάστα πάντα: ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἔληλυθε, καὶ ἐποίησαν αὐτῷ ὁσα ἡθέλασαν, καθὼς ἐγέρατο ἐπὶ τῶν ὕιών τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη καὶ ἐξουδενώθη. This yields an excellent sense, (namely, the same with that given by Camb.), and the transposition is countenanced by the parallel passage of Matth. xvii. 12 & 13. But as there is not the slightest authority for it, either in MSS. or Versions, it cannot be adopted in the text, nor ought it to be introduced into any Version. By it may, after all, be unnecessary; for, adopting the reading καὶ καθὼς, &c., we may surely supply after ἐξουδενώθη the short corresponding clause (which is often in such cases left to be understood from the context) ὅτα πᾶσης, 'thus he (i.e. John Baptist) is to suffer.' This (which is strongly confirmed by the ὅτα καὶ of Matthew) yields quite as good a sense as either of the above readings; and that sense is produced by far milder means than, at least, the latter of them. The words καθὼς—αὐτῶν are merely a διττογραφία of the former, and therefore stand for nothing. Yet they strongly confirm the reading καθὼς, (which is so indispensable to the emendation of the passage), and especially as they do not occur at all in the MSS. Camb. says he has transposed this clause; but he has sunk it in the former, which is, in fact, cancelling it. The omission of καὶ before καὶ is very frequent in the MSS. of all writers. The Dative in ἐπίσκοποι is a Dativus commodi, as in Isoc. Nic. 613. ἀ παρακούστε ὧν ἐπιστρέφετε τοῖς ἄλλωσι μη ποιεῖτε.

15. ἐξερωμυθῆ ὅτα valde obstupuerunt. The word implies a mixture of admiration, veneration, and awe; all of them feelings well calculated to be excited by our Lord.

17. ἡνεκτε πρὸς σε] The state of the case was, that the man had brought his son to Jesus to be healed, and when he found immediately at hand, or the man not being willing to trouble our Lord, he presented his son to the Apostles for cure; since it was known that they had healed many such poor wretches.

ἑχοντα—ἀλλακτο] Notwithstanding what some recent Commentators urge, who adopt Mede's hypothesis, viz., that Jesus being immediately at hand, or the man not being willing to trouble our Lord, he presented his son to the Apostles for cure; since it was known that they had healed many such poor wretches.
Κατὰ Μάρκον. 185

18 πνεῦμα ἀλαλων. καὶ ὅπως ἀν αὐτοῦ καταλαβή, ῥήσαε αὐτόν, καὶ ἀφήσει, καὶ τρίζει τοὺς ὁδόντας αὐτοῦ· καὶ ἔρινετα. καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλῃ, ἔρινετα! 19 λωσι, καὶ οὐκ ἰσχυούν. ὃ δὲ ἀποκριθεὶς [✝αὐτῷ] λέγει· ὥς γενεά ἀπιστοῖς! ἔρω πότε πρὸς ὑμᾶς ἔσομαι; ἔρω πότε ἀνέξοιμα υἱῶν; φέρετε αὐτὸν πρὸς με. καὶ ἤγεγκαν αὐτὸν πρὸς αὐτοῦ, καὶ οἶδον αὐτὸν, εὐθέως τὸ πνεῦμα ἐστάραξεν αὐτόν, καὶ πεσὼν ἔπι τῆς γῆς, ἐκκλίετο ἀφήσειν.

20 καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν; 22 ὅς τοῦτο γέγονεν αὐτῷ; ὃ δὲ εἶπε· Παιδίόθεν. καὶ πολ- λακίς αὐτοῦ καὶ εἰς τοῦ [✝τοῦ] πῦρ ἔβαιλε καὶ εἰς ὄδακα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ', εἰ τι δύνασαι. βοήθησον ἡμῖν, σπλαγχ. 23 μισθεῖς ἐφ' ἡμᾶς. ὃ δὲ Ἰησοῦς εἶπεν αὐτῷ, τό, εἰ δώ- 24 νασαι πιεῖται— πάντα δυνάτα τῷ πιστεύοντι. καὶ εὐ-

18. ἀλαλων—καταλαβή] Wets. and others render, 'and was a talker, or whenever, it may attack him;' for the verb καταλαβεῖν, they say, is often used of the attack of any disorder, especially of epilepsy. But the context demands that we should take καταλαβή of the demon; and the sense is, 'wherever, or whenever, it lights on him, or lays hold of him.' ῥήσει αὐτῶν. Beza and others, with E. V., render it 'tears him.' Burridge, lb. 146, doubts their correctness, and thinks the text may be an incorrect manuscript recension. The other antient Versions and Commentators, and most modern ones, 'dashes him on the ground;' of which signification many examples from the Classical writers and the Sept. are adduced by the Commentators. Τρίζει τοὺς δέ ἀ., 'gashes or grinds his teeth.' So Theophyl. Sim. 91. C. ἀλαλωνεῖν καὶ τριγονίζει τοὺς οἴδασα. Antho. Ren. 296. ἀλαλωνεῖν. These and the other particulars in this verse and ver. 22. are indeed all symptoms of epilepsy. But if we even should suppose that the man was an epileptic, it would not then be without the less that the disorder was induced by daemoniacal power.

22. τὸ πῦρ] The Article, found in many antient MSS. and the Edit. Princ., is inserted by Matth., Griesb., Fritz, and Schoel, and is confirmed by Matth. xvii. 15. John xv. 6. Acts xxviii. 5. and other passages. Propriety, indeed, demands it. As the whole context of the passage shows, the R. V. א is to be preferred to the L. V. מ, since it falls under that rule of Middlet, by which all those utensils or substances in a house of which there is ordinarily but one, take the Article. Thus when τὸ πῦρ signifies the fire in any house, it requires the Article; when it signifies any other, or fire in general, it rejects it. But whether, even in the former case, the Article was not sometimes omitted in prose and in some particular cases, is more than I would venture to affirm. Besides, the word may here be taken in a general sense; and if so, it needs no Article. Fritz. inserts the Article even before ὁδάσα; but purely from conjecture, and very wrongly; for that is used in a general sense. So we speak of accidents 'by fire and flood.' — ἀλλ', εἰ τί δύνασαι. This use of ἀλλ', εἰ τί δύνασαι is said to be supplantatory. The truth is that the supplantatory, or rather Hortatory, form results, as Fritz. observes, from the Imperative with which the particle is, in such a case, united. As to the εἰ τί δύνασαι, some Commentators there recognise a doubt; while others deny any, neither of which views seems well founded. Fritz. rightly regards it as a formula obtentiosionis en-treating help. He cites Soph. Aj. 326. More apposite, however, is Dio Chrysost. p. 81. added by me in Recens. Synop.: εἰκεντυ ἐνδομένῳ τοῦ πατρὸν, εἰ τί δύνασαι, βοήθησον. See also Thucyd. v. 25. Here out of Pind. 57. Of course, the very nature of this formula implies some doubt of the power of the person whose help is implored.

23. εἰ δύνασαι—πιστεύοντι] With this sentence Commentators have been somewhat perplexed, partly from the brevity and terseness of the phraseology, and partly of το. The conjectures that have
are very clumsy and inefficient, and indeed unneccessary. Some, as Beza and De Dieu, and a recent English Commentator, would remove the difficulty as regards the τὸ by taking it for τοῦτο. But that is a long exploded principle; and to supply κατὰ (as does the last mentioned Commentator) is even more absurd. The best recent Commentators are, with reason, agreed that the τὸ is here meant to be applied to the sentence following, by a use common in the Classical writers; where it is often applied to a whole sentence. See Winer’s Gr. Gr. p. 54. Krebs, Rosenm., and Kuin. would extend the force of the τὸ to τοῦτον. But to produce the sense which they extract, they are obliged to insert an εἰναὶ after πρῶτον, and supply at the end of the sentence βοσθήσω σοι ὦ εὖ ἔξει. But thus εἰναὶ could not but have been expressed; and the other ellipsis is harsh. The only satisfactory solution of the difficulty is that propounded in Recens. Synop., and which has been since adopted by Fritz., namely, to suppose that after πιστεύειν is to be supplied (what our Lord, from modesty, suppressed) βοσθήσω σοι, or εὖ ἔξει. From the same feeling, ἵππος is omitted after δύνασαι. The δύ

νασαι, at which so many Critics stumble, is used with reference to the δύνασαι of the ques-
tion, to which this is an answer. And the best way of accounting for the use of the τὸ is, to 
suppose, either that this mode of speaking was not unusual to our Lord in cases where his help 
was entreated with any sort of doubt; or that this answer was well known. Thus the sense 
will be ‘the (well known) answer.’ All the best 
Commentators are agreed that τὸ πιστεύειν is a Davitus commodi. Render, ‘All things are 
possible (to be done) for him who believeth.’

24. βοσθῆσι μοι μὴν ἀπόστις. By ἀπόστις, as 
Grot. rightly observes, is here meant not a total 
want of faith, but a deficient or wavering faith. 
The sense is, ‘I have a faith, but it is insuffi-
ction, supply its deficiency, and regard it as complete, 
and heal my son accordingly.’

25. ἐπισυντρέχεις ‘were running together to-
wards him.’ The τὸ at ἔγω σοι ἐπερ. is autho-
ritatively emphatical.

26. ὅτι I have shown, supra ver. 14., that 
the true reading here is probably τί.

27. τὸν κραξών, τὸν παίδιον, μετὰ δακρύων ἔλεγε. 
Πιστεύω, κυρίε, βοσθῆσι μοι μὴν ἀπόστις! Ἰωάννην 
δὲ τὸ ἦν 25 
sοῦ ὅτι ἐπισυντρέχει όχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ. Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω. ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθης εἰς αὐτὸν. καὶ κραξών, καὶ πολλὰ σπαράζεται αὐτόν, εξῆλθεν 26 καὶ ἐγένετο ὁ θεός νεκρός, ὡστε πολλοὺς λέγειν, ὅτι ἀπέ-

θανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῷ χειρὸς, ἤγειρεν 27 αὐτὸν καὶ ἀνέστη.
36. ἐναγκαλισμένος] Kypke, Elsn., and Wets. observe, that as the child was of somewhat advanced years, the signification here is not strictly 'to take up into the arms,' but to embrace.

39. οὐδεὶς γὰρ ἔστιν—and δυνησταί] The sense is, 'nemo enim nec multis auctoritate miraculum edet et potestis nunc amplius convincit.' This construction (similar to that at 1 Cor. vi. 5) is quite agreeable to Classical usage. So Plato Menex. p. 71. Α. οὐδεὶς δόσιν οὐ γελάσατο καὶ ἑρεί. Thucyd. ii. 51. ἄπορα τοῦ δεψανόντος. The δυνησταί γαϊς signifies 'will readily bring himself to,' &c. (Fritz.)

41. ὅτι Χριστός ἐστι] It has been debated whether χριστός in the N. T. be a proper name, or an appellative. That it was originally an appellative descriptive of office and dignity, (like ὁ βασιλιάς,) seems certain, and so frequent is this use in the N. T., that some contend that it is never employed otherwise. But in Rom. v. 6. 1 Cor. i. 12 & 29. 2 Cor. iii. 3. Col. iii. 24. 1 Pet. i. 11, to render 'the anointed,' or even 'the Messiah,' would be harsh. Hence Middlet. maintains that in all those passages χριστός is merely a proper name; and he contends that even during our Saviour's life χριστός had become such. Compare Matt. xxvii. 17 & 20, with Matt. x. 2. Campb., however, is of opinion that this use of the word was not introduced until after the resurrection. With the present passage Middlet. aptly compares a kindred one at 1 Cor. iii. 23. ὡμένις δὲ χριστοῦ, χριστότε καὶ Θεοῦ. The same phrase εἰναὶ τίνος, to be devoted to any one, occurs elsewhere in the N. T., and sometimes in the Classical writers.

43. τὸ δὲ χειρὶς] 'both of your hands.' The Article has here the force of the possessive pronoun.

44. ὑπὸν—σβέννυται] The words are derived from Is. lix. 24, where the punishments to be inflicted, in this case, on those who are disobedient to God, are vividly depicted, by the representation of their carcases being strewed about, subject to the continual gnawing of worms, and the devouring of an unextinguishable fire, and to be objects of detestation to all future generations. The words, however, are here applied to represent the eternal misery of Hell. The Sept. thus renders, ὅ γὰρ σκληρῶς αὐτῶν οὐκ ἐπεζήσηται καὶ τῷ πύρι αὐτῶν οὐ σβέννυται. The allusion has also been from the same passage in Ecclus. vii. 17. and Judith xvi. 17. Gehenna (which term has been fully explained in Matth.) was with the Jews a frequent emblem of the place of torment. On the nature of the punishment designated by the σβέννυται καὶ τῷ πύρι, (scil. αὐτῶν, i. e. of the wicked), namely, whether they are real and material, or figurative and designating the gnawing of self condemnation, and the fire of extreme pain, the Fathers are divided in opinion, and sometimes speak inconsistently on this point. Some of them (as to several of the Epistles, or the Epistle to the latter opinion; while others maintain that though the worm be figurative, the fire is material. The latter opinion is preferable to the former, but nevertheless is untenable;—Fritz. ob-
serves) why should Gehenna be called ἡ γέννα τοῦ πυροῦ but to designate that there the wicked are consumed with fire?" And (as he well argues) "what holds good of the latter member of the verse, must also hold good of the former." A confusion of the physical and figurative in the same sentence is not to be tolerated. There is, therefore, no doubt but that both expressions are to be taken in their literal sense. Fritz also unhesitatingly admits, that both here and elsewhere in the N.T. the punishments of Hell are pronounced to be eternal. Indeed both the Jewish and Heathen writers alike held the doctrine of eternal punishments in store for impenitent sinners; on which subject see Recens. Synop. 49. ἡ γὰρ ἀληθήσεται There is perhaps no passage in the N.T. which has so perplexed the Commentators, or so defied all efforts to assign to it any certain interpretation as this. It is impossible here to detail, much less review, even a tenth of the interpretations which have been proposed. It must suffice (omitting all mere conjectures or interpretations proceeding on a strained sense of the words) to notice those only which have any tolerable semblance of truth. These may be distributed into classes according to the leading view adopted. It is a material question whether the words are to be considered with reference to what went before, or taken as a separate dictum. The latter is supposed by some, especially by Beza; and this is evident from the next verse being out of place and belonging to some other part of the Gospel. This, however, is an unauthorized supposition, and has the disadvantage of depriving us of all benefit of a context to shed some glimmer of light on this deep obscurity. Yet those who admit that the passage has a connexion with and reference to what precedes, are not agreed on the extent of it. Many refer it to the words immediately preceding, so that either a reason may be supposed given why the wicked in Hell will be tormented unto eternal life, or that ver. 49 may be considered as a further explication, or illustration, of what was said in vers. 47-48; for ἀληθήσεται has often the sense of nempt. But the least objection to the view of interpretation is, that it compels them to assign such a sense to τὸ πῦρ as cannot be justified on any principle of correct exegesis, namely, every wicked man, or, every one (of those condemned to Hell). As little can I approve of the sense of πῶς διόρισε assigned by some of these Commentators, every one consecrated to God, by which the salt is taken to mean the salt of grace. Many other varieties of interpretation are there founded upon this hypothesis, that the words have reference to those which immediately precede; every one of which, however, (as Fritz has proved) is liable to very strong objections. Let us now examine the other class of interpretations, namely, those which proceed on the principle, that the words have reference to ver. 47. Thus τὸ πῦρ will denote every one of you, every Christian. Those, however, who adopt this view of the connection are not agreed on the meaning of τὸ πῦρ ἀληθήσεται. Here, as in the former class, there is a multitude of precarious and even absurd interpretations. Only two can be instanced which deserve any attention. 1. That of those who take τὸ πῦρ ἀληθήσεται to mean shall be purified by the Holy Ghost. See Matth. iii. 3. They render: For every Christian will be some day purified by the fire (the Holy Ghost), as (in the old Law) the precept was, every sacrifice shall be seasoned with salt; q.d. As (καὶ ὑπὸ ὑπαρχοῦντος καὶ ὑπὰρχοντος) every sacrifice, under the Old Law, was to be seasoned with salt, so in the New, every Christian shall have a portion of the Holy Spirit. But to assign such a sense to τὸ πῦρ is harsh, and we can scarcely suppose the Evangelist would word his sentence so parenthetically. In fact, the difficulty is chiefly centred in the interpretation of τὸ πῦρ, which is, no doubt, best taken by the antients generally and some moderns, as Beza, Rosenm., Kuin., and Fritz, to mean the fiery trials of life. They are not, however, agreed on the sense of ἀληθήσεται. Some amongst the others (as is supposed by Buxtorf) that the Christian is purified by fiery trials of life, as every sacrifice is salted with salt. But surely ἀληθήσεται will not admit of such a sense. I do not hesitate to embrace the interpretation of ἀληθήσεται proposed by Bos, Muzel, and Fritz, especially as it is confirmed by the antient gloss δοκιμασθῆσθαι, namely shall be put to the proof. I agree with them, that the reference of this verse is not to ver. 47 only, (which Markl. also perceived) but likewise to ver. 43–7. For, as Fritz truly observes, since Jesus hath there thrice expressed the sentiment that a loss even of the members of the body, nay of those most useful, is to be encountered rather than to yield to the seductions of vice, that being examined and approved we may attain the prize of our high calling; nothing can be expected but that we should show that such sort of trials (like those of athletes) are either very useful, or absolutely necessary. By πῦρ must be understood all persons, all Christians, since to them ver. 40–46 belong. Ἰδος designates those fiery trials in encountering which the self-denial and fortitude is compared to that of suffering the loss of a limb. Πῦρ δὲ may be interpreted, will be tried and prepared by such fiery trials (for the
καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. "καλῶν τὸ ἄλας· εἶν θεός τὸ ἄλας ἀναλόγως γίνεται, ἐν τίνι αὐτῷ ἀρτύετε· ἔχετε ἐν αὐτῷ ἄλας, καὶ εἰρήνευτε ἐν ἀλληλοί."

1 Χ. "ΚΑΚΕΙΘΕΝ ἀναστὰς ἐρχεται εἰς τὰ ὅρια τῆς Ιουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται ταῖς ὁχλοὶ πρὸς αὐτὸν· καὶ οὐ εἰσίθει, παλιν εὐδακτὲν αὐτῶν. Καὶ προσελθόντες οἱ φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύετε περιπτώσεις αὐτῶν. ᾗ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐστιν ἀνήρ· ἕνα εἶτον, Ἔτειψε βιβλίον ἀποστασίων γράφας, καὶ ἀπολύσατε· καὶ ἀποκριθεὶς οἱ Ἰσραήλες εἶπον αὐτοῖς· Πρὸς τὴν σηληνοκαρδίαν ὑμῶν ἔγραφεν ὑμῖν τὴν εὐτολὴν ταύτην; αὐτῶν δὲ ἄρχης κτίσεως ἄρσεν καὶ ἥθλα ἐποίησαν αὐτοὺς· ἐκεῖνον τοῦτον καταλείπεις ἀνδρῶτος τὸν πατέα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἐστοιου ὑμῖν δύο εἰς σάρκα· μαίνετε σφιγγίτες, ἀνδρῶτος μὴ χωρίζεται. ἐπὶ τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περι τοῦ αὐτοῦ ἐπιρρωτήσαν αὐτῶν.

12 καὶ λέγει αὐτοῖς· "Οὐ εἴπετε ἐν τῇ οἰκίᾳ τὴν γυναίκα αὐτοῦ ἀπόλυσεν τὸν ἀνδρὰ αὐτῆς καὶ γαμήθη ἄλλη, μοιχᾶται ἐπὶ αὐτήν· καὶ εἶπεν γυνὴ· ἐπὶ ἀπόλυσεν τὸν ἀνδρὰ αὐτῆς καὶ γαμήθη ἄλλη, μοιχᾶται.

enjoyment of eternal felicity.

There is here a metaphor taken from victims, which were prepared for sacrifice by the imposition of the molot plate. The words of the next clause, and ὑμῶν, were placed at the beginning of Lev. ii. 13. and ὑμῶν δύο εἰς σάρκα (i.e. every sacrifice) ἐν τῇ οἰκίᾳ means much the same as privati.

11, 12. In these two vv. there is a marvellous diversity of reading, which Grieseb., Kuin., and Frit., minutely discuss. It does not appear, however, that these readings authorize any change in the text. There may be some want of neatness in the phaseology, nay perhaps some want of precision in the use of one of the terms, namely ἀπολύσῃ in ver. 12. But if the whole be taken as expressed populariter, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for as to the examples of Salome and others their actions were done in defiance of all law, and in imitation of Roman licentiousness. Ἁπαλίσῃ, therefore, at v. 12. may, with many of the best Commentators, be considered as used with some license on account of the antithesis, for ἐξαθήνει ἀπὸ τοῦ ἄνδρος, which, indeed, is found in some MSS. and Versions, and is edited by Frit. but is plainly a gloss. There is the same cataphresis at 1 Cor. vii. 12 & 13. (where the Apostle may be supposed to have had this passage in mind) in the use of ἡ γυνὴ αὐτῶν and ἡ γυνὴ αὐτῶν. Perhaps, too, this term is used with reference to the customs of the Gentiles rather than...
the Jews, and seems to be meant to give a rule to the Apostles for general application, and which should put both sexes as on the same footing.

The αὐτήν is by some referred to the perjured wife; by others, to the newly married one. Either may be admitted; but in the former case the sense of καθὼς will be 'he that is guilty of,' in the latter, 'in respect of,' i.e. in his connexion with.

16. ἀνέλειξεν ἀνήρ] 'pronounced, or invoked blessings upon them;' for κατονικέω, which occurs in some ancient MSS. and is edited by Fritz, though plainly a gloss.

17. ἐκπηρευόμενον ὁδόν] 'as he was departing (from thence) on his way.'

18. μὴ ἀποστερέω] Many Commentators are of opinion that the word is used in Scripture in a very extensive sense, so as to denote committing injustice of any kind; and to be nearly synonymous with ἀδικεῖν. But ἀποστερεῖν has a more special significance, and denotes to deprive any one of his property, whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or over-reaching in the bargain. Moreover, the words do not (as Wets. and others imagine) have reference to the ninth and tenth Commandments, but, as Heuple observes, to the seventh, μη κλήφτω, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equivalent terms.

21. ἡγαπᾶσθαι ἄντων] On the sense of ἠγαπᾶσθαι, there is much difference of opinion, which has been occasioned by the fact that the young man did not follow our Lord's admonition. Some would adopt a sense of ἠγαπᾶσθαι by which it denotes to be content with. But the syntax is then very different. For then it is used of things, not persons, and is construed either with a Dativus of objects only, or with the Accusative, and Pro. Infinitive. The other interpretations are divided between such as denote good will generally, 'he was kindly disposed towards him;' or (as has been by many supposed not sufficient) such as imply good will by some outward gesture or action. H. Steph. and Lightf. interpret, 'he kissed him.' But the authority for this sense is too slight. It is better, with Casaubon, Grot., Wets., Heum., Kuin., and Fritz., to interpret 'he accosted him kindly.' After all, however, the interpretation 'he felt kindly disposed towards him,' which is supported by the ancient Commentators, is the most natural and probable.

22. συνυγάσας] This may be referred either to the contumence, or to the mind. In the former case it will denote that contradiction of the contumence which ensues on hearing any thing which displeases one; in the latter, it will signify perturbation. Thus, however, the term would be nearly the same with λυποῦμενος last after. The former interpretation, therefore, seems preferable; and is confirmed by a passage of Nicetas ap. Schleus. Lxx. of ἐκ κατηφιέστες καὶ συνυγάσας ἔβιασκόν. And so Eurip. Hippol. 290. συνυγάσας ὃδον.
KATA MARKON.

191

'ti polla. 1 Kai periblêvâmenos o 'Ihsoû, lêgei
'muthtais autou' Pôs duskolow oi ta chrîmata èxountai
n basileian tou Theou eiselleustovai'n o de mabhtau
mwn to ëp tois lógois autôn. o de 'Ihsoû palâ
deis lêgei autôi'n Têkna, pôs duskolon esti tois
lóga ëp tois chrîmasin, eis tin basileian tou Theou
neiv' eukotosthêr esti kamhôn diâ tin trwmalía
maphidôs dîelthein, ëi plousion eis tin basileian
tou eisellethein' o de perissos èxetelhîstovo, lêgontes prôs
Gós. Kai tis ëkynatai oswthnai;' mèmblêvas de autôi'm
'sous lêgei: Pára ánthrôposis adunatov, all' ou para
Theov' pantâ ypar ëkynata esti para tou Theov.' 6 Kai
to o Pêtrôs lêgei autô. 'Iðou ëmeis afhikamein pánta,
ìkolouthèsan ou apokrhìs de o 'Ihsoûs èsthe 'Amof
w ëmhn' oudeis èsito, òs afhikèn oikian, ëi ëdlefous, ëi
lên, ëi patèra, ëi mètera, ëi ginwakia, ëi têkna, ëi ágron,
kev ëmuç kai tou evanggelion' ëan mh lâbhè ekatontapla-
van. ëvn èn to kairov toutv, oikias ëi ëdlefous ëai ëdlef-

thaumouvn' 'were thrown into great
sent and consternation.' So ver.26. ëx-
etelhîstovo.

trwmalía tin xêfidos.] The Articles
situated in several MSS., most of them antient,
thinks them undoubtedly spurious; and
cancels them. Certainly propriety re-
sists that xêfis, as it denotes a needle in
rival, should not have the Article. And then
story alike requires that if that be omitted,
too shall be left out. As, however, the
eter propriety is too refined a kind to be
ly to have been known to the Evangelist;
and as this form is found in our language, it
ly be safer to leave the Article in question.
rule is from trwm, tero, and is of the same
rr with ëdlefous.

— dîelthein] Very many MSS., with some
athers, and the Ed. Princ., have èdlefous,
which is adopted by Wets. and Matth. But it
would require much stronger evidence to justify
plaining a violation of propriety, for which
Schulz in vain urges Matth. vii. 13, because, as
Fritz. truly observes, at èdlefous dià tin sthepos
plhës should be supplied eis tin xhym.

26. kai tis óunatai suh.] As Matth. xix. 25,
has tin ðpa, this has by many been regarded as
Hebraism. But kai thus prefixed to tin is fre-
ent in the Classical writers, as appears from the
amples adduced by Bos, Elan., and Wets. The
kai in this use may be rendered 'aye (but).'
There is perhaps an ellipse of ðpa. By the tin
must be understood ðpaloiusiov.

29. 30. There are marvellous diversities of
reading in these verses, (especially the latter) and
no slight difficulties have been moved on the
interpretation of the words as they now stand.
Two scrupules have been raised, one as to the
promise itself; the other as to its limitation, mev ë
symwv. With respect to the former, Campb.
has started a difficulty which he thought ad-
mitted of no solution, namely that in ver. 30 the
words oikias—ëgronèse sign that to signify that
the compensation shall be kind in this life; which
could only mislead instead of enlightening.
Bes-
ides, that some things are mentioned at ver. 29,
of which a man can have but one, as father and
mother. And yet at ver. 30 we have the plural
—mothers. Wife is mentioned at ver. 29., but
not wives at ver. 30. According to rule (he adds)
if one was repeated, all should have been re-
Pe and the construction required the plural
umber in all. In short, it is plain that he
regarded this passage as a special occasion, as did
also Pearce, Owen, and others. But the consent
of all the MSS., and early Versions utterly dis-
counters such a notion. As to the objec-
tions of Campb., though they have been adopted
and urged with his usual ability by Fritz., they
have, in reality, little or no force. We may
safely maintain, with several Commentators an-
tient and modern, that the promise even as
regarded as this world was (considering that
ëkatontaplasia must be taken for ðpalia-
plasia, which indeed is found in the parallel
passage of Luke and in some MSS. of that of
Matthew) fulfilled literally in the Apostolic age.
For the disciples as they travelled about, or were
driven by persecutions, experienced everywhere
the most unbounded hospitality from their
brethren, insomuch that the advantage they had
lost was amply made up to them. There is even
less force in the other objections which have been
urged. The strict regularity which Campb. and
Fritz. desiderate is by no means a characteristic
of the New Testament writers (indeed of few
ancient ones) and of all of St. Mark. The
irregularities they complain of are indeed all
of them removed in one or other of the MSS., and
those alternations received.
though in defiance of every principle of true Criticism. As to the plural number being required throughout ver. 30, it surely makes no great difference whether the plural be adopted, or the singular. We might indeed, say that the singular in things of which men have but one should have been used. Hence I have sometimes thought μητέρα should be read, from several MSS. The plural, however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large. For though the declaration is commenced with οὐδείς, yet that is evidently intended of many. And though grammatical propriety confined the Evangelist to the use of the singular as to the things just adverted to in the first verse, yet in the second and more minute, he abandons it. Then again though three particulars however, may be tolled, as referring to Christians at large.
34 αὐτὸν τοῖς ἔθνεσι καὶ ἐμπαιξοῦσιν αὐτῷ, καὶ μαστιγώ- σουσιν αὐτὸν, καὶ ἐμπτόσουσιν αὐτῷ, καὶ ἀποκτενώσουσιν αὐ- τόν καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

35 'Καὶ προσπροεροῦνται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ ἱερεῖς ἦσαν ὑπὸ Ζεβεδαίου λέγοντες: Διδάσκαλε, θέλωμεν ὅταν ὁ εὰν ἀνίστημεν, τοιαύτης ἦμιν. ὁ δὲ εἰπεν αὐτοῖς: Τί θέλετε ὁμολογήσατε με ὑμῖν ὃ οἱ δὲ εἶπον αὐτῷ: Ὁ δὲ καθάσατο ἐκ δεξιῶν σου καὶ εἰς εἰς ἐνοπλῶν σου καθίσασθαι ἐν οὔτε δόξην οὔτε ἐν οὔτε ἐν ὑμῖν.

36 σοῦ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Οὐκ οὖν ἀπέδωσε τις αὐτοῖς: δύνασθε πεινόν τοῦ ποτήριον ὁ ἐγὼ πίνω, καὶ τὸ βάπτισμα τοῦ ἐγὼ πίνω, πιστεύει' καὶ τὸ βάπτισμα, τὸ ἐγὼ βαπτίσθησον. οὐκ ἐγὼ βαπτίζομαι, ἀλλ' ἐγὼ βαπτίζομαι, βαπτίζομαι καὶ ἐγὼ βαπτίζομαι. "

37 «Καὶ ἀκούσαντες οἱ δεκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ- βου καὶ Ἰωάννου. οὗ δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς, λέγει αὐτοῖς: Οὐδεὶς ὅτι οἱ δοκοῦντες ἀρχηγοὶ τῶν ἑθῶν, κατακυρεύονται αὐτούς καὶ οἱ μεγάλοι αὐτῶν κατεξουσιά- ἔσθεν. οὐχ οὖν δὲ ἔστω ὑμῖν ἐν τούτῳ ἀλλ' ὄς ἐν τῇ καθημερίᾳ, ἐσται διάκονος ὑμῶν καὶ ὅσον ἂν ὁ θεὸς ὑμῶν γενέσθαι πρῶτος, ἐσται πάντων δουλός. καὶ γὰρ ὁ νόος τοῦ ἀνθρώπου οὐκ ἠθέλει διακονήσει, ἀλλὰ διακονήσει, καὶ δούναι τὴν ψυχήν αὐτοῦ ἀντὶ πολλῶν.»

46 "Καὶ ἔρχονται εἰς Ἰεριχών καὶ ἐκπορευομένου αὐτοῦ ἡ Ἰεριχώ, ἀπὸ Ἰεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὁ χλωρίου ἰκανον, ὑπὸ Τιμαλων, Βαρτίμαιος ὁ τυφλός, εκάθεναρ παρὰ τὴν οὖν προσαντών, καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαραῖος.

35. προσπροεροῦνται αὐτῷ] for προσφρέσχονται. Προσφρέσχονται τινὶ καὶ πρὸς τινὰ is a phrase often used in the Sept. for προσφέρουσι τινι. 37. ἐν τῇ δόξῃ σου] in thy state of glory and majesty in thy reign.

40. ἐν ὑμῖν] This is omitted in many MSS. and Versions, and is cancelled by Mattha., Griech., Vat., and Scholes; but is with more judgment retained by Tittm. and Fritz. Versions are in this case no certain testimony.

42. οἱ δοκοῦντες ἀρχηγοῖς] Many Commentators regard the participle as redundant; and to this opinion the most recent English Commentators incline, adding from the above a cloud of examples, most of them not to the purpose: I have myself always objected to any such principle, whether in the Scriptures or the Classical writers; and this view is supported by the opinion of Fritz., who pronounces that the word is no where pleonastic. See the numerous examples which I have adduced from the Classical writers in Recens. Synop. We may here render either, with Grot., 'qui imperare censuratur,' or, with Frit., 'qui sibi imperare videntur.' The former, however, is strongly confirmed by my citations in Recens. inscription, — οἱ μεγάλοι αὐτῶν] The sense is, 'the great ones (magnates) among them.' Fritz. calls this a mira dictio. It may rather be considered as a dialect popular. 'Katakυρεύονται, i.e. as Casaub. renders, imperium in eorum nomine exercerent.

46. Βαρτίμαιοι Some take this for a patronymic, or explication of ὁ Ἰεριχών. Others, however, with more reason, consider it as a real name, and think the person was called Barthimaeus and was the son of Timotheus. So Bartholomeus, and Barimathos, and in Thucyd. i. 29, Ἰεριχῶν τοῦ Τιμαλων. In such cases the patronymic has been converted into a regular appellative. There is some resemblance to those names which have the form only, without the signification; on which see my Note on Thucyd. i. 1. — προσαντῶν] The ἐντὸς is not (as some
early Editions, and is received by Wetze, Griesbach, Matth., Fritz, Tittm. and Scholz. Grammatical propriety requires it, but that Mark so wrote is far from certain.

15. ἐγκαθάλειον: This is not, as most Commentators imagine, for ἐξαθαλάσσω, but the sense is, 'he proceeded to cast out.'

16. διενέχεσθαι σκεύος: This is usually understood to mean any vessel, i.e. devoted to profane uses, and by which any gain was made. But the word σκεύος, which in the Sept. corresponds to the Hebrew, has, like that word, a considerable latitude of signification, and denotes, like the Latin vas, or instrumentum, a utensil (whether for sacred or profane use) or piece of furniture or dress, and, in a general sense, an article, whether for use or traffic.

In doing this our Lord merely upheld the Jewish Canons, (founded on Levit. xix. 20, and Deut. xii. 5.), which, as we find from the Rabbinical writers, define the reverence of the Temple (i.e. the outer Court) to mean that none should go into it with his staff, shoes, or purse, or with dust upon his feet; and that none should make it a thoroughfare. The irregularities which our Lord reprobated had (as Whitby supposes) originated in, or been increased by, the proximity of the Castle of Antonia; and the Priests, having an interest in, connived at them.

22. ἔχετε πίστιν Θεοῦ: Some take this to mean, 'have a strong faith;' by a common Hebrewism, whereby the genitive of "God" subjoined to substantives denotes greatness or excellence. But there is no reason to abandon the common interpretation by which Θεοῦ is a Genitive of object or end, as in Rom. iii. 22. Gal. ii. 20. iii. 22., and especially with πίστις. Of course, it is implied that the faith which is reposed in God shall be firm and undoubting, as the words following suggest and illustrate.

24. ἐστιν αὐτῷ: This, like ἐστιν αὐτῷ just before, is a Dative of possession and property.
28 οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ὡς καί λέγοντος αὐτῷ
'Ἐν ποιᾷ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τις σοι τὴν ἐξουσίαν
ταῦτῃ ἐδώκειν, ἢ ναὶ ταῦτα ποιῆς; ο ὁ Ἰησοῦς ἀποκρίθηκεν.
29 εἶπεν αὐτοῖς. Ἐπερωτήσας γὰρ κἀγὼ ἐνόλογον, καὶ ἀπο-
κρίθητε μοι καὶ ἐρῶ ὡς ἐν ποιὰ ἐξουσία ταῦτα ποιῶν;
30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ αὐθόρωπων;
31 ἀποκρίθητε μοι καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες·
'Εάν εἴπωμεν Ἐξ οὐρανοῦ ἦν; Ἰ δι᾽ αὐτός ὁ οὐκ ἐπιστεύεν
32 σατε ἀπ᾿ αὐτῷ, ἀλλὰ ἐν τοῖς ἑπόμενοι ἐξ αὐθόρωπων—ὑφοδοτύν
τὸν λαὸν ἀπαντὰς γὰρ ἐγὼ ἐν Ἰωάννῃ, ὁτι ὁντως προ-
33 φήτης ἦν καὶ ἀποκρίθητε λέγουσα ἡ Ἰησοῦς Οὐκ οἰ-
δαμεν. καὶ ὁ Ἰησοῦς ἀποκρίθης λέγειν αὐτοῖς. Οὐδὲ εἰν
λέγω ὡς ἐν ποιὰ ἐξουσία ταῦτα ποιῶν.

1 XII. ὁ Ἰ ἢς αὐτοῖς ἐν παραβολαῖς λέγειν:
'Αμπελώνα εφύτευσεν ἄνθρωπος, καὶ περιέθηκε φρογομνος,
καὶ ὄργυξεν ὑπολήνην, καὶ φυκόμηκε πῦργον, καὶ ἔξεστο
2 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε καὶ ἀπέστειλε πρὸς τοὺς
γεωργοὺς τῷ καρπῷ δουλῶν, ἵνα παρὰ τῶν γεωργῶν λάβῃ
3 απὸ τοῦ καρποῦ τοῦ ἀμπελώνας. οἱ δὲ λάβοντες αὐτὸν
ἐδείραν, καὶ ἀπέστειλαν κενόν. καὶ πάλιν ἀπέστειλεν πρὸς
αὐτὸν ἄλλον δουλὸν κακεῖνον λιβαβολάτας ἐκείθενοι.
5 ὁσιασθαις, καὶ ἀπέστειλαν ἤτυμος. καὶ πάλιν ἄλλον ἀπέ-
στειλε κακεῖνον ἀπέκτειναι καὶ πολλοὺς ἄλλους, τοὺς μὲν
6 διέφυγεν, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν ἐνα νῦν ἔχουν
ἀγαθήτων αὐτοῦ, ἀπέστειλε πρὸς αὐτοὺς ἐχαρι
7 τὸν, λέγων· 'Οτι ἐντραπήσεται τὸν ὡς μον. ἐκεῖνοι
δὲ οἱ γεωργοὶ εἶπον πρὸς αὐτούς· ὁτι οὕτως ἐστίν ὁ
κληρονόμος. δεῦτε ἀποκτείνωμεν αὐτοῦ, καὶ ἡμῶν ἐστιν ἡ

32. ἀγρῳκροντα ἐφοβοῦτο τὴν λαὸν. The
Scribes and the Commentators alike stumble at
this construction, and endeavour to remove the
difficulty or irregularity by various methods, all
of them fruitless and indeed unnecessary.
For there is no need to supply, with some, ἢ εἰς
ἔσται, ἢ ταῦτα ἢ ταῦτατruit. There is, as Kypre
says, an anacolouthion (frequent in the best
writers) by which the Evangelist passes from the
very word of the persons spoken of, to a nar-
ration of what was said: a sort of idiom similar
to that by which there is a transition from the
oratio directa to the obliqua. Thus ἐφοβοῦτο
τὴν λαὸν is for ἐφοβοῦτα τὴν λαὸν.

XII. 1. ἐν παραβολαῖς. Beza rightly regards
this as denoting the κενος orationis, and as equi-
valent to τῷ παραβολῷ, as in our Lord's prose
spoken general, though the Evangelist has recorded
only one.

2. παρὰ τῶν γεωργῶν. Literally, 'at the
hands of the husbandman.' At τῷ καρπῷ just
before sub. ἐν or ἐμ. By καρπὸς is here meant
ὁ καρπὸς τῶν καρπῶν, as in Matt. xxii. 34.
4. λιβαβολάταις ἐκείθεν. On the sense of
ἐκείθεν, the Commentators are divided in
opinion. But almost all the interpretations pro-
posed are objectionable, either as straining the
sense by arbitrary ellipses, or as assigning sig-
nifications which either are not inherent in the
word, or are frigid and unsuitable. The true
sense seems to be that expressed by the Syr.,
Vulg., and other Versions, and some modern
Translations, (as E. V.), and adopted by Beza,
Pisc., Casaub., Haupl., Rosenm., Schles., Kuin.,
Fritz, 'wounded him in the head.' Thus λιβαβολ.
will denote the manner and ins-
strument, i.e. 'by pelting him with stones.'
This interpretation is moreover confirmed by the
τραπετείς of Luke. And although this
signification of the verb is perhaps without example,
yet it is strongly supported by the analogy of the
language, as in the verbs γναθεῖν, γνωτίζειν,
γαρύτζειν, μορφίζειν, ἤτυμος, 'ignomi-
niously treated.' This form (ἀτιμσα for ἀτιμ-
δῶ) occurs no where else in the N. T. But
the Evangelist has many such peculiarities de-
duced, no doubt, from the language of common
life.
κηρονομα. και λαβόντες αυτόν ἀπέκτειναν, καὶ ἐξέβαλον ἕξω τοῦ ἀμπελώνος. τί οὖν τοιούτι ὁ κύριος τοῦ ἀμπε- λῶνος; ἐλεύθεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελώνα ἄλλοις. "οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; 10 Αἶθον ὁν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἔγενε- νήθη εἰς κεφαλὴν γυναί. παρὰ κυρίου ἐγένετο αὐτή. καὶ ἐστι θαναστή ἐν ὄφθαλμοίς ἡμῶν. καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφόβηθησαν τὸν ὄχλον ἐν 12 νωσάν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν φαρισαίων 13 καὶ τῶν Ἰησοῦ, ἵνα αὐτὸν ἀγρυπνώσατε λόγῳ. οἱ δὲ 14 ἐλθόντες λέγουσιν αὐτῷ: διάσακαλε, οἶδας ὅτι ἀλήθης εἰ, καὶ οὐ μελεί σοι περὶ οὐδενός; οὐ γὰρ βλέπεις εἰς πρό- σωπον ἄνθρωπον, ἀλλ’ ἐπὶ αἰσθήσεις τὴν ὥραν τοῦ Θεοῦ δι- δάσκεις. ἐξεῖται κήπων Καίσαρι δούναι ἡ οὖ; δὼμεν, ἡ μ’ δώμεν; δ’ εἶδος, αὐτῶν τὴν υπόκρισιν, εἶπεν αὐτοῖς. Τί 15 με πειράζετε; φέρετε μοι δημάρχον, ῥά ίδω. οἱ δὲ ἡγε- καν. καὶ λέγει αὐτοῖς: Τίνος ἡ εἰκὼν αὐτῆ καὶ η ἐγγε- 16 φῆ; οἱ δὲ εἶπον αὐτῷ: Καίσαρος. καὶ ἀποκρίθησιν ὁ Ἰη- 17 σος εἶπεν αὐτοῖς: Ἀπὸ δὲ τα Καίσαρας Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐθαύμασαν ἐπὶ αὐτῷ.

καὶ ἔρχονται σαδουκαίοι πρὸς αὐτὸν, οἵτινες λέγον- 18 σιν ἀνάστασιν μὴ εἶναι καὶ ἐπηρώτησαν αὐτὸν λέγοντες·

Διάσακαλε, Μωσής ἔγραψεν ἡμῖν, ὅτι εὰν τίνος ἀδελφός 19 ἀποβάνῃ, καὶ καταλίθῃ γυναίκα, καὶ τεκνὰ μὴ α𝐟ῆ, ἴνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα αὐτοῦ, καὶ ἐξαναστήσῃ στέρμα τῷ ἀδελφῷ αὐτοῦ. ἕπτα ἀδελφοὶ ἦσαν καὶ ὁ 20 πρῶτος ἔλαβε γυναίκα, καὶ ἀποθνῄσκειν οὐκ ἁφήκε στέρμα καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτῶς 21 ἁφήκε στέρμα καὶ ὁ τρίτος ὦσαντως καὶ ἔλαβον αὐτήν 22 οἱ ἐπὶ, καὶ οὐκ ἁφήκαν στέρμα. ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστάσει, τίνος 23 αὐτῶν ἦστα γυνῆ; οἱ γὰρ ἐπὶ ἐσχύνου αὐτὴν γυναίκα. καὶ ἀποκρίθησιν ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλα- 24 νάβης, μὴ εἰδότες τὰς γραφάς, μηδὲ πρὸν δύναμιν τοῦ Θεοῦ· 25 καὶ ὅταν γὰρ ἐκ νεκρῶν ἀναστώσειν, οὔτε γαμοῦσιν, οὔτε γα- 24

13. ἔγραψα] This verb, like the Heb. תַּל, properly signifies to make spoil of, catch, take, as sait of beasts, birds, and fishes; but as this im- 
sults circumvention, so it metaphorically denotes to lay snare for any one, either by words or deeds, and may then be rendered to ensnare. Matth. uses the more special expression παγι-

14. ἐπὶ αἰσθήσει, which occurs in Matth. Examples are frequent both in the Classical and Scriptural writers. 

19. ἔγραψεν ἡμῖν] Γράφειν is, both in the Classical and Scriptural writers, used as applied to legislation, and then denotes to prescribe, enact. 

24. οὐ διὰ—Θεοῦ] The interrogation here implies a strong affirmation.
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μίσκονται, ἀλλ' εἰσὶν ὣς ἀγγελοὶ [ὁ] ἐν τοῖς οὐρανοῖς.
26 ἐτί δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγυντε ἐν τῇ ἀνάβασιν; ἐπὶ *τῆς Βάτου, ὥς ἐπεν αὐτῷ ὁ Θεὸς λέγων· Εὐγενῆ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακὼβ· ὥς ἐστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ἀνέγερσιν ὑμεῖς οὐκ ἔπλανασθε.
27 Καὶ προσέλθον εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συνήκουντον, εἰδὼς ὅτι καλῶς αὐτῶν ἀπεκρίθη, ἐπράπτυσαν 28 αὐτῶν. Ποία ἐστι πρώτῃ ἤ πασῶν ἐντολή; ὁ δὲ Ἰσαὰκ ἀπεκρίθη αὐτῷ· Ὡτι πρώτῃ πασῶν τῶν ἐντολῶν· Ἀκοῦεν,
30 ὁ Ἰσαὰκ. Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστὶ καὶ ἀγαπήσεις Κύριον τοῦ Θεοῦ σοῦ εἰς ὄλης τῆς καρδίας σου καὶ εἰς ὄλης τῆς ψυχῆς σου, καὶ εἰς ὄλης τῆς διανοίας σου καὶ εἰς ὄλης τῆς ἱσχύος σου. αὕτη· Ἰερ. 19. 3. καὶ ἐπεν αὐτῷ· Ἀγαπήσεις τούς πλησίον σου καὶ σεαυτοῦ μείζων τούτων ἀλλήλη ἐντολή ὥς ἐστι. καὶ εἰπεν αὐτῷ· ὁ γραμματεύς. Καλῶς,

26. ἐτί τῆς Βάτου] This is commonly taken to mean 'in the place where he treats of the bush.' But the most eminent Commentators have long adopted the view taken by Beza and Jablonski, who regard this as a form of citation Scripture usual, in that age, with the Jewish Doctors, namely, that of referring to any particular part of Scripture by naming some remarkable circumstance therein narrated. Thus the sense will be, 'in the portion which treats of the burning bush.' So in Romans xi. 2. ὥσιν διδάσκειν ἐν Ἡλληνίκα ὕποχη ἐν γραφῇ. The above Commentators also instance Suetonius in Augusto, and in Neronem. It may be added, that ancient Critics cite various parts of Homer in a similar manner; e.g. ἐν καταλεγοντι τῷ Τάφῳ Πατρόλοβον, ἐν Ἐκκλησιαστ. ii. 9, himself refers to Homer ἐν τούτῳ σχετήρι τῆς Παραδοσείς, where see my Note. With respect to the Article, it is not certain whether τῆς be the true reading, or τοῦ. But although τοῦ is found in very many of the best MSS., and is received by Matth., Griesb., and Scholz; yet, as the masculine is found only in the earlier Classical writers, not in the later ones who use the feminine, I have with Fritz, retained the common reading.

27. Ἰερ. [πέρας] Many good MSS., together with some Versions, and Euthym. and Theophyll. omit the Ἰερ. which is cancelled, perhaps without good reason, by Griesb., Fritz., and Scholz.

28. περισσώς] Very many MSS., have here and just after πέρας, which is preferred by Mill and Beng., and edited by Matth., Griesb., Tittm., Fritz., and Scholz. But with the idiom by which in certain formulas πέρας (in the neuter) is put in the sense all things, (thus Fritz. cites Aristotle, Thucyd. i. 1. καί ἐν τοῖς ἀντίθεται τῆς τῶν ἄλλων φόνοις ἀκόμη, καὶ πέρας καὶ διδομένης τῶν θέους ἀκομή, rare even in the Classical writers, it is unlikely that the Evangelist should have been acquainted, and I know of no example where the πέρας is thus brought into immediate concurrence with the Genit. feminine. That indeed is generally omitted. Perhaps, as the authority for the former πέρας is greatly superior to that for the latter, Mark wrote in this verse περισσώς πέρας ἐντολῆς; and in the next πρώτῃ πάσης, τῶν ἐντολῶν, which the scribes would be likely to alter into πέρας, to adopt it to the former passage. Certainly πέρας cannot (as some imagine) be a masculine, and have reference to νόμων.

29. Κύριος] Vitringa and Campb. take the words as forming two sentences. 'The Lord is our God; the Lord is one.' But though the verb substantive be omitted in the Hebrew, yet the idea of the common language was the separation of the words ייוהי ויהי; the construction in Greek will as little permit it. Besides, in the usual manner of taking the passage, the grand doctrine of the Unity of the Godhead is more impressively inculcated.

31. ὃς ἄνθρωπος] There is here a variation in reading; some MSS., and Versions, with Euthym. and Virgil, having ὁμιλεῖ ἄνθρωπος; others, ὁμιλεῖ αὐτῷ; others, again, ὁμιλεῖ παραγ. The first is preferable, and has been approved by Mill and Heupel, and edited by Fritz. But as the evidence for it is very slight, (for that of the Versions is scarcely to be admitted), and as all the var. lect. seem to be so many ways of removing the difficulty of the common language, it ought not to have been received into the text; it was probably derived from St. Matthew. The sense is, 'The second is like unto it, i.e. in importance' namely, this.' Fritz., indeed, scruples at this absolute use of ὁμιλεῖ; but it is found in the Classical writers, and though it may not occur elsewhere in the Scriptural ones, that might be by accident, especially as it does not often occur anywhere.

32. καλῶς-εἰστι] Render, 'Of a truth, Mur-
ter, thou hast spoken well." Thee before 68 is absent from a considerable portion of the best MSS., several Versions, and the Ed. Prince, and BENG. It is plainly from the margin, and is rightly cancelled by Wets., Matth., Griesb., Tittm., Vat., Fritz., and Schoelz. Πλην ἀυτοῦ is omitted in some MSS., but is defended by many classical passages cited by the Commentators; to which may be added one more apposite than any of them from Aristoph. Plut. 106. οὐ γὰρ ἐστιν ἄλλος, πλην ἰδιῶν. See my Note on Thucyd. ii. 9. No. 5.

33. συνεστός This is not, as Schleus. and Wahl. imagine, for ψυχή, but for διάνοια at vers. 38. Πλην. Sub. χρώμα, a greater thing, of more value and excellence in the sight of God.

34. ιδιω—ἀπεκρίθη] Put by attraction for ιδιω ἀπεκρίθη, &c. 'perceiving that he had answered wisely.' NUONEGOS is later Greek for the earlier νοονεχώτως. The words καὶ οἶδας—ἐπερήμηκα refer (as Fritz. observes) not to the immediately preceding narrative, 20-34., but to the whole from 13-34.

36. το Πνεῦμα το Ἁγίον | The Articles are omitted in many of the best MSS., and in the Ed. Prince, and several early Editions, and is cancelled by Griesb., Matth., Tittm., Vat., Fritz., and Schoelz.; and rightly, because the omission is not on confirmed by the Var. lect. in Matt. xxi. 43., but by the context, which, says Middlet., requires the influence of the Holy Spirit. Yet Fritz. has truly observed that Πνεῦμα and Πνεῦμα Ἁγίον frequently occur in the N. T. without the Article, though in the sense 'the Holy Spirit,' because the appellative notion of το Πνεῦμα το Ἁγίον had by much use passed into a proper name, as in the case of Δίαμολος for Satan. The opinion (he adds) that Πνεῦμα and Πνεῦμα Ἁγίον mean divinus spiritus sprung from that frequent confounding of signification and sensus, on which much might be said. Be that as it may, he is probably right in here rendering 'inagante Spiritu Divino.'

I have, just before, with Fritz, edited λέγει, for εἰπερ, for though the direct evidence for it is but slight, yet the indirect is very strong, since (as Fritz. observes) it is found in the parallel passages of Mark and Luke, and is confirmed by the λέγει at vers. 37. I would add, that the λέγει of very numerous MSS. and editions for εἰπερ, in the next clause (which, therefore, Matth., Griesb., and Schoelz receive into the text, though at variance with the Sept. and the parallel passages of Matthew and Luke) is, I doubt not, meant for this; a sort of mistake frequent in all authors. Finally, propriety would seem to require that λέγει should be used of a man, (as David) and εἰπερ of God, the latter being a signification and the former a sensus.
the simplicity of construction in the passage; and he would take the whole sentence as exclama"tory, &c. &c. &c.; and it seem in be unwise to receive, &c. &c. I prefer, however, with Grotz, to suppose an Apocryphon, and render, 'the who devour,' &c., 'those shall receive,' &c., which method involves the least of difficulty.

41. καθιας | 'while he sat.' Ἐραφοφολίκιον. A word rarely found out of the New Testament, except in the Sept. and Josephus. The γάζα (which signifies riches) is by Brisson de Regn. Pers. i. 181. derived from the Persian. Χαλκόν. As we say brass or silver, for brass or silver money.

42. λεπτά] The leptóν was a very minute coin, the half of a quadrans, or farthing. It is in our common translation rendered mite, which word comes from mites, derived from furnishing, formed in imitation of quadrans.

43. πλείον] i.e. more in proportion to her substance.

44. ἐκ τοῦ περισσότερον αὐτῆς] for ἐκ τοῦ περισσότερα, which is found in some MSS. here and at Matthew and Luke, but is doubtless a gloss, a low form of the Greek word, from furnishing, as farthing, meaning given, living, and a signification of πλεον (like the Latin vita), common both in the Classical writers and the Sept.

XIII. 1. ποταμοὶ λιθίοι] These were indeed stupendous; in proof of which the Commentators adduce Joseph. Bell. v. 6. 6. (from which passage it would seem that the stones of the Temple were some of them 45 cubits long, five high, and six broad) and Joseph. Ant. xv. 11, 3. It is strange, however, they did not see that the latter account, as far as it regards the dimensions of the stones, makes the former one almost incredible. For it represents them as about 25 cubits long; 8 in height, and about 12 in depth. It is not so much the excessive length specified 

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θήσατα γὰρ ἐθνὸς ἐπὶ ἐθνὸς, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἐσονται σεισμοι κατὰ τοὺς, καὶ ἐσονται λύμοι καὶ παραχαί. ἀρχαϊ ὁδίων ταῦτα. Βλέπετε δὲ υμείς ἐαυτούς. παραδοθήσουσι γὰρ υμᾶς εἰς συνεδρία, καὶ εἰς συναγωγας δαρθεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλείων σταθήσετε ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῦ· καὶ καὶ εἰς πάντα τὸ ἐθνός δεὶ πρῶτων κηρυχθήναι τὸ εὐαγγέλιον. ὅταν δὲ ἀγάγωνυ υμᾶς παραδώσωμε, μη προμεμνάτε τῇ λαλήστε, μηδὲ μελετᾶτε οἷς οἱ αὐτοὺς. ὅταν τὸ Πνεῦμα τὸ ἁγιον. παραδόσει δὲ ἀδελφὸς ἀδελφὸν εἰς τὰς τέσσερις, τότε τοὺς πάντας διὰ τὸ ὅνομα μου· ὃς συνεται εἰς τέλος οὕτω σωθήσεται.

11. μελετᾶτε] Μαλατές, in the Classical writers, is used of the fore-thought, study, and elaboration of Orations, in opposition to temporary oratory. Thus the declensions of the Rhetoricians were called μελεταί.
ΚΑΤΑ ΜΑΡΚΟΝ.

στελεί τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’ ἀκρον γῆς ἔως ἀκρον οὐρανοῦ.

28 Ὅποι δὲ τῆς συκῆς μᾶθετε τὴν παραβολὴν ὅταν αὐτοῦ ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυή τὰ φύλλα,

29 γινώσκετε ὅτι ἐγγύς τὸ θέρος ἐστίν ὦντι καὶ ἔμειν, ὅταν ταῦτα ἰδόθη γινομενα, γινώσκετε ὅτι ἐγγύς ἐστίν ἐπὶ θύ-30 ρας. Ἂμην λέγω υἱῶν, ὅτι ὑμῖν παρέδθη ἡ γενεὰ αὐτῆς,

31 μέχρις ὑμῶν πάντα ταῦτα γένηται. Ὅ τὸ οὐρανὸς καὶ ἡ γῆ

παρελεύσονται· οἱ δὲ λόγοι μου ὑμῖν παρέλθοσι.

32 Ἡ περὶ τῆς ἡμέρας ἐκείνης ἡ τῆς ὀρας, οὕτως ὁδεῖν, οὗτοί εἰσιν ὁ νῦς, εἰ μὴ ὁ πατὴρ.

33 Ἡ Βλέπετε, ἀγρυπνεῖτε καὶ προσέχετε· οὐκ ὁδηγάτε

34 γὰρ πότε ὁ καιρός ἐστιν, ὡς ἀνθρωπὸς ἀπούσημος ἁφεῖ τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξοι-

35 σίαν, καὶ ἕκαστο τὸ ἄργον αυτοῦ, καὶ τῷ ὑπερβοῖ ἐνε-36 τελατό ὑνα γρηγορήθη. ἡ γρηγορεῖτε οὐν ὁδηγάτε γὰρ

πότε ὁ κύριος τῆς οἰκίας ἐρχεται, ὡς ἡ μεσονυκτίων, ἡ

36 ἀλεκτροφωνία, ἡ πρωί μὴ ἐλθών ἐξαιρθή, εὔρη ὑμᾶς

37 καθευδούντας. ὁ δὲ υἱῶν λέγω, πάσιν λέγω. Γρηγορεῖτε.

1 XIV. Ἠ Ν ὅπο θα τὸ πάσχα καὶ τὰ ἁμα μετὰ δύο

3 οὕτως καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τότε

4 αὐτῶν ἐν δόλῳ κρατήσαντες αποκτείνωσιν ἐλέγον δε Μη

5 ἐν τῇ ἁρπῇ, μὴ ποτὲ ὁρυῖος ἔσται τοῦ λαοῦ. ὃ Καὶ

6 οὐτος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σιμώνος τοῦ λεπροῦ

7 κατακεκυμένου αὐτοῦ, ἠλθε γυνὴ ἐχουσα ἀλαβαστρόν μιρό

8 νάρδου πιστικῆς πολυτελοῦς καὶ συντρίψατα τὸ ἀλά-32. ε) This (for the common reading καὶ) is found in most of the ancient MSS., Versions, and Fathers, and is received by almost every Editor from Wets. to Scholz.

XIV. 3. πιστικῶς] This with the word the Commentators have been not a little perplexed, and hence their opinions are very various. Besides conjunctural Solutions, and derivations from some name of place, which are alike inadmissible, there are three interpretations worthy of notice; 1. that of Came., Beza, Grot., Wets., and Rosenm., who think that πιστικῶς is put, per metathesis, for σπικτός, as supra vii. 4. Ντύστε for σεκτόστε. And this is somewhat confirmed by the Vulgate Spiceti. Otherwise, however, there is little authority for it, or indeed probability; for why (as Fritz. remarks) should not St. Mark have at once used σπικτός, as Galen often does? 2. Others, as Erasm., Luther, Vatabl., Suci., Capell., Cesaub., Salmas, Scalig., Le Clerc, Beng., Kypke, Heum., Kuin., Tittm., and Wall., derive the word from πιστίς, (as from μάκας, μακυκλό), from πράξις, πρα-

nard was often adulterated, appears from Pliny and Dioscor. Fritz., however, objects that then πιστικῶς would be qui fidem vel facere vel habere potest, a signification plainly unsuitable to nard. And to derive the term from πιστίς, would lead to a like result. 3. Pisc., H. Steph., Schmid, Schwartz, Heupel, Fischer, Schneider, Schlesuin, and Fritz, derive it from πιστεω or πιστιν, (or, as Fritz. maintains, πιστοῦς. Thus, πιστικῶς, πιστεω, πιστικά, πιστοῦς, πιστικά, for adjectives in —κος are often derived from verbs in —τος, and they take it to mean liquid. Fritz., however, explains potabile. But though he shows from some passages of Athenaeus that ungents were sometimes drunk by the ancients, yet the other sense is greatly preferable. Upon the whole, Fritz. has better succeeded in proving that the interpretation liquid or potabile is probably true, than that the preceding one is certainly false. The trifling abuse he complains of will not be fatal to that interpretation, for it may very well be that Mark here (as occasionally elsewhere) uses a term of the idiomatical Greek; and as the interpretation is strongly supported by the ancient Versions and Fathers, I see no reason to abandon it.
βαστρον, κατέχεν αυτού κατά τής κεφαλῆς. ἦσαν δὲ τινες ἄγανακτοντες πρὸς ἑαυτούς, καὶ λέγουντες: Εἰς τι ἡ ἀπώλεια αυτῆς τοῦ μύρου γένομαι; ἤσθηνα γὰρ τοῦτο προθήκην πρακτικῶν διναρίων, καὶ δοθήναι τοῖς πτω- χοῖς· καὶ ἐνεβριμόντο αυτῆς. ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτήν τι αὐτῆς κόποις παρέχετε; καλὸν ἔργον εἰργάσοτεν ἐν ἐμοί. τάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ όταν θέλητε, δύνασθε αὐτοὺς ἐν ποισίας ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὁ ἐσχεν αὐτῆς, ἐποίησεν· προελάβθη μυρί- σαι μου τὸ σῶμα εἰς τῶν ἐνταφιασμών. ἀμὴν λέγω υἱῶν, ὅτι αὐτοῦ ἐν τραγῳδίᾳ τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησαν αὐτής, λαλήθηται εἰς μνημόσυνον αὐτῆς.

Καὶ ὁ Ἰούδας ὁ Ἰσκαρίωτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ὡς παραδόταν αὐτῶν αὐτοῦ. οἱ δὲ ἀκού- σαντες ἔχαρσαν, καὶ ἐπηγγελέατο αὐτῷ ἀργυρίων δώναι καὶ ἔζητε πᾶσιν εὐκάλυψιν αὐτοῦ παραδῷ.

ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζώμων, ὅτε τὸ πᾶσχα ἐθου, λέγονσιν αὐτῷ ὅτι μαθηταί αὐτοῦ. Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ὅταν φάγητο τὸ πάσχα; καὶ ἀποστέλλει 13 δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὡπότε εἰς τὴν πόλιν καὶ ἀπαντήσεις ὑμῖν ἀνθρωπος κεραμίων ὥδατος βαστάζων ἀκολουθήσατε αὐτῷ, καὶ ὅπου εἰς ἐσθήθη, εἶ- 14 πατε τῷ οἰκοδεσπότῃ, ὅτι οὗ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτῶς ὑμῖν δείξει ἡ ἀνώγεου μέγα ἐστρωμένον ἑτοιμόν·

Πολυτελοῦσι may be taken either with μῦρον, or with γάρδον.

8. ἐκ συντρίψιμος] Here again the Commentators are at issue on the sense of συντρι- πτόμενος. Some take it to mean 'having broken it in pieces,' others, 'having shaken it up.' But the former would be unnecessary, and unsuitable to the purpose in view; and the latter interpretation proceeds too much upon hypothesis, and is utterly repugnant to the sense of the word, as is that of others, 'rubbing it in.' The true interpretation is, no doubt, that of Drus., De Dieu, Krebs, Rosenm., Kuin., Schlesius, Wahl., Bretsch., and Fritz., who take it to mean 'divfract orifico, alabastrum aperitum.' The term was, it seems, used of the opening of flasks of oil or liquid ointment, which was by knocking off the tip end of the narrow neck, where the orifice was sealed up, to preserve the contents; and this, plainly, might be done without wasting the contents. The above view of the sense is confirmed by the ancient Versions, which express the general signification 'σφαίρας.'

6. ἐν ἐμόν] This (for εἰς ἐμόν) is found in almost all the ancient, as well as the modern, texts, including the Editio Princ.; and is adopted by Wets., and edited by Beng., Matth., Vat., Tittm., Fritz., and Scholz; and, no doubt, rightly; for its Hebrew character and greater difficulty attests its genuineness.

13. ἀνθρώπος] From the word being opposed to οἰκοδεσπότης in the following verse, and from the servile nature of the occupation, it may be inferred that this was a domestic. Κεραμίον. The Commentators concur in recognising here an ellipse of σκεύος, or ἀγγείον; and they produce examples both of the elliptical and the complete phrase. But the examples of the latter have κεραμίον, which is, beyond doubt, an adjective, whereas κεραμίον, as Fritz. shows, was always considered as a substantive.
closets are applied. Ἑστρωμένων. This word (which Campb. renders carpeted) has a reference to preparation of beds, couches, or sofas, carpets, pillows, stools, &c., such as among the Oriental nations supply the place of chairs, tables, and indeed almost all the other furniture of a room.

For ἀνώτατον Griesb., Fritz., Knapp, and Scholz edit ἀνώτατον, which is found in the best MSS., and is most agreeable to the style of the N. T.

19. εἰς καθ' ἐκαθ' εἰς] A Hebrew idiom for καθ' ἐκαθ', as the Commentators say; but it is found also in other writers, though indeed almost wholly those who formed their style on the N. T. Fritz. has abundantly proved that the καθ' cannot be taken, as some suppose, for καθ' εἰς.
erud. 29.
Joh. 2. 19.
eudomarturos kai avtou, legeontes. "Oti hmeis hkoosamev 58
avtou legeontos. "Oti en wv katalwv tov naon toutou tov
xironpiontou, kai dia trwv hmerwn allov xironpiontou
iokosamow. kai oude ouutos ish hy h martpria autwn. 59
Kai anastas o arxiereus eis to meson, epiprwtsh eis tov
Ihsou, legevnon. Ouk aqorkwne oudeh; ti outoi sou katam-
arturwoun; "o de eiswpa, kai oudeh apkekrnavato. palin 61
o arxiereus epiprwtou autou, kai legei autp. "Sy eil o
Xristos o uios tov euangeliov; "o de 'Ihsous eltpen' Eanw 62
ei, kai ofsethe ton uion tov anthrwpon kathmen ev dein-
zwv tis dynamew, kai ekrwmen ev meta tov nephelwv tov
ouamon. o de arxiereus, diarreias touc xittwv autou, 63
legei. Ti eti xreiaen exoun marturwv; hkoosate tis 64
Blaosphmias ti umin fainetai; ou de pantes katarkwn
autin einai eiswv thanatou. 65 Kai hreanv tines empytov 65
autou, kai perikalpttke to prosouton autou, kai kolabfsh
zein auton, kai legein autp. Propheteinou kai ou upere-
tai rapismasv auton eisalvnon.
Kai ou tov of Petrou ev ti avlh katw, erxetai mia 66
tov payiskovn tou arxiereiv, kai idousa tou Petrou ther-
menov, emblwpsata autov legei. Kai sv meta tov
Naathrwv 'Ihsou pthosa. o de hmrwsato legew. Ouk oida, 68
oude epistwma tis ou legew, kai eklebhe ev eis eis to
proaulion kai alektwrf ephwse. kai 'h payiskh idousa 69
auton palin, hreazo legein tois parapstikouv "Oti ouutos
ex autovn estin, o de palin hreino. kai meta mikrou 70
palin ois parastatwv elenwv. to Petrou' Alhdoz ex autovn
ei kai gar Galilaios el, kai 'h lalh sou imonaxi. o de 71
hreazo anathematizein kai omainv "Oti ouk oida tov an-
trwpov toutou ou legevte. kai ek deuterov alektwrf ephw-
72
fise. kai anemvnde ou Petrou tov rhamatos ou eltpen autp
o 'Ihsous. "Oti prw alektwra fwnhsai dis, aparanhsa me
tris, kai etipbalovn eklaive.

'agreed not together.' Erasm., Grot., Hamm., Whity, Heup., and Campb. render it, 'non
idonea erant,' were insufficient to establish the
charges against him.' But, as Beza and Fritz.
says, the usus loquendi will not permit this
sense; and the difficulty which has compelled
the above Commentators to adopt so forced an
interpretation is really by no means formidable,
as has been shown by Wolf, whom see in
Recens. Synop. Lightf. observes, that the
Jewish Canons divided testimonies into three
kinds, 1. a vain or discordant testimony; 2. a
standing or presumptive testimony; 3. an even
testimony.
38. xeposwv[nto] i.e. 'the work of man.'
This was added (says Grot.) lest Christ should
seem to have spoken parabolically. Of the word
xepos. examples are adduced by Wets., to
which may be added a passage of Thucid. ii. 77.
yet more apposite, where xelv xeposwv[nta] is
opposed to eto xamopamov tou. Our Lord
alluded to Is. xvi. 12. See Note on Acts vii.
46.
65. ouk-legev] This is rightly regarded by
Wets. as an idiomatival form of negation. And
he subjoins many examples, both from the Clas-
sical and Rabbinical writers.
72. etipbalov] With this word the Commen-
tators have been exceedingly perplexed, and
hence their interpretations are remarkably dis-
Κεφ. ΧV. ΚΑΤΑ ΜΑΡΚΟΝ.

1. XV. 2 ΚΑΙ ειδοθες ετι το πρωι συμβαυλιουν ποιονταις
οι αρχιερεις μετα των πρεσβυτερων και γραμματεων, και
ολον το ανεδρομ, δηηανται των Ιησουν απηνεγκαν και
αρεδωκαν τω Πιλατω. 3 και επηρωτησεν αυτων το Πιλα
tος. Συ ει ο βασιλευ των Ιουδαιων; ο δε αποκριθηκεν
εκειν αυτω. Ση λεγεις. Και κατηγορων αυτων οι αρχι
cεις πολλα. 4 ο δε Πιλατος παλιν επηρωτησεν αυτων λε
gων. Ουκ αποκρινησθην ουδεν; ο δε, τοσα σου καταμαρτυρουσιν
ο δε Ιησους ουκετι ουδεν απεκριθη, ωστε θανατοις των
Πιλατου.

6. 2 Κατα δε εορτην απτελευ αυτως ενα δεσμον εντυρει.
7 ητωυτο. 3 εν δε ο λεγομενος Βαραβας μετα των συντα
cιαστων δεδεμενοι, ουτως εν τη στασι των φονων πεποικε
cαι. και αναβοηθες α τον λεγον ηρεστο αιτηται, καθως αει
9 εντοιει αυτως. ο δε Πιλατος απεκριθη αυτωις λεγων Θε
c ο δε Πιλατος αποκριθη αυτωις λεγων Θε

10 ητε απολωυτων υμιν των βασιλεω των Ιουδαιων; εγυνακε

gαρ ότι δια φονων παραδοθωκεται αυτων οι αρχιερεις.
11 οι δε αρχιερεις ανεσευναν τον ολχον, ινα μαλλον των Βα
c οι δε Πιλατος αποκριθεις παλιν

cordant. To omit conjectural alterations, and
abundant interpretations, there are five which have
a semblance of truth. 1. Many Commentators

take τηνΜαβαμιενες here in the sense begin, and

regard τηνΜαβαμιενες as standing for αλεγων τηνΜαβαμιενες,
either in the sense 'began to weep,' or 'proceeded to weep,' as in Acts xi. 4. αρι
dεμενος—εξερευνησεν προτο, εις κινησια. That passage, however, has another sense. Be

sides, though the above signification of τηνΜαβαμιε

does exist in the later writers, yet, of the hypallage,
no records as such can be adduced.

Besides, the sense is so weak and even frigid that, although it is supported by most
of the ancient Versions, it cannot well be ad

mitted. In fact there is no hypallage, but an
ellipsis, though to determine it with certainty is
perhaps impossible. The simplest method would
be, with some, to take τηνΜαβαμιεης to mean 'having
rushed out of doors;' a sense which cannot be
accused of feebleness. Yet such a signification of
τηνΜαβαμιεης has never been established, the

passages cited being little or nothing to the pur

pose. There seems no doubt but that the truth
lies with one or other of the two following inter
pretrations. 1. That of Casaub., Bois, Heuvel,

Kype, etc. It is the most plausible of all others, including E. V., 'having reflected thereon;' which is a very suitable sense, and supported by
the parallel passages. Abundant examples are
adduced, not only of the complete phrase τηνΜαβα

εης των ουν, but even some of the ellipti
cal ones. Yet, as Fritz. remarks, the latter is only
found when the context emphatically calls for a
sense of attention; which is not the case here. He,
therefore, after a minute discussion of the merits
of all the interpretations, decides in favour of
that of Chrysost., Theophyl., and other Greek
Fathers, and to which several eminent modern

Commentators have inclined, (as Casaub., Sal

mas, Suic., Elsn., Heun., Krebs, and Fischer),

by which τηνΜαβαμιεης is taken as equivalent to
τηνΜαβαμιεης, 'having covered his head (with
his vest.)' But here, again, decisive authority is
wanting; for though the complete phrase τηνΜαβα

εης ιματιου (or the like) των is very

frequent, yet not one example has been adduced
of the elliptical one. To this, indeed, Fritz.
answers that, from the great frequency of the
phrase, no additional word was necessary to
decide the sense, which is (he says) determined
by other terms, as ουτον Μαβαμιεης, τηνΜαβαμιεης,

That the action is suitable to extreme
grief, none can doubt; and that it was in use
among the antients, is proved by a cloud of ex
amples. As to the objections urged by Campb.
to this mode of expressing grief on the present
occurrence, they are not entitled to any serious
attention.

XV. 6. απτελευ] 'used to release,' as in

Matthew. ετεδει οτοκεν.

7. μετα των συντασιστων] 'with some

fellow rebels.' The Commentators observe that,
to what sedition this alludes is not known, either
from Josephus or elsewhere. But indeed that
whole period was filled with seditions. Ποιος
φονου is a phrase found only in the later writ
ners.

11. ανεσευναε] instigated, concubitant. Some

MSS. have ανεσευναε, and others ισεσευναε.

The one is a gloss, and the other derived from
the parallel passage of Matthew. The textual read

ing, which is a stronger term, is defended by
Lukexxiiii. 5. and this use of the word is con
firmed by the examples produced from Diod.
Sic. by Elsner and Munthe, to which may be
added Eurip. Orest. 612. and Diony.

81. Hesych. dvavon. dvavosthω.
14. τί γάρ κακῶς] The γάρ refers to a clause suppressed, as, 'Why should I crucify him,' &c.
15. το μέλος το ικανον ποιησα] 'to satisfy the wishes of the people,' or, as Grot. explains it, agreeably to the usage of satis facere in the Latin writers, ' officere ne alter habeat quad queratur.'
19. τιθέτοισα μαντατα] for γονευτεθαντες, which is used by Matth. The phrase signifies to place the knees (i.e. on the ground.) So τιθευαι and ponerem often denote to lay anything down.
21. Ἀλεξ, καὶ Ῥ.] Persons probably well known, and then living at Rome, since Paul, Rom. xvi. 13. salutes Rufus there.
24. τίς τι ἄρη] Due h. l. interrogaiones nullo copulā interposita in unam sententiam de Grecomor et Romatorum usu colligates sunt, ut sensus ad nostrum cogitandi dicendique rationem sic constitendas sit: sortem vestimentorum ratione jactantes ut definiret quis aliquid nascierretur, et quid est acciperet. (Fritz.)
— διαμερισσατα] This (for διαμερίσον) is edited on the authority of nearly all the best ESS. and after the example of every Editor from Wet. to Scholz.
25. τὴν δὲ ὧρα τρίτης καὶ ἔστασθαιν α.] A difficulty is here raised by some Commentators, namely, that the crucifixion is twice described by Mark as taking place. To avoid which, some would take the καὶ for ἔσται. But that signification is not John, authorized. Others endeavored to remove the difficulty by a change of punctuation, &c. But that involves a most harsh construction. It is better, with others (among whom is Fritz.) to take ἔστασθαιν as an Aorist with a Pluperfect sense, (on which see use Winer's Gr. gr. p. 106.) thus: 'It was the third hour when they had crucified him.' Even this, however, is unnecessary, if σταυροθαντες in the preceding verse be taken, as it may, in a present sense, (and indeed the Cod. Vatic. has the present tense), thus: 'And on proceeding to crucify him, they divided his garments.' Now this indicates the commencement of action, namely, the stripping of our Lord. The next verse denotes the completion of action, and fixes the time when it took place. Thus the sense of v. 25, when expressed in the order usual to Western versions, will be, 'And (now) they crucified him,' it being then the third hour. Thus the objection in question is removed.
With respect to the ἐναντιοφανεια between Mark and John, as the hour of the crucifixion, various methods have been proposed for its re-
Κατά Μαρκόν. Κέφ. XV. 211

27 μέν, τὸ Βασίλευς τῶν Ιουδαίων. Ἡ δὲ σιώπη αὐτῶν, ἵνα λήστας, ἐνα ἐκ δεξιῶν καὶ ἕνα ἐκ εὐνομήν
28 αὐτῶν. ἐνα ἐκληρώθη ἡ γραφή τῆς ἐλέγουσα. Καὶ μετὰ
29 αὐτῶν ἤ ποισμένοις ἐπισκέφθης, κυνῶντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες. Οὐά, οἱ
30 καταλύον τῶν ναῶν καὶ ἐν τροπὶ ξέροιοι οἰκοδομῶν, σιώνον
31 σεαυτοῦ, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. ὅμως ἔτι καὶ οἱ
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων
32 ἐλέγουν. Ἀλλοι ἠστοῦσαν, ἐαυτῶν οὐ δύναται σώσαι. ὁ Χριστὸς
ὁ Βασίλειος τοῦ Ἰσραήλ καταβάς ὑν ἀπὸ τοῦ σταυροῦ,
οἱ ἱδομεν καὶ πιστεύουσιν. καὶ οἱ πυντευομένοι αὐτὸ
33 ὦνειδίζει αὐτῶν. Ἑγεμόνις δὲ ὀρασ ἐκκτό σκότος ἐγένετο.
34 ἔφα. ὑδραγὼν πολὺν ἐνα ἐκ σώματος ἐνα. τῆς ἐν
35 ἐμπαίζοντες ὁ Ισραήλ φωνὴ μεγάλης, λέγων. Ἐλοι Ἐλοι,
λαμμα σαβαχθανῖ τοῦ μεθερμηνευομένον, ὁ Θεὸς μου ὁ
36 ἔτοις, εἰς τι με ἐγκαταλίπεις καὶ τινὲς τῶν παρεστη
37 κατὼν ἀκουστάντες, ἐλέγουν Ἰδοὺ Ηλίαν φωνεῖ. ἡ δραμαῖ
38 τι εἰς, καὶ γεμίσας σπογγών ὄξους, περιβεθε τοις καλάμω,
ἐποτίζει αὐτῶν, λέγων Ἀφετε, ἱδομεν εἰ ἐρχεται Ηλίας
καθελευν αὐτῶν.
39 οί Θεοὶ οἱ ἀφείς φωνῆν μεγάλην, ἡ ἐξεπνευσα. ὁι
39 καταπτέσμενο τοῦ θανός ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθε
39 ἐσομ κατώ. Ἡδοὺ δὲ οἱ κεντώρων ὁ παρεστηκός εἰς ἐνα
39 τίς αὐτῶν, ὅτι οὕτω κράζεις ἐξεπνευσαν, εἴπεν Ἀληθῶς οἱ
40 ἀνθρωπος ὀντος νος ἴν Θεοῦ. Ἡ σεαν δὲ καὶ γυναικες ἀπὸ
μακροδέν θεωροῦσα, εν αἰς ἴν καὶ Μαρία Ἰ Μαυδαληνη, καὶ
Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ιωσὴ-μητηρ, καὶ
moval. See Recens. Synop. Now although such discrepancies "are (as Fritz. observes) rather to
be patiently borne, than removed by rash mea-
sures," yet here we are, I conceive, not reduced to
any great necessity. For although the mode of
reconciling the two accounts by a sort of
management (however it may be approved by
many Commentators) is not to be commended,
yet surely, when we have the testimony of sev-
eral of the antient Fathers, that an early cor-
ruption of number in one of these two pas-
sages had taken place by a confusion of the f
and r, we cannot hesitate to adopt so natural a
mode of removing the discrepancy. See more in
Note on Joh. xix. 14.

28. This v. is marked for omission by Griesb.
and cancelled by Fritz.; but injudiciously; for
there is no reason why so remarkable a fulfilment
of prophecy, mentioned by the other Evangelists,
should not be recorded. Besides, the number of MSS.
in which it is omitted is so comparatively small,
that it is very probable this was inadvertently omitted by the Scribes; which
might arise from this and the next v. both begin-
ing with a καὶ.
29. ov] An interjection of derision and in-
sult, like the Latin vah, and our hoa! oho! ah-
ah! which, however, are used, like all inter-
jections, with much latitude of signification, and
are adapted to express most of the violent emo-
tions.
31. de] This is absent from many good MSS.,
and is cancelled by Matth., Griesb., Tittm., Vat.,
Fritz., and Scholz.
36. καθελευ] A vox solennis de hac re. See
my Note on Thucyd. ii. 14.
37. ἀφείς φωνῆν μεγάλην, ἡ ἐξεπνευσα sign-
ifies to send forth a voice, whether articulate
or inarticulate. See Note on Matth. xxvii. 50.
39. ἔτι οὕτω κακὴν] This does not mean (as
many explain) that he had cried with such a
loud voice; nor that the Centurion felt admira-
tion at his being so soon released from his tor-
mors; but that, on hearing such words as those
at ver. 34, pronounced as it were from the bottom
of his heart, he believed in his person, and that
he should so immediately after he releas from his
torments, the Centurion thence felt assured
that he was not only a rightous person, but held
the character which he claimed, namely that of
οἱ καὶ τοῦ Θεοῦ, on the force of which expression
see Note on Matth. xxvii. 54.
42. προσάββατον] A very rare word only occurring elsewhere in Judith viii. 6, and by which, as he was writing for Gentiles, Mark explains the Jewish sense of παρασκευή.

43. εὐσεβῶν] 'respectable, honourable.' The word properly signifies of good presence, then decorous, dignified, &c. It is never used in this sense by the LXX. Doubt and hesitation are employed in Joseph, de Vitâ 9. ἀρωμὰς εὐσεβῶν. By βουλευτὴς is meant, if not one of the Sanhedrim, at least one of the council of the High Priest. See Note on Matth. Τολμησαν, 'having summoned courage.

44. ἠθεύσαν εἰς] Baza and others wrongly render the el by an, as if there were a doubt; whereas εἰς is used with ἀθιμμαζουσι, as the Latin si with mirari, (indeed with all verbs of doubting) to express what is not doubted but wondered at: Thus we may here render, 'that they were already dead!' The πᾶλαι is wrongly rendered in E. V. 'long.' Much mistake in the interpretation of the word might have been avoided by advertising to its primary and leading force. The word, as Valck., and Lennep say, comes from πᾶλω, (or πᾶλλω) to violently shake any thing, and so turn it over. It is a Dative case of the old noun πᾶλα, and thus when used of time (to which it was early appropriated) denotes τὸ χρόνον ὁ ἐπὶ πᾶλαι, tempor, quasi retro aet. time which has been thrown back, got rid of, past. Whether recently elapsed, or long gone by, in both which significations it occurs in the Classical writers. Thus the Latin olim is from δίλα, (and that from δλα, volce) and properly denotes χρόνος ὁ (κατ') δλιν, (so πᾶλιν for κατα πᾶλιν) time which has rolled past and gone. Thus in the words of Pilate there is a repetition of the foregoing question, with the adoption of a more precise term.

46. μνείας ὁ ἡν, &c.] Wolf, Salmas., Krebs, Schleus., and others are mistaken, who take these words to denote a monument constructed of hewn and polished stone, as appears from Matt. xxvii. 60. σταυρωθηκαί εἰς τῆν πτέρνα. It was, no doubt, intended to be the custom of the country, and of most of the Eastern nations. Many thousands of such μνεία still remain, and are noticed by travellers.

—θύραν] Not 'door,' but 'entrance.'

47. θεώρουν] 'viewed,' spectabulat.

XVI. 1. διαγενεμὸν] 'being elapsed,' or past; a sense of the word frequent in the Classical as well as in the Biblical writers.

—ηγορασάν] Not 'bad bought,' but 'bought.' So the Vulg. 'emerunt,' a translation supposed to have been adopted to reconcile this passage with Luke xxii. 56. where it is said that the spicery was prepared upon the evening of the Sabbath. But, as Mr Townsend observes, it is only by a scrupulous adherence to the plain sense of Scripture that all difficulties are removed. And the researches of recent Harmonists and Commentators have established the fact, which had escaped the earlier Commentators, namely, that there were two parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove a difficulty which had embarrassed the old Commentators, namely, to reconcile ανασταλᾶντος τοῦ ἡλίου in ver. 2, with the πρῶτον κοίτας ἐπὶ ὀφθαλμά at Joh. xx. 1.

4. μὴ γὰρ μεγάς σφόδρα] The Commentators have been not a little perplexed with this clause,
Kata Markon.

... because it cannot be referred to what immediately precedes. To remove this difficulty some would take the γαρ in the sense δι. That, however, is too much of a device for the nonce. It is better to consult some commentators, to suppose that the words have reference not to the clause which immediately preceded, but to the one before that, τίς-μνημεῖον; the intermediate words being regarded as parenthetical. Yet the construction at καί ἀναβδέχεσαι will not admit of the parenthesis, and thus the difficulty remains in its full force, and nothing would seem to remove it but to transpose the words, as is done by "Newcome and Wakef. But for that there is little authority; and what may be allowable in forming translations, is not so in editing the words of an original. I cannot but think that the γαρ has reference to some clause omitted; not indeed that which Whitby, Grot., and Rosem., too arbitrarily suppose, and this happened luckily for them; but to something which may be supplied from both the preceding sentences, thus: And well might they say, who will roll, &c., and behold, doubtless with surprise, its removal; for it was very great. Thus the words at v. 7. καθὼς οἶνος ὃ are, with Fritz., to be referred, not to the clause which immediately precedes, but to the one before that.

7. τοῖς μάθηταις α. Many recent Commentators understand by this expression Christ's followers in general. But the older ones, (and lately Fritz.) seem right in taking it to denote the Apostles, by a frequent figure of speech, whereby a person is named for the whole, and of which examples are adduced by Grot.

The καὶ just after is best rendered, and (praesertim), for καὶ μαθητα; a signification often occurring in the Classical writers from Homer downwards. On the reason why Peter is here named the Commentators differ in opinion; though they are agreed that it was not from any pre-eminence which he had over the rest of the Apostles. The several reasons they assign may perhaps be conjoined. Peter was, it seems, named both for his consolation and assurance, and from the permanent regard in which his singular affection towards his master had created. 8. τοῖς δὲ προφῆται ἐφιστήμῃ ἔσορθον ὑπὸ τοῦ μνημείου; καὶ ἔλθει Οὐκ ἔγειρεν καὶ καταστάσεις, καὶ οὐδὲν ὑπὸ δικαίου ἔγειρεν, ἐφοβοῦτο γάρ.

Maria τῇ Μαγδαληνῇ, ἀφ' ἡ ἐκβατλίκει, ἐπτὰ δαμώνια. 10. ἐκείνη προερχόμενα ἀπογγέλλει τοὺς μετ' αὐτῶν γενομένους, 11. περιστούς καὶ κλαίουσι. κακείνους, ἀκούοντες ὅτι ζητήθησαν. 12. καὶ ἐπεθανύῃ ἐπὶ αὐτής, ἡ ἡστατήσαν. Μετὰ δὲ ταύτα δυσίν εἰς αὐτῶν περιπατοῦν ἐφανερωθη ἐν ἐτέρῳ μορφῇ, προερομένῳ; 13. νοσί εἰς ἀγρόν. κακείνου ἀπελθόντες ἀπογγέλλειν τοῖς λοιποῖς.
13. οὔτε ἐκείνοις ἐπίστευεν. This seems to be at variance with Luke xxiv. 34., who says that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly. For even this they did not sufficiently credit; nay even when Jesus had come up, Luke adds, ἐστὶν ἕκαστοῦντων αὐτῶν. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief. (Grot.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but λέγοντες does not denote all the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of all, is to be understood only of some, are not frequent in the N. T. There is therefore no discrepancy between Mark and Luke. Some of the assembly (as Luke tells us) believed that Jesus had returned to life, but the rest in despair. Do not resolve them into narrations concerning that event. Hence even when Jesus appeared to them, they fancied they saw a phantasm; from which we may conclude that they were by no means credulous. (Kuin.)

15. τὰς τῆς κτίσεως] i.e. to all human creatures, both Jews and Gentiles, to all nations, as Matthew expresses it.

16. ὁ πατὴρ ἡμῶν—κατακρίθησαι.] By comparing this with the commission given the Apostles, Matt. xxviii. 20. and Luke xxiv. 47, it is plain that not only faith, but repentance and obedience were to be preached in the name of Christ; and consequently that belief is here put in the Christian system in general, a part for the whole. Βαπτίσεως σωθ. signifies, he shall by virtue of that faith and baptism be placed in a state of salvation, and, if he continues therein, shall finally attain salvation. 'With respect to κατακρίθησαι, whether it be rendered "damned," or "condemned," matters but little as to the ultimate result, provided only that these words can be affixed to σωθήσεται, the contrary cannot but imply a state of present reprobation, which, if continued in, must assuredly end in perdition.

17. ημεία δὲ, &c.] On the several particulars of our Lord's promise, so as to show their exact fulfilment much valuable matter may be found in the Commentators ap. Recens. Synop. The exercise of the first gifts (namely the casting out of devils) is proved by the early Fathers, John Martyn, Clemens Alex., Origen, Irenaeus, Tertullian, &c. Of the second, namely speaking with new tongues (which must be understood in its full extent, of the miraculous communication of the faculty of speaking with tongues never previously learned) we have abundant evidence, both in Scripture and in the testimonies of the earliest Fathers. The same may be said of the other two particulars, the "taking up serpents," and the "drinking poison without injury." The former (and probably the latter) was in that age regarded as a decisive test of supernatural protection; though we find that this power was sometimes pretended to by impostors. As to the latter, that faculty (as Dodd. observes) would be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the fifth particular, healing the sick, the Scriptures and early Ecclesiastical writers are full of examples. Upon the whole, there is full evidence for the fulfilment of those promises which the above expressions, in their plain and full sense, imply, namely, of miraculous attestation to their Divine mission, and supernatural protection under all the evils which they should have to encounter in the exercise of it.

19. ἀνελήφθη εἰς τῶν οὐ.] The phrase is found frequently in the Sept. and many other authors adduced by Wet. It is plain from these words that our Saviour ascended in a visible manner, and in the presence of his Disciples; whether (as some say) with thunder and lightning, or involved in a cloud, cannot be determined. 'It was (as is justly remarked by Jennings ap. Dodd.) much more proper our Lord should ascend in the sight of the Apostles, than that he should rise from the dead in their sight: for his resurrection was proved when they saw him alive after his passion; but they could not see him in heaven while they continued upon earth.'
I. 'ΕΠΕΙΔΗΠΕΡ  πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορήματος εἰς ἡμῖν πραγμάτων,

2 καθός παρέδοσαν ἡμῖν οἱ αὐτοῖς αὐτότατα καὶ ἐπιτείματα. Ἡσβ. 2. 2.

3 γενόμενοι τοῦ λόγου ἐδοξεὶ καὶ παρηκολουθήκοτε ἰδὼθεν. Ἀκ. 1. 1.

I. 1. 'Επειδήπερ—διήγησιν] Render, 'Since many have undertook to compose a narrative,' &c. There is a similar commencement to Justin's History: 'Cum multi ex Romanis—res Romanas Graeco peregrinoque sermone contulissent, &c.' 'Who are meant by these 'many' has been much discussed; but it is now agreed that the Gospels of Matthew and Mark could not be intended to be included, the former being from one τῶν αὐτότατῶν τῶν ἡμῶν, and the latter probably not yet written. These were, no doubt, the compositions of pious and well-meaning persons, but without the necessary information or qualifications for writing a Gospel History. They were, therefore, not intentionally false, but necessarily erroneous and defective. It has also been fully established that we are not to understand by these what are called the Apocryphal Gospels, as they have been collected by Fabricius, since few, if any, of those can be proved to have been then in being. It is not surprising that the minds of men, excited as they were by the mighty moral revolution which had taken place, and for curiosity natural about the origin and nature of the new Religion; and that several should have applied themselves to satisfy this rational curiosity, professing indeed to derive their relations from credible, but all of them more or less erroneous and defective, testimonies. The compositions in question have perished, though some portions of them may be supposed to have been embodied in the Apocryphal Gospels.

'Επεχείρησιν is considered by most recent Commentators as pleonastic; though by the ancients it was understood to denote attempt as opposed to accomplishment of the purpose. Both of which views seem erroneous. Both are pleonasm; and though failure is not necessarily implied, yet some notion of it is suggested by the employment of a term which alludes to the unwiseness of a work executed magnano comatus, and is noticed by Hesych. 'Ανατάξασθαι has been wrongly taken to signify here to re-arrange what is already written. The sense of repetition in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the proposition loses its proper force. It is better to take it to denote not only repetition, but successi-
ΕΥΑΓΓΕΛΙΟΝ  Κεφ. Ι.

πάντων ἀκριβῶς, καθεξής σοι γράψαι, κράτιστο Θεόφιλε, ἵνα ἐπιγνως τερι ὑπὸ κατηχήθης λόγων τὴν ἀσφάλειαν.

ἘΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἰωάννου τοῦ βασιλέως τῆς 5

Ιουδαίας ἵστατε τις ὑποματικά Ζαχαρίας, ἐξ εἰρήμεριάς ἀδίαιρα

καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὀνόμα αὐτῆς Ἐλλαζή. ἤσαν δὲ δίκαιοι ἀμφότεροι ἐνάντιον τοῦ 6

Θεοῦ, πορευομένοι ἐν πάσαις ταῖς ἑυτολάισ καὶ δικαιομασίᾳ τοῦ κυρίου ἀμεντού. καὶ ὡς ἡ αὐτοῖς τέκνον, καθότι η 7

Ἐλλαζῆτ ἢ στειρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἤσαν. Ἐγένετο δὲ ἐν τῷ ιερατεύον αὐτῶν 8

ἐν τῇ τάξει τῆς εἰρήμειας αὐτῶν ἐναντί τοῦ Θεοῦ, κατὰ 9

Lev. 8, 17 τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμίαμα, εἰσέλθων εἰς

of the proper and the figurative sense. 'Ἀναβέναι cannot mean (as some imagine) 'by inspiration,' since the context requires the sense 'from the very first,' (so ἄναβεν ἢρχεται just before) which is absolutely essential, and there is no reference to the period at which this Gospel commence (namely, from the conception of John the Baptist) a period beyond that of Matthew and Mark.

καθεξῆς This does not so much denote order of time as of events, as to their regular disposition, and orderly classification. Θεόφιλε. The notion of some of the older Commentators that this is only a feigned name expressive of any Christian, and not that of a real person, is disproved by Campb. and others. 1. Because it would be the only instance in the N. T. of a feigned name. 2. Because it would be unsuitable; for if taken (as elsewhere in the N. T.) as a title of excellence, it would be wholly unsuitable; and if as an epithet of affection, φιλάτω would have been employed. By Θεόφιλ is, no doubt, meant a real person; and the epithet καθεξῆς cannot well be regarded as one denoting station, otherwise it would have been omitted at the commencement of the Acts; nor need we advert to any instances of the compliment, as it is not the usual correspondent terms in Latin, since that would be quite unsuitable to the manner of the sacred writers, and unworthy of inspiration.

ἐν τῷ ἐπιγγέος The ἐπίγγεος is here intensive, and the sense of the verb is to ascertain and be thoroughly informed of any thing. καθεξῆς does not imply what is now meant by Catechetical instruction, but merely denotes that instruction, elementary and chiefly vivid voice, (as is suggested by the primary sense of the word, which is to sound down into the ear) such as preceded and followed up admission into the Christian Church. Ὑπὸ λόγων are, I conceive, meant, as the subject of the narrative, both the statements made of the facts which had taken place respecting the origin of the new religion, and the doctrines which it revealed. It is well remarked by Kuin., that the τῆς ἀσφάλειας (the certainty) glances at the opposite qualities in the narrations just adverted to, as also do the preceding terms ἐναντίον and ἀσφάλεια, a poetic term for ἑμερίας, which signifies properly a daily service, as that of the Jewish priests in the temple; and since that was daily, and even nightly performed by the priests in turn for a week alternately, it came to denote (as here, by way of hyperbole) such as were 24 classes who took that weekly service in rotation. This is mentioned, to show that John was of honourable birth. Zacharias was not, however, (as has been supposed) the High Priest; since τῆς is added, and the High Priest was of no course at all. His offering of incense was, no doubt, only the daily offering, which would fall to his lot as an ordinary priest in his course.

προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἐναντί τοῦ Θεοῦ, κατὰ...
Sanctuary, in which was the altar of incense, as distinguished from the temple or large, in which the people were praying, v. 10.

10. [προσεγκλώσις] for προσέχεστον: an idiom frequent in the Scriptures, but rare in the Classical writers. For τοῦ λαοῦ ἦν several MSS. have τοῦ Λαοῦ, which is adopted by almost every Editor from Matt. to Scholz; but wrongly, I conceive, for the authority is too weak to establish the existence of so great a harshness as the separation of a Genit. so closely connected with its Nomin. as τοῦ λαοῦ with προσέχεστον. This harshness, indeed, and the small number of MSS. in favour of the new reading make me suspect that it arose from a mere error of the scribes; who first omitting τοῦ λαοῦ (which, indeed, makes the whole sentence unmetrical, or at least unmetrical by observing the error, inserted the ἵν αἱρετίας λαοῦ τοῦ. The same kind of mistake has occasioned many thousands of corruptions in the Classical writers.

11. [ἐκ δεξιῶν] scil. μερών. This was considered as a good omen by the antients. Such angelic appearances are occasionally mentioned in Scripture, as Judg. xiii. 22, and Dan. x. 8.

12. [ἐπιστέφει ὑπ’ αὐτὸν] This syntax is Helenistic, for which the Classical one is ἐπιστεφθήκαν τοῖς.

13. [ἐπικούσθη] A Helenistic use of the word, in which the el. signifies learning towards, which implies favour, &c. ἐπικούσθη σου. Some think the prayer adverted to was a prayer for offspring, addressed either then or formerly. Many specious arguments have been urged for, but weighty reasons against, this supposition.

Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the words, the prayer for offspring would be unlikely to mingle private concerns with public devotions; and it is therefore more probable that he was praying for the advent of Him whose coming many signs announced to be near at hand, even the Messiah.

14. [ἐστι] χαρὰ σοι. Literally, ' he shall be joy to thee,' i.e. occasion of joy; said in allusion to the name Ἰωάννης, which signifies ' the grace and mercy of God.' Ἀγαλλίασθαι is a still stronger term, and denotes exultation. Griesb. and others draws from Schoelz edit. from several MSS., γενέσθαι, which is, indeed, agreeable to the proprietas linguæ; but of such minutæ the sacred writers are little observant.

15. [μεγάς ἐνώπιον τοῦ Κυρίου] 1. e. μεγάς πάρα Θεός, in the sight of the Lord or Jehovah. Though some take Κυρίου of Christ, yet Middlet. has shown that the use of the Article with Κυρίου requires the above sense.

— [οἶνον—πίπ] A Nazarethic injunction. So Numb. vi. 3. of him who has vowed a vow of Nazareth: πάρα οἶνον καὶ σικερα ἀγνησθῆσαι. Σῖκερα is derived from the Heb. שֵׁר, to inebriate, and does not mean ' wine' or drink; but was chiefly applied to what we call made wines, or fermented drink, such as ale, or spirit from aniseed, &c. The words ἐν κοιλίᾳ μιστρὸς αὕτου contain a Hebrew hyperbole denoting ' from the earliest period.' See Is. xlvii. 8. xlix. 1 & 5. Ps. lxxvi. 6. Yet something very similar occurs in the Anthol. Grum. v. 25. The Classical writers use the phrases ἐκ ταῦτας καὶ βρέφους, or γνησίων. The ἐπὶ is for ἔσθ. 16. [ἐπιστρέφει ἐπὶ Κυρίον.] ' will convert to the true worship of God,' as Acts xi. 21. xiv. 15. 2 Cor. iii. 16.

17. [αὐτὸν] A difference of opinion exists as to what this is to be referred. Some, as Kuiún, regard it as put emphatically for Christ, and compare Luke v. 17. 1 Joh. ii. 6. 12. But there the reference is not, as here, clear and determinate, the αὐτόν being closely connected with Κυρίον τοῦ Θεοῦ. Jehovah. The allusion in προσέχεσται ἐνώπιον αὐτοῦ is clear from Matt. iii. 3, where it is said that, ' the voice of one crying,' i.e. of one putting himself forward with self-disposition. Ἀνωτέρα, zeal, energy, or might; in the sense of endowments. On Elias, as a type of the Baptist, see at Matt. xi. 14. 15. ἐπιστρέψεται, &c. there is plainly an allusion to Mal. iv. 6. (Compare also Exclus, xlviii. 10.) but on the exact import of the words Commentators are not agreed. The most natural mode of interpretation, and that most
suitable to the words of the Prophet, is to regard them as denoting that reconciliation of discordant sects and political feuds, by a common repentance and reformation, as well as the general cultivation of philanthropy, which it was the purpose of the Gospel to promulgate and enjoin on men. This view is confirmed by the weighty authority of Valcn.

— καὶ ἄφεθει ἐν φρονήσει δικ.] There is some difference of opinion as to the sense of these words. Many Commentators (as Camph.) construe them with the words following, and render: 'And by the wisdom of the righteous, or of righteousness, to render the disobedient a people well-disposed for the Lord, furnished for the Lord, or formed for him.' This, however, does violence to the construction of the whole sentence, and the context is better with nearest Commentators, (supported by the authority of Valcn.) to take the words as a separate and independent clause. Thus ἐν φρονήσει will be for εἰς φρονήσου. The sense, then, will be, 'to reform the disobedient and unrighteous to the comprehending and embracing of righteousness.' The true construction seems to be this: καὶ ἀφεθῆσαι ἀφεθείς (ἀπεθεῖν ἐν) ἐν φρ. δ., 'so that they may be of the disposition of the righteous.'

The sense of ἑτοιμαζέων Κυρίῳ λαὸν κατεσκευασμένον is, 'to make ready a people prepared and equipped or fitted for (the service of) the Lord.' Thus all is plain. The two first clauses state the particular purposes of the Baptist's mission (namely, to introduce concord and philanthropy, and reformation of mind and practice). The third states the general purpose, or rather the result of the former.

18. κατὰ τι] Sub. σημείου, which is expressed in a similar manner in Lxx. xv. 8. So also in τιν. Judg. vi. 15. and 1 Sam. xxix. 4.


20. ἔσπερα λαλήσας] This is not a mere parenthesis, but the latter phrase is meant to explain and strengthen the force of the former. Titus Acts: ἐσπεράλθη, μισθών τινών θηλασι. Those recent Commentators who refer this to the idiom by which the affirmation of a thing is joined with a denial of its contrary, confound two distinct idioms.

— ἀν' ὠ!] 'because.' See Matth. Gr. Gr. § 480. 21. ὑπ' ἐν, 'at, or while.'

22. λαλίσας αὐτοῖς i. e. to give them the accustomed benediction, as most Commentators explain; though the thing is not certain. ἵνα διανεῖν αὐτοῖς, scil. τοιῷ, i.e. nodding assent to the inquiry whether he had seen a vision. Διανεῖσαι signifies to express one's meaning by nods, or beck. See the numerous classical illustrations of the word which I have adduced in Recens. Synop. Κωφὸς here signifies both deaf and dumb, as may easily be imagined from what has been observed on a former occasion.

23. λειτουργίαι] Λειτουργία is derived from the old word λήτος, public, and signifies properly any public service, whether civil or military. But in the Scriptures it is applied to the public offices of religion; First, that of the Priests and Levites, under the Mosaic Law; 2dly, that of Christian Ministers of every sort under the Gospel Dispensation.

24. συνελαβεῖ] Sub. ἑμπροσ. The import of περιέκρυβεν εἰναὶ has been much disputed. It appears, however, that we are not to understand that she concealed her pregnancy, but that she kept herself private; as well to avoid ridicule, as prevent accidents which might endanger the embryo, or impart to it any detilement; (See Judg. xiii. 5.) as also for the purpose of devotion to God, mercy and goodness in taking away her reproach, which barrenness has always in the East been reckoned to convey. As to the "five months," we need not suppose the first five, nor can we the last five; but rather any five.
25 ἐστιν μὴν πέντε, λέγουσαν ὁ ὄφωτος μου πεποίηκεν ὁ κύριος ἐν ἡμέραις αὐτῶν ἐάν ἐπείθει ἐφελείν τὸ ὄνειδος μου ἐν ἁπατῶσιν.
26 Ἕν δὲ τῷ μνημείῳ του ἀγγέλου Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς τόλμην τῆς Γαλατίας ἥ ὄνομα Ναξαρέτ, ἐστιν ἐπείθει ἐμετυστεμένη ἀνδρὶ ὁ ὄνομα Ἰωσήφ, εἷς.
27 ὡς οἶκοι Δαβίς καὶ τὸ ὄνομα τῆς παρθένου, Μαρία. καὶ εἰσελθὼν ὁ ἀγγέλος πρὸς αὐτὴν, εἶπεν Χαιρε ἐκατερωμένη.
28 ἡ πόρος μετὰ σοῦ εὐλογημένη ἡ εὐνομία σου ἐν γυναικίν. δὲ ἔδωκεν διεταράχη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποντοπόσ.
29 εὖ ὁ ἀναπαύσας ὄντος. καὶ εἶπεν ὁ ἀγγέλος αὐτῇ. Μης
30 φοβοῦ Μαρίας εὐφραῖον παρὰ τῷ Θεῷ. καὶ ἰδοὺ, συνήθουσα ἐν γαστρὶ, καὶ τέξῃ νῦν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσχοῦ. ὡς σταυρίζεις, καὶ δώσεις τῷ κύριῳ ὁ Θεὸς τοῦ θρόνον Δαβίδ τοῦ.
31 πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ιακώβ εἰς τὸν.
32 αἰώνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἐστιν τέλος. εἶπες
Μαρία πρὸς τὸν ἀγγέλον. Πῶς ἐστιν διὰ νῦν, ἐπεὶ ἀναπαύσας ὄντος. καὶ ἰδοὺ, συνήθουσα ἐν γαστρὶ, καὶ δώσεις τῷ κύριῳ ὁ Θεὸς τοῦ θρόνον Δαβίδ τοῦ.
33 αἰώνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἐστιν τέλος. εἶπες
34 μήν ἑτείρῃ. δητοις ὁ ἀναπαύσας ὄντος. εὐφραῖον
35 τῷ κύριῳ εὐλογημένη ἡ εὐνομία σου, καὶ τῇ συνελθούσῃ σου ἐν γυναικίν. τό αὐτῆς, καὶ οὕτως ἐκτὸς ἐστιν αὐτῇ τῇ καλοῦ
36 μήν ἑτείρῃ. δῆτοι οὐκ ἑτείρησες παρὰ τῷ Θεῷ πᾶν ρήμα.

25. ἐστιν ἐξεταζόμενον. 'looked upon me,' viz. with favour. A significant signification found in the ἐστιν of the Hebrew, the εἰσελθεῖν of the Greek Classical writers, and the respicere of the Latin. ἐστίν is properly a word of middle signification, like the ὕποσχέσθην, and the early writers used in a good sense for ἄξιος, but in the later ones always in a bad sense. 26. μεταμεταφρασμένη. ' betrothed, contracted; ' without which no woman was ever married, among the Jews, and probably the Gentiles also, from the earliest ages. See Hom. Ι. 2. 245. 27. καταβαθμίζων. This is not well rendered 'beloved,' or 'favourite of heaven,' as in Campbell's version. Better (as in the Vulg.) 'gratia plena,' 'highly favoured,' or (as Velsh.) 'gratia cumulata.' For (as Velsh. has well observed) all verbs of this form have a sense of keeping up, or rendering full, e. gr. αἰματωσ διαματωσ, σκοτώσ, μουσώσ, κατιόσ. The word χαριτωσ is rare, and only found in the Classical writers, once in Liban. It occurs, however, in Ecl. ix. 8. & xviii. 17. Also in Ps. xviii. 26. Symm. Ο τῷ νόμῳ μετά σου. Sub. ἑστία. A frequent form of salutation. See Ruth ii. 4. Judges vi. 12. Ἠλογισμόν ἐν γυναῖκι. This is said to be Hebrew. It is expressing the superlative; but it is found also in both the Greek and the Latin Classical writers.
28. ποντικὸς εἰς ὁ ἄφωσ, αὐτοῦ] A popular form of expression equivalent to 'what these remarkable addresses might mean.'
30. εὐφραῖον] This is not a Hebraism. So Thucyd. i. 38. εὐφρατο τὸν ἐπιτιθέντος. X. v. 35. εὐφρατο τὰς στοιχείας. The middle form, however, is also used by the Classics. 31. καταλείπει] Future for Imperative, Hebraice et Hellenetica. 32. καταλείπει] 'shall be.' The Unitarian mistranslation of ὑπὸ υἱοῦ, 'a son of the most high God,' is completely refuted by Mid. loc. on the things expressed in this and the next verse, see Grot. and Whitby.
35. ἑμαίνει emits] The Greek word is used in almost all the best MSS. and the Ed. Princ., and other early Eld. and is adopted by Wet., Matth., Griesch., Tittm., Vater, and Scholz. It is besides confirmed by the use of the Sept. — ἐκτὸς ἑστιν—στείρης. On this idiom I have fully treated in Recens. Synop. and on Thucyd. i. 13. & iii. 2. See also Matth. Gr. Gr. i. 390. C. 14. 37. οὐκ ἑτείρησε—ρήμα] This is, as I observed in Recens. Synop., a proverbial form of expression similar to one in Gen. xviii. 14.
εἰπε δὲ Μαρίᾳ 'Ιδοὺ, ἡ δούλη κυρίου' γένοιτο μοι κατὰ τὸ 38 ῥήμα σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἀγγέλος.

Ἀπαντάσα δὲ Μαρίᾳ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη 39 εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν ᾧ Ιουδα, καὶ εἰσῆθη 40 εἰς τὸν οἶκον Ζαχαρίου, καὶ ἰσπάσατο τὴν 'Ελισάβετ. καὶ 41 ἐγένετο, ὡς ἦκουσεν ἡ 'Ελισάβετ τὸν ἁσταματὸν τῆς Μαρίας, ἐκείρησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ 'Ελισάβετ, καὶ ἀνεφάνετο φωνὴ μεγάλη καὶ 42 εἰπένεν 'Ευλογημένη σὺ ἐν γυναικί, καὶ ευλογημένος ο ἄρτος τῆς κοίλας σου. καὶ πάθεν μοι τούτο, ἵνα εἴλθῃ ἡ μητέρα τοῦ 43 κυρίου μου πρὸς με; ἵδον γαρ, ὡς ἐγένετο ἡ φωνή τοῦ 44 ἁσταματοῦ σου εἰς τὰ ὠτά μου, ἐκείρησεν ἐν ἀγαλλίαις τὸ βρέφος ἐν τῇ κοιλίᾳ μου. ὡς κακαρία ἡ πτευτεύασα· ὅτι 45 ἐσται τελείωσις τῶν λαλήματος αὐτῆς παρὰ κυρίου.

Καὶ εἰπε Μαρίᾳ 'Μεγαλύνει ἡ γυνὴ μου τὸν κυρίον, 46 καὶ ἡγαλλιᾶσε τὸ πνεύμα μου ἐπὶ τῷ Θεῷ τῷ σωτηρί μου. 47 ὅτι ἐπέβλεψας ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἵδον 48 γαρ ἀπὸ τοῦ νῦν μακαρίωσί με πάσας αἱ γενεαὶ· ὅτι

μη ἀδύναται παρά τῷ Θεῷ ῥήμα. Here ῥήμα, like the Heb. 757, signifies thing, as often. The Future here has the force of the Present.

38. Ἰδο—κυρίον. An expression of pious acquiescence.

39. ἐν ταῖς ἡμέραις ταύταις. Then, at that time.

Πόλιν Ιουδα. The name of the city or town the Evangelist has not recorded; but those Commentators who are unwilling to be supposed ignorant of any thing unknown try to find it out. Jerusalem, which is the most probable, cannot be the city of; and Hebron, in which most acquiesce, would, as being the capital city of the tribe, have required the Article to have been prefixed to πόλιν. Others, very probably, conjecture that the true reading is Ιουτα or Ιουτα, a town of Judah mentioned in Josh. xv. 55. & xxii. 16.; which name might easily have been, by the time of our Lord, softened into Ιωτα. There is not, however, the slightest authority for this conjecture, in either MSS. or Versions.

41. ἐκκρίσθησεν ἐν τῇ κοιλίᾳ α. Ἐκκρίσθησα properly signifies to bound, like young animals; but is sometimes, like sulire in Latin applied to denote the leaping of the fœtus out of the uterus.

Gen. xxvii. 22. ἐκκρίσθησαν τὰ παιδία ἐν αὐτῇ, and Nonn. Dionys. viii. 224. This is not uncommon in the advanced stages of pregnancy, and is usually occasioned by sudden perturbation.

43. πάθεν μοι τούτο. Sub. τὸ πάθημα γέγονεν. This manner of speaking (which, Rosenn. observes, is a form expressive of admiration at any unexpected honour done) not unfrequently occurs in the Classical writers.

44. ἐκκρίσθησαν ἐν ἀγαλλία. i.e. as it were leaped for joy; for the fœtus was incapable of any sensation. This manner of speaking is common, especially in the popular phraseology of every language. Her knowledge that Mary was to be the mother of the Messiah, as well as her immediate belief in the promise of the angel, seems to have been imparted by a Divine revelation. For ἐκκρίσθησαν ἐν ἀγαλλία, τὸ βρέφος very many MSS. have έκκρίσθησαν τὸ βρέφος ἐν ἀγαλλία, which is edited by Matth., Griesb., and Scholt; but wrongly; for the reading seems to have arisen merely from an accidental omission of ἐν ἀγαλλία, (which is awkwardly interposed between the Nominal, and the verb) and then to have been inserted by the copyist. Besides, the reading in question involves, in ἐν ἀγαλλία ἐν τῇ κοιλίᾳ, a greater irregularity than can be found any where else in St. Luke's writings.

45. ᾧ πτευτεύασα ὅτι, &c. Some join ὅτι closely with πως. But this construction, though sanctioned by the usage of Scripture, pares down the sense. That proposed by Kuin. is unnecessarily tortuous.

46. It is observable, that most of the phrases in this admirable effusion are borrowed from the O. T., especially from the song of Hannah, to which it bears a strong resemblance, and in which there were so many passages remarkably suited to her own case. See more in Grot., Duddr., Rosenn, and Jebb's Sacred Lit. p. 310 & 392.

— μεγαλύνει ἡ γυνή μου. This use of γυνή is not a mere Hebraism, but is very emphatic, and implies the greatest earnestness and intensity of feeling. Μεγαλύνει, in this precatory use (of which there are instances in the Classical writers) signifies not humiliation, but lowly condition, as in Gen. xxix. 32. and elsewhere; though the former may be included as a secondary sense.

48. μακαρίωσί με 'shall esteem me happy.' In this absolute use the word occurs in James v. 11.; but in the Classical writers it is usually accompanied with a Genitive of thing, stating the cause or origin.
49. *megalēia* [The Commentators supply εὐργα, or πράγματα. But it should rather seem that *megalēia* is a substantive, though derived from the adjective, *megalēs*]. And so Euthym. evidently took it.

50. τοῖς φοβ. [for πρὸς τοὺς φοβούμενους; a συνταξ not ubiquitous in the LXX.]

51. Mary proceeds to celebrate God's power, and having laid down the general position ἐπόνησε κράτος ἐν βραχλίων αὐτοῦ, (where the LXX denotes custom) illustrates it by examples. Βραχλίων denotes, by a usual Hebrew figure, the mighty power of God. The use, too, of τοῖς ἀνθρώποις, 18:21. the **[LXX:22]** is utterly disconcerting. A metaphor derived from the mighty streams of the Euphrates. The word not un frequently occurs in the LXX, (and, in this very sense, in Ps. Ixviii. 11.) but very rarely in the Classical writers, though one example is adduced by Kuin. from Ἱλιαν Var. Hist. xiii. 46. τοὺς μὲν διεσκόρπισε, οὖν (read τοὺς) δὲ ἀπέτευξε. — ὀπόνηφαν διόν καρδ. αὐτ. [Some recent Commentators render, 'the proud, as to the imaginations of their hearts.' But there is no reason to deviate from our common version. Διανοία is governed of ἐπὶ understood, and may be understood to denote their thoughts and devices. There may, however, be a sort of hypothesis, and Camph. has not ill rendered, 'he dispelled the vain imaginations of the proud.' See a fine paraphrase by Norris, cited in Recens. Synop.]

52. καθεῖλ δυνάστας] Καθαιρε signifies properly to pull down, as applied to things; but it is not un frequently used of persons. The passage is taken from Exclus. x. 14. See my Notes on Thucyd. vi. 53. The δυνάστας may denote not Kings only, but all who are invested with politcal power; of which significance I have adduced examples in Recens. Synop.}

53. The sentiment in the foregoing verse is again brought forward, but here changed from kings to rulers, to the powerful in general. Πετεινοὶ expresses the same as ταπείνοις in the former sentence. Ἀγάθος is a term savouring of the simplicity of common life and Oriental plainness, denoting the **[LXX:17]** v. 14.}

54. αὐτελάβετο] [Ἀντιλαμβάνειus denotes properly 'to lay hold of any thing,' or person, by the hand, in order to support it when it is likely to fall; but it is here, as often in the Classical writers, used metaphorically, for 'to protect,' 'support.' Μητροθεία. Sub. σώτες or εἰς τὸ, as v. 72. and frequently elsewhere. The whole word in Greek is a compound, and the sentence will be plain from the punctuation which I have adopted, and is confirmed by Ps. cviii. 3. LXX. With respect to the full sense of μητροθείαι, (as I explained in Recens. Synop.) God is said to be mindful of his people, when he exerts his power for their support, and confers the benefit he promised.

55. σείει μήκας τρεῖς i.e., as the best Commentators think, till very near the time of Elisabeth's delivery. That she left her at so critical a time was probably from motives of delicacy, since such were periods of extraordinary resort of company.

56. *syxhaimos aqth*] 'congratulated her.'

57. *axwv*] 'they were calling,' 'were going to call it.' A frequent sense of the Imperfect. See Winer's Gr. Gr.

58. *apokridiea*] 'addressing them.' Οὐχὶ. This paragogic form of ό is intensive, signifying nay, by no means. So Luke xii. 51. xiii. 3. & 5. xvi. 30.

59. *tunenon*] 'they intimated by becks and signs.' See Note supra v. 22. At τὸ τί sub.
κατά, as to. It is not necessary, however, to take the τό for τότο. It belongs to the whole of the clause following; nor is there any pleonasm of the word, as some imagine.

63. πινακίδιον.] This is supposed to mean the small square writing board whitened over, which is even yet in use in the East. A σημάδι, 'expressing,' 'expressing,' a sense occurring also in the Classical writers, and derived from the unexact phraseology of common life.

64. ἀνέφθη—γλώσσα a.] This is by most Commentators referred to one of those idioms, usual in the best writers, by which a verb is joined to two nouns of cognate sense, to one only of which it is properly applicable. So Hom. σοντω καὶ σόνων ἑοτεύσεις, and 1 Cor. iii. 2. Γόλα ύψα ἐπόσια καὶ ὁ βρώμω. So also Eschyl. Prom. 21. οὔτε φάντη, οὔτε μορφήν βρωτῶν δέμε. Besides, the word ἀνέφθησει may not inaptly be applied to setting free the tongue. Thus (as De Rheeber observes) Sophocles and Theocritus speak of the tongue being shut, and of the door of the tongue. Now surely there is no more impropriety in speaking of the tongue being opened. Moreover, the Heb. הרא, to which ἀνέφθης answers, signifies not only to open, but to loosen, as in Gen. xxiv. 32. Is. v. 27. See the Note on Mark vii. 34. And so Euthym. must have taken the word. The genius of modern languages does not indeed admit this idiom. We may therefore translate, 'and immediately his mouth was opened, and his tongue loosed.'

I have in Recens. Synop. shown that the hypothesis by which the loss and recovery of his speech is attributed to natural causes cannot be admitted, because we learn from the Targum and Targumist that it was a judicial infliction. The presumption as well as folly of making this, in common with many other narrations of the N. T., a mere myth, cannot be too severely reproputed.

65. φόβος] This imports a mixed feeling of wonder and awe.

66. οὐκ ἀποκρύψις τῆς καρδίας] scil. τοῦ ἀγαθοῦ, namely (says Euthym.) ἐν δύσλογο. This phrase is rare in the Classical writers. Very similar is the Homeric μίθος ἐκτιθεσθαι θυμός. Still nearer is the Latin reponere, or condere mente. The τί, which is for τις, expresses admiration; and the όρα is ratioriae. Render, 'What sort of man now will this child become?'—καὶ χειρ Κυρίου ἤμετ' αὐτοῦ] These words are by some supposed to be a part of the speech; by others, an observation of the Evangelist; which is undoubtedly the true meaning of taking the passage, as highly suitable to the context, and such as alone the construction will bear. The καὶ is not for γάρ, as some suppose; but signifies et sane, and indeed.

67. προφητεύετε] Many learned Commentators think that the term here, and occasionally elsewhere, only denotes to praise God in fervent and exalted strains, but those of the Targum. And indeed such a sense in προφητεύει is found in the Classical writers; but not in the Scriptural ones; much less in προφητεύει. It may indeed be with truth affirmed, that in the N. T. at least there are but two significations of προφητεύει: 1. to prophecy, predict future events; the other, to speak under the impulse of divine inspiration. Now the hymn of Zacharias is both inspired and prophetic.

68. ἐσκεκατόρυτος] scil. τοῦ λαὸν, 'hath visited with his mercy and favour.' The metaphor (which occurs also in ver. 78. and v. 16. Acts xv. 14. Hebr. ii. 6.) is derived either, as is commonly supposed, from the custom of princes of visiting the provinces of their kingdom, to redress grievances and confer benefits; or rather from the visiting of the distressed by the benevolent. Zacharias's language was permitted by the Spirit to be accommodated to the opinion of the speaker, and, at that time, of all Jews, who supposed the Messiah was to be manifested for the deliverance and benefit of the Jews only, not to be a blessing to the whole human race.

69. κήρω σωτηρίας] On the exact nature of the metaphor Commentators are not agreed. The following are the only ones which have any semblance of truth. 1. Noesessit supposes an allusion to the iron horns which were sometimes fastened to the helmets of the ancients. This, however, is too far-fetched. 2. Fischer and many others regard the metaphor as derived from the four horns of the altar, which were among the Hebrews (as the ares and foci among the Greeks and Romans) places of refuge for suppliants.
Thus Christ will be regarded as a new refuge of safety to those who embrace his religion. This, however, seems rather ingenious than solid. Far more natural is the common interpretation (adopted by the antients and most moderns, and ably supported by Kuin.) which derives the metaphor from homed animals, whose strength is in their horns. Hence horn is a term perpetually used to denote strength, and is thus a symbol of power and principality. Thus κέρας σωτηρίας is put for βασιλεία και σωτηρία λυγρός, a royal and powerful deliverer and helper. Ἐγών εἰ δύναμαι just before is for ἐλεημόρρητος, effect of deliverance.

70. στ. αἰώνιος] This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical ones, (who, however, prefer ἀιώνιος ἀρχής,) imports, 'from the most antient times.'

71. σωτηρίας] i.e. a means of salvation, for σωτήρ] a frequent idiom in the Hellenistic writers. 'Εξ is for ἐκ, as often.

72. τοιχοὶ ἔλεος μετὰ τῶν π. ἦτ.] Sub. ἄστε. The sense is: 'in order to show his mercy and kindness to &c.; for the phrase does not imply any promise; but τοιχοὶ τὸ ἔλεος μετὰ τὸν ἀνατ. in Genes. xxii. 26. signifies 'to deal mercifully and kindly with, to exercise kindness to,' as Acts vii. 4. and Luke x. 37.

73. ὅρκον ἐν εἰμοσ.] The difficulty here in syntax cannot be removed by resorting to the principal of apposition; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the context. When describing the times of the Messiah, and the spiritual worship which was to succeed to the ceremonial observances of the Law, use the very same language as this Divine Hymn, though neither the Jews, nor even the prophets themselves, understood those prophecies as we, informed by History and enlightened by the Gospel, are enabled to do. Αἴφωμαι must be taken not with προμισέως, but with λατρεύω, which is required by the construction, and yields a sense most in unison with the nature of the Gospel. Ὀρκώμενοι denotes the observances rendered to God; δικαιοσύνη, the duties to men. Compare Eph. iv. 24. But in many of the best MSS, all the most important Versions, and some Fathers, is cancelled by Griesb., Vat., Titm., and Scholz; and rightly, I conceive; for we cannot imagine why it should have been omitted, but easily why it should have been inserted.

77. τοῦ δοῦναί] Sub. ἡκατε or διά. Γράφουσα σωτηρίας. This, under the Law, was by legal righteousness; under the Gospel, by remission of sins.

78. διὰ σπλάγχνα ἔλεος Θεοῦ ἡμᾶς. This Hebrew metaphor (on which see Note on Math. ix. 36.) more significant than ἔλεος.

— ἀνατόλητος. ἔν υἷον] On the interpretation of this phrase there has been some diversity of opinion. Many eminent Commentators take ἀνατόλητος to signify a budding branch, and figuratively a son, like the Heb. πῶς. But the metaphor is so harsh, and leads to such a confusion, taken in conjunction with the words following, that I see no reason to abandon the common interpretation, 'the dawn from on high,' with allusion to those passages of the O. T. which describe the Messiah under the metaphor of the light and the sun. See Mal. iv. 2. To this interpretation, indeed, it is objected by Wets. and others, that thus Εξ ὑψωι will not be proper, because the sun when he ascends is always in the horizon, not over head. This criticism, however, proceeds on the error of trying popular language by the rules of strict philosophical propriety. The expression may very well denote that moderate elevation which the Sun soon attains after its rise. But Εξ ὑψωι may be taken, with Kuin., Titm., and Wahl, for ἀναβάω, i.e. from heaven to earth. This prefiguration, however, follows, the passage of the Messiah under the metaphor of the light and the sun. Thus all require the interpretation in question. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, bringing life and immortality to light through his Gospel.
The same metaphor is continued. Compare Ps. xiii. 3. & cxix. 105. and on εῖς δόλω βέβατος, Eurip. Med. 740. and Esch. Ag. 170. 

πιστεύεται] 'in mind,' and wisdom, as opposed to bodily growth. 

καθεμενοις, τοῦ κατευθύναν τοὺς πόδας ἡμῶν εἰς ὅδον εἰρήνης. 

Τὸ δὲ παιδίον ἡζάναι καὶ ἐκραταιοῦτο πνεύματι καὶ ἐν ταῖς ἐρήμωσις, ἦσο τῇ ἡμέρᾳ ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ. 

II. ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκεῖναις, ἔξηλθε 1 δόγμα παρὰ Καἰσάρας Ἰωγουστόν, ἀπογράφθεθαι πάσαν τὴν οἰκουμένην. (ἀυτὴ ἡ ἀπογραφὴ πρὸτε ἔγενετο ἠγεμόνιτο τῆς Συρίας Κυρηνίου,) καὶ ἐπορεύοντο πάντες ἀπὸ 2 γραφεῖται, ἐκατοστά εἰς τὴν ἠδίαν πόλιν. ἀνέβη δὲ καὶ 4 Ἰωσήφ ἀπὸ τῆς Γαλαλείας ἐκ πόλεως Ναζαρέτ, εἰς τὴν 3 Ἰουδαίαν, εἰς πόλιν Δαβίδ, ἢτις καλεῖται βηθλεὲμ, διὰ τὸ εἶναι αὐτοῦ εἰς οἴκον καὶ πατρίας Δαβίδ, ἀπογραφαθεῖν 5 ἄνω Μαρία τῇ μεμνημένῃ αὐτῷ γυναίκι, οὖσα ἐγκύνη. 

Ἐγενέτο δὲ, ἐν τῷ εἶναι αὐτοῦ ἕκει, ἐπλήθησαν αἱ ἡμέραι 6

79. The same metaphor is continued. Compare Ps. xiii. 3. & cxix. 105. and on εἰς δόλω βεβαθος, Eurip. Med. 740. and Esch. Ag. 170.

πιστεύεται] 'in mind,' and wisdom, as opposed to bodily growth.

ὡς με έρημωσις] Whether by this means is the Hill country where he was born, or the Desert properly so called, the Commentators are not agreed. Some would have him to have been born in the Desert, others that he was considered as living in the Desert in a certain. The period of his retirement is with probability supposed to have been at the age of puberty, when he would have strength of body and mind to bear that solitude, which for him was so necessary. For thus he would not be warped by the prejudices of the Jewish teachers, and, in that seclusion, approach near unto God, and seek that guidance of the Holy Spirit which was necessary to enable him to be the Herald of the Gospel.

αναδεικνυον] The word is often used of admission to any office unto which a person has been appointed; and here denotes 'entrance on his ministry,' as x. 1. and Acts i. 24.

II. 1. τυχεροφθαλμϊς] This does not refer to the last verse, but to ver. 36. seqq. of the preceding Chapter. ἔξηλθε δόγμα, 'an edict or decree was issued,' or promulgated. This sense of ἔξηλθε δόγμα occurs in the LXX. at Dan. ii. 13, ix. 25. and Ezeq. e. 19, where it answers to the Heb. נַעַר. This use of neuter for passive is frequent in all writers. ἄπογραφθαι, this sense occurs both in Hellenistic and Classical Greek.

ἄπογραφθησαν πάσαν τὴν οἰκ.] Winer, Gr. Gr. § 38. 3. takes ἄπογραφτο to be in apposition with the preceding. But it is better to suppose an ellipsis of ὡς συστοιχία, (i.e. εἰς τὸ) in the sense of purpose of end, established before the ἄπογραφα τῶν οἰκ., Scil. γῆ, it is now generally admitted, cannot be meant the whole world. But there are two other significations of the expression, in chusing between which the Commentators are not agreed. Most of the Commentators take it to mean the Roman world, i.e. empire; this expression would not be equivalent to orbis terrarum Latin being then in general use. See Acts xx. 28. A. P. iii. xii. 20. As, however, no Historian notices such a general census of the whole empire, and as it is improbable that, had there been one, it would have been mentioned in connexion with the Propurator of Syria, we may rather suppose, with Keuchen, Byneus, Wolf, Lardner, Pearce, Fischer, Rosenm., Kuin., and others, that Judæa only is meant, as in Acts xi. 28. and Luke iv. 3. and perhaps xii. 20. Indeed the Jews called Judæa the earth of all the earth. See Ruth i. 2. Sam. ii. 11. et seqq. 

As to the sense of ἄπογραφθαι, which is rendered in E. V. 'taxed,' we have the testimony of Josephus that no tax was levied from Judæa till many years after this period, and the use of the word will authorize us to adopt the interpretation of almost all modern Commentators, 'registered,' understanding the word ἀπογραφαθαι as a census of the population. Of this many examples are adduced by Wets., and others are added in Recens. Synop., to which I must also refer for information on the next verse as concerns αὐτὴ ἡ ἀπογραφὴ πρῶτῃ—Κυρηνίου, into the discussion of which the limits of this work will not permit me to enter. The reader is likewise referred to Tisch. Chr. Act. i. 51.

4. ἐκ οἴκου καὶ πατρίας Δ.] Grot., Kyrke, and others, have rightly observed, that the πατρία was a part of the οἴκος, the latter comprehending the collateral branches, and even servants (οἰκογενεῖς), the former being confined to the direct line of descent; very similar to the distinction among the Romans, of gentes and familie. After the many separations which had taken place among the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason for Mary's attendance, the Commentators imagine, is that the wise an hypostasis of the other places was not registered. But it does not follow from the words of the Evangelist that Mary went to be registered; for she may very well mean 'accompanied by.'

5. μεμνημένη] 'who had been betrothed (and was then married).' That such must be the sense, appears from Matt. i. 18.

6. 7. Εὐαγγελισμοὶ Σιμ. Gen. xxv. 24. (Sept.) καὶ ἐλεήσωσαν αἱ ἡμέραι τοῦ τεκνὶ αὐτῶν. Ἡμ. is here put for time; which use is
frequent in Scripture, and is called a Hebraism; but it occurs in Phocyl. vi. 65. at ἰδέως εἰς ἀεί ἐχθρὸς ἐς ἁγνὸν. 7. ἑσπεράσσεως. Ἡ ἑσπεραίνον, scarcely ever occurs in the Classical writers, though ἑσπεράσσεως often does. We find it, however, in Eux. xvi. 4. These ἑσπεράσσεως were not only in use then, but even until very late in modern times, as a preventive to distension. — ἐνέκλεισεν ἀ. ἐν τῇ φάτνῃ. This verb (as I have before mentioned) is often used absolutely, the place of laying being supplied from the context or the subject. Here it is a vox signata de h. re. and may be rendered 'cradled.' It is not so easy to fix the sense of φάτνη, which is commonly taken to denote 'a manger.' But although such would seem no unfit receptacle for a new born child, yet, as mangers are not, now at least, in use in the East, but hair cloth bags instead, and as customs rarely change in that quarter, this interpretation has been thought untenable. Yet it has never been established that mangers were not used by the antients, nay there has been tolerable proof adduced from Homer and Herodotus that they were, namely, such as we now call crib. Indeed there is no difficulty in the common interpretation, however, seems to be untenable on another and more serious ground. For if the φάτνη (as Wets. observes) was a part of the stable, and the stable a part of the inn; it follows that he who had room in the stable, had room in the inn. Therefore, by saying that there was no room for them in the inn, the Evangelist indicates that the stable was unconnected with the inn. It is (as Middlet. observes) plain from the whole context that the φάτνη was not merely the place in which the babe was laid, but the place also in which he was born and swaddled. The words ἐν τῇ φάτνῃ surely belong as much to τίνα as to τίνην, for who would take place of them? Not in the καταλύμα, for there was no room not merely for the child, but for "them." It is plain therefore that we must adopt the interpretation of Wets., Rosem., Middlet., Kuin., and many others, who by φάτνη understand some place of lodging, though less convenient than the καταλύμα. Many think it was an enclosed space paved in, like our farm yards; which is, indeed, very agreeable to the sense of the word. Such, however, would be but indifferent shelter for one in Mary's situation, and therefore others (and amongst these Valck.) prefer the signification 'a stall,' or 'stable,' which latter sense is confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a cave. And that in this case it would be a natural stable. Those writers, however, distinguish between the cave and the φάτνη. It is, I think, plain that they took φάτνη to mean a crib, and equally so that they read ἐν φάτνῃ, which is found in many antient MSS. And such, after all, may be the true reading and sense. Thus though the clause may not be unmeaning, it may be implied to have been the stable, by the mention of the usual appendage to a stable, namely, a crib. On the Jewish καταλύμα, see Campb. or Recens. Synop. 8. ἀγανάκτησεν. The plain sense here is 'abiding in the fields.' The word properly signifies to abide in the fields sub die, whether by night or day, which latter is required to be either expressed, as here, or implied in the context. It is not certain, however, that they abode in the open air. They might be in tents; for Kypke cites from Diod. Sic. ἀγανάκτισεν, to denote a military encampment. Φυλάσσοντες φυλάκια may be rendered 'keeping the watches.' 9. ὅτε ὁ Ἰησοῦς ἐγεννημένος ἐφέβηλεν ἐκ τοῦ Ιεροσολύμου. The verb ἐφέβηλεν denotes to come upon the sight suddenly, and, as appears from the examples in Wets., is especially used of supernatural appearances. Δόξα Κυρίου. Very many recent Commentators explain this 'a bright glory or splendour,' by a well known idiom alluding to the name of the Deity. It is better, with Euthym., Whitby, Schoet., and Wahli, to take it here, and at Acts vii. 55., (as also in Exod. xxiv. 16. xli. 34. 1 Kings viii. 11. 2 Chr. vii. 1. Heb. ירה יברע of that ὁ θεος φως, or extreme splendour, in which the Deity is represented as appearing to men, and sometimes called the Schechinah, an appearance frequently attended upon the presence of God, etc.) 10. χαῖρες. By metonymy, for 'cause of joy,' as James i. 2. and Aristoph. Plut. 637. λέγεις μοι χαίρον. 11. σωρία. Wets. has here and on i. 79. incontestably proved, (after Bp. Pearson), by a vast assemblage of citations, that the terms σωρία and σωρίαν used by the ancients, and applied in Scripture to Christ, prove him to have been of an origin far more august than the human, and to be only applicable to a Deus present, The Son of God, and God. Κυρίος here is for Θεός, and corresponds to the Heb. Jehovah. P
Κεφ. ΙΙ.

12. τῇ φανταϊ] The τῇ is not found in very many of the best MSS., nor in the Ed. Princ. and other early Edd., and has been with reason cancelled from W., etc., to Scholz. It has been shown by Middlet. that the Article can here have no place.

13. ἐγένετο σὺν τῷ ἁγγέλῳ] for συνεγένετο, 'the angel was attended by.' Ἐτρατζίας οὖρ.

14. εἰν ψηλαίοις] Sub. either τόποις, scil. οὐράνους, (the plural being used with reference to the ἱεροτικὰ, where it is, or in, the plural), or rather οὐράνους, required by the dogmata of Jewish Theology, which reckoned three heavens, the aerial, the starchy, and the highest, or the seat of God and the angels. The phrase occurs also in Matt. xxiv. 9. Mark xi. 10. Luke xix. 38. Joh xvi. 19. — Δόξα...εὐδοκία] There are few sentences so short with which Commentators have been more perplexed, in determining the sense, than this. Hence some would read εὐδοκίας, and others conjecture εὐδοκία. But the former seems to be merely an antient conjecture, and is as little to be attended to as the latter, which is professedly such. Just as little notice is due to those who change the δοξαλία into a kind of proverb, by taking εὐδοκία εἰν ιύδρατοις as the predicate, and the rest of the words as the subject of the sentence. Various methods of interpretation have been propounded by Commentators of the last half century, all liable more or less to objection. In this strain a very recent English Commentator propounds the following: 'Ετυιν ψηλαίοις δόξα (κατ') αὐτοῦ, καὶ εἰν ιύδρατοις ἐκ τῆς εἰρήνης, εὐδοκία.' But so far from this being 'evident to demonstration,' the sentence, even after it has been put on the bed of Procrastes, still remains (mirabile dictu) the same, i.e. trinembris; for εὐδοκία must necessarily be repeated ὅτι; and εἰν ιύδρατοι must also be repeated, otherwise there is no sense. Besides, the order here proposed does violence to the plain structure of the sentence, and that by the above mentioned unnatural punctuation. The 'apostrophe' supposed is not without, but an anti-

15. καὶ οἱ αἰενωταὶ; οἱ παιμέναι, &c.] The καὶ is, as often, redundant, after the manner of the Heb. יְהוָה. As to the next words, there is no pleonasm, as the Commentators suppose; for the use of the Article before each word forbids us to take it as the common idiom αἰενωταὶ ματίν; but the latter term is in apposition with, and exegetical of the former; q.d. the men, i.e. the fathers. — τῷ θεῷ] The Commentators here take θεῷ for πράγμα, as in several other passages. And so the Heb. יְהוָה, and the Greek Classical θεός and λόγος. There is, however, generally a sort of significatio praemon, the word denoting a thing spoken of. Here τῷ γεγονότι is added by way of explanation.
ΚΑΤΑ ΛΟΥΚΑΝ.

19. συνετήρεις] 'kept them in mind,' 'kept her mind intent on the consideration of them.' Συμβάλλουσα. Some explain this 'endeavouring to comprehend.' But the proof is imperfect, the endeavour being expressed ad libitum. It is better, with Els., to take it to mean 'forming conjectures respecting,' i.e. by comparing past with present events. But far more natural and agreeable to the construction is the common interpretation, (in which Valckcn, finally acquiesces), 'pondering, revolving,' παρεξετάζονα, (so Euthym. explains,) as in very many passages of the Classical writers. So διαλογιζόταχι εν ταῖς καρδίαις in Mark ii. 6, and Luke v. 22. Ἐν τῇ καρδίᾳ belongs to both συνετήρεις and συμβάλλουσα. So Dan. vii. 28. καὶ τὸ ρῆμα εἰς τὴν καρδίας μου συνετήρεσαν.

20. ὑπετερεύων] This reading, for ἑτεροτρ. is found in almost all the MSS. and early Eds., confirmed by numerous passages from this Gospel and the Acts. And it is adopted by every Critical Editor from Wets. to Scholz.

21. αὐτῶν] (This for the common reading τοῦ πατίδων) is found in almost all the best MSS. and Versions, with the Ed. Princ. and other early Eds. It is adopted by Matth., Griesb., Tittm., Vat., and Scholz. The common reading is plainly a correction.

22. Παραπτώσις] The term is here used κατ' ἐξοχήν, of victims brought to the altar, and offerings consecrated to God, as the Heb. בְּשֵׁם, and the Latin admovente and sistere. The verb ἀφείναι is generally used of sacrifices.

23. δίκαιος καὶ εὐλαβής] The former of these terms implies a strict observance of the external ceremonies of the Law; the latter, a spirit of devout reverence towards God. Εὐλαβής properly denotes (as I observed in Recens. Synop.) 'one who handles a thing cautiously,' i.e. by metaphor, 'one who is cautious and circumspect,' especially in his conduct towards God.

— παραδόκεισθαι τῷ Ἡσαΐᾳ. 1. i.e. by metonymy of abstract for concrete, the consoler, παράδοκεισθαι, a name, by the Jews of that age and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets, which would be brought peculiarly to heart by the oppression under which they were then groaning from the Gentiles. Πνεῦμα ἄγιον, i.e. 'the influence of the Holy Spirit.' See Midr. For ἡγοινον in very many MSS. have ἡγοῖν, which is edited by Matth., Griesb., Vat., and Scholz.

24. ἐν αὐτῷ καὶ διὰ] The more usual construction would be ἐν χρηστημάτων ὑπὸ τοῦ Πι. In Math. i. 12. Acts x. 22., and elsewhere. Χρηστημάτων signifies to give a χρήσιμα, (antiently synonymous with χρησμός), i.e. an oracular and Divine admonition. In what manner this χρήσιμα was in the present case conveyed, whether by oral communication, dream, or otherwise, cannot with certainty be determined. 'Πνεῦμα Εὐαγγ. A Hebraism answering to πνεῦμα. It never occurs in the Classical writers; though ὢν δόξαι καὶ σωτηριώτης are cited from the Poets.

27. ἐν τῷ πνεύματι] 'under the influence of the Spirit.' Ἐν, like the Heb. ב, by, is often synonymous with διὰ, denoting the moving cause. Τὸ εὐαγγελίον, for τοῦ διδασκαλοῦν, or τὸ διδ., p. 2.
which, like ἱκαλίμα, denoted the rites of the Law.

28. καὶ αὐτὸν] 'He too.'

29. ἀπολέον] 'Apollein signifies properly 'to loose, let go away from any place (or figuratively from any state which implies coercion) to any other place,' as home, &c.; and it is used for loss, when it is a voluntary departure, and sometimes, as here, it is employed figuratively, and by euphemism, of death, with the addition of τοῦ σώματος, or of τοῦ ζῆν, as is usual in the Classical writers, though in the Scriptural ones without it, as here and in Num. xx. 29 and Gen. xv. 2. See many examples and similar sentiments cited in Recens, Synop. The sense of the passage is 'Now, Lord, thou dost (by this sight) dismiss me to the grave as thou promisedst, in peace and tranquillity, because my eyes have seen thy salvation,' i.e. the author of it. There is no occasion to suppose, with many, that ἀπολέον is for ἀπολλέον. The aged saint, by a beautiful figure, takes this sight of his Redeemer as a dismissal from the burden of life, a sort of Go in peace. It is strange so many Commentators should have failed to see that δι' αὐτοῦ after ἐν εἰρήνῃ is to be closely connected therewith, and rendered not 'for' but 'because.' Now this construction is common when a verb or adjective preceding it is required; and would it not be showed after an adjectival phrase? The other signification 'for,' requires much unauthorized subaddition to make out any construction, which may be seen by consulting the Paraphrasts. Διαστήματα is in Scripture used of the supreme Lord, i.e. God; but in the Classical writers the highest sense it has is when used of Sovereigns.

30. εἶδον ὁ ὄφθ.] In οἱ ὄφθ. there is an emphasis, as in Gen. xlv. 11. and elsewhere. Τὸ σωτηρίον, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Ps. xcix. 2. See Math. Gr. Gr. § 327.

32. φῶς—ζῆν] This is an apposition with τὸ μετὰ τὸν ζῆν σας at ver. 30. Grot. observes that the passage has reference to Is. lxix. 6. and Ps. xcix. 2, from which it appears that there is here a transposition, for φῶς εἴδον, εἰς ἀποκάλυφιν. But εἰς ἀποκ. does not, I conceive, mean (as Grot. and others suppose, 'for a revelation of the righteousness of God'); but is best explained, 'as in the εἰς ὑμᾶς ἐπιθυμίαν τῆς τελικῆς, τετευλαμένων τῆς τελικῆς. Thus ἀποκαλυπτεῖν is often used for ἀνακαλυπτεῖν, 'to remove any thing that covers an object.'

33. ἵνα] 'per syncope, for ἵνα, Dorian,' says the Commentators. It was not, however, peculiar to the Doric. It was a very ancient usage, but could not well arise from syncope; though it was caught up, together with many synapsed words, by the Poets, to suit their convenience. I suspect it has to be here a very old form, old by the simplicity of its diction, (which yet lingers in the popular dialect), a distinction of number in the verb was unattested to; and that it afterwards continued in use in the common dialect. However, ἵνα as a singular might be defended, though by recurring to methods at variance with simplicity.

34. οὗτος] 'This man,' says the Commentators. The idea is supposed to be taken from Is. viii. 14. & xxviii. 16, which passages are applied to Grot., Wolf, Le Clerc, and Wets., who remark, that under the figure of a stone lying in a path, on which heedless persons trip, Christ is designated as a rock of stumbling to those who reject him, but a stone of support to those who avail themselves of his aid. Κείθεσαι εἰς is not to be regarded as implying fatality, but to be taken in a popular acceptation, for to be ordained or appointed for any thing, as in Phil. i. 17. and 1 Thees. iii. 3. Πτωσεῖς and ἀνταποτασεῖς are to be taken figuratively, of sin and misery, and it is opposed, allowed and recommended. Ex. scil. εἰς. On the sense of σημεῖον Commentators are not agreed. Most take it to denote a butt to be shot at; which yields a very apposite sense; but it is unsupported by any authority and involves some confusion of metaphor. Yet this is no sufficient reason for rejection, since the popular dialect had numerous words not to be found in any writer, and the confusion in question is not unusual in Scripture. Besides, though σημεῖον be not found so used, yet the correspondent Latin term signum has that sense in Lament. iii. 12. (cited here by Maldonati), Terdentiat arcum suum, et posuit me quasi signum sed ingitum. So Vulgate, The LXX. has σημεῖον. So also in Syr., Erythra, &c.: Signum. Thus it would appear that this signification is either a Latin one, or that the Latin had it in common with the ordinary Greek dialect. In the above interpretation, therefore, I must acquiesce. The only other that has any semblance of truth is that of Grot. and most of the recent Commentators; and on ἵνα we will agree. Aρτίλια. is to be taken in a sense which approaches to the Future, 'is to be spoken against.'
καὶ εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ
35 εἰς σημεῖον ἀντιλεγόμενον· (καὶ σοῦ δὲ αὑτῆς τὴν ἡμέραν
dιελέυσεται ῥομφαία·) ὅπως ἀν ἀποκαλυφθῶσιν ἐκ πολλῶν
cορδῶν διαλογιμοί.

36 Καὶ ἦν ᾽Αννα προφητις, τυγάτηρ Φανωμῆλ, ἐκ φυλῆς
Ἀσπρος αὕτη προβεβληκάναι ἐν ἡμέρας πολλαῖς, ζήσασα ἐτῆς
37 μετὰ ἀμφότερος ἐπτα ἀπό τῆς παρθενίας αὐτῆς· καὶ αὐτῇ
χῆρα ὃς ἔτων ὄγδοον ταύτα, ἥν οὐκ ἀφίστατο ἀπό
τού ἱεροῦ, νηστείαι καὶ δησέσσα λατρεύουσα νυκτα καὶ ἤμε
38 ῥαν καὶ αὐτῇ αὕτη τῇ ὀρῇ ἐπιστασά ἀνθρωμολογεῖτο τῷ
κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πάσι τοῖς πρὸςεχομένοις
39 λύτρωσιν ἐν ἵερωσταλήμ. Καὶ ὡς ἐτέλεσαν ἀπαύτα τά
cατα τὸν νόμον κυρίῳ, ὑπέστησαν εἰς τὴν Γαλαᾶν εἰς
40 τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἦν παιδὸς, καὶ
ἐκραταίοτον πνεύματι, πληροῦμενον σοφίας· καὶ χάρις Θεοῦ
ἢ ἐπὶ αὐτῷ.

41 Ἐκ θερευμονοί οἱ γυναῖκες αὐτῶν κατʼ ἐτῶν εἰς Ηρωδο-
42 σαλή τῇ ἐστροφῇ τοῦ πάσχα, καὶ ὅτε ἐγένετο ἐτῶν ὁδ-
δεκα, ἀναβάντων αὐτῶν εἰς ἱεροσολυμα κατα τὸ ἔος τῆς

35. καὶ—ἐδὲ ἦν προφητις, ὡς αὐτῆς, γιὰ ἀντιλεγόμενον· εἰς πτώσιν, καὶ ἀνάστασιν, πολλῶν ἐν τῷ Ἰσραήλ, καὶ ἀποκαλυφθῶσιν ἐκ πολλῶν κορδῶν διαλογιμοί.

36. ἤν ᾽Αννα προφητις, τυγάτηρ Φανωμῆλ, ἐκ φυλῆς Ἀσπρος αὕτη προβεβληκάναι ἐν ἡμέρας πολλαῖς, ζήσασα ἐτῆς μετὰ ἀμφότερος ἐπτα ἀπό τῆς παρθενίας αὐτῆς· καὶ αὐτῇ χῆρα ὃς ἔτων ὄγδοον ταύτα, ἥν οὐκ ἀφίστατο ἀπό τοῦ ἱεροῦ, νηστείαι καὶ δησέσσα λατρεύουσα νυκτα καὶ ἤμε ραν καὶ αὐτῇ αὕτη τῇ ὀρῇ ἐπιστασά ἀνθρωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πάσι τοῖς πρὸςεχομένοις λύτρωσιν ἐν ἵερωσταλήμ. Καὶ ὡς ἐτέλεσαν ἀπαύτα τά κατα τὸν νόμον κυρίῳ, ὑπέστησαν εἰς τὴν Γαλαᾶν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἦν παιδὸς, καὶ ἐκραταίοτον πνεύματι, πληροῦμενον σοφίας· καὶ χάρις Θεοῦ ἐπὶ αὐτῷ.

37. ἦν ᾽Αννα προφητις, τυγάτηρ Φανωμῆλ, ἐκ φυλῆς Ἀσπρος αὕτη προβεβληκάναι ἐν ἡμέρας πολλαῖς, ζήσασα ἐτῆς μετὰ ἀμφότερος ἐπτα ἀπό τῆς παρθενίας αὐτῆς· καὶ αὐτῇ χῆρα ὃς ἔτων ὄγδοον ταύτα, ἥν οὐκ ἀφίστατο ἀπό τοῦ ἱεροῦ, νηστείαι καὶ δησέσσα λατρεύουσα νυκτα καὶ ἤμε ραν καὶ αὐτῇ αὕτη τῇ ὀρῇ ἐπιστασά ἀνθρωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πάσι τοῖς πρὸςεχομένοις λύτρωσιν ἐν ἵερωσταλήμ. Καὶ ὡς ἐτέλεσαν ἀπαύτα τά κατα τὸν νόμον κυρίῳ, ὑπέστησαν εἰς τὴν Γαλαᾶν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἦν παιδὸς, καὶ ἐκραταίοτον πνεύματι, πληροῦμενον σοφίας· καὶ χάρις Θεοῦ ἐπὶ αὐτῷ.

40. ἀναβάντων αὐτῶν. Θεοῦ, κατα τὸ ἔος τῆς σαλής τῇ ἐστροφῇ τοῦ πάσχα, καὶ ὅτε ἐγένετο ἐτῶν ὁδεκα, ἀναβάντων αὐτῶν εἰς ἱεροσολυμα κατα τὸ ἔος τῆς παρθενίας ἀπό τοῦ ἱεροῦ, νηστείαι καὶ δησέσσα λατρεύουσα νυκτα καὶ ἤμε ραν καὶ αὐτῇ αὕτη τῇ ὀρῇ ἐπιστασά ἀνθρωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πάσι τοῖς πρὸςεχομένοις λύτρωσιν ἐν ἵερωσταλήμ. Καὶ ὡς ἐτέλεσαν ἀπαύτα τά κατα τὸν νόμον κυρίῳ, ὑπέστησαν εἰς τὴν Γαλαᾶν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἦν παιδὸς, καὶ ἐκραταίοτον πνεύματι, πληροῦμενον σοφίας· καὶ χάρις Θεοῦ ἐπὶ αὐτῷ.
ing words ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγίνει το  ὑπέρτετο ὑγί

43. τὰς ἡμέρας] namely, the eight that the festival lasted.

44. ἐν συνόδια] The word properly denotes 'a journeying together,' and then, by metonymy, a company of fellow travellers. The Orientals express this by Caravan. Of the above sense examples have been adduced from the later Greek writers. Ἀνεξιτον, 'sought him out,' i.e. diligently; for the ala is intensive. So Thucyd. ii. 8. πάντα ἀνεβεβίστα — τοῖς γνωστοῖς] acquaintance. The word very rarely occurs as a substantive, (being properly a participle or adjective) though it is found in Ps. cxviii. 35. ἐν τῷ ἡμερ.] the 3d day. The 1st. was spent in their journey; the 2d. in their return to Jerusalem; and on the 3d. they found him. Ἐν τῷ ἡμερ.] By this is meant a court in which (as we learn from the Rabbinical writers) the doctors sat, for the purpose of public instruction. It is not necessary to press on the sense of ἡμερ., which may be taken for 'among them,' viz. in the centre of an area round which the benches of the doctors were raised semicircularly. We are not from ἀπεριστάτωα αὐτῶν to suppose any thing like disputatio, but modest interrogation. And indeed (as I have observed in Recens. Synop.) it is plain from the Rabbinical citations in Light. that the Jewish doctors used such a plan of instruction as dealt much in interrogation both on the part of the teachers and the taught.

47. τῆς συνάσια] 'intelligence,' 'natural sagacity.' So Thucyd. i. 138. φώτοις ἰσχύν ἰδολογοῦν οἰκεῖε γερ ἐνεργεῖ, &c. In τὴν συνάσια καὶ τὰς ἀντα., there is not, Hesiodus (as Kühn imagines), but in τὰς ἀνταρ. is added, to show in what that συνάσια especially consisted.

48. ίδοντες a.] 'on seeing him,' namely, there and thus employed.

49. εἰς τοῖς τούτον μον] Commentators are perplexed with this elliptical expression, in which there was perhaps a studied ambiguity. Some supply πρᾶσμα, others οἰκομας. The former is well supported by Classical examples, and if this were a Classical author, it might desire the preference; but in an Hellenistic one it cannot be admitted. Besides, the answer, on that sense, would scarcely be suitable to the question. It is therefore better, with the antient and all modern critics, to supply oikomenai, of which elliptica Wets. has adduced abundance of examples, both from the Classical and Scriptural writers. See Gen. xlii. 10. Ecclus. xliii. 10.

51. ἢ ἐν πασσασίμοις αὐτοῖς] ἔχοσσει the is used not only of forcible and compulsory, but voluntary, subjection, as that of wives and of children. Not sayings, but things, by a common Hellenistic idiom.

52. προκάτοικτε] 'advanced.' In this sense there is (as I observed in Recens. Synop.) a metaphor taken from the falling of trees, or clearing of thicket, to effect a passage. Ηλικία. This is by some interpreted 'stature;' by others,
KATA LOYKAN.

1 III. Ἐν ἔτει δὲ πεντεκαδέκατῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχῶντος τῆς Γαλατίας Ἰρωνίου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχῶντος τῆς Ιταλίας καὶ Τραχωνίτιδος χώρως, καὶ Λυσανίου τῆς Ἀβιληνίας τετραρχῶντος, ἔπει αἵρεσιν Ἀννα καὶ Καίσαρα, ἐγένετο ῥήμα Θεοῦ ἐπὶ Ἰουλίαν τοῦ Ζαχαρίου νῦν ἐν τῇ ἐρήμῳ.

3 καὶ ἦλθεν εἰς πᾶσαν τήν περιφορὰν τοῦ Ἰορδάνου, πηρύσων βάπτισμα μετανοίας εἰς ἀφελεῖ ἀμαρτίων. ὡς γεγραμμένον εἰς βυβλίῳ λόγον Ἡσαίου τοῦ προφήτου λέγοντος: Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατο τῆς ὁδοῦ κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνό ταπεινωθήσεται, καὶ ἐσται τὰ σκολία εἰς εὐθείαν.

6 καὶ αἱ τραχεῖαι εἰς ὀδοὺς λείαι. ἐκ ὧν ὑπεδέχομαι μνήμην καὶ ἀναμνήσειν, καὶ ἔσται τὰ σκολία εἰς εὐθείαν.

7 σάρξ τοῦ σωτῆρος τοῦ Θεοῦ. Ἐλεγεν οὖν τοῖς ἐκπορευόμενοις ὁχλοῖς βαπτισθήσεται ὑπ᾽ αὐτοῦ. Γεννήματα ἐγείρω, τῆς ὑπενδέχεσθαι μνήμην καὶ ἀναμνήσειν, καὶ ἐσται τὰ σκολία εἰς εὐθείαν.

8 ποιήσατε ὑμῖν καρπούς ἀξίους τῆς μετανοίας καὶ μὴ ἔρῃς λέγειν ἐν ἑαυτοῖς. Πατέρα ἔχομεν τοῖς Ἀβρααμών, ἐν τῷ ἄργῳ τῷ κἀγὼ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐν γειραίαι τεκνὰ τῷ Ἀβραάμ. Ἡ ὁ δὲ καὶ ἡ ἀξίωσι πρὸς τὴν μίαν τῶν δεδόρων κεῖται πᾶν ὑμῖν δεδόρων μὴ ποιῶν καρπὸν καὶ καλὸν εἰς τύχαν πάλιν.
11. *αὐτοῖς* And to the Pharisees more especially, as we learn from Matt. iii. 7. *Charity* is here selected as a prominent part of that moral virtue in which they were so notoriously deficient.

12. *καὶ τελέων* also, or even. The Future in *ποιοῦμεν* here and just before is to be rendered by *must rather than shall*; a Hebraism. The *ποιοῦμεν* of many ancient MSS., edited by Scholz, is evidently a gloss.

13. *μὴν πλῆν—πράσσετε* This use of *πράσσετε* as used in those Greek authors (like *πείθει* in the Latin), is frequent in the Classical writers. The sense was either to *exact* or *collect*; the former was the idea of the pater, the latter of the receiver. The difference between the active and middle forms is this; the active signifies to *collect* for another’s use, the middle to collect for one’s own. *Διατάσσεν* is a *cor signa* of legal enactments, especially such as relate to laying on taxes. See Duker on Thucyd. iii. 70. The *παρὰ* after a comparative, or what implies comparison (especially *μετά* or *κρείττων*) is used for ἕ, both in the Scriptural and Classical writers. The literal sense of *παρὰ* in this use is *placed alongside of,* i.e. *compared with.* Our Lord does not, we see, condemn their profession, but only the abuse of the power it gave them.

14. *στρατευόμενοι* Michaelis thinks that this denotes *men under arms or going to battle;* for he imagines that Herod’s war with Aretas had already commenced, and that there is here reference to those engaged in that service. A chronological reason, however, occurs to overturn this supposition; and moreover the *Article* would thus be *indispensable.* The proprietas linguæ also, indeed, requires its presence as used to denote *στρατευόμενοι,* and describing whole classes of persons, (see Middlet. iii. 2, 2,) but Hellenistic phraseology does not strictly observe such minutiae.

—*μὴν διαστείη* This is by many Commentators taken to mean *do not harass,* a signification found in the Classical writers. But some more special sense seems to be intended. It is therefore best explained as equivalent to, and indeed formed from, the Latin *concurre,* which has been proved to have the signification to extort money by dint of threats of any kind whatever. So Matt. i. 20. *Διαστέλλεται* †στράτευσιν* τῶν ἀρχῶν* whence Schleus. supposes here an ellipse of *ὑπαρχόντων.* It is, however, unfounded. *Διαστείλει* imports extortion by dint of threats of *violence;* *συκοφαντεῖ* that by threats of unjust accusation, false information, &c.

—*ἀρκεῖν* τοῖς *ὑψίν* In the early ages a soldier’s pay consisted chiefly in a supply of food, and was called *ὑψίν,* from ὄψιν, *meat.* In process of time an equivalent in money was substituted for the supply of food; and then *ὑψίν,* which had originally meant *support,* came to denote *pay,* though still *some allowances* in kind were left the soldier, which probably opened a way to the extortion alluded to.

15. *προσδοκόων τοῦ λ.] i.e. as the people were waiting and in suspense; so Acts xxviii. 6. *Διαλογίζομεν,* reasoning, pondering.

16. *ἀπασι* i.e. both those there and those at Jerusalem, who (we learn from Joh. i. 18.) had sent a message of inquiry.

18. *εἰηγη—τὸν λαό* ‘he evangelized the people,’ proclaimed to them the Gospel; as Acts viii. 25. xvi. 11. Gal. i. 9. *Πολλά ἔτη* must be joined with *παρακαλῶν,* and the sense is, ‘by the use of many other exhortations.’
ΚΕΦ. IV. ΚΑΤΑ ΛΟΥΚΑΝ.

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ράχης, ἐλεγχομένου ὑπ' αὐτοῦ περὶ Ἰωνίαδος τῆς γυναίκος [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ἄν

20 ἐποίησε τοπήρον ὁ Ἰωάννης, προσέθηκε καὶ ταύτῳ ἐπὶ πάσιν, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

17 ἔγενετο δὲ εν τῷ βαπτισθῆναι ἀπαντὰ τοῦ λαοῦ, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφχθνα τὸν οὐρανόν, καὶ καταβήναι τὸ Πνεῦμα τὸ ἀγνος σωματικῷ εἴδει,

21 ὡσεὶ περιτεραν ἐπ' αὐτῶν, καὶ φωνήν ἐξ οὐρανοῦ γενόθηαι,

22 λέγονταν Σὺ εἶ ὁ νοῦς μου ὁ ἀγαπητός, ἐν σοι ἡ κοινωνία.

23 Καὶ ἀυτῶν ἦν ὁ Ἰησοῦς ὡσεὶ ἔτων τριάκοντα ἀρχόμενος

24 ἀν, ὡς ἐνομιζότοι, νῦν Ἰωσήφ, τοῦ Ἁλ, ὅ τοῦ Ματθαίου,

25 τοῦ Λεοντοῦ, τοῦ Μελχι, τοῦ Ἰαννατοῦ, τοῦ Ἰωσήφ, τοῦ Ἱακαθίου, τοῦ Αμώς, τοῦ Ναού, τοῦ Εσδίκ, τοῦ Ναγγαλοῦ τοῦ Μααθ, τοῦ Ματθαίου, τοῦ Σεμείου, τοῦ Ἰωσήφ, τοῦ Ἰούδα, τοῦ Ἰωανναῖ, τοῦ Ἰςα, τοῦ Ζοροβαζηλου, τοῦ Σαλαβίου, τοῦ Νηρίου, τοῦ Μελχι, τοῦ Αδήδι, τοῦ Κωσαίου, τοῦ Ἑλωνα, του Ἰρυθοῦ, τοῦ Ἐλιεζεροῦ, τοῦ Ἰωρείου, τοῦ Ματθαίου, τοῦ Λού, τοῦ Σωμεώντος, τοῦ Ιουδα, τοῦ Ἰωσήφ, τοῦ Ἰούνα, τοῦ Ἐλλακείου, τοῦ Μελέα, τοῦ Μαϊνά, τοῦ Ματθαίου, τοῦ Σαχάν, τοῦ Δαβίδ, τοῦ Ίσα, τοῦ Ὄμήδη, τοῦ Βοκχή, τοῦ Σαλιών, τοῦ Ναασσών, τοῦ Ἀμιναδάβ, τοῦ Αφραία, τοῦ Εσράελ, τοῦ Φαρέσεως, τοῦ Ιουδα, τοῦ Ἰακαθίου, τοῦ Ἰσα, τοῦ Αβρααμ, τοῦ Ἰακαθίου, τοῦ Ἐβέρα, τοῦ Σαλα trespass ή ἤ πνευματος εκ τοῦ νοετο τοῦ Ἰορδανου και ῥητο ἐν τῷ πνευματος εἰς τὴν έρημον βεβαια θεσαρακοντα, θεου ομοιους ὑπ' τοῦ δια-

19. Φιλίππου] This is omitted in many MSS., and almost all the early Editions, and has been with reason cancelled by almost every Editor from Wets. to Scholz.

22. αὐτῶν ἦν ὁ Ἰησοῦς—ἀρχόμενον] These words have occasioned much perplexity, not only to modern Commentators, but, (as appears from the Varr. Lecct.) to the antient Interpreters. The phraseology is rugged and awkward; yet the difficulty must not be removed by cancelling any word, (for the consent of MSS. will not permit that,) but by silencing it. Some seek to remove the difficulty by connecting οὐ with ἐρ. But this is doing violence to the construction, and yields a feeble and frigid sense. Upon the whole, I am still of opinion, that no interpretation involves so little difficulty as that of the antients and most early moderns, (which have been adopted, not, by some eminent recent Commentators,) by which ἦν is to be construed with ἐρ., and εἶναι understood after ἐρ. The sense, then, is, 'Jesus was beginning to be of about 30 years,' i.e. he had nearly completed his 30th year. I grant that this is somewhat anomalous phraseology; but it is not more so than some other modes of expression to be found in Scripture, and, no doubt, formed on the popular mode of speaking. There must not be an αὐτῷ supplied before ἐν, (with some recent Commentators), for in this sense εἶναι carries the Genit. alone. See Matth. Gr. Gr. p. 519. Obs. 2. — δ' ἐνομιζότο] This evidently alludes to his Divine origin.

36. Σαροῦ] This (for Σαροῦ) is found in almost all the best MSS., Versions, and the Ed. Princ. and other early Editions, and is received by almost every Editor from Wets. to Scholz.

41. 1. εν τῷ πν] for ὑπ' τοῦ πνευματος, which is found in Matthew.
EYAGTELION  Kef. IV.

βόλου. καὶ οὐκ ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεθεῖσαν αὐτῶν, ὤστε τὸν ἐπεισα. καὶ εἶπεν αὐτῷ τὸ διάβολος: Εἰ νῦν εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τοῦτῷ ὡν γένεται ἄρτος. καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων: Γέγραπται, Ὄτι οὐκ ἐπ’ ἄρτῳ μόνῳ ἢστε τῷ θεῷ. καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ψηλὴν, ἑδοξίων αὐτῷ πᾶσας τὰς βασιλείας τῆς οἰκουμενῆς εἰς στίγμην χρόνων· καὶ εἶπεν αὐτῷ ὁ διάβολος: Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἀπασχολήσας, καὶ τὴν δοξαν αὐτῶν· ὅτι ἐμοὶ παραδείσου, καὶ οὗ εἶναι θέλω, δίωμι αὐτήν. σὺ όμως ἐν προσκυνήσῃ ἐνώπιόν μου, ἐσται σου πάση. καὶ ἀποκρίθης αὐτῷ εἶπεν ὁ Ἰησοῦς: Ὡπερά τοῖς υἱοῖς, Σατανας γέγραπται, [γὰρ] Προσκυνήσεις κύριον τῶν Θεῶν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. Καὶ ἐγαγεν αὐτὸν εἰς Ἰερουσαλήμ, καὶ ἐστησεν αὐτὸν ἐπι τὸ πτερύγιον τοῦ ιεροῦ, καὶ εἶπεν αὐτῷ: Ἐτ [ο] νῦν εἰ τοῦ Θεοῦ, βάλε σεαυτόν ἐντεύθεν κατῶς· γέγραπται γὰρ: Ὁτι 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τὸ διαφυλάξει σὲ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μὴ ποτε 16 προσκυνήσῃς πρὸς λίθον τῶν πόδα σου. καὶ ἀποκρίθης αὐτῷ εἶπεν αὐτῷ ὁ Ἰησοῦς: Ὁτι ἐιρήται: Όμως ἐκπειράσεις κύριον τῶν Θεῶν σου. Καὶ συντελεσάς πάντα πειράσμαν ἀπὸ διάβολος, ἀπέστειλεν αὐτόν ἀρχι καυροῦ. ΚΑΙ ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυναμεῖ τοῦ πνευ· 14 ματος εἰς τὴν Γαλααίαν· καὶ φήμη ἐξελθει καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συνα- 15

 semble to connect with the πειραζόμενος following, as some Editors take them. But Matthew describes the temptation as taking place at the close of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted 40 days in succession, but that, at various times during those days he was exposed to temptations, besides those which the Evangelist now proceeds to enumerate. This method, however, cannot be admitted. At least it is better, with some antient and modern Commentators, to connect the words with the preceding. Πειραζόμενος, however, is not, I conceive, put for πειράσθης, but it is a nominative mendt, for Genit. absolu. This mode of taking the passage is confirmed by Mark iv. 1., who here follows Luke: καὶ ἐν τῷ ἐγράμμῳ ἡμέρας πεπαρακοντα, πειραζόμενος ὕπο τοῦ Σατανας. Moreover, at πειραζόμενος is implied ὅτι from the context. That, however, will not, as in the case of διὰ μή τε σῳζ., involve any contradiction, since what takes place at any period of time is understood populariter to fall within that term. I must further observe, that in ἡγετο just before, there seems to be included (per significationem pregantem) καὶ ἦν scil. ἐκεῖ, which is expressed by Mark.

4. ὁ ἀνθρ. The o is omitted in very many of the best MSS., and cancelled by Math., Griesb., and Scholz. But there is not sufficient authority to cancel it.

5. τὴν δοξάν αὐτῶν] scil. βασιλείαν. We may paraphrase, 'and the glory which proceeds from the government of them.'
is sometimes found in the later Classical writers.

**15. δοξαζόμενον** for εν δόξῃ ὄν.

**16. ἀνέστην ἄν.** For the reading of the Scripture was required to be performed by both minister and people standing.

**17. βιβλίον.** The βιβλία of the Hebrews, and of the ancients in general, were rolls fastened to two laths with handles, by holding which in his hand, the reader could roll or unroll the book at his pleasure.

**18. ἐχρισε με εὐαγγ.**] This portion, taken from Is. ixxi. 1, was selected (for that is very consistent with the expression εὐαγγεῖον) by Jesus to draw the attention of the people, and to show its fulfilment in himself; as also with allusion to the reason why he was called Christ, and his Religion termed the Gospel. Its application to the Messiah is acknowledged by the most able Jewish Expositors. Indeed the prophecy throughout admits of a spiritual interpretation, and an application to all times and all people. 

**19. ἐκαθίσε.** This signifies not so much to be seated, as inaugurated, introduced into an office; which with eminent persons, as kings, prophets, priests, &c., was always confered byunction. 

**20. ἐκαθίσειν.** Very many MSS. and early Edd. have the common reading εὐαγγελίστην. But the other is preferred by almost all Editors from Matth. to Scholz.

**ἀνέστησαν—καθίσαν**] These words are omitted in a few MSS., Versions, and Fathers, and have been rejected by Grot. and Mill, and cancelled by Griesb. and others; but most rashly, since the words are found both in the Hebr. and LXX., and as they are only omitted in sin MSS., we may imagine that it was merely from the carelessness of the Scribal. In fact, the words, I suspect, formed one line of the Archetype, and on that account might be the more easily omitted, especially as the line before began with a word of the same ending as that which commenced this, namely, εὐαγγελίσθησαν. From the same cause have arisen many hundreds, nay thousands, of lacunae in the Classical writers; they were required by the parallelism, in which παρώτις and ἀνέστης, τὰν καθίσαν correspond to each other, the latter signifying the afflicted, or contrite, as the former the distressed or poor in spirit, according as the literal or the spiritual sense be adopted. 

**Σωτ.** is occasionally found in the Classical writers, in a metaphorical sense, of mental sorrow.

The correspondent terms which follow, αἰχμαλώτως, τυφλοίς, and τηρομένους, have likewise a double sense. "Aφεσις" in this sense of deliverance from captivity, is found also in the Classical writers. With respect to τυφλοίς, the sense of the Hebrew, "those who are bound," is greatly preferable, though the other may be justified by taking the term to denote those who are as it were blind with long confinement in dark dungeons. In the spiritual sense aφεσις will denote those who are bound with the chain of sin; and τυφλοίς, those who are blinded by sin and Satan, the "blind people that have eyes," (Is. xliii. 8.) or those that "seeing, see not." 

Matth. xiii. 13.) The next clause ἀποστείλα—ἀφεσις is not found in either the Hebr. or LXX. in this passage, though it is in C. 56. It was, no doubt, inserted in the reading from that which is illustrative. As to the conjecture of Owen, that the words are a gloss, it is unfounded; and that of Randolph, that the Hebrew had formerly contained a clause to this effect, is too hypothetical. "Εν ἀφεσις is not, as most Commentators imagine, for εἰς ἀφεσιν; but may be rendered in freedom, a phrase for the adjective free. The word is taken in the same sense just before.

**21. κηρύξει—δεκτον.** This sums up the whole of the above, in words which contain an allusion to the year of Jubilee, when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that the Gospel is to the Law what the Jubilee year was compared to all others. In the application, εἰς ἀφέσις will denote time generally. 

**22. ἦσαν ἀπειτούντες** were fixedly gazing. The Dative is here for the Accus. with εἰς, which is the usual construction.
ΕΥΑΓΓΕΙΩΝ  

Κεφ. IV.

πρὸς αὐτοὺς. Ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν
toῖς οἷς ὑμᾶν. καὶ πάντες ἐμαρτύροντες αὐτῷ, καὶ ἐδαυ-22
μάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἑκτορευμένοις ἐκ
tοῦ στόματος αὐτοῦ, καὶ ἔλεγον ὉUCH αὐτὸς ἐστίν ὁ οἶος
Ἰωσήφ; καὶ εἰπεῖ πρὸς αὐτοὺς: Πάντως ἐρείτε μοι τῇ23
παραβολὴν ταύτην Ἰατρε, θεραπεύσοις σεαυτόν ἵπαι ἡκοῦ-
σαμεν γενομένα εν τῇ Κατερναοῦ, ποίησον καὶ ὧΔε ἐν τῇ
πατρίδι σου.

Εἶπε δὲ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτὸς24
ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ἕπτα αἵθεσις δὲ λέγω ὑμῖν25
πολλαὶ χήραι ἦσαν ἐν ταῖς ημέραις Ἡλίου ἐν τῇ Ἰσραήλ, ὅτε
ἐκλείψει ὁ οὐρανὸς ἐπὶ τὴν τρία καὶ μιᾶς εἰς, ὡς ἐγέ-
νετο λιμὸς, μέγας ἐπὶ πᾶσαν τὴν γῆν καὶ πρὸς οὐνεῖδαν26
αὐτῶν ἐπέμψασι Ἡλίας, εἰ μὴ εἰς Σάρπετα τῆς Σιδώνου πρὸς
γυναίκα χήραν.27 καὶ πολλοὶ λεπτοὶ ἦσαν ἐπὶ Ἑλεσταίου27
τοῦ προφήτου ἐν τῇ Ἰσραήλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
eἰ μὴ Νεεμὰν ὁ Σύρος. Καὶ ἐπλῆθησαν πάντες θυμοῦ ἐν 28
τῇ συναγωγῇ, ἀκούοντες ταῦτα. καὶ ἀναστάτες ἐξέβαλον 29
αὐτῶν ἑξὼ τῆς πόλεως, καὶ ἤγαγον αὐτῶν ἐς τὴν ὁφῦς
τοῦ ὁρός, ἐφ’ οὖ ἡ πόλις αὐτῶν φυγόμενο, εἰς τὸ κατα-
κρημνίσαι αὐτῶν αὐτὸς δὲ διέλθων διὰ μέσου αὐτῶν, ἐπὶ-30
ῥεύτω.

21. ἐν τοῖς οἷς οὐν ὑμῖν] E. V., 'in your hearing.' And so most Commentators take it. But that involves a very harsh cataracthsis. It is better (with the Syr., Beng., De Dieu, and Camph.) to take the sense to be, 'which ye have heard,' (or rather, literally, 'which is now in your ear.') And they suppose an ellipsis of the relative. But this, however frequent in Hebraism, is very rare in Greek. There has been a very harsh that I should prefer to suppose an ή that had slipped out after αὕτη. The ή twice occurring just before would make this the more easily absorbed. The Syriac Translator certainly had it in his copy.

22. ἐμαρτύρον τοῖς] Markert with a Dative signifies 'to bear testimony to or for,' and almost always implies in favour of. The word here expresses commendation on the grounds afterwards mentioned. Ἐβαθούν ov, &c. is exegetical of the preceding. This syntax of ὲμαρτείνει with ὲν (at) occurs also in Mark xii. 17, and sometimes in the Classical writers. ΰIo or ворот is more usual. Τής χάριτος is a Genit. of a substantitive put for an adjective (graceful and eloquent.) Χάρις λόγων is a frequent phrase in the Classical writers.

23. ποίησον τοῖς] i. e. as a full proof that thou art the personage foretold by Isaiah.

24. ἕπτα αἵθεσις] for ἑπτα αἵθεσις, i. e. ἑπτα αἵθεσις or ἑπτα, as elsewhere in the N. T. and sometimes in the Classical writers. Ἔπη.—Εἰ. Our Lord is here showing by examples that God most frequently communicates his extraordinary bene-

fits to those who are capable of receiving them, passing over the unworthy. In ἐκλείψει we have a metaphor occurring also in Revel. xi. 6. and Ecclus. xlviii. 3. Ὑς, for ὑς, as with the same syntax (the Indicative) in Mark iv. 27. and Heb. iii. 11.

25. ἐμεῖς εἰς Σαρὰν.] On this use of ἐμεῖς preceded by a negative sentence, and involving an ellipsis of τοῦτο, see Humphreys, Viger. p. 510. and Wahl. Γυναίκα χήρας is not a pleonasms, but a primitive oratio plena, like the old Latin vidua mulier in Terence, and our widow woman.

26. ἐξέβαλον] 'drove or hurried him.' ὁφῦς. This was a term denoting one of the parts of the body (others are περιτόμ., δεράς, σοῦκ, κατηρικία, and the Latin domus, manners, caput, pes) applied to the various objects in nature, especially hills. Such indeed is the case in all languages. The τῆς before ὁφῦς is not found in very many MSS. and the early Ed., and is cancelled by most recent Editors. Κατακρη-

mνισαι. This was, indeed, as among the ancient Romans, a death adjudged by the law; but in the present case this would have been a tumultuous proceeding, like the stoning of Stephen.

30. διέλθων διὰ μέσου αὐτῶν] Whether by any supernatural power, is not said, but may seem to be implied. Though most recent Commentators (and Tertullian of old) discountenance that idea. They think (see Heumann and Valcksn.) that διέλθως means 'giving through them.' See John ix. 59. and Note.
31 "ΚΑΙ κατήλθεν εἰς Κατερναοῦν πόλιν τῆς Γαλιλαίας.  b Matt. 4. 13.
32 καὶ ἦν διδάκτων τοῦτος ἐν τοῖς σάββασιν.  c εκατ. 4. 11.
33 αὐτοῦ.  d "Καὶ εὐθεῖα τῇ συναγωγῇ ἦν ἰδρυμάτως ἐχον πνεύμα
dαιμόνιον ἀκάθαρτου, καὶ άνεκράζε φωνῆ μεγάλη, λέγων'
dMarc. 1. 23.
34 "Εά, τι ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνῇ; ἥθες ἀπόλεσαι
35 ἡμᾶς; ολάδ σε τίς εἶ; ὁ ἄγιος τοῦ Θεοῦ, καὶ ἐπέτειλας
36 αὐτῷ ὁ Ἰησοῦς λέγων Φιλισθίτη, καὶ εξέλθε ἐκ αὐτοῦ. καὶ
37 ρίψαν αὐτὸν τὸ δαιμόνιον εἰς [το] μέσον, εξῆλθεν απ’ αὐτοῦ,
38 τοῦ, μηδὲν βλάψαι αὐτοῦν. καὶ ἐγένετο θάμα βος ἐπί πάντας καὶ
39 συνελάπων πρὸς ἀλλήλους λέγοντες. Τίς ο λόγος οὗτος; ὁ?
40 τοῦ, ήν ξενοφιαν καὶ δυνάμει ἐπιτάσσεις τοῖς ἀκάθαρτοιν
36 πνεύμασι, καὶ εξέρχονται. καὶ εξεπορευτη ήχος περὶ αὐτοῦν εἰς
37 πάντων τῶν τῆς περιπεριῶν.
48 Ἀναστάσθη ἐκ τῆς συναγωγῆς, εἰσήλθην εἰς τὴν οἰκίαν τοῦ
49 Σίμωνος. [7] περιέρα τοῦ Σίμωνος ἦν συνεχομένη πυρετῶν
50 μεγάλων καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς καὶ ἐπίστασα
51 ἐπανω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφάκεν αὐτῆς.
52 παραχρῆμα ἀναστάσθη δικόιει αὐτοῖς.  d Ὕλοντος τοῦ ἤλιου, πάντες ὥσοι εἶχον ἄσθενοντας νόσοις ποικίλαις,
53 ἤγαγον αὐτοὺς πρὸς αὐτὸν ὁ δὲ ἔνα ἀκάτω ἀνων τοῖς
54 χειρα ἐπέθεσε, ἐθεράπευσεν αὐτούς.  e ἐξήρχετο δὲ καὶ δαι-
55 μόνια ἀπὸ πολλῶν κραύνων καὶ λέγοντα. ὁτι συ εἰ ἐκ τῆς
56 Χριστὸς ὁ νύν τοῦ Θεοῦ, καὶ ἐπιτιμῶν οὐκ εἰς αὐτὰ λα-
57 λείν, ὅτι ἦδεαν τὸν Χριστὸν αὐτοῦ εἰναι.  g Εὑρωμένης ἡμᾶς Καθ. 35.
58 ἔξελθον ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι
59 ἐπετίθεντο αὐτῶν, καὶ ἠλθον ἦς αὐτοῦ καὶ κατειχον αὐτῶν
60 τοῦ μή πορεύεσθαι ἀπ’ αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτοὺς:
61 ὅτι καὶ ταῖς ἑτέραις πόλεσ ευαγγελισθαι με δε τῇν
62 βασιλείαν τοῦ Θεοῦ ὅτι εἰς τοῦτο ἀπέσταλαμαι. καὶ θν
63 κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.
1 V. 'ΕΓΕΝΕΣΤΟ δὲ ἐν τῷ ὄχλῳ ἐπικείμασθαι αὐτῶν
2 τοῦ ἀκούσει τῶν λόγων τοῦ Θεοῦ, καὶ αὐτοῦ ήν ἐστώς παρὰ
3 τῆν Λίμνην Γεννησαρέτ.  k καὶ εἶδε δύο πλοῖα ἐστώτα παρὰ
32. ἀν ἐχουσά] 'with authority.' ἐχουσά (for έυχουσά) is found in very many MSS. and early Eds., and received by all the best Editors.
33. τεῦμα δαιμόνιον δε. This is a blending of two synonymous expressions, for the sake of greater force.
35. τὸ] The word is omitted in most of the ancient MSS. and almost all the early Eds., and is cancelled by Wels., Matth., Griesb., and other Editors, down to Scr. Β δὲ διὰ βλάψαν α., 'after having done him no hurt.'
36. θεμβοί] i.e. a mingled feeling of amazement and awe.
38. ἡ πυθ] The η is not found in most of the ancient MSS. and in the Ed. Princ., and other early Eds., and is cancelled by Wels., Matth., Griesb., Tittm., Vat., and Scholz.
V. 2. ἄστωτα] i.e. as opposed to being in motion. Compare viii. 38. The Greeks used στησω, and the Latins stare, to express the situation of ships whether at anchor, or fastened on shore. See Recens. Synop. άστωτας, 'had washed,' had been cleansed. The Δ in δέστοι signifies off, with respect to the filth of the fish, &c. Διστινω, Valckx. remarks, is from δίδασκει, preterite of δίδωμι, dico.
3. ἡρωτήσετε] 'requested.' This use is frequent in the N. T., and occurs occasionally in the LXX., but never in the Classical writers. Ἐπαναγαγεῖν. Sub. vav. I have in Recens. Synop. compared Herodot. vii. 100. τὰ̃ δὲ νεᾶς ὁ μαθητής ἀναγαγοντές διὸν τε (I conjecture γε) τέσσαρα πλῆθος ἀνὰ τοῦ αὐτοῦ καταγαίνειν. The ἐρωτ. is equivalent to our order in composition. On this term, and on ἀναγαίνειν καταγαίνειν, which signify to bring to land, see my Note on Thucyd. (Translation). Vol. I. p. 92.

4. χαλάσατε] Χαλάς is a vox sol. de hac re., though καθαλάς and βιντινει are also used. Εἰς ἄγαν, ἤθελεν ἡ αἱρέσεις, 'catching,' in order that something may be caught.

5. ἐπιστάται] Ἐπιστάτης properly denotes one who is set over any persons or business, as here that of instruction; and is therefore equivalent to master or teacher, διδάσκαλος, used by the other Evangelist. The latter sense is rather rare in the Classical writers; when it does occur, it denotes a teacher of any art, as opposed to a novice. Πρᾶγμα, command. So the Heb., γνώση. This is not, however, merely a Hebraism, since it is found in a monumental inscription in Herodot. vii. 223. κείμενα, τοίς κειμένοις ρήμαι πειθομένοι, which passage, it may be observed, confirms the opinion that there is an ellipse of τοις κειμ. (Plutarch).

6. συνελεύσεις] This and the Latin conclusio are terms appropriate to hunting and fishing; of which examples are cited by Wets. The πλῆθος ἀγάνων for ἀγάνων πλῆθος is found in all the best MSS., and early Edd., and is adopted by all the best Editors.

7. διερήγητο] 'had begun to break,' or had well nigh broken. So Achiron cited by Valckx. μικρὸν ἤτοι διερήγητο διαβάλλονυμενοι. The thing is said not unfrequently to occur in the herring fishery. Κατεύθυνεν. Literally, made signs with their hands, beckoned. See Note supra i. 22. Τού

8. ἐλθόντας. Sub. ἔφεκα, for ἔπεκα, with a Subjunctive. Συνελεύσεισ, to take hold of, i.e. help. The verb has, in complete construction, a Dativo of the person governed of σῷ in composition; a Genitive of the thing dependent upon ἐπέλευσε, understood, and an Accusative of the thing also dependent on καταδίωκεις. But it is the best Greek write the Accus. is found almost always omitted, not unfrequently the Genit., and sometimes all three. "Εἰςτε βυθιζεσθαι, 'so that they were beginning to sink.' The Infinitive present sometimes corresponds to the Imperfect rather than the Present.

9. [Εἴδειοι] Valckx. takes this to be a popular phrase for 'depart from my ship;' ἐρεθείσαι ἐν τῷ κυρίῳ ἔγραφαι ἐπὶ τῷ κυρίῳ being used to denote entrance to, or departure from, any one's house; as Luke i. 28. ἔσθε ἐπὶ τῶν αὐτῶν. Acts xvi. 40. ἐκάθισαν ἐν τῷ Λυδίῳ. This proof, however, as regards the phrase Εἴδειοι ἐπέλευσε is defective, and the sense in question would here be frigid. But it is of more importance to advert to the scope of this request. To refer it, with most modern Commentators, to Peter's superstitious fears of death or some heavy calamity, as having seen a supernatural person, is neither doing justice to the Apostle, nor warranted by the context, which requires the more judicious view taken by Euthym., Capell., Grot., Lightf., Doddr., Rosenm., and Kuin., who regard it as an exclamation indicative of profound humility and deep reverence, as of one unworthy to appear in the presence of so great a personage. Thus his casting himself at Jesus' feet may be regarded as adoration to a Divine person. The thing which follows is important, not (as Kuin. explains) horror, but a mixed feeling of amazement and awe.
Σύμωνα ὁ Ἰησοῦς. Μὴ φοβοῦ ἀπὸ τοῦ ἰων ἀνθρώπους ἐσῃ ὁ γρόγρων. "καὶ καταγιγόμενε τὰ πλοία ἐπὶ τὴν γην, ἀφ’ ἑνετεί ἴκανον ἥκολοθρησκος αὐτῶν. 12 ΚΑΙ ἐγένετο ἐν τῷ ἐναι αὐτῶν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνήρ πλήρης λέπταις καὶ ἰδοὺ τῶν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον, ἐδειχθαν αὐτοῦ λέγοντας. Κύριε, εὰν θέλης, 4 ὄντακε ἔκεινας τὴν χειρά, ἣν πατο τῶν εἰπτῶν Θέον, καθαρίσατέ ἐπὶ καὶ ἐνδοθέως ἡ λέπτα απήλθην ἐπὶ αὐτοῦ. 5 καὶ αὐτῶς παρήγογγευεν ἀπὸ ὠρμον ἀπέλθων δεῖξον σεαιτῶν τῷ ἱερεί, καὶ προσενεγκε περὶ τοῦ καθάρισμου του, καθὼς προσέπαξε Μωσῆς, εἰς 5 μαρτυρίον αὐτῶν. Διήρεχο δὲ μᾶλλον ὁ λόγος περὶ αὐτῶν καὶ συνήρχοτο ὁ χολος πολλοὶ ἀκούνει, καὶ θεραπέουσα. 16 ὑπ’ αὐτῶν ἀπὸ τῶν ἀσθενείων αὐτῶν ἀπὸ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσενεχύμενον. 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ ἀυτὸς ἦν διάδακτος καὶ ἦν καθήμενος μερισματί καὶ νομιδιακάλοι, οἱ ἦν ηλίθητες ἐν τῶν κόμης τῆς Παλαιαίς καὶ Ἱουναίας καὶ Ἰερουσαλήμ καὶ νομιδίμες κυρίον ἦν τοῦ ἱδαία. 18 αὐτῶν. καὶ ἰδοὺ ἄνδρ᾽ ἐφορντε ἐπὶ κλίνεις ἄνθρωπον, ἦν οἱ παραλευμάνοις, καὶ ἐκήτον αὐτὸν εἰσενεγκεῖν καὶ θειαία. 19 ἐνώπιον αὐτῶν καὶ μη ἐφόροντε [δία] πολῖς εἰσενέχκουσιν αὐτῶν, διὰ τοῦ χολο, ἀναβάντες ἐπὶ τὸ ὀφέλιμα, διὰ τῶν κεραμίων καθήκαν αὐτὸν σὺν τῷ κλινδών αἰεῖ τὸ μέσον ἐμι- 20 προσβεβα τοῦ Ἰησοῦ. καὶ ἰδοὺ τὴν πίστιν αὐτῶν, εἶπον 21 αὐτῶν. "Ανθρωπε, αφεσθήσθησα σοι αἰαμαρτιαί σου. καὶ ἦρ- ἤμινα διαλογίζοντας οἱ γραμματεῖς καὶ οἱ φαρισαίοι λέ- γοντες "Τί ἐστιν αὗτος, διὰ λαλεῖ βλασφημίας; τίς ζῦντα το santai αἰαμαρτιαίε, εἰ μὴ μοῦνος ὁ Θεός; ἐπεγνος δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκρθεῖσθε εἰπε πρὸς αὐτούς." Τί 10. αὐθρώπων ἐσῃ [σωρών] A most apt and lively metaphor. Though, indeed, terms of hunting and fishing are, by the Greek and Hebrew writers, sometimes used of those who attack men to themselves, or others; as I have in Recens. Synop. proved and illustrated by numerous original examples from Xenoph., Diog. Laert., Plut., Aelian, and others. 11. ἀλλ' ἀπελθὼν δεῖξον] This change of the construction from the indirect to the directo oratio is sanctioned by the usage of the best Classical writers. It may be regarded as a relic of the unnatural simplicity of primitive diction. 17. καὶ δύσαμε—αὐτῶν] Render, 'and the power of the Lord was (exerted) to heal them.' By κυριον some understand God. But that would require μὴ αὐτῶν (i.e. Christ) to be supplied; an ellipse which can by no means be admitted. By αὐτῶν must, as the recent Commentators have seen, be understood, not the Pharisees, but the sick. Thus (Kuin. observes) the Hebrews use the pronoun relative when there is no antecedent noun, though it may easily be understood from the context. This is very true, and the idiom is by no means confined to the Hebrew writers; but it is here not applicable, for αὐτῶν plainly has reference to the αὐτῶν (i.e. δυσαμων) at ver. 15. 19. δία] This is omitted in very many MSS. and early Edd., and is cancelled by Math., Griesb., Vat., Títm., and Scholz; and with reason; for it is an addition of the Scholiasts, as infra xix. 4. Since, however, the ellipse of δία is somewhat harsh, I am inclined to suspect that πολας is not the true reading, but ποια, sub. ἰωα, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render 'quae part.' The ε might easily have arisen from the following.
26. ἐκτασίας ἀληθῶν ἄτρ. So Hom. II. λ. 402. φόβους ἀλλὰ ἐπέτατα. Xen. Cypr. ν. 5, 6. ἀλλὰ σὲ ἀπὸραι ληφθοῦσα. (Wets.) Manley conjectures that one of the two words φόβους and ἐκτασίας is a gloss on the other. But the ideas are (as Grot. observes) very different. They were struck with wonder at the thing done, and full of reverence at the Divine power. Παράδοξα. This denotes what is strange διὰ ὑπερβολήν μεταφοράν, ἐκ τῶν ἐκτασεων. Beyond one's expectation, and, from the adjunct, unusual, wonderful.

29. δοχήν] 'an entertainment,' from δέχεσθαι, to receive or entertain guests. 'Ο Λέων. The ὁ is omitted in many MSS. and Early Edd., and is cancelled by Wets., Matth., Griesb., Titm., and Scholz. Mention is agreeable to the strictest propriety of the language.

30. αὐτῶν] i.e. the persons present, the Cerumenites. Some MSS. and the Ed. Princ. have τῶν before τελευτῶν, which is received by Matth., Griesb., and Scholz.

31. οὐ χρισάτων ἤχωσον, &c.] See Note on Matt. ix. 12. To the parallel sentiments added by the Commentators, I add a very appropriate one (applied to Diogenes) from Dio Chrys. Orat. viii. p. 131. Morell. ἦν ἐν τῷ Κρανίῳ θριαμβῷ ἄρα γὰρ ὅτε πλείστοι ἀνδρῶν συνήλθα, ὅταν ἄγαθον ἵππον, ἔθνος πολλοῖς, κοινοῖν ἔστερον, λέιναι δολοθείαι ὑπενεχθῶς ὅταν ὅσιον πλείστοι εἰσὶν ἀφιθνότεροι, ἐκ τῶν μάλλινον ἀποκρινόμενοι, ἐξέχριστοι καὶ κολάσσῃ τῶν αὐτῶν αἰτίων ἡμέρας. "Ελέγε τις καὶ παρα- 36

35. καὶ ἦτος ἄτρ.] The καὶ is omitted in several MSS. and the greater part of the Versions, and in most of those it is inserted before τοῦτο, exactly as in the parallel passages of Matthew and Mark, and as I conceive, the Evangelist wrote; for it is difficult to account for the καὶ here. To call it a Hebrew pleonasm is to shuffle over the difficulty. And yet it cannot well be rendered nemo, with some. To construe it with τοῦτο (as do Homberg and Abresch) is doing utter violence to the construction. It should seem that the καὶ was first omitted by accident, then expressed in the margin to be inserted, and finally brought in at a wrong place.
βολήν πρὸς αὐτοῦ· Ὅτι οὖνεις ἑπιβλήμα τοιαῦτα καὶ οἱ ἁπάντησαι εἰς τοιαῦτα καὶ τῷ πολλῷ οὐ παρασώθητε τῷ [ἑπιβλήμα] τῷ ἁπάντῃ τῷ καὶ τῷ τοιαῦτα· καὶ οἱ παραλλαγὲς οὐ εἰς ἀνέκδοτον καὶ οἱ ἁμαρτίαι συνηθίστηκαν καὶ ἀνέκδοτον εἰς ἀνέκδοτον καὶ ἀνέκδοτον εἰς ἀνέκδοτον καὶ ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδοτον εἰς ἀνέκδο
8. κατηγορίαν α.] 'an accusation against him.'

9. ἐπιστητοῦ n. ] 'I will ask you a question.'

For ἀκολούθεια very many MSS. and early Edd. have ἀκολούθεια, which is received by Matth., Griesb., Tittm., Vat., and Scholz; but perhaps without sufficient reason; for the new reading seems to be a gloss.

10. αὐτῷ] This (for the common reading τῷ ἀνθρώπῳ) is found in a very great number of MSS., the Ed. Princ., and the most important Versions; and has been edited by Wets., Griesb., Matth., Tittm., Vat., and Scholz. The common reading is, no doubt, from the margin. ἐντολήν οὖν. The οὖν is omitted in very many MSS., and is cancelled by Matth., Griesb., Tittm., and others; but injudiciously; for a great part of those MSS. have ἐντολήν for ἐντολήν, and with that the οὖν is inconsistent. To ἐντολήν the οὖν is almost indispensable, and it is confirmed by a similar use in ix. 15. xii. 45. Acts xii. 8. Luke ii. 48. 111. vi. 31. x. 37. 'Ὑμεῖς is omitted in very many MSS., and is cancelled by most Editors. See, however, the Note on Matth. xii. 13. and Mark iii. 5.

11. δοῦλος] 'fury, rage;' a signification found in Thucyd. 46. and elsewhere. A similar idiom occurs in our own language in the vulgar use of the word mad.

12. ἡ διανυκτέρευσιν ἐν τῇ προσευχῇ τ. θ.] On the interpretation of προσευχή there has been some difference of opinion. The antients, and most moderns, take it to mean 'prayer to God;' while some of the earlier modern Commentators and others of the more recent ones, as Matth., Wets., Dadd., and Camb., maintain that it signifies προσευχή, an oratory. And that there were Jewish places of worship so called is undoubted. But whether that sense is here to be assigned, is another question. Those Commentators adduce, indeed, several reasons why the common interpretation cannot be admitted. They urge that προσευχή of the Θεοῦ, in the sense prayer to God, is abhorrent from the simplicity of Scriptural expression, and subservive of analogy; and that διανυκτέρευσιν properly respects some place where the night is spent. But διανυκτέρευσιν is not only used of places where, but of things or business in which the night is occupied, as in the examples cited in Recens. Synop., e. gr. Phalar. Ερ. λαβή διαν. And as to simplicity of expression, it is no more violated here than in numerous other cases, where the use of the Genitive has fallen under that Rule of Winer's Gr. N. T. 23. 1. p. 71. "The Genitive after nouns which indicate feeling, speech, or action in respect to anything, is sometimes to be understood as indicating the relation which that feeling, speech, or action has toward that thing;" e. gr. Matt. xii. 16. Luke vi. 7. Acts iv. 9. See Matthew Gr. § 213. In such cases the Genit. has the force of an Accus. with τῷ.

Wholly ungrounded are the other objections of Camb.; for as to subversion of analogy, analogy must not be sought by placing on the bed of Procrustes whatever deviates from it; and variety is as much the character of antient writings as analogy. The rest of his objections proceed on a confusion of antient and modern modes of expression. See Recens. Synop. As to that which concerns the employment of the Article here, it has been satisfactorily answered by Middlet., who has shown that it is not uncommon with προσευχή in the sense of prayer. See Matt. xxi. 22. Acts i. 14. 1 Cor. vii. 5.

By prayer we are here to understand not merely prayer, but holy meditation, and that devout thoughtfulness, which usually precedes, accompanies, and follows fervent prayer. See a passage of Artemid. added in Recens. Synop.
Κατὰ Λούκαν.

16 Ἰουνάν Ἰακώβου, καὶ Ἰουνάν Ἰακαρώτην, ὦς καὶ ἐγένετο
17 προδότης, καὶ καταβᾶς μετ’ αὐτῶν, ἐστὶ ἐπὶ τῶν πεδινῶν καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺν τοῦ λαοῦ ἀπὸ τοῦ πάσιν τῆς Ἰουναίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σίδωνος, οἳ ἤθενον ἀκούσαν αὐτοῦ,
18 καὶ ἰαθήτω ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ὄχλοι μενοῦν ὑπὸ τῶν πνευμάτων ἀκάθαρτων καὶ ἐθεραπεύουσαν. καὶ γὰρ ὁ ὄχλος ἐξῆται ἀπέτεθαι αὐτῶν· ὅτι δύναμις παρ’ αὐτὸν ἐξηράντητο, καὶ ἴατο πάντας.

20 ὅπως αὐτὸς ἑπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἐλήγε. Μακάριοι οἱ πτωχοὶ· ὅτι μετέρα
21 ἔστιν ἡ βασιλεία τοῦ Θεοῦ. ὅτι χόρτασθήσετε, μακάριοι οἱ κλαίόντες νῦν· ὅτι γελάστε.
22 ἐστε, ὅτι μεθύσασθε ὑμᾶς οἱ ἀνθρώποι, καὶ ὅταν ἀφροίσσωσιν ὑμᾶς, καὶ ὑπνιάσωσιν, καὶ ἐκβάλωσι τὸ ὅνομα ὑμῶν ὡς πωμήν, ἔνεκα τοῦ ἱου τοῦ ἀνθρώπου.

23 ἥτη ἐν ἑκείνῃ τῇ ἡμέρᾳ, καὶ σκηνήσατε· ἦν γὰρ, ὅτι μαθᾶς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταύτα γὰρ ἐποίησον ἡ θεοῦ.

24 τοῖς προφηταῖς οἱ πατέρες αὐτῶν. ἔτη ὑμῶν τοῖς ὑμῖν.

25 πλυσίοις, ὅτι ἀπέχετε τὴν παραλήμψιν ὑμῶν. ὑμαῖς ὑμῖν ἐκεῖνοι.

17. τοῦτον πεδινόν] To reconcile this with the description in Matthew, (for the discourse here recorded is substantially the same with that), we may suppose that it was a sort of high, but level, table-land. Thus the only formidable discrepancy is removed.

18. ὄχλοι, μενοῦν ὑπὸ πν. d.] 'Ουκ ἐκείσθαι καὶ ἐνώγαλ. signify 'to be troubled or vexed, whether by irksome business, or by such sickness as hinders any one from pursuing his occupation;' of which senses abundant examples, both with ὑπὸ expressed and understood, are adduced by Wets., Griesb., and LXX. It is clear, however, the latter is never found, but only that of being vexed, troubled, as said of demoniaca possession. So Acts 5. 16. ὄχλους ὑπὸ πνευμάτων ἀκάθαρτων, and Tob. vi. 7. ἐν ᾧ ὁ ὄχλος ὁ δαμοσίων, καὶ πτευμα πονρόν, &c. And such is plainly the sense here, and not that assigned by those who advocate the hypothesis of Mede. for the sick and the demoniacs are here plainly distinguished.

For ὑπὸ many MSS. have ὑπὸ, which is edited by Matth., Griesb., Tittm., Vat., and Scholz. But it does not appear that ὑπὸ in this sense is ever used in the N. T. after a verb passive, while ὑπὸ frequently is, both in the N. T. and the Classical writers; and, indeed, this sense of origin, or cause, is not strong enough to suit the Passive. So in this very phrase we have ὑπὸ, at Acts v. 16. Compare also Acts x. 38. & xiii. 4. As to MS. authority, it is of little weight in words so perpetually confounded as ὑπὸ and ὑπὸ.

19. δύναμεν παρ’ αὐτὸν ἐξηράντητο] This will not, any more than Mark v. 30, prove the notion, that the power by which the sick were healed was exerted by a sort of efflux, or effluvium from his body. See Note on Mark v. 30. The best Commentators, antient and modern, are agreed that ἐξηράντητο here, like the Heb. מָנָה, in Ruth i. 13, simply means to extinguish, and is equivalent to ἐφέρειν.

22. ἐφέρειν] This was the first degree of excommunication among the Jews. On which see Vitringa de Synag. and other authorities referred to in Recens. Synop. ἐκβάλλειν· πονρῶν. On the sense of this expression Commentators are not agreed. Now ἐκβάλλειν signifies generally to cast out, both in a civil and in a military sense, i. e. military. It also signifies 'to displace officers,' or 'reject actors.' Hence many here assign the sense 'to reject with scorn and ignominy,' which is preferable to the sense 'to banish,' adopted by Kuin., or 'to defame,' supported by Campb.; though the signification is wholly unauthorised. Wolf regards it as a fuller expression of the sense contained in ἐφέρειν. But it seems rather to advert to the treatment which they would experience at the hands of the heathan, as ἐφερέως to that from the Jews. How covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant testimony both in Scripture and in the writings of the first Christian Apologists. See Grot. and Whitby.

23. ἐκβάλλειν] This (for ἐκβάλλειν) is found in almost all the best MSS., and is adopted by Wets., Griesb., Matth., Tittm., Vat. and Scholz. On which use of the Subjunctive in an Imperative or horatory sense, see Butm., Matth., and Herm. On Vg. τινὰς is rightly edited by Knapp, for τινὰ, as the sense (namely, ὑπολογεῖται) requires, and with the countenance of MSS.
oι μετεπθηκαμένοι· ὅτι πεινάστε· οὐαί ύμιν· οἱ γελάντες
νῦν· ὅτι πενθήσατε καὶ κλαύστε· οὐαί· ύμιν· ὅταν καλῶς·
ὑπάς εἴτωσι [πάντες]· οἱ ἀνθρωποὶ· κατὰ ταύτα· γὰρ ἐποίων
τῶν· ἱεροθορφήτων· οἱ πατέρες· αὐτῶν·

25 ἀλλὰ υμῖν λέγω τοῖς ἄκοινοιν· ἀγατάτε τοὺς· ἕξ·
θροὺς· υμῶν· καλῶς· ποιεῖτε· τοῖς· μισοῦν· υμᾶς· εὐλογεῖτε·
τοὺς· καταραμένοις· υμῖν· [καὶ]· προσένυχθε· ύπέρ· τῶν· ἐπεκ
χειλῶν· υμᾶς· τῷ· τύπτωτι· σε· ἐπί· τὴν· σιαγόνα· πάρεχε·
καὶ· τὴν· ἀλλήν· καὶ· ἀπὸ· τοῦ· αἵροντος· σοῦ· τὸ· ἱμάτιον· καὶ
tὸ· χιτώνα· μὴ· καλύψῃς· παντὶ· δὲ· τῷ· αἰτοῦντι· σε· δίδον·
καὶ· ἀπὸ· τοῦ· αἵροντος· τā· σα· μὴ· ἀπαλείπητε· καὶ· καθαῖρε·
θέλετε· ἵνα· ποιών· υμῖν· οἱ· ἀνθρωποί· καὶ· υμεῖς· ποιεῖτε
αὐτοῦ· όμοίοι·
καὶ· εἰ· ἀγατάτε· τοὺς· ἀγαπώντας· υμᾶς· ποία· υμῖν
χαρᾶς· ἔστι· καὶ· γὰρ· οἱ· ἀμαρτωλοὶ· τοὺς· ἀγαπώντας
αὐτοῦ· ἀγαπῶ· καὶ· εἰ· ἁγαθοποιήτη· τοὺς· ἁγαθοποιώντας·
ὑμᾶς· ποία· υμῖν· χαρᾶς· ἔστι· καὶ· γὰρ· οἱ· ἀμαρτωλοὶ· τὸ
αὐτὸ· ποιών· καὶ· εἰ· δανείκητε· παρ· ὑν· ἐπικέτητε· ἀπολαγέ
βειν· πολὰ· υμῖν· χαρᾶς· ἔστι· καὶ· γὰρ· οἱ· ἀμαρτωλοὶ· ἀμαρ
τωλοί· δανείκοντων· ἵνα· ἀπολάβωσι· τὰ· ἱσα· πλὴν· ἀγα
πάτε· τοὺς· ἡχροὺς· υμῶν· καὶ· ἁγαθοποίητε· καὶ· δανείκητε
μηδὲν· ἀπελπίζοντες· καὶ· ἐσταὶ· ὁ· μισθὸς· υμῶν· πολὺς· καὶ

26. οὐαί· ύμῖν.] Campb. in a long and able Note (which see in Recens. Synop.) shows that οὐαί here is not imperative, but declarative. Woe is unto! alas for you! A view of the subject which I have supported from Euthym. and others.

26. οὐαί, διὰ τῶν καλῶς, ἦστε.] This was meant primarily for the Apostles and first teachers of the Gospel, but was intended to be applied to their successors. Phocion has, it is generally cited in a narration respecting Phocion, recorded by Plut. T. ii. 187. F. where we are told that when in his orations he had particularly pleased the multitude, he used to ask his friends whether anything wrong had escaped him in his address. Indeed, according to the old adage, obscum quia amico, veritas odium part.

27. τοῖς ἀκούοντει· ' my bearers.'

28. The expressions in this and the foregoing verse are not to be too rigorously interpreted, since they are merely intended to inculcate a spirit of forbearance and meekness under injuries or deprivations. Τα σα· subauda χρήσαι· and at καλόδιαυ sub. ·τοῦ· ἀἵρον· simply to mean 'tired a despairing.' So Dionys. Hal. A. vi. 86. τῆς· λείπει· σι· χαρᾶς· ἕμιν· καὶ· ἀφέλεσθαι. In this and the following verses μῦνον is to be supplied after υμᾶς.

36. καὶ· δανείκητε· μηδὲν· ἀπελπιστη.] On the sense of μηδὲν, ἀπελπιστη· the Commentators are not agreed. Xerxes, for instance, partialing a despairing. But though ἀπελπιστη often signifies to despair, yet that it cannot have that sense here, is plain from the words of the preceding verse, παρ· ὑν· ἐπικέτητε· ἀπολαβεῖν· Others take ἀπελπιστη· in an active sense of causing despair. But that sense of the word is unauthorized, and not here very suitable. The true interpretation seems to be that of most antient and modern Commentators, 'hoping for nothing again;' a sense which, however deficient in Classical authority, is very agreeable to analogy; for as ἀπελπιστη is for λαβεῖν ἀπὸ τινος, so ἀπελπιστη· may be for ἀντικεἰν ἀπὸ τινος. Several Examples are adduced. So Eustathius in his Commentary on this octoetem of one or two words noted by a preposition joined to a verb. So Athen. p. 649. ἀπελπιστη· for ἱσα· ἀπὸ τινος. The sense, therefore, is: 'Lend to those from whom there is little hope of receiving back your money.' By lending must, however, (as Theophil. and Campb. observe) be understood not letting out the money at interest; for that is an affair merely commercial, and comes not under the class of good offices. In like manner supr. v. 34. Τα· τα· scil. χρήσαι· signifies (as Salmas. has proved) the same sum, the principal without interest. From numerous passages of the Classical writers which I have adduced in Recens. Synop., it appears one of the commonest and sometimes used to lend money to respectable persons brought to unremitted distress. And I have there observed that the words seem to have reference to that kind of beneficial collection in aid of distress which the Greeks called ἐφανερωμεν, and which has been illustrated by Casaub. On Theophrastus. If any one for instance, had a small part of his property by shipwreck, fire, or any other calamity, it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did except to those
КЕФ. VI.

ЕСЕШЕЕ ВИОИ [ТВУ] УПСИАТО. ОТИ АУТСО ХРУСТОС ЭСТН ЭПИ ТОУ АЧАРИСТОУ КАИ ПОИУРОУ.


37 ΚАДОУ ΚΑΙ Ο ΠΑΤΗΡ ΨΩΜΟΙ ΟΙΧΑΡΙΣΜΟΙ ΕΣΤΙ. "ΚΑΙ ΜΗ ΚΡΙΝΕΤΕ,

ΚΑΙ ΟΥ ΜΗ ΚΡΙΝΕΤΕ" ΜΗ ΚΑΤΑΚΑΙΤΕ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΚΑΙΤΕ ΜΗ ΚΑΤΑΤΗΚΕΤΕ, ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΤΗΚΕΤΕ ΕΚΧΩΝΟΜΕΝΟΝ ΔΩΣΑΣΙΝ ΕΙΣ ΤΟΝ ΚΩΛΠΟΝ ΨΩΜΟΝ. ΤΟ ΓΑΡ ΑΥΤΟ ΜΕΤΡΟΦ ΙΣ ΜΕΤΡΕΙΤΕ, ΑΝΤΙΜΕΤΡΗΘΗΤΕΙΤΑΙ ΨΩΜΙН.

39 ΕΙΣΤΕ ΔΕ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΣ: ΜΗΤΗ ΔΥΝΑΤΑΙ ΤΥΦΛΟΣ

ΤΥΦΛΟΝ ΟΔΗΓΕΙΝ; ΟΥΙΧ ΑΜΦΟΤΕΡΟΙ ΕΙΣ ΘΕΟΥΝ ΠΕΣΟΝΤΑΙ; ΕΑΚΟΥΕΣΤΙΝ ΕΝΤΕΔΟΝ ΟΥΣΙΝ ΕΤΕΡΟΝ ΔΙΔΙΚΑΣΚΟΛΟΝ ΑΥΤΟΥ ΚΑΤΑΡΤΙΖΟΝ.

40 ΜΕΝΟΣ ΔΕ ΠΑΣ ΕΣΤΑΙ ΟΥ ΟΙ ΔΙΔΙΚΑΣΚΟΛΟ ΑΥΤΟΥ. ΤΙ ΕΙΣ ΒΛΕΠΕΤΕ ΤΟ ΚΑΡΦΟΣ ΤΟ ΕΝ ΤΟΤ ΟΡΘΑΛΜΟ ΣΟΥ ΑΔΕΛΦΟΥ ΣΟΥ, ΤΗΝ ΔΕ

42 ΔΟΚΟΝ ΤΗΝ ΕΝ ΤΗΙ ΙΔΙΩ ΟΡΘΑΛΜΩ ΟΥ ΚΑΤΑΝΟΗΣΙ; ΜΗ ΠΑΣ ΔΥΝΑΣΑΙ ΛΕΙΓΕΝ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΑΔΕΛΦΕ, ΑΦΈΙΣ ΕΚΒΑΛΩ ΤΟ

ΚΑΡΦΟΣ ΤΟ ΕΝ ΤΟΤ ΟΡΘΑΛΜΩ ΣΟΥ, ΑΥΤΟΣ ΤΗΝ ΕΝ ΤΟΤ ΟΡΘΑΛΜΩ ΣΟΥ ΔΟΚΟΝ ΟΥ ΒΛΕΠΟΥ; ΥΠΟΚΡΙΤΑ, ΕΚΒΑΛΕ ΠΡΩΤΟΝ ΤΗΝ ΔΟΚΟΥ

ΕΚ ΤΟΤ ΟΡΘΑΛΜΟΥ ΣΟΥ, ΚΑΙ ΤΟΤΕ ΔΙΑΒΛΕΨΕΙΣ ΕΚΒΑΛΕΙΝ ΤΟ

who they had some hope might (by a more prosperous turn of fortune) some time or other not only repay the money, but return the favour, which they termed ἀνταρρίσεως. Whereas our Lord enjoins his hearers to do this good (to use the words of Thucydides, ii. 40.) "not with the narrow calculations of self-interest, but in the confidence of liberality;" a confidence reposed in Him who is the poor man's surety.

— νιόι λ. ψ.] 1 e. either 'beloved of God,' (as in Escliv, iv. 10. γίνον ωφομοιοι εις πατρι-

δος—διοιτον ως πατρις—διασβητον.) This word and ακόλο are properly judicial terms, the former signifying to condemn, the other to acquit, as also are κρίνεται και κρίθηται. All these terms, however, (as Grot. and other good Commentators have seen) are to be accommodated to private use. The three clauses advert, the 1st to sitting in severe judgment on the faults of others; the 2nd to passing condemnation on them. The 3d enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded.

38. διότε ε&c.] With candour in judging is well subdued liberality in giving, as a kindred virtue. Indeed that, at the end of the verse, the words το γαρ αυτη—ψωμιν are employed to enjoin the exercise of the virtue mentioned in the preceding v., by a metaphor derived from the imagery in this, in which the καλον (fair and full) is further illustrated by the terms πετεια-

μονον, σεσαλευμονω, και συμπερεγκυνονοιν, which have reference to the three principal methods of giving abundant measure among the Jews; for, as Buxt. observes, there were many, such as the superstata, the abrasa, the accumula, presa, agitata, operata. Of these the abrusa corresponds to our mode of measuring corn, by heaping the seed, and cutting off the cumulus with a lath. The cumulata and operata were still better than the abrasa; but the presa, agitata, and superstata, corresponding to the three here mentioned, were the best. 'Υπερ-

εκα, is not to be taken, with almost all Commentators, of a measure of liquids, (for that is inconceivable in the case of the lapping of the lap., as just after) but, with Euthym. and Beza, of a measure of solids, by an idiom common to all languages. Thus there is a climax; for the υπερεκα, supposes that the measure has been already pressed down and shaken together. In δωσαιν ειν τον κολπον ψωμιν there is an allusion to the Oriental custom, and every one passing a measure and other dry articles in the boxom, or lap of their flowing vests. See 2 Kings iv. 39. Prov. xv. 33. And so also among the Greeks and Romans, e. gr. Herodot. vi. 125. τον κολπου παξτα παξαμαινεμον χρυσου. Hor. Sat. ii. 3, 71. nucseues ferre sinu lasso. The expression is proverbial and expressive of what generally takes place. Similar ones are cited by the Commentators from the Rabbinical and the Classical writings.

40. The purport of the words in their present application (for the expression occurs in another sense elsewhere in Scripture) is this: The disciple is not usually above his teacher; but every one who is (or would be) a thorough instructed person, a finished scholar, is, or may be, as perfect as his teacher.” Thus as the disciple generally follows his master’s example, so if you neglect your duty to God, neither will your hearers observe there’s. Καταρτιζεσ signifies to make complete and perfect. The connexion of the verses following is clear.
κάρφος το εν τω ὄφθαλμῳ τοῦ ἀδελφοῦ σου. ὃς γὰρ ἔστι δενδρὸν καλὸν, τοιοῦτον καρπὸν σαρπὸν· οὐδὲ δενδρὸν σαρπὸν, τοιοῦτον καρπὸν καλὸν· ἐκαστὸν γὰρ δενδρὸν ἐκ τοῦ ἱδίου καρποῦ γινωσκεται· οὐ γὰρ εἶ ἀκαθόριστον αὐλέγουσί σικα, οὐδὲ ἐκ βατῶν τρυγωσὶ σταφυλῆν. ὁ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θεσαυροῦ τῆς καρδιάς αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἀνθρώπος ἐκ τοῦ πονηροῦ θεσαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδιᾶς λαλεῖ τὸ στόμα αὐτοῦ.

Τῇ δὲ καλείτη Κύριε, κύριε, και οὖ νοείτη αἱ λέγων; 46 τάς ὁ ερχόμενοι πρὸς με καὶ αἴκουν μοι τῶν λόγων καὶ τῶν αὐτῶς, ὑποδείξεω ὧν τιν ἐστίν ὁμοίος. ὁμοίος ἔστιν 48 ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὁ ἐσκαψεί καὶ ἐβάδθηκε, καὶ ἐθέκε θεμελίων ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσερήχθη ὁ ποταμὸς τῆς οἰκίας ἐκείνης, καὶ οὐκ ἤγινε σαλεύσαι αὐτὴν· τεθεμέλιωτο γὰρ ἐπὶ τὴν πέτραν. ὁ δὲ 49 ἀκούσας, καὶ μὴ ποιήσας, ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομησάντι οἰκίαν ἐπὶ τὴν γῆν χωρίς θεμελίου· η προσερήχθη ὁ ποταμὸς, καὶ εὐθέως ἐπέσε, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

VII. ΕΠΕΙ δὲ ἐπιλήφθη πάντα τὰ ρήματα αὐτοῦ 1· Matt. 7. 8, 9. εἰς τὰς ἁκούσι τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοῦμ. ἕκαστονάρχος δὲ τὸν δοῦλον κακός ἔχων ἤμελλεν τελευταία, ὅσ ἦν αὐτῷ ἐντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦν, ἀπέτειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ιουδαίων, ἐμπειρούν αὐτὸν, ὡς ἠλθὼν διασωτικῷ τοῖς δούλοις αὐτοῦ. οἱ δὲ 4 παραγενομένοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτῶν σπουδαίοι, λέγοντες· "Ὅτι ἦμεν ἐστὶν ὁ παρεξεῖν τοῦτο άγαπᾶ 5 γὰρ τὸ ἔθος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς σκοδώνησεν ἡμῖν. ὁ δὲ Ἰησοῦς ἐπορεύθη τοῖς αὐτοῖς· ἦδη δὲ αὐτοῦ 6 ὦ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν ἐκατοντάρχος φίλους, λέγων αὐτῷ· Κύριε, μη σκύλλου·

46. καλείτη· The word has here a sense propragms, and signifies, "Why do you address me, saying Lord."

48. ἐσκαψε καὶ ἐβάδθηκε by Hendiadys, for ἐβάδθηκεν ἐσκαψε; a kind of expression found both in the Classical and the Hellenistic writers. See Judg. xiii. 10. ἐσκαψε καὶ ἐβάδθηκε for ἐβάδθηκεν ἐσκαψε. See Winer's Gr. Gr. § 47-3. The moral (as Grot. observes) is, that the study of piety should not be superficial, but a principle well grounded and deeply rooted in the heart, so as to resist the assaults of passion, temptation, &c.

VII. 2. ἄστιν τούτως· ' who was much esteemed by him.' Of this signification examples are adduced by Wets.

3. πρεσβυτέρους τῶν Ἰ.1.] Perhaps the elders of the synagogue which he had built.

4. ἦμεν ἐστὶν ὁ παρατέρως· If the phrase be not a Latinism, ἦμεν must be taken in the absolute sense, of which I have adduced numerous examples in Recens. Synop. ἦμεν· Attic for ἦμέν. (on which see Matth. Gr. Gr. § 197. & 486. and Winer's Gr. Gr. § 7.2.) one of the many Atticisms in this Gospel: "Or, as often, introduces the exact words of the speaker.

5. τὴν συναγωγήν· Render: 'And be it who hath built for us the synagogue.' This was not unusual in an individual. The person was, no doubt, a proselyte.

6. μη σκύλλου· ' trouble not thyself to come,' which last words are to be supplied from what follows.

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Κεφ. VII.

7 οὐ γάρ εἰμὶ ικανὸς ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ εμαυτὸν ἐξίσωσα πρὸς σε ἐλθεῖν ἄλλα εἰπὲ λόγως, καὶ
8 ἰαθῆσαι τὸ παῖς μου. καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν τασσομένους, ἔχων υπὸ εμαυτὸν στρατιωτάτας, καὶ
λέγω τούτῳ. Πορεύθητι καὶ πορεύεσται καὶ ἄλλων Ἔρχον, καὶ ἐργεῖται καὶ τῷ δοῦλῳ μου. Ποίησον τοῦτο, καὶ ποιεῖ.
9 ἀκούσας δὲ ταῦτα ὁ Ἰσραήλ ἐθαύμασεν αὐτόν. καὶ στραφεῖς
τῷ ακολουθοῦντι αὐτῷ ὄχλῳ εἰπε: Λέγω μου, οὐδὲ ἐν τῷ
10 Ἰσραήλ τουσαυτῆς πίστιν εὗρον. καὶ ὑποστρέψαντες οἱ
περιβολεῖτες εἰς τὸν οἶκον, εὗρον τὸν αὐθεντούντα δοῦλον
ὑγιαντὸν.

11 ΚΑΙ ἐγένετο ἐν τῇ ἐξής, ἐπορεύετο εἰς πόλιν καλού-
μένην Ναϊν καὶ συντρεποῦντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ικανοί,
12 καὶ ὄχλος πολύς. ὦ δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ
ἰδου ἐξεκούμενος τεθηκέναι, νῦν μονογενῆς τῇ μητρί αὐτοῦ,
καὶ αὐτῇ χρησκόμενος ὁ ὄχλος τῆς πόλεως ικανὸς ἦν σὺν αὐτῇ.
13 καὶ ἤδειαν αὐτῷ τῇ κύριος, ἐπιλαγχνίζετο ἐπ' αὐτῇ, καὶ εἶπεν
14 αὐτῇ· Μὴ κλαίει, καὶ προσελθὼν ἦματο τῆς σοροῦ· οἱ δὲ
βαστάζοντες ἐπηρεᾶσαν καὶ εἶπε· Νεανίσκει, σοι λέγω, ἐγέρ-
15 θητε· καὶ ἀνεκάθισεν οὐκ ἔρει, καὶ ἤξεσαν λαλεῖν καὶ
16 ἐδώκεν αὐτόν τῇ μητρί αὐτοῦ. ἐλάβας δὲ φόβος ἀπαντᾷς,
καὶ ἐδοξάζω τὸν Θεον λέγοντες· "Ὅτι προφήτης μέγας
ἐγέρθητι εἰς ἡμᾶς καὶ ὁ ὅτι ἐπεσκέφατο οὗ Θεός τὸν λαὸν
17 αὐτοῦ. καὶ ἐξήλθαν οἱ λόγοι οὗτος εἰς ὅλη τῇ Ἰουδαίᾳ περὶ
αὐτοῦ, καὶ εἰς πᾶσα τῇ περικύριῳ.

18 ΧΑΙ αὐτὴ γεγείλαν Ἰωάννη τοῦ μαθηταῖ τοῦ "πάντων εἰ.

7. εἰς τὸν λόγον] 'give thy flat at a word,' or by word of mouth.
9. ἐκαύσαυσαν] held him in admiration, wondered at his message. This use of ταπαμάζεων is somewhat rare.
11. ικανοῖ] bene multi.
12. ἐξεκούμενος] 'Excoimumen' is a funereal term like the Latin effere; for the custom of interring the dead a little outside of cities or towns was common to all the antients; to the Jews, because dead bodies were among them unclean; and to the Gentiles, to prevent infection. Grot. "In teknikos we have a Participle for Adjective, dead.
13. τῇ μητρί] Daasive of possession for the Gentile, as Matth. ii. 18, and not unfrequently in the Scriptural and also Classical writers. See Matth. Gr. Gr. § 392. 3. and Winer's Gr. Gr. § 25. 6. Note 3. One cannot but remark the simple pathos of the story, with which I have in Recens. Synop. compared Eurip. Alc. 305. μονογενεῖς γὰρ αὐτοῦ ἴσοτά, & 925. κόρεσ βεβοβηθή
ντες ἐν δούλωσι μοναίσατε. Αt καὶ αὐτῇ χήρα there is something like an Ananatopadoton. Some MSS., indeed, have αὐτῇ χήρα. But that is evidently a mere emendation, and indeed unnecessary; for we have only to supply ἦν, agreeably to the tense of the preceeding verb, and in some measure anticipated from the following ἦν; for a repetition of ἦν within so short a space would have been offensive. The ἦν just after is, indeed, omitted in many MSS., early Edd. and Versions. And it is cancelled by almost all the Editors. Yet it cannot be dispensed with. I suspect that its omission partly arose from a mistake originating in a confounding of this ἦν with the one just before. The MSS. in which it is not found are comparatively few; and the Versions can have no weight, since those which here omit the ἦν inserit it just before, and they could not well express it in both places.
14. ἦματο τῆς σοροῦ] Meaning thereby to stop the bearers. ἔσφαλτα generally denotes a coffin, of marble or other materials. But as such were not used by the Jews. The word must here denote the bier, or funeral couch on which the dead of the higher classes were carried forth. See the references in Recens. Synop. and my Note on Thucyd. ii. 94.
17. ἦν ἐν τῇ Ἰουδαίᾳ] Here and at Matt. ix. 31, the Commentators take ἦν for dia. But that is so harsh that it is better to suppose ἦν used for eis; (as often) in the sense unto, which implies over and throughout.
τούτων. καὶ προσκαλεσάμενος δύο τινάς των μωθήτων αὐτῶν ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων· Ὑπο στο στοιχεῖον αὐτῶν. ὁ Ἰωάννης οἱ βαπτίστης ἀπέσταλεν ἡμᾶς πρὸς τὰ λέγειν· Ὑπο στο στοιχεῖον, ἡ ἄλλων προσδοκῶμεν; 

(ἐν αὐτῇ δὲ τῇ ὑδρα ἐθεράπευσε πολλοῖς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πυρῶν, καὶ τυφλοῖς πολλοῖς ἐγερίσατο τὸ βλέπειν.) καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγέλατε Ἰωάννης, ἃ εἴδετε καὶ ἥκουσατε· ὅτι τυφλοὶ αναβλέπουν, χελόι περιπατοῦν, λεπροί καθαρίζονται, κωφοὶ ακοῦν, νεκροὶ γέγειρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακάριός εἶσιν, ὅς ἐὰν μὴ σκαν διαλέσῃ ἐν ἐμοί. "Απελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἡράτω λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου. Τί ἐξεληνύθη εἰς τὴν ἐρμον θεᾶσθαι; καλαμὸν ὑπὸ ἁμαρτίαν σαλεύωμεν; ἀλλὰ τί ἐξεληνύθητα ἰδεῖν; ἀνθρωπὸν εἰν 25 μαλακοῖς ἦματοι ἡμισχισμένον; ἦδον, οἱ ἐν μασωμῷ ἐνδοξέοι καὶ τρωφὴ ὑπάρχοντες, εἶν τοῖς βασιλείοις εἰσίν. ἀλλὰ 26 τί ἐξεληνύθητα ἰδεῖν; προφητήν; καὶ λέγων ὑμῖν, καὶ περισσότερον προφήτην.

"Αὐτὸς ἐστιν περὶ οὗ γέγραπται· Ἰδοὺ ἐγὼ ἀποστέλλω τῶν ἰκελούν μου πρὸ προσώπου σου, ός κατασκεύασε τὴν οἶδον σου ἐμπροσθέν σου. λέγω γὰρ ὑμῖν, μεῖκὼν εἰς γεννητός γυναικῶν 27 προφήτη Ἰωάννου τοῦ βαπτιστοῦ ὁδίες ἐστιν. δὲ μικρότερον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μεῖκων αὐτοῦ ἐστιν.

Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶνα ἐδικαίωσαν τὸν Ἰησοῦν, 29

18. δόο ρωμάς] The τὸς indefinite is simply used with a numeral at Acts xiii. 23. & xiv. 14. And the Philologists think that the addition of the τὸς renders the number indefinite; which is frequently the case in the Classical writers; and the τὸς may be there expressed by our some; but whether it has that force in the N.T., I doubt. It is unsuitable to the sacred writers, and can hardly have place in numbers so small as two. Besides, Matthew mentions positively two. It rather seems to have the usual sense certain: q.d. certain persons, two in number.

21. ἐθεράπευσε] This is not well rendered 'cured,' or 'was curing.' It should rather seem that the Aorist is put for the Pluperfect, as often in narration; as Mark iii. 10.

21. νόσου καὶ μαστ. καὶ τυφ. τ. ] Here we see demonstrative possession studiously distinguished from disorders, and that by a Physician. The disorders are also distinguished into the ordinary, and milder ones, (νόσοι) and the μαστίγες, or the more grievous and painful; (as Mark iii. 10. & v. 29. and Matt xiv. 10.) so called, because such were regarded as peculiar scourges from God. 'Εθεράπευσε is used proprie of the νόσοι and μαστίγες, and impropr. of the dispossessions. Indeed in that case there was almost always a disorder cured at the same time that a demon was ejected. 'Εκατοντατο τ. β., 'he bestowed sight,' literally, freely bestowed. An elegant use, hinting, as Doddr. suggests, the kindness and benevolence of our Lord. With this the Commentators have compared several passages of the Classical writers. The τὸ, which is omitted in several MSS., and which some Editors are inclined to cancel, is very necessary to the sense. To θρα. signifies the faculty of sight.

25. ἐνδοξέοι] 'splendid.' Τρωφή is by most recent Commentators supposed to mean dress, to which it is sometimes applied in the Classical writers, as in Eurip. Phoen. 1506. ἐστιν δικαίωσαν ἡμᾶς τρωφῆς. Thus it would stand for τρωφήν. That, however, would be too poetical for plain sense, and there is no reason to abandon the interpretation luxury, a luxurious life. Thus in a kindred passage of Artemid. iii. 60. τοίς ἐν τρωφῇ διδώσω. The υπάρχει must be accommodated in sense to each of the nouns with which it is connected. See also 2 Pet. ii. 13. Besides, both circumstances are necessary to designate the luxurious. See Luke xvi. 19.

29. ἐδικαίωσαν] On the signification of this word the Commentators are not agreed. The version 'honoured,' 'obeyed,' and others, are but paraphrases. And the sense 'acknowledged him
to be just' is harsh. It is best to suppose a signification pregnant, and to adopt the primary sense, that espoused by many of the best Commentators, acknowledged and commended the justice of God (i.e. of his purpose in calling them to repentance by John) and were baptized. This interpretation is, as I observed in Recens. Synop., required by the antithetical formula in the next verse, τὴν βουλῆν (counsel) of the θεοῦ ἡμῶν ἐστὶν. 

This and the following verse have been by most Commentators considered as coming from the Evangelist, not Jesus. If so, they must be placed in a parenthesis. But Grot., Campbell, and others, I think, satisfactorily proved that they are the words of our Lord. As to the words εἰπὲ δὲ ὁ Κύριος, they are not found in all the best MSS. and nearly every Version, and are justly cancelled by all the best Editors. I would render the passage thus: 'And now the great body of the people who have heard him, and even the publicans, have acknowledged and fulfilled the purpose of God, by being baptized by John: but the Pharisees and Lawyers have set at naught the purpose of God, having not been baptized by John.' Else ἐαυτῶν is by some interpreted 'against themselves,' 'to their own injury.' But although this sense of εἰς is supported alike by Classical and Scriptural authority, and is the sense of the MSS., I think it better, with Cameron, Grot., Hammond, Wolf, Whitby, Wets., Campbell, Rosenm., and Kuin, to suppose a slight transposition, and connect εἰς ἑαυτῶν with βουλῆν τοῦ θεοῦ, in the sense 'in regard to themselves.' This use of εἰς is very frequent. See the Lexicons. 

37. [ἐν ἑαυτῶν] It has been a much disputed question whether this story be the same with that narrated at Matth. xxvi. 6. Mark iv. 3. Joh. xii. 3., or not. The former is maintained by some antient and most early modern Commentators, especially Lightf. and Grot. But the latter has been established by Theophyl. and Ethym. (from Chrysost.), and by many of the best modern Commentators, as Buxt. Hammond, Whitby, Wolf, Markl., Michaelis, Rosenm., Kuin., Deyling and Lampe, (the substance of whose lengthy arguments may be found stated in Recens. Syn., the former on this passage, and the latter on Joh. xii. 1.) The points of dissimilarity between the two narrations and between the Mary here mentioned and Mary Magdalenæ, it will be seen, are striking. As to the similarity, the action (anointing) was not unusual, the name of the vessel common, and the name of the Pharisee one of those most frequently met with. This is quite independent of the sense to be assigned of ἐμφάνισεν, whether person, or Genius. Of the latter sense I cannot find any one undoubted example in the singular; and even with the plural it requires the Article, unless united with τελευταίᾳ. Though, therefore, that interpretation may have been adopted by several good Commentators, the former, which is espoused by most Commentators, is greatly preferable. But when they assign to the word the sense harlot, or adultress, they adduce no proof of that signification from the Classical writers. I therefore see no reason why it may not be taken in the general sense of a sinful person; in which signification the singular is frequent, e.g. Luke v. 8. ἐν ἑαυτῶν εἰμι. Thus we are enabled to get an idea of the same kind of talk as of the pluperfect tense, (very rarely met with) which all Commentators invariably do; who assign to ἐμφάνισεν the signification harlot. It may retain its usual force, and denote that the woman was then a sinner. She was, however, it seems, a sinner under conviction of sin, and having the sincere desire to obtain mercy.
dishes were waiting on the triclinium or table. (Maldon. & Kuin.)

—κατερθείαν. The κατα is intensive; and the action implied the deepest reverence and most profound humility. (See the examples from the Classical writers in Recens. Synop.) as the bathing his feet with her tears did earnest supplication. The anointing of the feet was a mark of profound respect, retained even in modern times. 39. ταπείνωσθαι. Divine humiliation in contrast with the exalted state that is sequently endowed with supernatural knowledge.

41. ο θεός—ο θεός τον θεό. O μέν—ο δε is the more elegant mode of expression; but the other is more pointed.

44. This and the following verses advert to the custom in use among the Jews to guests, who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was made comfortable. 3. The head was usually anointed with aromatic oils or unguents. Τῆς κεφαλῆς is omitted in many MSS. and Versions, and has been cancelled by Grieseb., Vat., Schol., and others; but on insufficient grounds. The MSS. are comparatively few; Versions are, in a case like the present, no sure testimony; and better reasons may be given for its omission than for its insertion.

45. εἰσήλθαν. The chief Editors and Commentators agree in preferring εἰσήλθαν, which is the reading of some MSS. and Versions. The evidence, however, for it is so slender that, small as the difference is, an Editor would not be warranted in receiving it, especially as it cannot be proved that the common reading must be wrong; for we have only to regard the language as partaking of the same hyperbolical cast, which is so characteristic of Oriental phraseology. Besides, it is probable that the woman came in very soon after our Lord was seated, and thus supplied those observances which Simon had neglected. Indeed, there is something repugnant to the idea of εἰσήλθαν. That εἰσήλθαν is as proper in grammar as εἰσήλθαν, is plain from a kindred passage of Liban. which I have cited in Recens. Synop.: o δε ἄφρις τοῦ ἄφρις τοῦ, οὗ δείλεται, οὗ δείλεται, ἵνα τῇ εἰσήλθῃ τῇ εἰσήλθῃ. On the Participle for Infinitive after verbs signifying repeated action see Winer's Gr. Gr. § 39. 1.

47. ο θεός γάρ, θεός σοι, ἀφέωνται οἱ αἱ ἀμαρτίαι αὐτὴς αἱ πολλαί, ἡ γάπης τούτοις ἀφέωνται, οὗ δείλεται, οὗ δείλεται.
Kef. VIII. Kata L oukan. 251

48 'eite de aut' 'Afwntai sou ai amartiai. 'Kai horant oì kai amartias afínis, 49 svnánakímeinw lègen en eúdoi. 'H tístis sou sósthe se to poreún eis eirhénw.

1 VIII. KAI eγενέτο en tò kathéth, kai autós diwdeve kata pálin kai kómn, khrísaíw kai ewanugelízomewn tìn bási.

2 leían tò Theou kai oi diwdeka sú autér, kai gnúikès tines aì òsan teledrasthénai atop pnuematów pnuhrów kai ánthwów, Mária h kalouménn Maýgadalh, afí òa daímóna énta.

3 eβelwdei, kai 'Iwainá guv Xouá építropon Hrównou, kai Sóusain, kai éteorai pollal, aítinves díkonou ý autó atop tòn úpárgontwn autýn.

4 kSvínántos de ò yglou pollou, kai tòn kata pòlìm épípo-

5 renumwv pros autón, eité dia parabôlhes. 'Eβhíthe ó

6 speíron ton speíra ton spóron autón kai en tò speíre autón, ó mèn étepe para tìn òdn, kai katepáthê, kai tà

7 pteina tòu óravou katefagen autò. kai éteor ópsew

8 eín tìn tétrav, kai fuv eβhíthei, dia to uì echein ikmáda.

9 kai éteor ópsew en mésf tòn akabón, kai súvñeisi autó, kai
díkonov eis tìn ghn
great a regard for me.] I say unto you [it is plain that] her many sins are forgiven, for, or because, she loved much. 'This method, however, is open to much objection, and the antient intepretation, after all, appears to be the best. As to Campbell's objection, it has no force, because the thing admits of two handles. And as to this interpretation representing love as the merituous cause of the remission of sins, that is not very valid; for although faith is afterwards said to have saved her, her works were not the working of her fervent love and veneration for her Lord, the latter might be said, in a popular sense, to be the cause of her salvation. The sense of ἐγκαταστάσει πόλει may be expressed by 'inasmuch as she hath given full evidence of her love and attachment.' Now that implied faith in the Messianship of Jesus.

— al pollal] Sub. ouden, which is expressed in a similar passage of Philostratus Vit. Ap. i. 13, metepíðmias tòn amartimátovn pollalón ònovw.

48. 'Afwntai sou al du.] 'Thy sins are (hereby) forgiven thee.' Many Commentators say that this is doubtless a repetition of the consolatory assurance which Christ had on some previous occasion given to the woman. But this may be considered utterly unfounded. We have merely a formal pronunciation of that forgiveness which the foregoing words implied. So Euthym.: eité auti, Ia pλπροφορηθ. VIII. i. Sub. yglo.

— kata pollon] Wets. rightly distinguishes between this expression and kata tûn pollin, the latter being said of one, the former of more than one. In fact, the kata has the distributive sense, which takes place not only in numerals, but also in words which are not so, by an ellipsis, as the Grammarians think, of ékastos.

2. Maýgadalh] The best Commentators are agreed, that there is a name in Scripture for supposing this Mary to have been a harlot; nay it should seem that she was a person of consequence. 'Eβelwdei, 'had been expelled.' Neut. for passive, as often in the Gospels and Acts. E. V. and Camph. have, 'out of whom went, &c.;' which is altogether wrong. Better is the words paradoxeis. But in all the examples of this signification there is evidently a passive sense. Many recent Commentators take the éντα as signifying 'many,' definite for indefinite, as in Matt. xii. 45. & xii. 26. But that idiom is not to be introduced unnecessarily; and here it is not very suitable.

3. éntoçon] The Commentators are not agreed on the exact office designated by éntoçon, which as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land steward, agent and manager. So Xen. Econ. xii. 2, émo éntoçon en tâs ágyres. The word derived comes from the Icel. and Ang. Sax. sithe or stowe (work) and ward, a guardian, overlooker.

3. díkáwhou] 'supplied with the necessaries of life;' as Matth. iv. 11. xxvii. 35. Mark i. 13. xxv. 41. This signification occurs also in Theophr. Char. ii. 4. For auté a great number of MSS. and manuscripts have autô, which is edited by Matth. and Scholz. But both external and internal evidence are rather in favour of the common reading.

8. eic] This reading (for énta) is found in
many MSS., and Versions, and is adopted by almost every Editor from Wets. to Scholz., being the more difficult reading; whereas the other seems to be derived from Matth. and Mark. Eis occurs again in this sense infra.9.9.

10. τήν ἀγαθήν, καὶ φυνὲ ἐποίησε καρπὸν ἐκατονταπλασίαν.

11. Ἐπηρότων δὲ αὐτὸν οἱ μαθηταί αὐτοῦ λόγονες τῆς εἰς ἡ παραβολὴ αὐτῆς ὦ δὲ εἶπεν, 'Ὑμῖν δέωται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ίνα βλέποντες μὴ βλέπωσιν, καὶ ἀκοῦντες μὴ συνιῶσιν. "Εστὶ δὲ αὐτῆς ἡ παραβολὴ ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. οἱ δὲ πάρα τὴν ὄδον εἰσίν οἱ ἀκούοντες. ἐστὶ ὁ δὲ ἐπὶ τῆς πέτρας, οἱ δὲ ἐπὶ τῆς πετράς, ἐστὶ δὲ αὐτῶν ἀκούσων, μετὰ χαρᾶς δέχονται τὸν λόγον καὶ ὦτῳ ῥίξαν οὐκ ἔχουσιν, οἱ πρὸς καρπὸν πιστεύουσιν καὶ ἐν καιρῷ πεπισαμένῳ ἀφίστανται. τὸ δὲ εἰς τὰς ἀκανθὰς πεσοῦν, οὐτὸι εἰσίν οἱ ἀκούοντες καὶ υπὸ μεριμνῶν καὶ πλούσιων και ἡδονῶν τοῦ βίου περιούσιοι συμπληγάσονται, καὶ οὐ τελεσφοροῦσι. τὸ δὲ ἐν τῇ καλῇ γῇ, οὐτοὶ εἰσίν, οὕτως εἰσίν οἱ καιροῖ καὶ ἀγαθοί, ἀκοῦοντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν εἰς ὑπομονήν. Οὐδεὶς δὲ λύχνου ἄφαιρεν καλύπτει αὐτὸν σκεύει, ἡ υποκάτω κλίνης τιθήσει ἀλλὰ ἐπὶ λυγυριὰς ἐπιτίθησι, ἵνα οἱ εἰσπροεύμοναι βλάπτωσι τὸ φῶς. οὐ γὰρ ἐστιν κρυπτὸν, ὁ οὐ φανερὸν γεννεῖται οὐδὲ ἁπάκρυφον, ὁ οὐ φωνήσεται, καὶ εἰς φανερὸν ἐλθῇ. βλέπεις τε οὖν τῶν ἀκούσεις ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχῃ, καὶ οὐ δοκεῖ ἔχειν, ἀφήσηται αὐτῷ.

15. καὶ παρεγένοντο δὲ πρὸς αὐτόν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἢνναντίον συντυχεῖν αὐτῷ διὰ τὸν ὄνομαν καὶ ἀπαγεγέλθην αὐτῷ, λέγοντος Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου εὐχῆς, ιδεῖν σε θέλοντες. τὸ δὲ ἐπὶ αὐτοῦ.
Κατα Δούκαν.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνεβῆ εἰς πλοῖον καὶ ὁ μαθηταὶ αὐτοῦ, καὶ ἔπαυσεν πρὸς αὐτούς. Διέλθη 23 θομεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν. πλεούντων δὲ αὐτῶν ἀφώνισε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνη, καὶ συνεπληρώθη, καὶ ἐκκυνίνυεν. προσελθοῦντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα, ἐπιστάτα, ἀπολύμεθα. οἱ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κύλῳ 25 δῶσυ τὸ υδάτος· καὶ ἐπάυσαντο, καὶ ἐγένετο γαληνή. ὅπου ἦσιν τὴν πίστιν υμῶν. φοβηθέντες δὲ ἔθαυμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα ὦτός ἦστιν, ὅτι καὶ τοῖς αἐρίοις ἐπιτάσσει καὶ τῷ υδάτι, καὶ ὑπακούουσιν αὐτῷ; 26 ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἦταν ἐν πόλεως, ὦ τε ἐν τῇ περιστέρᾳ τῆς Γαλατείας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήνθησαν αὐτῷ ἄνηρ τής τοῦ ἄνθρωπος, ὦ εἰχὲ δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱματίων οὐκ ἐνεδιδοξάστηκε, καὶ 28 ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοι καὶ σοι, Ἰησοῦ, νεκρὸς τοῦ Θεοῦ, τοῦ ὕψιστον; 29 δέομαι σου, μὴ με βασανίσῃς. παρῆγγειλε γὰρ τῷ πνεύματι τῷ ἀκάθαρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶ γὰρ χρόνος συνηρτάκηκε αὐτῶν, καὶ ἐδεσμεύτω ἀλώσει καὶ πείδαις φυλασσόμενοι, καὶ διαφράσαν τὰ δεσμά, ἡλιύνετο 30 ὑπὸ τοῦ δαιμόνιος εἰς τὰς ἀρχαιότατα. ἐπιφρούρτησε δὲ αὐτὸν ὁ Ἰησοῦς ἐγένετο Τί σοι ἐστίν ὀνόμα; δὲ εἶπεν Λεγεών. 31 ὅτι δαιμόνια πολλὰ εἰσῆλθαν εἰς αὐτόν, καὶ παρεκάλει αὐτῷ 32 τῶν ἱνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἀβυσσόν ἀπελθεῖν. ἤν

the verb, or ἐπέ supplied, together with αὐτῶν referring to δόλῳ, which is a noun of multitude. Ίδεις is for συντυγχάνειν, i.e. λαλῆσαι, as in Matth. (antecedent for consequent). So in Thucyd. iv. 125. and Xen. Cyrt. iv. 6. 2.
23. ἀφώνισε] oordmivit. A rare sense, ἀφτόνια and ἀφώνια signifying in the Classical writers to raise oneself from sleep, to awake. The other occurs, however, in the LXX. (Judg. v. 27.) in Ignat. Martyr. § 7., and is noticed in the Glossaria Gr. Lat. Markl. thinks it was an Antiochianism. But it rather seems to have been a popular use of the word.
25. κατάθλη] Στους γάρ αυτὰ πολλὰ are often denoted by κατάθλη. So Thucyd. ii. 25. δένου κατάθλητος, et syn. Plut. ap. Steph. Thea. Paus. xi. 34. 3. κατάθλητος ἐν τούς πυκνοῖς Pollux i. 103. κατάθλητος τοῖς δεμένοις.
26. ἀποστέλλοντο] A popular catachresis, by which what happens to the ship is ascribed to the sailors. Examples are found in the best writers. The same idiom extends also to homoi, as in Virgil: "Jam proximus ardet Ucades."
24. τὸ κλόους τ. ο. ] the dashing surge.
27. ἀνήρ τε τῆς τ. ο. ] a person of the city; as Matt. xxvii. 37.
29. πολλὰ χρόνοις Grot. and Rosenm. take this for polla. But as in ver. 27. we find ἐκ χρόνων ἱκανῶν, so Loen. and Kuin. here take χρόνοις for annis, unde a plurimum annis. And indeed that sense is frequent in the Classical writers, and sometimes occurs in the Sept. Loen. cites Dio. Sic. xiv. A. and Wets. Plut. de Ed. xiv. 26. in demütigung polloías καταστάσεα χρόνους. To which may be added Thucyd. i. 96. τούτων—τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμβηθαν.;
31. τῆς ἀβυσσοῦ] scil. χώραν, i.e. Tartarus, that part of Hades in which the souls of the
δὲ ἐκεῖ ἄγειλ θαυμάκω προσκυνήσεων ἐν τῷ ὀρεί καὶ παρεκάλου τοὺς ἑαυτῶν ἐν ἀπετρέψῃ αὐτοῖς εἰς ἔκεινος εἰσέλθειν. καὶ ἐπέτρεψεν αὐτοῖς ἐξελθόντα δὲ τὰ δαίμονα αὐτῶν ἐστάθηνε τοὺς χοροὺς καὶ ἀφίσθησεν ἡ ἀγέλη κατὰ τὸν κρηνοῦ εἰς τὴν λίμνην καὶ ἀπεπνεύγην ἰόντες δὲ οἱ βοᾶκοντες τὸ γεγονημένον ἐμφανίζοντας συνέπεσαν τοῦ Ἰησοῦ καὶ ἐφοβήθησαν. ἀπεγείλαν δὲ αὐτοῖς καὶ οἱ ιὸντες, τῶν ἐσώθη ὁ δαίμονες. "καὶ ἀρέστερον αὐτῶν ἃπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβοι μεγάλοι συνέχισαν αὐτὸς δὲ ἐμβας εἰς τὸ πλοῖον, ὑπεστρέφειν. ἐδέστε δὲ αὐτὸν Ῥαββίνω ὕπεστρεφε εἰς τὸν οἶκον σου καὶ διδόσκο ὁσα ἐποίησε σου ὁ Θεός καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσοντα εἰς οἴκους αὐτῶν ὁ Ἰησοῦς.

ἘΓΕΝΕΤΟ δὲ ἐν τῷ υποστρέφειν τὸν Ἰησοῦν, ἀπεδέ-40 ἔτο αὐτὸν ὁ χιλιος ήσαν γὰρ πάντες προσδοκώντες αὐτῶν.

"Καὶ ἰδὼν, ἠλθείν αὐτή ὄνομα Ἱαιρὸς, καὶ αὐτῶν ἄρ-41 χαρὰ τῆς συναγωγῆς ὑπήρξε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλειν αὐτὸν εἰσέλθενες εἰς τὸν οἶκον αὐτοῦ ἵνα θυγατρὶς μονογενῆς ἦν αὐτῆς ὡς εἶτει διδάκη, καὶ αὕτη τέτοιους ἂπέθηκεν. ἐν τῷ υπάγειν αὐτὸν οἱ χιλιοι συνέπνευον αὐτῶν. "Καὶ γυνὴ οὕτα ἐν μέσῳ αἵματος ἀπὸ ἐτῶν διδάκη, δικαίωσα, ἡτίς ἄτροφος προσαναλώσασα διὸν τὸν βίον, οὐκ ἵσχυσαν ὑπὲρ οὐδένος ἑρατέυσε, προσέλθασα τοῖς διδάκῃ, ἢ ἄμαζον τοῦ κραστίου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἐστὶν ρύζις τοῦ αἵματος αὐτῆς καὶ εἴπεν ὁ Ἰησοῦς Τίς 45 ἢς ἀσίμανος μου; ἀρνοῦμεν δὲ πάντων, εἴπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ Ἐπιστάτα, ἢς χιλιοὶ συνέχουσα σε καὶ ἀποθελθοῦσα, καὶ λέγεις: Τίς ἢς ἀσίμανος μου; ὁ δὲ Ἰησοῦς 46 εἴπεν ἢ Ἰησοῦς τοῦ ἐγὼ γὰρ ἑγὼ δύναμις ἐξελθόντας

wicked were supposed to be confused. So 2 Pet. i. 14. Apoc. xx. 1. See Schleus. Lex. So also Eurip. Phcen. 1632. Ταρσίου εἰσόδου χάρα-ματα. 34. τὸ γεγονημένον] Many MSS. have τὸ γεγονός, which is used by Griesb. and Scholz; but without any reason. Ἀπελθόντες before αὐτῶν, is rightly cancelled by all Editors, being omitted in almost all MSS., and, no doubt, introduced from Matt. viii. 33. 40. ἀπεδέκτε] 'joyfully received him.' A sense inherent in the δέκτε, and found in the Classical as well as the Scriptural writers. 42. ἀπεθήκοτε] 'was (as it were) dying,' 'was near unto death.' Συνέπνευσα, for συνε-θάλεω, which is used by Mark. 43. αὐτὸν εἰσόδου] This use of εἰσόδου with εἰς as applied to disorders, occurs elsewhere in Scripture. We may compare the ἀπεθάνοντος ἐν πνεύματι ἀκαθάρτου in Mark v. 2. In either case the εἰς is for σὺν. For εἰς λατρείας, λατρείας is found in almost all the best MSS., and is adopted by all Editors from Wets, to Scholz.
Κατὰ Λούκαν.

47 ἀπ᾿ ἐμοῦ. ἵδονα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμοντας ἤλθε, καὶ προσπεπούσα αὐτῷ, ὅτι ἦν αἰτια ἡματοι αὐτοῦ, ἀπήγγειλεν αὐτῷ ἑωξιοῦν παντὸς τοῦ λαοῦ, καὶ ὡς ἁῤῥη ἐγρήγορε. 48 καὶ τὴν ἡμέραν τὴν τῇ ἀρχισυναγωγῇ, λέγων αὐτῷ. 'Ὅτι 50 τεθνηκέν ἡ θυγάτηρ σου, μὴ σκῦλε τὸν διδάσκαλον. ὃ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ λέγων· Μὴ φοβοῦ μόνον 51 πίστευε, καὶ σωθήσεται. [εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφίκεν εἰσελθεὶν οὖν, εἰ μὴ Πέτρον καὶ Παῦλον καὶ Ἰάκωβον καὶ τὸν πατέράς της παιδὸς καὶ τὴν μητέρα. 52 ἐκλαίναν δὲ πάντες, καὶ κατὰ τὸν αὐτήν. ὃ δὲ εἶπε Μὴ 53 κλαίετε, οὐκ ἀπέθανεν, ἀλλὰ καθεύδεις. καὶ κατεγέλασαν αὐτῷ τῷ καλέσας ὑμᾶς ἐκείνον ὡς ἄνθρωπον, καὶ κρατήσας τὴν χειρός αὐτής, ἐφώνησε λέγων· Ἡ παῖς, 55 ἔγειρον. καὶ ἐπέστρεψεν τῷ πνεύμα αὐτής, καὶ ἀνέστη Ἰωάννης καὶ Ιάκωβων, καὶ τὸν πατέρα τῆς παιδός καὶ τὴν μητέρα.

1 Ἐσφαλμένοις δὲ τοῖς αὐτοῖς, ἦθος αὐτοῦ ἀναλύει καὶ ἀπαθεῖται αὐτῶν καὶ ἐκεῖ οἱ γονεῖς αὐτῆς ὃ δὲ παραγγέλειν αὐτοῖς μηδενί εἰπέν τὸ γεγονός.

51. εἰσελθὼν] Many MSS. have ἐλθὼν, which is received by Wets., Griesb., and Scholz. Καὶ Ἰωάννης καὶ Ἰάκωβων. This (for Ἰάκ. καὶ Ἰωάνν.) is found in all the best MSS. and Versions, the Edit. Princ. and Theophyl., and is edited by Wets., Matth., Griesb., Tittm., and Scholz, who are probably right in so doing, as the mistake might easily arise from the καὶ—καὶ. Yet the common reading might be defended on tenable grounds.

52. ἐκπόνετο αὐτῷ] 'bewailed her.' Κόστους properly signifies to beat or strike oneself, and then, because that is the usual accomplishment of extreme grief, to bewail, grieve for any one. It answers to the Heb. יָרַע, which is followed by ל, for, or by over, and has sometimes in the Sept. (as here), like a deponent, simply an Accusative.

54. ἡ παῖς] Nomin. for Vocat., which occurs also at vii. 25. xii. 32. xvii. 11. and Mark v. 41., and sometimes in the Classical writers, especially the Attic ones.

[X. 1, μαθητὰς αὐτοῦ] These words are omitted in very many of the best MSS., several Versions, and some Fathers, and are cancelled by almost every Editor from Wets. to Scholz. Some MSS. and those Versions which have not μαθ. αὐτοῦ have ἀποστόλους αὐτοῦ. Nothing therefore can be plainer than that both are from the margin. The elliptical expression of ἀποστόλου for the twelve Apostles, is frequent in the N. T., and there are generally some MSS. in which is added ἀποστόλου. It may be said, indeed, that these words are confirmed by Matth. x. 1. But it is more probable that they have been introduced from thence. Better reasons may be imagined for their insertion than for their omission. I cannot but here animadvert on the bad criticism and disingenuous spirit evinced by the supporters of the system, which regards the Demonicias as merely lunatics. For though demoniacs and lunatics would in this verse seem to be as plainly distinguished as words can make them; yet the party in question (as, for instance, Kuinoel) seek to neutralize this by foisting an alias in their versions, as if they were found in the text.

3. ἀπαθεῖται, &c.] In the foregoing verse it is said, that he gave them power to cast out demons and to heal disorders. In this the sense is, that they had a commission to go forth and exercise their power, in conjunction with the preaching of the Gospel Dispensation.
γύρουν μήτε ανά δύο χιτώνας εἶχε. 1 καὶ εἰς ἥν ἀν οἰκίαν 4 εἰσελθῆτε, εἰς τὸ μένετε, καὶ ἑκατέραν ἐξερχεσθε. 1 καὶ ὅσοι 5 ἀν μὴ δέχωνται ύμᾶς, ἐξερχόμενοι ἀπό τῆς πόλεως ἐκείνης, καὶ τὸν κοινωνίαν ἀπό τῶν ποιῶν ύμῶν ἀποτινεῖσθε, εἰς μαρτῦριον ἐπ' αὐτοῖς. Ἐξερχόμενοι δὲ διήρυνοτ κατὰ τὰς 6 κόμας, εὐαγγελιζομένοι καὶ θεραπεύοντες πανταχοῦ.

καὶ υποστρέφοντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ 10 ὡσα ἐπίσησαν καὶ παραλαβὼν αὐτοὺς, ὑπεκρύψενε κατ' ἰδιαν εἰς τόπον ἐρήμων πόλεως καλομένης Βηθσαίαν. οἱ 11 δὲ άχλοι γυνάτες, ἡκολούθεσαν αὐτῷ καὶ δεδεμένοι αὐτοῦ, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας του Θεοῦ καὶ τοὺς χρείαν ἔχοντας θεραπείας ἴαιτο. 12 Ὁ δὲ ἡμέρα ἡ ἁζατο κλίνεις προσελθόντος δὲ οἱ ὀδῖκα εἶπον αὐτῷ. Ἀπολυνον τὸν άχλον, ὑν' ἀπελθόντες εἰς τὰς κύκλῳ κόμας καὶ τῶν ἀγροὺς καταλύσωσον, καὶ εὐρωπὸν ἐσπιστημον ὡσδὲ ἐν ἑρήμῳ τόπῳ ἐσμέν, εἶπε δὲ πρὸς αὐτούς. Ὡτὲ αὐτοῖς υἱός Φα- 13 γείν. οἱ δὲ εἶπον Οὐκ εἰσιν ἡμῖν πλειον ἡ πέντε ἄρτοι καὶ ἰχθυίν δύο εἰ μήτη πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς

tors and Grammarians, however, seem wrong in supposing that the numeral belongs to the αἰν. It is rather to be referred to the verb; and the preposition is to be taken as put absolutely, thus becoming an adverb, by an ellipse of ἐκατόν, which is sometimes expressed and very frequently wάς. Our a-piece, for at piece, exactly corresponds to the αἰν ἐκατόν. The passage of Mark vi. 40, ἰνα ἐκατόν, is of another nature.

— ἐχεῖν This is regarded as Inf. for Imperat. ἐχεῖς; a not unfrequent idiom, to lessen the harshness of which Philologists generally suppose an ellipse of an Imperative of wish, or of δέ. It is better, with Herrn. on Vigt. p. 591., to suppose the idiom to be a reliqué of antient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of later Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer, inadventently, accommodates the construction. Thus the idiom falls under the head of Anamastopodon; e. g. here ἐχεῖν is used as if ἀπερέων (referred to εἶναι, bade) had preceded, and not ἀπέρεις.

7. διπρόφανος] 'he was in doubt and perplexity,' namely, what to think.
10. πόλεως] 'belonging to the city.' Or πολ. may denote the district of Bethsaida.
12. ἡμέρα ἡ ἁζατο κλίνεις This ellipse and its compounds are often used with ἔλογον of the declination of the sun to the horizon. Sometimes, as here, ἡμέρα is used instead of ἔλογον. Αἱ ἁζατο κύκλῳ sub. en, and ἐσμέναι, καταλυσάρις. The ellipse is frequent in the Classical writers. 'Ἰνα καταλύσωμεν, 'that they may seek καταλύσατο or lodgings,' as xix. 7. and Gen. xxiv. 22. (Sept.) This signification of the word is derived (like that of our stage for stage) from travellers unloading their beasts and ungirding themselves.

13. ἰχθυίν δύο] This, instead of δύο ἰχθυίως, is found in a very great number of MSS., and is received by Wets., Matth., Griesb., Tittun., Knapp, and Scholz.

— ei μήτη] There is here some obscurity, the sense being not fully developed. Hence Bess, Grot., Pisc., and Wolf suppose an ellipse of οὐ δωδαν Ἰστί, or οὐ δωδακεν. But this is so harsh, that Kypke, Kuin., and others seek to remove the difficulty by taking εἰ μήτη for num quid, and making the sentence interrogative. For that signification, however, they adduce no sufficient authority. We must therefore adhere to
14 πάντα τὸν λαὸν τοῦτον βρώματα ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπε δὲ τρὸς τοὺς μαθητὰς αὐτοῦ. Κατα-
15 κλίνατε αὐτοὺς κλίσια ἀνὰ πεντήκοντα καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἀπαντας. ἵλαβον δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὑρόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ εἶδον τοὺς μαθηταῖς παρατεθέναι τῷ ὄχλῳ. καὶ ἐφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσότερον αὐτοῖς, κλασμάτων κοίνων δύοκακα. και ἐγένετο ἐν τῷ εἰναι αὐτὸν προσευχόμενον κατα-
18 μόνος, συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπιρρώπησαν αὐτοὺς λέγων. Τίνα με λέγουσιν οἱ ὄχλοι εἰναι; ὦ εἰπεὶ οἱ δὲ ἀποκρι-
θέντες εἶπον Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ ἤλιαν ἁλλα ἄλλοι δὲ ὁ προφήτης τις τῶν ἁρχαίων ἀνέστη. εἰπεὶ ὁ Ἰω.
20 ἀντις δὲ αὐτοῖς ὤμεις δὲ τίνα με λέγεστε εἰναι, ἀποκριθεὶς δὲ τοῦ Χριστοῦ τοῦ Θεοῦ. ὁ δὲ ἐπιτιμή-
22 σας αὐτοῖς, παρῆγγελε μηδείς εἰπεῖν τοῦτο, εἰπων ὁτι δὲ τοῦ νῦν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμα-
θήναι ἀπὸ τῶν προσβετέρων καὶ ἀρχιερέως καὶ γραμματεῶν, καὶ ἀποκτανθῆναι, καὶ τή τρίτη ἡμέρᾳ θέρεθηναι. "Ελεγε δὲ πρὸς πάντας. Εἰ τις θέλει ὁπιόμοιον εἰί-
θείν, ἀπαγορεύσασθαι εαυτῷ, καὶ ἀρατῶ τοῦ σταυροῦ αὐτοῦ. καθ' ἡμέραν] καὶ ἀκολουθεῖται μοι.] ὁς γὰρ ἐν θέλῃ τὴν ὕσσον αὐτοῦ σώσαι, ἀπολέσει αὐτὴν ὥς ὁ ἀπολέσῃ τὴν ὕσσον αὐτοῦ ἄνεκος ἐμοῦ, ὦτος σώσαι αὐτὴν. τὴν ἄνθρωπος κερδοῦσα τὸν κόσμον ὅλου, εαυτὸν δὲ ἀπολέσεις ἡ ἥμισεις. ὁς γὰρ ἐν ἀπασχολοῦσι με καὶ τῶν ἄρχων λόγους, τοῦτον ὦ νῦς τοῦ ἀνθρώπου ἐπασχο-
θεῖσαι, ὅταν ἐλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τῷ πατρὶ καὶ 27 τῶν ἀγίων ἁγιῶν. "Δέχομαι δὲ ωμὴν ἀληθῶς, εἰσὶ πνεύματα καὶ μηδείς, unless, and suppose, with the Syriac Translator, Casaubon, Valcku, Schleus., and Wahl, that the τι has what Hoogev., calls the τι στοχαιτία, and signifies fortau, or perhaps forswit. The Apostles, through delicacy, do not fully express their meaning, which seems to have been this: 'We have no more than, &c. unless forsooth we should go and purchase [sufficient food] for all this multitude.' The ellipse is by no means harsh, nor unknown in our own language. καθ' ἡμέραν] Sub. καθά. The word is very rare in the Classical writers, but found in Josephus. καταδόμοι] 'apart (from the inhabitants of the country),' in private. [20. δ Π.] The δ is omitted in many good MSS., and is cancelled by Matth. and Schoetz. καθ' ἡμέραν] Sub. καθα. The Editors and Critics are in doubt whether this expression be genuine, or not. It is rejected by Wet., Matth., and Schoetz, but retained by Griesb., Knapp, Tittm., and Vat., external evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it, and the Constant., with some few Versions, and Chrys. and other Fathers, being without it. Griesb. thinks it was cancelled by the librarii, as not being in the other Gospels. But he adduces no example of a similar curtailment from the same cause. Matthei thinks it was introduced from the Fathers and Interpreters, who had perhaps in view 1 Cor. xv. 31. And of this he adduces some strong proofs. The latter view seems to be the best founded. It was not, however, I conceive, introduced direct from the Fathers or Interpreters. It was, no doubt, at first borrowed by the Scholiasts, and from them was marked in the margins of copies, from whence careless scribes introduced it into the text. 25. ἡμισεις] Repeat αὐτῶν, in the sense αὐτοῦ ψυχῆς. Herodot. vii. 39, has τῶν ψυχῶν ἡμισεις.
tors and Grammarians, however, seem wrong in supposing that the numeral belongs to the ἄνω. It is rather to be referred to the verb; and the preposition is to be taken as put absolutely, thus becoming an adverb, by an ellipse of ἐκάστος, which is sometimes expressed and very frequently ὀν. Our a-piece, for at piece, exactly corresponds to the ἀνά ἐκάστος. The passage of Mark vi. 40. ἀνά ἐκάστος, is of another nature.

— ἔχειν] This is regarded as Infin. for Imperat. ἔχετε; a not uncommon idiom, to lessen the harshness of which Philologists generally suppose an ellipse of of an Imperative of ἐχεῖν, or of ὑπέρ. It is better, with Herm. on Víg. p. 591., to suppose the idiom to be a relic of antient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology or early Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer deliberately accommodates the construction; the idiom falls under the head of ἀνά, and is used as if ἄν ἔχειν had preceded, and not

7. ἐπιστρέψεις) 'he was in doubt and perplexity; namely, what to think.
10. τόλμα] 'belonging to the city.' Or πόλις may denote the district of Bethsaida.
12. ὑπάρχοντα] κάλλινον] Kallinon and its compounds are often used with ἀπότομος or the declination of the sun to the horizon. Sometimes, as here, ὑπάρχει is used instead of ἄνω. Αὐτὸ κύκλῳ ἐν, in, and ὄψις, or κεντρικά. The ellipsis is frequent in the Classical writers. 'In καταλαύσας, that they may seek καταλαύσας or lodgings; as s. 7. and Gen. xxiv. 23. (Sept.) This signification of the word is derived (like that of our stage for stayage) from travellers unloading their beasts and unrigging themselves.
13. ἔχειν δεῖ] This, instead of δεῖ ἔχειν is found in a very great mass of MSS., and is received by Wet., Knapp, and Schö.
14. — ἐν μέσῳ] T. The sense being not clear, the Ellipsis of of is not certain. In this, that Francis is the de, and ἐν προσωπείᾳ signified by ἐν προσωπείᾳ; it is not certain whether the signal in ἐν προσωπείᾳ is so.}
Κατὰ Δούκαν.

14 πάντα τοῦ λαοῦ τούτου βρώματα* ἦσαν γὰρ ὥσεὶ ἀνδρὸς πεντακασχίλιοι. εἶπε δὲ τρὸς τοὺς μαθητὰς αὐτοῦ. Κατα-

15 κλῖνατε αὐτοὺς κλασίσα ἀνὰ πεντήκοντα καὶ ἐσπίραταν οὕτω, 16 καὶ κλάλων ἄπαντας. ἡ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτούς, καὶ κατέκλασε, καὶ ἐδίδον τοῖς μαθητάς παρατίθεναι 17 τῷ ὄχλῳ καὶ ἐφαγον καὶ ἔσχοτάθησαν πάντες· καὶ ἤρθη τὸ περισσεύσαν κλασμάτων κόφινοι ὀδοκεῖ.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν προσευχομένου κατα-

19 μάνας, συνήσαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπιστράτευσαν αὐτοὺς.

20 ἄλλοι δὲ, ὁ δὲ προφήτης τις τῷ ἄρχαιῳ ἀνέστη. εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ εἶπεν 21 [ὁ] Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. οὗ δὲ επιτιθα-

22 σας αὐτοὺς, παρῆγγειλε μηδενὶ εἰσεῖν τούτο, εἰπὼν· Ὀτι δὲ τοῦ ιωνὶ τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμα-

θηναι αὐτῶν προσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκαταθηκαί, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 ἔλεγεν ἐν πρός πάντας· Εἰ τις θέλει ὁπίσω μου ἐλα-

24 θεῖν, ἀπαρνησάσθαι ἑαυτόν, καὶ ἀράτω τοῦ σταυροῦ αὐτοῦ. [καθ' ἡμέραν.] καὶ ἀκολουθεῖτο μοι. οὸ γὰρ ἀν θέλη τῇ ψυχῇ αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· οὐ τινὲς ἀπολέσει· 25 τὴν ψυχὴν αὐτοῦ ἐνεκνί ὁμοῦ, ὡστε ὠσέως αὐτὴν. τὶ γὰρ ὡφελεῖται ἀνθρώπος κερδίσας τοῦ κόσμου ὅλου, ἐαυτὸν δὲ 26 ἀπολέσας ἡ ζημιώθεις; οὐ γὰρ ἀν ἐπαγχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ νῦν τοῦ ἀνθρώπου ἐπαισχύνης· 27 θυσίαται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἄγιων ἀγγέλων. Ἀλήγω δὲ νῦν ἀληθῶς, εἰς τινες

the usual one of εἰ μὴ, unless, and suppose, with the Syriac Translator, Cesaub., Valck., Schleus., and Wahl, that the τι has what Hoogev. calls the τι στοχαστική, and signifies fortasse, or perhaps forsooth. The Apostles, through delicacy, do not fully express their meaning, which seems to have been this: 'We have no more than, &c. unless forsooth we should go and purchase [sufficient food] for all this multitude.' The ellipse is by no means harsh, nor unknown in our own language.

14. κλῖνατε. Sub. aor. The word is very rare in the Classical writers, but is found in Jerome (cf. p. 1502) apart (from the inhabitants in private.


28. ἑγένετο—οὖν] There is here something apparently anomalous in the construction; to remove which, some recur to the idiom whereby in Hebrew and Hellenistical phraseology verbs singular are united with nouns plural. But that principle seems inapplicable here. As to ἑγένετο, which some would read, it is a mere conjecture. The truth is that ἑγένετο is not the true verb to the sentence, but together with ὡς constitutes a formula frequent in St. Luke, which merely serves to introduce some new narrative. Thus ἑγένετο δε’, δε’ will be connected with καὶ παραλαβὼν, and consequently ὡς ἡμέρα ὡς ὀκτώ will be a parenthetical enophostis of the preceding μετὰ τ. λ. τ. There must, moreover, be an ellipse of ἥξιος, which is frequent, as in the next verse. Ὑπὸ is omitted in very many MSS. and early Editions, and is cancelled by Matth., Griesb., and Scholz, perhaps without sufficient reason.

30. ὁδάρτητος εἰς δὲ] ‘very dazzling white.’ The ὁδάρτης is intensive.

31. τῆς ἔργου] This word often signifies a military expedition, both in the Scriptural and Classical writers. Hence some have imagined that it here figuratively represents the contest our Lord was to maintain against the rebellious Jews on his advent at the destruction of Jerusalem. But this is neither warranted by the words nor permitted by the context. The best Commentators since the time of Grot. are agreed that ἔργον is here used to denote death; by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language, and which is justly considered among the allusions that have preserved that most antient of traditions, the immortality of the soul. ‘Ελέγον, for ἔλοι, ‘were conversing of,’ as in Mark iv. 32. Joh. vi. 7. iii. 27.

33. μιᾶς Μωσῆ] This, instead of Μωσῆς, is found in almost all the best MSS. and Versions, with the Edit. Pr.; and it has been, very properly, edited by Matth., Griesb., Vat., Tittm., and Scholz.
κατὰ οὐκάν.

40. ἐκβαλλόμενον] This, for ἐκβαλλόμενον, is edited by Matth., Griesb., and Scholz.
41. πρὸς úμας] οὐκ εἰς τὸ ἔχειν τοὺς λόγους τούτους. The same signification is found in Matt. xiv. 56. and John i. 1. 'Ἀνεβαινεν úμας,' shall I bear with you.' This sense is frequent in the N.T., and sometimes occurs in the Classical writers, though with the Accezitie. ὁ ὅπλε. This (instead of ἀνεβαινεν τοὺς λόγους τούτους) is found in almost all the best MSS., and the Ed. Pr., and is received by Matth., Griesb., Vat., and Scholz.
42. ἐκ τῆς μεγ. τοῦ Θεοῦ] at the righteousness of God as manifested in Christ.' Megaliotis is a word almost appropriate to designating Divine power. So it is used in Acts xxix. 27. of Diana; and in 2 Pet. i. 16. of Christ, thus showing Peter's belief in the divinity of our Lord.
43. διέθετο—αὐτῶν úμας] Equivalent to διέθετο τοῖς καίδεσί, which occurs in Luke xxii. 14. 'Let these sayings sink into your ears,' i.e. attend to and lay them to heart.
44. ἤνσε μιᾶς σκότους.] The best Commentators are agreed, that ἤνσε is for ἤντε, adeo ut, insumch that, a very frequent sense. The sense is, 'And it was hidden to (i.e. obscure to) them, so that they did not understand it.' 'They understood (says Kuin.) the words of Christ, but were at a loss how to reconcile them with their preconceived opinions (found on their own traditions) that their Messiah should live for ever, or with the great things they expected from him.' And therefore (says Whitby) in after ages they invented the distinction of Messiah Ben Joseph, who was to die, and Messiah Ben David, who was to triumph and live for ever.' Some recent Commentators have endeavoured (after Campb.) to revive the interpretation of the early Translators, who take ἤνσε in the ordinary sense to the end that they are representing something intentional. And it is not to be denied that predictions were sometimes intentionally expressed darkly, so that they should be imperfectly understood. But that principle must not be unnecessarily obtruded. Campb. justly adds, that if the Evangelist had employed an adjective (as κρατοῦσα for the past participle, ἤνσε might better have been interpreted so that.) If, however, no better reason can be given for the other interpretation than that, it cannot stand; for what is so common as the use of a past participle for an adjective? Are there not hundreds of past participles in both the ancient and modern languages used as adjectives, and a still greater number of adjectives which were once past participles, but have ceased to be such, and have become purely adjectives?
45. τόν τῶν κακῶν. This use of τόν, in reference not to a noun, but to a sentence, or part of a sentence, is almost peculiar to St. Luke, though it occurs also in Matt. xix. 18. and Mark ix. 23. (Campb.) In fact, the neuter Article (to use the words of Winer, Gr. Gr. p. 54.) 'stands before all propositions which are cited as proverbs, or maxims, or which on account of their importance require to be made distinctly prominent.' 'In ἤνσε τῶν κακῶν, a discussion or dispute with each other.' 'Ἐν αὐτοῖς for τῶν κακῶν.
χεταὶ τὸν ἀποστειλαντὰ με. ὥ ὁ γάρ μικρότερος ἐν πᾶσιν ὑπί ὑπάρχων, οὗτος ἦσται μέγας.

"Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν 'Ἐπιστάτα, εἰδομέν τινα 49 ἐπὶ τῷ ἐνοματί σου ἐκβάλλεται [τὰ] δαμόνια· καὶ ἐκκλη- σαμέναν αὐτοῦ, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. καὶ εἶπε πρὸς 50 αὐτὸν ο Ἰησοῦς· Μὴ κωλύετε· ὥσ γὰρ οὐκ ἦστι καθ' ἡμῶν, ἦπερ ἡμῶν ἦστιν.

1 ΕΕΝΕΤΟΙ δὲ ἐν τῷ συμπληρωθάντα τὰς ἡμέρας τῆς 51 ἀνάληψεως αὐτοῦ, καὶ αὐτὸς τὸ πρῶτον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἴερονσαλήμ. καὶ ἀπέστειλεν ἀγγ'γέλους 52 πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς καὶ Ἰακώβων, ὡστε εὐτομάσασι αὐτῷ. καὶ οὐκ ἔδεικνύετο αὐτῷ 53 τὸν, ὅτι τὸ πρῶτον αὐτοῦ ἦν πορευμένου εἰς Ἴερονσα- λήμ. "ιδοντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰακώβος καὶ Ἰωάννης, 54 εἶπον· Κύριε, θέλεις εἰσῆλθον πῦρ καταβηναί απὸ τοῦ οὐ- ρανοῦ, καὶ ἀνάλωσι αὐτών, ὡς καὶ Ἁλλας ἐπολύση; στρα- 55 φεῖς δὲ επετίμησαν αὐτοῖς· καὶ εἶπεν· Οὐκ οἴδατε, οὐν πνευ- 56 ματός ἐστε υἱεῖς; [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσας, ἀλλὰ σώσαι.] καὶ πορευθένται εἰς ἑτέραν κοίμην.

49. τα] This is omitted in very many MSS. and the Ed. Pr., and is cancelled by Matth., Griesb., and Scholz. But the case is doubtful; for Critical reasons may be adduced both ways. 'Ἀκολουθεὶ μεθ' ἡμῶν. The sense is, 'does not belong to our company of disciples,' 'is not our fellow disciple.' The phrase was formed from the customs of the Dervishes like that of the Greek Philosophers, of being accompanied by their disciples wherever they went.

51. συνάπτοσθαι, when used of time, denotes such a completion of a period between two given times as that the latter is fully come. So also in Acts ii. 1. On the sense of ἐκβάλλεσθαι the Commentators are not agreed. Some take it to signify a removal, others a lifting up, i.e. on the cross. Both interpretations seem inadmissible. The true one is, no doubt, that of the Syr. and Arab., Euthym., Beza, De Dieu, Grot., and others down to Rosenm., Kuin., Schleus., and Wahl, who take it to refer to our Lord's ascension into heaven. The word, indeed, does not elsewhere occur either in the N.T. or the LXX. ; but the verb διακαθάβασιν is often used to denote Christ's ascension, ex. e.g. Mark xvi. 10. Acts i. 2. ii. 22. 1 Tim. 3. 16. And διαλθήσει occurs in Test. xii. Patr. in Fabric. Cod. Pseud. i. p. 585. and in the name of a Tetraste, διάλησες Mardar. Also in 2 Kings ii. 11. of the translation of Enoch. Thus Luke speaks of the departure of our Lord and his assumption into heaven, (which is denoted by the διαφ.), by a term derived from the most splendid circumstances attending the former. διαφ. is taken populariter, by an idiom which speaks of an event as come, when it is very near.

— τὸ πρῶτον α. ἐστὶν[ε] This is best explained as a Hebraism formed from γεν οὖν, which often in the Sept. denotes to firmly determine and resolve. So the Pers. Vers. has 'positum firmum fecit.' Valc. ' firmiter animo destinavit.'

53. ο(Idontes δὲ οἱ μαθηται αυτου Ἰακωβος κα κα Ἰωαννης, εἴπον· Κύριε, θέλεις εἰσῆλθον πῦρ καταβηναι απὸ του ουρανου, καὶ ἀναλωσι αυτων, ως κα κα Ἁλλας ἐπολυση; στραφεῖ δὲ επετιμησαν αυτοις, κα εἴπεν· οὐκ οἴδατε, οὐν πνευματικὸς ἐστε υἱεῖς; [ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσας, ἀλλὰ σώσαι.] καὶ πορευθένται εἰς ἑτέραν κοίμην.

55. τα] This phrase is Hebrew. So in 2 Sam. xvii. 11. (cf.lish ytor, which is rendered in the LXX. κα τὸ πρῶτον του πορευμένου εἰς μέσον αυτοῦ. The sense therefore is, 'when they knew that he was travelling to Jerusalem.'

48. διαφασαι] to destroy. This signification is common both in the Scriptural and Classical writers, and is applied to destruction by fire, also in Gen. xlii. 30. Numb. ix. 36. Jer. i. 8. Ex. v. 12. On the wide difference between the case adverted to by the Apostles and their own, see Grot. and Whitby. Ας πυρ is here used of lightning, so is the Heb. πῦρ, and the Latin ignis.

55. οὐκ ἐστὶ] Most recent Commentators take this sentence interrogatively, rendering 'know ye not what spirit and disposition ye ought to be actuated [as my disciples]?' The antient and the earlier modern ones take it declaratively. 'Ye know not with what disposition ye are actuated [and whether it would hurry you]; ye do not consider the impropriety of it.' The latter interpretation is preferable; for the former does some violence to the words by making οὐκ mean 'ye ought to be.' The words in question are omitted in many MSS., Versions, and Fathers, and are suspected by some Editors not to be genuine; but without sufficient cause. Far more suspicion attaches to the next clause, which is not found in very many MSS., and is cancelled by Matth., Griesb., and Scholz.
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57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπτε τις Ἰησοῦς. 58 πρὸς αὐτῶν Ἀκολουθήσω σοι ὁ θεός ἐν ἀπερχή, κύριε. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς. Ἀν ἁλώτεκες φαλεύσις έχουσι, καὶ τὰ πεπειγα ὁ ὑμαν κατασκευήσης ὁ δὲ νίος τοῦ αὐτῶν 59 θρόποι οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Ἐπεὶ δὲ πρὸς ἐτέρων Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν, Κύριε, ἐπιτρέψο μοι 60 απελθάντι πρῶτον θαῦμα τοῦ πατέρα μου. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς. Ἀφεῖς τούτων νεκρῶν θάνα τους έαυτῶν νεκρῶν 61 καὶ δὲ απελθών διαγγέλλει τὴν βασιλείαν τοῦ θεοῦ. Ἐπεὶ δὲ καὶ ἐτέρων Ἀκολούθησο σοι, κύριε, πρῶτον δὲ εἰπτε 62 ψόν μοι ἀποτάξαθα τοῖς εἰς τὸν οἶκον τοῦ εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς. Οὔνες ἐπιβάλλων τὴν χείρα αὐτῶν ἐπὶ ἀρτοφιν, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετος εστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

1 Χ. ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἐτέρως ἠδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς προσώπων αὐτοῦ, εἰς πάσαν τόλμη καὶ τότων οὐ διέλευσιν αὐτῶν ἐρρέεσ-

2 θα. Ἐλεγεν οὖν πρὸς αὐτοὺς. ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὁλίγοι δειθήτε ὑμῖν τῷ κυρίῳ τοῦ θερισμοῦ.

3 ὅπως ἐκβάλῃ ἐργάται εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε

4 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ἐπὶ τὸν ἀρνίν ἐν μέσῳ λύκων. 

5 δενα κατὰ τὴν ὁδὸν ἀπάτησίμη: Ἐὰς ἢν ἔλεγεν εἰς 

6 ἐρέχθει, πρῶτον λέγετε. Εἰρήνη τῷ οἴκῳ τοῦτῳ. καὶ εἶπεν 

[meye] ἤ ἐκεῖ ὅ νῦς εἰρήνης, ἐπαναπαύεται ἐπὶ αὐτὸν ἦ

61. ἀποσωπάθαι τοις, &c.] Heins. and Doddr. apply the words to the man's possessions, supposing an ellipse of κτήσεως; and they take the sense to be, to arrange and settle my affairs. But the phraseology would thus be unprecedented. The common interpretation, by which τοίς εἰς τὸν οἶκον is taken for τοῖς οἰκείοις, is, no doubt, the true one. And of the sense to bid farewell in anot. abundant examples have been adduced by Kyrke.

62. οὐδέστω ἐπιβάλων—θεοῦ] This maxim is couched under a figure derived from the ploughman, who must keep his eyes intent on his work, and not permit them to be turned away to any other object, otherwise his labour will be u-else. See Herod. Op. D. ii. 61. and Theocr. Id. 10. init. For ἐπιβάλλειν χείρα τινα is often used of undertaking any work. The σποράς (as Grot. remarks) is here (as often) mingled with the comparison. Turning back implies inattention, and preference to some other employment than that we are engaged in. Similar is the Pythagorean maxim in Simplic. On Epic. 928. cited by Grot. εἰς τὸ λέον ἀπερημένον μη ἐπιστρέφου.

X. 1. ἀνέδειξεν—καὶ ἔτερων | appointed seventy others also,' or 'besides (the Apostles). Some few MSS., Versions, and Fathers read ἐδό. δῖς. But their evidence is comparatively slight; and I suspect that B was derived from the K following. Those two letters are in MSS. written in the uncial character frequently confounded. Some, however, are of opinion that 70 is a round number for 72, the number, they say, of the Elders selected by Moses as his colleagues in the government of the people, and of the Jewish Sanhedrin, as also the Translators of the Sept. But in the first case seventy was the number; and of the rest there is reason to think in very much lowers, and the Ed. Pr. and other early Eds., and is received by almost all Editors from Matth. to Schol. On the sense of ἐκβάλῃ see Note on Matth. ix. 38.

2. ἐκβάλῃ] This, for ἐκβάλλῃ, is found in the Syriac version. See 3. ὑπάγετε This is a formula of dismissal. 

4. μὴ ἀπάτησίμη] i.e. do not indulge in merely complimentary or courteous address.

6. μὲν] This is omitted in most of the ancient MSS., and in several Versions and Fathers, and the Ed. Pr. together with almost all the other early Eds., and is cancelled by Wetz., Matth., Grieb., Tittm., vat., and Scholz. It was probably inserted to complete the apodosis. 'Ο νῦς εἰρήνης. The Article is omitted in almost all the best MSS., some Fathers, and nearly all the
εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἕφ' ὑμᾶς ἀνακαμψεί. ἐν αὕτη 7
δὲ τῇ οἰκίᾳ μένετε, εἴσιτε καὶ πίνοντες τὰ παρ' αὐτῶν.
ἀξίος γὰρ ὁ ἔργατης τοῦ ἱμαθῶν αὐτοῦ ἐστὶ· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
καὶ εἰς ὄν πῶλεν εἰσέρχητε 8
καὶ δεχόντες ὑμᾶς, ἐσθίτε τὰ παρατίθεμεν ὑμῖν, 9
καὶ θεραπεύετε τούς ἐν αὕτη ἀσθενείς, καὶ λέγετε αὐτοῖς·
'Ἡγιγνεῖν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.' εἰς ὄν 10
πῶλεν εἰσέρχητε, καὶ μὴ δεχόνται ὑμᾶς, εἴσελθετε ὑμῖν
tὰ πλατεία τε αὐτῶν, εἴπατε· Καὶ τὸν κοινοτρόπον τὸν κολ- 11
λῆντα ἕκτ' ὑπὲρ τῶν πολεοῦ ὑμῶν, ἀπομασσάμεθα ὑμῖν.
πλὴν τοῦτο γυμνόκειτε, ὅτι ἥγιγνε ἐφ' ὑμᾶς ἡ βασιλεία
tοῦ θεοῦ. 12

early Edd. I suspect that it crept, by an error of the press, into the fifth Edition of Erasmus, and consequently was introduced into the third of Stephens, where it certainly is found. Therefore it could not, as some imagine, be a mere conjecture introduced by Beza. It is true he accounted the Article as indispensable; in which he is so far mistaken, that the Article can by no means be tolerated, because of those numerous cases in which οἷος (by Hebraism) is put before a Genitive to indicate the relation of possession, or resemblance, participation, &c. as Luke xvi. 8. οἷος τοῦ αἰώνος τούτου. Matt. xxiii. 15. οἷον τῆς γεέννης. 1 Thess. v. 5. οἷος τοῦ φωτός, &c. See more in Wahl in v. § 3. In no other example is the Article found. It is truly remarked by Middleton, that ‘the regimen will not endure the Article.’ The sense here is, ‘one deserving of your blessing.’

7. τὰ παρ' αὐτῶν scil. δοθημενη, or παρα-

τίθεμεν. See Bos Ell. Λέγεω γαρ· ἔστη. The sense is, ‘And this ye may freely do,’ for the labourer is worthy of his hire; ‘as much as to

say, ‘ye will earn your support by your labour for the spiritual good of your hosts.’ Μὴ μετα-

βαίνετε· οἷοκα, literally, ‘do not change your lodgings by going from house to house.’

11. ἀπομασσάμεθα ὑμῖν Render, ‘we wipe off for you,’ i.e. we return it back to you; or for other reasons. ‘Εψ'/ ὑμῖν. Almost all Commentators take this to mean, ‘against you,’ ‘to your harm.’ But that sense cannot be admitted. All that is meant seems to

be this, that the same solemn message is to be delivered to them, whether they will hear, or whether they will forbear. Render, ‘But (or however) know ye this (i.e. receive this our testimony) that the kingdom,’ &c. Griesb. and others cancel the ἐφ' ὑμᾶς, from some MSS. The authority, however, of those MSS. is but slender; and even a far greater number of them not suffice: since the words were, no doubt, omitted from the difficulty of explaining them.

12. 21 This is omitted in very many MSS.,

most of them antient, and several Versions and early Edd., and is cancelled by Matth., Griesb.,

Tittm., and Scholz. But the formula is almost always accompanied with some conjunction. And perspicuity here would require one.

13. εἰς σάκκῳ· καθημέναι] This posture of mourning and repentance was in use not only among the Eastern, but the Western nations of antiquity. See Kypke in Recens. Syn.

18. εὐθείας τῶν Σ. &c.] The best Comment-

ators are agreed that this is a bold and figurative mode of expression, anticipating the future triumph of the Gospel over the powers of darkness; and that, as being exalted to heaven imports widely spread dominion, so falling from heaven denotes a fall from eminence and power. A kindred expression occurs in 1s. xiv. 12. See also 1s. xii. 31. 2 Cor. iv. 11. Eph. vi. 12. Nor is it without example in the Classical writers. Thus Cicero Epist. Att. ii. says of Pompey ‘ex astris decidisse.’
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19 ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ὅδει, δίδωμι υἱὸν τὴν ἐξουσίαν τοῦ πατείν ἐπάνω ὁφελόν καὶ σκορπίων, καὶ ἔπαι σαν τὴν δύναμιν τοῦ ἑξῆρον καὶ οὐδὲν υἱὸς οὐ μὴ

20 ἀδικήσῃ. ἐκεῖν ἐν τούτῳ μὴ γαίρετε, ὅτι τὰ πνεύματα υἱὸν ὑποτάσσεσκα χαίρετε ἐς [μᾶλλον] ὅτι τὰ ὀνόματα

21 μεὼν ἐγραφή ἐν τοῖς οὐρανοῖς. ὅτι ἐν αὐτῷ ἡ φωνὴ ἤγγιξεν ἐν ἑνάκοσα τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν Εὐμολόουγων 

22 σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρίνατο τοῦτο ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκλαύσατο αὐτά νη-

23 πιός· καὶ οὗτος ἐγένετο εὐδοκία ἐμπροσθεν.

24 σοῦ. 

25 παίνει παροδῆθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ 

26 οὐδεὶς γινόμενα τέσσερις ἐστιν ὁ νιώτης, ἐς μὴ ὁ πατήρ, καὶ τέσσερις ἐστιν ὁ πατήρ, ἐς μὴ ὁ νιώτης, καὶ ὅ ἐὰν βούληται ὁ νιώτης

27 ἄποκαλυφθή. καὶ στραφεῖ πρὸς τοὺς μαθητὰς καὶ ἰδίων 

28 εἶπε· Μακάριοι ὁι ὄφθωλοι οἱ ἑλπιστῆς αἱ ἑλπιστῆς.

29 λέγω γὰρ υἱὸν, ὅτι πολλοὶ προφήτας καὶ βασιλεῖς ἤδη-

30 ἦσαν οἱ υἱοί βέλετε, καὶ οὐκ εἶδον, καὶ ἀκούσαν οἱ 

31 ἀκοῦσαν, καὶ οὐκ ἠκούσαν.

32 καὶ ᾧ ἦν,

33 μαθηματικός τῆς ἀνέστης, ἐκτειράζοντος αὐτῶν, καὶ 

34 λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰῶνων κληρονομήσως;

35 ὃς ἐπὶ τοῦ οἴκου τί γεγραπτι, πάντως 

36 ἀναγνώσκεις· ὃς ἐπὶ ἀποκρίθεις εἶπεν· Ἀγαπήσεις κύριον 

37 τόν Θεόν σου σὺν ἀλλής τῆς καρδίας σου καὶ ἐκ ἀλλής 

38 τῆς ψυχῆς σου, καὶ ἐκ όλης τῆς ἱσχύος σου, καὶ ἐκ ἀλλῆς τῆς διανοίας σου καὶ τῶν πλησίον σου 

39 ὡς σεαυτὸν. 

40 ἐπὶ τούτῳ· ὁ ὅρθος ἀπεκρίθη τούτῳ· ἐπὶ τοὺς 

41 ποιεῖται, καὶ ἄβησθι. ὁ δὲ θέλων δικαιοῦν ἐαυτὸν εἰπεῖ πρὸς ἑαυτὸν, 

42 τοῦ Ἰησοῦ. Καὶ τίς ἔστι μου πλησίον; ὑπολαβῶν δὲ ὁ

19. See Note on Mark xvi. 17. Some Commentators here recognize another figure expressive of safety from men as deadly in their hostility as serpents and scorpions. See more in Recens. Synop. Καὶ διὰ διάκοπον. 

20. πλήρης attamen. ὅτι τὰ ὀνόματα, &c. The best Commentators are agreed that there is here an allusion to the methods of human polity, future life being represented under the image of a temporal πολιτεία, in which the names of citizens were inscribed in a book, from which were occasionally expunged the names of those persons who were thought unworthy, and who thereby lost the jws cistis. The same image is frequent in the O. T., and sometimes occurs in the N. T.; nor is it rare in the Classical writers.

21. ὁ ἑκάστας τῷ πν. Here we have the same rapturous expressions of praise and thanksgiving as on the return of the twelve Apostles from executing the same commission. See Note on Matt. xi. 25, 27. & xxii. 16.

22. et seqq. See the Notes on a kindred narration in Matt. xxii. 36. On the present one see Grot., Whitby, and Dodd.

23. τέλων τοῦ. I.e. wishing to excuse himself from the imputation of not having attended to the Law he taught. "For the Pharisees (observes Kuhn.) wished to show that he had not proposed a slight, or easily solvable, question, but one of importance and difficult determination. Since πλησίον is a term of extensive application, he takes occasion from that ambiguity, to put the question καὶ τίς ἐστι μου πλησίον; Jesus, however, returns an answer quite contrary to the expectation of the lawyer; and by teaching that (after the example of the Sama-

30. ποιεῖται ἄβησθι. Sub. τὸν λόγου, which ellipse is supplied in Herodot. iii. 146. 'Render,' 'taking him up,' 'answering,' a signification common
both to the Scriptural and Hellenistical, and also to the Classical writers. So the Latin excipere and asecrepere. It is well observed by Kuin., that in the best Classical writers the words έκδοσαν joined to εἰς, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is not redundant. Wakef. and Camb. connect άνθρωποι closely with έκδοσαν and έπέτεσαν, remarking, that the whole energy of the story depends on the opposition between the Jew and the Samaritan. But the transposition is very harsh, and indeed unnecessary; since, considering how little Judaea was frequented by foreigners, it might very well be implied that a person travelling from Jerusalem to Jericho should be a Jew. He could not be a Samaritan, because Samaritans were never allowed to go to Jerusalem. Κατεβαίνειν has reference to the situation of Jericho as compared with Jerusalem, the latter being on a hill, and the former on low ground. Περιπετείαν signifies 1. to fall on. 2. to happen upon, fall in with, generally of this kind. I do not think it was exactly always implying evil. The Commentators adduce examples both from the LXX. and the Classical writers.

30. οἱ καὶ έκδοσαν, &c.,] 'who after stripping and beating him.' The phrase πληγάς επέτεσαν is found also in Acts xvi. 23., and occasionally in the Fathers; but never in the Classical writers; so that it is supposed to be a Latinism formed from the phrase πρόσομε πληγεῖς. Yet we find in 2 Maccab. iii. 26. πληγάς επέτεσαν αὐτοῦ πληγάς. 'Him we have the ordinary Greek form for the Attic ἰμβαίνεις. Yet I suspect that it was the more antient form, and the other an Attic contraction.

31. κατά συγκυριαν] 'by a chance.' The Classical writers not unfrequently use κατά συντυχίαν; but never κατά συγκυριαν; and indeed they scarcely ever use συγκυρία. Insomuch that we might suppose it to be entirely Hellenistic, did it not occur several times in Hippocrates. Hence it appears to have been a very antient word, and the phrase κατά συγκυρίαν was probably early in use, but afterwards supplanted by κατά συντυχίαν. Yet it maintained, it seems, a place in the popular phraseology even to the time of Eustathius.

31. αντιπαρῆθεν] The exact sense of this term is not clear. It cannot well be that common-
Κατά Δούκαν.

ςον θιναρία ἐδώκε τῷ πανδοχεί, καὶ εἶπεν αὐτῷ· Ἑπιμελήθητί αὐτού· καὶ ὃ τι ἂν προσδοκισμήτη σῇ, ἐγὼ ἐν τῷ ἐπά
ςεῖται μετὰ αὐτοῦ σοι. τίς ὁμών τῶν τῆς ὁμοῦ τοις
ἀδέλφῃ τοῖς πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ἄρ
ςτας; ὃ δὲ εἶπεν· Ὅ ποιήσας τὸ ἔλεος μετὰ αὐτοῦ. εἶπεν
οὖν αὐτῷ ὁ Ἰησοῦς· Πορεῦοι καὶ σὺ ποιεὶς ὀμοιαῖος.

καὶ ᾠν εἰκόνων· καὶ αὐτὸς εἰσῆλθεν εἰς κόμων τινὰ· 
γυνὴ δὲ τὸς οἶκον τῆς ὅμοματι Μάρθα ὑπερ
δέσατο αὐτοῦ εἰς τὸν οἶκον αὐτῆς. καὶ ἠδελφὴ ᾗ
καλοῦμεν Μαρία, καὶ παρακαθίσασα παρὰ τοὺς πόδας
τοῦ Ἰησοῦν, ἤκουε τὸν λόγον αὐτοῦ. ὁ δὲ Μάρθα περιε
στάτο περὶ πολλὴν διακονίαν· ἐπιτάσσατα δὲ εἶπε· 
Κύριε, οὐ μέλει σοι ὅτι ἡ ᾠδήλη μου μονὴν με κατέλει 
διακονεῖν; εἶπεν ὁ Ιησοῦς· Μάρθα Μάρθα, μερίμναι καὶ 
τυρβαζῇ περὶ πολλά· ἐνὸς δὲ εἶπε τῷ Χριστῷ· 
Μαρία, ἐμὸς ἂν γαθήθη μερίδα
εξελέχατο, ἠτις οὐκ ἀφαιρεθήσεται αὖ

1 XI. ΚΑΙ ἐγένετο ἐν τῷ εἰλαὶ αὐτὸν ἐν τῷ 
προσεύχομεν, ὡς ἐπάνω, εἶπε τις τῶν μαθητῶν αὐτοῦ
πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ
Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. Ἐείπε δὲ αὐτοῖς ὁ 
Ὑπὸ τοὺς προσεύχοσθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρα-

37. ὁ ποιήσας——αὐτὸν· ὁ ἐκεῖνος ὃς εἰμι συνελθεῖ 

38. κόμων τ.] namely, Bethany. See Joh. 

39. ἢδελφή ᾗ καὶ ᾠν εἰκόνων. ὁ 

40. περιστέθησα] ἐπιστήνω signifieth properly 

to draw around, draw aside, draw out of course. 

41. τυρβαζῇ] thou art troubled, (or, thou 
distracted thyself) with a multitude of cares.

42. ἐνὸς] On the reference in this word the 

Commentators vary in opinion. Several ancient 

and modern Interpreters suppose an ellipsis. 

of εἰς τῷ Χριστῷ. Others view it as a case of 

merismus in the one, and μέρος or πράγματος in 

the other. And thus the common interpretation 

is undoubtedly the true one, and (as Dodd. 

remarks) "this is one of the most 

important apophthegms that ever was uttered.
The passage is thus paraphrased by Grot.: "Various 

and multiplied are the cares and occupations of this 

life; one thing there is, which (if we would be 
saved) is altogether and indispensably necessary to 

us; namely, the care of religion and piety, 

and the study of divine things."


have proved that meris here signifies business, or 
occupation; as in Xen. Cyr. iii. 3, Anab. vii. 6, 

25. Ser. in Cic. Quint. Frat. So 

Julianus p. 253, (cited by Else.) 

ἐν οἴον ὁ Φίλοσοφος προεστεί, i.e. non 

exiguo muneri prefectus est Philosophus.

11. 2 seqq. On the interpretation here see

Ang. Sax. stour, which may be cognate with 

tūrba, turbā. At all events, tūrba comes from 
tūrēs, (cognate with tūrēin and tārāsēin), 
tōr, which stir or stōr is the same word, for 
s is often prefixed to words, as tēgōs, stēgos.

42. εἰς τῷ Χριστῷ.
νοει, ἀγασθήτω τὸ ὄνομα σου ἐλθέτω ἡ βασίλεια σου γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ εἰς τὴν γῆν καὶ τὸν ἄρτον ἡμῶν τῶν ἐπιούσιων δίδοι ἡμῖν τὸ καθ' ἡμέραν καὶ ἀφέτευσε τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίημεν παντὶ ὀφείλοντι ἡμῖν καὶ μη ἐισενεγκής ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ ποιμένου. Καὶ εἰπε πρὸς αὐτούς Τίς ἔσε ὑμῶν ἐξεὶ φίλον, καὶ πορεύεσθαι πρὸς αὐτὸν μεσονικτίου, καὶ εἴπη αὐτῷ Φίλε, χρησίν μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγέντευς εἰς ὄνομα πρὸς με, καὶ οὐκ ἔχω ὁ παραθηκὸς αὐτῷ κακείνος ἐσωθεὶ ἀποκριθεὶς εἰπτῇ Μή μοι κόπους παρέχει, ἢ δὴ ἡ θύρα κέκλεισται, καὶ τὸ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστασίας δοῦναι σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δόσει αὐτῷ αναστάσις διά τὸ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστασίας δοῦναι σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δόσει αὐτῷ αναστάσις διά τὸ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστασίας δοῦναι σοι.
καὶ ἔχει οὐκ αὐτὸς· πάντα γὰρ ὑπὲρ αὐτῶν ἐπιτίθεται. εἰ δὲ ὑμῶν τῶν πατέρας αἰτήσεις, ὡς ηὔμων, σὺν ὑμῖν, ἐπίδοσι αὐτῷ; ἀνὴρ, ἔξητον ἡμᾶς ὑπάρχοντες, καὶ ἄγαθα ἀμαθά, διὸν ὑμῖν τοῖς τεκνίσι υἱῶν, πόσω μᾶλλον ὁ πατήρ ὁ εἰς οὐρανοῦ, ὑπέροιεν, πνεύμα ἁγίον τοις αἰτοῦσιν αὐτῶν;

14. "Καὶ ἂν ἐκβάλλων δαμόνων, καὶ αὐτὸς ἡ κοφών ἐγε-
νετο δὲ, τοῦ δαμοῦν ἐχελθόντος, ἐλάθεσεν ὁ κωφός, καὶ
15. οὐδεμιασαν οἱ ὁχλοι. "πλέον δὲ εἰς αὐτῶν εἰπτον. Ἐν Βεελ-
16. ἔζηλολ ἀρχωτι τῶν δαιμόνων ἐκβάλλει τα δαμονία. ἐνφα-
17. ευφαντίον δέ εἰς αὐτοὺς τα δαιμονία, εἰπτεν αὐτοῖς." Πάντα

18. χασίλεια ὑπ᾽ ἑαυτὴν διαμερισθείσα, ἐρμηνεύεται, καὶ οἶκος έτη

19. οἶκον, πιπτει. εἰ δὲ καὶ το Σατανάς ἐφ᾽ ἑαυτὸν διεμερίθη,

20. τὸς σταθερεῖ ἡ βασιλεία αὐτῶν. ὅτι λέγετε, ἐν Βεελ-

21. ἔζηλολ ἐκβάλλειν με τα δαμόνων. εἰ δὲ ἐγὼ ἐν Βεελζ-

22. βουλ ἐκβάλλω τα δαμόνια, οἱ υἱοί υἱῶν ἐν τιν ἐκβάλλ-

23. λοους; δια τούτο κριταί υὑιοί αὐτοὶ ἑσοκται. εἰ δὲ ἐν

24. δαμάλων Θεοῦ ἐκβάλλω τα δαμονία, ἕνα μαθεσαν εφ᾽ υὑας

25. ἡ βασιλεία του Θεοῦ. "ὅταν ὁ ῶχυρος καθυπλισμένος φυ-

26. λάσῃ την ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ εστὶ τα υπάρχοντα αὐ-

8. αὐαίδεαν] importunity which will not be repented.
9. καγω ωίμων] The comparison is not α ἀσιλι, but α majori, q. d. 'If the importanti testa ob-

11. υαίδων] Many MSS., Versions, and Fa-

12. πατεροθε, which is adopted by Griesb. and

13. ἓνορον for ὑπάρχον, as often. By

14. κοφών] This is said to be put by metony-

15. καὶ ἔχει οὐκ αὐτὸς· πάντα γὰρ ὑπὲρ αὐτῶν ἐπι-

16. εἴστοι] Bornem. would read εἴστοι, whi-

17. καὶ οἶκος· πιπτει] Campbell's version, "one family is falling after another," yields an

18. εἰ τούτο κριταί υἱῶν αὐτοὶ ἑσοκται. εἰ δὲ ἐν

19. δαμάλων Θεοῦ ἐκβάλλω τα δαμονία, ἕνα μαθεσαν εφ᾽ υὑας

20. δαμάλων Θεοῦ] A Hebrew and popular

21. λυχρος] The Article here falls under

22. λυχρος] The Article here falls under

23. λυχρος] The Article here falls under
τοῦ· ἑπάν δὲ οἱ ἰσχυρότεροι αὐτῶν ἐπελθὼν νικήσαν αὐτῶν, 22 τὴν πανοπλίαν αὐτῶν αἱρεῖ, ἐφ' ἡ ἐπέτοιθε, καὶ τὰ σκύλα αὐτῶν διαδίδωσιν. ὁ μὴ ὄνω μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ· 23 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ὥστε τὸ ἀκά- 24 βαρτὸν πνεῦμα ἐξελθὼ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δὲ ἀνδρῶν τῶν ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον, λέγει· Ὑποστρέψατε εἰς τὸν οίκον μου, ἄβεν ἐξῆλθον καὶ ἐδούν 25 εὐρίσκει σεσαρκωμένον καὶ κεκοσμιμένον. 4 τότε πορεύεται 26 καὶ παραλαμβάνει ἐπὶ ἑτέρα πνεῦμα πονηρότερα ἑαυτό- τοῦ, καὶ εἰσελθόντα κατωκεί ἐκεί καὶ γίνεται τὰ ἐξαχτα 27 τοῦ ἀνθρώπου ἑκείνου χειρόν τῶν πρῶτων.

'Εγένετο δὲ, ἐν τῷ λέγειν αὐτῶν ταῦτα, ἐπάρασα τις 28 γυνὴ φωνὴν ἐκ τοῦ οἴχου, ἐσεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασα σε, καὶ μαστοὶ οὓς ἐθήλασας! ἡ αὐτὸς δὲ εἶπε· 29 ἡ μενούγε μακάριοι οἱ ἀκούστες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. 'Τῶν δὲ οἴχων ἐπαθροϊκέμενων ἦν 30 ξατο λέγειν· Ἡ γενεά αὕτη πονηρὰ ἐστιν σημεῖον ἐπικρί̣τε, καὶ σημεῖον οὗ δοθήσεται αὐτή, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινε- 31 ιταῖς, ὁ λόγος ἐστιν καὶ ὁ νῦν τοῦ ἀνθρώπου τῇ γενε- 32 ταύτῃ. ἠμισισσά νότον ἐγερθῇσται εἰν τῇ κρίσει μετὰ 31 τῶν αἰώνων τῆς γενεας ταύτης, καὶ κατακρίνει αὐτοῖς· ὅτι ἠλθὲν εἰς τῶν περάτων τῆς γῆς ἀκούσει τὴν σοφίαν Σολο- 33 μονίσας, καὶ ἰδοὺ, πλεῖον Σολομώνιον ὡδὲ. ἡ αὐρές Νινει 32 ἀναστήσονται εἰς τῇ κρίσει μετὰ τῆς γενεας ταύτης, καὶ κατακρίνουσιν αὐτῶν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὡδὲ.

31 ὅρεις δὲ λύγχον ἄγας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ 33 τοῦ μοῦ, ὀλλα ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι 31 τὸ φέγγος βλέπωσιν. ὁ λύχνος τοῦ σώματος ἐστὶν ὁ 34 ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦσθα, καὶ ὁλο

22. τὰ σκίλα] Many eminent modern Commentators take ex. to signify, 'effects,' corresponding to the σκίλων of Matthew. This they confirm from the Heb. יְּסָכ, which, though it properly signifies spoil, often denotes goods, as in Exod. iii. 13. That sense, however, is not established on any Classical authority; nor, indeed, is it necessary to resort to it, since the common version spoils, denoting the goods made a spoil of, includes the other sense.

27. κοιλία, &c.] With this exclamation, (coming, no doubt, from a mother) the Commentators compare several from the Classical and the Rabbinical writers. Κοιλία and μαστοί are put for ματὴ. 29. μενούγε... ιντς, yea indeed,' as Rom. ix. 20. x. 18. Phil. iii. 8. So Euthym. explains it αλθειε. Μενούγε is a stronger ex-
Some Commentators recognize no little irregularity and tautology in this verse, which they attempt to remove by conjectures. But those, besides being unauthorized, are very insufficient. There is, indeed, no tautology; the latter clause being more fully explained by a reference to the to φέγγος supra ver. 33. As to the irregularity, we have only a very usual blending of the comparison with the thing compared. On its application, we may add, that 4 though nothing more than the body has been mentioned, the soul is the object which our Saviour has in view; and to this, probably, by a tacit inference, the application is to be made. "In ver. 35. (continues he) the analogy between external and internal light had been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body, the application, after what had been said, being supposed to be obvious." After all, however, the difficulty cannot be entirely removed without cancelling the first δικρον, which I agree with Bornem, was probably introduced from the following context.

37. καταλαμβάνειν] This simply means ‘he seated himself at table;’ the word only denoting that reclining posture adopted at meals. Ἐλθὼν signifies ‘on entering,’ i. e. immediately on entering; which is required by what follows, where the sense is meant to be strongly marked by πρῶτον and πρός. Of ἐκπάρσει, the sense is the same as at Mark vii. 4. where see Note. It is passive for middle.

39. οὐ] In the interpretation of this particle, the Commentators generally run into the extremes either of regarding it as explicative, or pressing the sense. It is best, with Schleierm., and Wahl, to consider it as an affirmative particle, signifying, ‘sine profecto,’ as in Acts xxii. 16. So we sometimes use Now! and aye, now! Bornem, takes it for so nunc dilapidis estis, Kuin., and others think there is a transposition of ομοίων, which they construe with ἀρσάγης. But that is at variance with the context; and the passages adduced in proof are not to the purpose. We have only to suppose (with Bornem.) a brevity of construction, for τὸ ἐσώθην ὑμῖν ou καθαρίσετε γίνεται γαρ ἀρσάγης, &c. The interpretation of Elan. and Kuin. has never learned and ingenious, is far too-farched, and depends too much on an insufficiently established sense of ποιεῖν, to be received. The common interpretation (confirmed by Euthymius) by which τὸ ἐσώθην (scil. μέρος) is taken to denote the body, and τὸ ἐσώθην the mind, bears, in its simplicity, the stamp of Elan. and Kuin. However, (as Raphel, Heum., Kypke, and Wets.) think that the sense would require ἐκ τῶν ἐνώντων. And they take τὰ ἐνώντα to signify ‘what is within the cup,’ or dish, i. e. its contents, q. d. ‘Be not anxious about the outward part, [or its brightness] but rather attend to its contents, and do but give in alms therefrom, and then food and every thing else shall be pure to you.’ Thus ἐλημοσύνη will be in apposition with and exegetical of τὰ ἐνώντα. Upon the whole, this interpretation is so strongly confirmed by Matt. xxii. 26. that it may probably deserve the preference. Thus πλην may be rendered, ‘But yea [rather].’
43. τοὺς ἀσπασμοὺς

The force of the Article may be thus expressed, 'the salutations [which are made] in the market places.' Sub. γενεμένων.

44. οἴδαις At this word the preceding περιπατοῦντες is to be repeated. The sense is, 'The men who walk over know not [that they are walking over them]. We may paraphrase, 'Ye are as it were hidden tombs over which men walk carelessly.'

46. ταῦτα—ὑπῆρξεις Render, 'by so saying thou reproachest us also.' The νομικοι are supposed to have been in dignity superior to the γραμματεῖς. On the double Accus. after φορτίζετε, see Matth. Gr. Gr. § 434. Note I. and Winer § 25. 2. And on the Dative in προσφοραζέτε, see Matth. Gr. Gr. § 394. The construction is for ovei εἰς τῶν δικ. τοὺς προσφοραζότες.

47. οἱ οἰκοδομοῖ οἱ On the omission of μὲν, see Matth. Gr. Gr. § 384. 4. Winer's Gr. § 13. 2.

48. οἱ...μημετα Borinem, rightly renders, quod, dum majores veteri prophetas necarunt, nos horum monumenta instauratia. And remarks that the Greeks often put a primary sentiment in the second place, and a secondary one in the first place in the sentence.

49. η σοφία τοῦ Θεοῦ Several ancient Commentators (as Euthym.); and some modern ones, as Brug. and Wolf, take this to mean the λάργας, or Son of God, i.e. Christ himself. It is called in 1 Cor. 1. 24, the wisdom of God. And this interpretation is strongly confirmed by the εἰς of Matthew in the parallel passage. The same is adopted by Dr. Burton in his Bampton Lectures, p. 364. who observes, that there seems reason to conclude, that the Jews were in the habit of using the term wisdom in a personal sense. And this (he thinks) may explain why the Gnostics made Sophia one of their eons. Perhaps, however, that opinion is magna subiecta. And there is more reason to think, with the greater part of modern Commentators, that η σοφία τοῦ Θεοῦ is abstract and in the sense required for ο Θεος ο σοφος. Compare Acts viii. 10.

52. ἵππητε τὴν κλέιδα τῆς γ. The Christian doctrine is compared to an edifice, which, when the key is taken away, becomes closed up and inaccessible. The sense is the same as Matt. xxii. 13, i.e. you both reject the Gospel dispensation yourselves, and hinder others from embracing it. Matt. xvi. 19.

53. δεινὸς ἐνέχεις i.e. ἑγκοστεῖν, on which sense see Note on Mark vi. 19. Ἀποστολατίσεις is properly a Rhetorical term, and signifies to repeat memoriter, bring forward any thing from memory, or ex tempore. See Tim. Lex. Plat., and especially Suid. and Hesych. So lαγεῖν ἀπὸ στόματος and ἀποστολατίσεις, of which numerous examples are given by Wets. Sometimes, however, it is used in an active or transitive sense, to make any one speak memoriter, of which examples are produced from Plato 211 c. & 317. This plainly the sense of the word in the present passage. The Pharisees strove to draw from Jesus unpremeditated effusions, in order that they might catch
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54 περὶ πλεῖστων, ἔνεδρούντες αὐτῶν, [καὶ] ζητοῦντες θηρεύσαλ
tὶ ἐκ τοῦ στόματος αὐτῶν, ἵνα κατηγορήσωσιν αὐτῶν.

1 XII. "Εν οἷς ἐπισυναχθεῖσιν τῶν μυρίαν τοῦ ὄχλου,

ὅστε καταπταίει ἀλλήλους, ἥξατο λέγειν πρὸς τοὺς μαθητὰς

αὐτῶν πρῶτον προσέχετε ἐαυτοὺς ἀπὸ τῆς ἱμιᾶς τῶν φαρι-

σαίων, ἵτις ἐστὶν ὑπόκρισιν. 2 ὡμέν ἐν δυνακεκαλυμμένον

ἐστίν, ὃ οὐκ ἀποκαλυφθῆσται καὶ κρύπτον, ὃ οὐ γνωσθῇ-

σται. ἀνθὲν ὅσα ἐν τῇ σκοτίᾳ ἐίπατε, ἐν τῷ φωτὶ ἀκούσθη-

σται καὶ ὁ πρὸς τὸ ὄνομα ἐλαλήσατε ἐν τοῖς ταιμεῖοι, κηρύ-

χῆσται ἐπὶ τῶν δωμάτων. 3 Δένγω δὲ υἱῶν τῶν φιλοίς μου

Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενών τῷ σῶμα, καὶ μετὰ

ταῦτα μὴ ἕχοντων περαιστερῶν τι ποιήσαι. ὑποδείξω δὲ

ὑμῖν τίνα φοβηθῆτε. φοβηθῆτε τοῖς μετὰ τὸ ἀποκτείνα

ἐξοχιαν ἐχοντα ἐμβαλειν εἰς τὴν γέενναν καὶ λέγω υἱῶν,

6 τοῦτον φοβηθῆτε. 4 οὐχὶ πεῖτε στροφια πολεῖται ἀσταρίων

δύο; καὶ εἰν εἷς αὐτῶν ὃ οὐκ ἐπισπήλεψαν ἐνώπιον τοῦ

7 Θεοῦ 5 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς υἱῶν πᾶσαι ἥρθημι-

ται. μὴ οὖν φοβεῖσθε, πολλῶν στροφιαν διάφερεται. λέγῳ

δὲ υἱῶν Πᾶς ὁ ἀνθρωπὸς ὁμολογήσῃ ἐπὶ ἐμοὶ ἐμπροθεῖ τῶν ἄνδρώ-

πων, καὶ ὁ νῖος τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροθεῖ.

9 τῶν ἀγγέλων τοῦ Θεοῦ 6 ὁ δὲ ἀνθρώπαιος με ἐνώπιον τῶν

ἀνδρῶν, ἀπαντηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

10 καὶ πᾶς ὁ ἐρεῖ λόγον εἰς τῶν ὁμοῦ τῶν ἄνδρῶν, ἀφεθήσεται

αὐτῷ τῷ δὲ εἰς τὸ ἀγιὸν Πνεῦμα βλασφημήσαντι οὐκ ἀφεῖ.

11 θησεται. 7 ὅταν δὲ προσφέρωσι μιᾶς ἐπὶ τὰς συναγωγὰς

καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε ποὺς ἢ τὶ ἀπο-

λογίσθησθε, ἥτις ἐίπτετε τὸ γὰρ ἀγιὸν Πνεῦμα δίδαξει μιᾶς

ἐν αὐτῇ τῇ ὁρᾷ, ἄ δει εἰσεῖν.
Eis te τες αὐτῷ ἐκ τοῦ ὄχλου Ἑλιάκαλε, εἰστὶ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τῆς κληρονομίας. ὁ δὲ εἰσένειν "ἀνδρωπε, τίς με κατέστησε δικαστὴν ἥ μεριστὴν ἐφ' ἐμαῖς; ἕπε δὲ πρὸς αὐτοὺς: ὅρατε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινί, ἡ χωρή αὐτοῦ ἐστίν ἐν τοῖς υπάρχουσιν αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς ἀυτούς, λέγων: Ἀνθρώπων τινὸς πλουσίου εὐφώρισην ἡ χωρά καὶ διελογίζετο ἐν ἐμόν, λέγων: Τί ποιήσα; δέ οὖν ἐχει 18 ποῦ συνάξω τοὺς καρποὺς μου; καὶ ἐπεὶ Τοῦτο ποιήσω καθελὼν μοι τὰς ἀποθήκας, καὶ μείζονας οἰκοδομησώ, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου· καὶ εἰρή τῇ ψυχῇ μοι. Ψυχή, ἔχει πολλὰ ἀγαθὰ καὶ ἐστὶ καὶ πολλα: ἀναπάυσο, φάγε, πεί, εὐφράινον. ἐπεὶ δὲ 20 αὐτῷ ὁ Θεός: "Ἄφων, ταῦτα τῇ νυκτὶ τῆς ψυχῆς σου

13. μερίσασθαι μετ' ἐμοῦ] This use of met' imports participation. The sense is, so to divide as to admit me to my share. On the thing itself see Grot., Whitby, and Recens. Synop., and 13. τὶς με—ἐφ' ὑμᾶς] In allusion to Exod. ii. 12. The difference between δικαστής and μεριστής, I had myself thought to be this; that the former signifies an arbitrator, or referee in general; the latter such a referee as has power to adjust conflicting claims, by appointing to all parties their proper share. Thus τίς μερ. may be said to be exegetical of ὑμᾶς, as in a kindred passage of Appian. Τ. i. 64, 96, μητίς γέγενσαι Ρωμαίου δικαστῆς ἡ διαίτης. The great Valck, however, has pronounced an opinion, which, though it somewhat differs from the above, and from that of all other Commentators, may probably decide the question. He maintains, that δικαστής is simply a judge, and not a point of honor; and by μεριστής, a privately appointed judge, an arbitrator, one authorized to determine conflicting claims, and apportion what is right to all, usually called a διαίτης, as in a kindred passage of Menand. Εἰ τίς δικαστής, ἡ διαίτης ἡ Θεός. Thus what Luke calls διαιτητα, Plato of Legg. p. 915, first calls ἀρετοῦς δικαστᾶς, and then διαιτητᾶς. 15. αὐτῶν] i. e. the bystanders, his bearers in general.

— ὁρᾶτε καὶ φιλ.] "Mind and carefully guard against." So Heliod. cited by Wets. ὁρὰ ὑμῖν φιλάττων. The construction φιλ. ὑπὸ often occurs in the LXX., and moral lessons in the Classical writers, and answers to our beware of. Πλεονέκται here denotes an excessive desire of increasing one's substance; and it is the scope of the subsequent parable to show how little such a spirit avails, whether to produce happiness, or procure longevity. With this admonition the Commentators compare the moral lessons of the Heathen Philosophers, to which I have in Recens. Synop. added others, the most apposite of which is an answer of the Pythonic oracle, preserved by Liban. Orat: φιλάττεσθαι τὴν φιλοχωρίαν ὑπὸ ἀλέθους ἔχουσαν, where I would emend the manifest corruption by reading τὸ φιλ. and ἔχων.

— οὖκ, ἐν τῷ περισσεύειν, &c.] On the sense, and still more the construction, of this passage, Commentators are not agreed. Kuin. maintains that ἐν τῷ περισσεύειν τινί signifies 'when there is abundance to any one,' 'when he has abundance.' The οὖκ, he says, is to be referred to ἐστὶ, and that is to be joined with ἐκ τῶν υπάρχοντων. As to the sense, Schleus., Kuin., Wahl., and Bornem. rightly take it for the comfort of life, happiness, as in Acts ii. 28. Rom. viii. 6. and 1 Pet. iii. 10. Thus the sense is, 'In whatever abundance a man may be, his happiness depends not on his possessions. Bornem. however, takes well founded exception to the above construction, and gives the following literal version, 'non in abundantia cuitum felicitas versatur [parta] et opinus ejus: i. e. nemini propter quod abunde habet felicitas paratur et opinus quis considerat.' And he adduces an example of ἐκ in this sense from Xenoph. Conv. iv. 57.

16. ἐφώρισην ἡ ψυχὰ] I have, in Recens. Synop., shown that ψυχὰ here denotes farm; a significance found in the LXX., Joseph., and the Classical writers. Εὐφώρισθη. Literally, bore well, yielded abundant produce. The word is rare, but it occurs in Joseph. Bell. i. 2. 43.

17. γεννήματα] Literally, 'all the products of my lands': a sense occurring also infra xxii. 18. and in the later Greek writers, and the LXX. Ἐν γάτα δὲ may mean goods generally, as just after; or such produce as might not fall under the name of γεννήματα, as wool, &c.

19. τῇ ψυχῇ μοι] Euthym., Brug., and Kuin. seem right in taking this to mean 'to myself,' as in Matt. x. 39. And they adduce examples.

19. εὐφώρισθη] This denotes, in a general way, the sensual delight resulting from the animal gratifications just mentioned, not the least of which is in the East, and in all hot countries, the διαφανεσθαι, the 'far nients' of the Italians. Simil. Tobit. vii. 9. φάγε, πεί, καὶ ἰδών γίνου.

20. εἰπὲ] Not in words addressed to the man, but by a silent decree. See Prov. i. 26.
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21 ἀπάτωσιν ἀπὸ σοῦ; ἃ δὲ ἡτοίμασας, τίνι ἐσταί; οὕτως ὁ θραυσάμοιν ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλούτων.

22 Ἐπεὶ δὲ πρὸς τοὺς μαθητὰς αὐτοῦ. Διὰ τοῦτο ἦλθαν λέγων μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, μὴρ δὲ τῷ ἔσομα, τὰ ἐνύπαρε. ἡ ψυχὴ πλεῖον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐκμυστοῦ.

23 Κατανοήσατε τοὺς κόρακας, καὶ Θεὸς τρέφει αὐτοὺς. ποσῷ μᾶλλον ὕμηεις διαφέρετε τῶν πετεινῶν; τίς δὲ εὖ υμῶν μεριμνῶν υ μᾶλλον ὑμῖν; ὥστε νῦν ἄνεγίζετε τῇ δόξῃ τῷ χρόνῳ. ἦσαν δὲ τοῦ χρόνου ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὕριον εἰς κλίβανον βαλλόμενοι, ὁ Θεὸς οὕτως ἀμφιέναις ποσῷ μᾶλλον υμᾶς, ὀλιγόποστοι.

24 Καὶ ἦμεις μὴ διαφέρετε τῇ δόξῃ, εἴ τις πίεται καὶ μὴ με-5050 ἐκφάγῃ. ταῦτα γὰρ τὰ τὰ ἐντα τοῦ κόσμου ἑπετεί-

25 ζητεῖ. ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆστε τοὺς τοῦ πλήν ἐν Γρ. 1

31 ζητεῖ τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-

26 τηθήσατε υμῖν. μὴ φοβοῦ, τὸ μικρὸν πολιμῖν ὁτι — ἀπατούσιν] The Commentators are not agreed as to the Nominat. here. Most think it alludes to those angels, who, as the Jews thought, accompanied the angel of death to require the debt of life, which is inherent in ἀπατεῖν. But it seems better to suppose, with the best modern Commentators, that by an idiom common to both LXX and Western, the noun is made plural, and to be supplied from the context; or ἀπατούσι may be regarded as in impersonal form, 'it shall be required,' of which idiom there are many examples. See Win. Gr.

21. οὕτως] i.e. such is the case with, such the folly of. 'Εαυτῷ, 'for himself' (only). On the sense of εἰς θεῖο πλούτων the Commentators are not agreed. Some think the meaning is, 'to be rich for the honour and glory of God,' which is the benefit of man. Others, 'to use one's riches agreeably to the will of God.' But I prefer that of the antient and many modern Commentators, (as Grot., Beza, Elan., Wolf, Rosenm. and Kuin.), who take πλούτων εἰς τὴν θεῖον for θειόπλοοι εἰς τῇ θείᾳ, 'to lay up riches with God,' namely, by works of charity, benevolence, and virtue in general. Bornem. renders εἰς τὴν θείον quod ad Deum attinet, i.e. so as to ascribe his property to God.

22. διὰ τοῦτο] i.e. as I am treating on this subject.

23. τὰς κόρακας] 'A greater gift. (Campb.)

24. τῶν κόρακας] 'The Divine Providence (remark Grot. and Bochart) is especially evidenced in respect to ravens, (the corvus corax of the Zoologist.) for though, as we learn from Aristotle and Ælian, the old ones very soon expel their young from the nests, and Philo says that they often abandon both nest and young; yet, by a wise Providence, they instinctively heap up in their nests whatever creates worms, whereby their abandoned young are preserved.' See Ps. xlvii. 9. and Job xxxviii. 41. 30. ὅπως] 'that, or how.' Oh, for κατείλατοι. Ταῦτα. Campb. wrongly renders this 'cellar.' The word scarcely differs in sense from ἀνθρόπων. The difference, if any, seems to be this, that Ταῦτα denoted a regularly built barn; and ἀνθρόπων, merely one of those temporary depositories for grain which, we know, have ever been common in the East. Or if ἀνθρόπων be had in view, Ταῦτα may denote one of those large storehouses, in which whatever was necessary for domestic use was laid up and thence dispensed.

— πῶς μᾶλλον—πετεινῶν] 'how far superior are ye to fowls.' Kai, and yet.

29. μὴ μετεπερισσεῖσθε] The sense (missed by most Commentators) is, 'Be not exalted in mind, fluctuating with hope and fear of a livelihood.' Metaxεπερισσεῖσθε signifies properly to be lifted on high; and, among other things, it is said of vessels tossed aloft at sea; from which the present signification is derived. See more in Recens. Synop. and my Note on Thucyd. ii. 8. 30. ἐς τὸν κόσμον] This is a plena locutio for the more frequent ἐς ὅν, Heb. ה, denoting 'the [other] nations of the world, (besides the Jewish).'

32. τὸ κοινὸν τοῦμον] The Article supplies the place of the Vocative, Hellenistic; or it may stand for the pronoun possessive. The double diminutive implies affection, v poor little flock.'
32. εἰδόκησεν ] "hath thought good, or chosen."
33. βαλντιά] This is said, by metonymy, for the money contained in the purse. The word signifies the same as θησαυρός in the other member of the sentence, except that by θησαυρός is meant a greater, and by βαλντιά a lesser portion of wealth. (Rosenm.) 'Ανέκλα. is a rare word, but it occurs in the L.X.X., and occasionally in Diod. Sic. and other later writers.
35. ή σοφίες περι. ] There is here an allusion to what must be done before the long-robed inhabitants of the East can engage in any active employment, civil or military. The custom, however, extended to the West, as is testified by numerous passages of the Classical writers.
36. ἀνθρώπους ] 'men (servants).’ An idiom common to the Hebrew, Greek and Latin, and even modern languages, especially when any word corresponding to master is in the context. ‘Αναλόγως, shall return. A sense derived from a nautical movement, and used both in the L.X.X. and Classical writers. Γίμος in the plural is here, as often, used to denote a feast generally.
37. περί Και ἡ οὐκ. ] Many Commentators compare this with what took place at the Roman Saturnalia, and the Cretan Hermaia. But, as Kuin. remarks, such was common to all servants, good and bad. Here the subject is the reward assigned to diligent and faithful servants. The image (as he observes) only imports, that as the master will treat such servants with unusual condescension and kindness, so will your heavenly master of his free bounty, reward your diligence and fidelity with rewards as disproportionate.
42. τις ἠδε, &c.] Jesus does not directly answer to the question proposed by Peter, but implicitē. For, from the following parable, it is manifest that what is said, though applicable to all, is meant especially for the Apostles, who are compared to house-servants, who in large families used to dispense the allotted portion of food to the servants. Θεραπεύει, for τὸν θεραπεύοντα, abstract for concrete, as frequently, both in the Scriptural and Classical writers. See my Note on Thucyd. v. 23.
κατὰ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἣν προσδόκη, καὶ εἰν ὑφή ἦν ἵνα γινωσκεῖ καὶ διχωτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπαίτημα θήσει.

41. Ἐκείνος δὲ ὁ δοῦλος ὁ γνώσος τὸ θελήμα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάζεται μηδε ποίησα

45. πρὸς τὸ θελήμα αὐτοῦ, διαρκήσεται πολλά: οὗ δὲ μὴ γνώσε, ποίησα δὲ ἄξια πληγῶν, διαρκήσεται ὀλίγας. παντὶ δὲ ὁ ἐοδήθη πολὺ, πολὺ δημιουργεῖται παρ' αὐτὸν καὶ ὁ παρέ-

49. θεντό πολὺ, περισσότερον αἰτήσωσι αὐτόν. 41. Πυρ ἡλίου Ἇθαυ.

50. βαλείν εἰς τὴν γῆν, καὶ τὶ θέλω, εἰ ἤδη ἀνήφθη; 

51. τίςμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέγοιμαι ἐως ὡς τε

52. λεσθή; 41. δοκείτε ὅτι εἰρήνην παρεγενόμην δούναι εν τῇ γῇ.

53. π spying, ἔλεγω ὑμῖν, ἀλλ' ἡ διαμερισμόν. ἔσσωντα γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐν διαμερισμῷ, τρεῖς ἐπὶ δοῦλοι προσίτων εἰς τῇ γῇ, ἠθάνο, ὁράματι ἐπὶ τῶν ὑπάτων, καὶ νύμφῃ ἐπὶ τῆς πενθή-

54. ἔλεγε δὲ καὶ τοῖς ὄχλοις ὅταν ἤδη τῇ νεφέλῃ ἰ ἀνατέλλοσαν ἀπὸ δυσμιῶν, εὐθέως λέγετε 'Ομβρος ἔρχε-
to a well known phenomenon, explained by the writers on Jewish Antiquities. See Middet. 56. τόν καὶ τούτον i.e. the time when, according to the prophets, the Messiah is to appear.

57. δικαιον 'what is reasonable,' as in Phil. i. 7. and elsewhere.

58. ἀπερημήν is a Latinism for 'de operam.' 'Ἀπαλλάθησαι ἀπὸ τοῦς σωτήριος' signifies 'to be rid of any thing,' or 'to be dismissed or let go by any person.' 'It is used (says Schickm.) in a forensic sense, of a criminal who is dismissed, when an adversary does not follow up an accusation, or of a debtor who receives an acquittance from his creditor by paying the money due, or making a composition.'

— πράττων. Πράττων and elopratteus signify 'the attainment, or being in possession of, or its equivalent in corporeal punishment;' and πράττων denotes the exacto penae, (as in Ech. Eum. iii. 13. πράτοτον αἰμάτου,) and in a general sense, the execution of a magistrat's sentence.

XIII. 1. παρηκμα 'came up,' as in Matt. xxvi. 50. This signification is often found in the best Christian writers, though in the Latin and purer ones followed by est and a proper name. In the later ones the word is as here, used absolutely. So Diod. Sic. xvii. 8. παρισίν τινες ἀπαγολλυτε, &c.

— τερ τῶν θεολ. ἄν. &c.] To what circumstance in the history of that time this incident is to be referred. Those with whom the Commentators mention (as the sedition of the Samaritans on Mount Gerizim, or the rebellion set on foot by the followers of Judas of Galilee) are liable to insuperable objections. The affair was probably one (like the murder of the babes at Bethlehem) not recorded by Josephus. Though nothing is more probable than that something of this sort should have happened; for the Galileans were the most seditious people in Judea. Josephus has not, indeed, mentioned any Galileans in his History of the Temple by Pilate; but we learn from various parts of his history (see Ant. xv. 4. & 7. xcvii. 9. & vi. 17. 10.) that tumults often arose at the festivals, and sometimes battles took place even in the Temple. Thus Josephus relates that Archelaus put to death 300 Galileans in the Temple in the act of sedition. It is therefore likely that a similar insurrection of Galileans (a festival) happened in the government of Pilate, and was repressed in the same manner.

With respect to the phraseology, there is in τοις θεσοιος an ellipse of αἰμάτου, to be supplied from αἰμα; an idiom found both in the Greek and Latin writers. The complete expression is found in the Government of Pilate, by Wets. It is a boldly figurative way of saying, that they were slain while attending the sacrifice, as in a kindred passage of Theophyl. Simoc., which I have adduced in Recens. Syn. How atrocious it was thought to slay any one at an altar, is well known. The circumstance in question, it seems, mentioned as being the effect of a Divine vengeance. And our Lord's answer is meant to remove the erroneous notion of considering that, or such like calamities, as marks of Divine vengeance; and moreover to predict a similar fate to those who would not repent; a prediction which ere long attained its full completion, when, in the very Temple, in numbers of XII. in Attitude of the Jews were slain, and their blood was literally mingled with the blood of the victims.

2. παρα 'beyond,' as Lute iii. 13. and elsewhere. So the Latin prater.

4. ἐν τῷ Σαλ.] The sense is, 'at,' i.e. by, 'Siloea;' for this tower is said to have been one of the towers of the city walls. 'Gali' means, sinners. A Chaldee idiom, by which debts
and sins, and debtors and sinners, are interchanged.

7. τρία ἐτη] At which time, from the period of fruit bearing, the Naturalists tell us, those that bear at that will produce fruit. Καταργεῖν, i.e. ἀφεῖναν τινες, makes it unproductive. The only other reference in which this word is found is in Ezra iv. 21). Though the term is often figuratively applied to denote abrogating a law.

9. κόσμοι] This, instead of κοσμίους, is found in a great number of MSS. and early Ed., and is adopted by Wets., Matth., Grseb., Vat., Tittm., and Schol.

καὶ—καταργεῖν Sub. ἀγαθοῦ ἄστατος, or καλῶς ἔφει. On this idiom I have before treated. See also my Note on Thucyd. iii. 3.

11. τένεμαι ἔχοντας αὐθ. ] ' laboured under weakness.' The recent Commentators mostly regard τένεμαι as a periphrasis for ἀσθενειαν, as denoting simply a disease. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at v. 16. ήν ἄστατος οἱ ἀστατοὶ, show that τένεμαι is very significant; and, considering the very frequent use of τένεμαι in the sense δαιμόνιον, it cannot be doubted that but the sense is (as the antient and most modern Commentators maintain) 'having a demon which inflicts disease or insanity.' So Acts xvi. 16. τένεμαι πειρασμόνως, where see Note. It was, indeed, the Jewish opinion, that diseases, especially the severely acute and notoriously chronic ones, were inflicted by δαιμόνια; and this is no more than what was the belief of many of the greatest Greek Philosophers. See Recens. Supp. But the peculiarity of the present expression, and the words of our Lord himself must constrain us to suppose a real daemoniacal possession. Euthym. well explains πν. αὐθ. by δαιμονίῳ ἀδραστώς, μὴ ἄστατος αὐθινος, &c. &c. &c.

11. καὶ ἐν ψυχῇ ] ' she was bowed together.' This is not simply an active in a passive sense; for I suspect that the word was sometimes used in a neuter sense for συγκυκοφος πίνας; from which the transition to a passive one is easy. The disorder called κύφωσις is seated in the whole of the spine, and extends to the loins, inducing a total inactivity of the vertebrae, so that the patient is necessarily bowed together, from utter weakness of the parts. And therefore the disease might very well be called κατ᾽ ἐξουσία (as it seems to have been) ἀσθενεία. The words εἰς τὸ παντελῶς are a phrase for the adverb παντελῶς, as Hebr. vii. 25. and sometimes in the later Classical writers.

12. ἀνακλάναι] Both the Hebrew and Greek writers were accustomed to compare disorders to chains and ropes, by which men are, as it were, held bound. Of this Kyphke and Wets. produce several examples.
permitting various employments of husbandry even on the solemn festivals.

23. ei ὡλίγοι οἱ σωκ.] Some of the most eminent Commentators from Hamm. to Kuin. have been of opinion that σωκέσσα here signifies to be put in the way of salvation. But that interpretation, however supported, appears magis arguta quam vera. That of the antient and earlier modern ones, who understand it of eternal salvation, is far more natural, and correspondent to the words of our Lord's reply. Whether the question was a captious one, or not (though the latter is the more probable opinion), certain it is (as appears from Lightf. and Schoetg.) that the present was a disputed one in the Jewish schools; some maintaining universal salvation, others limiting it to a few elect. Now to a question of such minor importance as this (for it rather concerns us, as Grot. observes, to know what sort of persons will be saved, than how few) our Lord (agreeably to his custom of never answering questions of mere curiosity) was pleased to return no answer; but makes his words an answer to the question which ought rather to have been asked, namely, "how salvation is to be attained."

'Αγωγίζοναι is a very significant term, found on an agonistic allusion. The sense is, 'strain every nerve.' This use of ei for πότερον in direct address is rare; in indirect address it is not unfrequent either in the Scriptural or Classical writers. The best mode of viewing the former idiom is to consider it as a blending of the oratio directa with the indirecta.

25. ἀφ' οὗ] Sub. χρόνου, 'from the time,' 'when once.' 'Εγερθῇ is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, 'has risen from his seat.' Κρούον τὴν θύραν. This and κόσμην θύραν is used by the best Greek writers. And so παρασκευασμένοι in Plautus. There is probably an ellipse of ἐγερθεῖ, which is supplied in Judg. xix. 22.

26. ἐνάστησιν οὖν 'in thy presence and company.' This mode of address is a popular form of rousing any one's recollection of a person, as denoting familiar intercourse.
Keph. XIV.

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Ἰσαάκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βα-

30 σελεία τοῦ Θεοῦ, υμᾶς δὲ ἐκβαλλόμενοι ἔξω. ἦν, καὶ ἥσουσιν

ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου καὶ

ἀνακληστοῦν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ ἴδου, εἰς

έσχατοι, οἱ ἐσχατοί πρῶτοι καὶ εἰς πρῶτοι, οἱ εσχατοί

31 ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες φαρισαιοί, λέγουτες

αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε

32 ἀποκτείναι καὶ εἶπεν αὐτοῖς Πορευθέντες εἴπατε τῇ ἀλώ-

πεκι ταύτῃ Ἰδοὺ ἐκβάλλει δαμόνα καὶ ἱάσεις ἐπιτελῶ.

33 σήμερον καὶ άφριον, καὶ τῇ τρίτῃ τελευταίᾳ. πλὴν δεὶ καὶ

σήμερον καὶ άφριον καὶ τῇ εἰσόμενη πορευθέσαι ὅτι οὐκ ἐν

34 δέχεται προφήτην ἀπολέσθαι ἐξὼ Ιερουσαλήμ. Ἰερουσα-

λήμ Ιερουσαλήμ, η ἀποκτείνουσα τοὺς προφήτας, καὶ λιθο-

βολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἡδέλξα

ἐπισυναχαί τὰ τέκνα σου, ἦν τρόπου ὅριν τὴν εὐαρ-

35 νοσσιαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἰδελήσατε; "ἰδοὺ, ἀ-

φιέται μύιν, οὐκ ὦν ὑμνῶν ἐρμός. ἀμήν ἔες ὑμῶν δέ, ὅτι

οὐ μὴ με ἰδήτε ἐως ἂν ἦξῃ ὅτε εἴπητε Εὐλογημένος ὁ

ἐρχόμενος ἐν ὀνόματι κυρίου.

1 XIV. ΚΑΙ ἐγένετο, ἐν τῷ ἑλθειν αὐτῶν εἰς οἰκὼν τῶν ἁρτων τῶν φαρισαίων σαβαθατοῦ φαγεῖν ἄρτον, καὶ

32. ἐκβαλλεῖ τ. ὁ ΛORD did not (as Wets. observes) use this expression by way of con-

tement, but in order to show his intimate knowledge of his disposition and secret purposes.

ἐκβαλλεῖ δαμόνα &c.] The course of the reasoning in this verse is, 'I am employed inno-

cently, and even highly meritiously, or shall I long weary him with my presence, but soon take my departure; why should he seek my life.' Σύμφωνα καὶ άφριον is admitted to be a proverbial term defining any short interval of time, as in a kindred passage of Arrian Epict. iv. 10. and Hos. vi. 2. cited by Wets. But on τελευταίαι the Commentators are not agreed. Some recent ones take it to mean, 'I shall be sacrificed;' but they adduce no valid proof. It is better, with the antient and most modern Interpreters, to consider it as an Ακτινομακρον, and that for τελευτήτομα. They shall be brought to my end, shall have finished my course, shall die.' So Phil. ili. 12. οἵ τινι ὤθος τετελεῖται. Yet this method is liable to some objection, and Bornem., with reason, objects that the penult of this verb is long, and adverts to similar errors in the forms of other verbs in the Classics. Certainly the Present form may be tolerated, nay is required by the correspondent verbs foregoing, ἐκβαλλεῖ and ἐπιτελεῖ, though the sense be 'I am to be brought to my end,' which involves a sense of what is not only future, but very shortly to take place.

τελευταίαι—πορευόμεναι.] The sense seems (as Kuin. suggests) to be, 'However, I must for this short time go on in my usual course or ministry.' Πορευόμενος, (like the Hebr. 휷��) as it denotes habitual action, so it sometimes signifies simply the performance of habitual or regular actions.

οὐκ ἐνδέχεται—Ἰερουσαλήμ.] These words contain one of the most cutting reproaches imagi-

nable. Of course, οὐκ ἐνδέχεται must be understood with the due limitation of such sort of acute dicta, i.e. ' it can scarcely be.'

XIV. 1. φαγεῖν ἄρτον] This phrase, the Com-

mentators are formed for the Hebrew פיא, which though it properly signifies no more than ' to take food,' yet often denotes to feast, to make good cheer. But that sense, I apprehend, is never found except when the meal is one to which company are invited; and then it will be supposed that the cheer is better than that of an ordinary domestic meal. But then this is never the significance of the phrase, and is only implied in the context. Such a meal, no doubt, was the present. And indeed it appears from what Lightf., Wets., and others have copiously ad-

duced from the Rabbinical writers, that it was usual with the Jews (as we might suppose) to have better provisions on the Sabbath than on other days. In fact, controversy appears that the Jews used to make feasts and give entertainments especially on that day. Amidst all this, however, it appears that the phrase φαγεῖν ἄρτον formed one of those usages of primitive simplicity of diction which yet retained its place.
that all such rulers were not Pharisaees, appears from Joh. vii. 48.
2. ην ἐπιτροπὴν αὐτοῦ 'was in his view,' having probably so placed himself, though he did not dare to ask for cure, it being the Sabbath day.
3. εἰ for πάντων. See Note supra xiii. 23.
4. ἀποκριθεὶς 'addressing them.'
5. τίνων Bornem. rightly renders sequii, &c.
6. ὄνω Many valuable MSS., Versions, and some Fathers, and early Edd. have vio, which is adopted by Wets., Matth., and Scholz; but without sufficient reason; for the cano of preferring the more difficult reading does not apply in cases where that would involve an excessive harshness, and violate the usage of the language, or where the words are very similar. Such is the case here. In these sort of sayings an anus and a horse are put for any kind of animal, as being in the most common use. See more in Campbell.
7. παραβολήν The word here denotes simply a precept. See Grot. Ἐπεχείρων. Some imagine here an ellipse of τῶν φθαρμοίν. But as they adduce examples only of the complete phrase ἐπεχείρονα φθαρμοίν τῶν, not of the elliptical one, this cannot be admitted. Others, more properly, supply τῶν νοοῦ, both here and at Acts iii. 5. But even that is so seldom found supplied, that it is better to suppose no ellipse at all, as in 1 Tim. iv. 16. ἔτεκεν σεαυτῷ. Thus it will simply signify 'observing.'
9. δός τῶν 'give place, seat, situation.' The phrase often occurs in the later Greek Classical writers. It was probably founded on the Latin dōs, dōsum, and appears that this was the phrase used on such occasions by the Jews, who, as well as the Greeks and Romans had frequent disputes about the chief seats at feasts.
11. ταί—ὑψωθησότα Similar sentiments occur in the Rabbinical writers.
12. μη φανεί τῶν φθαρμοίν &c. The best Commentators are of opinion that the negative particle must here be taken with limitation, and rendered non tam, quam, as in many passages of the O. and N. T. This idiom, however, is properly confined to cases where the two particles are employed in the same sentence, not, as here, in two different ones, and Winer and Bornem. rightly reject it here. Thus it appears that after every limitation, the duty of charity is considered as far more obligatory than that of hospitality.
This sense of φανεῖν is very rare, and is founded on that more frequent one by which the word denotes to hail any one, and, from the adjunct, to summon or call him to us.
14. οἷον—ἐντὸς τῆς &c. The sense is, 'because, though they can make thee no return, a return will be made thee,' &c.
ΚΕΦ. XIV. ΚΑΤΑ ΛΟΥΚΑΝ.

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σιν ἀνταποδοῦναι σοι. ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δὲ τις τῶν συνακειμένων ταῦτα, εἶπεν αὐτῷ:

16 Μακάριος ὁς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ὡς δὲ εἶπεν αὐτῷ Ἀνδρωτός τις ἐποίησε δεῖπνον μέγα, καὶ ἔκαλε τοὺς πολλοὺς. καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου, εἰπεν τοῖς κεκλημένοις Εἴρεσθε, οὗτὸς ἤδη ἐστὶ παντα. καὶ ἤραντο ἀπὸ μᾶς παραιτείσαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν ἐρωτεῖς, ἐγὼ με παρῆρα

19 τημένον. καὶ ἐπερεῖς εἶπε Ζευγή βωὺν ἡγόρασα πέντε, καὶ παρεῖναι δοκιμάζαι αὐτὰ ἐρωτεῖς, ἐγὼ με παρῆρα

20 μένον. καὶ ἐπερεῖς εἶπε Γυναικα ἐγγύα, καὶ διὰ τοῦτο ὦν

21 δύναμαι ἐλθεῖν, καὶ παραγενόμενος ὁ δούλος ἐκεῖνος ἀπεγελεῖ τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὁ ὁργισθεὶς ὁ ὀκοδεστότης εἶπε τῷ δούλῳ αὐτοῦ: Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ρώμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπληροῦς καὶ τυφλοὺς εἰσάγαγε ὑμῖν. καὶ ἐπετείμην ὁ δούλος. Κύριε, γέγονεν ὡς ἠπέτειμα, καὶ ἔτι τόπος ἔστιν.

23 καὶ ἐπετείμην ὁ κυρίος πρὸς τὸν δοῦλον: Ἐξέλθε ἐστὶ τῶς ὀδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ ὄικος

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— ἀνάστασιν τῶν δικαίων] So ἀναστ. τῆς ἡμέρας in Joh. v. 29, where it is opposed to ἀναστ. κρίσεως. The Pharisees believed in a resurrection of the just, but imagined that there would be two resurrections, the first to take place at the coming of the Messiah, who would establish an earthly kingdom, to which the Pharisees here evidently alluded.

18 ἀπὸ μας] There is here manifestly an ellipse, in filling up which Philologists differ. Some understand ἀπὸ μας; others γνώμης; others, again, φωνῆς, which is expressed in Joseph. ii. 509. and Dod. Soc. 515. D. But the true ellipse seems to be γνώμης, on which see Bow. Παραθείσας here signifies τοις σεσεισμένοις, as in Joseph. Ant. viii. 8. 2., as is clear from the following ἔχει με παραγενόμενον, which is a Latinism formed on the excusatun me habeas rego, which occurs in Martial.

— ἀγρόν ἡγόρασα] As we cannot suppose that a man would buy land without seeing it, or that having bought it, the going to see it should be a matter of such urgency, most recent Commentators take the sense to be emot velo, I intend to buy. But this is too precarious a view to be admitted. Others suppose that the purchase was conditional. But of such a mode of purchasing land, i.e. on warrant, there is no proof, and the interpretation is altogether hypothetical. The best method of interpretation seems to be that proposed in Recens. Synop., namely, to take the Aorist in the sense of a present tense (on which idiom see Matt. Gr. Gr. § 506. and Win. Gr. Gr. § 34. Note 3.) Thus the sense will be: 'I have been purchasing,' i.e. 'been in treaty for'; which well accounts for the going and seeing, corresponding to the going and proving the oxen just after mentioned. Bornem. rightly observes that ἐρωταῖν γὰρ τίνος just after is extra structuram, as aitovsai σε in Eurip. Alc. 318. & 1047.

19. ἀγρόν βωὺν ἡγόρασα] Here again I would render, γέρασα, 'I am in treaty for,' because though in a passage of a Rabbinical writer mention is made of some oxen sold on warranty, and subject to subsequent proof, yet we may readily imagine that such cases were rare. It seems, however, from Theognis Sentent. 126. to have been a custom with the antients to try oxen, as we do horses; for he says: 'Οὐ γὰρ ἐν εἰδεῖν αὐρανῶν, ὑπερ γυναικῶν, πρὶν πιαρεθης, οὕτω ὑπὸ κυρίου.

20. γυναικα—οὶ δύναμαι ἐλθεῖν] This was the most specious excuse; for by the laws and customs of most nations, any omission in the duties, much less the etiquette, of life was thought venial in newly married persons; hence even soldiers had usually a furlough for a year.

21. ἔστι ταχέως] reported these excusatory messages, Τρύμας, 'times,' a signification only found in the later writers, and, as appears from Lobeck on Phryn., first employed as a comic appellation. Τοὺς πτωχοὺς—τυφλοὺς, i.e. the most wretched and miserable objects. We are not, however, to understand that others were not pressed to come.

23. φραγμός] The Commentators all take this to mean 'places fenced off.' But that sense is quite unsatisfactory. From the connexion of this with ὀδοὺς, it is plain that some kind of road is meant; and as φραγμοῖς signifies what we call in the country a dead fence, (i.e. with...
μου. λέγω γὰρ ύμῖν, ὅτι οὐδὲς τῶν ἀνδρῶν ἐκείνων τῶν 24 κεκλημένων γεύσεται μοι τοῦ δείπνου.

Συνεπερεύνοτο δὲ αὐτῷ ὤγοι τολλοὶ· καὶ στραφεὶς εἰπεὶ 25 πρὸς αὐτούς· Ἐγὼς ἔρχεται πρὸς με, καὶ οὐ ματιὶ τῶν πατέρας 26 ἐαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τῶν αδελφῶν, καὶ τὰς αδελφὰς, ἐτι δὲ καὶ τῆς τὴν ἐαυτοῦ ψυχῆς, οὐ δύναται μοι μαθητὴς εἶναι. ἐστὶς οὖτος οὐ βασιλεὺς 27 σταῖτε τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὁπίσω μου, οὐ δύναται μοι εἶναι μαθητὴς. τὸς γὰρ εἰς ὑμᾶς, θέλων πῦργον 28 οἰκοδομήσαι, οὐχὶ πρῶτον καθίσας ψηφίζῃ τὴν δαπάνην, εἰ ἔχει τὰ δὲ πρὸς ἀπαρτισμὸν; ἵνα μητοὺς, θέντως αὐτοῦ θε- 29 μέλιον, καὶ μὴ ἵσχυστος ἐκτελέσα, πάντες οἱ θεωροῦντες ἀρξῶνται ἐμπαίξαντες αὐτῷ λέγωντες· Ὅτι οὕτως οὐκ ἀνδρὸς 30 πρὸς ἡσυχίαν οἰκοδομεῖ, καὶ οὐκ ἵσχυσεν ἐκτελέσαι. ἡ τίς 31 βασιλεὺς πορευόμενος συμβάλειν ἐτερῷ βασιλείς εἰς τόλμους, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δύνατος ἔστιν εἰς δέκα χιλίας ἀποτῆτω τοῦτο ἐκεῖνοι χιλιάδων ἐρχομενὸν εἰς αὐτοῦ; εἰ δὲ μήγε, εἰταυτοῦ πόρῳ οὕτως, πρεσβεῖαι ἀπὸ 32 στείλας ἐρωτᾶ τὰ πρὸς εἰρήνην. οὕτως οὐκ ὑπὸς ἐς ὑμᾶς, 33 οὐκ ἀποτάσσεται πάσι τοῖς ἐαυτοῦ υπάρχονται, οὐ δύναται μοι εἶναι μαθητὴς. ἧ Καλὸν τὸ ἀλας· ἐὰν δὲ τὸ ἀλας μω- 34 πράξῃ, ἐν τίνι ἀρτοθησται· οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν 35 εὐδοκῶ ἕστιν· εἰς ἐξω βάλλοντι αὐτῷ. ἡ ἑως ὑπὸ ἡκούειν ἀκούειν.
Κεφ. XV. ΚΑΤΑ ΛΟΥΚΑΝ.

σιον καὶ οἱ γραμματεῖς λέγοντες· 'Ὅτι οὗτος ἀμαρτωλὸς
8 προσέχεται, καὶ συνεσθείει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν
4 παραβολὴν ταύτην, λέγων· 'Τις ἀνθρώπος ἐξ ὕμων ἔχων ἔξω
ἐκατὸν πρόβατα, καὶ ἀπολέσας ἐν ἐξ αὐτῶν, οὐ καταλείπει τὰ
ἐνενήκοντανενεάν ἐν τῇ ἐρήμῳ, καὶ πορευεῖται ἐπὶ τὸ
5 ἀπολωλὼς, ἐς ὕψος αὐτοῦ; καὶ εἰρων ἐπιτίθεναι ἐπί τοῦ
6 ὅμοιος ἐκατον χαίρων· καὶ ἔλθω εἰς τὸν οἶκον συγκαλεῖ τοὺς
11 φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγκάρητε μοι,
7 ὅτι ἐγὼ τὸ πρόβατον μου τὸ ἀπολωλὸς. λέγω ὑμῖν, ὅτι
8 ὅταν ἔχων μετανοεῖ, ἡ τὶς γυνὴ δραχμᾶς ἔχουσα δέκα, εάν
9 ἀπολέσῃ δραχμὴν μίαν, οὔχι ἀπτεῖ λύχνων, καὶ σαροὶ τὴν
10 οἰκίαν, καὶ ἤτει εἰμιλεῖον, ἐως ὅτου εὑρή; καὶ εἰρων ἔσται
11 τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγκάρητε
12 μοι, ὅτι ἐγὼ τὴν δραχμὴν ἡν ἀπώλεσα. ὅτω, λέγω
13 ὑμῖν, χαίρω γινεῖται ἐνέπιο τῶν ἁγγείων τοῦ Θεοῦ ἐπί ἐν
14 ἀμαρτωλτι μετανοεῖ.
it is plain that Aristotle considered the word as having an active sense, since he just after explains it by οἰκολογίαν, τὸν οὐρανὸν καὶ ένυμπτόν ου.  

καί οὐκέτι εἰμί ἄξιος κληθῆναι, ὅτι οὐκέτι πρὸς τὸν πατέρα ἐλθοντος. 'Ετεὶ δὲ αὐτοῦ καρδίαν ἀπέχοντος, εἰ δὲ αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐπελεύγετο, καὶ οὕτως ἔπευξεν εἰς τὸν οὐρανόν, καὶ κατεισράξατο καταδείκνυτον. εἰτε δὲ αὐτῷ ὁ νόος. 'Εξενέγκατο τὴν στολήν τῆς προτῆς, καὶ ἐνυμπῆται αὐτῷ, καὶ δότε δακτύλιον εἰς τὴν κεφαλήν αὐτοῦ, καὶ οὐκέτι εἰμί άξιος κληθῆναι, ὅτι οὐκέτι πρῶτος τούτοις δοῦνατο. 'Εξενέγκατο τὴν στολήν τῆς προτῆς, καὶ ἐνυμπῆται αὐτῷ, καὶ δότε δακτύλιον εἰς τὴν κεφαλήν αὐτοῦ, καί...
ΚΕΦ. XVI.

ΚΑΤΑ ΛΟΥΚΑΝ.

23 ύποδήματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν μόσχον τῶν

24 σετευτών θύσατε, καὶ φαγώντες εὐφραίνωμεν ὅτι οὗτος ὁ

υίος μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολολὼς ἦν, καὶ εὐ-

25 ἰδ.; καὶ ἤξαυτον εὐφραίνεσθαι. Ἡν δὲ ὁ νιός αὐτοῦ ὁ

πρεσβύτερος ἐν ἄγρῳ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ,

26 ἦκουσε συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἐνα τῶν

27 παιδῶν, ἐπινόθαντο τί εἰπή ταύτα; ὁ δὲ εἶπεν αὐτῷ: Ὁτι ὁ

ἀδέλφος σου ἦκει· καὶ ἔβουλεν ὁ πατήρ σου τὸν μόσχον τῶν

28 σετευτῶν, ὅτι ὑγιαίνοντα αὐτῶν ἀπέλαβεν. ὧργίσθη δὲ, καὶ

οὐκ ἐθέλειν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ εξελθὼν παρε-

29 κάλει αὐτὸν. ὁ δὲ ἀποκρηθεὶς εἶπε τῷ πατρὶ: Ἰδοὺ, το-

σαύτα ἐν δούλων σοι, καὶ οὐδέποτε ἐντολήν σου παραθῆκον·

καὶ εἰς οὐδέποτε ἐδοκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου

30 εὐφρανθῶ. ὅτε δὲ ὁ νιός σου οὕτως, ὁ καταφεύγων σοι τὸν

βίον μετὰ παρωνίων, ἠλθεν, ἔθυσες αὐτῷ τὸν μόσχον τῶν

31 σετευτῶν, ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ᾽ ἐμοῦ

32 εἰ, καὶ πάντα τὰ ἐμὰ σὰ ἱστῶν. εὐφρανθωνιᾷ δὲ καὶ καρχι-

rectangle, ὅτι ὁ ἀδέλφος σου οὕτως νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπο-

λολὼς ἦν, καὶ εὐρέθη.

1 XVI. ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀν-

θρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμοι καὶ οὕτως διε-

2 ἔλθη αὐτῷ ὡς διακορτίκων τὰ υπάρχοντα αὐτοῦ, καὶ

φωνήσας αὐτῶν εἶπεν αὐτῶι· Τί τούτῳ ἄκοινον περι σου;

ἀπόδος τὸν λόγον τῆς οἰκονομίας σου ὑπὸ γὰρ δυνής ἐτι

23. τὸν μόσχον τῶν σωτ. i.e. one such as we may suppose most opulent rustic families would be usually provided with for any extraordinary call for hospitality, as with us poultry. And real was by the antients reckoned a delicacy. On δοσατε, butcher, see Note on Matt. xxii. 4.

24. νεκροῖς καὶ ἀνέζῃσι. This must be taken, as the antient and most modern Interpreters explain, in a metaphorical sense of spiritual death and coming to life again by repentance; a sense often occurring in Scripture, and not unfrequent in the Classical writers.

25. ήκουσε συμφωνίας καὶ χορῶν. It is a very antient, and Oriental custom to have concerts of music at entertainments. See Hom. Od. xvii. 386.

26. ἐφυράνατα· 'safe and sound.' So the Greeks say σωτερ καὶ υγεία, as Herod. iii. 124., Thucyd. iii. 34.

27. δούλων. 'The present tense here denotes continuity, 'I have been and am serving thee.'

30. καταφεύγων—βίον. This metaphor to denote prodigality is common in all the Classical writers from Homer downwards. See many examples in Recens. Synop.

31. πάντα τὰ ἐμὰ σὰ ἱστῶν. i.e. is to be thine as my heir (for his brother had forfeited all title to inheritance). Such a person the Romans called Herus minor.

Χ. 1. διδονταί τις ἤ πλ. On the object of this Parable the Commentators widely differ. (See Recens. Synop.) It is, however, generally admitted to have an affinity to the foregone, like that, to have been meant for the instruction of Christ's followers in general; for μισθωται is often taken in this extended sense. And as that represents the consequences of living without God in the world; so this seems to have been meant to teach men the true use of riches, and how they may be employed, so that being in this world rich towards God, they may attain eternal happiness in the world to come. A parable very similar to this is cited from D. Kimchi on Isaiah xl. 21.

—οἰκονόμον. The oikonomos was a domestic, generally a free man, who discharged duties corresponding with those of our house stewards and of our housekeepers. Dedephthn, was accused. This use of the word, of a true and not of a calumnious charge, is chiefly found in the Sept. and the later Greek writers.

2. τί] for διατι, how! importing expostulation and anger. But there may be, as Bornem. maintains an ellipse of δό, and thus τί will denote what. Τὸν λόγον, the account, οὗ, which you are bound to give, i.e. Plato Phed. § 3. ὡς ὁδικιστατε βοῦλμας τὸν λόγον στοιχεύειν, 'give my account.' Αντίστροφος is not redundant, but signifies must, i.e. unless thou give a satisfactory account. The not attending to this point has occasioned many misconceptions in the interpretation of the Parable.
3. ἀφαιρέται 'is taking', has taken away.

4. ἔγνω 'I have resolved.' A use of γνωσκω frequent in the best writers. Or, as Kuin. and others explain, 'I understand' or discern, a thought has occurred to me. Μεταστάθω. Metamorphosis is often used for removal from office. In δέχωμαι we have antecedent (consequent), as in Joh. xix. 27. Λέγω, as in 2 Cor. 3. This is universal, but it is better to suppose an ellipse of ἔφησα, to the point of confusion; or rather there seems to be a reference to certain persons in the mind of the steward, i.e. the master's debtors.

5. τῷ πρώτῳ] One or two cases mentioned as examples of what was said to all.

6. δέχαι τῷ γράμμα &c.] There is some doubt as to the sense of γράμμα. The almost invariable opinion of Commentators, ancient and modern, is that it signifies a bond, or engagement, of which sense Kypke adduces four examples from Josephus and Libanius. And Grot. has proved that γράμμα and the Latin litterae had the signification of synergrapha, or chirographa, (so we say a note of hand) and cautio. These bonds, he shows, were kept in the hands of the steward. The thing, however, is not quite clear; and to make it so, Dr. A. Clarke remarks, that 'this γράμμα was a writing in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the hand writing of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and cancel the old engagement.' That it was in the hand writing of the debtor, is certain. Yet such a note of hand could not require the steward's signature. I cannot therefore but think that the opinion originally formed of this passage, (see Syncop., in which is probably entertained by Macknight, is the true one. These γράμματα were, it should seem, both bonds and contracts. Those who took land were, we may suppose, required, previously to occupancy, to execute and sign an engagement binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor or his steward, with an acceptance thereof, of which a copy was given to the occupier for his security. Thus the writing in question, being both an engagement and a contract, was rightly styled a γράμμα, in whichever sense that word may be taken. This would be a lasting advantage to the tenants, and, of course, would proportionably greater degree of their gratitude.

8. κύριος] 'the master (of the steward),' not, as it is vulgarly interpreted, 'the Lord,' i.e. Christ. Εἴπησε, 'commended him,' not for his fraud, but, besides his prudence in securing his future subsistence, for the dexterity with which he had effected it; (as, in Terent. Heotton, iii. 2. 26., Chremes does a knavish servant; 'Syrens. Eho! laudas, queso, qui heros fallerent? Chremes in loco ego vere laudo'), for a blundering fraud would merit both censure and contempt. Φρονιμος, astute. Τὸν οἶκον τῆς αἰκίας, for τὸν οἶκον τοῦ αἰκίου, (Hebræize) the fraudulent steward. (So v. 9. μακρὰ τῆς αἰκίας for τοῦ μ. αἰκίου, which occurs at v. 11.) — ὁ δὲ οἰον-εἰς The best Commentators are agreed that these are the words, not of the master, but of Christ suggesting an important admonition. By οἱ οἰον τοῦ αἰωνος are meant those who are devoted to the things of this world, as children to their parents. By οἱ οἰον τοῦ βασιλείου, those who are devoted to the things of the next life. Both phrases are found in the Rabbinical writings. The words εἰς τῶν γενεὰς τῶν αἰωνῶν are exegetical of φρονιμος, and admit of various explanations, according as a literal or metaphorical sense be adopted. For the latter there is no authority, and as to the former, it may denote
'as far as regards the age in which they live.' But it more probably signifies 'in respect to (i.e. as regards their dealings with) the men of their generation, their contemporaries, and those with whom they have to do.' This signification of γενεὰ is frequent in the N.T.

9. ποιησατε—σχεδευτε On the whole of this verse there is little diversity of interpretation. With respect to the μαμώνας, as usual, it is plainly for μαμώνων δόλων, by a common Hebraism. But the force of the epithet here is not so clear. Some take μαμώνα τῆς δόλων, to denote riches acquired by injustice, for which, indeed, there is no want of authority. But this cannot here be admitted, because it would lead to a sense which is not in keeping with what is worthy of the Gospel; as if the wrath of God for ill-gotten gain could be appeased by giving to the poor. Far better, therefore, is it to suppose, with the best modern Commentators, that δόλια is here to be taken in the sense deceitful, unstable, as opposed to ἀληθινὰ, as at ver. 11. Of this sense they adduce many examples from the LXX., and the Targum, and the Sept. But these last are not to the purpose; and the others doubtful, as taken from poetic phraseology. That our Lord elsewhere calls riches fallacious, is no proof that they are so called here. I should therefore prefer, with some antient and several modern Commentators, to suppose that the epithet, as in a general sense, it is means whereby riches are often acquired. And I would suggest that δόλια sometimes is used of harsh and gripping conduct, and taking unfair advantages, without which riches, it is to be feared, are rarely amassed. See Matt. xxv. 24. Bornem, would remove the difficulty by supplying, from conjecture, an οὐ after λέγω; adducing several examples both from the Classical and the Script., of a negative particle being lost. But they are almost invariably taken from authors, of which we have few MSS., or where only a few MSS., present the omission. That the οὐ should here have been omitted in all the MSS., antient and modern, is so very improbable as to present a difficulty far greater than the difficulty of interpreting the passage as it stands. That difficulty, too, is exaggerated, and indeed unnecessarily increased by Bornem, who chuses to take δόλια for iniquitatis causa, though the sense of οἰκοδομον τῆς δόλιας is fixed by the μαμώνα τῆς δόλως, just afterwards. At εἰληφθείτω there is an eclipse of τοῦ βίου, which is generally expressed in the Classical writers, both in the LXX., and the Script., alike. With respect to δεξιωτατα, many antient and modern Commentators understand by it the angels appointed to receive departed spirits. And for this there is countenance in Matt. xxxii. 31. Luke vi. 38. & especially xii. 20. τίνη γυναικίν οὖν ἀνατυπαύνεται πρὸς οὖν. But there the ἀνατυπαύνεται is a past, and nearly a present tense, and all recent Commentators take the δεξιωτατα in the present passage, q. d. 'that ye may be received.' It would seem, indeed, most natural to refer δεξιωτατα to the filii bavoris, and this is strongly confirmed by the foregoing parable, of which this is an application. Many antient and many modern Commentators (as Grot., Mald., Brug., De Dieu, and Schoetg.) take δεξιωτατα as referring to those φιλοι, with allusion to a Jewish dogma to this effect. 'The rich assist the rich in this world with their riches; the poor assist the poor, in another world, with their bodies and souls.' But it seems better to suppose the sense to be, 'Make to yourselves friends by relieving the poor and destitute, that those whom you have thus befriended may, by their prayers and intercessions, be a means of your being received into the kingdom of heaven.' I may contribute to your reception. And this view has been at all events entertained and vindicated by Mr. Scott, and, in an eloquent sermon, by Mr. Le Bas. After all, however, this interpretation is more justifiable Theologically than Philologically; and I must still acquiesce in that recommended in Recens. Synop. δεξιωτατα is, strictly speaking, not used to denote the exercise of any kind of good offices, or of anything, of which the LXX, and the Script., have made use before; and the plural there is used with accommodation to the foregoing parable, namely, the friends made by the crafty steward. Besides, φιλου τενεστα on seems to be an Hellenistic phrase, denoting to make interest; though something nearly approaching to it occurs in the Classical writers, c. gr. Thub. i. 28. They refer to say to make friends with, or to be friends with any one. Had it not been for the accommodation in question, filov would have been written, and consequently also δεξιωτα: for the hearer or reader is supposed to be well aware, that the person with whom this interest is to be acquired is God. The sense, therefore, is, 'Do ye [in like manner to the manager in the parable, and the tenants] make friends [with God] by means of those riches which are so often acquired or employed wrongly, viz. by their right distribution, in order that when ye fail [and your stewardship expires] the interest ye have thus acquired may be a means of your being admitted to the mansions of the blessed.' In εἰληφθείτω there is meant to be an opposition, of solid and lasting houses, to the temporary and frail tents of this world.

10. ο πιστεύω έστην This is an adagial saying, (found also in the Rabbinical writers,) to be understood only of what generally happens. On which principle masters act, who, after proving the servants to be honest in small matters, at length confide more important business to their care. Our Lord, however, proceeds to give it an application as respects the comparative importance of the riches of this world, and those of heaven, q. d. As he who is faithful in small matters, &c., so he who has misspelled the riches commends himself to his stewardship, &c.

11. τε] By implication, so one, i.e. God will not. Το δεξιωτατα, 'the true riches,' i.e. the
favour of God and admission to the eternal mansions of bliss. So said in opposition to the riches of the world, which are but a vain show, and promise what they never perform.

12. el ev to αλλοτριον—μιλον] This is only another mode of expressing the same thing as in the preceding verses, by considering it in another view. By το αλλοτριον are meant the goods of this life only, so called because they are, strictly speaking, not our own, but only committed to us as stewards. So Clem. Rom. ii. 5. cited by Wets. enjoins us τα κοιναι ταια αο αλλοτρια ψηφισα, και μη ενθυμουν αυταν. By το αλλοτριον cf. 1 Tim.vi. 9. The riches of an eternal inheritance in heaven, called our own, because 1st, the possession of it is secured to us on certain conditions; 2dly, it will be wholly our own, and not to be shared with others.


14. διεκμεταρισμος a.] 'snatched at him.' Μυκτηρεος (from μυκτηρ, the nose) properly signifies to turn up the nose; a metaphor used in most languages to designate derision, and sometimes contempt.

15. δικαιωμα ε.] This expression (which is variously interpreted) designates their arrogating to themselves a virtue and sanctity not really their's. Thus δικαιος is taken, like the Hiphil conjugation in Hebrew to make (one seem) just.' Βεβλημμα is for βεβλευκων, abstract for concrete. Of course, this enunciation must be restricted to what went before, and denote the pomp of ceremonious observances, which serves as a cloak to vice.

16-18. On these verses, see Note on Matt. xi. 12 & 13. v. 18 & 29, and on the connexion with the preceding, see Grot., Whitby, and Dodd.

19. ανθρωπος δε της, &c.] It has been disputed, both among antient and modern Commentators, whether the following narration be a real history, or merely a story, or something composed of both, i.e. founded on fact, but adorned with colouring and imagery. The best Commentators, both antient (as Theophyl, and Euthym.) and modern (as Lightf., Whitby, Doddr. Rosenm., and Kuin.), with reason consider it as a parable, since all the circumstances seem parabolical, and a story very similar to it is found in the Babylonian Gemara. The scope of the parable is too obvious to need explanation.

20. πτωχος de tie την ουρανα χαρτισθηναι, &c.] The use of such expressions was originally confined to Kings, but had gradually extended itself to the noble and rich. On this, and the nature and species of Byseus among the antients, see Recens. Synop.

21. ενθυμων χορτ] It has been much debated among the Commentators whether ενθυμων signifies desiring, or who desired, or who was glad, or faint. The former interpretation has been generally maintained by antient and modern Commentators; but the latter has been adopted by Elms., Parke, Campb., and others, whose reasons, however, are of no great weight.
For ἀγαθοῦ, though used in this sense by the Classical writers, is never by the Scriptural ones; and ἐπιθυμεῖν where occurs in that sense in the Classical, nor, I believe in the Scriptural writers; for as to Luke xv. 16, see the Note there. Now the difference between 'I was glad,' and 'I would fain,' is to be attended to. The former signifies, 'I was glad,' (for fain comes from the Ang. Sax. feagen, glad), which implies a sort of compulsion for fear of worse; the latter (in which fain is an adverb) signifies 'I would gladly do, or have done, a thing. Now although in both these passages of Luke, the former signifies, whereas, where the latter signifies 'I would, and could desire,' the sense of the latter is only intimated; and the question is, whether the latter significance is to be adopted in these two passages, or the ordinary one to desire. It should seem that the same significance will not serve for both. Our common Translators have, I think, done right in adopting the sense 'he would fain' in the former; and have rightly retained the ordinary significance in the latter. In the former, ἐπιθυμεῖς is, by a common idiom, for ἐπιθυμεῖ ἄν, literally, 'he would have desired, (i.e. if he could have brought his stomach to admit such distasteful food) to fill his belly,' q. d. he would fain have filled his belly. In the latter, the simple idea of desire, or wish that is expressed. His desire, in being laid there, was to be fed &c. The taking his post there was a sort of begging by action. That this his desire was not fulfilled, is not only not implied in the term itself, but is, as Campb. shows, inconsistent with the circumstances of the narrative. Bornm. rightly takes this ἐνεργ. for quia cumpeteabat. Op. ψυχῶν—τραχεῖς, see Matt. xv. 27. and Mark vii. 28. and Notes.

21. ἄλλα καὶ οἱ κόινοι, &c.] This must not, with some, be considered as meant to note an alleviation of his sufferings, though the tongue of a dog is known to be healing, but only (as Euthym. and Doddr. remark) to represent his helpless and miserable condition, (with his ulcers bare, neither bound up, nor mollified with ointment), and consequently the inhuman neglect of the rich man. ἄλλα καὶ, quinetiam, nay even. 'Ἀπελείχον, used to lick.'

22. ἀπενεκρῦναι αὐτὸν ὑπὸ τῶν ἀγγ., &c.] The more recent Commentators think that the simple idea of Lazarus being removed to supreme felicity in heaven, is adorned with imagery agreeable to the opinions of the Jews, which are illustrated by Wets., Schoetg., and others, cited or referred to in Recens. Synop., from which it appears that the same notions prevailed among the Greeks and Romans. Now if there had been only the circumstance of his being carried by the angels to the place of bliss, that, however, agreeable to the notions of the Jews, would have some countenance for it in our Lord's words, especially, 'as this office (Doddr. remarks) would be suitable to their benevolent natures, and to the circumstances of a departed spirit.' But when we consider the many other circumstances connected with it, as the ἀγγελοί, which has reference to the Oriental custom of reclining at table, by which the head of a person sitting next him who was at the top of the triclinium was brought almost into his lap), and that, according to the Jewish opinions, angels were employed to convey the bad to hell, as well as the good to heaven, it cannot but seem that the former view is the most correct. Yet it is to be borne in mind, that no responsibility on our Lord's part is involved in this case, as in that of the Demoniaca; for our best Commentators and Theologians are agreed, that in parabolical narrations, provided the doctrines inculcated be strictly true, the terms in which they are expressed are secondary, and the prevailing notions of those to whom they are addressed. See Grtr., Doddr., and Mackn.

23. ἠν ὄνον] See Note on Matth. xi. 23. Here, indeed, it is commonly supposed, that the word denotes the place of torment. But that this is, strictly speaking, not the case, has been expressed by several able Commentators, as Wets., Campb., Rosenm., and others, whom see in Recens. Synop. They have proved that the Jews (as well as the Greeks) supposed the place of departed souls to be divided into two parts, Paradise and Gehenna, which were contiguous to each other, but separated by an impassable chasm, so narrow, however, that there was a prospect of one from the other; nay that their respective inmates could converse with each other. Thus both the rich man and Lazarus might be alike in Hades, though in different parts. Rosenm. observes, that both the Jews and Greeks thought that the souls of departed persons were in all things as if they were embodied, conversing and in other respects occupied as the inhabitants of the world. See the numerous citations in Recens. Syn.

ΕΥΑΙΓΓΕΛΙΟΝ  Κεφ. XVII.

25. Οδέ] Very many MSS., Versions, Fathers, and early Edd., have ὅδε, which is edited by Matth. and Scholz. But though this may seem agreeable to a well known canon, yet that does not apply to words exceedingly similar and often confounded; in which case, too, manuscript authority is small. Propriety then must decide; and that here requires the οδέ. Bornem. thinks the true reading is ὅδε;

- σο] This is omitted in several MSS., Versions, and Fathers, and is cancelled by Griesb., Tittm., and Scholz; but without reason; for besides that the antithesis requires the σο, and the insufficiency of the evidence for cancelling it, (that of Versions being in a case like this but slender), we can account for its omission in two ways; for its insertion, in one only, and that not a very probable one.

26. διαμαρτύρθηται] i.e. as Schleus. and Cambp. explain, warn, admonish, seriously exhort; or we may conjoin both senses, and render seriously admonish, by bearing witness of these truths.

29. Μυστεία καὶ τῶν προφ.] i.e. generally the sacred books of the Jews (as in Matt. xviii. 5.) all revealing, more or less clearly, the doctrine of a future life, and a state of rewards and punishments.

30. φύξι] The construction is elliptical. We must supply ἀκούσωσιν; they will not attend to them, they will slight them," as I did.

31. εἰς Μοναχὸν πεισθήσονται] The Jews themselves confessed that the Law was delivered to them by God, and confirmed by manifest and signal miracles, the report of which, as handed down to them from their ancestors, they had received. Yet they led a life contrary to the plain injunctions of the law. Nothing, therefore, hindered their reform but a perverse mind, unwilling to embrace, as true, what they could not prove to be false. (Rosem.) The passage may be thus paraphrased; "Occasions of repentance and reformation are not wanting to them. If, therefore, they will not embrace these, not even miracles could move their stubborn wills." See more in Doddr. and Cambp. XVII. 1. ἀνενόεσθι τοῦτο] for οὐκ ἐνόεσθαι, which occurs in Luke xiii. 33., and denotes what necessarily must happen, from the condition of man. See Matt. xviii. 7. and Note. Before μη ἔλθει many MSS., Fathers, and early Edd. have τοις, which, as it is agreeable to the usage of Luke, is probably genuine, and thus we may render literally, "it is impossible for offences not to come." Yet as it may have been derived from the margin, I cannot venture to insert it. Δι' οὗ, through whose means.

In the following portions there is no occasion to perplex ourselves about the connexion, since, as the best Commentators have observed, the discourse is formed of detached admonitions, and consequently no connexion is intended.

2. Λουτρελεῖ] Here there is the frequent ellipse of μαλλον. 4. ἐπτάκει] for πολλάκις; a frequent Hebrew idiom. The εἰς οὗ after ἐπνόησεν is omitted in very many MSS., Versions, and Fathers, and is cancelled by Wess. Griesb., Tittm., Vat., and Scholz. But the evidence for it (or the correction upon it πρὸς σὲ) is so strong, and its antiquity so great, that it is more probable that the words were omitted by some over
καὶ ἐπάκις τῆς ἡμέρας ἐπιστρέψῃ [ἐπὶ σε] λέγων: Μετανοῶ αφίσεις αὐτῷ.

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ: Πρόσθες ἥμιν
6 πίστιν. Ἐπὶ δὲ ὁ κύριος: Εἶ ἐχετε πίστιν ως κόκκον σινάπες, ἐλέγετε ἂν τῇ συκαιμίῳ ταύτῃ Ἕκριζοθητί, καὶ οὐκ ἐθνοῦσι ἐκ τῆς θαλάσσης καὶ ὑπήκουσαν ἂν υἱῶν. Τίς δὲ εὖ υἱῶν δούλου ἐχὼν ἀρτριῶν ἡ τομαίων, οὐ εἰσελ-θοῦν ἐκ τοῦ αγροῦ εἰρεῖ. Εὐθέως παρελθῶν αναπέσατο ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ: Ἐστοίμασον τῷ δειπνήσῳ, καὶ περικοσμάμενος διάκονε μοι, ἐος φάγην καὶ πῶς καὶ μετὰ ταύτα φάγεσαι.

9 καὶ πίεσαι σὺ; μὴ χάριν ἐχεὶ τῷ δούλῳ ἐκεῖνῳ, ὅτι ἐποίησε
10 τὰ διασταχθέντα [αὐτῷ]; οὐ, δοκο. οὕτω καὶ ύμεῖς, ὅταν ποιήσετε πάντα τὰ διασταχθέντα υἱῶν, λέγετε ὁΤι δούλοι ἀχρεοὶ εἶμεν, ὅτι ὁ ὥσπερ λόγος τοῖς ποινῆσαι, πετοῦκαμεν.

11 ΚΑΙ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτῶν εἰς Ἰερουσαλήμ,
12 καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλλαίας, καὶ εἰσερχόμενον αὐτοῦ εἰς τὴν κόμην, ἀπήνησαν αὐτῷ δέκα ἱπποῖς ἁπαντές τις ἑσπεριδοῦν ἡμᾶς. ἐν τῷ δὲ καὶ ἤνα ἡμῶν εἰπεν [Lev. 13.2.]
13 ἠπίστατα, ἐλέγοντες ἤμας. Η ὁ πώροβθεν καὶ αὐτοῖς ἐπιλείπεται ἐαυτοῦ τοὺς ἱερεὺς. καὶ ἱδὼν εἰπεν [1 Sam. 4.]
14 αὐτοῖς: Πορευθέντες ἐπιδεξιεῖτε εαυτοὺς τοὺς ἱερεῖς. καὶ ἱδὼν εἰπεν [1 Sam. 4.]
15 αὐτοῖς: Πορευθέντες ἐπιδεξιεῖτε εαυτοὺς τοὺς ἱερεῖς. καὶ ἱδὼν εἰπεν [1 Sam. 4.]
16 εἰς τῷ υπάγειν αὐτοὺς, ἐκαθαρισθησαν εἰς δὲ ἦς αὐτῶν, ιδὼν ὅτι ἱαθῆ, ὑπεστῆλες μετὰ φωνῆς μεγάλης

nice Critics, to remove what seemed an offensive repetition, than that it should have been brought in to complete the sense. Such sort of tautology as this strengthens the sense, and is found in the best writers. Hence there are, i.e. the fucus taurus of Linnaeus, a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree. It is found in Egypt and Palestine, and is so called as resembling the fig-tree in its fruit, and the mulberry in its leaf.

7. ἐπιδέσας] 'Seat thyself at the table.'
8. φάγεσαι καὶ πίεσαι] These are, as Wets., observes, 2 pers. Fut. Mfr. for φάγην and πίην, according to the early usage, (which, it seems, continued in the common dialect to a late period,) whereby φάγωμαι and πίωμαι were used for φαγοῦμαι and πικαίμαι. See Math. Gr. Gr. § 197. 1. and Buttm. Gr. Gr. p. 244. With respect to the doctrine contained in ver. 7-10, it is plainly this, that the rewards held out to Christian obedience are not of merit, but purely of grace.
9. αἱτῶ] This is omitted in nearly all the best MSS., and in several Fathers and early Edd., and is with reason cancelled by almost every Editor from Beng. Wets., we may suppose the priests of both Jews and Samaritans. But the former is far more probable. On the circumstances of the narrative, see Euthym., cited in Recens. Synop.
17. ** Деяка ** 
18. ** Αλλογειν **

Such the Samaritans were esteemed by the Jews; and Josephus calls them δαλλοςειν. Whether they were to be regarded as Gentiles, was a disputed question among the Rabbis. That they were not heathens, is certain; but the Jews took advantage of some approach to idolatry in the worship at Mount Gerizim to regard them as such.

20. ** μετα παραστησεων **

On the sense of this word Commentators are not agreed. The word παραστ. is indeed rare; but four examples are adduced from the later writers, in which the sense is, attention, observation. But as this significance does not seem suitable here, many recent Commentators render it splendour, pomp, parade. That, however, is rather an interpretation than a translation. The word must be more literally taken, by metonymy, to denote what attracts observation.
34 autēn' kai os ean apoleon autēn, xwogonisei autēn, 'legen... 17.

35 paralaphēsetai, kai o éteteros aphetēsetai. duo espresso

36 étetera aphetēsetai. duo espresso en to agorā, o eis pa-

37 ralaphēsetai, kai o éteteros aphetēsetai.

"Opou to ñama, ñeke sunaxhthounai ou ai aeto.

1 XVIII. 'ELEGE de kai parabolhn autōis pro to'

2 dein pantote proseivneithai, kai ÿ ekkaakein, legoun; Krét-

3 ánthropou mì enreptepomēno. χhā de [tis] ÿn en tō tōlei

4 kai hrecheto pros auton, legeusai: 'Ek dikīnōn me

5 kai anátrwton ou enreptepomai. dia ge to parēxein mou kō-

6 erchoménei upotpaihai me. eite de o kūros' Akousate ti o

7 kritē tis akōsias legei. "o de Theos ou mì poíseis tēn

ferred to the preceding context, it will import,
whenever shall attempt to save his life by taking
refuge at Jerusalem will lose it; and whoever
shall seem to risk the loss of it by neglecting to
flee thither, will have it." This sense of θερα-
nein (namely to preserve) is never found in the
Classical writers; but it is not infrequent in the
LXX. In the former it signifies to preserve
life.

36. This verse is omitted in a great number of the
best MSS., some versions, and several early
Edd., and was cancelled by almost all recent
Editors, as an interpolation from Matthew. But
as it is found in some MSS. and almost every
Version of antiquity and credit, it should seem
to be genuine, and only omitted accidentally,
proper homoeoteleuton.

37. Poi kūrē] scil. tawta ñatai vel gevni-
setai.

XVIII. 1. pró to dei] 'on the subject of the
duty.' &c. Of this sense of pró with verbs of
speaking and writing, Kyperk adds an
example from Plutarch. Pántote signifies con-
stantly, perseveringly, in opposition to that
inter-
mision of regular duty, which arises from weari-
ness, or detraction, or inattention, and signifies pro-
perly 'to abandon anything from cowardice,

defension, or despondency.' Such a limited sense
of terms which properly denote perpetuity of
action, is common in all languages, especially
the Oriental ones.

2. tôn theōn—enreptepomēnōn] A proverbial
form of expression, of most glaring and unblushing
wickedness, of which many examples are given
by Esln. and Wets., to which I have added
others in Recens. Synop.; all of which may
have originated from Hom. Od. x. 39.

3. ekdikēsou] Almost all English Commen-
tators agree in censuring the avenge of our com-
mon version, and render 'do me justice upon.'
But the change is unnecessary, since avenge in
our earlier writers has this very same sense,
namely, 'to take satisfaction for an injury from
or upon the injurer.' So far from revenge form-
ing any part of the idea, even that word itself is
frequently used by our old writers in the sense of
taking retribution, justice by law.

1 Corvii. 39. So Hom. 11. β. 289. meiav' eti
χρόνων, but the a is added in the MSS.
5. eti [τέλος] An Hellenistic phrase (formed
on the Hebr. tūn') for the Classical one dē
τέλος, and signifying perpetually, constantly.
So ael is used in a kindred passage of Herodot.
iii. 119, which I have adduced in Recens. Synop.
Euthym. explains by de elw. 'Συναπα-
γεῖν is properly a pugilistic term. It signifies 1.
not to bruise under the eyes; 2. to bruise, obtundere.
3. It figuratively denotes to stun, or deare, any
one by dinning in his ears, and consequently to
weary him. No certain example of this sense
has been adduced from the Classical writers;
it frequently is in the correspondent term in
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γεῖν is properly a pugilistic term. It signifies 1.
method is strongly confirmed by the context. At έτει αὐτοῦ supply συνελέκτικον, as in Eccles. xxxii. 18.

7. καὶ μακροθυμῶν is. a.] Most Commentators, agreeably to the usual sense of μακροθυμεῖν in the N. T., take it of God’s long suffering; and consequently αὐτός is to be referred to those who aggravate the righteous. That, however, would be a prejudice against the text, since such a sense cannot be elicited even from the context, much less any word of the text. We cannot, without violence, refer αὐτός otherwise than to ἐκλεκτῷ. We must therefore suppose some other sense of μακροθυμεῖν. And as the word signifies properly to be slow-minded, it may very well denote to be slow in avenging or offering assistance. And in this sense the word occurs at Eccl. xxxii. 18. Sept. καὶ οὗτος οὐ μη βραζῶν. οὐδὲ μη μακροθυμησέω ἐπ’ αὐτοῖς. This interpretation (which alone suits the scope of the parable) is adopted by almost all recent Commentators, and is confirmed by Euthym.

8. εἰς τοὺς γήις.] The Commentators are not agreed whether this coming of our Lord adverted to his final advent, or to his advent at the destruction of Jerusalem. The former may be defended; but the latter is so confirmed by the account which we have of the time in question, in the Epistles of James, Peter, and Paul, that it can scarcely be doubted to be the true interpretation. Of course, τῶν γῆς must be taken, as often, of the land of Judæa. The interjection implies a strong negation.

It is strange that Markl. and Cambl. should suppose that πῶς πίστων means ‘the belief of this truth,’ namely, that God will avenge his elect. Not to say that that would require τῶν πίστων τοῦτον, which cannot be permitted to take πίστιν in the sense of belief of a truth.

It is strange that almost every Translator renders πετυιόθης and ἐξοῦθεν, in a past sense, notwithstanding that εἶναι requires a present. And as ἐξοῦθεν is evidently a present participle, so we may be allowed to assign a present sense to πετυιόθης, for there is often the past tense.

11. πρὸς ἑαυτόν] There has been some doubt as to the construction of these words, which some Commentators connect with στάθης, in the sense ‘apart, by himself;’ while others construe with προσηύχετο. The latter mode is greatly preferable; for the former proceeds on a confusion of πρὸς ἑαυτόν with καθ’ ἑαυτόν. Πρὸς ἑαυτόν can only denote ‘with himself,’ and is not unfrequently joined with verbs of speaking or thinking; of which the Commentators adduce examples both in the N. T. and the later Classical writers. Στάθης is by some rendered consisted; by others is considered as added for ornament. But, as I suggested in Recens. Synop., it rather seems to refer to the posture of prayer among the Jews, namely, standing.

οὕς ἢ ἀρσεὶ.] ‘Ἀρσεὶ denotes one who injures another by force; ἀδικοὶ, one who overreaches him by fraud, and a semblance of justice and equity.

12. διὰ τοῦ σαββάτου.] viz. on the 2d and 5th days, as appears from Wets. By these are meant not public, but private and voluntary fasts. On ἁπάντως, see Note on Matt. xxiii. 23.

13. μακροθυμῶν ἑαυτοῦ.] Namely, in the court of the Gentiles, if he was a Pagan; or, if a Jew, placed far apart from the Pharisees.

ὅως ἢ ἀρσεὶ—ἀπαραίτ.] A fine feature of real contrition and genuine humility. Schoetl. has, indeed, shown that it was a frequent maxim with the Rabbis, that he who prays should cast down his eyes, but raise his heart to God; contrary to the custom of the Greeks and Romans, which was to lift up the eyes and hands in prayer. Yet in this picture of real contrition and genuine humility we must suppose every thing unstudied.

ἲ ἑττέως εἰς τὰ στάθος.] An action suited to grief, remorse, &c., and common to all nations, as appears from the copious passages aduced by Wets. and others, among which, however, I find none that sufficiently justify the construction, which appears Hellenistic, and consists in the omission of the pronoun; though the phrase, even with a personal pronoun, is very rare.

καὶ τῷ ἰμᾷ.] Wets. and others think that the Article is emphatical and used κατ’ ἐξονθήν.
οὐτὸς δεδικασμένος εἰς τὸν οἶκον αὐτοῦ, ἥ ἐκεῖνος. οτι
πάσα ὁ υψών ἑαυτῶν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτῶν
ὑψωθήσεται.

15 ἐπεσεφερὲν δὲ αὐτῷ καὶ τὰ βρέφη, ὡς αὐτῶν ἀτπη-καὶ ἄνωτες δὲ οἱ μαθηταὶ ἐπετίμηται αὐτῶς. ὁ δὲ αὐτῷ

᾽Ἰσοὺς προσκαλεσάμενος αὐτά, εἶπεν ὁ Ἰσοῦς πρὸς με, καὶ μὴ κωλυτέ μετὰ τῶν γαρ τοιοῦ-τῶν ἔρχεσθαι πρὸς με, καὶ μὴ κωλυτέ μετὰ τῶν γαρ τοιοῦ-

17 τῶν ἐστίν ἡ βασιλεία τοῦ Θεοῦ. ἡ ἀμήν λέγω ὑμῖν, ὅσ
ἐάν μὴ δεξιήται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ
eἰσελθή εἰς αὐτὴν.

18 'Καὶ ἐπηρωθησέ τις αὐτῶν ἄρχων, λέγων: Διδάσκαλε
ἀγάθε, τί ποιήσας ἥνων αἰώνιον κηρυνομοί; Εἶπε δὲ

19 αὐτῷ ὁ Ἰσοὺς. Τί με λέγεις ἁγαθῶν; οὐδεὶς ἁγαθὸς, εἰ

20 μὴ εἰς, ὁ Θεός. τὰς ἐντολὰς ὁδίς. Μὴ μοιχεύσῃς

21 τίμα τὸν πατέρα καὶ τὴν μητέρα σου. ο βη

22 εἶπε· Ταύτα πάντα ἐφυλαξάμην εκ νεότητος μου. ἄκουσας
de ταύτα ὁ Ἰσοὺς εἶπεν αὐτῷ· 'Ετι ἐν σοι λείπει πάντα

όσα ἔχεις τόλησον, καὶ διάδος πτωχοῖς, καὶ ἔχεις θαυμαν

23 εν οὐρανῷ καὶ δεύο ἀκολουθῇ μοι. ὁ δὲ ἀκούσας ταύτα,

24 περιλυπτός εἰγένετο· ἦν γαρ πλούσιον σφόδρα. ἦν ἄνω

αὐτὸν ὁ Ἰσοὺς περιλυπτόν γενομένου, εἶπε· Πῶς δύσκολον

οἱ τὰ χρήματα ἔχοντες εἰσελέσθουν εἰς τὴν βασιλείαν
25 τοῦ Θεοῦ. Εὐκοπώτερον γαρ ἂν ἔστι, καμήλων διὰ τρωμαλίας

But the force of the Article is better laid down by Bp. Middlet. thus: "Whenever an attributive noun is placed in opposition with a personal pronoun, such attributive has the Article prefi-ix. Thus in Luke vi. 24. ὦν τοῖς πλούσιοις. xi. 46. ὦν τοῖς οἰκονικοῖς. We have the same form of speech also in Herodot. ix. p. 342. μὲ τὴν λειτουργίαν. Plat. Conv. vii. Sap. p. 95. ἦν τοῖς ἐνώτησιν. See also Soph. Elect. 282. Eurip. Ion. 348. Aristoph. Av. 5. Acharn.1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as else-where, marks the assumption of its predicate, and the strict meaning of the publican's prayer is, 'Have mercy on me, who am confessedly a sinner;' or, 'seeing that I am a sinner, have mercy on me.'

[14. δεδικασμένος—ἡ ἐκεῖνος] There is thought to be here the common ellipse of μᾶλλον. But it is better, with Rosenm. and Kuhn., to suppose that, as the Hebrews often express a simple negation by a comparative, (as in Gen. xxxviii. 26. and 1 Sam. xxiv. 18.) so here the sense is, that the Publican went away justified, but not the Pharisee. This view is supported by the autho-rity of Euthymius.

For the coll. of the MSS. and almost all the early Edd. have γαρ, which is approved by Mill, and adopted by almost every Editor from Wets. to Scholz. But though the more difficult

is usually to be considered the preferable reading; yet that principle does not extend to manifest violations of the propriety of the language. And, notwithstanding what those Editors say, this use of ἱπο cannot be defended, as appears from the vain attempts made to explain it, in order to render it sanec, or nimirum, or to consider it as having reference to a clause omitted, is alike objectionable. And to regard it as redundant, is puerile. The canon in question, therefore, does not apply. And as this differs so slightly from another reading, namely, ἵπε, found in some MSS. and Basil. I cannot but consider the γαρ as an error of the scribes, who had ἵπε in their archetypes. Whether, indeed, that be the true reading, I doubt. It seems to have been a very early correction of Luke's Greek. For elegance of style would require ἵπε. It may be added, too, that every ancient Version of credit represents ἵπε or ἵπε, not ἱπο. How ἵπε might be confounded with ἱπο (especially by those who did not consider the construction) is obvious from the strong similarity between ἵπε and and and e. That ἵπε rather than ἵπε is the true reading, is probable from the former occurring supra xx. 7. sine var. lect.

15. τοῖς πλούσιοις i. e. the children of the persons who resorted to him. On the rest of the Chap., see the Notes on the parallel passages of Matth. and Mark.
EUAGGELION  
Kef. XIX.

ραφίδος εἰσελθεῖν, ἣ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες καὶ τὰς δύνατας σωθῆναι ναὶ; ὁ δὲ εἶπεν. Τὰ ἀδύνατα παρὰ ἄνθρωποι δυνατά ἐστι παρὰ τῷ Θεῷ. Εἴπε δὲ οἱ Πέτρος. Ἡδον ἦμεις ἀφήκαμεν πάντα, καὶ ἰκολούθησαμεν σοι. ὁ δὲ εἶπεν αὐτὸς τοὺς Αἱμὴν λέγω υμῖν, ὅτι οὗτοι εἴσηκαν οὐκ ἂν ἀφῆκεν οἰκίαν, ἡ γονεῖς, ἡ άδελφοι, ἡ γυναῖκα, ἡ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὅσον ὁ μὴ ἀπολάβῃ πολλοπλασιον ἐν 30 τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωῆς αἰωνίων.

ΠΑΡΑΔΑΘΩΝ δὲ τοὺς ὁδόκοια, εἶπε πρὸς αὐτούς. Ἡ ἰδοὺ ἀναβάσωμεν εἰς ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ νῦ ὑπὸ τοῦ ἀνθρώπου. παραδόθησαν γὰρ τοῖς έθνεσιν καὶ εμπαυχήσατε καὶ ὑμεῖς, καὶ εμπυθήσατε καὶ μαστιγώσατε ἀπὸ 33 κατευθύνων αὐτόν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεσαν. καὶ 34 αὐτοὶ οὐδὲν τοῦτον συνήκαν καὶ ἦν τῇ ἁμα τούτῳ κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἔγινον τοῖς τῷ λεγόμενα.

Ἐγένετο δὲ ἐν τῷ ἐγγύσεων αὐτῶν εἰς ἱερικών τῷ 35 φῶς τῆς ἐκάθοδος παρὰ τὴν ὁδὸν προσαυτών ἀκούσας δὲ τὸν ὄχλον διαπορευμένου ἐπισκάντο τί εἰς τοῦτο ἀπήγγειλεν 37 λαν δὲ αὐτῷ ὅτι θαυμάσας ὁ Ναζωραῖος παρέδωκεν 38 καὶ ἐβούλευσεν λέγων ' Ἰησοῦς οὗτος Δαβίδ, ελέσθη με καὶ οἱ προσάραγον γόνοτοι ἐπετίμων ἀυτῷ ἰνα σωτηρία αὐτοῦ δὲ πολλῷ μᾶλλον ἐκραζέν τῷ Δαβίδ, ελέσθη με. σταθεὶς δὲ ὁ θαυμάσας ὁ δὲ εἶπεν 'Κύριε ἰνα αναβάζων. καὶ ὁ θαυμάσας εἶπεν αὐτῷ 42 Ἀνάβλεψον καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθησεν αὐτῷ διὰ αὐτῶν τῶν Θεοῦ καὶ πᾶς ὁ λαὸς ᾦδεν ἔδει θεῷ.

XIX. KAI εἰσελθὼν ὁ ἱερέτης τῇ ἱερικῇ καὶ ἢδον 1 ἀνήρ ὁμοίως καλοῦμενος Ζακχαίος καὶ αὐτὸς ἦν ἀρχιτέλη- 2 λήσις καὶ οὗτος ἦν πλούσιος καὶ ἔξευθεν ιδέαν τῶν ἱερικῶν τῆς ἑστὶ καὶ οὐκ ἤγουντο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρός ἦν καὶ προδρόμων ἐμπροσθεν ἀνέβη ἐπὶ συκομοῦ 4

XIX. 1. ὁ ἱερέτης] Campb. and Wakef. render 'was passing through;' rightly, Ι Κονεν Α. 2. ἀρχιτέλησις] Tbe best Commentators are agreed that this signifies a chief tax gatherer, a sort of receive—generator of a district, in which several publicans, who were inferior collectors, were employed. That Zacchaeus was a Jew, and not, as some imagine, a Gentile, is pretty certain from ver. g. The occurrence of οὕτως after αὐτὸς may seem harsh, but examples from the Classics are adduced by Bormen. The οὕτως has somewhat of emphasis, and as many render, "And the man was rich." 3. θαυμάσας—τί έστι] On this idiom, see Vig. and Matth. Gr. Gr. § 295. 3. Θαυμάσας signifies quæns, what sort of person. The use of αὐτῷ before τοῦ ὄχλου is Hellenistic, and formed on the Hebr. on account of. 4. προδρόμων ἐπὶ π.] The Commentators educe similar pleonasm from the Classical writers. Yet it may be doubted whether there is ever, strictly speaking, a pleonasm at all. There is almost always a strengthening of the sense.
κεφ. Χ. Χ. ΚΑΤΑ ΔΟΥΚΑΝ.


11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσεζεῖ ἐπεὶ παρα- 12 βολήν, διὰ τὸ ἐγνὺς αὐτῶν εἶναι Ἰερουσαλήμ, καὶ δοκεῖν 13 αὐτῷς ὅτι παραχρήσκα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀνα- 14 φινεσθαι. "εἶπεν οὖν ᾧ Ἀνθρώπως τις εὐγενής ἐπορεύθη 15 εἰς χώραν μακραν, λαβεῖν ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι. 16 17 καλέσας δὲ δέκα δοῦλους ἐαυτοῦ, ἐδώκεν αὐτοῖς δέκα μνᾶς, 18 καὶ εἶπε πρὸς αὐτούς: Πραγματεύσασθε ἐως ἐρχομαί. οἱ

--- ekéineρ] Sub. ἵδιον, and indeed ὦτι, which, though it is found in the common text, and in very many MSS., yet is omitted in most of the ancient MSS., and cancelled by almost every recent Editor. The ellipsis, however, is harsh, and not to be defended by a similar one at v. 19., for, as Bornem. remarks, and I had myself long contemplated, there can be little doubt that the true reading there is Λαβεῖν, and here εἰκάζειν.

5. εἶδον αὐτῶν, &c.] The antient and early modern Commentators rightly refer our Lord's knowledge of the name and circumstances of Zacchæus to his Divine omniscience. For notwithstanding that several recent Commentators endeavour to account for it on natural principles, yet the former view is more agreeable to the air of the whole passage.

--- meinai] 'to sojourn.' See Note on Matt. x. 12.

12. The Aorist is for the Present.

7. καταλίσασθαι] 'to be a guest with.' See Note on Luke i. 12.

8. σταθεὶς δὲ εἰς τὸν Καίσαρα εἰς τὸν αὐτὸν, i.e. after Zacchæus had been introduced into the presence of Jesus, (and had thereby an opportunity of addressing him,) he said, &c. See Acts v. 20. σταθέτες ἡλικίας, and xxi. 22.

--- didoμοι] Grot., Wets., Campb., Whitby, and others take this as Present for Future, to denote first of all a present. But it is better to suppose, with Euthym., Theophyl., and Vat., the sense to be, 'I do [hereby] give;' or with Bornem., dare volo; agreeably to which Christ says, This day is salvation come unto thee, &c.

9. εἶπε δὲ πρὸς αὐτόν.] The πρὸς is by some rendered concerning. But though that signification does occur, yet never in the phrase εἶπε δὲ. And although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the by-standers, and the former to Zacchæus, whose declaration required some reply. I have pointed accordingly. Τῷ οἴκῳ is by some referred to the master of the house. But it is most natural to interpret it of the family. Compare John iv. 63. Acts x. 2.

--- καθότι] forasmuch as, inasmuch as. The Participle thus denotes cause, and, as is often the case with γὰρ, the use here is elliptical; q. d. Yes I do this, because &c.

11. δοκεῖν αὐτῶν, &c.] Our Lord's words just before declared his Messiahship, and the Apostles supposed them to imply his speedy entrance upon his reign, and assuming the character of liberator of the Jewish nation. This erroneous opinion our Lord corrects in the following parable, on which see Notes on Matt. xxv. 14. seqq.

12. εὐγενῆς] 'one of noble birth,' like the Roman Patricians. Λαβεῖν εαυτῷ βασ. Whitby, Campb., and Schleus. have shown, that this signifies 'to receive institution to a kingdom, procure for himself royalty,' i.e. in his own country, as was the case with Archelaus and Herod; a circumstance of great notoriety.

13. εἶπα δὲ] I ten of his servants. This is merely (as Euthym. remarks) a round number. Πραγματεύσασθαι. The word signifies literally and in the Classical writers, 'to be engaged in business;' but here it is used as a deponent, in the sense 'to do business with by investment in trade. Thus πραγματεύσεσθαι is used both in the Classical writers and the LXX. to denote a merchant. The term in Matthew is ἐργαζόμενος.


The following are examples. Dio Chrys. Orat. 12. p. 207. ἀνθρωποθησον. Hor. Ep. i. 7, 91. Durrus nimiris attentusque videris esse mibi. See also i. 5, 13. & Serm. ii. 6, 82.

23. πράσεως.] The word denotes 1. a table; 2. a money-table, or counter, on which the money changers did their business. But as those counters were, no doubt, provided with desks or tellers, for the deposit of money, so πράσεως came to mean 3. a place for the investment of money, just as our bank originally only denoted a counter, being derived from ἄπειρος.

25. The Commentators are not agreed whether these are the words of our Lord, or of the King.
Κεφ. XIX.  
ΚΑΤΑ ΛΟΥΚΑΝ.  

29  *ΚΑΙ ἔγγενον οὗ ἤγγισεν εἰς Βηθφαγὴν καὶ Βηθανίαν.  
30 πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ εἰπὼν· Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ἥ εἰσπορεύμονεν εὑρήσατε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πῶλον ἐκάθισε· ὅταν ταῦτα ἔπρεπε, ἐμπροσθεν, ἀναβαινῶν εἰς Ἰεροσολύμα.

31 Ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. ἀπελθοῦντες δὲ οἱ αὐτοῦ ἑυροῦν καθὼς εἶπεν αὐτοῖς· λύωντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς· Τί λύσετε τὸν πῶλον; οἱ δὲ εἶπον· ὁ κύριος αὐτοῦ χρείαν ἔχει.

32 ἐνάποθεν αὐτοῖς εἰπὼν· ἤγγισεν εἰς Βηθανίαν καὶ ἐπιφήμιϊ γενομένης ἑαυτῶν τὰ ἰματῖα ἐπὶ τὸν πῶλον, ἐπεβίβασαν ποὺ ἤγγισαν·

33 πορευόμενοι δὲ αὐτοῦ, ὕπεστροφώντων τὰ ἰματία αὐτῶν ἐν τῇ ὅρᾳ. Ἔγγιξάντος δὲ αὐτοῦ ἡ ὅρᾳ πρὸς τῇ καταβάσει τῶν ὄρων τῶν Ἐλαιῶν, ἤραυτο ἀπάντα τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεὶν τῶν Θεοῦ φωνή μεγάλη περὶ πασῶν ἕως δινάμεως ὁ ἐν θαυμάσεις ἑποντες εἰς ὑπομανήν ἀπὸ τὸν χλόου εἰπὼν πρὸς αὐτοὺς· Διδάσκαλε, ἐπιτίμησον τοὺς μαθητάς σου. ἀποκρίθησις εἰπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι εὰν οὗτοι σωπῆσην, οἱ λῦθοι κεκράξουνται. Καὶ ἦς ἤγγισεν, ἔδωκεν τῷ πολίν, ἐκλάοντες ἔπ' αὐτῇ λέγοντες· Ὅτι εἰ ἦγγος καὶ σὺ,

According to the former interpretation, they may be supposed to be a parenthetical admonition to the disciples. This, however, would be harsh, and makes the next verse exceedingly so. The latter interpretation is therefore preferable, especially since it is required by the parallel passage in Matth. Yet it is not unattended with difficulty, which is not diminished by placing (as many Editors do) ver. 25. in a parenthesis. Besides, the words are plainly not parenthetical. To remove this difficulty, many Commentators suppose an ellipsis of ὁ εἰς κύριον εἰπέτε ὅτε. But that is too arbitrary. Nor indeed can ellipsis apply to this case; which is one of those numerous instances in which γαρ is used in answer, and where it has, indeed, a causative force, with reference to something which has preceded, or might have preceded, as belonging to the subject. See Acts ii. 15. & xvi. 37. Here ὅτε may be supposed to be referred to, or, "it is my will and pleasure."

27. ἀγάγετε—μου] A custom derived, no doubt, from the barbarous ages, but (as appears from the Classical citations in Wets.) retained by the most civilized nations of antiquity. It even yet continues in the East, which has ever been the seat of peculiar atrocity in the treatment both of criminals and of captured enemies.

28. ἐπιρρήτικον ἐμπροσθεν] 'he went forward [on his journey].'

33. ὁ κύριος αὐτοῦ] I have shown in Recens. Synop. that the sense is, 'those who had a power over it,' including the servants of the owner. This use of κύριος is frequent in the Classical writers.

40. ὁ λῦθοι κεκράξουνται] Grot. and Wets. have shown that this is a proverbial form of expression, denoting that it is a moral impossibility for a thing to be otherwise than it is. And they adduce several examples from the Greek and Latin writers, to which I have, in Recens. Synop., subjoined a most apposite one from Σεβσηλ. Agam. 36. ὅπως οἱ αὐτοὶ, εἰ πλαγιυμνία λαβοντο, ἐκκράζουν αὐν λημένοι. Our Lord had probably in view Habakkuk ii. 11.

42. εἰ ἦγγος] On the force of the phraseology, Commentators are divided in opinion. Some
καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτη, τὰ πρὸς εἰρήνην σου ἤν ἐκρύβη ἀπὸ ἀφθαρμοῦ σου; ὅτι ἦσαν ἡμέρα ἐπὶ σέ, καὶ περιβαλλόμενοι οἱ ἐχθροὶ σου χαράκα σοι, καὶ περικλώσαντες σε, καὶ συνέξουσι σε πάντοθεν, καὶ εἰσίζουσί σε \(44\) καὶ τὰ τέκνα σου ἐν σοι, καὶ οὐκ ἀφήσουσιν ἐν σοι λίθον εἰπὶ λίθῳ ἀνθ' ὅν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

\(45\) Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἦρατο ἐκβαλλεῖν τοὺς πολέωτας ἐν αὐτῷ καὶ ἀγορίζοντας, "λέγων ἀυτοῖς" Πέρα ἔγραψεν τ' ὁ οἶκος μου οἶκος προσευχῆς ἐστίν ὑμεῖς ἐν αὐτῷ ἐποιήσατε σπῆλαιον ἠστήνων.

\(46\) Καὶ ἦν διάδοκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ ὁ δὲ ἀρχιερείς καὶ οἱ γραμματεῖς ἐξ' ἑνὸς αὐτῶν ἀπολέσαται, καὶ οἱ πρωτοὶ τοῦ λαοῦ καὶ οὐκ εὑρίσκον τὸ τι ποιήσοσιν, ὅπλα γὰρ ἄπας ἔξερεμάτω ἀυτῶν ἄκουσον.

\(47\) ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, ἔδακνος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ ἐναγγελιζόμενον, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροι, καὶ εἶπον πρὸς αὐτόν, λέγοντες: Εἰπέ ἢμιν ἐν τῷ εἴδωλα ταύτα ποιεῖς, ἢ τίς ἐστιν ὁ δὸς σου τῆς ἐξουσίας ταύτης; ἀποκριθεὶς δὲ εἰπεῖ πρὸς αὐτούς, Ἑρωτήσατο οὕτως ἡμᾶς καγὼν ἐνά λόγον, καὶ εἴπατε μοι. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἡν, ἡ εἰρήνης ἀνθρώπων; οἱ δὲ συνελογίσατο πρὸς ἑαυτούς, λέγοντες: "Ὅτι εὰν εἰπόμενεν 'Εξ οὐρανοῦ ἐρεῖ διατι οὐκ ἔστευσατε αὐτῷ; εὰν δὲ εἰπόμενεν 'Εξ ἀνθρώπων πᾶς ο λαὸς καταλίθασε ἡμᾶς" τεπεισμένος.
themselves accustomed the people to that vio-

11. This expression, as also that at xix. 11. This commonly rendered it may be, perhaps. But Pearce, Campb., and Schles., object that that sense can have no place in the Scriptures, since the Spirit of truth could be under no doubt. Hence they would render it surely, adding examples of that sense from the LXX. and the Classical writers, and referring to several Notes of Critics. But the difficulty started is perhaps imaginary; for the term occurs in a parable, and may be used to keep up the verisimilitude of the story. If this be not admitted, we may with Bornem. take the word for olmae sine, which he proves by references to Schaefer and Herrmann.

20. The word properly denotes one who is set or lies in a lurking place to watch another’s motions, either for attacking him, or otherwise; and, in a metaphorical sense, denotes one set as a spy, whether of words or actions.
γου, εἰς τὸ παραδόναι αὐτὸν τῇ ἁρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
ηγεμόνος. ἦν καὶ ἐπηρωτήσαν αὐτὸν, λέγοντες. Διδάσκαλε, 21
οἶδας ὅτι ὄρθως λέγει καὶ διδάσκεις, καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπὶ ἀληθείας τήν ὄνομα τοῦ Θεοῦ διδάσκεις.
ἐξέται ἦμιν Καίσαρι φόρον δοῦναι, ὥστε κατανοήσας δὲ 22
αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε; 23
ἐπίδειξαντ' ἵππου δήμαρχον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; 24
ἀποκρίθησαντ' εἰς εἶπον Καίσαρος. 25 ὁ δὲ εἶπεν αὐτοῖς· Αὐτὸς 26
 Odyssey τόν των Λαοῦ καὶ θαυμάζαντες ἐπὶ τήν ἀποκρίσει αὐτοῦ, 27
εὐγγέλιαν.

21. λαμβάνεις πρόσωπον] A phrase formed on the Hebr. עָּפָר ָּפָר, and denoting 'to show partiality to any one.' It occurs frequently in the LXX.

31. οἱ κατελίπον — ἑτέρων] 'Primarily sententia secundariam præmissa est, ut v. 28. et Joan xv. 6. (Bornemann.)

35. οἱ κατακαθισθέντες — τυχεῖν] Tychie is here elegantly used in the sense attain. Κατακαθισθεῖν is both elegant and significant. Of this turn of expression examples are adduced by Wets., to which I would add a very additional one from Ἁέσχυλ. Prom. ὅπως ὅτι ἐν οἴκον προβλήμασι, τοῦ τυχεῖν οὐκ ἦσαν ἄραντον, where οὐκ is for κατακαθισθείν, as in Pind. Nem. x. 73. where the Schol. explains ἔμισθειν by κατακαθισθείν.
ΚΑΤΑ ΛΟΥΚΑΝ.

39 ἀλλὰ ζωτῶν πάντες γὰρ αὐτῶ ζῶσιν. Ἀποκριθέντες δὲ τῶν γραμματέων εἶπον: Διδάσκαλε, καλῶς εἰπας. οὐκ ἔτι δὲ ἐπόλμων ἐπερωτῶν αὐτῶν ὦδεν.

41 Ἐπεὶ δὲ πρὸς αὐτούς Πῶς λέγουσι τὸν Χριστὸν 42 ὅιον Δαβίδ εἶναι; καὶ αὐτὸς Δαβίδ λέγει ἐν βήβλῳ Ψαλ.

43 μον. Ἐπεὶν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου. ἐὼς ἂν θῶ τοὺς ἐχθροὺς σου ὑποποδίῳ τῶν ποδῶν σου. Δαβίδ ὦν κύριον αὐτῶν καλεῖ καὶ πῶς

45 ὦν αὐτῶ ἐστιν; Ἀκούοντες δὲ παντὸς τοῦ λαοῦ, εἶπε τὸν

46 μαθητᾶς αὐτοῦ. Ἀρσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοτήτων ἀστασιμῶν ἐν ταῖς ἀγοραῖς, καὶ προσκοπαθεῖσας ἐν ταῖς συναγωγαῖς,

47 καὶ προτοκλισίας ἐν τοῖς δεῖπνοις. οὐδὲ κατεσθίοντας τῶν χηρῶν, καὶ προφάσει μακρὰ προσέχουντα. οὕτω λήγονται περισσότερον κρίμα.

1 XXI. ἈΝΑΒΛΕΨΑς δὲ εἶδε τοὺς βαλλοντας τὰ

2 δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους εἶδε δὲ καὶ τινα χάραν πενθών βαλλονταν ἐκεῖ ὑπὸ λαττά, καὶ εἶπεν τοῦ ἀληθος λέγω σοι, ὅτι η χήρα πτωχή αὐτή πλεον τῶν

4 τῶν ἐβαλεν ἀπαυτες γὰρ οὕτως ἐκ τοῦ περισσούντος αὐτῶς ἐβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὐτὴ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἀπαυτα τοῦ βίου ὅν εἶχεν ἐβαλε.

5 ΚΑΙ τῶν λεγοντων περὶ τοῦ ἱεροῦ, ὅτι λιθος καλῶς

6 καὶ ανάθεμαι κεκόσμηται, εἶπε· Ταῦτα [α'] θεωρεῖτε, ἐλεύθερον ἡμέραν ἐν αἷς οὐκ ἀφεθήσεται λιθὸς ἐπὶ λιθῷ, ὅσ' οὐ καταλυθήσεται. Επηρώτησαν δὲ αὐτῶν λεγοντες: Διδάσκαλε, πότε ὁν ταῦτα ἔσται; καὶ τὸ σημεῖον ὅταν μελλῃ ταῦτα γίνεσθαι;

7 ο δὲ εἶπε· Βλέπετε μὴ πλανηθητε· πολλοί γὰρ

8 ἐλεύθερον ἐτί τῷ ὑστερήματι μου, λεγοντες· "Οτι ἐγὼ εἰμι· καὶ ὁ καιρὸς ἡγιγικε. μη ων πορευθητε ὀπίσω αὐτῶν, ὅταν ετετετετετετε.
δὲ ἀκούστε πολέμους καὶ ἀκαταστασίας, μὴ πτωθήτε· δεὶ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

τὸτε ἔλεγεν αὐτοῖς· Ἐγερθῆσθαι ἔθνος ἐπὶ ἐθνος, καὶ βασιλεία ἐπὶ βασιλείαν· σεσμοὶ τε μεγάλοι κατὰ τόπους καὶ λυμοὶ καὶ λοιμοὶ ἔσονται, φοβήτρα τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται· ὁπρὸ δὲ τούτων ἀπάντων ἐπιβάλλοις ἐὰν μὴ ἀνικήσῃ τὸ βασιλείαν, παραδοθήσετε εἰς συναγωγὰς καὶ φιλακᾶς, ἀγομένοις ἐπὶ βασιλείας καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματος μου· ἀποβησθῆτε δὲ υἱῶν 13 εἰς μαρτύριον· ἔφαγεν οὖν εἰς τὰς καρδίας υἱῶν, μή προμε- 14 λετάν ἀπολογοθηρίνη· ἐγὼ γὰρ δώσω υἱῶν στοίχαι καὶ 15 σοφίαν, ἡ οὖν δυνήσονται ἀντιπείθεν οὐδὲ ἀντιστημέναι πάντες οἱ αντικειμένου υἱῶν· μαρτυρηθείη δὲ καὶ υπὸ γονέων 16 καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανάτῳ υἱῶν εἰς 17 υἱῶν· καὶ ἔσοδον μισοῦν υἱῶν πάντων διὰ τὸ όνομα 18 μοῦ· καὶ θρῆς ὕπτης τῆς κεφαλῆς υἱῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ υπομονῇ υἱῶν ἐκτίθηται τὰς ψυχὰς υἱῶν. 20 ᾦτιν 21 ἔδησεν κυκλομίην ὑπὸ στρατοπέδων τὴν ἱεροσολυμίαν, 22 τότε γνώτε ὅτι ἡ γυμνεῖν ἡ ἐφημωσία αὐτῆς. τότε οἱ εἰς τῇ 23 ιουδαία, φευγότωσαν εἰς τὰ ὄρη καὶ οἱ εἰς μέσῳ αὐτῆς ἐκχωρεῖτον καὶ οἱ εἰς ταῖς χώραις, μή εἰσερχότωσαν 24 αὐτῆς. ἦτοι ἡμέραι ἐκδικήσεως αὐταί εἰστί, τὸν ἐπὶ πληρωθῆ· 25 καὶ πάντα τὰ γεγραμμένα· οὐαί δὲ ταῖς ἐν γαστρὶ ἔχουσας 26 καὶ ταῖς θηλαζόμεσιν ἐν ἀκίναις ταῖς ἡμέραις· ἔσται γὰρ 27 ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργή ἐν τῷ λαῷ τούτῳ. 28 καὶ πεσοῦνται στόματι μαχαιρας, καὶ αἰχμαλωσθήσονται 29

9. ἀκαταστασίας] Ἀκαταστασία denotes that unsettled state which arises from sedition and faction, wherein the laws cease to have force, and things are carried on by force and violence. The word is only found in the later Greek writers and in the LXX.

10. φοβήτρα] objects of terror, terrific prodigies. The meaning is plain from what follows, σημεῖα ἀπ' οὐρανοῦ, where by σημ. are denoted aerial phæmona.

13. ἀποβησθῆτε] scil. ταῦτα. Εἰς μαρτύριον. Sub. antoins (which is expressed in the parallel passage of Mark), 'that they shall be able to say at the judgment, We never heard of these things.'

15. στόμα καὶ σοφίας] This, by a mixture of metonymy and hendiadys, stands for the faculty of speaking wisely and ably. It is not a mere Hebraism, since στόμα is sometimes, though rarely, used in the Greek Classical writers, as in the Latin.

19. εἰς τῇ υπομονῇ—ὑιῶν] The sense is, 'by your persevering endurance ye will gain and preserve your lives.' For the Imperative has the force of a Future. See the Commentators, and also Glass. Phil. T. p. 296. who adduces several examples of this idiom as proceeding from the Prophets. But the passages cited are of a different nature: so that I suspect that the true reading here is κτίσθησε, which is found in several of the best MSS., and no doubt a better one, if carefully examined. For the difference is so small as to often escape the eye. Hence the terminations are perpetually confounded. As all the best antient Versions use the future, there is no doubt, considering how literal those Versions are, that the Translators had κτίσθησε in their copies, which is also in several of the early Fathers. Though I have not ventured to receive it, I have affixed an om. as obsolescent in the common reading.

22. πληρωθῆ·] Very many MSS. have πληροθῆ, which is received by several Editors.

23. ἀνάγκη] This, like the Hebr. ρωγ, is put for θλίψω, which is found in the parallel passage of Mat. This sense of the word occurs not only in the Sept., but also in the best Classical writers.

ἐν τῷ λαῷ τ.] The ἐν is omitted in most MSS. 24. στόματι μαχ.] Στόμα μαχ. is thought to be a Hebraism for בָּלַע מ, as in Deut. xx. 13. Yet Wets. and Elsm. adduce some examples from the Classical writers, to which may be added Theophyl. Simoc. p. 129. A.
24. πατούμιν] Some take this to mean 'occu-
pied,' and (consequently) profaned. And they cite Apost. xi. 2. 1 Macc. iii. 32. τα στίγμα
καταστατήγαται καὶ βεβηλώτες. And so also the
Classical writers use the word. Others ex-
plain, 'shall be ignominiously treated.' Thus Wets, cites Cíc. ad Attic. viii. 11. Conculcari
miseram Italiam videbis proxima estate, et qui ut
municibus, cu, mancipiis, exc onsumet, quia
which I would add: Exchyl. Eum. 110. καὶ
πατατά πατάξιον ὀργαπούμενα, & Coeph. 659.
— ἄχρι πληρωθήσει καιροὶ ἔθνων] Comment-
tors are not agreed on the sense of these words. Some take it to be, 'the times when the Gen-
tiles shall be visited for their sins.' See Jer.
xixii. 7. Ezek. xxi. 25. xxii. 3 & 4. xxx. 3. Bu:
that would be supposing the words to be too
anigmatical. It is better, with the antient and
earlier modern Commentators, to interpret, 'the
time when the number of Gentiles to be called
to God shall be complete.' That, however, is
thought to be negativè by Rom. xi. 12. seqq.
And some of the best Commentators from Lighti,
Whitby, and Newton downwards, are of opinion,
that the words refer to a period when the Jews
shall be restored, i.e. when the times of the four
great kingdoms predicted by Daniel shall have
expired, and the fifth, or kingdom of Christ shall
be set up in their place, when the scattered
sheep of Israel should be again collected and
become one fold under one shepherd, as citizens
of the New Jerusalem.
25. ἐν ἀσπιεῖ] Not 'with perplexity,' but
'amidst perplexity.' Σωκρογ. like the Latin
angustia, denotes such anxiety, as holds the
mind enchañned. Hence it is often associated
with nouns denoting distress. Ἀτομία denotes
inopia consili, the not knowing what to do.
Σαλὸς denotes the losing of the sea, and figu-
v. 22. seqq. The reading πίσεως θαλάσσης, re-
gained by Griesb., was a mere emendation of the
antient Critics, proceeding on a misunderstanding
of the passage.
26. φοβοῦ καὶ προσδοκίας] A Hendiadys, for
'a fearful expectation.' Ἀστυφυγοῦντος is by
most Commentators explained of death; but it
seems only to mean (like ἅδης) 'fainting
away, as we say to die away.' And so in Arrian
Epic. iii. 20. Προσδοκία is often used of such
an expectation as is associated with fear.
28. ἀνεκίστατε ἀνακιστεῖται: intransitive,
and denotes to raise up the body, as opposed to
συγκεκομένους in Luke xiii. 4. Wets, compares
Joseph. Bell. Jud. vi. 8. 5. οἰκίου ἐκκεκόμων
ἐκ τοῦ δεόντων.
30. ἐν προβ.] Supply κάρτον, or φόλλα.
Grot. cites from Dioscorid. προβαλλεῖν ἄνωθεν.
So the Heb. הַשְּׁכִית, which is adopted by
Wets., Matth., and others down to Schott. I
suspect that the προβός arose from a confusion of the
νν.
35. ἐν παγίας γὰρ ἑκτα] i.e. shall come on
unexpectedly. Παγίας and σκάδαλος are fre-
The Article before Σατ. is omitted in many MSS. and early Eds., and is cancelled by Griesb., Val., Titm. and Scholz; but without reason. The entire partaking of the nature both of a proper name, and an appellative, may either admit, or reject it; yet as here three-fourths of the MSS. have it, and as it is almost always found in the N.T. except in the vocative case, it must here be retained.

4. στρατηγοὶ] scil. τοῦ Ισρ. On the meaning of this, Commentators somewhat vary in opinion. But I agree with Bp. Middleton, on Acts iv. 1. that the most probable view is that of Lightf., who has shown from Jewish writers that in various parts of the Temple bodies of Levites constantly mounted guard. The persons commanding these several parties were called στρατηγοὶ; but that, besides these, there was an officer, who had the supreme authority over all of them; and this is he whom Lightf. supposes to be called by way of eminence ὁ στρατηγὸς τοῦ Ισρ. at Acts iv. 1.

6. ἐξωμολογεῖς] The word properly signifies to say the same thing with any one; and 2ndly, as here, to agree with, attend to what he proposes; a signification found in the best Classical writers. ὁ σκλόνος μουλ, as we say a mob.

11. ὁ οἰκοδεσπότης τῆς οἰκίας] Bornem, compares οἰκοφιλεῖς δόμων, αἰσθάλει αληθῶν, συμβολαὶ σωμάτων, τὰ βουκάλια τῶν βωμῶν and other similar pleonasmns.
καὶ ὅπως τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω;
12 κακεῖνος ὑμῖν δεῖξῃ ὄνομαί τους ἐστρωμένου· ἐκεῖ ὦμακα
13 σατε. ἀπελθόντες δὲ εὗρον, καθὼς εἰρήκεν αὐτοῖς· καὶ ἡτοί
μασσαν τὸ πᾶσχα.

14 1 ὅτε εὐγενέτο ἡ ὁρα, ἀνέτησε, καὶ οἱ ὄμος οὐκετοῦστο
15 λοι σὺν αὐτῷ· καὶ εἶπε πρὸς αὐτούς· Ἐπεθύμησαι ὑπεθύμησα
τοῦτο τὸ πᾶσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με πάθειν
16 λέγω γαρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἐώς ὅτου
17 πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ, καὶ δεξάμενος ποτήριον,
ἐυχαριστήσας εἶπε· Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς.

18 λέγω γαρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς
19 αμπέλου, ἐως ὅτου τῇ βασιλείᾳ τοῦ θεοῦ ἐλθῇ. 1 Καὶ λαβὼν
ἀρτον, εὐχαριστήσας ἐκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων·
Τοῦτο ἐστὶν τὸ σῶμα μου, τὸ υπὲρ ὑμῶν διδόμενον· τοῦτο
20 ποιεῖτε εἰς τὴν ἑμὴν ἀφάμασιν. ὡσαυτῶς καὶ τὸ ποτήριον
μετὰ τὸ δείπνησαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καμὴ δια-
21 θηκὴ ἐν τῷ αἵματι μου, τὸ υπὲρ ὑμῶν ἐκχυσμένου.

22 καὶ ὁ μὲν υἱὸς τοῦ αἵματος πορεύεται κατὰ τὸ φως τοῦ
23 πλήν οὐαὶ τῷ αἵματι· εἰκὼν δὲ οὐ παραδόθη. καὶ αὐτοὶ
ἐρχοντο συγκέντρων πρὸς ἑαυτούς, τὸ τί ἐρα ἐκ ἐς ἐς αὐ-
24 ὁ τοῦτο μέλλων πράσειν. 1 Ἐγενέτο δὲ καὶ φιλονεκία ἐν
25 αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖκον, ὁ δὲ εἴπεν αὐ-

toῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ πετ.
26 ἐξοικειάζοντες αὐτῶν ἐνεργεῖται καλωτάντων. τοῖς ἐμῖς

15. ἐπιθύμησαι ἐπεθύμησα] A Hebrew manner of expression, as in Gen. xxxi. 30. ἐπιθύμησα γαρ ἐπεθύμησε ἐπεθύμησε εἰς αὐτοῦ τοῦ πατρὸς. Blackwall, and even Winer and Bornem., produce what they think similar phrases from the Greek writers, but which are not quite similar. For in Hebrew this idiom has a strongly intensive force; but scarcely ever so in the Greek Classics. As to ἐρχομενεθα, cited from Xenoph. by Bornem., it does not fall under this class.
16. ἐστιν] The expression (which seems a Hebraism) imports that our Lord would have no further society with them on earth. The thing to be completed was the work of human redemption by the sacrifice of Christ. Examples of a similar association of negatives are adduced by Bornem.
19. τὸ τοῦτο] Schoett, cites various Rabbinical passages, which testify in a remarkable manner that the antient Jewish Church in celebrating the Paschal feast, always had in view the sufferings of the Messiah.
20. τὸ τοῦτο] Bornem., after a minute discussion of the sense, lays it down as follows: "Hoc passuum quod vestrum in salutem effunditur, signum est nos faderis per sanguinem meum sanciendi."
21. γαρ—ποτηριον] An Oriental mode of saying 'the person is at the table with me.'

22. ἐνεργεῖται καλωτάντω] This sense was among the Greeks a title of honour, assigned to all who had deserved well of the monarch or state, defended its interests, or increased its honour.
26. οὖν οὖν] Sub. πασίτε, or rather ἐσθε or ἔστε.
— (καί) οὐκείου] From the antithetical word νεωτερος. This has been by some supposed to denote "one who is elder, like the Latin major. But from the parallel passage of Matthew it is plain that the word is rather to be accommodated to μείζων than vice versa; and Kypke has added many Classical authorities for νεωτερος in the sense of an inferior. He shows that the expressions employed throughout have reference to office, or station in the kingdom of Christ.

28. πειρασμοί] trials, afflictions. A sense frequent in the N.T.

29. διαστηματικός.] The best Interpreters, ancient and modern, are of opinion that the sense of διαστήματος, here is engage for, or promise; but just after it must have the further removed sense of grant or bestow. The former is found in the Sept., the latter sprang from the usual sense of covenanting, which implies something granted.

30. καθεσθεν.] So for καθίσατε. Many of the best MSS., which is received by Wets., Matth., Griesb., and others, and rightly. See Bornem.

31. ἐφεύρεσεν οὖν.] Ἐφεύρεσθαι signifies to require any one to be delivered to one, whether for good, or (as here) for evil. See examples in Recens. Synop. The sense is, 'Satans desires to get you into his power.' Τοις συναυχή. Συναυχή, from συνίω, a sieve, signifies to sift, or winnow; and as that signifies agitation, commotion, and separation, so most Commentators think it denotes perturb, loosen, undermine, and overthrow your fidelity. But the sense suggested by our common version is more apt, namely, sift you, scrutinize, or try your fidelity, faith, and constancy.

32. ἐπιστρέφειαν] neuter for reciprocal. The sense is, 'Having recovered thyself [namely from that lapse, which will happen to thee] by a sincere repentance.'

36. παραβασία—μεθαρμον] Some Commentators stumble at these words, not being able to reconcile them with our Lord's pacific admonitions elsewhere, and his own non-resistance when apprehended by the soldiers. Hence they resort either to vain conjectures, or harsh interpretations, alike unnecessary; since (as Grot., Wet., and other eminent modern Commentators have seen) this and the preceding phrases contain nothing more than a prediction of impending perils, which are opposed to the quiet and security of former times. The Prophets (they observe) are accustomed to metaphorically signify perilous times by representing what men then commonly do, in order to guard against danger.

The expression παραβασία τὸ μυ. is a proverbial form, by which a thing is counselled to be done at any rate. It is strange the Commentators should have adduced no examples of this mode of speaking. I have noted some from the purest Attic writers; e.g. Thucyd. viii. 86. οὖτις ἐμοί τῷ κάθισας τῶν ἁντωνμ ἐφαρμοσάμ. Xen. Anab. vii. 5. 5. καὶ προσδαπαγόμενοι, εἰ μὴν ἄλλωσ ἐδωκάν, καὶ ἐπιστρέψωμεν τα σαντομ ἰμάτια.
now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignomy and hatred encountered by the master, will be visited on you his disciples." Ὁδε ἔχεις. This is synonymous with τελεθησαν, and is used by the best Classical writers of the completion of predictions. Wets, and Kypke cite many examples, as Dionys. Ital. Ant. ix. 12. τελε έχε τοις Τ. τα μαντεφίγματα.

38. Ικανὸν ἐστι] The Commentators are not agreed on the sense of this expression. Some take ικανὸν to mean, 'sufficient for a symbol of hostility.' But that would suppose the words too eminential. Others think there is an ισχων: which, in the sense, to suit the time, place, or period nor the season. Almost all the best Commentators, antient and modern, are agreed that Ικανὸν ἐστι is here used in a sense not frequent in that and similar expressions in all languages, and which is employed on occasions when we do not care to rectify a stupid misapprehension, but dismiss both the person and the thing with "It is very well:" "that will do." What is decisive of the matter is, that the phrase is not only cited from the Classical writers, but very many examples are adduced from the Rabbins.

41. ἀντεσπάθη] Many Commentators render prospicit se. But the more eminent, both antient and modern, are of opinion that no violence is implied, observing, that both the Hebrews, Greeks, and Romans used many words which properly have a notion of violence with a considerable diminution, and sometimes an entire abandonment of that sense. They render, "he withdrew himself from them;" adducing several examples of this tendency of words of this phenomenon. But the best antient and modern Commentators (especially the recent ones) are with reason of opinion that the sense is, 'his sweat became like clots of blood.' And this the words themselves demand. Compare Acts ix. 19. Theophyl., indeed, remarks that it is a proverbial expression applied to any one who labours excessively, οὗ πάσα ἓρωτη. And that interpretation is ably supported by Phot. Epist. 138. It is, however, not so satisfactory as the preceding one. After all, indeed, those who understand it of a sanguineous appearance in the sweat may be right; for the numerous references in Recens. Synop. decidedly prove, that sanguineous drops sometimes attend extreme mental perturbation. And the interpretation is strongly supported by a citation from a medical writer, Blainville, cited in the British Critic for 1831. P. I.

45. κοιμώμενον ἀπὸ τὴν λύπης] The force of the expressions may best be understood by considering, that extreme grief has a stupefying effect, and a tendency to coma, as though, though unrefreshing sleep; an effect which is a frequent to in various passages of the Classical writers cited by Wets.
49. еι παταξήσων] Elia has the sense nun, as in Mark viii. 23. (where see Note) and elsewhere. 'Ev is said by the Commentators to be here put for σου. But no good writers use σου in the sense of the instrumental case; as here; whereas σου is sometimes found in that sense, though in the writers of the N.T. it, no doubt, proceeded from Hebraism.

51.  ἐὰν  ἐστι  τοῦτον] Commentators are not agreed on the sense of these words, which are, from brevity, obscure, and admit of two different interpretations, whether as supposed to be addressed to the multitude, (i.e. the soldiers and others) or to the disciples. According to the former, the sense is, ' leave me free till I shall have healed the wounded man.' That, however, requires many harsh ellipses, and yields a sense liable to serious objection. According to the latter, which is supported by the best Commentators, both antient and modern, the sense is, 'by an eclipse of αὐτοῦς after ἐστὶ,' 'let them alone,' 'be content with this violence.' Others interpret otherwise. But the eclipse of αὐτοῦς is harsh, as is also that of ἐστὶ τοῦτον. It is strange that none of the Commentators should have seen, that the true eclipse after ἐστὶ is τό πράγμα. So Matt. xxvii. 49. ἄφες, 'let alone.' There is also a constructio pragnans, as in Thucyd. i. 71. μετρεῖ τούτῳ ὅσιον μιᾶν ἦ Παρθένες. The sense, then, is: 'Let the thing alone [after its having proceeded] thus far!' 53. ἀλλὰ αὐτῷ—σκότους] There is here again a certain obscurity, arising from the sense being but imperfectly developed, through intensity of feeling. Some take the words to mean, 'This is the time most opportune for your purpose; this is the hour fit for deeds of darkness.' An interpretation supported by several passages from the Latin Classics. Others explain, 'This is the time destined and permitted by God, and this is the power of iniquity.' i.e. iniquity has obtained this power; αὐτῷ ἐστι being supplied before ἔξωθα. Thus σκότος is as it were personified, as in 2 Cor. vii. 14. and Col. i. 13. Compare also Matt. xxvi. 46 & 56. The latter interpretation seems preferable. 56. ἀνεξίσσασα αὐτῷ] 'Aνεξίσσασα signifies to fix oneself intently; and, with δομᾶς or ψφαλμαῖς, to fix one's view intently. But the words δομᾶς, or ψφαλμαῖς, are almost always left to be understood, and the object of view is expressed either by an Accus. with  ὑπό, (as in Acts i. 10. iii. 4.) or with a Dat., without a preposition, as here and in Luke iv. 20. 58. διεισυρῆτο] This, like the homo of the Latin, and our man, is a term of expostulation. 59. διεισυρήτου] 'strongly affirmed.'
καὶ οἱ ἄνδρες οἱ συνέχοντες τῶν Ἰησοῦν, ἐνέπαικτοι αὐτῷ,
64 δὲ ὀρθῶν καὶ προκαλυψαντες αὐτόν, ἔτυππον αὐτοῦ τὸ
πρόσωπον, καὶ ἐπηρῶντον αὐτοῦ, λέγοντες, Προφήτευσον,
65 τὸς ἄνδρα τὸ παιάσας σε; καὶ ἔτερα πολλὰ βλασφημοῦντες
ἐλεγον εἰς αὐτοῦ.
66 ἔγενετο ἡμέρα, συνήχθη τὸ προσβυτέριον τοῦ
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτοῦ
to ὑνεδρον αὐτῶν, λέγοντες: Εἰ δὲ ὁ Χριστός;
αὐτῶν εἰς τοῦ ἐνθύμησαι ἐκεῖ, ἐὰν ἐκεῖ ἐστιν, οὐ μὴ πιστεύει
89 σητε: εάν δὲ καὶ ἐρωτήσω, ὁμολογήσω, μὴ ἀποκρηθήσως μοι, ἁ ἀπο
69 λύσῃ. ἀπὸ τοῦ νῦν ἔσται οὗς τοῦ ἀνθρώπου καθῆ
70 μενος ἐκ δεξιων τῆς δυνάμεως τοῦ Θεοῦ. εἰσόν το νῆος
Σὺ ὁμιλεῖς: ἐκ τοῦ νῦν οὐ προς αὐτοὺς ἐς ἐκεῖς ἐτίμησες
71 λέγετε, ὅτι ἐγὼ εἰμι. οἱ δὲ εἰπον τό Χριστὸς αὐτοῦ
μαρτυρίας; αὐτὸς γὰρ ἥκουσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
1 ΧΧΧΙ. ἐν το ἀναστάν ἀπὸ τὸ πλῆθος αὐτῶν, ἦγα
2 γον αὐτῶν ἐπὶ τοὺς Πιλάτον. ἦραματο δὲ κατηγορεῖν αὐτοῦ
λέγοντες: Τοὺς εὑρομεν διαστρέφοντα τὸ ἔθνος, καὶ
καλύνοντα Καισαρί φῶροι διδόναι, λέγοντα αὐτῶν Χριστόν
3 βασιλεία εἰμαί. οἱ δὲ Πιλάτος εὐθυγράπτησεν αὐτῶν λέγοντας:
ἐν εἰς το βασιλεία τῶν Ἰουδαίων; οἱ δὲ ἀποκριθείς αὐτοῦ ἐς
4 λέγεις. δὲ Πιλάτος εἰς πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς
οἰχλοὺς: Οὐδὲν εὑρίσκω αἰτίον εἰς τῷ ἀνθρώπῳ τούτῳ.
5 οἱ δὲ εὑρίσκουν λέγοντες: Ὑπακούσατε τῶν αἰτίων, δἰ ἄν
καθ' ὅλης τῆς Ἰουδαίας, ἀρέσκετε καθ' ἡ τῆς Γαλιλαίας
6 ἠν οὐκ. Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπιηρώθη τε ἐν ἀνθρώπους εἰς τοῖς ἔξω εὐρίσκει αἰτίον εἰς τὸν Πιλάτον. Πιλάτος
to πρεβ. τοῦ λαοῦ] Luke alone in this passage and Acts xxii. 5, gives this name to the Sanhedrim. He also at Acts v. 21, calls it ἡ γε

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they had the right of trying all offences within their own province."

11. στρατεύμασιν] satellites, i.e. his body guards, as in Acts xxiii. 10. More than those Pilate would not have allowed him to bring.

12. ἐγένετο φιλαί] 'were [made] friends.' M. Saurin thinks, that the reconciliation of Herod and Pilate was more useful than their enmity. The enigma, however, is solved by the profound remark of the Stagirite: 'It constitutes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business.' Compare Eschyl. Agam. 659.

— en ἐκφ. Classical usage would require ἐκφ. ἐπιθ. as Thucyd. i. 69. Schles. and Kuin. say that προφ. has the force of an adverb, here and at Acts viii. 9. But, in fact, ὑπάρχει, here follows the construction of τινάχαιν, and ὑπάρχει could not be dispensed with. For though we may say εἶναι ἐπιθ. yet not ὑπάρχει ἐπιθ. The full sense is, 'They had been living at enmity.'


15. πετραγμένοιν αὐτῷ] for πετρ. ὑπ' αὐτοῖς; of which idioms many examples are adduced by Raphael and Wets, from the best writers.
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24 καὶ τῶν ἁρχιερεῶν. "Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ 
25 αἰτήμα αὐτῶν· ἀπελύσε δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ 
φῶνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ἤτοιντο. τὸν δὲ 
Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν. 

26 ἐκ τῶν ἀπήγαγον αὐτῶν, ἐπιλαβόμενοι Σιμώνος τινὸς 
Κυρηναίου [τοῦ] ἐρωμένου ἀπ' ἄγρου, ἐπέθηκαν αὐτῷ τὸν 
27 σταύρον, φέρεν ὁπίσω τοῦ Ἰησοῦ. Ἡκολούθησε δὲ αὐτῷ 
πολὺ πλῆθος τοῦ λαοῦ, καὶ γυνακών, αἱ καὶ ἐκκοπτότοι καὶ 
28 ἐθρηνόντων αὐτῶν. στραφεὶς δὲ πρὸς αὐτᾶς ὁ Ἰησοῦς εἶπε· 

Θυγατέρες ἱερουσαλήμ, μη κλαίετε ἐπ' ἑμὲ, πλην ἐφ' ἑαυτάς 
29 κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὃτι ὅροι ἐρχονται ἡμέραι 
εἰ αὐτοί ἔροσι· Μακάρια εἰς στείρας, καὶ κοιλιὰ αἱ ὑπὲρ ἑκείνων 
30 γέννησαν, καὶ μαστοὶ οἱ ἐκθλίβουσι· τούτο ἀρέσκεται 
λέγειν τοῖς ὑπερασπίζονταῖς. 

31 Καλύπτετε ἡμᾶς! ὅτι εἰ ἐν τῷ ἐν αὐτῶν 
32 σιν, ἐν τῷ ἐν τῷ γενναίῳ, τῇ 

33 καὶ ὁ ἰησοῦς ἐξείνα. οὕτως ἐκεῖνος ἐγέννησεν οὕτως 
34 καὶ ἰησοῦς ἐξείνα. οὕτως ἐγέννησεν οὕτως 

24. ἐπέκρινε] The word denotes the final ad-
judication or decree of a judge.
25. αὐτοῖς] This is omitted in many MSS.
and is cancelled by Griesb., Knapp, and
Scholz; but rashly—for more causes may
be imagined for the omission than the insertion
26. τοῦ ἔρου.] The τοῦ is omitted in most MSS.
and early Eds., and is cancelled by almost all
Editors, and likewise by Middleit. Property
of language will not admit it, and it seems to have
arisen from the μοια ματίν preceding.
27. καὶ γυνακών.] even of women.
28. μη κλαίετε] weep not so much for me,
for οὕτως some MSS. have οὕτως, which
is supported by Lat. xix. 41. and by general
Classical usage. But the other is confirmed by
that of the LAX.
29. ἐξείνα] A most awful pre-
diction, and how exactly fulfilled the horrible
narrative of their own Historian amply testifies.
At τοῖς ὑπερασπίζονταῖς there is an image of calamity
the most terrible. Examples of this sentiment
are found in the O. T. Thus Wets. cites Is. ii. 19,
Hoe. x. 8. Apoc. vi. 16. ix. 6, and adds several
passages from the Classical writers. The force
of this figurative language is to express, that
they will seek any shelter, even in subter-
aneous caves. That this shelter was frequently
sought in the Jewish war, is attested by Josephus.
See B. J. vii. 33. & iv. 9. 4.
31. ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ 

34. πατέρας, ἀδεὶς, ἀδεὶς, ἀδεὶς, ἀδεὶς] Grot. here
remarks, that much may be pleaded in extenua-
tion of the crime of the people at large, especially
in their ignorance of the real nature of the person
whom they so injudiciously treated. The Philo-
sophers (he shows) conspired, if not an
excuse for crime, an extenuation of the guilt.
To his citations from the Classical writers may be
ΕΥΑΓΓΕΛΙΟΝ

Κεφ. ΙΙΙ ΣΤΗΝ ΓΙΩΔΙΑΙΩΝ.

τὰ ἑιματία αὐτοῦ, ἐβαλον κληρον. ἐκαί εἰστήκηε ο λαὸς ἤδε 35 θεωρῶν. Ἐξεμκυντήριῳ δὲ καὶ οἱ ἁρχοντες σὺν αὐτοῖς, λέγοντες, Ἀλλοῦ ἔσωσε, σωσάτω ἑαυτὸν, εἰ ὀὐτὸς ἐστίν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. ἐνεπάλειον δὲ αὐτῷ καὶ οἱ 36 στρατιώται, προσερχόμενοι καὶ ὦτος προσφέροντες αὐτῷ καὶ 37 λέγοντες. Εἰ σὺ εἰ ο βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

18 Ἡν δὲ καὶ ἐπιγραφῆς γεγραμμένη ἐπὶ αὐτῷ γράμματα 38 Ἑλληνικάς καὶ Ῥωμαίκος καὶ Ἑβραϊκός, ΟΥΣΙΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐμπλασθῆκε αὐτῶν, 39 λέγων. Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτόν καὶ ἠμᾶς. ἀπὸ 40 κριθεὶς δὲ ὁ ἐπετριμμεί αὐτῷ λέγων. Οὐδὲ φοβῆθη καὶ 41 τὸν Θεον, ὅτι ἐν τῷ αὐτῷ κρίματι εἰ; καὶ ἡμεῖς μὲν δικαιῶν. 42 αὕτη γὰρ ὑπὲρ ἀπολαμβάνον ὀντός οὐκ ὕπον ἀτόπου ἐπραξε. καὶ ἔλεγεν τῷ Ἰσσων. Μνημονεύτη μου κύρει, 43 ὅταν ἐλθῃ ἐν τῇ βασιλείᾳ σου. καὶ εἰπέν αὐτῷ τῷ Ἰσσων· 44 Ἀμὴν λέγω σοι, σήμερον μετέ ἐσον ἐν τῷ παραδείσει.

19 Ἡν δὲ ὁ βασιλεὺς ἐκτητι, καὶ σκότος ἐγενετο ἐφ' ὅλην 45 τήν γην ἐν ὁρα ἐναντίς. 1 καὶ ἐσκοτίσθη ὁ ἡλίος, καὶ 46 ἐσχάτη τὸ κατατέσσαμα τοῦ ναι μέσον καὶ φωνήσας 47 added many others which I have adduced on the same subject in a Note on Thucyd. iii. 4. (Transl.) For the chief priests and others there could be little or no excuse; but then the more magnanimous must our Lord's conduct be considered, who here rose superior in practice to what even the most enlightened sages had reached in theory; though Menander says: οὐκετί κρατιστος ἐν θεον, ὁ Γοργός, ὡστε αὐξεσθαι πλεονεκτον τοις εργον. There can be no doubt that Eugene (the Roman soldiers, were included in this prayer, which can only be supposed to import an intercession that opportunity for repentance may be granted to the guilty, and that pardon may be extended to such as should lay hold on the forbearance of God. That not a few did so, is clear from the Evangelical history contained in the Acts of the Apostles.

40. οὐδὲ φοβηθε σὺ τὸν θεον, οτί έκέν. The best Commentators are agreed that the οὐδὲ must be joined with σὺ. Bornem. well expresses the sense as follows: "Ne te quidem vereri Deum, eo magis miror, quod pari in supplicio." 41. ἀντων. The word denotes what has no place, is naught, and therefore may well signify what is naughty or evil. 42. ὅταν ἐλθη ἐν τῇ βασιλείᾳ σου. Markl. on Lysias i. 572, Reiske, and KUIN. think the sense is: quando redderis in regn tum tuo, i.e. Re, regis potestate prædixis. But though that sense ἔρχεσκαι καὶ ἡμεῖς is found in the Classics, it does not occur in the Scriptures; and altogether the above interpretation is a strained one; so that there is no reason to abandon the common opinion, that ἐν τῇ βασιλείᾳ is for εἰς τῆν βασιλείαν, especially since this idiom is common in the later Greek writers.

43. σήμερον—παραλ. There has been much discussion both among ancient and modern Commentators as to what Christ intended the penitent malefactor to understand by the "paradisum" promised. Chrys., Euthym., Grot., Wets., and many of the best recent Commentators, are agreed that he could not mean to countenance Jewish fables, or the notions of the Essenes, or the Phari- saical ones (like the Mahometan) of a paradise of sensual delights. Nor must we suppose that the promised "paradise" is commonly supposed to be derived from the Persian παράδεισος, a garden—but, in fact, as Schroeder Pref. Thes. Ling. Armen. p. 36. (referred to by Bornem.) has shown, from the Armenian. Now as great pains were bestowed by the Orientals on their gardens, the word easily came to mean, as we say, a pleasure-garden, place of luxury and enjoyment. In this sense παραδείσου often occurs in Xenophon. Hence it is no wonder that the term came to denote, among the later Jews, the Hades, that pleasant abode appointed for the reception of the pious dead, until they should, after the day of judgment, be again united to their bodies in a future state. See Joseph. Bell. Jud. iii. 8. d. & 8. 11. Thus Chrysot. has shown, was the idea entertained of Paradise by all the Orthodox believers of his time. The sense, therefore, meant to be expressed was, that the penitent malefactor might hope from the mercy of God for blessings far beyond the imagination of the Jewish Doctors, even a secure and quiet retreat for the time that should intervene between death and the resurrection; and also (which was implied in the other) an admittance into the regions of that eternal felicity of which the other was but a foretaste and earnest.
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φωνη μεγάλη ο 'Ιησους είπε. Πάτερ, είς χειράς σου παραθησομαι το πνεύμα μου' και ταύτα ειπών εξέπνευσεν.

47· ἰδὼν δὲ ὁ ἐκατόνταρχος το γενόμενον, ἔσταξε τον Θεον.

48· λέγων· "Οντος ο ἀνδριστος ὁτος δίκαιος ἦν. και πάντες οἱ συμπαραγενόμενοι όχλοι ἐπὶ την θεωρίαν ταύτην, θεωροῦντες τα γενόμενα, τύπτοντες εαυτῶν τα στήθη υπὲρ

49· στρεφον, εἰστήκεισαν δὲ πάντες οἱ γυναικείοι αυτῶν μακρέθην, και γυναικείαις αἱ συνεκλονήθησαν αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὄρωσαν ταύτα.

50· ΚΑΙ ἵδον, ἀνήρ οὐνόματι Ιωσήφ, Βουλευτής ὑπάρχων,

51· ἀνήρ ἀγαθός καὶ δίκαιος ὁ οὕτως οὐκ ἦν συγκαταθεσμεύων τῇ βούλῃ καὶ τῇ πράξει αὐτῶν ἀπὸ Ἁμαθαίας πόλεως τῶν Ἰουδαίων, ὁς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν

52· τοῦ Θεοῦ· οὕτως προσελθὼν τῇ Πιλάτῳ, ἤτακετο τὸ σῶμα τοῦ Θεοῦ δικαιοσύνης· καὶ καθελὼν αὐτὸ ἐνετυλίξετο αὐτῷ σινδόν, και

53· ἔθηκεν αὐτῷ ἐν μνήματι λαξευτῷ, οὐκ ὡς ἦν οὔτε ὡς οὖν ὄνειροι

54· κείμενον· καὶ ἡμέρα τῆς παρασκευῆς, καὶ σάββατων ἐπέφωσε.

55· Κατακλουθήσασα δὲ καὶ γυναικείς αἵτινες ἦσαν συνελήφθησαν αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον,

56· καὶ ὡς ἐστῆθη τὸ σῶμα αὐτοῦ· ὑποστρέφεσαι δὲ θησίμασαν ἀρώματα καὶ μῦρα καὶ τὸ μὲν σάββατον ἡσύχασαν καὶ τὰς τε συν αὐτῶν.

1· ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ. ΞΧΥ. 7· τῇ δὲ μιᾷ τῶν σάββατων ὥρθον βαθέως ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι αἱ θησίμασαν ἀρώματα, καὶ τίνες συν αὐτῶν.

2· ΕΥΡΟΝ δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

3· καὶ εἰσέλθουσα ὡς εὐφοι πόνο τοῦ κυρίου Ἰησοῦ.

4· καὶ ἐγένετο ἐν τῷ διαπορείσθαι αὐτῶν περὶ τοῦτον, καὶ ἵδον, δὲ ὁ δυο ἀνδρεῖς εἰσέπτυσαν αὐτῶν εἰς ἐσθήσειν αὐτραπτώσαται.

47· ὅτις· δίκαιος ἦν]. See Note on Matth. xxvii. 54. by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. One may observe, how peculiarly suitable ὅτις is to this passage of Luke, and ἀληθές to those of Matthew and Mark: in the first of which the sense is, "This was truly [what he appeared to be] a just person;" in the 2d and 3d, "This was really the personage he claimed to be—the Son of God." On the distinction between ὅτις and ἀληθές see Tittm. de Synon. p. 162.

51· συγκαταθεσμεύων· signifies properly to lay down together, and, in the middle voice, to range oneself with. Few others, to act with them. So that we need not, with most philologists, suppose an ellip. of ψήφῳ. The term is used in this sense both in the LXX. and the Classical writers.

— προσεδέχετο· τῆς βασ. τοῦ Θεοῦ· 'who also anxiously looked forward to the kingdom which God should establish by the Messiah.'

34· ἐπέφωσε] 'was just dawning,' just drawing on, commencing. As the Sabbath commenced in the evening of the preceding day, the expression ἐπέφωσε requires to be taken by a metaphor which may seem strange. The difficulty has been fully and ably considered by Camb., and an elaborate explanation of this idiom is offered by Michaelis in his Introd. i. 130 seqq., who accounts it a Syriacism. But that has been completely set aside by Bp. Marsh. Kuin. adopts the explanation of Wets., who justly observes, that however incongruous it might sound to Greek and Roman ears, when they heard of the evening or approach of night expressed by ἐπέφωσε, yet to Jewish ones it was familiar, and no means harsh. After all, Camb. accounts for it the most satisfactorily by attributing it to the confusion of Oriental with Classical ideas and phrases, so likely to occur in a Jew by no means slightly tinctured with Classical erudition.
5. κλινούσαν τὸ πρόσωπον] By way of reference, not adoration. See Doddr. and Wets. in Recens. Synop.

— τι ζητείτε—νεκρῶν] A popular form of speech for 'why seek ye a living person in a sepulchre.'

11. ἐρώτησαν—ρήματα a.] So Lucian Tim. 1. (cited by Wets.) ἔρωτα πάντα λήρος ἐν ἀναφέρει. Xen. Anab. vii. 24. λήρος πάντα ἐξοκεῖν εἰναι. I have in Recens. Synop. shown that λήρος is derived from the Ang. Sax. Lee ren, as tale from Tel len, and both mean (something) told; or 2ly, a mere tale, or old saw.

12. παρακόπασι] Paraconia properly signifies to stoop to any thing, and especially to stoop to look at any thing, and is usually said of those who look out of a window, or survey any thing attentively. This last is the sense in the present passage. The notion of looking at is, however, not inherent in the word, a sense of which I have found an example in Theoc. Id. iii. 7. τοὺς καὶ ὄλος ἤργου παρακόπασι.

— ἀπήλθε πρὸς εαυτὸν, βαγμ.] There has been a doubt raised as to the construction. Some Commentators take πρὸς εἰς ἄπηλθε, and render the clause, 'He departed wondering within himself at the event.' They compare διελωτεύσετο πρὸς εαυτόν at Luke xx. 14, and προσεξείχετο πρὸς εἰς ἀπήλθε in Luke xx. 11. Others take πρὸς εἰς, with τοιούτῳ, and appeal to Luke xx. 10. ἀπῆλθον πρὸς εαυτὸν οἱ μιθισταί. and some Classical passages. But these will only prove that such might be the sense, if the context would permit it; whereas that is in favour of the former mode, which is confirmed by the antient Commentators, Translators, and Interpreters.

13. δοὺς εἰς αὐτῶν] These words must be referred to ver. 9., where we read ἄπηγγελα ταῦτα πάντα τοῖς ἠνδέκα καὶ πάσι τοῖς λοιποῖς. The two persons here mentioned are, with reason, supposed to have been of the number of the Apostles, or Seventy disciples. The name of one of these persons the Evangelist has recorded; that of the other is omitted in the Evangelion, and has thereby exercised the ingenuity of the Commentators, some of whom conjecture Nathanael, others Bartholomew, or Luke himself, or even Peter, which is least of all probable.

— Ἑμμαυρὸν] There were two places of this name; one a city or town, 100 stadia from Jerusalem, and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a village distant only 70 stadia. Grot. thinks these persons lived at Emmaus, and were returning thither from the feast of the Passover.

14. ἀμίλητον πρὸς ἀλλήλοις.] 'were conversing with each other.' This signification of αἰμ. is rare in the Classical writers, but not un frequent in the Hellenistic ones.

16. οἱ δὲ ὀρθαλμοὶ αὐτῶν ἐκρ.] It is not agreed among the Commentators whether this being held, or hindered proceeded from natural causes, or supernatural ones. The antients and early moderns take the latter view, and attempt, but unsuccessfully, to trace the mode in which this was effected; though they adduce several passages of the Classical writers where a similar effect is ascribed to the influence of some Deity, e. gr. Soph. Aj. 85. ἔτω εκτοσίων βλήψαρα καὶ δεδορκίσα. The more recent Commentators ascribe it to natural causes, taking the word me-
17 τοῦτο τοῦ μη ἐπιγνώναι αυτῶν. Εἰπε δὲ πρὸς αὐτῶν:
Τίνες οἱ λόγου οὗτοι, οὐς ἀντιβάλλετε πρὸς ἀλλήλους περί-
πατοῦτες, καὶ ἔστε σκιθρωταί; ἀποκρίθησις δὲ ὁ εἰς, ὁ
ὁνόμα Κλεότας, εἰπε πρὸς αὐτὸν: Σὺ μόνος παροικεῖς [ἐν]
Ἰερούσαλημ, καὶ οὐκ ἔγνως τα γεγονένα ἐν αὐτῇ ἐν ταῖς
19 ἡμέρας ταύταις; "καὶ εἶπεν αὐτοῖς" Ποια; οἱ δὲ εἶπον:
αὐτῷ. Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, δι ἐγένετο ἀνήρ
προφήτης, δυνάτος ἐν ἐργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ
20 καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρμενεῖς
καὶ ὁ ἄρχως ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταυρώσαν
21 αὐτὸν. Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλωνς· [ἀκτ. 1. 6]
λυτροῦσαι τὸν Ἰσραήλ. ἅλλα γε σὺν παίς τούτων τρίτην

taphorically; and refer the blindness to the inattention of the observers, or to our Lord's being so situated as not to be distinctly seen, as also to the change of apparel mentioned at Mark xv. 11. In the N.T. it is preserved in such an Oriental and popular mode of expression, importing that they were prevented from recognising, i.e., failed to recognise him. But the ἐκβαλόντως when coupled with δεινοῖςπαθην just after, seems to be too strong a term to permit us to suppose ought less than Divine agency on either side. And even Thucyd., Thucyd. i. 139, 356, says of the Corinthian tumult, that as there is a marked economy in all the preter-
natural agencies of the Deity, the above natural causes might have their effect.
17. ἀντιβαλλετε] The word properly signifies 'to toss backwards and forwards,' as a ball; but is here (as in an idiom of our own language) used of the reciprocation or interchange of remark in conversing or arguing. So 2 Macc. xi. 3. πρὸς ταῦταν δ., reason with himself. At καὶ ἐστε σκιθρωταί, Kuin. and Bornem. supply τι, why, taken from the preceding τίνες.
18. σὺ μόνος παροικεῖς δ. c.] There has been some difference of opinion as to the exact import of these words. The antient and earlier modern Commentators generally understand them to be: 'Art thou the only sojourner (or, as others render, 'the only resident') in Jerusalem, who art ignorant of these things?' But the best Commentators from Whitby and Wolf downwards take παροικεῖν here in the sense of being a stranger, and regard the words as a form of speech applied to those who are ignorant of what is going on around them. And they render: 'Art thou alone such a stranger in Jerusalem as to be unacquainted with these circumstances?' For illustration, Wets. and Kypke adduce several passages of the Classical writers, as Dio Or. iii. p. 42. σὸν δὲ μόνον ἄνδρος εἰ τοῦτον ἀ πάντως ἵπτει; but I would rather chuse to take μόνος for μόνος, and make παροικεῖν, not οἰκεῖν, rendering, 'Art thou, but a stranger in Jerusalem, and art ignorant of these things?' i.e. Art thou, though but a stranger in Jerusalem, ignorant,' &c. The ἐν is omitted in most of the antient MSS. and in the Ed. Pr. and other early Edd., and is cancelled by almost every Editor from Bengel and Wets. to Scholz; but perhaps it is not so much an example of this signification in the N.T. or the LXX., but many in the best Classical writers, the ἐν would seem to have been suppressed by those antient Critics, who made it their business everywhere to polish the style of the N.T.
19. ἀνήρ προφήτης] The ἀνήρ is not, as some interpose, emphatic, and intended as a title of honour, but is merely a vestige of the verbosity of primitive times, when what are now verbal nouns, were then esteemed as adjectives, and consequently required ἀνήρ or some other noun to make them serve for substantives. Thus the idiom is in use of the phrase μενείας, which earliest writers, as Homer, Herodot., and Thucyd.,
— δυνάτον εν ἐργῳ καὶ λόγῳ] Δυνάτον properly signifies 'having power;' but sometimes, efficacy or authority and influence, and here (as also at Acts vii. 22.) both power and skill, or excellence. So Thucyd. i. 138, λέγειν τε καὶ πράττειν δυνατάτοις, which embraces, according to Homer, all the virtues of a perfect man. Here ἐργα relates to the miracles; and λόγος to the Divine wisdom of our Lord.
20. ὅπως τε] Bornem. well remarks that ὅπως refers to the οὖν ἔγνως at v. 18.
21. σὺν παίς] The σὺν is for εἰς, as often in the Scriptural and Classical writers, like εἰς in Homer. But it is sometimes so used as to be paralleled by our adverb within, which was once a phrase, i.e. 'with all this,' or 'these things.' Thus σύνπασι occurs, in this very sense in Dionys. Hal. i. 59. Ἀλλὰ γε, just before, is noted by Bornem. as a very rare formula, and to be rendered, at minimum, or at most.
— τμῖος ἐγεῖ σήμερον] There is something anomalous in this phraseology, which has perplexed the Commentators. Some think there is a Nominative (as θεός, ὅμοιος, or ὅλος) understood. Others suppose ἐγεῖ put for ἐγέται, taken impersonally. Others, again, take σήμερον as a Nomin. But all these methods are more or less objectionable. There is the least difficulty involved in the method pursued by Beza, Kypke, Middl., and others, who supply ἵπτει, by an idiom frequent in the best writers, whereby, when it is intended to show that a thing has been done on a certain day, they ascribe what denotes the day to the person. Examples are, indeed, said by Kuin. to be wanting. But examples of this usage are not so rare as the Latin agere diem) are adduced by Wets., and of the idiom in question by the other Com-
EYAGGELION  Kef. XXIV.

ταύτην την ἡμέραν ἀγέναι σήμερον, ἀφ' οὗ ταύτα ἐγένετο. ἀλλὰ καὶ γυναικεῖς τινες εἰς ἡμᾶς εξέστησαν, γενομέναις ὀρθῶς ἐπὶ τὸ μνημείον, καὶ μὴ εὑρὼσαι τὸ σῶμα αὐτοῦ, ἤθελον λέγουσαν καὶ ὀπτασιάν ἀγγέλων εὐφανέσθαι, οἱ λέγουσιν αὐτοῦ ξύν. καὶ ἀπῆλθον τινὲς τῶν αὐτῶν ἐπὶ τὸ μνήμη 

καὶ καθὼς καὶ οἱ γυναικεῖς εἶπον αὐτοῦ δὲ οὐκ εἶδον. Καὶ αὐτῶς εἶπε πρὸς αὐτοὺς. Ὡ Αὐλίτων εἰς τὴν καρδίαν τοῦ πιστεύει ἐπὶ πάσιν, οἱ ἐλάλησαν οἱ προφητεὶς ὑμῖν, ἦν ταῦτα ἔδει παθεῖν τοὺς Χριστοῦ, καὶ εἰσελθεῖν εἰς τὴν δοξάν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μω- 

σέως καὶ ἀπὸ πάντων τῶν προφητῶν, διημερίσθης αὐτῶν εἰς πάσας ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ ἤγγισαν εἰς τὴν κόμην οὐ ἐπορεύοντο καὶ αὐτὸς προσεπεῖτο πορρόθων περισσεύει. καὶ παρεβιάσατο αὐτῶν, λέγοντες Μείνοιν μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἔστι, καὶ κέκλικεν ἡ ἡμέρα καὶ εἰσήλθε τοῦ μείναν σὺν αὐτοῖς. καὶ ἐγένετο 30 ἐν τῷ κατακλήθηναι αὐτῶν μετ' αὐτῶν, λαβῶν τῶν ἄρτων εὐλογησε, καὶ κλάσας ἐπεδίδον αὐτοῖς. αὐτῶν δὲ διηνόχθη 31 εἶναι οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτῶν καὶ αὐτῶν ἀφάντο

mentators; and it would be unreasonable to demand examples of the two conjoined.

22. ἐξέστησαν. 'have thrown us into amazement.' This active sense is also found in Acts viii. 9. There is an ellipsis of τοῦ νοῦ. Ὄρθρια is adj. for adverb, as often, especially in adjectives of time, both in Greek and Latin.

24. τῶν σῶν ἡμῶν] Sub. δὲντα, a frequent ellip.

25. dunayov] Dudder and Campbell both direct to the Eng. 'fool,' and render thoughtlessly. And indeed that adverb and similar terms, as μαρτύς and μάθαυς, are often in Greek and in all languages used in a milder sense is certain. And as the term in the original is an adjective, so an adjective should be used in the translation. If foolish be thought too harsh, we may render misjudging. The word, indeed, denotes either one who has not, or who uses not the faculty of reason, (the νοῦς) or uses not it aright. Tittm. also, de Synon. p. 59, in the course of a learned discussion of the difference between ἠλευειν and σφειν, truly remarks: 'Num uti sap tud élceus de is dicetur, qui sermonse alius artibus alius philosophat, ut motus sitbant; ita etiam in illis locis nihil aliud est, quam allicere, adducere, ad partes suas perdere, quod non violenter fit, quam plerumque in trahendo, (ἐν τα σφειν) sed dum quamvis rationes voluntas flexitter.' As to καὶ βραδεῖς τὰ καρδία, bradèn is often opposed to αὐθεντικος, ready witted, and is preserved in the Latin bursus, from the Arabic βροδ. But as ἤσπερ, τῇ καρδίᾳ, is added, it cannot denote stupid, but rather slimgishly disposed, indisposed; καὶ τοῦ ποιτείου is for εἰς τὸ ποιτείον. So James i. 19. 

27. ἀρξάμενον ἀπὸ Μω.] Even in the Books of Moses there are prophecies, as, for instance, those respecting Mose and Dan, &c. There are also types and symbols, as of the serpent erected by Moses; and also some connected with the affairs of David, the explanation of which Christ delivered to the Apostles, and the Apostles to us. It seems probable, too, that a similar mystical explication of other prophecies was delivered by Christ, or by the Holy Spirit, and handed down by tradition in the Church; as of the affairs of Isaac. (Grot.)

28. προσεπεῖτο πορρόθων τοῦ] Προσεπεῖται signifies properly to 'take to oneself,' make one's own; and, in a metaphorical sense, to make us though;' a sense occurring both in the Scriptural (as 1 Sam. xxi. 41. 2 Sam. xiii. 5.) and the Classical writers. See Note on Matt. vi. 46. Ethym. well explains it ἐκχωματισκος, 'he made a mother, he brought forth.' At all events, there is no ground for founding any charge of disimulation against our Lord; for he would really have gone on, had he not been detained by their friendly importunity, which is all that παρεβιάσατο imports. On which idiom see Note on Matt. xiv. 22, and Mark xiv. 23. Bornem. renders πορροεύθαι by proficiscendum esse, since προσεπεῖται includes a sense of will and obligation.

29. τοῦ ἀνώτατον] Wets. remarks that τοῦ with nouns of time denotes the proximity of it, (answering to our towards). And he then cites Thucyd. iv. 135. τὸς ἐπὶ ἡμᾶς. Κuin. adds Joseph. Ant. v. 5. ἐπὶ τοῦ ἀνώτατον.

30. Αὐλίτων a.] This was contrary to the custom of guests; that office belonging to the entertainers (as we find from Xenoph., Hom., and Apuleius,) except when the host, out of respect, chose to resign it to the guest. (Grot. & Pric.)

31. διηνόχθης οἱ ὀφθαλμοὶ] On the hindrance before adverted to being removed, and on a nearer approach, they recognised Christ. See Note supra ver. 16.
καὶ εἰσήκου ἀπὸ αὐτῶν. Οὐχὶ λέγει ἡ καρδία ἡμῶν καμικάμενη ἡν ἐν ἡμῖν, ὡς ἐλαίει ἡμῖν ἐν τῇ οὐδῇ; καὶ ἔφη ἡ γραφὴ: καὶ ἀνάστατες ἀυτῆς τῇ ὀρᾷ, ὑπετέρεσθε εἰς Ἰεροσολύμων, καὶ εὐφόρων συνηρτοῦσιν. τὸ ὄνομα τοῦ ἄνδρα καὶ τῶν συν αὐτῶν ἔγγοντος. ὡς ἐγνώσθη αὐτῶς ἐν τῇ κλάσει τοῦ ἄρτου. μητρὶ δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰσχυρὸς ἠσθε ἐν τῷ Ἰωάννῃ. μεσοῦ αὐτῶν, καὶ λέγει αὐτοῖς: Εἰρήνη ὑμῖν. πτοσιθέντες δὲ καὶ ἐμφόβοι γενόμενοι ἐδοκοῦν πνεύμα θεωρεῖν, καὶ εἶπεν αὐτοῖς: Τί τεταραγμένοι ἦστε; καὶ διὰτι διάλογος; μοι ἀναβάινοντας ἐν ταῖς καρδίαις ὑμῶν; ἣδετε τὰς χεῖρας. μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμί Ἰησοῦς Χριστός, με καὶ ἠδετε: ὅτι πνεῦμα σάρκα καὶ υἱός ἐγείρε, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ τοῦτο εἰπῶν ἐπεδείξεν αὐτοῖς. καὶ τὰς χεῖρας καὶ τοὺς πόδας.
και θαυμάζοντων, εἶπεν αὐτοῖς, Ἔχετε τὴν βρόμιμον ἐνθάδε; οἱ δὲ ἐπέθεωσαν αὐτῷ ἱχθοὺς ὁποῖον μέρος, καὶ ἀπὸ μελισσοῦ κηρίου. καὶ λαβὼν ἐνώπιόν αὐτῶν ἐφα. 43

42. Ἐπεὶ δὲ αὐτοῖς. Οὕτως οἱ λόγοι οὓς ἐλάλησα πρὸς 44

υᾶς ἐτί ὁν σὺν ὑμῖν, οτι δεὶ πληρωθῆναι πάντα τὰ γεγραμένα ἐν τῷ νόμῳ Μασέως καὶ προφητείας καὶ Ψαλμοὺς περὶ ἑμοῦ, τὸτε διήνοιξαν αὐτὸν τὸν νοῦν, τὸν συννέαε 45

tῆς γραφᾶς καὶ εἶπεν αὐτοῖς. Ὅτι οὕτω γεγραφαὶ, καὶ 46

οὕτως ἔδει παθεῖν τὸν Χριστόν, καὶ ἀναστήσατε ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρύχθηναι ἕτερ τῷ ὅμοιῳ αὐτοῦ. 47

μετανοιαν καὶ ἀφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθην, ἀφάλλειν απὸ Ἰερουσαλήμ. 48

νεᾶς δε ἐστε μάρτυρες τοῖς ἑαυτοῖς. 49

καὶ ἰδοὺ, ἕως ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου 49

ἐπὶ οὐράνιον καὶ αὐτοὶ προσκυνήσαντες αὐτῷ, ὑπέστρεφαν 52

eis Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης καὶ ἦσαν διαπανοῦ 53

ἐν τῷ iερῷ, αἰνοῦντες καὶ εὐλογοῦντες τοῦ Θεοῦ. ἀμήν. 54

41. αἰτοῦτων αὐτῶν ἀπὸ τῆς τ. x. This is founded in nature. The disciples yet doubted; as is sometimes the case on the occurrence of events very felicitous, and which happen suddenly and unexpectedly. We think this news too good to be believed, and fancy we are dreaming.

42. απὸ μελισσοῦ κηρίου] A frequent food with the antients, especially those who affected abstinence from of diet.

44. ὁτιοὶ οἱ λόγοι (scil. εἰς) οὔς εἰς. &c.] The sense is, 'The words uttered by me, when I was with you, imported that all things written of me (my death, burial, and resurrection) should be fulfilled.' The Psalms are mentioned for the Hagiographia, as being the chief book of that division of the O. T.

45. διήνοιξαν α. τὸν υ.] This is very distinct in sense from the explanation of the Scriptures mentioned supra ver. 27., and imports an enlightening of the mind by the assistance of the natural powers; and it may include inclining and disposing the mind to attend to the knowledge in question. So Acta xvi. 14. 'ο κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλούμενοις ὑπὸ Π. And Plut., cited by Wets., says of the reading of the Poets: προσανοιεῖ καὶ προσκλίει τὴν τοῦ νέου ψυχῆς φιλοσοφίας λόγους.

47. καὶ κηρύκηναι, &c.] Supply δει from the context for γεγραπται, ἀπὸ τ. 1. Participants, passive or neuter, are sometimes (as here) put impersonally in the neuter gender. The Accus. is put instead of a Genit. of consequence. Thus the sense is, 'the beginning being made.' ἐγέλθη ἐνθ, ἀπὸ Σωτῆρα ἀφάλλειν. That the commencement should be made from Jerusalem was according to a sort of antient prerogative of the Holy city.

48. τούτων] Namely, (says Whitty) of the events of the life, death, and especially resurrection of Christ, as an unequivocal proof of his Divine mission.

49. ἐπαγγελία] i.e. the thing promised, namely, the gift of the Holy Spirit. ἐπὶ ἑρωτός, i.e. of ἑρωτός, which sense confirms H. Took's derivation of haven, as participle past of heapam to have, raise. So the Greek ὑπέστρεφα comes from ὑπέστρεφε, to raise.

49. ἐνδοστηθεὶς] Ἐνδοστηθεὶς answers to the Heb. ἔνδωσα and the Latin in datae; but, like them, is both in the Classical and Scriptural words used in the sense to be endowed; i.e. completely furnished with any power, for though περιβάλλει and ἐνδοσθεὶς be used promiscuously in the N. T., yet properly, the former signifies to cast a robe about one, the latter to be involved in a coat or some article of dress, which implies the fully clothing the part or whole of the body to which the article is meant. On this omission of ἔν with the Conjunction, and on the force in general when expressed, see the masterly Dissertation by Hermann. subjoined to the new edition of Steph. Thes.

50. ἐξήγαγεν-ἐξ.6.] That there is here no pleomasm, (as Kuin. fancied), has been shown by Bodelon., who adduces several examples from the Classics.

52. προσκυνήσαντες αὐτῷ] The term here must denote the performance of religious worship, now first rendered to Christ by the Apostles, and paid to him even though absent and invisible; a decisive proof of the opinion they entertained of his Divinity.
TO KATA IΩANNHN

ΕΥΑΓΓΕΛΙΟΝ.

1 1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὖτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 2 Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 Θεόν. Πάντα δὲ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο, καὶ ὁ κόσμος ἐγένετο ἐν αὐτῷ. 4 ὁ λόγος ὦτε ἐν τοῖς γεγονόσι, ἐν αὐτῷ ζωή ἦν, καὶ ἡ ζωή ἦν. 5.11.


— ἐν ἀρχῇ [scil. τοῦ κόσμου. The expression answers to the Hebr. יְרוּשָׁלָי, in Gen. i. 1., which the Evangelist seems to have had in mind. C. Vitringa builds upon these his an article to the phrase to mean before the creation of the world, referring for examples of this sense of ἐν ἀρχῇ to Joh. xvii. 5. Eph. i. 4. and Prov. viii. 23, where it is more exactly defined by the preceding πρὸ τοῦ αἰῶνος, and the following πρὸ τῶν γυνῶν τουσιατε. But neither in those passages, nor in the one before us, has ἐν properly this sense, nor can it ever have it. It is only implied from the context. For what was existing at the creation of the world must have existed before it.

— ἐν αὐτῷ ζωή ἦν, καὶ ἡ ζωή ἦν. It is impossible within the limits of a work of this nature to do any sort of justice to the important, but controverted, subject of the Logos. I must therefore content myself with referring my readers to the matter given in Recens. Synop., also to Townsend N. T. Chron., p. 7. seqq. and Dr. Burton's Bampton Lectures, p. 212-24., in whose view I must acquiesce. Whatever may be the source from whence St. John borrowed this term, all the best informed inquirers are agreed, contrary to the Unitarians, that it designates a real subsisting being, and not an attribute, as Wisdom, or Reason. Indeed the personality of the Logos is manifest from the whole of the Proem.

The summary by Vitringa of the substance of the sense contained in this Proem, and the Gnostical heresies which each clause may be supposed to encounter, is a valuable key to the whole; which see ap. Townsend. Dr. Burton sums up the substance of what the Evangelist may be supposed to have intended to teach his converts, as follows: "You have all learnt to speak of Jesus Christ as the Word of God; but beware lest that term should lead you to false and impious notions concerning him: remember that Jesus Christ our Logos has a real and substantial existence: he is not merely the mind of God, still less is he like a word, put forth from the mouth, which vanishes away: our Logos existed always with God; he is God, and the only begotten Son of God: it was he who created all things; and in these latter times it was he who came down from heaven, was made flesh and dwelt among us, even Jesus, who is the Christ, the Son of God."

2. ἐν αὐτῷ ἦν ὁ λόγος. The sense is clearly, 'and the Logos was God.' Ο λόγος may be the subject, and Θεός the predicate, as in Joh. iv. 24. κτισμα ὁ Θεός. The tennery of Cressilius, who, to destroy this irrefragable testimony to the Godhead of Jesus Christ, would alter Θεός to Θεοῦ, met with well merited chastisement from Bengel and Wets. Some later Socinians have attempted to compass the same end by maintaining that as Θεοῦ the Article, it should be taken in a lower sense, to denote a God. But that has been utterly refuted by Beng., Campb., Middlet., and Kuin. Bengel compares 1 Kings xviii. 24. (Sept.) εὐαγγελία Θεοῦ. And Middlet. has proved that in the present construction the Article could not have been used without communicating a position as little accordant with the Socinian as with the Trinitarian hypothesis.

2. πρὸς τὸν Θεόν. The phrase εἰς πρὸς τὸν Θεόν denotes close union and intimate society. See Joh. xvii. 5.

— πνεῦμα—πνεῦμα. By πνεῦμα is meant all things in the world, the universe. ἐν πνεύματι, as the usual locundum permits, and the context requires. See Ps. cxlviii. 33. Many Commentators take διὰ as denoting the instrumental cause, as in Hebr. i. 2. But there is no reason to abandon the opinion of almost all the antient and the most eminent modern Interpreters, that it denotes the efficient and principal cause, as in Rom. xi. 36. Gal. i. 1. and often elsewhere. Besides, the passage of Hebrews is of quite a different nature to this of St. John; since in the latter only one agent is spoken of, but in the other two agents are adverted to. Thus the Logos is described as the true God and supreme Creator of the universe, who, on account of his communion with the Divine nature, hath an equal power with the Father, and by his co-operation with the Father, created the world.

The next words καὶ χωρὶς—γεγονός are usually
explained as yielding the same sentiment with the foregoing clause; the same thing being expressed both by affirmation and by negation, of which see many examples in Recens Synop. But here we are not the same thing expressed; but a much stronger and more final. Even the dialysis (εὐς) has an intensive force.

4. "To the physical creation by the Logos is here subjoined (says Light.) a new and moral creation."  

Εὐς, 3, by. ζωή. On the exact force of this word here the Commentators are not agreed; and it is difficult to fix it, there being many good points in their views. It should be noted that ζωή was ζωή. The physical sense is (in vain) supported by some, while most explain it 'felicity;' and that signification is frequent in the N. T. The sense, however, should rather seem to be, the 'causa of felicity,' implying the power of conferring it. So ξύνεθος is (in the N. T.) used for 'marriage.' A. 

4. Yet for felicity I would substitute 'salvation,' i.e. the means of attaining it. When this is said at last to be "the light of men," that must be because the means of attaining salvation are considered in the light of a system, viz. the religion Christ came to disseminate. Thus ζωή seems to signify the method of salvation by Christ. That might well be said to be "the light of men," as being the means of enlightening, and, by an easy transition, of blessing and saving men. That light and life are accustomed to be conjoined or interchanged, is fully proved by the Classical citations of Wets, and the other Philological illustrators, in which the words and phrases are never used in a figurative sense as the light and life of men. See Recens Synop. Wets has ably illustrated the force of εὐς here, which is of very significant. He proves that the εὐς denotes that the power was centered in, i.e. self-derived; not as was the case with the Prophets. "In Christ (he adds) were reposed all the treasures of wisdom and knowledge, and his power was exerted by a proper and natural, not an adventitious, acquired, or delegated force. Thus he is elsewhere said ζωήν εἶχεν ἐκ αὐτοῦ."  

5. καὶ τὸ φῶς —οὐ κατέλαβεν] Most Commentators take τὸ φῶς to here mean the author of light. But it should rather seem to denote the power of enlightening and dispensing brightness, i.e. the light of the Gospel. Εὐγεία is a poetical image of ignorance, and the misery consequent upon it. See 1. x. Math. iv. 16. Acts xxvi. 18., and also the Classical citations in Recens Synop. Here, however, it is put (abstract for concrete) in the place of τὸς ἐγκαθιστᾶς. Eph. iv. 14. Φαῖσις is Pres. for Φαίσις. As to κατέλαβεν, the best modern Commentators explain it 'could not penetrate,' or dispel, 'it.' Thus, casting aside the figure, the sense (they say) is, 'the ignorant world would not admit the great teacher.' And Wets has a most beautiful illustration of the sense founded on this view, to which I have, in Recens Synop., subjoined a very apposite one from Max. Tyr. Diss. xli. and now add Pind. Olymp. i. 3. If, however, φῶς just before, have the sense which I have assigned to it, the same must have place here, and I would render ὁ κατέλαβε ν comprehended not the doctrines of Christ, or the Religion he came to promulgate.  

6-8. The scope of these verses (which are in some measure parenthetical) is to show the purpose of the Gospel, which is taken by the best Interpreters, even on the evidence of John himself, the infinite superiority of Christ to John, q. d. to bear witness to this light, and further its reception, was John sent from God, not as being himself the author of that light, but to bear witness to the Divine mission of Him who was so. The Greek for ἐγνώκειν is an idiom not confined to the Hebrew, but extending to the popular dialect of every language.  

Τίς καὶ ἐκ μαρτυρίας, ἓν μαρτυρίαν. Here there is not so much a repetition of the same thing in plainer terms; but ἕν μαρτυρίαν is, as in John, the expression of a most important truth, and of the highest order. Wets is of the opinion that the word here is to be understood as the testimony of one man, not that it is to be extended to the testimony of all nations, and not the Jews only; which is meant to convey to the Jewish notion, that the Messiah 'was to come to the salvation of the Jews only.'
The next words ἐγ. etc. τὸν κόσμον are commonly taken (as would seem more natural) with πάντα ἀνθρώπου. But the best Commentators are agreed that they should be construed with τὸν κόσμον. For in the former case the words would seem unnecessary, and never occur in that sense; whereas in the latter, the phrase is very significant, and applicable to Christ. Compare xii. 46. & iii. 19. Besides, ὁ ἐγ. οἱ κόσμουs was a usual phrase to designate the Messiah. See vi. 14. xvi. 37. Not to say that though he came to his own people especially, yet even they received him not as the Saviour. Some take τὰ ἱδία to mean the world at large. But though it be true, that the whole earth is the Lord's, yet Christ would not be rejected by those to whom he did not reveal himself as Saviour, viz. the Gentiles. Indeed, he professes (Matth. xvi. 24) he was not sent but unto the lost sheep of the house of Israel. The best Commentators are therefore, with reason, agreed that τὰ ἱδία can only mean his own country, or people; a sense of which numerous examples are adduced by Krebe, Wets., and Kypke. The Jews were the peculiar people of God, and consequently of God's love and care, or of the care that he would take of them; the Jews might be called Christ's own people, as being born and living among them. τὸν κόσμον signifies his countrymen in general. And what is asserted of these was true even of most of his nearest relatives. 12. ὁ ἵδιος ὁ ἱδίος. The reasoning may be continued thus: "His countrymen as a body rejected him. Yet his coming was not utterly without effect. Some few did acknowledge him as Messiah. And to such as did, or hereafter should, he gave, &c." Εξοενα here denotes privilege, prerogative; a signification sometimes occurring in the later Classical writers and the LXX, of wondrous. While the faithful worshippers of God, and from the adjunct, those who are received and acknowledged by God as such, and admitted to the privilege of Sonship. The phrase often occurs in the discourses of our Lord, and in the Epistles of St. Paul and St. John, and is traced by Tittm., as the fundus locutus, to Deut. xiv. 1 & 2. Τὸ ἱδίον ἃς ἔχεις. By Hebrews. 13. τὸν κόσμον [ἐγνώμωσαν] The sense as laid down by the best Commentators is: 'Who obtained that Sonship, (ὐιοθεία), not by virtue of ancestry, nor by any affinity, or connection of human descent, but by a free grant from God.' The plural is used with accommodation to the language of the Judaic writers, not as if there were many, but those who received Jesus as Messiah during his abode on earth, is equally applicable to any future period receive him as Messiah, and embrace his religion. The plural αἰμάτων has reference to the several celebrated ancestors from whom the children of Israel boasted their descent, as Abraham, Isaac, and Jacob. See 2 Cor. xi. 32. so I have, in Recens. Synop. compared as an example Eurip. Ion 693. ἄλλων τραγελ. αἱ σωτερί. The words εἰς θελ. σωτέρας καὶ ἄνδρον are most erroneously explained by Dr. Hales to mean, 'from natural instinct,' or from the moral principle of the will, wherein the two phrases, by Hendelnis, only designate πάντα παντὸς the natural mode of descent, as opposed to the spiritual one, proceeding from the adoption of God. 14. καὶ ὁ ἰδίος σῶρος ἐγ. This is closely connected with ver. 10. εἰς τὸν κόσμον ἑως that was there said. Render: 'And [so] the Logos was clothed with a human body, and sojourned among us [men]. Σωτήρ [ἐγνώσατο], 'assumed a human body.' This frequent sense of σωτήρ is of Hebrew origin. Σωτήρ [ἐγνώσατο] would have been more Classical Greek. So Artemid. ii. 35. ἢ ποιεῖ τῷ παντὶ ὀρθότος ὁ θεοῖ φαινομένως. &c. This addition of the human nature of God to the Divine, bends that comparison by which the same person is Son of God, and Son of man. — ἐγνώσατο] There is no necessity to suppose, with Lampe and Schoeck, any reference to the Schechinah. The sense is what Wets. lays down: 'He who had dwelt in Heaven descended from there, that he might sojourn among us. For, as I have proved and illustrated by many examples in Recens. Synop., σωτήρα signified 'to take up one's quarters, or sojourn.'
is used in preference to  γίνεται with allusion to the life of man as a σώμαν. The sense is, that "Jesus became real human and breathed as  καθαρά. The sense is, 'we actually and really saw.'

14.  δόξαν αὐτοῦ  μονογενῆς  π.  *such a glory as might be expected in a Being the only begotten Son of the Father.' On this subject of the glory of Christ in his mediatorial capacity, see Rose or  καθαρά. It is almost certain that the latter is the full sense of  καθαρά, see Tittm. in Recens. Synop. On the construction of the passage, the Commentators are not agreed. Many regard the words καθαρά—παραστατικα—καθαρά—παραστατικα as parenthetical, referring to  τέλος to εκκίνησεν. But though this makes the syntax regular, it does violence to the structure of the sentence, and deteriorate the sense. It is better, with others, to suppose an enallage, and regard  τέλος as put for  πάντως. This is supported by an imitation of the passage adduced by me in Recens. Synop. from Theophyl. Simoc.  χαρίσματα καὶ  ἅλλα is thought to be, per Hennadiyn, for  χαρίσματα ἅλλους; and the sense of  τέλος to  χαρίσματα ἅλλους, and the latter mode of interpretation is adopted by almost all the antient and early modern Interpreters, together with some latter Commentators. Lampe lays down the following sense: 'He who cometh after me (i.e. is to enter) upon his office after me,' in which sense the phrase occurs frequently in the N. T., and sometimes in the LXX. Doubtful is the interpretation of  ἐκκίνησεν μονογενῆ γέγονεν, which may be taken either of man, or of deity. The former is adopted by Whitby and almost all the recent Commentators, supported by the Vulg. and other Latin Versions. And they consider the second clause as expressing the same thing with the first. Though Kuin. thinks  ἐκκίνησεν means certainly. Upon the whole, the preference seems to be due to the former interpretation, as yielding more honourable. The former, with Tittm. and Campb. have aduced one example from Gen. xlviii. 20.

16. καὶ ἐκ τοῦ  πληρώματος  χάριτος  [It has been questioned whether these verses are from John the Baptist or from John the Evangelist. The former opinion has been adopted by many Interpreters: but it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of his times, and of his disciples. They are undoubtedly the words of the Evangelist, who, in using the term  πληρώματος, seems most refered to the expression  πάντως  χάριτος  καὶ  ἄλλα. Also Tittm. 14, and meant by it to express the abundance of benefits and blessings. It answers to the Hebr.  κενον, which signifies the sum of any thing, and also  plenty, multitude, and abundance, as in Ps. xxiv. 1. See also Eph. iii. 19. Col. i. 19. Eph. ii. 20. 16. (Tittm.) This interpretation is also adopted by Lampe and Kuin.  Εκ τοῦ  πληρώματος may be rendered from his most rich store-house of benefits and blessings. How these are in Christ, is evident from the context. See the ample elucidation of the subject by Tittm. in Recens. Synop. The learned are agreed in taking  χάριμα ἀντὶ  χάριμα as a periphrasis of the superlativum. Thus idiom not unknown to the Greek. Thus Theog. Admon. 344. διότι ἀντὶ  αὐτῶν  αὐτῶν. Thus the sense is, 'benefits upon benefits,' abundance of benefits. By  πάντας are meant all Christians of all kinds and stations, of all times and places. Christ, as Tittm. observes, is the fountain of all felicitation both human race, of every age; an open, perennial, copious and inexhaustible fountain.

17.  ὅτι  υἱὸς—ἐγένετο  [In these words (which were meant for the Jews at large) are exemplified and illustrated the benefits received from Christ by his disciples; and the grace of the Gospel is opposed to the heathen and Mohammedan Law. The Law was given as a benefit to the Israelites; yet it was harsh and burdensome, and its blessings scanty, and those confined to one nation; whereas the Gospel imparts its blessings through Christ copiously to the whole human race. If  χάρις and  καὶ  ἄλλα denotes, per Hennadiyn, ἡ  χάρις ἅλλους, 'the true and most excellent grace.'

18.  Θεον  οὖν  δέσιν  ἡμᾶς  π.  *This is an illustration of the preceding verse by example, deduced from the clear knowledge of God, communicated by Christ. No wonder that the Gospel of Christ should be so superior to the Law of Moses. No man hath seen (i.e. perfectly known) God, not even Moses, the true and most excellent Prophets. Phil. iii. 31. tη σώρας  ἀντὶ  καὶ  ἐκλήγησθε. This sense of  ὁρᾷς, corresponding to the Hebr.  καθαρά, is found also in the Classical writers. Thus the passage is by no means in contradiction to Exod. xxi. 11. 'the Lord spake to Moses face to
face." Besides, it was Christ, the Logos, who appeared as the Jehovah Angel on that and other occasions.

21. τι ἐστὶν | A popular form of expression for τι, εὖν, yet sometimes found in the best writers. 'Ἡλιας ἐστὶν: the Jews supposed, from Malachi iv. 5., that Elijah would return from Heaven, whither he had been caught up, and would usher in and anoint the Messiah. Οὐκ εἶμι, i.e. not in the sense in which the question was asked; though in another sense he might be called Elias, as he came in the spirit and power of Elias. See Matt. xii. 22.

22. τις εἶ | i.e. what sort of person art thou, whether a prophet or not?

23. ἐγὼ ἐσμὲν, &c. i.e. as the older Commentators interpret, 'I am the person there spoken of;' or, as the later ones, 'What the Prophet (namely, Isaiah iv. 3.) there says, holds good of me; you will find there what will be a sufficient description of my person and office.'

25. τι ὡς βαπτισθης, &c. The Pharisees (such as these persons were) thought that the right and power of baptizing Jews, and thereby forming a new Religion, was connected to the Messiah and his precursors the Prophets, who, they supposed, would return to life for that purpose.

26. ἐγὼ βαπτίζω, &c. The sense of the answer is: 'I only baptize with water, and collect followers for the Messiah, from whom a very different course of action may be expected, even a far more effectual means of purifying the people. Moreover, he who requires, (i.e. the Messiah) and by whose rity I do this, is among you.' For the
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is meant by μετὸς ὑμῶν Ἰστακε. On this decided testimony, borne by John to Jesus, see Tittm. in Recens. Synop.
28. Βυθισια] This (instead of the common reading Βυθαθρα) is found in almost all the most antient MSS., every Version of credit, and many Fathers and antient Commentators. Also almost all the other early editions, and was restored to the text by Wets., Matth., Grieseb., Knapp, Vat., Tittm., and Scholz. The best Commentators are of opinion that the common reading proceeded from a mere conjecture of Origen; who, because the situation here does not correspond with that of Bethany, where Lazarus and his sisters lived, made the change in question. There are, however, in all countries many places of the same name, and Bethany, from its signification, (namely, a ferry place or passage), was very likely to be one. Besides, this seems to be distinguished from another Bethany by the addition παρὰ τοῦ Ἰορ-

δανοῦ.

29. ἢ δὲ αὖμον—κόσμου] In order to rightly understand these words, we must observe, 1. that our Lord is called ὁ αὖμον. Now, as often as in Scripture this name is applied to him, so often the subject of what is spoken is his death and passion, inasmuch as he went through it for men. And in this view, it seems, did John the Baptist consider Jesus, when he called him lamb, namely, as suffering and dying like a victim. It is clear that John meant to represent our Lord as one dying, and that in the place of others. For he has subjoined the words ὁ αὖμον τὴν δαιμονίας τοῦ κόσμου, by way of explication. The phrase αὖμον τὴν δαιμονίας answers to the Heb. יָמרַץ or וָמרַץ קֶש, which never signifies to remove sins, i.e. extirpate iniquity from the earth, (as some recent Interpreters suppose), but to forgive sins, (as in Gen. xviii. 26. 1. 17. Exod. xxxiv. 7. Num. xiv. 19. Ps. xxxii. 1. 5. 1 Sam. xv. 22. 27. 1 Kings iv. 21. 22.) to extirpate them, whether one's own, or others; as in Exod. xxviii. 38. Levit. v. 1. xix. 17. xx. 19. Levit. x. 17. where are conjoined, as synonymous, the formulas ὑμεῖς οὐκ ἱδατε. αὐτὸς ἔστιν ὁ ὅπιον μου ἐρχόμενος, ὃς ἐμπροσθεν μου γέγονεν· οὐ εἴπω οὐκ εἰμι ἄξιος ἵνα λύω αὐτοῦ τὸν ἱμάτια τοῦ ὕποδημάτος. ταῦτα ἐν Ἡβραίας 28 ἐγένετο περὶ τοῦ Ἰορδανοῦ, ὅπου ἦν Ἰωάννης βαπτίζων. "Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τοῦ Ἰορδάνου ερχόμενον 29 πρὸς αὐτόν, καὶ λέγει· Ἰδε ὁ ἄμμος τοῦ θεοῦ ὁ αἵρεν τὴν αμαρτίαν τοῦ κόσμου. 'Οτός ἐστιν περὶ οὗ ἐγὼ ἔλεγον 30 ὁπώς μου ἔρχεται ἀνήρ, ὃς ἐμπροσθεν μου γέγονεν, ὅτι πρῶτος μου ἦν. καγὼ οὐκ ἦδεν αὐτόν· ἀλλ' ἵνα φανερώθη 31 τῷ Ἰσραήλ, διὰ τοῦτο ἠθέν ἐγὼ ἐν τῷ ὅπλῳ ἐντικφίκων καὶ ἐμαρτύρησαν Ἰωάννης λέγων· "Οτι τεθείαμε τὸ πνεῦμα 32 καταβαίνων ὦσιν περιστεραῖν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· καγὼ οὐκ ἦδεν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζω 33 τίζεων ἐν ὕδατι, ἐκεῖνος μοι ἐδιδόν. Ἐφ' ὅν ἄν ἴδησ το 34 πνεῦμα καταβαίνοι καὶ μένον ἐπ' αὐτῶν, οὕτως ἐστιν ὁ βαπ-

the people with God. Therefore the formula to bear sins signifies to be punished because of sins, to undergo punishment of sins. Furthermore, to bear one's own sins denotes to be punished for one's own sins, and to bear the sins of others, to be punished for the sins of others, to undergo the punishment which the sins of others have deserved.

Moreover, Christ is said to bear the sins of the whole world; and therefore the interpretation above mentioned can have no place. It must be observed, too, that there is in these formulas a manifest allusion to and comparison with a picaler victim. For a victim of that kind was solemnly brought to the altar, when the Priest put his hands over the head; (which was a symbolical action, signifying that the sins committed by the persons expiated were laid upon the victim;) and when it was slaughtered, it was then said to bear the sins of the expiated by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called the lamb bearing the sins of the world, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their place, for the purpose of freeing them from those penalties: and he is described as a sacrifice for the sins of men, or rather, as one who offers such a sacrifice, namely, an expiation. (Tittm.)

30—34. John now mentions how he obtained this knowledge of Jesus to be the Messiah, namely, by an express revelation from God. Up to the period of his baptism our Lord (such was his humility of deportment) had passed for a mere man. He was first made known as Messiah by John at his baptism, and through him to the multitude. Whether John had before any knowledge of Jesus by face is variously disputed. Certain it is that he did not know him to be the Messiah. That knowledge he obtained by a Divine revelation, which gave him the sign by which he should recognise the Messiah. That
sign he saw in Jesus, and was therefore sure he was that personage.

34. _μεμαρτύρηκα_ have borne and do bear witness. This use of the Preter. for the Pres. (Hebraice) is frequent in the N. T.

35. _εἰσῆτε_ was standing; i.e. was there. _οικίας_ is omitted in many MSS., Versions, and Fathers, and is cancelled by Matth., Vat., Tittm., Griesb., and Scholz.

36. τοῦ μνείων, so the margin. Where dwelleth thou? _Méves_ is used either of a fixed habitation, or a lodging, as here, and in Lu. xix. 5. xxiv. 29. Acts xviii. 3 & 20., and often in the Sept., and sometimes in the Classical writers. So also among the Latins. By calling Jesus _didáxakas_ they showed that they sought instruction; and by addressing him the question _ποῦ μνείων_, private conversation, no doubt, on the great doctrines which then occupied the minds of all reflecting Jews.

40. _εργοῦντας καί Ι. _The most correct view of the form of this address seems to be that taken by Euthym., who says that our Lord did not tell them where he abode, but bade them follow him, to inspire them with confidence. Of these disciples one, we learn, was Andrew. The other is supposed to have been the Evangelist himself, who usually suppresses his own name. See xiii. 20, xviii. 15, xix. 26.

41. _οὶ τοῦ δασοῦ_ The δασός is omitted in most of the antient MSS. and in the Edit. Princ. and other early Edd., and is cancelled by almost every Editor from Beng. and Wets. to Scholz.

42. _εἰς τὸν τίμωντα_, and _εἰς τὸν τιμοῦντα_ are both forms of speaking equivalent to "become my disciples," and sometimes used by the Grecian Philosophers in similar circumstances.

46. _ναθαναηλ_ supposed to be the same with the Bartholomew mentioned by Matthew, (that being a surname) because 1. all the rest of John’s followers in the Chapter were received into the number of the Apostles; 2. since John nowhere makes mention of Bartholomew, nor the rest of the Evangelists; 1. 3. since Luke, vi. 14., in his list, puts
Bartholomew after Philip, with whom Nathanael was converted. 47. έκ Ναζαρετ—ὁ γάγαθον εἶναι] i.e. τίνα ὁγαθόν; It seemed little probable to Nathanael that a good man, much less a prophet, and least of all the Messiah, could come out of Galilee, still less Nazareth, which was but a mean country town, whose inhabitants, like all the Galileans, were held in contempt by the Jews; the cause for which has been attributed to their being a mixed race, partly of Gentile origin, and of very corrupt morals. They were, too, reckoned boorish and stupid, even to a proverb.

— ἔρχον καὶ ίδε] A formula equivalent to Judge for yourself. Seeing is believing.

48. ἀληθῶς] for ἀληθές. A common permutation. The name true Israelite (denoting one who imitates the virtues of the Patriarch Israel, see Rom. 9:6, 7) is here addressed to persons remarkable for probity. In the words εν ζῷ οὐκ ὡσιν there is thought to be a reference to what is said of Jacob in Gen. xxxv. 27.

50. Nathanael in his answer seems to hint that Jesus had been told of his character by his friends. Now in order to remove this supposition, and show Nathanael that he knew him not from the information of Philip, or any other person, but from his own knowledge, our Lord mentions what none could know but Philip and Nathanael: Πρὸ τοῦ σε Φιλίππων φωνῆσαι, ὄντα ὑπὸ τὴν συγκλ., εἶδον σε. Now this circumstance of sitting under the fig-trees, Chrysost. and Theophyl., with the best modern Commentators, think may be elucidated by supposing that Philip had found Nathanael under a certain fig-tree, and had then, as often before, conversed with him about Christ; and that now our Lord mentions this in order to evince his divine virtue and power. That seems the true light in which the circumstance is to be considered; for there had been a conversation of only two, nor was there any one present who could tell what had passed at it. The place, too, where the conversation was held, our Lord specified. Hence Nathanael could not but recognize a divine virtue in Jesus; therefore, full of faith, he gives his testimony in the words "Rabbi" &c. (Tittm.) That conversation, meditation, and even prayer was carried on under fig-trees, is proved by the Rabbinical citations of Light.; and Schoetig. — ο ὁδε τοῦ θεοῦ] By this the best Commentators are agreed Nathanael meant the Messiah. The term just after "King of Israel" shows that Nathanael thought only of an earthly kingdom. Our Lord, however, confirms his faith, imperfect as it was, in the words following, "Doest thou believe?" &c.

51. 52. πιστεύεις—ὁ νῦν τοῦ ἀνθρώπου] On the scope of these words the Commentators differ; some recognising reproof; others, praise; which view seems best founded. "Our Lord (says Tittm.) at once commends and exhorts. With respect to the words εν ἀρτίν τοῦ ἀνθρώπου, the modern Commentators are not agreed whether they should be taken literally to signify such angelic manifestations as those recorded at Math. iv. xi. xxvii. 2. Lu. ii. 9, 13, 22; & 43. Acts i. 10; or figuratively, in the sense, "you will see me enjoy the especial providence and signal defence of the Almighty you will see far greater works than this, even mighty miracles wrought by me; so as to leave no doubt of my Messiahship." The latter view is supported by the most eminent modern Commentators, and is preferable. But perhaps the two may be combined.

11. 1. τὴν ἡμέρα τῆς προήγου I.e. on the third day after Christ's arrival in Galilee from Bethany. Γάμος here denotes a marriage-feast.

2. ἐκλήθη] 'was invited.' On what ground, whether of relationship, or of acquaintance, is variously conjectured. It is most probable that the bride and bridesgroom were related to Mary, who, it is supposed, had been προμανστρία, or νυμφαγεωργία, and had been already the making arrangements for the feast, since it is plain that she had the chief direction therein.

On the singular ἐκλήθη, before two subjects, one singular and the other plural, see Win. Gr. Gr. § 404. a.
κατά τὸν καθαρισμὸν τῶν ὕδατον.

7 ὑδραίᾳ ἀνά μετρητὰς ὅπο τῇ τρεῖς. ὁ λόγος τοῦ καθαρισμοῦ εἶναι ἐν τοῖς ὕδατος τῶν ὕδατον καὶ ἐγέμισαν αὐτὰς ἐν ἄνω.

3. οὐάνον οὐκ ἔχουσι.] This is equivalent to ὑστεροῦσαν οἶνον; and Kuhn aptly compares Gen. xxiii. 11. 2. This might very well happen without supposing any excess on the part of the guests, since these festivities lasted a considerable, though not an exact, number of days; and on the present occasion, Jesus and his disciples were probably not calculated on when the wine was provided; and others might be attracted by the company by the fame of our Lord. With what intent the words of Mary were uttered, the Commentators are not agreed. Some suppose them meant to hint that it was time to depart; and our Lord's answer, they think, imports that it was not yet time to go. That, however, yields a very frigid sense, and suggests some ingenious turn in the enigmatical words. They were, no doubt, meant to represent the inability of the host to provide a further supply of wine. And from the poverty of our Lord, it is not probable (as some imagine) that this could be a hint to him to provide a supply. It seems best to suppose, with Chrysostom, that Mary had a view to the removal of the want by miracle. Indeed, considering the wonderful circumstances of her son's birth and childhood, and the recent testimony to his Divine mission by John the Baptistist, she was warranted in that expectation. Thus the words may carry a considerable and good meaning. It would not be proper to condescend to his Ministry, and prove his Divine mission by a miracle, which should unite a benefit to her friend, together with a manifestation of his own Divine power. Her directions to the servants plainly evince the above expectation. Though that our Lord had been accused to be a glutton and a wine-bibber, and that the company were in the midst of the Crucifixion, our Lord's answer is inconsistent with ver. 11., unless the words there be, somewhat violently, taken of public miracles. Thus we shall be enabled to see the force of the words of our Lord's answer.

4. τὸ ἐποιεῖ καὶ οὐ, γύναις.] These words cannot (as Commentators usually suppose) strong representation. For that would seem unmerited by the address preceding. As far as the opinion rests on the γυναί, it is utterly unfounded, since this was a form of address used even to the most dignified persons, and employed by Jesus to his mother on the most affecting of all occasions. As to the other words, τὸ ἐποιεῖ καὶ οὐ, they are a formula taken from the language of common life, and must be interpreted according to the occasion and the circumstances of the case. It usually denotes impatience of intervention or interference, signifying, What hast thou to do with me? as appears from numerous passages of the New Testament and Classical writers, added by Wets and others. The latter would seem to be the sense here; though it was probably modified by the tone of voice, and softened into a mild rebuke for interfering with him in a matter where her parental claim to respect could have no authority over him.

The words following ὅπο—μοῦ are taken by the Commentators to mean, The right time for my doing what you suggest is not yet come; which implies that he alone is the proper judge of that season, and would seize it when it arrived; thus mixing comfort with mild reproof. By the time is denoted the time for working a miracle. And that seems to have been when the wine was quite exhausted, and the reality of the miracle would be undoubted. This sense of ὅπο for καιρὸς is found both in the Scriptural and Classical writers.

6. ὑδραίᾳ i.e. water vats, or butts for domestic purposes, and the various washings prescribed by the Jewish Law. See Lu. xi. 39.

7. ἑκάστη ἀνά μετρητὰς ὅπο τῇ τρεῖς. ὁ λόγος τοῦ καθαρισμοῦ εἶναι ἐν τοῖς ὕδατος τῶν ὕδατον καὶ ἐγέμισαν αὐτὰς ἐν ἄνω.

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Καὶ λέγει αὐτῶς: Ἀντλήσατε ὑμῶν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. καὶ ἠνεγκαίον, ώσπερ ἐγένετο τὸ ἀρχιτρικλίνος τῷ ὑδρῷ ὕδωρ ἡγεμόνευον, (καὶ οὐκ ἦδει πόθεν ἐστῶν) οἱ δὲ διάκονοι ἤδειαν οἱ ἄντληκότες τῷ ὕδρῳ φωσεῖ τὸν νηφάλιον τοῦ ἀρχιτρικλίνος, καὶ λέγει αὐτῷ: Πᾶς ἀνθρώπος πρῶτον τῶν 10 καλῶν ὑδωρ τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸ ἐλάσσωσθαι τῆς τοῦ καλῶν ὕδωρ ἔργον ἀρτί. ταῦτην ἐποίησε τῇ 11 ἀρχῇ τῶν σημείων τῶν Ἰσσών ἐν Κανά τῆς Γαλάλαιας, καὶ ἐφανέρωσε τὴν ὑδραγούσαν ἀντωνομασίαν εἰς αὐτῶν οἱ μαθηταὶ αὐτῶν.  

META τοῦτο κατέβη εἰς Κατερναούμ, αὐτῶς καὶ η μητὴρ αὐτῶν, καὶ οἱ ἀδελφοὶ αὐτῶν, καὶ οἱ μαθηταὶ αὐτῶν, καὶ ἔκει ἐμείναν ὑπὸ τοῦλλος ἡμέρας. Καὶ ἐγών ἦν τῷ πάχα 13 τῶν Ἐνδαίων, καὶ ἀνέβη ἐς Ἐροπόλημα ὁ Ἰσσῶν.  

water was become wine, likewise evinced in the plainest manner.  

8. ἀρχιτρικλίνῳ] 'the director of the feast,' i.e. a person who was appointed to superintend the preparations and arrangements for a feast, examining the provisions and liquor brought forward, and to pass among the guests to see that they were in want of nothing, and to give the necessary orders to the servants. He was not one of the guests, and did not recline with them at the table. Euseb. xxxii. 1. This ἀρχιτρικλίνοι is to be distinguished from the ἀμφοτερομαχητὴς, ἀναμονήτης, ὀρθοτάτης, of the Greeks, and the moderator, arbiter, rex convivii, dictator of the Romans. This latter was one of the guests, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. (Wahl.) Walch, Lampe, and Kuin, say, that the Architrineus was a domestic. Indeed, if he was the same with the Triclinarch of the Romans, he was such. The chief proof, however, in favor of this name is given by Hengstenberg, who terms the Architrineus a summus minister; and that Athenæus L. iv. mentions an ἐπιστάτης τῆς διακονίας. But that may denote a house-steward. The wine was, as usual, handed to the Architrineus, in order that he might taste and see if it was worthy of being set before the company.  

10. τῶν ἀνθρώπων—τίθησι] This denotes what it was customary to do. And that is illustrated by the Classical citations in Wets. Μεθυόμενος is from μεθύω, (which I suspect to be derived from the Northern word Med or Meth) and signifies to moisten, or be moistened with liquor, and in a figurative sense, (like the Lat. maturus, vino) to be saturated with drink. In Classical use it generally, but not always implies intoxication. One exception 1 have myself adduced in Recens. Synop. In the Hellenistic writers, however, as Joseph, Philo, and the LXX, it (like the Heb. ἡψιτος) very often denotes drinking freely, and the literal rendering is that of St. Gen. xliii. 34. It is used of Joseph's brethren. Of the Commentators some adopt the former, some the latter sense. It should seem not very necessary to confine ourselves to either, since the Architrineus is not speaking of the guests present, but only makes a general observation as to what was usual. Τὸν δεισάνθον, 'the inferior wine'; literally, less good.  

11. τῶν σημείων] Σημείο properly denotes 1. a mark or token, by which any thing is known and distinguished from the surrounding mass: 2. a pledge or assurance, taken in evidence; 3. a miraculous sign, a miracle, either 1. a miracle in confirmation of the Divine power or legitimation of the worker of it; or 2. a miracle simply; in which case it is either joined with τερας, or stands by itself. With respect to the definitio of a miracle, that by Parr. as improved by Dr. Malby, is among the best: 'Every sensible deviation from, and every seeming contradiction to, the laws of nature, so far as they are known, must be an evident and incontestible miracle.' I have in Recens. Synop. proposed the following, formed chiefly on the masterly reasonings of Professor Brown there detailed. A miracle must be distinguished such an interpretation and direct agency of the Almighty Power, as either 1st, brings forward certain phænomena, which, though not at variance with the general laws of nature, are yet effected without being, as consequents, the result of antecedent causes; or 2dly, such a direct agency of omnipotence as produces phænomena which the common course of nature (i.e. the ordinary concatenation of antecedents and consequents) never produces; for example, raising the dead, &c.  

— καὶ ἐπιστάτης] The word may here be taken emphatically to denote 'they fully believed in him.' The καὶ may be rendered and so, that at vi. 14. 45. xii. 32. Lu. ix. 29. Joh. x. 11. Acts vii. 10. and sometimes in the Sept.  

13. το πάσα] Many of the best Commentators antient and modern are of opinion that St. John mentions four Passovers as occurring during Christ's ministry, of which they reckon this as the 1st; as it mentioned v. 1. and 3d. that at vi. 14. 45. xii. 32. Lu. ix. 29. Joh. x. 11. Acts vii. 10. and sometimes in the Sept.
The best Commentators antient and modern are generally agreed that this circumstance was prior to and consequently different from the similar one recorded at Matt. xxi. 12. The chronology of the Evangelists not being exact. There was a great propriety in this symbolic action (which denoted the purification of the Jewish Religion) being used both at the beginning and the close of Christ's ministry.

— *blas*] 'bullocks,' not oxen, for by the Law of Moses no mutilated beast (as an ox) could be offered in sacrifice. The number of victims (as we learn from Josephus) sometimes amounted to 2,500,000; and it is evident from the Rabbinical writers that immense traffic was carried on in cattle &c. for victims, and much extortion practised on a great part of the profits of which came to the Priest. Even the most refined and most refined indecorum was practised. The κέραμες here are the same with the κολλυβαστα at Matt. xxi. 12.

15. *φραγέλλων ἐκ σχ.]* 'a scourge of ropes,' or bands made of rushes &c., such as were likely to be used for tying up the cattle. We need not, however, suppose much, if any, use made of the φραγέλλων, except to serve for a symbolic action. Besides, there was no need of stripes. The traffickers, conscious of the unlawfulness of their proceedings, and struck by the Divine energy of our Lord, would not hesitate to obey his injunctions, especially as the crowd of approving and admiring bystanders would be ready to enforce that order.

— *κέρα[)] This signifies small coin, from κεραμ. For the most antient coins, especially Oriental, being (like Spanish reals) of a square form admitted of being cut, so as to form the lesser kind of money. *ἔξης* is especially applicable to minute coin.

— *ἀνετρέψε] Some would read ανετρέψε, from certain MSS. But though that was more accordant with Classical usage, it is, no doubt, ex interpretatione. *Ἀνετρέψεις* was probably used in the common dialect for *ἀνετρέψεις*.

17. δι ζηλο—με.] This brought to our Lord's mind the words of Ps. lxix. 9. *Κατέφαγεν* is an Oriental and emphatical metaphor, appropriate not only to grief or indignation, as here, but to other of the more violent passions, which (in the words of Gray) 'inly gnaw the heart.' See Job xix. 22. and the Classical passages adduced by Lampe and myself in Recens. Synop. *Ζηλος* τοῦ οἴκου signifies, not zeal of, but zeal for; and the Aorist κατέφαγε signifies *sedere solet*. The καλ is intensive.

For *κατέφαγεν* καταφάγεται is found in very many antient MSS. and early Eds., and is adopted by almost all the recent Editors.

18. *ἰτί] 'seeing that.'

19. *ἀσετα επον του ἀν[)] An acute dictum, uttered to draw the attention of the bystanders; the understanding of which, however, might be aided by action, our Lord pointing to his own body, which shall be declared the House of the Logos. Thus the Hebrews used to call the body a *σακινος* του. See Note on 2 Cor. v. 1. Nay, Philo calls it *ναος*, or *ἱερον*, with reference to the dignity of the soul which tenants it. Indeed, *δεσμα* and *δομα* (found in the sense of body in I. leophr. 783.) both denote a building, and St. Paul often speaks of the body of a Christian as being a temple of the Holy Spirit. *Ленин* is for *καταλείψε*.

The Imper. here, as often, has a permissive sense, q. d. you may destroy, which differs little from the hypothetical sense, be it that you destroy. Our Lord means to say, that his resurrection from the dead will be the especial sign by which his Divine mission shall be declared.

20. *τεσσαράκοντα—οπ] The sense is: 'Forty and six years hath this Temple been a building.' The use of the Aorist will permit, and facts require this rendering. For it was then the 46th year since the time when Herod commenced the building. He formed it on the ruins one originally erected by Zorobabel, using the old materials, and sometimes probably the old foundation. In consequence of which, and especially as it was raised by parts, the old buildings being gradually pulled down, and new ones erected in their place; so the edifice was called Zorobabel's, and the Second Temple, even Josephus so terms it.
22. ἐπίστευαν τῇ γραφῇ, i.e. by a comparison of those parts of the O.T. which predict the Messiah's rising from the dead, both with Jesus' words, and with the fact of his resurrection, they thoroughly believed in the inspiration of the Scriptures and the divine mission of Jesus. (Greek text) What these were we know not. But from this passage and from iv. 45. & vi. 2. it is certain that Christ worked many miracles not recorded by the sacred writers.

— ἐπίστευαν εἰς τὸ ὄνομα αὐτοῦ. Their faith, however, it appears from what follows, was only an external and historical, not an internal and vital, one. The understanding was convinced, but not the will subdued to obedience.

24. οὐκ ἐπίστευεν οὐκ ἐπίστευεν [av. aut.] Some Commentators take this to mean, 'he did not trust his person (i.e. his life and safety) to them.' But this is somewhat frigid; and it is better, with the most eminent Commentators ancient and modern, to supose it meant 'he did not place any implicit confidence in, carried himself cautiously and circumspectly towards them,' and did not instruct them in the capita doctrinae, or avow himself as Messiah. The complete knowledge of the hearts of men which is then ascribed to Christ, is among the other irreproachable proofs of his Divinity; for omniscience is the attribute of God alone.

III. 1. ἀρχαῖα τῶν Ἰ. From vii. 50. & xix. 39. it appears that the expression denotes a member of the Sanhedrim, and usually by office, a Jurist. The following narration is introduced to illustrate the omniscience of our Lord, just before mentioned. On the intention of Nicodemus in seeking this interview with Jesus, and on the real scope and subject of the discourse held with him, Commentators are not agreed. With respect to the former, some have recognised a bad motive, such as pride cloaked under pretended humility, —craftiness and dissimulation, — or as a mere result of treachery. But the best Commentators antient and modern ascribe a good motive. They recognise in him integrity and worth, united with ingenuousness and diffidence, though coupled with timidity. Most Commentators are of opinion that his purpose and intention in coming was, to learn the true mode of attaining justification with God, and the right way to obtain salvation. Yet many of the best of our modern Commentators are of another opinion. Though they admit that there is an obscurity arising from highly figurative language, in the former part of the discourse, so expressed in order to excite the attention of Nicodemus; yet they think that it may be understood from the reply of our Lord at ver. 14. The scope, however, will better appear by tracing the sense of the words as they arise. It may be premised, I. that Nicodemus seems to have regarded Jesus rather in the light of a divinely commissioned teacher than of the Messiah.

2. That this narration need not be considered as giving the whole of the conversation between Jesus and Nicodemus, but only the substance of it, especially the answers of Jesus; which has greatly, if not entirely, corresponed with Nicodemus's coming by night, or, as some interpret, the νυκτός, late in the evening, cannot, in spite of the defence of Tittm., be imputed to aught but caution and fear of the Sanhedrim.

2. τῶν Ἰ. Many MSS. and some Versions and Fathers have αὐτοῦ, which is adopted by almost all the recent Editors. As, however, the MS. authority is not strong, and that of Versions but slender; and as the internal evidence for and against it is nearly equal, I have not ventured to receive it.

— ὁ Ἰ. This, by an idiom found in all languages, may only mean, 'it is commonly known.'

3. ἀπεκρίθη ὁ Ἰ. With the words of our Lord's reply Commentators are not a little perplexed, since they seem to have no relation to what Nicodemus had just said. Many antient and modern Interpreters regard the words as a refutation of some erroneous notion propounded by him. Others, with more reason, suppose them said to furnish Nic. with certain information for which he had been asking. The words of that inquiry, they think, are unrecorded by the Evangelist. But, however we may sup-
pose some others of Nicodemus's inquiries passed over by the Evangelist, it is difficult to imagine that this should have been unrecorded. The best mode of removing the difficulty is to suppose (with Beza, Lampe, Titm., and others) that our Lord's answer was added in the long order to increase his faith by excusing his knowledge of his heart, without waiting till he should have propounded his inquiry, anticipated him by replying to it while yet in thought. What, then, was this intended inquiry? Not, many recent Commentators say, on the mode of attaining eternal life, for that was from above i.e. greater advancement in spiritual knowledge than Nic. then possessed. Grot., Lampe, Titm., Kuin., and others are agreed that it was of the Messiah, his person, and the nature of the salvation to be expected of him. Yet to this, it may be said, the words of v. 3. sqq. are no answer. But, remarks Titm., the words from v. 3. to 13., though not an answer to the and good moral important admission introductory to the answer, which follows at ver. 14. seqq. "In this (continues Titm.) our Lord warns him of the difficulty to prejudiced Jews of comprehending what the question involved; and that until those prejudices, which blinded their minds, were got rid of, and a totally new mind assumed, they would never understand the doctrine which he had to propound; an entire change of thinking and acting was indispensable to participate in the benefits of the Messiah's kingdom." On this, however, I shall remark further on.

— γεννηθης ἀνωθεν] Some of the earlier Commentators thought the words were taken from above i.e. from heaven. But this is refuted by the words of Nicodemus's answer, in which he understands by our Lords words δευτερον γεννηθης. The best Commentators are agreed that it means again; and this sense is confirmed by most of the ancient Versions; and the significitn is found in the LXX. In the Septuagint, εὐγενέστερον, or δευτερον, hand nor is it unknown in the Classical writers. The phrase τιθης ἀγιασμος is equivalent to διαγεννηθης or παλαιογενεσια, which denote properly a new generation, but figuratively an entire alteration, i.e. reformation. Thus it was used by the Jews of a change by baptism from Heathenism to Judaism, and was applied figuratively to the moral reformation typified by that baptism. So that they called the new convert a new creature. Many Commentators, indeed, take the expression here as said of moral regeneration. And it is true that διαγεννηθης and other similar expressions do occur in that sense in the N.T. But the best Commentators are agreed from the probable character of Nic. there was no necessity for our Lord to abruptly tell him there should be a complete change of heart. (See more in Recens. Synop.) And most of them maintain that the regeneration here meant is baptismal regeneration. Nets., too, proves by citations both from Rabbins and from Plato, that the notion of a nat. custom, both among Jews and Gentiles, to designate the embracing a new religion under the figure of a new birth, and to call it regeneration. The most eminent, however, of the recent Commentators, as Rosenm., Kuin., and Titm., maintain that γεννηθης ἀνωθεν here denotes a total change of opinion as to the Messiah, the nature of his kingdom, and the benefits thereof. But though that interpretation is in some respects very agreeable to the text and yet others are not so. Thus, for instance, the words at v. 5. γεννηθης ης ὑδατος και πνευματος (which are a plainer way of expressing the same thing) will not admit such a sense. Besides, nothing can be more certain, from a comparison of the passage at v. 3. and 5. with the words at v. 1. μη δευτερον, that is not to say that there is no proof that γεννηθης ἀνωθεν was ever used simply of a change of sentiment, or mode of thinking. Moreover, the same course of reasoning which rejects this interpretation is equally cogent for the rejection of the before-mentioned one, moral regeneration. There seems, then, to be no doubt that the latter sense is that assigned by almost all the antient Fathers and Commentators, and all the more eminent of the earlier modern Commentators, who take the words of baptismal regeneration. I would also venture to suggest, that the obscurity, as concerns the subject of the inquiry, which Nicodemus is said to have gone to put to Jesus, may be thus removed. Nic. probably did not go to make any one inquiry, e. gr. as to the person of the Messiah and the nature of his kingdom; but rather to ask several questions as to those points in which the Religion he professed seemed to him defective; and also to enquire how far a reformation of them might be easily made. It may be, therefore, the nature of his kingdom. Our Lord, however, interrupts him, and cuts off all occasion for such special discussions by telling him at once, that there must be a total change of Religion (implying a total change of opinions, feelings, and moral habits) and a new one solemnly entered into by a new symbol of promise, and that a new and peculiar character, typifying the regeneration of the inner man. He then proceeds to point out that no one is enabled or authorized to promulgate this new Religion but the Son of Man, the Messiah, proceeding from Heaven and the bosom of his Father to enlighten and to save the world; of which the special purpose would alone be effected by the sacrifice of himself on the cross to atone for the sins of the world and to reconcile it unto God.

Upon the whole, I do not conceive that any thing of the least consequence in this conversation has been left unrecorded by the Evangelist. He has, no doubt, given the full meaning and substance of all his Lord; and so have expressed this in more words, though it might have rendered the word of interpretation easier to us, yet was not very necessary to those for whom he formed his Gospel. As to Nicodemus's interrogations, if those unrecorded were of a greater consequence than those recorded, the loss is not very great, because it is certain that after using the words expressive of a wish for further information, πήγευς των γεννηθης, he put any more regular questions. He probably left Jesus to express himself on the
nature and purposes of the new Religion, and the means whereby these were to be effected, without interruption.

Having treated thus at large on the extent of Nic in this visit, and on the scope and purpose of the Com- m., will be the less necessary to enter into minute details on the sense of the words as they occur.

4. πῶς δύναται—όντως These words admit of being taken in a physical sense; and such is assigned to them by the generality of Com- m. That, however, would imply such increas- ing familiarity on the part of Nicodemus that the best modern and especially the recent Com- m. are agreed that they must be taken in a figurative one. And they paraphrase thus: 'As it involves not only a physical impossibility, but a moral unfitness, for a man of riper years to be born again; so it is scarcely less impossible for any one at that age to be morally born again, and adopt a totally different mode of thinking. Nic. probably understood by γεννηθῆναι ἀνωθεν a total change of sentiment on matters of religion, and especially on the highly interesting subject which then engaged the attention of the reflecting, the person of the Messiah, and the nature of his kingdom. That regeneration in this sense was not unknown to the ancient Jews, has been shown by Schoettg. Not to say that the Stoical Polin- genesia (which was of the very same nature) was probably not unknown to Nic. His meaning seems to be, that Jesus requires too much of the Jews. To which our Lord replies by repeating his former assertion, but more plainly and de- fiantly.

5. Εἴ δέ τις καὶ πνεύματος] The δέ must be taken of baptism, as often in Scripture. See Titus iii. 5. So it was certainly understood by St. Clement. See Rec. Syn. By πνεύμα the best Com- m. are agreed is here meant the influences of the Holy Spirit. Comp. v. 8. with ιδίως καὶ πνεύματος, however, will not prove that baptismal regeneration is all that is necessary to salvation. For though bap- tism does cleanse us from original sin, and com- municate the grace of the Holy Spirit, and place us in a state of acceptance and justification, yet there is great need of the constant renewing of the Holy Spirit. Comp. John v. 24, 25. But I press for acceptance here, and secure our admittance into Heaven hereafter; which renewing will gra-
An opinion adopted by Professor Scholefield, and supported by a passage from Plato. But the term master in Israel is proved by the citations from the Rabbinical writers in Light. Wets., and Schoettg, to have been frequent, (amounting to Doctor of Laws or Theology with us) that it would not have been proper to take it as a distinctive appellation. I cannot but suspect that the Article was here erroneously used by the Evangelist as if διδασκαλός, not διδάσκαλος, for διδασκαλόω.

11. διδασκαλο—μαρτυρομεν] The best Commentators are agreed that the plural is here used, either agreeably to the usage of persons in authority, (see Mark iv. 30.) or on a principle scarcely less frequent, namely, out of modesty. The clause διδασκαλο. is more significant than the former. They both express that complete knowledge of Christ by God, as a divine Father, could not but possess. This, too, implies knowledge by a virtue of his own, and not by revelation.

12. η διδασκαλο] i.e. earthly doctrines, such as that of regeneration by water and the Spirit, so called because they are things done upon earth, and therefore to be comprehended by. By πεπραγματευται is meant, as Dodd. says, the doctrines mentioned in the remaining part of our Lord's discourse with Nicodemus. But to what he mentions may be added other doctrines which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit, namely, the Trinitarian union of Christ with God, and his being object of devotion to x. 6. x. 8. the Jews, but the Gentiles; such like things as are by St. Paul termed μυστήρια, and by St. Peter ὑπατία.

13. και ουδες διδασκαλοι—ουρανοι] The sense is, And no one has ever ascended to heaven, to bring down this information, nor can any one except the Son of man (i. e. Messiah) reveal the counsels of God for the salvation of man, i.e. No one knoweth the counsels of God but I who came down from Him. This use of a verb (as διδασκαλοί) to express something which is the purpose or intent of the action is remarkable; (Comp. Deut. xxx. 12. Prov. xxx. 4. etc.) for no one except Messiah here is to be ascribed to that modesty with which our Lord ever veiled his claim to Divinity, which he here rather leaves to be inferred than expressed.

The οὐς is by many recent Commentators taken in a past sense; and, so long ago, Socinus and Grotius, to be a present tense, and so likewise Hort. But it seems a more probable construction to express examples of such a sense, i.e. where οὐς is not accompanied by some particle denoting time past, e. g. Thucyd. i. 132. ἀνίφη Α., πασίκα ποτέ οὐν αὐτῷ. But that is quite another case. The οὐς, I conceive, of the present indefinite, and the sense of διδασκαλοί, 'whose proper dwelling place is in heaven.' All this (as Tittm. remarks) points (as often) at the communication of nature and Divine majesty which Christ had with the Father before he came to the earth. I must not omit to remark (after Schoettg. and others) that the phrase διδασκαλοί to τοῦ οὐρανοῦ is used agreeably to the language commonly employed by one who announced anything, that he had ascended to heaven and fetched his knowledge from thence. Καταβ. εἰς τοῦ οὐρ. of course implies divine revelation. Tittm. justly infers from the διδασκαλοί τοῦ οὐρανοῦ that οὐς to τοῦ θεοῦ implies nature and birth. The Messiah, Jesus says, was to be not only Son of God, but alone in his kind, (μονογενής), that he came not to destroy the law, but to fulfill it; which which can be said of no mere man. And when he declares himself the object of faith, on whom the salvation of every man depends, he mentions what is applicable to God alone. Hence by Son of God is to be understood being equal with the Father not only in office and function, but in nature and in being.

14. Here our Lord proceeds to illustrate by example the πεπραγματευται mentioned at v. 12; and he selects as the subject the work which the Messiah should especially come to accomplish. This he does because that was a subject on which the Jews (and, no doubt, Nicodemus) were exceedingly in the dark. They thought that the Messiah would come among the Jews who were redressing their national wrongs, restoring them to liberty, and at their head subduing and ruling over the Gentile nations during a reign to which they conceived no limits. The doctrine, however, of a suffering and dying Messiah our Lord as yet, from caution, revealed, even to Nicodemus, veiled under figure and anagyma; and though meant to stimulate his attention, it probably was very imperfectly comprehended by him then, though he would afterwards bring it to mind, and both see the full truth and recognize a solemn prediction fulfilled. The figurative way of expressing it was this: The Messiah must be lifted up to the people, which is high, as was the brazen serpent in the wilderness. (Comp. viii. 28. & xii. 22. & 32.) This is plain from v. 16. It is not, however, agreed among the Commentators whether this brazen serpent was meant to be a type of Christ crucified. Almost all the ancient, and nearly all the modern, commentators, 18th Century, maintain the affirmative. But the negative has (after Greg. Naz.) been supported by nearly all Commentators since the
time of Vitringa, especially by Kuin., A.Clarke, and Tittm., whom see in Recens. Synop. And this should seem to be the most correct view. There are allusions to the word in Matthew 16:21, 22. For the following passages compare Acts 26:20, 21, where the word is used in its metaphorical sense of 'the rod of judgment'.

18. Αὐτή δὲ ἐστιν ἡ κρίσις, ὅτι οὕτως ἐγένετο ἡ κρίσις τοῦ θεοῦ. Τὸ φῶς ἐλθήσει εἰς τὸν κόσμον, καὶ ἴδησαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος, ἵνα τὸ φῶς ἴδω ἵνα τὸν ποιητὰ αὐτῶν ἀποκαλέσῃ ἄγαθον τὰ ἔργα. Τὰς γὰρ τὰ ἄθλα πρᾶσσον, μοιεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτῶν. Ο ἐν τοιούτῳ τὴν ἀλήθειαν ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῶν τὰ ἔργα, οὕτως ἦν ἡ ἱδρυσιν καὶ οἵ Μαθηταὶ αὐτοῦ.
In εν Θεo the εν corresponds to the Heb. ה, and signifies agreeably to; and Θεο, 'God's will.'

On συγκεκριμένα just before see Note on Ephes. v. 13, and my Note on Thucyd. vi. 33. No. 15.

22. διετρίβει Sub. χρόνον, ’staid.'

ὑστεροτέρας is, e. g. through the medium of his disciples; for Christ did not himself baptize. See iv. 2. Thus what a King's doves is ascribed to himself. Our Lord declined this, no doubt, from modesty, because baptism bound them to religious obedience to himself, and therefore was better administered by another. Why St. Paul baptized few or none, was because of his being always engaged in more important avocations; and that solemn initiatory rite could as well be performed by any other person.

23. υστεροτέρας 'many streams,' i.e. from the adjacent, much water. A sense (perhaps proceeding from Hebraism) often occurring in the Jewish revelation. Αἰαμαχίαν and ἐμπροσθεν. sub. ἐμπροσθεν.

25. ὑστεροτέρας for συγκεκρισμένα, disposition, as in Acts xv. 2. Αἰ τὸν μαθ. בֶּן, גָּדוֹל, מִדְלֶת, and Κοινα. supply τιαν; an ellipsis not uncommon after a Genitive; but here not necessary to be resorted to, since εκ, like the Heb. ה, may mean 'on the part of,' and thus the same sense will be expressed as if ἐκεί had been written; with the addition that this will hint that the dispute originated with John's disciples. For the common reading, 'Ἰουδαίων, very many Versions and Fathers have Ἰουδαίων, which is preferred by most of the Commentators, and adopted by almost all the Editors from Wets. to Scholz; and with reason. For the ellipsis of τῶν was frequent, whereas that of τῶν would be anomalous. Besides, the change of Ἰουδαίων into Ἰουδαίως was likely to take place from the plural just before. This Jew is supposed to have been one of those who had been baptized by Christ's disciples. Kinds of baptismal purification a Pet. i. 9); but out of that discussion, it seems, arose another on the comparative efficacy of the baptisms of John and of Jesus, and the dignity of those two personages.

26. εἰ μετά σοῦ These words denote Jesus' attendance on John to be baptized. The words εὐ μερατ. have, I conceive, not so much reference to the testimony borne by John to Jesus, as to the increase of Jesus' celebrity, and credit consequent on it. They thought that John, through excess of modesty, had magnified the dignity of Jesus, whom, it is plain, they did not consider as the Messiah. The οὖν does not (as Wets. imagines) imply contempt, for that feeling they could not entertain toward Jesus. And although that sense is often found in the Classical writers, yet I know of scarcely a single certain example in the N.T. Nay it is sometimes used of Christ by the Evangelists, as Matt. iii. 3. οὖν γὰρ εἶναι δὲ ὁ πιστεύει. Ἡμερα, for οἱ πολλοί, very many, by an hyperbole usual to those who speak under the influence of passion and prejudice.

27—30. Here the Baptist checks their excessive attachment to himself and envy at Jesus, first by showing the real nature of Jesus' person, by a gnome generalis, 'A man can receive nothing except it be given him from above.' By this common, and, as it seems, proverbial dictum, he means to show that he himself can take nothing to himself that God has not given him: nor can Jesus; therefore whatever is done by him, happens by the providence of God. Then he proceeds to disavow that superior dignity, which his disciples ascribed to him; reminding them of his public and private conduct, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by reference to the abhorrent, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by reference to the abhorrent, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by reference to the abhorrent, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by reference to the abhorrent, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.) The subject is then illustrated by a similitude drawn from common life, in tracing the force of which some Commentators obscure rather than illustrate the subject by reference to the abhorrent, that he was not the Messiah, but only his forerunner; sent for the very purpose of making him known and promoting his celebrity. (Tittm.)
John compares Christ to the bridegroom at a marriage feast, and himself to the παρθένος, or bridegroom, who was a friend employed to procure the spouse, and acted as his agent throughout the whole affair. There were, indeed, two paraboums, one on the part of the bridegroom, the other on that of the bride, who acted as mediators to preserve peace and harmony between the parties. There were two witnesses—

παρθένοι διὰ τὴν φωνὴν τοῦ μυθίου is variously traced. The words are most probably supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair, who were brought together by the παρθένος to a private apartment; at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the sponsus addressing the sponsa, from which, and from the tone of it, they would easily infer his satisfaction at the choice made for them, and feel corresponding joy. The sense, then, may be thus expressed. As in the ceremonies pertaining to marriage, the sponsus is the principal person, and his paraboums willingly cedes to him the preference, and rejoicing in his acceptance, contents himself with playing an under part, so do I willingly sustain the part of a humble forerunner to Christ.

'Πελαγηφηταί, is complete, consummate.

31. The occasion for this comparison, John shows that there will be less and less room for it; since the celebrity of the one must increase, that of the other decrease; and so resplendent will be the glory of the former, as to cast that of the latter into the shade, and cause it to fade away like the morning star, or the wax when melted, (Theod.)

The Commentators are not agreed whether these are to be considered as the words of John the Evangelist, or of John the Baptist. The former is the opinion of most recent Commentators, and grounded on the style and manner here being that of the Evangelist. That, however, may be considered a fallacious argument. It seems better to adopt, with almost all antient and most modern Commentators, the latter view. For, as Tittm. remarks, 'there is a perfect coherence of these words with the preceding, without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist. Nor does there appear any reason why he should have added these words, and chosen to confirm by his own judgment the testimony of John the Baptist, which must have been to his readers alike remarkable and deserving of credit. On the other hand, there are obvious reasons why this passage should be from John the Baptist; for in it he seems to have intended to make mention of the causes by which he could confirm what he had said in the preceding words, namely, that the precedence is due, not to him, but to Jesus; and thus it is just that his name should be spread, and the number of his disciples be increased, inasmuch as he was sent from heaven, endowed with gifts immeasurably great; nay, was the beloved Son of God, the Lord and expected Saviour of the race."

'Ο άνθρωπος ἐφερε, plainly involves the pre-existence and Divinity of Christ. Here we must supply καὶ ἐκ τοῦ οὐρανοῦ λαλέη, to correspond with ἐκ τῆς γῆς λαλεῖ. The οὐρανὸς διὰ τῆς γῆς denotes one who is of earthly origin, as opposed to heavenly. The sense is: 'A mere man, without being endowed with appropriate knowledge of heavenly things, has not an intimate acquaintance with the secret counsels of God, such as He possesses who is of celestial origin (to whom God giveth not the spirit by measure, v. 34.). he, therefore, teacheth, and can teach, only what is earthy, incomplete, and imperfect. But He that is from above, even in heavenly things, is thoroughly conversant with the counsels of God, is, from his origin, superior to all men in dignity, and far exceeds even the Prophets in spiritual knowledge.' See more in Tittm. ap. Recens. Synop.

With ὁ ἄνθρωπος λαλεῖ I would compare Ἐσχύλ. ap. Soph. El. 128, ὁ γὰρ ἀνθρώπος στέρησεν ἑαυτὸς παραχρῆσαι, ἀρετὴς φρονεῖ. At οὗ τούτῳ καὶ ἔργῳ συνεκτίμησεν ὡς σωτῆρας ἀνθρώπων, ὁ τις καὶ γινώσκει καὶ [yet].' Odeis, A. ὁ ἄνθρωπος λαλεῖ of which hyperbole (frequent in passages of high wrought pathos) I have added several examples in Recens. Synop. (33) John here corrects the grievous error of undervaluing Jesus, by showing (of course, with an admission of Jesus' Messiahs:hip) that he who believeth or hath faith in Christ, hath it in God. Tittm. 'Ἐσφράγισεν is (as Chrys. says) for ἱδρύει, and signifies attests, confirms, professes his belief; a metaphor taken from deeds signed and sealed. For as testimonies of contracts, or other engagements, were confirmed by the addition of a seal, any confirmation of truth was called ἐσφράγισθαι; and as by the imposition of a seal any thing is rendered unsuspected of fraud, sure and certain, therefore, ἐσφράγισθαι came to mean to confirm, as here and in Eph. i. 3. 2 Cor. i. 22. Sap. ii. 5.

34. οὕτως ἐκ μετρού, πέρι μετρόν, denotes in an infinite degree. The best Commentators are agreed that there is an allusion to the Prophets, the very greatest of them being allowed
by the Jewish Rabbis to have only had the gifts of the Holy Spirit with measure; and thus the infinite superiority of Christ is manifest. On the particulars of this unbounded power, see Tittm. in Recens. Synop. Δόσωσις is for Δόθηκεν, which occurs just after.

35. παρὰ] i.e. whatever is necessary to procure the salvation of man.

36. Here are declared the consequences of faith, and also of want of faith, in Christ. In the former clause έχει is not (as most Commentators suppose) a purpose, but the Present is used, to show the certainty of the thing; 'it is laid up for him.' By οδείσθαι is meant he who refuseth this faith; though there may be, as Doddr. thinks, an allusion to that principle of unreserved obedience to Christ, which can alone make faith available. Οὐκ ἀφεται ἡμῖν is a Hebrew phrase denoting 'he shall never possess eternal life.' The words following suggest the reason, namely, the wrath of God and the guilt of sin abide on him, are not removed by the atoning merits of the Saviour.

IV. In this Chapter is recorded an important discourse of Christ with a Samaritan woman, for illustrating the purport and sense of which, the Evangelist prefixes the narration with some particulars leading to that discourse.

1. καθώσομεν τοις και βαπτίζεις ἦς ἵνα] is making more disciples than John, and is [even] baptizing them.

2. ἐρέχθαι] is more unto, as far as; for from v. 6. it appears that he took up his quarters outside of the city, near a well; though his disciples entered it, to procure provisions, and on returning from thence found Jesus talking with a Samaritan woman. Συνάρ. Originally called Συνάρ. from the name of the person of whose descendants Jacob bought the land and built an altar. See Gen. xxxiii. 18. The name is supposed to have been altered by the Jews to Συνάρ, to denote the drunkenness and idolatry of the inhabitants.

6. κεκοστικώς] Neut. in a passive sense. On the force of οὖν the Commentators differ. Some regard it as plenastic; but that is only possible, including Διὸς, therefore, or afterwards; for neither of which significations is there any authority. The true interpretation seems to be that of the antients and several eminent moderns, who take οὖν as οὖν ὅτι γινηθῇ ἡ Σαμαρείτις. Thus, or with καί, 'just as he was,' i.e. on the ground. See Hor. Od. ii. 11, 13. Lampe observes, that Jesus stopped there, not only for the sake of rest, but as being a very convenient dining place. So Philostr. V. Ap. αὐστρωπομοιομένως δὲ αὐτῶν πρὸς πηγήν ὑδάτος.

7. γυνὴ ἐκ τῆς Σαμ.] This means not a woman from Samaria; but is, by an ellipsis of ωσα, equivalent to γυνὴ Σαμαρείτις in the next verse. She had, no doubt, come from Sychar. Δος μοι πείων. The verb is employed as a noun; of which the Commentators adduce several examples from the Greek and Latin Classics.

9. τῶν σοὶ, &c.] She expresses wonder at any favour, however small, being asked by a Jew from a Samaritan. The reason for this the Evangelist supplies for his Greek readers, in the words οὐ γαρ, &c., where οὐ γαρ, must be understood of familiar intercourse and society; (So Euthym. explains by οὐ κοινωνοῦσα;) for the intercourse of buying and selling was still kept up. Ἔμεμνασθή signifies properly to use any one's co-operation in any thing. The word v. 2
occurs only in the later writers; the earlier and purer ones using ὑπάλληλον, as Thucyd. in a kindred passage. 190. The causes of this reciprocal hatred, and its origin and extent, are fully treated on in Recens. Synop.

10. τὸν δωρεάν τ. Θ.] i.e. the favour which God graciously vouchsafes to thee, in this opportunity of knowing the Messiah, and having the offer of free salvation by him. Ὑδρὸς Ἰωάν ὑπότισις means running water, as that of fountains and rivers, in opposition to the dead, i.e. stagnant, water of pools or wells. It occurs in Gen. xxvi. 19. and Levit. xiv. 5. The Classical writers for Ἰωάν used the epithets δείξασθαι, δόναιος; and Plato has ἐπεισικοῦν ὕδωρ. In this physical sense the woman understood the term. Is. x. 17. has the etymologically correct for ἵππον; ἤταν his custom; observes Kuin.) from things corporeal to excite the minds of his hearers to the study and knowledge of things spiritual; and from things obvious to the senses (as fields, seed, vines, sheep, light, &c.) to deduce copious stores of metaphorical diction. It is common in the Scriptures and the Rabbinical writers to liken unto water that which refreshes and blesses the souls of men. See vii. 38. Prov. x. 11. Ecclus. xv. 3. xiv. 21.

11. ἄρτλημα...a bucket, such as travellers in the East are accustomed to take with them and which, by the aid of the rope and wheel provided as fixtures at public wells, was sufficient to procure water from the deepest wells.

12. μετ' οὗ...a person of more consequence." This has reference to what Jesus had before said, "If thou hast known who it is that speaketh to thee." The words following are meant to say: It was good enough for our ancestor Jacob, who himself did it (of it, &c.), which was of no more have done, if he had known better. If thou canst show us a better, thou wilt in that respect be greater than Jacob. It is well observed by Lampe, that as in the East pure water is reckoned among the blessings of life, so he who finds the means of procuring it is justly accounted a public benefactor. Of viol, i.e. the family in general, including the servants, as in Gen. xiv. 13. This is agreeable to the simplicity of early times, and which has more or less always prevailed in the East. The mention of the cattle, too, savours of the simplicity of the Oriental and popular manner of speaking.

13. 14. Our Lord here shows that he does not depreciate Jacob or his well; but intimates that, though great was the benefit bestowed by the Patriarch, he can bestow a far greater one, and thus is superior to Jacob.

— οὐ μή διψῆτε εἰς τὸν ἄν. i.e. shall have nothing more ever to desire. See Revel. vii. 16. Kuin. thus paraphrases: 'He who has admitted my doctrine, and is imbued with it, will never desire or have any desire of its extermination in his mind; will refresh and bless his soul, until the time when he shall obtain perennial felicity, and that felicity it will secure to him.' To drink, Lampe observes, signifies to fully imitate Christ's doctrine; and πῶς καὶ ἀληθεύει involve the idea of perennial abundance. Ἐγείρεσα expresses the result of these blessings and this felicity.

15. δόσ μοι &c.] The Commentators are not agreed whether this was spoken in simplicity, or ironically. Both may, in some measure, be admitted.

16. Jesus perceiving that the woman did not yet comprehend him, and moreover began to trifle with him, was pleased at once to check her rising freedom, by reminding her of her immoralitys, taking care withal so to effect this as to prove himself a Divinely commissioned Monitor and Teacher.

— φωνήσων τοῦ ἄνδρα σου]. In tracing the motive for this command, when Jesus knew she had no husband, most Commentators trifle egregiously. There is no shadow of ground to impute simulation to our Lord. The simple truth is (as Tittm. suggests) that our Lord bid her do so, as knowing the answer that would thus be returned, which would afford him occasion of showing her
his omniscience, and admonish her of her immodesty. See also Chrys. in Recens. Synop.

17. kalw] for αλληθως, as is plain from the words following τουτο αλληθως ειρηκας.

18. ουκ ειστι σαι. 'Is not really,' or yet thy husband. It appears that the woman had been five times married; but whether those marriages had been union by husband or by wife cannot appear. Both might be the case; and as divorce was then shameful prevalent, this implies no certainty of infidelity on the part of the woman, to represent whom as a harlot (which some Commentators do) is quite unjustifiable. Others (and even Tittm.) run into the other extreme, or attempting the privacy and sacredness of the place, by supposing that, though not actually married to this person, she was exposed to him. That would require the ou to be taken for αιτητω; which is a straining of the sense, and is refuted by the words ουκ ειστι ανδρα; and as ou εισι implies cohabitation, she cannot be acquitted of living in conubinage, which, however common in the East, and though neither there nor in the West then accounted disgraceful by the multitude, yet was held by persons of any pretensions to virtue as sinful and impure, because transgressing the primordial and sacred institution of matrimony. See Lamp. 

19. ου γαρ εν τω ουκ εις το σα] The woman is justly amazed that a stranger Jew should be acquainted with the tenour of her life; for παραστος may be taken populariter, to denote the leading events of her life; and as marriage is the greatest business of female life, the woman's fortunes in that respect might be called παραστος. Such knowledge she knew could not be communicated but by Divine revelation; and therefore she justly inferred that Jesus must be at least a prophet, and, as such, be a proper authority to appeal to for the solution of the controverted question as to the comparative holiness of the Jewish and Samaritan places of common national worship. To this question our Lord so answers as to give us to understand that it is not necessary to debate it at all, since there was at hand such a total change of religious institutions as to render it nugatory. 

20. οι πατερες ημων] 'our ancestors,' as Abraham, Jacob, and their immediate posterity. Προσκυνεις denotes religious worship of every kind. So it is in Luke 16:18. ου τουτω τω θεω] i.e. Mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar and offered sacrifices to Jehovah; and therefore that the Deity had willed blessing to be pronounced from thence. Hence they called it 'the blessed mount,' the holy place. For ου τουτω τω θεω very many MSS. (several of them antient) and some Versions and Fathers, together with the Ed. Princ. and almost all other early Editions, have εν τω εις τουτω, which is received by almost every Editor from Wets. to Schoi. I cannot, for the present, determine whether reading being superior in external authority, (to which it may be added, that such must have been read by Procopius, as appears from a passage which I have adduced in Recens. Synop.) and I think in internal, for the new reading seems to be (as the character of several of the MSS. which support it would lead us to suppose) a repetition of style; though ungrounded; for εν τουτω τω θεω conveys, I conceive, a stronger sense (namely, 'in this very mountain') than εν τω θεω τουτω, which latter is very suitable at v. 21., since there we have no emphasis. Grot. and Lampe notice the custom (probably antedituvial) of worshipping the Deity on mountains, perhaps as being thought nearer to Heaven.

21. πιστευων μοι] Our Lord here claims, at least, the belief due to a Prophet, such as the woman acknowledged him to be. 'Ερχεται, 'is coming, will shortly arrive; namely, at the destruction of Jerusalem. Προσκυνησαι is not for προσκυνησαι, as some Commentators imagine; but is a more pointed expression. Wets. has shown the exact fulfilment of this prediction of the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. ημεις ελαττων] There is here a certain obscurity, which has occasioned some diversity of interpretation. Most Commentators (especially the antient ones) refer the δ to the Deity, by the ellipt. of θεον, as if the Samaritans knew not God properly by confining Him to place. But this charge, and that of idolatry (which others suppose here alluded to) has been disproved by the researches of Rolland, Lampe, and Gesenius, of whom Lampes supposes our Lord to charge them not with corruption, but with ignorance. See Recens. Synop. The recent Commentators from Beng. and Markl. to Kuin. and Tittm., with more probability, take δ for καιδε, having reference to the manner and form of worship according to your ignorance, we according to our knowledge, and by consequence in the manner and place authorized by Divine command.

In the clause following, οτι η σωτηρια—
There is a reason suggested why the Jews should best know the mode and the place of the National Messiah, namely, since from them the Messiah was confessedly to spring. From Christ's being numbering himself with the Jews, the Socinians infer that he was a mere man; but vainly; for it is plain he here speaks suitably to the character of a prophet such as alone the woman esteemed him, and for which he was pleased to pass.

23. ἐν πνεύματι καὶ δόξῃ.] I can neither agree with those Commentators who take τιν. to denote the Holy Spirit; nor with those who take it of the human mind. It should seem that these are adverbial phrases, for πνευματίκοι καὶ δόξης, spiritual and truly, in opposition to the ceremonial and formal; in the latter case the λατρεία λογιστική, as opposed to the σαρκική. Our Lord then proceeds to show by two reasons why God is to be so worshipped. 1. From the benign will of the Deity, to whom spiritual and internal worship is alone acceptable; as indeed the Sages of Antiquity had, by the light of reason, discovered. 2. From the Messiah, πνεύμα-τι προσκυνεῖν God is of a spiritual nature far removed from any thing corporeal; and therefore he must be worshipped in a spiritual manner. However, πνεύμα (as Tittm. suggests) involves also the august nature and perfections of the Deity.

25. The woman here refers the decision of the question to the times of the Messiah, of whose speedy appearance she had probably heard. (Tittm.) The Jews of that age were accustomed to refer the decision of controverted questions to the coming of future prophets, and especially the Messiah. And from what has been discussed, the opinions of the Samaritans of that age, it should seem that they expected in the Messiah chiefly a great spiritual guide and teacher of religion.

The most eminent modern Commentators and Editors are agreed that the clause οὐ προσκυνεῖν Χριστός came from the Evangelist, not the evangelist. See Campbell and Kuij. "Anschwyler." The term is used in the same sense in the Synod. Or it may simply mean 'hereupon.' 'Οταν μετὰ γυναῖκα, 'with the woman,' as being a Samaritan. See Rec. Syn. — τῇ γυναικὶ A popular expression meaning. 'What is your purpose or business?'

26. ἐγὼ εἰμί, ὁ λαλῶν σοι] On the reasons why Jesus revealed himself so much more reservedly to this woman and the Samaritans than to the Jews, see Rec. Synop.

27. ἐν τῷ πνεύματι] Sub. ἐναπο. Or it may simply mean 'hereupon.' 'Οταν μετὰ γυναῖκα, 'with the woman,' as being a Samaritan. See Rec. Synop.

29. μὴν οὖν ἐστὶν ὁ Χ.] The Commentators are not agreed whether this means, 'is this the Christ?' or, 'is not this the Christ?' Schleierm. remarks, that the interrogation is sometimes an affirmation, sometimes a negation, and sometimes is merely meant to elicit a reply. Perhaps the last mentioned use may here have place. At least it is difficult to say which of the foregoing uses is to be preferred; probably the former. See Rec. Synop.

31. διὸν γὰρ] Here we may recognize our Lord's usual endeavour from things corporeal to excite the attention of his disciples to things spiritual. With respect to the metaphor in question, Schoettg. observes that in the Scriptural and Rabbinical phraseology, that is said to be one's meat and drink, by which one is supported in life and health. Of this he subjoins several examples from the Rabbinical writers, and others are adduced by Lamp and Wets. From the Classical writers. The εὖ is emphatic.
This is omitted in many of the best MSS. and some Versions, and is cancelled by almost all the recent Editors.

A popular idiom for λέγεται or λέγουσι scil. αὐθαυστοι, as Matth. xvi. 2. In this address to prepare his disciples for what was to take place, and to induce them to imitate his example, our Lord uses three arguments to excite their interest, and that the harvest is near. 2. The fruits to be collected are abundant. 3. The mode of obtaining has been facilitated by others. On the force of θεραμώνος the Commentators are not agreed. Wets. supposes the metaphor to be derived from corn in the blade, of which nothing certain can be pronounced; and that it is meant to express hope as yet in the bud. As to the particular time mentioned, though there may sometimes be six months between seed time and harvest, yet a Jewish proverb mentions but four; and as seed time and harvest occupy a considerable time, so from the end of seed time to the beginning of harvest there may be about four months. Others, as Grot., Rosenm., and Tittm. think it is unnecessary to press on the sense of θεραμώνος, which is used with popular inexactness; and the general sense, they conceive, is: Never mind labour, when the reward is at hand; q.d. As hope calls forth the harvest-man to his work, so be ye also prompt in the accomplishment of the work. I commit to you, for the promotion of your own spiritual good and that of others, nay, of the whole human race.

Instead of the common reading τετραμώνον, almost all the best MSS. and several Fathers, with the Ps. Prince, and all the early Editions, except the Erasmian, have τετραμώνος, which is adopted by every ancient Editor from Wets. to Schoeb, to whose authority and that of MSS., I have deferred; though, after all, the common reading may be the true one; for τρίμφων occurs in Hebrews xi. 23, and other forms in -ος from derivatives of μή occur in the later writers, and probably prevailed in the popular dict. By λευκαί is meant a white approaching to yellow, such as accompanies maturity; as λευκός is often used to denote in Greek, like alboceere in Latin. By χρωσ is denoted cultivated fields; a signification somewhat similar to the Meaning of κόσμος but occurring in St. Luke and occasionally in the Classical writers. Under this metaphor is designated the whole human race. See the paraphrase of Kvin. and the Note of Wets., as also Tittm. in Recens. Synop.

Sub. πράγματι, in this case or instance. Ο λόγος, saying, proverb. With the adage following many similar ones are compared by Schoettig, and others.

laboured for, worked out. Koινών is used of severe toil, such as is required in all the agricultural occupations which precede harvest. On which see Virg. Georg. i. 121 & 150. The application here is obvious. Κόσμοι, i.e. the fruit of labour.

i.e. professed faith in his Messiahship.
42. Λαλιάν] 'narration, testimony.'
— σωτηρία τοῦ κόσμου] i.e. not of the Jews only. So much more enlightened, because well disposed, were the Samaritans than the Jews.
44. ἀτέ ν γὰρ] I.] There is a difficulty involved in the γὰρ, to remove which various expedients are adopted. The best is, with Schleus., Kuin., and Tittm., to take the γὰρ in the sense although.
46. βασιλικός] On the exact sense of this term Commentators are not agreed. It must, I think, denote a courtier, but whether holding any office, or not, or whether a Jew or a foreigner, cannot be determined.
48. ἐὰν μὴ—πιστεύσῃς] This reproof was meant for the bystanders rather than the nobleman, and was directed against the Jews in general. As, however, miracles are the proper evidence of a divine mission, some Commentators think our Lord could not mean the words as a reproof. The sense, they say, is: 'Except ye see miracles, it cannot be expected that ye will believe, therefore I will heal the courtier's son.' But that is surely straining the sense, and very unnecessarily; for why may we not suppose ἵνα to be put emphatically, and the words be meant as a reproof of those who refused belief in the authority of numerous miracles established on the most credible evidence; but demanded to see them with their own eyes. That surely was unreasonable. The proof by miracles could not fairly be demanded to be brought to every individual.
50. To show that he could do even more than the father hoped for, and could heal the sick absent as well as present (and in order thereby to effectually remove the want of faith in the bystanders) Jesus says τῷ παρώνιo, signifying 'to the present.' Ἱπποκράτεις.] A popular idiom for ἱπποκράτεις or ἱππόκρατος, &c. So the Latin bellē habère and our vulgar idiom 'to be bravely.' Ἀφήνες implies the suddenness of the cure. Similar expressions are cited from Hippocrates.
Kēφ. V. KATA IOANNHN.

1 V. "META taúta ἵνα ἐορτή τῶν 'Ιουδαίων, καὶ ἀνέβη ἡ Λευτ. 25. "
2 ὁ 'Ἰησοῦς εἰς Ἰεροσόλυμα. Ἕστι δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἡ ἐπιλεγομένη Ἑβραῖοι 3 ὑθεὶς, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔμφρων, ἔκκυκλωθέντων, καὶ ταῖς ποιεῖται πλῆθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔμφρων, ἔκκυκλωθέντων, καὶ ταῖς ποιεῖται πλῆθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔμφρων, ἔκκυκλωθέντων, καὶ ταῖς ποιεῖται πλῆθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔμφρων, ἔκκυκλωθέντων, καὶ ταῖς ποιεῖται πλῆθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔμφρων, ἔκκυκλωθέντων, καὶ ταῖς ποιεῖται πλῆθος τῶν ἁσθε

V. 1. ἐορτή] Which of the Feasts this was, the Commentators are not agreed. Some think it was that of Purim in our March, and one month before the Passover. Others suppose it the Encensia, or feast of eight days, about the middle of December. Others, again, the Feast of Tabernacles. The most eminent Commentators, however, are of opinion that the Passover is meant, which, though not exempt from difficulty, seems the most probable.

2. ἐν τῇ πορείᾳ] There is here an ellipsis, which is variously supplied, by εἰκώ, or ἄγαρ, or χώρα, or (which is supposed by the most eminent Commentators as Le Clerc, Wolf, and Knapp) τῇ πορείᾳ. This last is the most preferable, as being a very frequent ellipsis in the best writers from Homer downwards, and is placed beyond doubt by Nehem. iii. 1 & 32. xii. 39. who mentions τὴν πορείαν τῆς πορειας: whereas, on the other hand, there is no evidence of there being any such place as the Shechem mountain here.

Kολυμβήθρα, signifies properly a swimming or bathing-pool; but here it is used by the best Commentators to denote not the pool only, but the buildings which had been erected around and above it, for the accommodation of the bathers. By Ἐβρ. is meant the Syro-Chaldee, then the vernacular tongue in Judaea.

—Βποεὶξ] The MSS. vary; but there is not the least reason to doubt the accuracy of the common reading, especially as it is confirmed by the derivation from the Hebr. בְּקֵבָה and בְּקָבָה, 'house of mercy, or charity-hospital.' That the bath had medicinal properties, is plain; whence it derived its name. Certain Commentators refer them to Divine agency; the more recent ones, to natural causes, for which there may be thought some confirmation in the fact, ascertained from Theophyl., that such was a common notion. But as to the causes to which they ascribed it, namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes, which several learned Physiologists think might impart a medicinal property to the water; there is evidence against the former notion; and the latter rests on no proof. Hence the most eminent of the later Commentators account for the effects by supposing that the water was a medicinal one, deriving its medicinal properties from some mineral with which it was impregnated. 'This would, (says Mead) from the water being perturbed from the bottom by some natural cause, (perhaps supernatural heat, or storms) rise upwards and be mingled with it, and impart a medicinal property to those who bathed in it before the metallic particles had subsided to the bottom. That it should have done so κατὰ καιρῶν, is not strange, since Bartholin has, by many examples, shown that it is usual with many medicinal baths to exercise irregulur force and sanative power at stated times, and at periodical, but uncertain intervals.' The learned Physician does not notice the difficulty presented by the words ἀγγείον κατέβαινεν ἐν κολ. καὶ ἔπρασεν τὸ ὅμορ. Though that might be, with most recent Commentators, referred to the opinion entertained by the Jews, who, ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, in whose agency they, as usual, called in the intervention of Angels. The Commentators in question, however, so far distrust their own solution with reference to natural causes, that they are inclined to cut out more or less of the text, particularly of this last, nothing less will do than cancelling the greater part of it, namely, the words κατέβαινεντο τὸ ὕμορ. And for that there is only the authority of 4 or 5 MSS. 2 very inferior Versions, and Nonnus. But Nonnus can here be no authority, and such Versions very slight. And the MSS. are such as confound with all sorts of liberties with the text. Thus Rinck. (Lucub. Critic. in loco) though a rash Critic, and too apt to innovate on the authority of a few MSS. frankly admits, 'Sed suspecte fidei in eujusmodi omissionibus censores Alexandrini qui, veterum examplorum auctoritate neglecta, judicio suum niumque indulgentes, quidem non detegunt. But Nonnus speaks of the River Jordan minus apte vel sapienter dictum videbatur, obelis notare celerum.' The words, no, doubt, were therein cancelled for the same reason that some Critics of the present day, who bear a strong resemblance to the Alexandrian Censors, wish to get rid of them. The words which are omitted must, on every count, be respected in their plain and obvious sense, on which see Euthym., Whitby, and Lampe in Recens. Synop. Kuinoel's reasonings are inconclusive, and they create more difficulty than they solve. And as to Doddridge's solution, which combines the common view with that of Mead, it is, though ingenious, too hypothetical. There is less objection to the Page's solution, which supposes the sanative property to have been supernatural, and to have existed only a short period before, as typical of the coming of the Saviour, and at certain irregular intervals; which the Jews ascribed, as they did all the operations of Providence, may, sometimes of nature, to the agency of Angels.

2. στοά] The best Commentators, antient and modern, take these to have been porticoes or piazzas fronting the bath, roofed, but open on the sides, and supported with pillars placed at regular intervals; the whole forming a pentagon. This, in so general a climate as that of Judaea, would be a sufficient shelter by day, and at night the patients were probably removed.

3. ἀκτίνωσις is applicable to any formed object; and κατάκεισαι, to such chronic ones
as confine any one to his bed or room. Ἴπρων seems to denote those labouring under "pinning sickness," such as atrophy or consumption.

4. κατά καρδών] This only means "at certain intervals of time," and therefore those who refer it to any stated times, are wrong.

5. ἔσων] This must be construed with ἤν, not, as it is done by many, with τριάς; as appears from Lk. xiii. 11, viii. 41, Joh. xi. 39. "Εσών ἐν τῇ ἀσθένει ἠποκρίθην ἐν ἀσθένειαν ὅσον ἦθελεν. Render, "There was a man there who had been 38 years labouring under sickness." With respect to the disorder, it was probably paralytus; for not only was such the constant tradition of the primitive ages, but no less than six medical reasons for supposing it, are given by Bartholin.

6. ἔσει] Sub. ἐν ἀσθενείᾳ from the preceding. — θέλεις] The sense seems to be this: "Is it your purpose, are you here with the view of being healed?" Thus the answer will be very appropriate.

8. κράββατον] See Mark ii. 4 & 11. It seems to have been a small mean seat, something like those portable seats used by us on ship-board, or elsewhere; and had, it appears, only a skin, rug, or the like for a covering. Περιπατήσεις has reference to his former inability to walk, being bedridden: and the order was given, to evince the completeness of the cure.

9. ἐθύμησις] Thus from an obstinate and incurable disorder he was immediately restored to health, without that languor which is always observable in those cured by human art. ('Tittin.)

10. οἱ Ἴουδαῖοι] Not the bystanders, but, (as Lampes has shown,) some who met the healed person on his way home carrying his bed.

— οὐκ ἔξεσί, &c.] This is forbidden in Jer. xvii. 21, who, however, had reference only to what involved great labour; though the lawyers interpreted the law as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognize some cases, where it was permitted to carry a man sick on the Sabbath. If, then, it was lawful for the Lawyers, in certain cases, to dispense with the observance of the Sabbath, how much more for Christ, the Lord of the Sabbath!

11. οἱ ποιήσας, &c.] As the Jews admitted that, by the command of a prophet, the Sabbath might be broken, so the man seems to have alluded to this, accounting (as he justly might) the worker of such a miracle to be a Prophet.

13. οὐκ ἔδει τίς ἐστιν] In Æde there seems to be a significatio praematura, for "he knew not [and had no opportunity of knowing or ascertaining] it was, for Jesus ἔδει, "had glided, or slipped away." Ἐκκύω signifies properly to swim away; and then, like the Latin ematur, and emerge, signifies evadere, to slip away unobserved. Jesus had done this, we may suppose, out of modesty, partly to avoid the admiration of the well-disposed, and partly to cut off the envy of the malicious.

14. ἐν τῷ ἱερῷ] A frequent place of resort to the Jews, and whither the healed man had probably gone to return God thanks for his recovery.
It is not necessary to refer to this, with many Commentators, to the Jewish notion, that all violent disorders were the punishment of sin, but we may (with Brug., Grot., and Dodd) suppose, that the man's disorder had been brought on by insomniac and vice, and that our Lord meant to give him a proof of his omniscience by showing his knowledge of that fact.

13. Ἰησοῦς ἔστιν] This he, no doubt, collected from circumstances, or from the information of others. There is no reason to suppose (with some Commentators) that his intention in going was a malignant one; it was rather from a wish to justify himself for breaking the Sabbath by the command of an undoubted prophet; as also from open-hearted gratitude to his benefactor, and out of benevolence to others, by making his case public. By τῷ Ἰουδαίῳ may be meant the influential persons among the Jews, i.e. the Sanhedrim and leading Doctors and Jurists, or (as Tittm. supposes) those Jews whom he met with, as ver. 10.

17. ἀπεκρίνατο] As an answer implies a question, Grot., Lampe, and others suppose the καὶ πάντως, of a common place of Jesus pronounced by Jesus before the Rulers, at either a public or private examination. No previous questions, however, are necessary to be supposed; but we may take ἀπεκρίνατο for ἀπε- ἱκογήσατο, on which see Steph. Thes. Our Lord, it seems, intended to rebuke their calumny by that addressing them, while standing by at the temple. The words of his justification are obscure from brevity; and for this, and their abruptness, the best Commentators suppose that the Evangelist has not recorded the whole of what was then said. But there is something so precarious in that principle, that it should never be resorted to unless in a case of necessity; which does not exist here. It should seem that our Lord comprehended all that was necessary in this brief, but pithy, dictum, in order to make the more impression on those whom he addressed; it being customary with the Jews to express things, as much as possible, in the apothegmatical manner. Besides, it is not so obscure but that the Jews readily comprehended the most material part, i.e. his claiming to be Son of God, and consequently equal with God; from which his right to overlook the Sabbath would, by the authority even of the Jewish traditions, be undoubted. By ἐγέρεσις is meant the operation of God, as shown in the preservation and government of all created beings, and therefore the works of His omnipotence; and by ἐστις ἀρτί is expressed the perpetuity of that preservation and government, or the watchful care of God, unremittingly exerted for the welfare and safety of His creatures. He hints, too, that God can require no Sabbath, or rest. By this example of God, Jesus intends to rebuke their crimination, and to teach them that he imitates God, who hath no Sabbath, but doth His work perpetually. "As my Father doth not cease to benefit men on the Sabbath, neither do I. I have the works of my Father." (From the words, what is more, our Lord professes to do the same works which the Father doth; and these not only of benevolence, but of omnipotence. He therefore equals himself with the Father. And when the Jews, as was natural, understood this of claiming equality with God, Jesus did not attempt to enforce the argument, but confirmed and more expressly asserted it.

19. οὐ δύναται, &c.] To this charge of the Jews, that he claimed equality with God, by professing to have power, by his own authority, to dispense with the observance of the Sabbath, Jesus replies by explaining more fully what he had before said. The justification which follows was, as appears from v. 18., pronounced some little time after the preceding. In this verse our Lord professes, that he doth nothing of his own will, but in conformity with that of the Father, and that therefore his works are consonant to those of the Father; nay, that there is the same will both of Father and Son, as also the same power. That he doth all things after the example of the Father, and therefore can do nothing contrary to His will; in short, that he cannot depart from the example of the Father, either in doing, or not doing anything; there being a comparison of the works of the Father with those of the Son, in universal, identity, and conjunction of will and plan. (Tittm.)
20. πάντω—ποιήσις] Here there is a comparison from what takes place between a worthy father and a dutiful son; and the whole is expressed populariter. By the μείζονα are meant those which he should do after his second advent, namely, raising the dead, and holding final and irreversible judgment; illustrious tokens of equality with the Godhead.

21. The portion from v. 21—30, has been in all ages variously explained. Many take the passages allegorically and mystically, referring what is there said of the resurrection and judgment to Jewish opinions. By others it has been thought that there is a two-fold interpretation of the passage, one tropical and mystical, the other literal and historical. The question, however, is, whether the Lord means by the resurrection of the dead, and judgment here mentioned, whether the resuscitation of the men of his time to a spiritual and moral life, or the resurrection of all to eternal life; and, whether by judgment he meant the retribution to succeed this. These two interpretations are discussed by Tittm. ap. Recens. Synop., who, with the best Commentators, determines in favour of the latter, which I have no doubt was primarily intended; but it is not impossible that our Lord might mean to include, in a secondary application, the mystical sense, which Tittm. admits to be permitted by the context, and the usage of language; nay this would seem occasionally to be the predominant one.

24. εἰς κρίσιν οὐκ ἔρεξατι] i.e., as Chrys. explains, οὐ κολάξεται. But ἔρεξατι is for ἀλύουσατι, to show the certainty of the event.

25. μεταβεβηκεν—χαρίσατε] These words will yield a good sense, on either of the above-mentioned interpretations, according to the latter of which they will signify, 'he passeth, (Preterite for Present) or he will pass, (on both which see Win. Gr.) from death to a state of everlasting life and happiness,' the Present being used to express the certainty of the thing.

26. ἔρει ζωὴν ἐν ἑαυτῷ] i.e. hath the power of conferring life, is the fountain of life and happiness. This verse shows the reciprocity of the perfections and attributes of both the Father and the Son.
equally deducible from the common interpretation; for the title Son of man has everywhere reference to the incarnation of Christ, and therefore implies His acquaintance with human infirmity. Indeed, in most places where Christ calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory. And thus we have a strong declaration, that the human nature did not originally belong to Him, and was not properly his own.

30. οὐ δύναμαι—οὖν.] Δύναμαι and οὖν έμανου are to be taken as at v. 19.; only what is said of any action, is here applicable to judicial ones. (Euthym.) Thus what is done by Christ is understood to be done with the full concurrence of the Father.

31. δι’ έυχαρίστησιν &c.] To obviate an objection, which is couched in a proverbial saying expressing, that no one is a fit witness in his own cause, (of which many examples are adduced by Wet.); Jesus proceeds to show that from his actions, miracles, and the character of his doctrines, he is proved to be the Messiah. There is an ellip. of μισθός; and ἀληθῆς is for πιστῶν, vid.

32. διότι] Who is here meant, the Commentators are not agreed. The antient and early modern ones suppose John the Baptist; but the more recent ones, the Father. There is much to be said in support of the latter interpretation; (see supra and Kain,) but the former is strongly countenanced by the next verse.

33. ως—άληθείας] i.e. You yourselves have heard the witness appealed to by a public mission, and who bore testimony concerning us. You have therefore human testimony. See i. 8. 3. Joh. 6.

34. έγώ δε οὖν &c.] The sense is: I say not this through a desire for the honour which human fame can bestow. I want—I accept not the testimony of any man. I only appeal to the testimony of John, in order that, believing in me through that testimony, ye may be saved. Αλλά, οὖν.

35. οἱ λύχνοι οί καιμονοι] Campb. and Mid- dlet. remark, that this expresses more than a burning and shining light. "John's ministry (says the former) was of a peculiar character; he was the single prophet in whom the old Dispensation had its completion, and by whom the New was introduced. Therefore when that ministry took place, John may justly be said to have been the light of that generation." Middlet. thinks there is an allusion to some phrase then current to signify an enlightened teacher. This is confirmed not only by what Lightf. says, that "a person famous for light or knowledge was called a candle, the candle of the Law, the lamp of light;" but by a passage of Sal. Jarchi cited by Lampe, and, what is more, by Ewald. xxviii. i. Nor is the metaphor unknown in the Classical writers.

—ἀγγέλλωσιν.] Most recent Editors adopt, from several MSS., ἀγγελλάθησιν, as being the more difficult and weightier one of the Father, appealing to the works the Father hath enabled him to accomplish, and adventing to the testimony of the Prophets of the O. T. On this
use of the Article (πάντα) see Middlet. G. A. i. 8. 1. and Win. Gr. p. 171. 37. οὖν φωνήν — ἐνωράκατε] The best mode of taking these words is to regard them, with Middlet., as an objection of the Jews, but uttered by our Lord in his own person. " Ye will say that ye have never heard his voice, nor seen his shape; true—but &c." This manner of speaking, he shows, is common in the Chaldee writers. May there not, however, be an ellip. of καίτερ; That being supposed would make all right. The sense may be thus expressed: ' Although ye have never seen God in a visible form bearing this testimony of me, yet he has given it in the Scriptures and by other testimonies of his mission. By rejecting one to whom such double testimony was borne ye show that ye have not the Scriptures at heart.'

38. Ερευνάτε τὰς γραφὰς] It has been debated whether ἐρευνάτε ought to be taken as an Imperative, or as an Indicative. The former method is adopted by almost all the antient and most of the modern Commentators; the latter, by nearly all the most eminent modern ones; and with reason; for the Indic. is far more agreeable to the context; nor are the objections which have been advanced against it of any weight; while, on the other hand, the Imper. involves a great harshness in the δοκεῖτε just after. That the Jews did use even painfully diligent investigation and study of the Scriptures, is certain from the antient Rabbinical writings. Our Lord grants that they did this, and, by implication, commends it to his disciples; but complains, that this has not its effect in bringing them to acknowledge him as their Saviour, and thus to obtain salvation.

The words καὶ ἐκεῖναι—ἐμὸι are meant to give another reason for the diligent study of Scripture, namely, in order to comprehend the prophecy concerning me. I must not omit to observe that the usual interpretation of δοκεῖτε, ' ye think, (as ye justly may),' seems an unjustifiable straining of the sense. I cannot venture to pronounce the sense to be more than, ' Ye think, or suppose.'

40. καὶ [and (yet).] Ἐλεήσω πᾶσαν X. is a phrase occurring also at vi. 35, 37, 44, 45; viii. 37. x. 41. xiv. 6. which signifies to forgive, to pardon, and accept him as a teacher and Saviour. ὡς ἔλεῃ ἐστίν ὑμῖν the ἔλεϊν implies that their want of faith in him is the result not of simple ignorance, but of wilful obstinacy.

41. Our Lord means to say that he does not so speak as though he needs their testimony or sanction, but solely to warn them of the awful error in which they were. On this He (at v. 42.) engraves another sentence containing the reason why they would not receive him as Messiah, because they had not the love of God, the first and great principle of religion, in their hearts.

43. This v. is, I conceive, a further unfolding of the sentiment at v. 41. And the sense is: ' I need not human glory, because I came unto you with Divine authority. Yet, so perverse are ye, that if another should come with only his own (i.e. human) authority, him ye will admit.'

44. This v. suggests the reason for this preference, namely, ambition, vain-glory, worldly-mindedness. The πῶς δύνασθε (as Lampre- marks) implies that the origin of the vainglory was perversity of will, and such hardness of heart, that they would not come unto Christ.

45. The sense is: ' Although ye despise and reject me, yet think not (measuring my disposition by your own) that I am your enemy, and desire your condemnation. This is neither my wish nor aim; it is rather the condition that I desire, and therefore ye need not suppose that I shall be your accuser unto God.' (Kuin.)

By Moses is meant the doctrine, or Books of Moses, and the other Prophets. Ἡλεύσθησαι for ἐλεύθησθε. See Win. Gr. Gr. § 34. 3. a.

46. παρὰ ἐμὸι ἐγγραφῶν i.e. not only showed by written testimony, but the Divine legislation must be distinguished from a false prophet, (see Deut. xviii. 15. seqq.) but predicted the coming of the author of a better religion.
ΚΕΦ. VI. ΚΑΤΑ ΙΩΑΝΝΗΝ.

47 ἐγραφεν: εἰ δὲ τοῖς ἑκείνου γράμμασιν οὐ πιστεύετε, τῶς τοῖς ἔμοι ῥήματι πιστεύετε;
1 VI. ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιμερίας· καὶ ἦλθον ουτὶ ὁχλὸς πολὺς, ὅτι ἔφρων αὐτοῦ τὰ σημεῖα, ἀ ἐποιεῖ ἐπὶ τῶν ἁσθενῶν. ἀνέθεν δὲ εἰς τὸ ὄρος ο Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο
4 μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγύς τὸ πάσχα, καὶ ἐκεῖ ἐκάθητο τῶν ἱουδαίων. ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὁμοθάλους, καὶ θεασάμενος ὅτι πολὺς ὁχλὸς ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φιλίππον· Πόθεν ἀγοράσουμεν ἄρτους, ἵνα φάγωμεν αὐτοῖς; τοῦτο δὲ ἐλεγε τειράζων αὐτῶν αὐτοῦ γὰρ ἤδει
7 τῇ εἰμέλλει τοις ἀπεκρίθη ἄποιοι διακόσιων ὄρη ἀρτοὶ ὧν ἀρκοῦσιν αὐτοῖς, ἵνα ἐκαστὸς αὐτῶν βραχύ
8 τῇ λάβη. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνορείας
9 ἦν αὐτῷ διάφορος Σίμωνος Πέτρου. Ἑστὶ παἰδίων ἐν ὑδρ., ὅ
10 ἐξεί πεντε ἄρτους κρῆτινους καὶ δύο ὄψαρια ἀλλὰ τοιαύτα
11 τῷ ἔστιν εἰς τοὺς ἄνθρωπους; εἰς ὅ ὁ Ἰησοῦς. Ποιήσατε τοὺς ἀνθρώπους ἀναπτεσίμενοι. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσεν ὃν οἱ ἄνδρες τοῦ ἁρμονίου ὑπὲρ πεντακακχιδιῶς.
12 ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ ἐφαυλίστηκας δίδωκεν ἄρτους τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὁμοίως καὶ ἐξ τῶν ὄψαρίων όσον θέλονται. ὅς δὲ εὐπληθύνθηκεν, λέγει συναγάγετε τὰ περισσεύοντα κλάσομαι, ἵνα μὴ τὰ ἀπολληθεὶ. συνήγαγον οὖν, καὶ ἐγέμισαν τὸ δῶδεκα κοφίνους κλάσματος ἐκ τῶν πέντε ἄρτων τῶν κριτίων, καὶ ἐπερίσσεσαν τοῖς βεβαρωμένοις. ἢ οὐν ἄνδροπος ἢ οὐδεὶς ἐπιτρέπεται τοῖς οἱ ἱησοῦς, ἐλέγον ὁ οὕτως. Οἱ ἰδιωταί
15 ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς οὖν γενοῦ τοῦ μελλοντος ἔρχεται καὶ ἀράται αὐτῶν, οὐκ ἐποίησον αὐτῶν βασιλείαν, ἀνεξοφήρησε σαι καὶ ἔτι ὁ ὀρός αὐτῶν μόνος.
16 ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτῶν εἰς τὴν θαλάσσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦν, καὶ σκοτιά ἦν ἐγενομεν, καὶ οὐκ εἶπεν ὁ Ἰησοῦς, ἦν τῇ θαλάσσῃ, ἀνέμοις μου μεγάλου πνεύμονος, διηγείρετο. ἐλπιδοκότες οὐν ὡς στατά.


διοὺς εἰκοσιέντε ἡ τριάκοντα, θεωροῦσι τοῦ Ἰσούν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγύς του πλοίου γινόμενον καὶ ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς' Ἐγώ εἰμι. μὴ φο- 20 βείσθε. ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖο, καὶ εὐθεῖα 21 καὶ πλοῖον εὔεντο ἐπὶ τῆς γῆς εἰς ἕν ὑπήγουν.

Τῇ ἐπαύρον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, 22 ἰδὼν ὅτι πλοιαρίῳ ἄλλῳ οὐκ ἦν εἰκεί εἰ ἐκεῖνο εἰς ἄλλην αὐτῷ, καὶ ὅτι οὐ συνειδῆθη τοῖς μαθηταῖς αὐτοῦ ὁ Ἰσοῦς εἰς τὸ πλοῖο, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον (ἀλλὰ δὲ ἦλθε πλοιαρίῳ ἐκ Τιβερίαδος ἐγγύς τοῦ 23 τῶν οποίων ἐφαγον τῶν ἄρτων, εὐχαριστήσαντος τοῦ κυρίου) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰσοῦς οὐκ ἦστων εἰκεί οὔτε οἱ μαθηταὶ 24 αὐτοῦ ἐνεβήσαν [καὶ] αὐτοῖς εἰς τὰ πλοῖα, καὶ ἠθὺν οἰς Καπερναουμ ξύτωντες τοῦ Ἰσούν. καὶ εὐφόροντες αὐτοῦ 25 πέραν τῆς θαλάσσης, εἶπον αὐτῷ' Ραββί, πότε ὅδε γεγονας; ἀπεκρίθη αὐτοῖς ὁ Ἰσοῦς καὶ εἶπεν Ἀμὴν ἀμήν 26 λέγω ὑμῖν· ἵνα ἑιδετε μοι ὅτι εἰδετε σημεια, ἀλλ' ὅτι εὑράγατε ἐκ τῶν ἄρτων καὶ εὐχαριστήσητε. 27 ἐργάζεσθε με τὴν βρῶσιν τῆς ἀπολλυμένης, ἀλλ' τὴν βρῶσιν τῆς μενούσας εἰς ζωὴν αἰώνιον, ἂν ὁ οἶος τοῦ ἄνδρου τοῦ ἄνδρον ἄνωθεν Ἰησοῦ Θεοῦ. εἶπον οὐν πρὸς αὐτόν 28 Τι ποιοῦμεν, ἵνα ἐργάζομεθα τὰ ἐργα τοῦ Θεοῦ; ὁ Ἱωάννης δὲ ἀπετε- κρίθη ὁ Ἰσοῦς καὶ εἶπεν αὐτοῖς' Τοῦτο ἐστι τὸ ἐργόν τοῦ Θεοῦ, ἦν πιστεύετε εἰς ὅν ἀπέστειλεν εἰκονιον. εἶπον οὖν 30

αὐτῶν, κατὰγα, have an ellip. of ναῦν. (Lampe.)

20. ἦθελον λαβεῖν αὐτῶν: To remove a trifling discrepancy with the other Evangelists, the best modern Commentators take the sense to be, 'they willingly received,' which I have followed in Recens. Syn. confirmed from several passages of the Classical writers.

22. ὁ ἐστήκως i.e. who had remained there, for the purpose, no doubt, of deliberating, whether they should proclaim Jesus as Messiah.

26. Our Lord, observing that the multitude which flocked to him were influenced not by a desire for spiritual improvement, but worldly advantage, takes occasion from the natural and earthly bread with which he had supplied them, to advert to spiritual and celestial nutriment; and he enters into a discourse with the bystanders, showing how much more anxious they ought to be for the acquisition of spiritual than of natural nourishment. The Commentators complain of the obscurity of this passage, which, I agree with them, is to be ascribed to the figurative mode of expression adopted, and perhaps to the Evangelist's having given the substance rather than the very words, and that expressed with extreme brevity. But the meaning is not so obscure as that some (including myself) have thought that the difficulty has been occasioned by the omission of any part of the discourse.

27. ἐργάζεσθε με &c.] Ἐργάζεσθαι here, as often in the Classical writers, denotes together with labour its effect in gain or acquirement. The sense, then, is: 'labour to acquire.' Αὐτολ. denotes what terminates merely in animal life. The metaphor in βρῶσιν μένουσαν is such as is common in all languages. The ἀλλά is by best recent Commentators rendered non tam—sed. But that principle in οὖν—ἀλλακτικεῖον has been recently disputed by De Wette, Schultess, and Winer, Gr. p. 150.; and indeed with some reason, especially as concerns με—ἀλλά. ἐργάζεσθαι confirmed, authorized, commissioned, as it were with a seal, as contracts and orders were sealed. This is perhaps all that the allusion imports, though some think that there is a reference to the custom of sealing victims for sacrifice, or branding slaves, to denote property in them.

28. Here they ask how they may obtain these benefits, or gain the approbation of God. By ἐργα is meant the actions which are enjoined by God, as Ps. ii. 19. the sacrifices of God.

30. Some of the most eminent Commentators are of opinion that the persons addressing Christ in this conversation are not to be considered the same throughout. This, indeed, seems to offer the best mode of solving many difficulties connected with the present discourse (not to speak of some do) that the difficulty has been occasioned by the omission of any part of the discourse.
his Messiahship, as the persons do at v. 30.; for they had themselves very recently beheld a most illustrious one, which occasioned them to declare Jesus to be the Messiah. They were probably the chief Jews of the synagogue, and, though they had, no doubt, heard of the last miracle Jesus had worked, and of many others in Galilee, yet wished to see one, Ti ποιεῖσθαι σημεῖον, ἵνα ἰδούν. In fact, in calling for a sign, and advertising to Moses' calling down manna from heaven, the Jews had to have desired, what was by the Jews of that time regarded as the only unequivocal proof of Divine mission, a sign from heaven, (such as the calling down manna) something not private, simple, and unostentatious, but public, conspicuous, and striking the senses. Thus at Matt. xvi. and Mark viii. they demand a sign from heaven.

31. τῷ μίννᾳ.] The Article here, omitted in most English Versions, should be expressed. On the derivation of the word the Commentators are not agreed; whether from the Heb. כִּזְרַי what is this! This to measure, or prepare. Most recent Commentators and Lexicographers enlarge much in a certain element. The word as a sign, bedews the ground in the East, and is collected in the morning and made into a kind of cake; the best account of which is that of Burckhardt in his Travels in Syria. The identity, however, of this with the Manna of the Israelites, though supposed (indeed taken for granted) by those Commentators, remains to be proved. But there are so many important diversities between the two, pointed out by Deyling in his Obsb. S. iii. 7. as completely to establish the miraculous nature of the transaction with those who admit the credibility of Moses. It was called "bread from heaven," "bread—because made up into cakes like the natural manna, and from heaven, as being the gift of God.

32. οὗ Μωσῆς—οὕραμνον &c.] The sense is: 'That was not really bread from heaven, but from the sky, which Moses gave you. The true bread from heaven is what the Father is now giving you.' Our Lord's declaration (says Calv.) is, I import that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, the bread of heaven.' Our Lord means (says Tittm.) that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven.

33. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ κα-

to ἐπεὶ δε' αὐτοῖς ὁ Ἰησοῦς. Ἐγὼ εἰμί ὁ ἄρτος τῆς ἐξοχής Πρῶτος, μὴ πεινάσῃ καὶ ὁ πι-

36. στενῶν εἰς ἐμὲ ὑπὲρ δίψης πώποτε. ἀλλ' εἴπον ὑμῖν ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. Τίν εἶδοι μοi use
sense of the Father giving men to Christ, which, as it is natural, has been drawn by the Calvinists into a support of their system; but wholly without reason. See the Notes of Grot., Hamm., and Whity, and the 12th of Dr. S. Clarke’s 17 Sermons. To suppose, indeed, such a doctrine, hostile to salvation, could not be promulgated at this time and under these circumstances, and be slightly veiled, would be really beneath the dignity of the system which is supported by the arguments of these persons. It is justly remarked by Mr. Horne, that the scope of the whole passage is to show that Christ rejects none who truly repent and unfeignedly believe in him.

36. ὁτι καταβηβήκα ἢ τον ἐν τον πατέρα καὶ τὴν μητέραν; τοὺς ἀνθρώπους. Ὁ τοῦ θεοῦ δόθη ἢ ἐπληνοῦς καὶ ἔκλεισεν τὸν πατέρα καὶ τὸν μαθητή τοῦ θεοῦ ἢ πᾶς ἀνθρώπος τῆς ἐκκλησίας. ὅτι ἀνθρώπος τῶν πατέρων καὶ τῶν μαθητῶν ἡ ἐκκλησία τίς εἰ δέδωκαν εἰ μὴ ὅ ἐν παρὰ τοῦ θεοῦ.
47 Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. ἐὰν ἀμήν ἀμήν λέγω ὑμῖν" ὁ ἐπὶ Σωτ. 3, 16, 18, 26.

48 πιστεύων εἰς ἐμὲ ἔχει ἡμῶν αἰώνιον. εὖγε εἰμι ὁ ἄρτος τῆς ἡμέρας.

49 Ἰησοῦς. οἱ πατέρες ὑμῶν ἔφαγον τὸ μανια ἐν τῇ ἡμέρᾳ. 

50 καὶ ἀπέθανον οὗτος οὗτος ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβὰ τῆς γῆς ἐργασίας. 

51 βαίνων, ὅτι τὸν αὐτὸν ἄρτον καὶ ἀποδόθηκεν αὐτῷ. ἐγὼ εἰμι ὁ ἄρτος τῆς ἡμέρας. ἐγὼ δὲ, ὃν ἐγὼ ἐσώ, ὁ σάρξ μου ἐστίν, ἐγὼ δὲ, ὃν ἐγὼ ἐσώ

52 ὑπὲρ τῆς τοῦ κόσμου ἡμῶν. Ἰςάκων οὖν πρὸς ἀλήθειαν. 

53 ὁ οἱ ἐνοπιοὶ λέγουν. Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; ἐὰν αὐτῷ ὁ Ιησοῦς. Ἀμήν ὁ Χριστός.

54 οἱ αὐτοῖς ὁ Ιησοῦς. Ἀμήν, ἐὰν μὴ φαγήτε τὴν σάρκα τοῦ νιῶν τοῦ ἀνθρώπου, καὶ πίστε αὐτῷ τὸ αἷμα, ὁ ἐχει τὴν ἡμέραν ἐν τῇ ἡμέρᾳ. 

55 ἡμέρας. ἢ γὰρ σάρξ μου ἀληθῶς ἔστι βρῶσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶν πόσις. 

56 ἄρτος τῆς σάρκας καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μενεῖ, κἀγὼ ἐν αὐτῷ. 

57 καθὼς ἀπέστειλε με ὁ ἐσώ, πατήρ, κἀγὼ ἐσώ τοῦ πατέρα. 

47, 48.] Here our Lord, to make himself thoroughly understood, repeats what he had before said, that he is (i.e. imparts) the food of life, and that whosoever hath faith in him shall have everlasting life.

49, 50. The scope of these vv. is to illustrate what has been said, by showing, on comparison, the superiority of the spiritual bread which Christ bestows, to the corporeal bread procured by Moses. We may remark: 'Your forefathers ate the manna in the wilderness, and yet died: that is the bread of life which descended from heaven, in order that if any eat thereof, he may not die: or, 'the bread which came down from heaven, that is the bread of life.' The phrase φαγεῖν τὸν ἄρτον denotes to avail themselves of that doctrine, by coming to Jesus, having faith in him, &c.

51. Here our Lord fully declares, in literal expressions, what he had, in the preceding verse, couched in figurative ones. By ξηράν is meant ψευδοτῶν, denoting (as Tittm. remarks) that he is the true bread, having obtained a power of bestowing it by his death. This is illustrated by the words following, which may be rendered: 'And this bread, moreover, which I shall give (i.e. the cause of it) is my flesh, which I shall give for the salvation of the world; 'where there is plainly a reference to the sacrifice of the death of Christ, and the atonement through his blood. This verse indicates a new illustration by transition. Compare Acts iii. 24. Joh. viii. 16. sq. Many Interpreters antient and modern think the words have reference to the Eucharist; but not a few eminent Fathers and the most recent modern Commentators, especially Lampe, Tittm., and Kuin., prove that that is an utterly unfounded notion.

52. ἑαύτου] 'altercaban.'

53. ἐὰν μὴ φαγεῖν &c.] Our Lord, seeing that those whom he addressed needed not so much comprehension, as candeour, was pleased not to enter into any further explanation, but gradually repeated, with stronger asseveration, what he had before said. By his flesh and blood he here does not mean (as many recent Commentators imagine) his doctrine; as is completely proved by Lampe and Tittm. He, doubtless, by flesh and blood, refers to his violent and bloody death. See Wets. in Recens. Synop. By eating his flesh and drinking his blood, Tittm. thinks, is meant believing in his death, and that determinately. It should rather seem that the expressions signify availing ourselves of the sacrifice of his death, by coming unto him in faith, and thus using the means of salvation held out to us.

54, 55. These vv. further illustrate what preceded. The best Theologians are agreed that our Lord has no reference to the Eucharist. See Tittm. and Dodd. in Recens. Synop. Yet (as I have there observed) there may be an allusion to it, by a poetical intimation of the advantages to be derived from its participation.

56. εἰ μοι—ἀληθῶς i.e. there is an intimate union and reciprocal love of Christ, who remains in any one by loving, aiding, defending, delivering, and blessing him, both here and hereafter. The disciple remains in Christ by receiving him, and continuing to account him as the author of his salvation. &c. (Tittm.)

57. καθὼς ἀπέστειλε] The best Commentators here suppose an allusion, and take the sense to be: 'As the Father liveth who sent me.' No doubt, the force of the antithesis is in ξηράν, not ἀπέστειλε. By liveth, says Tittm., is meant hath life. The οὐκ is generally interpreted, 'by means of the Father.' But J. A. H. Tittmann de Synon. p. 240, is per-
haps right in saying that dia here denotes not so much the efficient cause as the end of action—that "in quo recto vitæ querenda sit". 60. μαθητῶν Some take this to mean the Apostles; others, the LXX.; others, again, the disciples at large.

—σκληρὸς Some explain this 'hard to be understood; others, 'ungrateful, offensive,' which interpretation is adopted and illustrated by the homilies.

62. εἰν τοῦ θεότητα &c.] The apodosis here is omitted by an ellipsis, common in all languages, from strong emotion in the speaker. At the end of the v. supply τε ἔρειται; What if you shall see; q.d. When ye see me return to heaven, my original dwelling-place, as the Logos with God, (see 1. 1.) what will ye then say? Ye will abandon your error.

63. τον πνεύμα] Some explain τον των, the spiritual sense, as opposed to the literal. Others, that eratted and spiritual mode of thinking which Christ's doctrines produced, above the grovelling ones held by the Jews. The usuus loquendi is rather in favour of the latter; but the former is more agreeable to the context, and is preferable, as including the latter. It is, moreover, confirmed by other parts of Scripture. Thus in 2 Cor. iii. 6. πνεύμα is opposed to γράμμα. For, to use the words of Bp. Middleton, "as in an animated substance there are the flesh and the animating principle, so in the physical law, there was the letter, which was intelligible to the most carnal understandings, and the spirit or ulterior design of the Institution, which for the most part eluded notice: and, by an easy metaphor, in speaking of any system or body of instruction, the terms spirit and flesh may be substituted for spirit and letter. Suppose our Saviour, therefore, to say: Does this then stagger you? How much more would ye be surprised, if ye were to witness my ascension? But it is the spiritual part of religion, which is of avail in opening the understanding: my words, however, are the spirit and life of all, which we have hitherto known only in the literal and carnal sense."

65. οὐδεὶς δύναται—δεδομένων] The same principle may be applied to the exposition of this verse as to that employed at vv. 37 & 44, where see Notes. 'Εκ here signifies 'of the part of,' and is for παρὰ or ἐν τῷ. Od. 3. means to suggest a reason for their turgidisation.

66. έκ τού τοῦ] Sub. χρώμαν. 'Απλὴν ὀψία is explained by οὐκέτι μετ' αὐτοῦ περιεστάτου. The latter is a Hebrew phrase to denote discipleship; (see Prov. xiii. 20.) The former metaphor is common in the Classical writers.
Kēf. VII. KATA IOANNHN.

sthēkamen kai ēγνώκαμεν, óti sù ei ὁ Χριστός, ὁ νύιος
70 τοῦ θεοῦ τοῦ ζωτος. ἅπαξιатьνα αὐτοῖς ὁ Ἰσραῖλ. Οὐκ x Luc. 6.
ἐγὼ υἱὸς τῶν δώδεκα ἔξελεξάμην; καὶ εἰ υἱὸν εἰς διά-
71 βολὸς ἐστίν. ἔλεγε δὲ τοῦ Ἰουδαίων Σίμωνος Ἰακώβου ὁ
οὖς γὰρ ἠμέλλειν αὐτῶν παραδίδοναι, εἰς ὅν ἐκ τῶν
δώδεκα.

1 VII. KAI περεπάτησε ὁ Ἰσραίλ μετὰ ταῦτα ἐν τῇ
Γαλιλαίᾳ, ὦ γὰρ ἠδελφοί ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὥστε
2 ἐξήτουν αὐτῶν οἱ Ἰουδαίοι ἀποκτείνατε. Ἡ δὲ ἐγγύς ἦ
3 ἑρτή σώ τοῦ Ἰουδαῖων ἡ σκιπροτηγία. Σείστω ὅποις αὐτῶν
οἱ ἄδελφοι αὐτοῦ. Μεταβάθη ἐντεῦθεν, καὶ ὑπάγεις εἰς τὴν
Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσω σα ἐργά σου
4 ἡ ποιεῖς· οὐδὲς γὰρ ἐν τῷ ἔργῳ τοῦ ποιεῖς, καὶ ἐπετεῖς αὐτῶν
ἐν τῇ παρρήσαι εἰς. εἰ ταῦτα ποιεῖς, φανερώσω σεαυτῶν τῷ
5 κόσμῳ. οὐδὲς γὰρ οἱ ἄδελφοι αὐτῶν ἐπίτευγεν εἰς αὐτῶν,
6 Λέγει οὖν αὐτοῖς ὁ Ἰσραῖλ. ὁ καιρὸς ὁ ἐμὸς ὑπὸ πάρ-

thou hast them," and consequently no other can have them. The σο in the next verse is emphatical. ο Χρ., Not that Christ, but the Christ.

70. οὐκ εἰσήγαγας ἐξελεξαμένων The interrogation, as some of the best Commentators and Editors have seen, terminates at θεοῦ, not at ἵνα, for the καὶ is, as Euthym. observes, put for καὶ εἰσήγαγας. The sense is: Have I not chosen [and appointed] you as the twelve apostles? Choice for an office implies appointment. Hence the sense in question is found in the best Classical writers, and occurs in Acts xiii. 17. Διαβολός εἰ, Not as διαβολόν, i.e. like Satan; for the best Commentators are agreed that there is no authority for that rendering. The sense is, undoubtedly, an undoubted, one disapproved of. So διαβολομενοθα πρωσ των in the sense of being hostile to, is used in the best Classical writers. See Gr. See Note on Thucyd. viii. 83. No. 1.

71. ἡ εἰρήνη ἴναποποίηται. He meant. This sense is frequent both in the Classical writers and the N.T. See Vlck. on Herodot. vii. 144. There is no occasion to suppose, with some, an ellipsis of προς.

VII. 1. περιπατεῖσθαι] resided. This sense occurs also at xi. 54. and Revel. ii. 1., and is said to have been maintained, I think without sufficient reason, that it occurs also in the Classical writers. Here, however, the term seems to imply not a continued abode at any one place, but peregrination. οὐκ ἔδειξα is wrongly interpreted by some Commentators for οὐκ ἔδειξα, since it simply means 'was not disposed, did not chuse.'

3. o ἄδελφοι] 'brethren, or kinsmen.' See Note on Matt. xii. 46. xiii. 55.

—οι μαθηταί] Sub. εἰς, 'thy disciples there [as well as here];' namely, as the Commentators suppose, the disciples whom Jesus had made in the first year of his ministry. On the motive with which this advice was offered, see Recens. Synop. The favourable as well as the unfavourable view has been pushed too far. They probably imagined Jesus to be a Prophet—indeed, considering the miracles they had beheld, they could not suppose less—but had no notion that he was the Messiah. They, however, conceived Him to be very much actuated by worldly motives; and as they looked to personal advantage from his celebrity, they, on finding many disciples in Galilee abandoning him, counselled him to go to Judaea, and confirm the attachment of his faithful followers there, and endeavour to increase their number.

4. οὐδὲς γὰρ ἐν τῇ παρρήσαι εἰς. The sense here is broader than the construction. Some take the καὶ for ὅς. Others, for ἄλλα. According to the latter method, it will be a gnome, that all men have such a desire for glory as to aim at obtaining celebrity for their illustrious deeds. And we may render: 'For no one doth any thing considerable in secret, but is desirous of coming into public notice.' The former construction may be admitted; but the latter yields the preferable sense. Τι here, as often, denotes something great. The phrase ἐν παρρήσαι occurs also at xi. 54. and Col. ii. 15. and in Philo cited by Abresch. Ποιεῖς may mean, 'if thou art doing, art engaged in these things,' these great designs.

6. ὁ καιρὸς ὁ ἐμὸς] By this is meant, not 'the time of my death,' as some Commentators take it; but, as others, including Wolf, Rosenm., Kuin., and Tittm., 'the time of my going up to the feast at Jerusalem, and manifesting myself publicly.' See v. 8. 'The words ὁ καιρὸς—ἐμος form a sort of acute dictum, perhaps proverbial, signifying, 'Any time and manner will be suitable for you to go there; you have no cause for fear.' The reason is hinted rather than expressed in the verse following, where is changed into a general assertion the natural form of expression. 'I cannot reproach publicly from that hatred of the multitude which has been incurred by a free reproof of their vices; but they have no such cause to hate you.'
Où δύναται, cannot, in the natural course of things.

8. ὁσσω ἀναφ&aacute;lων] The most eminent Commentators and Editors are agreed in reading, for ὁσσω, only; but on grounds which seem little solid. The external evidence for ὁσσω is only that of four MSS. and some inferior Versions. But the authority of Versions is, in a case like the present, of no great weight; and the number of MSS. (themselves not of the best credit) is too small to be entitled to much attention. And therefore it can only be regarded as an interuent alteration; which is far more probable than that all the other MSS. and ancient Versions should contain a gloss. Besides, ὁσσω cannot be defended in the usual sense; and that of ὁσσω, which the Commentators inculcate, is not very well founded, and here could scarcely be supposed to have place without compromising our Lord’s ingenuity. The sense of ὁσσω ἀναφ&aacute;λων (by an idiom found also in our own language) is: ‘It is not my intention at present to go up, &c.’ The next words, which hint at rather than express his meaning, signify: ‘My time for going is not fully come, or at hand.’

10. ὃ ἐν εὐαγγελίῳ Τὰ ὅσα ἐν εὐαγγελίῳ: The best Commentators take the sense to be, ‘the principal persons among the Jews, the chief Priests, &c. sought him, to put him to death.’ This is countenanced by v. 1, 19 & 25; but the words following demand the sense ‘Judea; desiliens eum; a significant mention in the N. T., especially St. John’s writings.

12. γνωστόν] The term has here the sense in which ὁσσω is often used in Thucyd. and other writers, namely, a muttering or whispering, and, in a general way, his discourse. ‘Agybole must be taken simply in the sense vir bonus, as in Cicero’s Vir bonus est quia? &c.

13. οὐδὲς] i. e. no man [of those who thought favourably of him].

14. εἰς τὸν φόβον τῶν I.] ‘through their fear of the Jews,’ as xix. 38. and John xx. 11. The Doctrine with a preposition would be more Classical Greek. So Thucyd. i. 26. ἐστιν τῶν Κερκυ&omicron;λων.

14. ἐστιν ἡ με&omicron;σος &omicron;] i. e. on one of the days between the 1st and the 7th, which were the most solemn days, namely, the 3d or 4th day. This use of μεσος is common both in the Scriptur and in ancient authors.

— ἄνθρωπον ἀναφ&aacute;lων See Lu. ii. 46. and Note. The Gentile philosophers also were accustomed to deliver their instructions in the temples, on account of the sanctity of the place, and the number of persons continually resorting thither. So Philostr. Vit. Ap. vi. 9. & vii. 27. καὶ παρελθ&omicron;ν ἐσ&omicron; τῷ Ιερ&omicron;δι ο&omicron;ν, &c.

15. γρα&omicron;mata] litera, literature, learning; no doubt, meaning that kind of learning which was alone cultivated in Jud&omicron;a, namely, the knowledge and interpretation of the Scriptures, and Theology in general; though, strictly speaking, γρα&omicron;mata without the Article will not denote that any more than γραφι&omicron; without the Article could mean the Scriptures. Yet here that sense is implied in the subject. Thus the dispute carried on by the Commentators, whether γρα&omicron;mata means Divine, or human learning, is nugatory. Ἔν&omicron; here seems to be for ο&omicron;ς; though this may perhaps be ranged under that usage of the particle, pointed out by Hermann and Wahl, by which is indicated a softened negation. Compare Matth. xxii. 12. 2 Cor. xii. 21.

16. ἢ ἐν ἔνδοξι&omicron;—μ&omicron;] The sense is: ‘My doctrine [though not derived from your Schools, is not therefore false,] it is, indeed, not mine own, [or self devised] but derived from God whom I am, and whose,” &c. Compare vv. 17 & 18. and xiv. 10.
17. ἐὰν τις θηλὴ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, τότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ᾿ 
18. εἰμαυτόν λαλῶ. ὥστε ἄφνος ἐκεῖνος τῆς δοξῆς τῆς ἡδίαν ἐκεῖνος.

19. αὐθεντή ἐστιν, καὶ ἀσκία ἐν αὐτῷ ὁ λόγος. οὕτω Μωσῆς 
20. διδόκειν ὑμῖν τὸν νόμον; καὶ οὐδεὶς εἴ υἱὸν ποιεῖ τὸν νόμον. 
21. τι με ἤγετετε αὐτοκτονεῖν; [ἀπεκρίθη οὖν ὁ Χριστός καὶ εἶπε: 
22. Διαμονὸν ἔχεις τίς σε ἤγετετε αὐτοκτονεῖν; ἀπεκρίθη ὁ 
23. Ιησοῦς καὶ ἔπειν αὐτοῦ.] Ἔν ἐργον ἐποίησα, καὶ πάντες 
24. λαμάζετε τί διὰ τοῦτο. Μωσῆς διδόκειν ὑμῖν τὴν περιτοί 
25. μῦρον, (ὡς ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλὰ ἐκ τῶν πατέρων) 
26. ἐὰν τις θηλὴ, &c.] Here are two argu- 
27. ments in proof of the preceding position (namely, 
28. that his doctrine is from God), 1. internal and 
29. deduced from the nature and qualities of 
30. the doctrine itself (v. 17); the other external, 
31. namely, that in what he is doing he has in view, not 
32. his own benefit, but that of the men for whom 
33. he renders. 'He who is minded or disposed to obey 
34. the will of God when revealed, however con- 
35.trary to his prejudices or carnal affection.' 
36. See more in Recens Synop., especially the Classical 
37. citations from Lamps, to which I have subjoined 
38. one from Hermes ap. Stob. Phys. i. 2, 688. ὑδραντι 
39. ἐκεῖνος καὶ τοῦ κόσμου λεγάται, καὶ τὸ εἰκόν. 
40. By τὸ δικαίον meant 'this my doc- 
41. trine.' 
42. ὁ δὲ ἐκεῖνον ἰδεῖτε] Here our Lord 
43. supplies another criterion from which the truth 
44. of his doctrine may be known, judged, and 
45. approved. The whole evangelical history abund-
46. antly testifies that Jesus did not teach publicly 
47. for the acquisition of fame, or was influenced 
48. by ambitious motives, but that all his words, deeds, 
49. and purposes had for their sole end the glory 
50. of God, and the promotion of human salvation. 
51. Now when we see any one seek only the glory 
52. of himself and the advancement of men, we cannot 
53. but infer that God is with him; and the proper 
54. and proper assistance, and that He has employed 
55. him for revealing and carrying into effect His 
56. counsels for the salvation of men. (Titm.) 
57. — δικαίον: 'falsehood, deceit.' 
58. ὁ δὲ Μωσῆς—ὁ νῦν] There is here thought 
59. to be a change of subject; and the recent Com-
60. mentators are mostly of opinion that the words 
61. have reference to certain remarks (not recorded 
62. by the Evangelists) on the part of the ruler 
63. present, charging him with violating the Sab-
64. bath, by healing on that day. That principle, 
65. however, is objectionable. And we may very 
66. well suppose the reference, if such, made, not to 
67. any accusation then advanced, but to what had 
68. been and still was occasionally brought forward 
69. by them. I see no sufficient reason to under- 
70. stand by τὸν νῦν (with almost all the best 
71. Commentators) that part of the Law which en- 
72. joins the observance of the Sabbath. It is better, 
73. with the ancient writers, to take it (as propriety requires of 
74. the Law generally), of which the most important injunc- 
75. tions were violated, either in letter or spirit, by the 
76. Pharisees. Of this a signal example is then ad- 
77. duced by our Lord, namely, that they are plot- 
78. ting his death; q.d. You do not even keep the 
79. Law of Moses, much less mine, or why plot 
80. against my life? 
81. ἀδικομον ἔχεις] Put for the more Classical 
82. term κακοδιαμονάσατε, and to be taken in a 
83. popular sense for, 'You are out of your senses.'
tains the words of our Lord, not of the Evangelist, as some imagine; nor is there the least ground for the suspicion of Markland, Newcome, and others, that the words are merely a marginal note.

We have a popular mode of expression, 'gave you the command of circumcision,' established the rite of circumcision.' KAI, 'and [so].' 'And whatsoever man, i.e. a boy. The reason given by the Jews for the thing was, that circumcision was an affirmative precept, the Sabbath a negative one, and therefore the former vacated the latter.

An argumentum ad majus. See Lampe. Autê. See Note on Matt. xxi. 34. ἡλικία, 'are ye [justly] angry?' or, 'is it possible that ye are angry?' ἡλικία properly signifies to vent one's bile (χολή), and in the later writers it is used with a Dative, or an Accusus, with ἐμος, in the sense to vent one's bile at, i.e. to be enraged at. In δωματίου most Commentators and Translators take δωματίω as if it belonged to εγώ, and were put adverbially for καθόσον. But the best ancient Translators and most eminent modern Commentators, as Grot., Lampe, Markl., Kuin., Rosenm., and Tittm., are with reason agreed that it should be taken with αὐθρωτοῦ. Thus arises a stronger sense, and a view quite justified by facts; for in a violent paralaxis the whole body is afflicted. So Hippocr. (cited by Lampe) speaks of a poor diseased wretch, says, "Ολος αὐθρωτος κατάνειας ἐστι." And Areteus says of a virulent chronic disorder ἡλικία τῶν αὐθρωτῶν εὐνοεῖται. There may, too, (as many of those Commentators think) be an allusion to circumcision being confined to a particular part, but the healing in question extending to the whole. So a Rabbinical writer cited by Wets. says: "Circumcision, which is performed on one of the 248 members of the body, vacates the Sabbath; how much more the whole body (i.e. the healing of the whole body) of a man [vacates it]."

There is some doubt as to the sense of this term. The antient and most early modern Commentators, also Wolf and Lampe, think it is equivalent to προσωπολογίστυκα, i.e. by partiality or preference; a suitable sense, but of which no proof has been adduced. It is, therefore, with Erasm., Beza, Wets., Kypke, Kuin., Rosenm., Schleus., and Tittm., to take it to signify a judging by the outward appearance, and consequently superficially and precipitately. Thus in Is. xi. 3 & 4. to judge κατὰ δοξάν is opposed to judging according to truth and equity. Wets. adquotes πτερύεσσα from a kindred passage of Lysias. See also Cambp. 26. μὴν τῶν ἀληθῶν—Χριστός τε. The scope of the words is, to suggest a probable reason for their non-mention of Jesus, with the view, that they have ascertained that he is really the Christ. The second ἀλήθεια is omitted in very many antient MSS. and Versions, and the Ed. Prin., is rejected by most Critics and cancelled by Griesb., Vat., Tittm., and Scholz; on insufficient grounds; for the external evidence is far inferior to that of the common reading; and the internal by no means so strong; for it was more probable that the antient Critics should stumble at the repetition of ἀληθείας, and cancel one of the two (thus in some MSS. and Versions the first ἀληθεία is omitted) than that any should insist in what could scarcely seem necessary. And yet St. John is so fond of the word, that he uses it exactly as many times as all the other writers of the N. T. put together, and yet never once pleonastically. The same may be said of ἀλήθεια and ἀληθινοί. As to the double use of it here, the former ἀληθεία is confirmed by A. vii. 20: ἡ ἀληθεία ἐφ' ὑμῖν. But the latter, by Joh. xvii. 8, άληθείας ἀληθινοῖς. Acts xii. 11. οἶδα ἡ ἀληθείας. The circumstance of several MSS. and Versions omitting both may be accounted for thus. When those Critics, pro sapientia sua, came to think that one of the two words ought to be omitted, they could not always agree to which to apply the knife; and thus the scribes, as wisely, omitted both. It is scarcely necessary to observe how much better the sense proceeds with than without the word in question.

27. ἀλλά τῶν, &c.] These words, I conceive, came not from the same persons as the last, but from others, who intended to reply to the favourably inclined doubters, by showing that Jesus could not be the Messiah. The κατὰ δοξάν are mean aye but, of which and some cognate significations, see examples in the Lexx. N. T. The best Commentators, with reason, interpret the φόβος as on much of place, but, like the Latin unde, of origin. "The Jews (says Tittm.) thought that the origin of the Messiah would be unknown, and that he would be ἄνωθεν, or at least born of a virgin." Perhaps, however, we may, with Markl. and Kuin., take the φόβος of both place and person. Indeed, this sense is required by what follows.

28. ἐκραζοῦν "loudly exclaimed." See Note on Rom. ix. 27.
— καμέ οίδατε — εἰμί[.] There is some doubt as to the exact sense of these words. Many Commentators, antient and modern, take them interrogatively. But that is negatived by the καμέ and the καί of the following sentence; and to suppose any clause to be supplied by εἴποι, would be too harsh. They must be taken declinatively, in this sense: 'Aye ye know me and my origin! And yet that will not prove my claim to be false; for I came not of myself, nor found my claims on self testimony, but on the testimony of the God of truth.' This sense of καμέ and καί, yet is not implied in St. John. Grot, not improbably thinks that the words are meant to suggest that the genuine father of Jesus, ἀληθινός αὐτοῦ πατήρ, was He who sent him; the other, whom they knew, was only μοιχίδεος, 'supposed to be his father.' On ὅν μείζων οἶδα compare viii. 19 & 53.

30. παίζειν] to apprehend. Πάζειν was an old Doric form of writing πάζει, and signifies properly Πάζει, and is not upon. But in the vulgar dialect it was, by a metaphor taken from beasts, and similar to one in our own language, taken to mean to lay hands on, or hold of. Thus it is used both of apprehending men, as here and at v. 32 & 44., viii. 20. x. 39. xi. 57. 2 Cor. xi. 32. Eccles. xxiii. 21., and of catching fish, as Joh. xxi. 3 & 10. Revel. xxi. 20. It occurs in the Sept. and the later Greek writers.

— ὥρα[.] i.e. 'full time.'

31. ἐπισπευσαν εἰς αὐτον[.] On the nature and extent of that belief, see Recens. Synop.

32. γογγυζόντων] muttering. Οἱ Φαρισαῖοι, i.e. the others, were the Sanhedrin who were of the Pharisaical party.

33. αὐτός[.] The word is omitted in very many of the Manuscripts, Versions, and early Editions, and is cancelled by almost all the Critical Editors; and with reason. If it be genuine, it must be referred not to the soldiers, but to Jesus' auditors who were standing around.

34. ζητησετε] The best Commentary on the words may be found in the parallel passage at viii. 21., in which and in the present passage the sentiment is, 'When I am gone to Him who sent me, ye shall seek me, or rather the Messiah, and shall find me not,' i.e. no other Messiah. For εἰμί just after, some would read εἰμί, 'I am.' But this is usually not allowed by the tolerable authority, and is discountenanced by the usage of the N. T., where εἰμί no where else occurs. The best Critics are agreed in retaining εἰμί, which must be taken in a future sense. With respect to the sentiment in ὅτου—Ἀλείων, it may simply be, 'I shall be out of your reach,' either for harm, or help; or, as Lampé contends, it is, they shall be excluded from participating in the celestial glory of the Messiah, whom they refused to acknowledge. Our Lord's words are, indeed, (as Titm. observes) somewhat obscure, as they often were on things future, and not to be quite understood before the events: but to use the words of Erasm., 'obscurely excites diligent inquiry, which terminates in a more fully grounded faith.'

35. τοῦ υἱοῦ, &c.] The more ignorant (we may suppose) of the bystanders here mistaek our Lord's meaning, and suppose he intends to go to some distant country by land. lampo, ttm., to take διασποράν for the place of dispersion, in this sense: 'Will he go to the region where dispersed Jews inhabit, and teach the Greeks,' as 1 Pet. i. 1. and James i. 1. To this inquiry our Lord did not deign to return any answer.
37. The last and great festival of the day now drew near, of which the Jews used to say that he who had not seen that day, had seen no rejoicing. It was solemn, on account of the libation of water then in great pomp, fetched from Siloam in golden vessels, and brought, amidst the sounds of musical instruments, to the Temple, where the Priest received it on the high altar, mixed it with wine, and poured it on the altar and the victim. This solemnity was not of Divine institution, but established by their ancestors as a form of worship, so solemnly bestowed on the Israelites in the desert; and, as the Rabbins say, a symbol of the benefits to be some time poured out and dispensed by the Holy Spirit. This solemn festival our Lord was pleased to consecrate by a most remarkable discourse, the subject of which was suggested to him by the very solemnity itself. He was in the Temple, he stood in a place where he could be seen by every one, and he spake not only openly, but with a loud voice, as if declaring a thing which it was of the utmost consequence should be known by all. (Tittm.) See a complete account of all the solemnities of this feast in Recens. Synop., formed from the valuable Notes of Lightf., Vitringa, Surenh., Iken., Lampes, &c.

— εἶν τις δύνα ἢ i.e., ‘if any one ardently desire.’ The ratio metaphora has been illustrated with unnecessary minuteness by Lampe and Tittm. The most important remark is, that all the words referring to hunger and thirst, imply want of as well as desire for the things in question. Thus the sense of the passage, after withdrawing the imagery, is: ‘If any one be desirous of learning, let him commit himself to my instruction, and use aright my doctrine.’

38. ὁ πιστεύων, &c.] On the construction of these words some recent Commentators needlessly deviate from the common opinion, either by connecting ὁ πιστεύων with πιστεύω in the preceding sentence, or by taking εἰς in the sense ‘ordered.’ The common construction is well defended by Kuin., (in Recens. Syn.) who shows that it is required by the explanation of the words at v. 39., and from a kindred sentiment at xiv. 2. There is nothing to stumble at in the Nominative of ὁ πιστεύων, which involves an anacoluthon common both in the Scriptural and Classical writers, and may be resolved by quod addet aud. ‘As to him who’ &c. Nor is there any reason to suppose the words after γραφῆ to be the words of Christ, not of Scripture, because they are not found totidem verbiis in Scripture. The best Commentators are, indeed, of opinion that no particular text of Scripture is had in view, but that the scope is given of several passages there, which refer to the effusion of the Holy Spirit. Yet Surenh. and Schoettg. have, I think, pretty clearly shown that there are only two passages referred to, namely, Js. lv. 1. and lviii. 11. — ποταμοῖς—δέσμους ἠτεριή is a symbol of abundance; and βέβαιοι alludes to the free communication of the benefits. Κοιλία signifies (like the Hebr. יָבַע or בָּשָׂר) the heart, or, by synecdoche, the whole man. The metaphor is very frequent in the Jewish writings. So Sohar, (Recens. Synop.) ‘When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to all nations and tribes.’ Nor is it unknown in the Classical writers. So Philo. p. 1140. (cited by Lampe) λόγον ὑμῖν ὄντως ἔστιν εἰς ἑαυτόν. &c. To which may be added Philostr. Vit. Soph. i. 22, p. 525. ὁ δὲ ἐκδέκαρκων δοκεῖ τοῦ στόμα, which words of Cratinus are spoken of himself thus: ἠμέλλε Ἀττάλοι, τὸν ἐκτὸς τῶν ἔρυμάτων κατατείνει τοιαύτη, ἀδεδεκαρκων στόμα. Cratinus, doubtless, alluded to the fountain Callirhes at Athens, called ἐκδέκαρκων, mentioned by Theophrastus. Thus the sense of the passage is: ‘Whosoever seeks truth, or desires salvation, must not seek them from Moses or the Jewish Teachers, but have recourse to me, and drink at the fountain of both, which I open.’

39. ὅτι δὲ εἶση—ἀπόλυτον] Here we have an authentic explanation of the allegorical language of the preceding verse. There is not a shadow of reason (with some Critics) to omit the ἐγγένοι and insert δεσμονέας; since the latter is plainly from the margin; and the former, if not expressed, would be understood; for there is no ground to suppose (with some recent Commentators) that πνεῦμα merely denotes the doctrine of Christ, and the knowledge imparted by him. It is clear that we must understand it, not indeed in the personal sense, (which the Unitarians catch up, merely from thence to deduce that the Holy Ghost is not God) but as denoting His operation and influence, (see Lampe and Tittm.) and, from the adjunct, the Holy Spirit (τὸ πνεumatikα χαρίσματα, as says Euthym.) by which must chiefly be meant, as the occasion requires, (for the Jews themselves supposed the water brought from Siloam to be emblematic of the Holy Spirit, and Christ alludes thereto in the words εἰς δύνα, &c.) those extraordinary gifts which the Christian converts, for the founding of Christianity; though there may (as Tittm. contends) be included those ordinary gifts which were then and are still given to every man to profit withal.
40 ἀγιον, ὅτι ὁ Ἰσσων οὐδέπω ἐδοξάσθη. ὅπολλοι οὖν ἐκ τοῦ ἐχλαίρον ἀκαύσαντες τὸν λόγον, ἐλεγον. οὕτως ἐστὶν ἀληθῶς
41 ὁ προφήτης. "Αλλα ἐλεγον οὕτως ἐστίν ὁ Χριστὸς. ἀλλα ἐξ αὐτῶν πάσας αὐτῶν, ὅλλοι ἀπέβαλον ἐκ τοῦ ἀδικίας θεόν. ἦλθον οὖν οἱ ὑπηρετῶν πρὸς τοὺς ἀρχηγοὺς καὶ φαρισαίους καὶ ἐξαίρεσις αὐτῶν οἱ ἀπεκρίθησαν. Διατί οὐκ ἤγαγέτε
46 αὐτῶν; ἀπεκρίθησαν οἱ ὑπηρετῶν. οὐδέποτε οὕτως ἔλαλησαν
47 ἀνδρωπος ὡς οὕτως ὁ ἀνδρωπος. ἀπεκρίθησαν οὐ τούτοις οἱ φαρισαίοι. Μη καὶ υμεῖς πεπλανησθε; "μη τις ἐκ τῶν αὐτῶν
49 ἀρχιτικῶν ἐπιστανε τα αὐτὸν, ἢ ἐκ τῶν φαρισαίων; ἂν ὁ ὄχλος οὗτος ὁ μη γινώσκων τῶν νόμων ἐπικαταρατος ἐστι.
50 ἔλεγει Νικόδημος πρὸς αὐτούς, (ὁ ἐλθὼν νυκτὸς πρὸς αὐτούς,) 4 2 3.
51 εἰς αὐτῶν "Μη ο νόμος ἡμῶν κρίνει τον ἄνδρωπον.
θέντες αὐτῶν." ἐκ δει τον νόμον ἔδωκεν καὶ στήρεσθαι καὶ πρότερον, καὶ γνώ τι ποιεῖ;
52 ἀπεκρίθησαν καὶ ἔξαντος αὐτῶν. "Μη καὶ σὺ ἐκ τῆς Γαλααίας εἰ; ἐρωτήσω καὶ ἱδε, ὅτι προφήτης ἐκ τῆς ἐγένετο καὶ ἐπορευθεῖ ἐκατος τῶν ὦκον αὐτῶν.

41. μι γαρ, &c.] 'What then does,' &c. This use of γαρ is found in Matth. xxvii. 23. On the force of the μι, see Note supra vii. 66.
42. η γραφὴ εἶπεν There is a reference (by a mode of citation familiar to the Jews, and on which the Talmudists were wont to insist, to several passages of Scripture which they explained of the Messiah and his birth, as Is. xxvi. Jerem. xxiii. 5. Micah v. 2. Ps. lxxix. 36. — ἐν ὕπνῳ Δ.], 'where David dwelt.' It has been proved by Lampe, that the earlier Jews acknowledged that Christ was of the family of David; and that the Talmudists admitted the Messiah to be born in Bethlehem. 'Ερέχτεια, 'is to come.'
43. σχῆμα The word properly signifies a rent, or fissure; and metaphorically a dissent in opinion.
46. συνέτεις—ὁ ἀνδρωπος Plutarch p. 431. (citetus Alberti) mentions it as a memorable proof of the extraordinary eloquence of Mark Antony, when Marius sent soldiers to kill him, that when he began παρατείνεσθαι τὸν δάναον, to plead for his life, he disarmed their resolution so that they melted into tears and exclaimed, τι τοῦτο δυνατά εἰσίν ὡς ἔκτουσ. (citetus τα ἀρχικ. ἐπ.) i.e. the Sanhedrim, whose duty it was to take care that no false doctrines should be propounded, and to hold inquiry concerning those who were making innovations in the church. (Kuin.) Thus they argue from the two-fold authorities, both judicial and magisterial.
47. ἐξ ἄλλων—ἐκατος By ἄλλων is meant the mob. Lampe, in Recens. Syn., compares this arrogance with the contempt so decidedly shown by the Gentiles towards those who had not been initiated into their mysteries. So Sappho ap. Athen. l. 10. ο δόμοι οὖν οὖν οὖν ἀκούσαν οὐθ ἁρων, and Hor. Carm. l. 3. Odi profanum vulgus et arceo. By KNOW in here meant the whole Law, both literal and oral. On the exact force of ἐπικαταράτος the Commentators are not agreed. Lampe observes that the word is used in the LXX. to denote those who by transgression of the Law are doomed to punishment temporal and eternal. Kuin. takes it to mean excommunicated; but without reason. It is best interpreted by Schleus. 'nullius sunt preti,' as in Plutarch: ἀνδρωπον σωτηρον κατάρασθαι. So our wretched means 1. cursed and abominable; 2. vile and refuse. But σπίκατ, is a stronger term than καταρα. The sense is: As to this rabble, they are ignorant of the Law, they are a party of the poor wretches! See my Note on Thucyd. ii. 40. No. 44.
51. μι ο νόμος, &c., Nicodemus here conducts himself cautiously; he neither openly excuses nor condemns Jesus. Thus Diodotus in his Oration. (ap Thucyd. iii. 44.) says: ἐγὼ ἔθι παραθέναν ὑμῖν ἀνθρώπον περὶ Μιτρυλείου, ὃτιν καταράτησαν. Κρῖνει is for κατακρίνει. ὁ ἀνδρωπος the Interpreters render quærum, a man. But this does not represent the force of the Article, which involves an ellip. of οἵνομον 'the accused' person,' to be taken out of kriνει. At κακοὺς sub. 1. 51. μι τὶς τῷ Γαλ. i.e. of the Galilean party.
52. ἐκ τῆς Γαλα. i.e. of the Galilean party. — ἐκ τῆς προφήτης &c. The Commentators are perplexed to reconcile this with the fact,
that Galilee had produced four, or perhaps five, great Prophets, as Jonas, Nathan, Habbakuk, Amos, and, as some indeed maintain, Elisha. Most Commentators resort to the expedient of ascribing this to the discretion of the Priests, or the hurry of anger. So Doddr. and Campb., the latter of whom translates, "Prophets come not out of Galilee;" and remarks that men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinctly in recollecting, on the sudden, things which make against them; and that therefore this expression of the Pharisees, whom prejudice, pride, and envy concealed in blinding, needs not appear so surprising to us." This, however, is not quite satisfactory. Ignorance of the common details of Scripture, or the birthplace of its writers, cannot, with any probability, be imputed to the Sanhedrin. Perhaps the difficulty may be removed by availing ourselves of that latitude, in which the Preterite admits of being taken, and which not unfrequently refers to what is customary during a period not long past. The Prophets of the O. T. had all lived 700 or 800 years before our Lord; and we may suppose, merely advert to what had been usually the case at a comparatively recent date, namely, since the country had borne the name of Galilee. This sense is well expressed by the gloss (for such it is) τῆς ἔρετρας, found in many MSS. and Nonnus.

Sufficiency of the narration contained in these vv. there has been much doubt. The most eminent modern Commentators regard it either as spurious, or of very doubtful authority. I have, in Recens. Synop., fully detailed the arguments, internal and external, for and against the narration, (placing the objections and their answers one after the other) and, after offering some arguments and observations of my own, have summed up the whole, and decided in favour of its authenticity. As to the internal arguments, they are exceedingly strengthened by the researches of Scholz, who has given the fullest statement of the evidence ever yet laid before the public. Indeed, of those who decide against its authenticity, the greater part (and the more eminent Critics) admit that the narration is founded in fact, and the circumstances happened as they are here narrated; and that, being at first preserved by tradition, it was either subjoined to the Gospel by Papias and the Disciples of St. John, and thus received by the Church, or else was introduced at a later period into the margin of some very antient MSS.; and thus was afterwards received in the text. But see Recens. Synop.

There can be little doubt, then, but that the portion in question is authentic. And I would further observe, that the circumstance that about half the uncial MSS. and about 60 others, throws great light on the omission of this narration in other MSS., and evidently shows that it arose from a mistaken notion of its giving a countenance to immorality, or an ill judged apprehension lest it should be misunderstood by the ignorant. Though it is sufficiently clear that our Lord only declined condemning the woman in a magisterial capacity. As a sinner, he condemned her when he bade her go sin no more. In short, the present portion bears as much the stamp and impress of truth as any in Scripture. Our Lord's answer to the captious interrogators (which is much akin to that on the payment of the tribute money) carries with it a wisdom scarcely exceeded by any which he displayed on any other occasion, and such as would be in vain sought for in the answers returned by the wisest Philosophers in similar circumstances, as recorded by Xenophon, Diodorus Laertius, and others.

4. κατελθήσας ἐκμονομότητας ἐκπομοδίας Μωσῆς. The phrase "καταληφθείς ἐκμονομότητας ἐκπομοδίας" is a phrase properly used of thieves caught in the act of theft, or with the property upon them; (see Hesych., emended by me in Recens. Synop.) but may be included in those who are detected in the commission of any crime, especially such as is committed furtively. Other verbs of detection, as εὑρίσκω, ἀλλάκω, κρατάω, were sometimes used. ἐκπομοδία, may be construed either with καταλήψαι, or with μοι, but the former method is preferable, as confirmed by the Classical passages cited by the Commentators. It was originally a φραστεῖ, ἐκκυροφέρω, with the ell. of τραγραμματεύ; but became at length an adverb.

5. λιθοβολεῖται. On the mode of doing this see Note in Recens. Synop. Otw, now.

6. τοῦ δὲ κατάληψας καὶ μοι ἐκ τῶν γυν. Some strange fancies have been here devised by many ancient and modern Commentators, which may be seen in Lampe. The only correct view seems to be that taken by Euthym., Luther, L. Brug., Grot., Hamm., Lampe, Kypke, and others, that our Lord here used an action frequent with those who did not consider the propriety of a question, by seeming to be otherwise engaged. Of this several examples are given by Schotttg. from the Rabbinical writers. It is clear that our
Lord traced no significant characters; for the action was only a symbolical one, pregnant with meaning, and signifying that he cared not to show any attention to what they were saying, or to answer their insidious question. Of this he may have implied contempt, or censure, as if they did not deserve that he should take the trouble to repeat what he had so often inculcated, that with juridical questions he had nothing to do; and that they merited no other answer than what they had themselves suggested by appealing to the Mosaic precept. Kypke thinks that as laterem lator and hêxov ëxëuv were proverbial expressions to denote taking useless trouble, that the action in question was meant to indicate, that to fully answer their interrogatory would be useless labour. But here I cannot agree with him.

The words μή προσποιούμενοι, found in many MSS. and Edd., and adopted in E. V. and by several Commentators, are a manifest gloss. — καθάπως Theophyl. explains ἀνακύψας ἐργασία. 

— οἱ ἀναμάρτητος ὑμῶν] The Commentators are not agreed on what is here meant by ἀνα-

māρτητος. Some take it to denote freedom from adultery; others, freedom from any notorious sin, like adultery; others, again, freedom from sin, that is, the absence of sin. Still the latter view cannot be admitted, since it would be too favourable to the adulterers, and be inconsistent with our Lord’s emphatic censure of her crime. Of the other senses, the former seems alone the true one. And it is adopted by the best modern Commentators. It may, however, very well in-

eclude fornication, as conshuysing, of every kind (even that of the heart, See Matth. v. 28.) nay, perhaps causeless divorce. To the extreme corruption of morals in his countrymen Josephus bears ample testimony: and that the priests and scribes deeply participated in this corruption there is no reason to doubt; for the Rabbinical writers supply abundant proofs of the lasciviousness of even the most eminent Rabbis. That ἀμαρτάνειν and ἀμαρτία are in the Classical writers often used of adultery and fornication, is well known. If the word be taken in the above extensive sense (which is fully warranted by Scripture) there will be no reason to deny that the priests, as one of the persons present, was, more or less, guilty. As to the objection of Le Clerc and others, that no law demands perfect innocence in its judges, &c., it may be observed, that our Lord is here not speaking juridically, but popularly, and considers the thing in foro conscientiae, as in the passages of Cicero and Synesius compared by Grot., and that of Plaut. ap. Recens. Synop. Thus our Lord did by no means absolve the accused, but smite the consciences of the accusers. — πρῶτος—βαλεῖτα] Render: ‘let him first cast the stone at her.’ By the stone is meant (as the best Commentators are agreed) the fatal stone, which was first cast in form by one of the witnesses, and served as a signal to the by-

standers to commence the stoning. See Deut. xvi. 6.

8. καὶ πᾶλιν τὴν γυνὴν The best reason that has been alleged for the repetition of this symbolical action, is that it was meant to give the priests and scribes an opportunity of withdrawing with less confusion. But, in fact, this was a counterpart to the former action.

9. τίνις This, like conscientia in Latin, is employed 1st. generally, to denote the innate light of reason by which any one possessing in himself the seeds and the rule of truth and falsehood, is conscious of his own exist-

ence, essence, relation, &c. But it is used more specially by the Philosophers and by the sacred writers to denote the faculty or judgment upon it, by which a man exercises right judgment on the goodness or badness of his actions. Hence the office of reproof, rebuke, and conviction is well attributed to it; for, according to the expressive saying of Juven. Sat. xii. 2. Prima est haec ultio, quod, se Judicem, nemo necos absolvitur. — Lampen. In illustration of this, Weitzel com-

pares several passages of Philo, to which I have in Recens. Synop. added others from Eurip. and Appian.

On eis kath eis see Note on Mark xiv. 19. By προσβεβάστησαν (as Keuchen remarks) is here meant the more honorably, as by εἰσάχθησαν the lowest-in degree or station. See Mark ix. 35. All that is to be understood is, that they all went out one after another, of every station and age, from first to last. Thus ἀφεσθένου may be pleonastic, ‘Εν μέσῳ, 1.e. in medio corona discipulorum Christi.

10. κατεργάζεται ‘condemned, pronounced sentence’

11. οὔτε ἐπάνω σε κατακρίνω ‘neither do, or will I pass sentence on thee.’ Πορεύον &c. We
are not to take this as a remission of her sins, (which, as supreme Lord, he might have pronounced) but simply a declaration that, since his kingdom was not of this world, so he would not assume the office of temporal magistracy. False, therefore, is the conclusion hence of some, who infer that our Lord did not approve of adultery being punished with death. For, upon the same principle they might argue that, when our Lord declined to act as judge between the brothers disputing about an inheritance (see Lu. xii. 15.) he did not approve of inheritances being divided, and did not care that the disputes thence arising should be amicably settled. (Lampe.) To prevent any mistake of his meaning, our Lord added ἀμετρητός ἀμεργητον."

12. Now follow to the end of the Chapter certain discourses pronounced by our Lord in the Temple, on some other occasion, though what that was, cannot be determined. The Commentators variously speculate. Tittm. thinks vv. 12—19 form the close of the discourse at vii. 38. seqq. The scope of the address he thinks the same; but another metaphor is adopted, that of the Sun. "For (says he) as that luminary not only gives light, but imparts life and vigour to all created things, so Christ not only enlightens the mind, but also gives life and salvation." Thus our Lord is represented as the great moral Teacher, and especially the only Saviour of the world. Indeed the former as well as the latter is an attribute of Deity: for the Rabbinical writers speak of God as the light of the world, and say that the light dwelleth alone with Him. And as darkness is often, in those writings, used to denote vice and iniquity, and life to signify virtue and its concomitant happiness, so φῶς τοῦ κόσμου may very well denote the Messiah, who shall enlighten, bless, and save the human race. Indeed this is required by the words following ἐξεί το φῶς τῆς ζωῆς.

13. οὐ περί σεαυτοῦ μαρτ. &c.] The foreground here is the Pharisees do not openly reject, but put aside by such a sort of argument as they thought Jesus could not rebut, namely, that self commendation has no force, and no one can bear witness in his own case. This our Lord had before admitted, supra v. 31. But he removes the objection by arguing that though in common life the rule is not to be rejected, yet an exception to it must be admitted in his own person, who had come down from Heaven possessed of the fullest Divine knowledge, (see vi. 46.) for the purpose of imparting it to men ignorant of celestial things, or what was the true nature of His office. Therefore the words "I know whence I came and whither I go" contain a periphrasis of Divine legation. The sense may be thus expressed: 'My testimony is perfectly true; for I know with what authority I act, and what commands have been given to me: you cannot know, except you learn of me." See Grot. and Kuin.

15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε] The sense is, 'Ye are used to judge according to the external appearance, warped by passion and prejudice [and therefore your judgment is unsound."

---οὐ κρίνην οὐδένα] Lampe contends that the sense is, 'I as yet judge no man, being now only a Teacher." Kuin. and Tittm. supply οὕτων, or κατὰ σάρκα.

18. Here follows another argument: 'I do not alone bear testimony of myself: God bears testimony of me by the miracles which I work." (Kuin.) The passage is thus paraphrased by Tittm.: "But even were I to bear the most honourable testimony of myself, yet it would be true, and worthy of faith; for neither am I alone, nor is my testimony solitary, but my Father also who sent me, hath testified of me, namely, by the Prophets." (Our Lord (says Tittm.) employs the same kind of argument as at v. 37. seqq. But, he continues, it is ordained by your law that the testimony of two witnesses is worthy of credit. Therefore ought also my testimony of myself to be thought worthy of credit, since it is not of myself only, but likewise of my Father, who hath sent me."

19. ποῦ ἐστιν ὁ πάτερ σου] On the scope of these words the Commentators are not agreed. The best founded opinion seems to be that of
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Ἰησοῦς ὁ ὑδείτες, ὁ τὸν πατέρα μον ἐμε ἦδειτε, καὶ τὸν πατέρα μον ἦδειτε ἀν. ἤπτατα τὰ μήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδασκὼν ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὖν ἐλάλησεν ἡ ὁρα ἀντων.

21 Ἐπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἐγώ ὑπάγω, καὶ ἀποθνῄσκω μοι ὁ πατέρας. Εἰς τὴν ἀμαρτίαν ὑμῶν ἀποδανείσθη ὅπου ἔγω ὑπάγω, ὑμεῖς οὖν διώκατε ἐλθεῖς. Ἐλεγον οὖν οἱ Ἰουναιοὶ Μὴ ἄποκριθεὶς ἐντὸς, ὅτι λέγεις ὁ Παπάς ἔγω ὑπάγω, ὑμεῖς οὖν διώκατε ἐλθείς καὶ ἐπεν αὐτοῖς ὁ Ἰησοῦς Ἔγώ ἔγω ἐν τῶν κατώ ἄνω ἐμί, ὑμεῖς ἔκ τοῦ κόσμου τούτου ἐστε, ἐγὼ οὖν ἐμί ἐκ τοῦ κόσμου τούτου.

26 Ἐπεν οὖν ὑμῖν, ὅτι ἀποδανείσθη ἐν ταῖς ἀμαρτίαις ὑμῶν ἐάν γὰρ μὴ πιστεύσῃς ὅτι ἔγω ἐμί, ἀποδανείσθη ἐν ταῖς ἀμαρτίαις ὑμῶν. Ἐλεγον οὖν αὐτῷ Ἔλεγον οὖν αὐτῷ ὅτι ἐγὼ ἐμί, ἀποδανείσθη ἐν ταῖς ἀμαρτίαις ὑμῶν. Τὴν ἀρχὴν ὁ τι καὶ λαλῶ ὑμῖν ἡ πολλὰ ὁ Ἰησοῦς Τὴν ἀρχὴν ὁ τι καὶ λαλῶ ὑμῖν ἡ πολλὰ ὁ Ἰησοῦς.

Lampe, Kuin., and Tittm., that they were said not from ignorance, but by way of insult, q.d. Where is this Father of yours, that they may interrogate him? we do not see this other witness. To which our Lord indignantly replies, 'Your very question betrays the malignity of your hearts, and shows that you neither know, nor care to know, either me or my Father. If you would know me as a Teacher sent from Heaven, you would know that it is God who beareth witness of me, though not in a visible way, yet by miracles.'

21. πάλιν] This shows that the following discourse was pronounced at another time, and that it has no connexion with the preceding. The sense is: 'I am about to depart, and ye shall seek the help of the Messiah, (and therefore of me, who am the Messiah;) but in vain; for having rejected my claims, there remaineth no other salvation.' 

23. ὑμεῖς ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων. Our Lord does not desist to notice the above abundant and malignant sally, but points at the cause of it by advert ing to their difference in disposition as well as origin, from himself; they being of earthly origin and grovelling minds, he of celestial origin and heavenly minded. Compare Joh. iii. 31. Lampe, however, has shown that the Divine origin of our Lord necessarily involves his perfect holiness. Our Lord means to hint, that it is their earthly and corrupt dispositions that hindered them from believing, and would consequently cut them off from salvation.

24. ὅτι ἐγώ ἐμί] Scel. ἐμί, namely, that personage expected and predicted of by the Patriarchs and Prophets. An ellipsis. found also in a kindred passage at Mark xii. 6. See also Deut. xxxi. 29. and Acts xiii. 25. Here we have another instance of our Lord's consummate modesty.

25. ὡς ἐγώ ἐμί] The be-Commentators are agreed that the question is not one of simple ignorance, but addressed by way of scornful rebuke, q.d. Who art thou who speakest so loftily of thyself, and rebuking us? Our Lord, however, was pleased to answer them as if it had been the former.

26. πολλὰ ἐγώ ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων ἐκ τῶν ἀνωτέρων. On the sense of these words the Commentators are not agreed. It hinges upon τῶν ἀρχῶν, where the antient and older Commentators suppose an ellipsis, of κατὰ; and take the phrase for ἀνωτέρων ἐκ τῶν ἀρχῶν, ἀνωτέρων ἐκ τῶν ἀρχῶν, ἀνωτέρων ἐκ τῶν ἀρχῶν, ἀνωτέρων ἐκ τῶν ἀρχῶν. The ἀρχὴ some suppose denotes the beginning of office others, the beginning of the present address; which latter opinion is preferable. Thus the expression may imply mean dudum, or etiam nunc, as in Gen. xlii. 18. Thus λαλὼς will be for ἔλαλησα, 'I have been telling you.' The recent Commentators most of them take τῶν ἀρχῶν to mean omnino. But that signification however common in the Classical writers, is no where found in the N.T. orSept.

26. πολλὰ ἐγώ ἐκ τῶν ἀνωτέρων μισουμ ἐκ τῶν ἀνωτέρων μισουμ ἐκ τῶν ἀνωτέρων μισουμ ἐκ τῶν ἀνωτέρων μισουμ. These words are, from brevity, somewhat obscure; but the sense seems
to be: 'I could say much more in reference to you and in condemnation of your unbelief; but I shall content myself with saying that as I am sent from the great Father of truth, so what I publicly avow is from Him, and therefore must be true.' Compare a kindred passage at vii. 28. 28 ἐκ τοῦ λόγου τοῦ ἔμω, ἀληθῶς μαθαίνα μου ἐστε' καὶ γνωσθεῖτε τὴν ἀλήθεια, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν αὐτῷ: Ἐφερμα ἐβραίων ἐμέν, καὶ οὐδὲν δεδομένων πώς σὺ νέεται. 'Ὅτι ἐλευθεροί γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ Ἰσσών. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι τὰς ὅποιον τὴν ἁμαρτίαν, δουλός ἐστι τῆς ἁμαρτίας. ο ὁ δοῦλος οὐ μένει 35

33. ἀπεκρίθησαν] Not the ol πεπιστευκότας just mentioned, but others of the bystanders, who here perversely misrepresent Christ’s meaning.

οὐδὲν δεδομένων τ. ὡς σὺ νέεται. As the Hebrews had been enslaved not only by the Egyptians and Babylonians, but were subject to the Romans, many Commentators regard this as an impudent falsehood uttered in the heat of disputation. But the manner of the speakers, it may be observed, indicates not rage, but craftiness. It is better, with others, to take δεδομένων in such a restricted sense as the truth of history (which is traced by the Commentators) will amply justify. Yet it seems preferable, with most recent interpreters, to regard the words as spoken of themselves only and their own age. And according to this view, the Hebrews, who were subject to the Roman Empire, were left in the enjoyment of no considerable liberty, political as well as religious. See Notes on Matt. xvi. 24 and 27. xv. 25 and 60. Our Lord now shows that he meant not political, but moral and spiritual liberty. Compare vi. 17. See v. 32.

35. ὁ δοῦλος—ὁ δοῦλος. Here is employed a guento generalis, and an illustration drawn from what is usual in common life; q.d. Slaves have no claim to remain continually in the same family, but may, at the pleasure of their owner, be sold unto another. Not so the son; he cannot be alienated from the family. Thus it is with the servants of sin, who may at any time be excluded from God’s house and favour into outer darkness. Whereas those who have the liberty of the sons of God will abide in it for ever. V. 36 contains another view engraved on the former, the same comparison being otherwise accommodated. And as in the foregoing verse there is mention of the slavery, and that of the son and heir, so in this there is, I conceive, one between the freedom communicated by the lord, and that by his son.
with the concurrence of his Father. For as there may have been cases in which a Proprietor could not shun the consent of the son and heir, or at least a manumission in which the son concurred with the father, might be regarded as being doubly effectual; so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual. The being “free indeed” respects that adoption and affiliation so often touched on by St. Paul.

37. ὅτι σὺν σῷ ἐπάφῳ—ἀπόκαλεῖται] Here our Lord grants their assertion; but makes use of it to show the inconsistency between their boasted claims of ancestry and their present conduct. How degenerate must those descendants of Abraham be who pursue a conduct the reverse of his pure and blameless spirit, by plotting the death of Him to whom both the Patriarchs and Prophets bear witness. Then is suggested the reason for that rejection of his doctrine which made them plot against his person, namely ὅτι ὁ λόγος ἐν ἑαυτῷ, where the Commentators are not agreed on his exact sense. The sense “heavenly place,” adopted by many eminent antient and modern ones, is destitute of authority, and not definite or significant enough. And that of ‘non capitur,’ ‘is not understood,’ is alike devoid of authority. The best interpretation seems to be that of Nonnus, Grot., De Dieu, Camer., Lampe, Rosenm., Kuin., and Wahl, ‘does not go into,’ or penetrate, ‘your hearts. This includes the sense making a progress, producing effect, and being comprehended and received.’ Ἐν is for ἐς, which is the proper construction, as Matt. xv. 17. This hypallage may be accounted for by observing that there is here a senus praemunis, including two phrases of different construction.

38. The scope of the verse (which is variously but not successfully traced by the Commentators) seems to be simply that of making a parallel between His actions and theirs, to account for their rejection of Him. He faithfully delivers the doctrine He has learnt from and with His Father; the scope of which they have learnt from their Father, even the Devil, as is more clearly signified further on. The account given by Josephus of the Jews of his time fully vindicates our Lord’s words from any charge of exaggeration.
42. ἐξήγαγεν καὶ ἠρωκὸν] The sense is: 'I proceeded forth from God, and come hither [as his Legate].’ The former term has reference to the character of Jesus as the eternal Son of God; the latter, as Legate, Mediator, and Redeemer. Compare vi. 46. vii. 29. xiii. 3. xvi. 27. xxi. 7. 71. 115.

43. ἀλαλεῖν for λέγειν or λόγειν, namely, those which he had just delivered, and such like, indeed his doctrine in general. Γνώσεσκε has reference to that full comprehension of our Lord’s words, which the Jews certainly had not, and the reason of which is suggested in the next verse. Μὴ διαθέλειν, &c., reveals how much must be understood of the moral inability arising from perversity and indisposition to receive what is said. Compare Joh. vii. 7. and Jerem. vi. 16. Ἀκούειν here, as often, signifies to hearken, to give heed to what is said.

44. ὑμῖν—διαδίδον] Our Lord now speaks more plainly, pointing out that the true spiritual Father. Θέλετε σημαντικόν, involving full intention and strong determination. He then points at two of the principal characteristics in which their similarity to their Dibuological father consists, namely, in man-slaying, and in lying. Ἀφ’ ἁρκην denotes here, as often, 'from the beginning of the world.' Compare i. 1. and 1 Joh. iii. 8. The expression carries the notion of continuance and perseverance in. ἀνθρωποκτόνον there is not, I conceive, a reference (as some imagine) to the murder of Abel committed at the instigation of Satan; nor must the sense of the word be explained away, with others. The word must be taken in its proper sense, as Euthym. Lampe, and Tittm. have shown; and must be referred to the seduction of our first parents, called ἀνθρωποκτονία as 'bringing death into the world, and all our woe;' the thing being brought about by Satan’s machinations. Thus a Rabbinical writer cited by Schoett, says, 'the children of the old Serpent, who killed Adam and all his posterity.' It is also ascribed to the Devil in Wisd. ii. 24.

The words καὶ ἐν τῇ ἀλήθειᾳ ὅσῳ ἔστι. contain a strong affirmation by a negation of the contrary. And as to stand in any action is steadfastly practised, so the sense here is: ‘He has perpetually fallen away and deviated from the truth.’ This is again expressed in another form of expression occurring also in 1 Joh. i. 8., 2 Macc. vii. 18., and in the Rabbinical writers, and denoting that there is no principle of truth in him. Ἐστὶν has (as almost always) a sense of present time, or rather is used indefinitely of all times.

The idea is further illustrated in the words which follow, in which τῶν ἴδιων is taken by the best Commentators as put for τοῦ ἴδιωτος, 'his natural disposition.' So Porphyry (cited by Lampe) speaking of demons, says τῶς ἴδιον τούτοις ὀκελοῦ. This, however, is only a parallel sentiment; and as no example has been adduced of this sense of τά λίβα, we may hesitate to receive it. It is a notion that will depend upon the interpretation of the following clause, where αὐτός cannot have reference to ἴδιος, but (as almost all Commentators are agreed) to ἴδιος further back in the sentence; certainly not to ἴδιος, which Kuiin. supposes latein in ἴδιος; As, however, αὐτὸς is thus wilful, and τοῦτον would be required, I am inclined to think, with Bp. Mid. &c., that ἴδιος is not a διαδίδον, but τίς, any one of you, to be supplied. This construction (examples of which abound in the Classical writers) was, we may suppose, adopted in order to make the application less personal and offensive. Thus αὐτὸς will have its usual sense; and τῶν ἴδιων will signify ex cognata, after the manner of his kindred; and the words ἴδιον ἴδιον ὁστιν, καὶ ὁ πατέρα ἴδιοι may be rendered, ‘for his father too is a liar.’ This interpretation is strongly confirmed by the next verse, in which our Lord brings home to them this charge of lying, and represents their rejection of the truth from Him as the result of their habitual untruth. The charge is severe, but by no means exaggerated; for (as Campb. says) a man’s mind may, by gross errors and invertebrate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxes, or wildest extravagancies in opinion, shall have a better chance of gaining his assent, than truths almost self-evident.

45. ἔγω] This is emphatic and is opposed to the ἐκείνως at v. 44.

46. τίς ἴδιοι—ἀμερίας] The scope of this address is to convince them of his credibility by another and a popular kind of argument. Ἀμερία cannot here have the usual sense sin. The best Commentators take the term to denote not sin, according to the common acceptance,
but error, or falsehood in doctrine, as opposed to true doctrine. Of this signification of the word many examples are adduced, to which I have in Recens. Synop. added others more apposite, as Eschyl. Agam. 490. pheinev damaia. Thucyd. i. 32. δει υπεραι. & 78. et damaia damaia. 'Ελάγχει must be rendered, not coniectetur, but (as Camb. shows) coniectetur. Thus in a kindred passage of Aristoph. Plut. 574. (cited by Eckhard) και συν' ἑλξετ ἡ φύσιν τα πόντια περὶ τοῦ τούτου. Jesus appeals to his auditors whether they can take but any such charge against him; but of vice in action, or falsehood in words, as to warrant his claims being disregarded; as in the appeal of Moses to the Israelites, Numb. xvi. Such an interrogative appeal involves the force of a strong negation. Thus in the words following the hearers are supposed to have answered, Νο οὖν! The inference is manifest. In v. 47, the argument is followed up. 'If ye were really, as ye boast, sons of God, ye would hearken to, and yield credence to the words of God [by me, His legate].' The very reason why ye hearken not to them is that ye are not of God,' i.e. sons of God. 'Εκ τοῦ τοῦ θεοῦ εἰσιν is equivalent to ὑπαι τοῦ θεοῦ εἰσιν.

48. Not possible to answer these arguments, the Jews are fain to have recourse to reviling.

— Συμπροφθείτε, εἰς εἰς! Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers to have been a term of reproach equivalent to calling any one a heathen, or a heretic; for the Samaritans were accounted both, in opinion and in practice.

49. Here our Lord, with mild dignity, rebuts the above frantic charge. Τιμᾶς τῶν Πατέρων here signifies, cum effectu, the executing his Father's injunctions, by delivering his message and doctrine. Compare xvii. 4. This honour of God would not be rendered by a demoniac.

'Αλλὰ imeo, nay. The sense of the next words is, 'and you [in return] treat me with disgrace.'

50. ἔγω δέ το θεός το κάτω &c.] The sense is: 'However, it is not my part to vindicate my honour; [nor need I:] there is a Being who will vindicate it, and hold judgment on men as to their reception of me.'

51. ἵνα τίς τοῦ τοῦ λόγου κ. &c.] Here our Lord especially adverts to the happy lot of those who receive his covenant of grace, and observe its requisitions. In this place θεωρεῖν βάσανον, like λέει βάσανον at Lu. ii. 26, signifies, 'to experience death.' But by βάσανον here meant death spiritual, the death or misery of the soul in a future state. Yet, though it has been proved that the phrase as well as the doctrine was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, and endeavour thereby to fasten on him the charge of being possessed with a diemom. And as this claim to confer immortality implied the possession of it himself, the Jews justly interpreted this as an arrogation of superiority over Abraham and the Prophets.

53. καὶ οἱ προφηταὶ ἀπέθανον] An abandonment of the construction for καὶ τῶν προφητῶν οἱ ἀπέθανον. They only stumbled at these claims because they did not acknowledge his Messiahship. For the Jews did not deny that the Messiah was to be far superior to all the Patriarchs and Prophets, and even Angels.

54. Here our Lord rebuts the charge of arrogance and vain glory, by showing that this glory is not sought by him, but given him by the Father. Compare v. 52. — οὐδεν̄ εἰσῑ 'is nothing worth.' An idiom common in both the Scriptural and Classical writers. 'Οτι θεο̄ν υμῶν ητει is for θεο̄ν υμ. εἰσι; an idiom found in the Classical writers, from whom examples are adduced by Raphel and Kypke.
55. καὶ οὖν εἶπεν· 'Αμὴν ἀμὴν λέγω ὑμῖν ἵνα ἀφήσω ὑμῖν τὴν ἐκκλησίαν ἕως ὅταν ἀνεύσῃ τὴν ἡμέραν, ἵνα πάντα σαβεῖ· καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· 'Αμὴν ἀμὴν λέγω ὑμῖν πρὸς τὸν άνθρωπον τοῦ θεοῦ, διελθὼν διὰ μέσου ἀνθρώπων καὶ παρῆγγελτο οὖσιν ἐν τῷ Υἱῷ τοῦ θεοῦ. And ye do not truly know Him, because ye refuse to admit me.

66. Ἀβραάμ—ἐχρήσεις] Our Lord here contrasts their feeling towards Him with that of Abraham, of whom they so boast; and that in order to hint at his Messiahship and consequent superiority for his Messiahship. ἐν τῇ θερμῷ ἡμέρᾳ, ' would have exulted, rejoiced at seeing. Τὴν ἡμέραν τῇ... ' time,' i.e. when I promised Saviour (See Joel i. 1) should come into the world. Ἐστὶν ἡμέραν signifies to live at any time; of which examples are adduced by Eusin., Wets., and Kypke. Καὶ εἶδος, καὶ ἐχρήσεις, ' the intimations of the coming of the Saviour.' The learned Commentators explain, in Oros, or the seat of the righteous dead (see Lu. vii. 23. & Notes.) In proof of which the learned Commentators adduce much specious illustration. But, after all, the meaning may be, as the older Commentators interpret, ' he saw it by the eye of faith, so strong as to be compared to sight.' See Hebr. xi. 13. 1 Pet. i. 10—12. Lu. x. 24. And that, in some measure, by a revelation made to him on being commanded to offer up Isaac.
it should seem, hid himself for the moment, and
soon afterwards went out of the temple. We
need not, with the older Commentators, suppose
t hat our Saviour was carried away by emotion,
and, vanishing from the sight of the multitude.
Not only nothing is said to that effect, but the words fol-
lowing rather discountenance such a view. See
Note on Lu. iv. 30. Indeed the words δεικθην—
οὕτως have been rejected by many of the best
 Commentators, and are cancelled by Griesb.,
but there is scarcely evidence sufficient to war-
rant such a conclusion. The words δεικθην—
οὕτως are only admitted in one MS. (and that one of the
most altered) two or three very recent and in-
ferior Versions, and two or three Fathers. And
as the words are not at all essential to the sense
of the passage, the testimony of Versions and
Fathers cannot here have much weight. All the
most ancient Versions have omitted the words,
and as adjoined by none of the best
 Commentators. It is in fact confirmed by the metrical
version of Nonnus. I cannot help suspecting that the Critic who
formed the text of the MS. before mentioned
( and some other Critics of his age as wise as him-
s elf) threw out the words for no better reason than
that to remove the tautologies.
IX. 1. παράγων] as he was passing by or
along. This signification occurs also in Matt.
xx. 30. Mark ii. 14. xv. 21., and is preferable to
that of 'having departed,' namely, from the
temple, which is assigned by some of the best
 Commentators.
2. οὕτως] And consequently inco-
urable by any human art.
3. δεικθην—οὕτως have been rejected by many of the best
 Commentators, and are cancelled by Griesb.,
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temple, which is assigned by some of the best
 Commentators.
3. δεικθην—οὕτως] And consequently inco-
urable by any human art.
6. ἐπιστεύς] The reason why this action, which could contribute nothing to the cure, was employed, will appear from the Notes on Mark vii. 33, and viii. 21. We get more from the Note in Recens. Synop. The speculations of the Commentators here are many of them rather curious than useful.

7. νίψας] 'wash thyself, bathe;' probably the eyes only. So Markl. and Campb. observe that νίππεσθαι denotes to wash or bathe a part only of the body, while λωτέως is to wash or bathe the whole body. This distinction is expressly marked infra xii. 10., where λευκομένος is used of him whose whole body is washed, and the verb νίψαςθαι is joined with τῶν ποδῶν.'

8. καταστάσεως] ἀπεκτάσεως are by Wasserbergh and Kuin, considered as a gloss; but without reason; since they are omitted only in two Oriental Versions. New Versions are at best but slender evidence for the omission of clauses little necessary to the sense; and the omission of the present by those who were writing for the use of Oriental readers may be easily accounted for. There can be no doubt but that it is genuine; for such etymological interpretations of names were then very usual; as might be shown by many examples both from the Scriptural and the Classical writers, especially Thucydides; though they have been usually traps in which ignorant or unwise and rash Critics have fallen. See Bornm. Dissert. de Gloss. N. T. cautæ dijudicandæ.

— ἔλθα for ἔλθε; a frequent signification. See Wahl.

9. τυφλὸς] The reading is here uncertain; several ancient MSS., Versions, and some Fathers having προσαίτης, which is preferred by most Critics, and most even by the Gentile Epistles. Griesb. to Scholz; but I conceive, without sufficient ground. Whichever be the true reading, one must be an intentional alteration; for neither could be a gloss on the other. Now it seems more probable that τυφλ. should be altered into προσαίτης, than προσ. into τυφλ.. And it is more consistent with the former sense that the former set of those who took the ὑπ. for a causative conjunction. Thus it is in the Versions rendered quia, or quod. And if that were the right interpretation, the sense would rather require προσαίτης than τυφλός. But thus οἱ θεωρ. a. τ. ἔρωτα will yield a feeble sense; and ἔρωτα would be required, not θεωρεῖν. In short, there can be little doubt but that ignorance or inattention to the Hellenism in οἱ θεωρ. upon this account is misled to the mistake and alteration in question. And surely τυφλ. is far more suitable in sense than προσαίτης. We may render: 'And those who had seen, ascertainment, and knew him to be blind.' This is mentioned in order to place the evidence in the miracle in a strong point of view, and show that imposture or collusion was impossible. The Evangelist might, indeed, have written τυφλὸς καὶ προσαίτης, found in a few MSS. and Latin Versions; but he is not accustomed to be so exact; nor was it necessary, for the latter circumstance comes out in the subsequent narration. Those Critics, it should seem, were especially induced to make up the reading τυφλὸς καὶ προσαίτης because there is reason to think that τυφλὸς τυφλὸς was a common phrase in Greek, as excus rogat in Latin; for the blind were almost always beggars. I will only add, that the English language does not contain one from whence have proceeded so many thousands of rash and causeless alterations in other parts of the N. T. The common reading too is confirmed by a seeming allusion to it infra v. 18. οὕτω ἐπιστευσεν περὶ αὐτοῦ, ὡς τυφλὸς ἦν.

9. ὅμοιοι αὐτῷ 4.] For the restoration of sight and hearing, as the next reading commends one from whence have proceeded so many thousands of rash and causeless alterations in other parts of the N. T. The common reading too is confirmed by a seeming allusion to it infra v. 18. οὕτω ἐπιστευσεν περὶ αὐτοῦ, ὡς τυφλὸς ἦν.

13. τοῖς Φαρ. i.e. the Sanhedrim, the far greater part of whom were Pharisees. That these were the rulers, is plain from vv. 22 & 34.

15. μον] This position of μον instead of that after σολομ. is found in most of the best MSS. and early Edd., and is received by almost all Editors from Wet. to Scholz. It is certainly confirmed by a fundamental Critical canon.

16. παρὰ τοῦ Ἱωα]. scil. ἀποταμιέως, a Divine legate.

17. σύ τοι λέγεις—οί ηυοικες &c.] There is no occasion, with Lampe and others, to break up the sentence into two interrogations, 'What sayest thou of him? that he hath opened thine eyes?' For although specious reasons may be adduced in favour of that mode; yet thus the second question would be futile, because it had before been put, and the man had manifestly recovered his sight. It is better, with all the antient and almost all modern Commentators, to assign the sense: 'What sayest thou of him, that he hath opened thine eyes, or as to his opening thine eyes? i.e. as Hammond paraphrases, 'What opinion of him hath this work of power and mercy wrought in thee?'

προφητεύ] Not the Prophet foretold by Moses (as some Commentators suppose) for that, as Ἰ. Middlet. has observed, would require the Article. It is plain from vv. 31 & 36. that the man considered Jesus only as a prophet, and probably of the lowest order, certainly not the Son of God. Euthym. rightly explains by θείος αἰττόμ. 18. οἱ Ἱουδαῖοι] i.e. the Φαρισαῖοι before mentioned, the Sanhedrim. Ἐφανής, had summarily condemned.

19. οὕτως ἐστιν—ἐγεννηθή] Lampe, Markl., Kuin., and Tittm. think two questions are here blended into one, i.e. 'Is this your son? Do ye say he was born blind?' That would, indeed, be the more regular manner of expression; but the present is the more simple and natural, and indeed characteristic of the persons; for, in their haste to proceed from interrogation to imputation of fraud, they blunt out the latter (which is implied in λέγετε) together with the former. In their answer, the parents pass over the imputation, and consider the words as comprehending two questions, to which they reply.

21. ἐκ τοῦ οὐκ εἶπον] i.e. is, 'Is he adult, of an age sufficient to enable him to answer, of an age fit for evidence?' Of this phrase the Commentators adduce examples from the best Classical writers.

22. συνετέθειστο] Here we have a significatio praegnansi, "de communi consilio decreverant, as in Acts xix. 20. On this sense of the Pluperf. Pase. in the Middle or Deponent sense, see Buttm. Gr. p. 234. and Win. Gr. Gr. Ὁμαλογήσῃ Χριστόν, Sub. Ἰσούοι εἰς. Ἀποσυνάγωγος
γενναία, 'should be excommunicated.' There were three degrees of excommunication, the second of which is supposed to be here meant.

24. δοκείν τε καὶ θείον; This does not signify, what it might seem to import, 'Give the praise of thy cure to God, and not to Jesus.' For the absence of the Article will not permit that sense; and the words are terbutin a form often employed in the O. T. in order to excite any one to speak the truth. See Josh. vii. 16 & 19. 1 Sam. vi. 25, 26. xiv. 16. As here, though not in a form of adjuration, (as some suppose) it is a serious admonition to speak the whole truth. 'For a lie is (as Lampe observes) a denial of the omniscience, holiness, truth, and justice of God: and he who willfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity.' Thus the form was used when a confession of sins was to be wrong from any one. The sense, then, meant to be expressed is, 'Confess the truth, dissemble nothing: hast thou been really blind from thy birth, and been healed by him!' They hoped, by thus tampering with the man, to detect some fraud or collusion.

25. εἰ αὐτῷ οὐδαμόν—οἶδα.] The Commentators are divided in opinion on the scope of these words, in which some recognize dissimulation, others sarcom. See Recens. Synop. But neither of those views seems well founded. It is better, with Brug., Camer., Grot., and Whitby, to take the words to import, that he has no knowledge of what they allege, q. d. That Jesus is a sinner I know not. May perhaps mean, 'But the authority for this sense of εἰ is precarious: and I would therefore take οὐκ οἶδα in a popular sense to denote I give no opinion, I have nothing to do with that. 'Whether he be a sinner I know nothing, have nothing to do with that.' The idiom is well known.

The above view is confirmed by the words following, εἰ νοία, which (as Lampe observes) do not imply knowledge of nothing besides, but keeping to the main and principal point.

26. τοῦτον—εὐτυχία] A popular form of expression importing. We know not his divine mission, whether his doctrine and miracles proceed from Divine inspiration or following an innate power.

27. τῷ γὰρ χρόνῳ καὶ τῷ γεγονόν, the words are ironical; and to this taunt the Sanhedrim reply by gross abuse.

28. τοῦτον—εὐτυχία] A popular form of expression importing. We know not his divine mission, whether his doctrine and miracles proceed from Divine inspiration or following an innate power.
suppose, with the other Commentators, that there is here any reference to the doctrine of original sin. It may be sufficient to suppose this said on the same principle which prompted the question of the disciples, v. 2. Though the best Commentators ancient and modern take it as an hyperbolical phrase equivalent to scates pecatis. Perhaps it is a blending of two phrases, ides omfortaeis eis et en armatia egogeth, which would form the most opprobrious speech that can easily be imagined.

— ἐξεβαλον αὐτῶν ἢς] The Commentators are not agreed whether this means 'thrust him out of the council chamber,' or, 'excommunicated him.' The expression must primarily signify the former; but the latter is suggested, and probably accompanied or followed the foregoing.

35. πιστεύεις—Θεοῦ] Almost all Commentators regard these words as only importing, 'Dost thou believe in the coming of the Messiah?' as all pious Jews did. But the mode of address signifies that the manner of the question, who, though as the time the miracle was worked upon him, and even when brought before the Sanhedrin, he seems to have regarded Jesus as no more than a prophet, yet, on reflection, and consideration of the wonderful works Jesus had done, began to think that he must be more than a prophet, and to wish to be his disciple, and acknowledge him as such. In this view, the words of his answer may be regarded as a refined way of saying, Art thou that personage! dost thou sustain that character? Tittm., here remarks that υἱός τοῦ Θεοῦ is in the discourses of our Lord and of his Apostles never a name of office, but of divine nature; and he thinks that by υἱός τοῦ Θεοῦ the man only understood a divine person, and not the Messiah. I have, with almost all Editors from Wets. to Schoel., inserted καὶ from very many of the best MSS., Versions, Fathers, and early Edd. This omission (of which many other examples occur at xiv. 22.) arose from the verse just below.

39. άφις κρίμα&c.] These words were (as Doddr. has seen) spoken for the sake of the bystanders. The very act of worshipping would be likely to draw a crowd of persons about them. On the sense of άφις κρίμα Commentators are not agreed. The words following will not permit it to be taken (with some) of the last judgment. See also iii. 17. xii. 47. v. 45. Others think the sense is, 'for the purpose of judging [concerning men, showing their condition, and pointing out their duties]. But that signification is not well established; and the sense yielded would be too feeble for the occasion, and deprive the words of that sting, which what follows shows they were meant to convey. The true sense seems to be that assigned by Chrysost. and Euthym., and adopted by some eminent modern Commentators, εἰς διακρίσεις καὶ διαχωρισμοὺς, 'for distinction and separation,' that men's dispositions may be put to the proof. This is quite agreeable to the primitive signification of κρίμα, which is to winnow, and, in a general way, to separate, divide, as an army into ranks. See Hom. II. β. 362. So also Xenoph. Mem. iii. 1, 9. has κρίμαν τῶν ἀγαθών καὶ τῶν κακῶν.

In the words following the άφις is certainly not causel. But neither is it, as some recent Commentators maintain. For it is a word of speech, words dependent upon it will not permit. It is rather, as Euthym. remarks, simply δηλωτικῶν τοῦ μελλόντος, οτ (as some modern Commentators say) indicates consequence. The expression οἱ μῆ λεπτομένες signifies (as Euthym. explains) οἱ δοκούντες τυφλοὶ τοῦ νῦν, those who are thought to be ignorant of Scripture. See supra vii. 49. Many, however, interpret, 'Those who are conscious of their own ignorance and seek instruction.' By the οἱ λεπτομένες are signified οἱ δοκούντες βλέπειν οτ δευ-ιρίσκεις, those who were thought to have, and thought they had knowledge, or those who really had knowledge and a acquaintance with Scripture. In either case the eyes of their understanding were blinded by unbelief. For 'blind unbelief (says our Christian Poet) is sure to err.'

40. τοῦ Θεοῦ] Sub. τίς.

41. εἰ τυφλοὶ ήτε] 'If ye were [simply] ignorant.' Our Lord hints that they labour under a more incurable blindness than that of the common people, whom they despise. The passage may be thus rendered, 'If ye were [simply] ignorant, your unbelief might be excusable; but since ye fancy ye are wise, your unbelief remains inexcusable.' They had every
Χ. ἈΜΗΝ ἀμήν λέγω ὕμιν· ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ αναβαίνων ἀλλαχοθὲν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστὴς· ὁ δὲ εἰσέρχεται τὴν θύραν ποιμὴν ἐστι τῶν προβάτων. τοῦτο δὲ τὸ ὕπερφορος ἀνοίγεται καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἱδία προβάτα καλεῖ κατ' ὀνόμα, καὶ ἔξαγεν αὐτὰ. καὶ ὁταν τὰ ἱδία προβάτα ἐξβάλη, ἐμπροσθεν αὐτῶν τῶν πορευόμενων καὶ τα πρόβατα αὐτῶν ἀκολουθεῖ, ὅτι οἶδας τὴν φωνήν αὐτοῦ. ἀλλὰ φεύγουσα ἑπὶ αὐτοῦ ὅτι οὐκ οἶδας τῶν ἀλλοτρίων τῆς φωνῆς. ταῦτα τῆς παρομοίας εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἐγνώσαν τίνα ήν, ἀ ἐλάληεν αὐτοῖς.

advantage of coming at the truth, and recognizing Jesus as the Messiah; but they resisted conviction, as the blind, and therefore their sin of unbelief could not meet them unexpectd, and sink them in perdition. Ἀμαρτιαν ἥχων is a phrase signifying to be guilty of any crime, and be liable to punishment for it. It is not a mere Hellenistic idiom; since I find it in Plato iv. p. 70. Bp. ὁ μὴ ἥχων κακῶς καὶ ὁ ἥχων αὐτοῦ. Commentators think that the discourse in vv. 1-22, was delivered at another time. But the introductory ᾧμη ἀμήν λέγω ὕμιν is never used at the beginning of a discourse, but is employed to introduce some further remark or admonition. See John v. 24 & 25. vi. 26 & 32. viii. 34, &c. Besides, v. 21 may be thought to have reference to the blind man. And, what is more, the imputation lately thrown upon our Lord, ix. 24., of his being an impostor, would induce him to take the first opportunity of rebutting the charge, and showing that he sought nothing but the benefit of the people, and would not hesitate to lay down his very soul for them. By the word θεός, he meant the Saviour. He shows that those teachers alone were worthy of the name of shepherds, who, having learnt of him, should preach his doctrine. In this and other of his discourses recorded by St. John, our Lord was pleased to employ expressions not direct, but highly figurative, in order to adumbrate the nature of his kingdom and its future fortunes, &c. &c. This, we may imagine, he did from the stupidity of most of his hearers, and in order to draw the attention and quicken the curiosity and diligence of the better informed and disposed. It was also his intent, that afterwards his sayings might be thoroughly understood by all from the event, and thus their comprehension be enlightened, and their faith confirmed.

1. αὐλή] On this word, which means an inclosure formed by hedges and wicker work, see Note on Lu. ii. 8. By ἀλλὰ τῶν προβατῶν is here described the flock, neededly called the food of spiritual instruction. See Ezek. xxxiv. 11. Jerem. xxiii. 4. sq. By ὁ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν is meant a teacher regularly introduced into his office by appointment from Christ; and consequently ὁ ἀναβαίνων ἀλλαχοθὲν is one who is unauthorised.

3. ὁ θυρωρὸς] i.e. the under-shepherd in attendance at the door of the αὐλή. — τὴν φωνήν αὐτοῦ] i.e. attend to, obey his orders. θυρωρός signifies the particular sounds, as whistling, &c., or certain words, such as were addressed to the animals, as sheep, oxen, and horses, on which see Recens. Synop. The calling them by their names is illustrated by what Wolf and others adduce, proving that antiently names were given not only to horses, oxen, but far from being a new idea, but the usual. 4. ἐκβάλη] 'put forth;' for there is no notion of force. So ἐξειδίκησαν and ἐκβάλλεις are indifferently used by the LXX. to express the same Hebrew word.

— ἐμπροσθεν αὐτῶν πορεύεσθαι] Contrary to the custom which prevails in the West, the Eastern shepherds did always and do still precede their flocks, and lead them by peculiar sounds of the voice. See Ps. xiii. 2. lxvii. 20. lxx. 1. The custom (no doubt, introduced by the Moors) still continues in Spain. Yet how antient was the practice, at least in the West, for the sheep to go before, and the shepherd follow, may be inferred from the idea suggested by the Greek προσαρχεῖν. Probably that custom might have prevailed in the great plains of central Asia, from whence came those early colonists of Greece who introduced the Greek language.

5. οὐκ οἴδας 'do not heed.'

6. παραβαίνω] for παραβαίνω; for though the word is differently used in the Classical writers, (the former there signifying a common saying, from ὁμοιος, via trita. So our bye word) yet they were confounded by the Hellenists.
7. On this and the following passage we may remark that it is entirely allegorical. Now all allegory is similitude; but similitude may be considered in various parts; and therefore, in one and the same allegory, a person may be considered in many ways. (Rosenm.) It is rightly observed by Kuin, and Tittm., that there is here not a mere repetition, but an explanation or application of the foregoing example.

Thura, like the Hebr. tvw, denotes not only door, but approach, occasion, and opportunity; also he who gives it. The ratio similis is this: As a man must pass through the door, in order to be admitted into the sheepfold; so he must maintain a proper regard to Christ, who would be a true teacher in the Church, and must pass (as it were) through him, or by his authority, into his office. Compare Joh. vi. 35, xiv. 6.

6. προ ἑμοῖς These words have perplexed the translators of every age. They are omitted in very many MSS., Versions, Fathers, and early Edd., and are rejected by Grot. and Cambp., and cancelled by Math.; but on very precarious grounds. Cambp., indeed, is of opinion that the external evidence against them is equal to that for them; and that the internal evidence is decidedly unfavourable to them. But the Doctor's critical scales do not always draw true. Now it is one of the most certain of Critical canons that an omission of words which have occasioned perplexity to Commentators is always to be regarded as suspicious. And there are some reasons which make the validity of this Canon stronger in the case of κύριος in the Classical writers. The omission would have been made to save the honour of Moses and the Prophets, especially as the Manichæans denied their Divine legation. Internal evidence, therefore, is so strong in favour of these words as to balance even an inequality of external, which, however, does not exist. Add to which, that the words are almost necessary to make any tolerable sense. They may, then, safely be regarded as genuine. And the only question is what is their true import. Many antiquate and modern Commentators would take προ διὰντι, and suppose an ellip. of κύριος φέροντας του παστόρος μου, understanding it of false Christs, as the Synoptic Evangelists understand the Κύριος of Galm. This also is maintained by others, who take προ in the usual sense before. But the former interpretation is destitute of any foundation in philology; and the latter involves an inadmissible ellipsis; and indeed an anachronism; for the best Commentators are agreed, that it cannot be proved that the term of shepherd is applicable to the time of Jesus. And if one such could be found, it would not justify the προτέρου δουλου. Lampe and Elsn. seek to remove the difficulty by taking προ in the sense except. But that is utterly unauthorized. Tittm. thinks there is reference to the Antichrists after the time of Jesus, taking Χριστός in the sense of the Present, say Past and Future, and Χριστός in a future sense. But that the learned Commentators should have seriously pronounced so utterly inadmissible an interpretation, is marvellous. One thing is plain, that our Lord could not refer to include Moses and the Prophets, of whom He everywhere speaks in terms of the highest reverence. The best (and indeed a most satisfactory solution) of this difficulty is that of Beng., Rosenm., Cambp., and Kuin., who think that Χριστός is to be taken of time recently past, and up to the present; i.e. He is a Shepherd; and by the term, referring to his in the character of teachers of God's people. In which light our Lord throughout this discourse considers himself, viz. as the supreme spiritual Shepherd, through whose instruction and grace the under-shepherds must be admitted into his fold, the Church. In this view (says Cambp.) the words are direct chiaime against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to feed and protect the flock, but like that of the robber, or of the wolf, to devour them. I would add, that there is no reason to confine the application to the Teachers of that time, or a little before. For there is little doubt but that the Teachers (and they were only such, not prophets) under the second Temple for most of the time after the return from Babylon were, a great part of them, (and that is all that πάντες may import) rapacious persons. That Χριστός be here in the sense of Χριστός just above, where Χριστός signifieth 'have not attended to them [as moral teachers]. This was evident from the dreadful corruption of morals which had infected the whole of society.

9. εἰγα εἰμὶ ηθερόθερός ἐστιν. Commentators are not agreed whether the word προ is to be referred to shepherds, i.e. spiritual pastors or sheep, i.e. their flock. Lampe and Storr adopt the latter view; and Muller and Kuin. the former, which, they think, is confirmed by the next verse. Others, as Brug., Doddr., and Tittm., take it of both the shepherds and the sheep. And this may be the safest interpretation. But the sudden transition from the discourses of our Lord, as preserved by St. John, are such as to occasionally render it difficult to speak positively. Σημείαται and the expressions which follow must be interpreted according to the view taken of the preceding words. They are, however, more or less applied to the shepherds in the shepherds. Σημειούμεν may thus be interpreted, 'shall be placed in a state of salvation.' And the words εἰς τὸν παστορικόν form a pastoral image expressive of undisturbed enjoyment of the blessings in question.
10. ὁ κλέτης ὁ ποιμήν ὁ καλὸς. 11. ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 12. ὁ μισθωτὸς δὲ καὶ οὐκ ὁ ποιμήν, οὐκ οὐκ εἰσὶ τὰ προβάτα ἡδα, θεωρεῖ τῶν λύκων ἐχόμενον, καὶ αἵρεσι βασικαὶ τὰ προβάτα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ προβάτα. 13. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἄστι, καὶ οὐκ ἔμελεν αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμὶ ὁ ποιμήν ὁ καλὸς καὶ γινώσκω τὰ εἰμί, καὶ γινώσκομαι ὑπὸ τῶν εἰμί, καὶ καθὼς γινώσκει με ὁ πατὴρ, καὶ καθὼς καὶ ἐγὼ γινώσκω τὸν πατέρα. ὁ δὲ πατὴρ καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 14. καὶ ἄλλα 16

The image is here changed, and another confirmation of what was said, introduced, by our Lord's representing himself under the emblem of a good shepherd. By ὁ ποιμὴν ὁ καλὸς many Commentators think is simply meant 'an enlightened teacher.' But to this interpretation it is justly objected by Tittm., that ποιμὴν has no where else that sense, but usually involves the notion of governing, protecting, taking care of. Thus in the O.T. kings are often called Shepherds. And in the N. T., αὐτός ὁ ποιμὴν καὶ οἰκεῖσθαι τῶν ψυχῶν ὑμῶν. Moreover, the expression may as, some Commentators maintain, denote the Messiah, since under that title He is designated in various parts of the Prophets of the O.T. A phrase the phrase ψυχὴν τίθησιν answers to the Hebr. וָּדַי, which words in their literal sense, are equivalent to profundere vitam: but, in use, they generally denote only to hazard one's life. And this sense is here adopted by many of the most eminent Commentators. By the antient and most modern Commentators however, the former is assigned, and rightly; for though the restricted sense of the phrase is peculiarly suitable to the natural import of the words, yet the full sense is demanded by the figurative one as applied to the Redeemer. Our Lord, indeed, here only hints what at v. 17. he will only express. The sense, then, is: 'As the good shepherd hazards his life for his flock, so does the Messiah, represented by the Prophets under that character, lay down his life for his spiritual flock, the human race.' There is plainly an allusion to the great doctrine of the Atonement.

15. καθὼς γινώσκει—πατέρα. These words figuratively designate the mutual love and attachment of the great Shepherd and his spiritual flock. Compare v. 15 with 17. A lively pastoral image is here presented.

16. καὶ ἄλλα 16 [The term μισθωτός is perhaps also denoted their avaries, and preference of the honours and emoluments of their office to discharging its duties.]
punishment; 3. that it should be sufficient, and not require any other price. See 1s. liii. 10. Now it is hence plain what was the purpose of the death of Christ, and for what causes he laid down his life. He died, 1. in the place and stead of the sin of all men, that he might obtain pardon from the punishment of sin, or to obtain pardon of their sin; 3. that his death should be sufficient to obtain the pardon of sin. Those therefore are in grievous error, who maintain that Christ died only to confirm the truth of his doctrines, or the certainty of the promises respecting the grace of God and the pardon of sin, except he neither of these purposes would the death of Christ have been necessary. Nay, the truth and certainty of both are sufficiently established from other proofs; neither does our Lord say that he lays down his life for his doctrine, but for his sheep. Hence it is clear that our Lord called himself σώματος, not inasmuch as he was an enlightened and holy teacher of religion; but he far sublimer sense, namely, inasmuch as by his death he obtained the pardon of sins, and the salvation of men. (Tittm.) To this full and sound explanation, I have only to add, that the lax dogmas of some recent heresiarcs are strongly contrasted with the uncontaminated orthodoxy of an Apostolic Father, as follows: 'Εν αγάγει προελάβετο ημάτις ο δεσποτής, διά την αγάγει, ήν εγέν πρεσεις, το αμα αυτώ έδεκεν έκτετε ημάτις ο Χριστός ο κύριος ημάτις, εν θελήματι Θεού, και τη σάρκα ύπερ της σαρκός ημάτις, και την ψυχήν ύπερ των ψυχών ημάτις. Clemens Rom. 1 Epist. ad Corinth. 6:49.

16. ἔτερον μεταφάση τον ἀγάγει τον Χριστόν της αναθημάτων. The Jews and Gentiles are here represented under the image of two different flocks inclosed in separate folds. By the ἄλλα προβάτα are designated the Gentiles; and by της αὐλῆς ταύτης, the Jews. Αγάγει is for προσαγαγεί, bring to [this fold]. Ἀγαγεῖ and its derivatives are frequently employed as pastoral terms. Our Lord calls the Gentiles his sheep, by prolepēsia, because he had marked them as his own, was about to lay down his life for their salvation, and foresaw that many would shortly embrace his religion, which he expresses in the words της φωνῆς μου ακούοντες. "Thus (says Tittm.) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and the Jews in the blessings obtained by him, under one and the same Lord, so that he might be the author of salvation not to one only, but to all the nations of the universe." 17. ίνα πάλιν λάβωσιν αὐτήν. The best Commentators are agreed that the ίνα is not causal, or denoting end and purpose, but declarative of the future, or the event, and is to be rendered ita tamen ut. 18. Το αυτών εί τον εί ἠμαυς. ‘no one take it from me,” i.e. by force. On the voluntary death of Christ see Notes on Matth. xvi. 21. We may paraphrase the whole passage thus. ‘No one, not even the Father, compelled me to die for my flock. I have, of my own will, undertaken to lay down my life for it.” By the same will I shall return again to life.” — ταύτης—ταύτης μοι] ‘This charge received I from my Father.” In this whole passage our Lord affirms that he is about to undertake death spontaneously; that the malice of those who may plot against his life could avail nothing, were it not decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life, so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre and return to life. He then affirms that his death happens not by any fate or necessity, but by the definite counsel of his Father. (Tittm.) 19. δαμόσιον—δαμοσίον] See vii. 20. and Note. ταύτης—ταύτης μοι] ‘These are neither the words nor the works of a demon.” 22. το εγκαίνιον] The word answers in the Sept. to the Heb. gebbar, having selling or initiation; and in the N. T. denotes the enunciunment or festi-
val of eight days, occurring in the month Kislev, instituted by Judas Maccabæus in commemoration of the purification of the Temple from Heathen pollution. Unlike all other festivals, which were kept only at Jerusalem, this was celebrated throughout the whole country. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, An. i. v. 2., 'εν τω φωτισμω των πατρων μου, των μαρτυρων περι εμων,  

The Latin suspendere is often used in this sense, and so frequently occurs in the sense to buoy up with hope.

25. ειπον ν.  
I have told you [who I am], i.e. the Son of God.

26. ειπον ν.  
The sense is: [Nay] the works (i.e. the miracles) which I do by the authority of my Father, these bear witness of me, that the word which the Father hath sent me.


19.  
Aramaic: the use of the Hebrew and Aramaic names for the father of Jesus, not the father of the Messiah, is discussed.

21. του Σολ.  
The του is omitted in some MSS. and early Eds., and is cancelled by almost all Editors from Matthiæ to Scholz. But the authority is insufficient to warrant that, especially as it violates the propriety of language, by which the Article is either prefixed to both the governing and governed nouns, or else is omitted before both. As little reason is there to cancel any other word in 'ερωσιων, just before, as many Editors have done.

22. του Σολ.  
This porch was called Solomon’s, as having been built by Solomon, being the part of Solomon’s temple left destroyed by the Babylonians, and therefore allowed to remain, though in a dilapidated state. There were porticoes erected all round the temple; but this fronted the East. Such were common in the Heathen temples likewise, and were erected for the accommodation of the priests and worshippers in general, both for walking in inclement weather, (So Cebes, cited by Wets. ; ἐκγυμνασμένοι περιπατήσετε ἐν τῷ τοῦ Κρόνου λῃψι,) and for the purpose of Teachers communicating oral instruction to their followers, from which circumstance one principal Sect of Philosophers, namely, the Peripatetics, derived its name.

23. aipei] Some eminent modern Commentators explain this, ‘Dost thou strive with, deceive us with vain hopes?’ But there is no reason to abandon the interpretation of the antient and most approved, Καί χειμών αἰρεῖ ὁ λόγος ὑμῖν ἐνιπερ. But the
27. 27. the φωνής μου ἀκούει, καγώ γινώσκω αὐτά· καὶ ἀκολούθησον, 28 θυσίν μοι, καγώ χωρίς αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπολογεῖται εἰς τὸν αἰώνα, καὶ οὐν ἀρπάζει τίς αὐτά· εκ τῆς χειρός μου. 29 ο ὅ παρθέν νοι, ὃς ὀδώρες μοι, μεγάλα τῶν ἐστι· καὶ οὐδεὶς δύναται ἀρπάξει εἰκ θεία τῆς χειρός· 30 τοῦτος μου, ἐγώ καὶ ο παρθέν νος ἐν ἐσμέν. ἐβαστασαν. 31 οὐν πάλιν λίθοις οἱ Ιουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ἀπεκρῖθη αὐτοῖς ὁ Ἰσθριός. Πολλά καλά ἔργα ἐδείκνυ ὡς τοῦ παρθένος· διὰ ποιόν αὐτών ἐργόν λιθάζετε με; ἀπεκριθην αὐτῷ· οἱ Ιουδαῖοι λέγοντες· Περί καλοῦ ἐργον οὐ τιμάζομεν σε, ἀλλὰ περί βλασφημίας, καὶ ὅτι συ ἀνθρωπος ἡ αὔρημος. ὁ ἐν τῷ νόμῳ ἡμῶν ἐστι: ἐγώ ἐστι, θεοὶ ἐστε,
He contents himself with using a sort of argument quite in the Jewish style, (and therefore adapted to make an impression on the hearers) arguing with them on the ground of what they themselves admitted, namely, that He was a Prophet sent from God; and showing that, even on that supposition, He had no right to the title which they refused him. Our Lord alludes to Ps. lxxiii. 6, where Judges and magistrates are called Elothim, sons of the most high God.

35. προς ουν ο λόγος του Θεου εγ. [These words are best explained by Tittm. thus: "to whom was delivered the command mentioned just below, namely, to plead the cause of the destitute &c. This would be quite in keeping with the η γραφη being placed in a restricted sense, to signify, 'And the Scriptures cannot be taken except as,' cannot be thought wrong.'"

36. ήγιασας [has set apart, as the του αγιου του Θεου; for αγιασεν, like the Heb. וָט, signifies to set apart from common use to a sacred purpose. It is justly remarked by Tittm. that our Lord did not (as the Socinians say) argue thus to signify that he was to be called God and Son of God in no other sense than that in which those judges were so styled, namely, with respect to office, much less to decline the application of the word in the same sense as of the Father; as is evident from what precedes. He merely used an argument ab exemplo (what the Philosophers call an instance) and argues ab concessis, q. d. Magistrates are called divine, and sons of God, without injury to the Deity: nay God himself hath so called them. May not I then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed a charge so salutary to the human race. That the Gentiles used to bestow on great men the title of gods, is proved and illustrated with many examples by Lampe and Wetl.

37. 38. The sense of the passage (which is expressed more Judaeis) is simply this: That I am Son of God, the Messiah, and am most closely united with the Deity, my works show; q. d. If I had not done the same works which my Father doth, ye might refuse credit to my words; but since they bear the same stamp, you should at least believe them, if you will not believe my words; and then you would understand that the Father is in me, and I in the Father.' By the word ηγιασε the Lord is not only declared himself to be the Son of God, not in that sense in which the Jewish Rulers were so called, but in a more sublime one; not in respect to the office he sustains, but the nature which he bears, since he does the same works as the Father. (Tittm.)

The words in έμι ο πατηρ—αιτω plainly (as Tittm. remarks) indicate generally intimate connexion, and here, by the force of the context, conjunction of one and the same energy. The Father was in the Son, the Son in the Father; inasmuch as the Son hath the same as the Father, and can do, and doth, the same with the Father; just as in v. 17. 'As my Father worketh, so I work.' See Bulli Opera, p. 39 & 40.

39. εξελθων [subduxit se.] It is not necessary to dwell so much, either one way or the other, as some Commentators do, on this expression, which simply means 'he escaped out of their hands.' See Note on viii. 59.

40. την του Ιωακ. i.e. Bethany, on the side of the Jordan, and situated in the wilderness of Judæa; a safe resort. 'Ερευνη ακει, 'abode there;' which, however, does not preclude the supposition of Lampe and Tittm. that he took, during the four months of his sojourn there, some journeys into Perea.

41. ηγιασων &c. 'They reasoned thus: John worked no miracles; yet we believed in his divine mission. And now we see it amply proved by the miracles worked by Him to whom John professed to be a forerunner.'

XI. The Evangelist now proceeds to narrate the closing scenes of our Lord's life, what is related in this Chapter having taken place only a few days before the Passover on which he suffered death. The raising of Lazarus being a
work of all that Christ had hitherto done the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord. No wonder therefore that infidels and sceptics should have used every exertion to destroy its credibility. Their cavils, however, have been triumphantly refuted by Lardner and others, and the quibbling objections of the Rationalists of our own times have been satisfactorily overruled by the best Theologians both British and foreign.

1. αὐθενῷ. The word is used not only of indisposition, but also of dangerous illness, whether acute or chronic; as Xen. Anab. i. 1. Matt. x. 8. Lu. iv. 40. vii. 10. The pressing invitation sent by the two sisters shows that Lazarus was in imminent danger of death. αὐθενῷ is the habitual habitation of Bethany. The δὲ just after is used in a similar way; and the use of both, where one would have sufficed, is characteristic of St. John. On this family see Note on Lu. x. 40.

2. ἐλείφασα. Said, by anticipation, for 'who afterwards astonished.' The figure is not unusual where the action (as here) speedily followed, and was well known. See Matt. xxvi. 13. On this circumstance see Note on Matt. xxvi. 6.

4. οὐκ ἐστὶν πρὸς θάνατον. 'is not to be fatal,' 'will not finally terminate in death.' Such is the best interpretation of this dubious expression, which it is more judicious to consider as a popular form, than to suppose that by death is meant the secretory death by which all must return to earth. The Classical writers use in this sense ἐν θανάτῳ. Ἀλλ' ὑπὲρ ἀκκ. The sense is: 'but is meant to illustrate the glory of God,' namely, by the Son being thereby glorified. See ix. 3.

The best Commentators antient and modern are, with reason, agreed in considering this verse as the answer sent by our Lord to the sisters. "Our Lord (says Euthymius) sent this predictive answer in order to comfort them. But he himself staid sometime longer, waiting till Lazarus should actually expire and be buried; that no one might say that he had raised him when not yet dead, but only in a fainting fit, or trance.

6. ἔμεινεν—δύο ἡμέραι. He did not come to Bethany till Lazarus had been dead four days. See v. 17.

8. καὶ πάλιν ὑπάγετε ἵκει. The words, though expressive of wonder, are dissuasive, and were suggested by some fear for Jesus, notwithstanding their conviction of his divine power to save himself, and also by some apprehension for their own safety.

9. οὐχὶ δώδεκα—ἡμέρας. The Jews (by a reckoning adopted from the Greeks) divided the day, or the time while the sun is above the horizon, into twelve hours, of course varying a little according to the season of the year.

On the sense here meant to be conveyed the Commentators are not agreed. The best view seems to be that taken by Camer., Pearce, and Dodd., and further unfolded by Mor., Rosenm., Kuhn., and Tittm., namely, that the words are a parabolical enigma, (more Oriental,) but imperfectly expressed, the application being left to be supplied by the hearers, as in Virg. Ecl. ii. 18. Alba ligustra cadunt, vaccinia nigra leguntur. The preceding words οὐχὶ δώδεκα ἀκκ. suggest a γνωμή generalis, like that of ix. 4. 'Ερχεται μόνον ὅτε οὔτε δύο ὡρασεῖ σαρκάσθαι. The sense, then, is: 'There is a certain and stated time for work; the day is that time. Now is my day, now my business must be done, when alone it can be done successfully.' This is no doubt, the full sense; and therefore the piety rather than judgment of Euthymius' exposition (ap. Rec. Syn.) is to be commented.

With respect to the phraseology itself, at προσκόπτειν sub. πάντα (which is expressed in Matt. iv. 6) and also τινὶ or some other Dative, which is found in some passages of Xenoph. and Aristot., cited in Recens. Synop. To προσκόπτομεν is regarded by the Commentators as a periphrasis for τὸν ἡλιον. But the expression rather signifies the light which is shed abroad in
the world, for to φέος εν τω κόσμω. On ὅτι φέος εν τω κόσμω εἶναι, it is best to suppose a popular expression, for φέος εν τω κόσμω, 'he is destitute of light,' as xii. 35.

11. κεκοιμηται—ἐξευτελεία αὐτῶν] In assigning the reason why he must go, Jesus expressed himself first figuratively, and then distinctly and clearly. In eschatology there is a euphemism denoting death, common to all languages; but by it the sacred writers especially abdurate the death of the righteous. The disciples, however, (partly misled by their wishes) misunderstood our Lord: although he had expressed himself with respect of the young maiden whom he restored to life. And there appears a sort of beautiful propriety, that He who was to 'perfume the grave' and triumph over death, should already adapt his language to what his power should effect, and bid us not look on the dark and carnal side of death, but to that placid sleep which to his faithful servants should precede a glorious rising again to enter into the joy of their Lord.

12. el κεκοιμηται, ὡμ] i.e. if he has gone to sleep, he will recover. Perhaps a sort of adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wets. from the Classical writers, lauding its beneficial effects in sickness. The disciples seem to have intended to hint that Lazarus is likely to recover, there was no occasion to hazard himself in Judaea.

14. ἀδέκαρος ἀπέθανεν] Our Lord now declares in plain terms ‘Lazarus is dead.’ The knowledge of this circumstance can be ascribed to nothing but omniscience. In the words following Jesus hints at what he had already plainly said, v. 11., namely, that he was going to raise Lazarus from the dead.

15. χείρω δὲ ὑμᾶς—κεκι] The words τω πιστωτωσα are not, as many Commentators suppose, parenthetical; but there is a transposition in the construction. "Hy'ma for ἑαυτὸς is a form found only in the later writers. See Lobeck on Phryn. p. 152. Πιστ. is here used of that completeness of faith in Christ, which, it seems, the disciples had not yet all attained.

16. ἅλεγομενῶν Δ. ] The best Commentators take this as an interpretation of θαμάσ, i.e. ἰδον. But some, as Tittm., think it expresses a cognomen, as ἠμαν ὁ ἀλεγομενὸς Πετρος. And this view is confirmed by Nonnus and Sedulius, and is, with reason, embraced by Mr. Rose on Parkh. 15. when he says that τινι is doubtless derived from the Hebr. 'πετρον. He who writes what would be worthier of Parkhurst than his latest work, acute, and judicious Editor. The words being, as he urges, so ‘alike in sense' is no reason why one should be derived from the other. Mr. Rose will not, on consideration, for a moment doubt that τινι comes from the Ang. Saxon Tinnan, to twist or turn; and signifies a fatus ensueus is utro with another, die τὸ εὐνοβον οἰκονομοχθηκέναι, to use the words of Euthym.

—ἀγωμεν—αὐτ] On the sense of these words the Commentators are not agreed. Some would take them interrogatively. But that is doing violence to the construction. The only doubt is whether auton is to be referred to Lazarus, or to Jesus. Now most eminent modern Commentators adopt the former method; but it does not yield so natural a sense as the latter, which is supported by the antient and many modern Interpreters, including Calvin, Maldon., Lampe, on Titus, and Kuin. Thomas, keenly alive to the danger before them, and themselves would incur by going into Jewish declamation with characteristic, but well meant bluntness: ‘Since our Master will expose himself to such peril, let us accompany him, if it be only to share his fate.'

17. Ἀδειαν] having arrived, i.e. not at Bethany itself, but at the vicinity, whither Martha, hearing of his approach, had gone to meet him; and met with him, it seems, not far from the burying ground, such being always outside of a city or town. ἐγουτα &c. τῆς, when used, as here, of time, signifies agoινε, transigere; an Idiom frequent in the Classical writers. The four days (observation) of a Læmae seem to be reckoned from the burial of Lazarus; though at v. 30. the reckoning is made from his death. The interval, however, between death and burial among the Jews was extremely short, generally only a few hours. The 4th day was probably only begun, not completed.

18. ἀνδραὶ οἰκίαν 2.] Reader: 'it being at about 16 stadia off.' There is here (as Kypke shows) an ellip. of γεγονομιν, which is expressed in Appian, p. 793. And he adds examples of this absolute use of ἀνδραὶ (which may be compared with our off) from several of the later writers.
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19 Ἰεροσολύμων, ὡς ἄπο αὐτῶν διακάπην καὶ πολλοὶ ἐκ τῶν ἱουδαίων ἐλημένεισαν πρὸς τὰς ἐπι τοῦ Μάραθλαν καὶ Μαριαν, ἵνα παραμενήσωται αὐτῶς περὶ τοῦ ἀδελφοῦ. 20 αὐτῶν. ἦν Μάραθα ὡς ἦκουσεν ὅτι ο Ἰσθοὺς ἐρχέται, 21 ὑπήνθην αὐτῷ Μαρία δὲ ἐν τῇ ὁδῷ ἐκαθήζετο. ἔπειν ὅν Μάραθα πρὸς τοῦ Ἰσθοὺς. Κύριε, ἔτι αὐτῇ, ὅ 22 ἀδελφός μου ὠν ἄν ἐτεθηκέει. ἀλλὰ καὶ νῦν οἶδα ὅτι 23 ὁ σα ἀν αἰτήσῃ τὸν Θεοῦ, δώσει σοι ὁ Θεοῦ. λέγει αὐτῇ 24 ο Ἰσθοὺς. Ἀναστάσεται ὁ ἀδελφός σου. λέγει αὐτῇ: ὅ 25 Ἰσθοὺς. Οἶδα ὅτι ἀναστάσεται ἐν τῇ ἀναστάσει ἐν τῇ 26 ἐσχάτῃ ἡμέρα. εἶπεν αὐτῇ ὁ Ἰσθοὺς. Ἑγὼ εἰμὶ ὅ ἀνασ- 27 ταίς καὶ ή κομπ. ὁ πιστεύεις εἰς εἰς, καὶ ἀποθάνῃς, ἐγ- 28 σεται. καὶ πᾶς ὁ κομπ. καὶ πιστεύεις εἰς εἰς ὁ µή ἀποθάνα- 29 εὶς τὸν αἰῶνα. πιστεύεις τούτῳ; 'λέγει αὐτῷ. Ναί, κύριε' ἐγὼ πεπιστεύκαν, ὅτι σύ εἰς ὁ Ἰσθοῦς, ὁ νῦς τοῦ Θεοῦ. 29 ο εἰς τὸν κόσμον ἐρχόμενος. καὶ ταῦτα εἰπόνα, ἀπήλθε καὶ ἔφυκεν καὶ ἔφυκεν Μαρία τὴν ἀδελφήν αὐτῆς λάθρα, εἰπόνα: 29 'Ο διάσκαλος πάρασται, καὶ φωνεί se. Ἐκεῖνη, ὅν ήκουσέν, 30 ἐγείρεται ταυτί, καὶ ἐρέχεται πρὸς αὐτόν. ὅν ἐλη- 31 μένεις τὸν Ἰσθοὺς τοῦ τοῦ κόμην, ἀλλὰ ἐν τῷ τόπῳ, ὅπου

19. [Ἰουδαίων] Chiefly, we may suppose, the Jerusalemites from the extreme vicinity. ὁ ἐπί Μαρίαν καὶ Μαρίαν. The best Commentators, ancient and modern, are of opinion that this is simply for ἐπί Μαρίαν καὶ Μαρίαν. The idiom is common in the Classical writers; but it does not always mean the person only, but sometimes includes those about him, relations, or near friends. And as at Acts xiii. 13. of ἐπί τοῦ Παύλου denotes 'Paul and his companions,' so here it may mean 'Martha and Mary with their relations.' These visits of the Evangelist were social among the Jews, and extended to seven days after the funeral. The number of persons mentioned became the means of making the miracle generally known, and establishing its reality.

20. [ὅ ἦκουσέν] 'as soon as she had heard,' no doubt from some travellers on horseback, who had passed Jesus on the road. ἐν τῇ ὁλ. ἐκάθ., was sitting at home, or, ὡς Campb. renders, 'remained at home.' Though there may be, as Lampre and Doddr. think, an allusion to the sitting posture appropriate to grief, which Lampre illustrates from the Classical writers.

29. ὁ Ἰσθοῦς. This seems meant to engraft on the foregoing assurance another expressed in yet stronger terms, and denoting something more, namely, that the gift shall be not only of life in a figurative, but in a physical sense, and that never ending. 'Ο κοίν., I conceive, signifies 'whoever while alive,' showing that the chance for obtaining what is added is suspended on the issue of the life on earth. The Commentators assign other, but less probable, senses.

29. [ὅ] [ὁ Χριστός—Θεοῦ] Martha mentions, in the fulness of her devotion, both the titles designating the expected Messiah in Scripture. Tutt. thinks that she understood by the latter something more exalted than the former, namely, one united in the Godhead, and in whom are centred all the essential attributes of God. Be that as it may, Martha certainly did not understand by it a term of office, not nature. Though even if she did, the opinion of an uninspired individual could prove nothing on that point, on which we are at issue with the Unitarians. 'Ὁ ἐρχόμενος, 'who is to come into the world,' i.e. who, the Scriptures say, is to come.

29. [καὶ ἐν τῇ] In the calling for her secretly, i.e. separately from the visitors of condolence in the house, is implied that she spoke to her apart. It seems she had Jesus's directions to call her, though the Evangelist has not recorded it. Jesus, no doubt, directed it, in order that Mary might be a spectator of the miracle.

29. [ἐγείρεται] Not only out of reverence to Jesus, but from her faith, which was invigorated by the alacrity of her sister.
According to the custom of both Jews and Gentiles to repair to the cemeteries to weep at the tombs of their departed friends.

33. ἐνεβριμώσατο | On the exact sense of this word Commentators are not agreed. The term would, according to its usual sense both in the Scriptural and the Classical writers, signify signification. And so many of the most eminent Commentators (as Bengel, etc.) have expressed it. But (as I observe) there was no apparent ground for censure. We must take the word (with Campb., Rosenm., Schl., and Tittm.) of violent internal commotion excited by sorrow, as the Hebr. הֵרָפָא in Gen. xi. 6. and 1 Sam. xv. 11. Indeed ἐβρέω, (from which the word is derived) like its cognate fermo, simply denotes only the commotion of any of the violent passions. The view of the sense taken by Euthym. and Maldon., (See Recens. Synop.) who suppose the sense to be 'he repressed his spirit or emotion,' is very ingenious, and would deserve attention, were it not for the πάλιν ἐμβριμώσατο ἐν εἰστίν at v. 36., which admits of no other interpretation than the one which I have here adopted, and which is much confirmed by the words following καὶ ἐνδέχετο εἰσίν, which are exegetical of the foregoing, and in which we have an example of reciprocal for passive, as 2 Pet. ii. 8. Thus ἐν τῷ πνεύματι will signify 'in his spirit,' as it is explained by Midd. in Gr. Art. 38. The ἔτέκειτο does not import, as strict propriety of language requires, that the entrance was from above, since the researches of Anti-

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42 μου. ἐγὼ δὲ ἦδεν ὅτι πάντοτε μου ἀκούεις· ἄλλα διὰ τὸν ὄχλον τῶν περιστώτατος ἐπιτύχων, ἦν παντεῦσαν ὅτι σὺ
43 με ἀπέστειλας, καὶ ταύτα εἰπὼν, φωνὴ μεγάλῃ ἐκραύ.-
44 γας· Δαζαρε, δεύτερο ἔχω! καὶ ἐξῆλθον ὁ τεθυκὼς, δε-
dεμένος τὸν πόδα καὶ τὰς χεῖρας κείριας, καὶ η ὄψις
αὐτῶν συναρμόθη περιεδέστο. Λέγει αὐτοῖς· Ἡ ἱσοῦς· Λύσατε
αὐτῶν, καὶ ἀφετε υπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
Μαρίαν, καὶ θεσαμένου ἀ ἐποίησεν ὁ ἱσοῦς, ἔπιστευσαν
46 εἰς αὐτὸν. τινὲς δὲ εἰς αὐτῶν ἀπῆλθον πρὸς τοὺς φαρ-
47 σαίους, καὶ ἐπιτυχών αὐτοῖς ἀ ἐποίησεν ὁ ἱσοῦς· ὁ ὁργάνων
ὁν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἐλεην.
Τῷ ποιῷμι; ὅτι οὗτος ὁ ἀνθρώπος πολλὰ σημεῖα ποιεῖ.
48 εἰς αὐτῶν· ὅτι οὗτος ὁ ἀνθρώπος πολλὰ σημεῖα ποιεῖ·
καὶ ἐλευθεράται οἱ Ῥωμαῖοι καὶ ἀρμοῦν ἡμῶν καὶ τοὺς τόπον
49 καὶ τὸ ἔθνος. εἰς δὲ τις ἐς αὐτῶν Καὶμαθα, ἀρχιερεῖς ὄν
τοῦ ἐμαντοῦ ἐκείνου, εἰπεν αὐτοῖς· Ἡ ἱσοῦς· οὐκ ἀδαμέτερον ὅπερ
50 ὁ ὁργάνων ἐποίησεν ὅτι σημαίνει ἡμῖν, ἴσως ἐς ἀνθρώπους ἂν
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅπλον τὸ ἔθνος ἀπόληται.

them, since thy will is the same as mine; but now I pray aloud, on account of the people which stand by, that they may believe that thou hast sent me. This, however, seems too lax. I would propose the following: 'Father, I thank thee that thou usest to hear my prayers. I know that thou dost continually hearken to my wishes [whether expressed, or only mental]; but I have [now] spoken [them] because of the multitude present, that [by their seeing the granting of my desire] they may know that thou hast sent me. The best Commentators are agreed that in however the Aorist expresses, as often, what is customary. Ἡ δὲ ἐκείνος in the Present sense is common. An ellipsis after ἄλλα is very frequent, on which see Hoogeve. de Part.

44. δεδεμένος—κείριας.] It is not necessary to suppose, with most Commentators, that the whole body was involved in the bandages; for thus a second miracle would be requisite. But, as miracles are not to be supposed without sufficient reason, we may imagine that the sheet (σημεῖον) in which the body was wrapped, was not so tightly brought together by the bandages whereby the armlets were kept in their places, but that Lazarus was enabled to creep forth. See an appropriate passage of Apuleius adduced (from Wet.) in Recens. Synop.

—σωταρίου] kerchief. This did not cover the face, but was brought under the chin.

—λύσατε] i.e. 'loosen the bandages.' On the credibility of this stupendous miracle, see an able Critic. Titm. in Rec. Synop.

47. τῷ ποιῷμι.] This is best rendered, 'What are we doing?' A popular phrase fitted to deliberation, and implying also 'What are we to do?' Σημεῖα. They admitted it, seems, the miracles of Jesus, but yet refused faith, on some such groundless pretence as, that they were effected by Diabolical agency.

48. τῶν Τιτ. Not the Temple, as some explain; for that would require τοὺς τῶν τόπων; but the city of Jerusalem. Though Kuin. takes it of the country. Also, like the Hebr. וּשְׁרֵף, is used of destroying either a city or country.

49. οὕτως οὐκ ἀδαμέτερον ὅπερ] These words, and the counsel afterwards given, correspond so little to the foregoing ones, that almost all the best Commentators are of opinion, that something which immediately preceded them in the deliberations has been omitted by the Evangelist. This, however, is a principle always precarious, and generally objectionable, and is here (as usual) unnecessary. May we not consider the words of the Evangelist, τῷ ποιῷμι—ἴθιος as containing two opinions pronounced by two different parties of the Sanhedrin: τῷ ποιῷμι—τοιείος by those who were inclined to think well of Jesus, εἰς ἰδιωμένον—ἴθιος by those who thought nothing about the truth or the falsehood of Jesus's pretensions, but, viewing the thing solely in a political point of view, were alive to the danger of letting him go on, and thought he must be put down, but scrupled at mentioning the means. Against both these, each in a certain sense, the rebuke of Caiaphas is directed, the sense of which is: 'Ye are foolish and raw! namely, in state craft, by seeing what is expedient to be done, and yet scrupling at the means.'

50. σωμάτων—ἐπιλαμβανείς.] i.e. 'It is a frequent maxim of state policy, that the safety of the whole nation is to be preferred to one individual.' See Recens. Synop. With respect to the phraseology, we have here a Positive with καὶ μὴ instead of a Comparative with ἣ.
51. τοῦτο δὲ ἄφι ἐναυῶν ὡς έίπεν ἅλλα ἀρχιερεῖς ἐν τούτῳ ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἐθνοῦς καὶ ὦ ὑπὲρ τοῦ ἐθνοῦς μόνον, 52 ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τοῦ διεσκορπισμένα συνάγη εἰς ἐν. ἀπ' ἐκείνης ὡς τῆς ἡμέρας συνεβολεύσατο, 53 ἵνα αποκτείνων αὐτῶν. ἰησοῦς οὖν οὐκ ἐτί περίσσια πε- 54 ριπαίτε ἐν τοῖς λοφαίοις ἅλλα ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγύος τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβε μέτα τῶν μαθητῶν αὐτῶν. ἵνα ἐγγύος τοῦ 55 πάσχα τῶν λοφαίοις καὶ αἴνεσαν πολλοὶ εἰς ἤραεσμόλια ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἡν ἁγίσασιν ἑαυτῶν. εἰς τὸν ἰησοῦς, καὶ ἐλεγον μετ' ἀλλήλων εἰς τὸ 56 ἀρτί ἐστικότες. Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἐλθείς εἰς τὴν ἐορτήν; δεδώκεσαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ φαρισαίοι ἐν 57 τολίῳ, ἵνα εἰς τό γνότον αὐτῶν ἡμᾶς, ὅποι πιάσωσιν αὐτῶν.

Χ. 12. ἡ ΟΥΝ ἰησοῦς πρὸς ἐξ ἡμερῶν τοῦ πάσχα 1 ἠδειν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκός, ὅν ἠγείρεν ἐκ νεκρῶν. ἐποίησαν δὲν αὐτῷ δείπνον ἔκει, καὶ η Μάρθα 2 διηκόνει· ὅ δ' ἦν Λάζαρος ἐν ἑν τῶν ἀνάκειμένων σὺν αὐτῷ.

5. 11. ὡς Μαρία λαβοῦσα λίτραν μῦρον νῶτον πιστικῆς πο- 3

61. τοῦτο δὲ—Ἱνδον] The common interpretation is, that in these words Caiaphas, though a very bad man, yet, in virtue of his sacratical office, unknowingly, and unintentionally, in fact, prophesied that Jesus should die for the Jewish people, &c. and should thus collect the true worshippers of God everywhere. And though many recent Commentators stumble at the προφ. being ascribed to so bad a man as Caiaphas, yet (as Kuin. observes) his office rather than his gift must be respected. And we need only refer to the case of Balaam and others. Kuin. takes προφ. to mean 'he, as it were, uttered a divine prediction, so that the might seem to have predicted what did really occur.' This, however, is paring down the sense. I cannot but agree with Lampe, Kypke, Rosenm., and Tittm., that προφ. imports divino instincet locutus est, Dea ista dirigeante, as Lu. i. 67 & 76. This is clear from the antithetical expression ἐκ' εαυτῶν εἴπεν. Caiaphas, then, so spoke that, by Divine Providence, the words which he meant as merely a politic counsel, proved a sort of prophecy concerning the death and vicarious atonement of Christ. The δὲ, Kuin. and others would render for. But that sense is scarcely permitted by propriety of language; nor is it very necessary.

52. καὶ οὐ όποι ὅτε—ἐς ἔσω] These words are a further enlarging on the same subject. Συνάγεται ἐσι τοις σιδών, is, like συναγερεῖ in unum, a frequent phrase. Καὶ ἐν τῷ θεῷ. So called by anticipation, in order to show God's gracious designs that they should be so.

55. τὰ ἁγίασιν ἑαυτῶν] Namely, from such ceremonial defilements as they might have contracted, previously to participation in the Paschal feast. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. This, and the resort of others for prayer only, brought a great concourse of people together at Jerusalem.

56. τί δοκεῖς—ἐορτή] Point: 'What think ye? that he will not come to the feast? or, will he not come to the feast? i.e. will he, or will he not? 'ἔλευθερα is for ἔλευσιν.

XII. 1. πρὸς ἐξ ἡμερῶν τοῦ πάσχα] A remarkable transposition, for ἐξ ἡμερῶν πρὸ τ. π., as in Joseph. Ant. xiv. 4. πρὸς ἡμέρας μιας τῆς ἐορτῆς. The idiom is only found in the later writers. At ἐξ sub. διδ. ὡς τό θεόν, is rightly rendered by Markland, 'where Lazarus was, he had been dead and raised to life.'

2. ἐπισάζεται δὲ] For the Imperative 'a supper was made,' Διηκόνει δείπνος attendance at table, to carve and serve the provisions. She was acting in the capacity of hostess in Simon's house.

—Ἀδάμαρος ἦν τῶν αὐτῶν. σὺν] This, instead of συνακόσιος, is found in almost all the best MSS. and the early Ed. and received by almost every Editor from Wets. to Scholz. The circumstance is mentioned, to show that since his resurrection he had possessed the usual functions of life.

3. καὶ ὡς ματαιὰ ταῖς θρήσκεις] This has been thought by some Commentators to denote that Mary had washed Jesus' feet before anointing them. But as the unguent used was liquid, the wiping would be as suitable to that as to washing. See more in the Notes on Matt. xxi. 6-11.
Kef. XII. KATA IOANNHN.

λυτίμων, ἢ λειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θρεῖν αὐτὸς τοὺς πόδας αὐτοῦ. η δὲ οἰκία ἐπηρεάθη ἐκ τῆς ὀρμῆς τοῦ μώρου. λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰουδαίας Σίμωνος Ἰακωβίστης, ὁ μέλλων αὐτῶν παραδούμενος. 5 Διατί τούτο τὸ μώρον οὐκ ἐπράδθη τρικάκοσιον δηναρίων, καὶ εἴσθη πτωχοὶ; εἶπέ δὲ τούτῳ, οὖν ὦτι περὶ τῶν πτωχῶν ἐμελεῖν αὐτῷ, ἀλλ᾽ ὦτι κλέπτης ἡμῖ, καὶ τῷ γλυσσῷ σῶκομοι εἰγε καὶ τὰ βαλλόμενα ἐβασταζέν. εἶπεν οὖν ὦ Ἰησοῦς· Ἀφεῖς αὐτῶν ξενι τὴν ἡμέραν τοῦ ἅγιασμοῦ. 6 ὑμοὶ τετήρηκεν αὐτῷ. οἱ πτωχοὶ γὰρ πάντοτε ἔχετε μεθ᾽ ἐαυτῶν, εἴμε δὲ οὐ καίρωτε ἔχετε.

10 Ἐγνω οὖν ὀχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν καὶ ἠλθόν οὖν διὰ τὸν Ἰησοῦν μόνον, ἀλλ᾽ ἐπὶ καὶ τὸν Λάζαρον ἦδομοι, ὦν ἦγερεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἤ ὑπὸ τὸν Λάζαρον ἀποκτείνωσιν ὀτι πολλοί ὦτι αὐτὸν ὑπήγαγον τῶν Ἰουδαίων, καὶ ἔπιστευον εἰς τὸν Ἰησοῦν.

12 ἂν ἐπαιρύνων ὀχλος πολὺς ὦ ἐλθὼν εἰς τὴν ἐορτήν, ἁκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἰεροσόλυμα, ἀλαβοῦν τὰ βαία τῶν φωίκων, καὶ ἐξήλθόν οὖν ὑπαντήσαντι αὐτῷ, καὶ ἐκράζον ὀμανά, εὐλογημένος ὁ ἐρχόμενος ἐν ὑμνίῳ. ἐν κυρίῳ ὁ βασιλεὺς τοῦ Ἰσραήλ! εὐρων δὲ ὦ Ἰησοῦς ὄνομαρ, ἐκάθεσον ἐπὶ αὐτό, καθὼς ἐστὶ γεγραμμένον. ἢ Μὴ φοβοῦ, ὦ θύγατερ Σιών ἱδοῦ, ὁ βασιλεὺς σου ἔρχεται καὶ ἐρχεῖται ὕμνημον ὑπὸ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἐγνωσάν οἱ

— ἢ δὲ οἰκία—μύρων] This is, as Midd. observes, a figurative mode of expressing the extreme fragrancy of the unguent. And that Commentator and Wets. adduce some kindred expressions from the Classical writers. See also Wakenf. S. Cr. i. 156.

6. τῷ γλυσσῷ σῶκομοι]. The word originally denoted the box in which pipers deposited the smooth pieces of their instruments. Thence it came to denote any box or casket, for holding money, or other valuables, like the Latin marium. And this is the sense here and in 2 Chron. xxiv. 8. 11. Plut. 1060. cited by Wets. Βαλλόμεναι, for οἰσοβαλλόμεναι, what was put therein, as contributions towards a common fund for the support of Christ and his Apostles. According to the common interpretation of the passage, the sense proceeds very awkwardly; nor is this to be remedied by that θαν ἂν ἀνεμάζῃ, a transposition, which the Critics call to their aid. It is plain that the sense commonly assigned to θαν ἂν, cannot be expected; and that of n managed, proposed by some, is destitute of proof, or even probability. Almost all the best Commentators, antient and modern, are agreed that θαν must signify εὐφρεῖται, interretit, (like ferre for a ferre in Latin) of which sense the Commentators adduce examples from the later writers, to which I would add the following very apposite one from Joseph., p. 402. 39. Huds. υφήσαντες εἰς μίαν σκήνην, εἰς οἰκίαν πολύρων ἐν μέσῳ, φαγότας καὶ πίνοντες ἐβασταζαν ἑορτα, καὶ πολυν χρονον κοιμαστας ἔξω τῆς παρεμβολῆς, ἐκρύαν. Indeed as at xx. 15. the word denotes to carry off by stealth, so it might very well mean simply to steal. This sense is required by the κλέτης just before; for thus we learn why Judas took exception at the ointment being so employed, and is called thief.

7. 8. See on Matt. xxiv. 11. and Mark xiv. 7. 11. ὑψίστος] Literally, 'drew off,' namely, from that attachment to the teaching of the Scribes, which they had formerly had. Not, 'withdrew from the Temple service,' as some Commentators understand. For (as Camb. observes) no sect of the Jews withdrew from the synagogue. Both Jesus and his Apostles and disciples punctually attended at the Temple service, until they were expelled from the synagogues.

13. τὰ βαία] This is by many Commentators said to be a Coptic word, signifying a branch of a palm-tree. But it rather comes from Bάδος, slender, and thus signifies the tapering twigs of the palm-tree. Indeed the Coptic may be derived from this, just as there are numerous words in the Rabbinical writers derived from the Greek
and Latin. Indeed the Coptic language is filled with words of foreign origin and late introduction.

17. òτι] Many MSS., Versions, and early Edd. have òτε, which is edited by Matth., who remarks that òτι was introduced into the text by Beza. Be it so—but it is supported by perhaps stronger manuscript authority than òτε; and if the external evidence be equal, the internal is quite in favour of òτι; for thus ἐφώθει, not ἐφώθησεν, would be required. Moreover, the context requires this sense. By òτι μετ' αὐτοῦ must be meant, as most Commentators understand, 'which had been with him;' namely, on the occasion in question. ἐφώθησεν, 'had called forth.'

18. ἤχονεσι] This, for ἤχους, is found in most of the best MSS. and early Edd. and is received by almost all Editors from Wets. to Scholz. This is the transposition of τοῦ.']

19. θεωρεῖτε—οὖνὲν.] The best Commentators antient and modern are agreed that these words must be taken interrogatively. And thus they have certainly more spirit. The words ὁ κόσμος—ἀνήλθεν seem to be a popular form of speaking, denoting that a teacher has very numerous followers. The hyperbole in κόσμος is frequent in the N.T. and the Rabbinical writers.

20. "Ελληνες] It is a much debated question who are here to be understood. Some suppose Jews living out of Palestine, and speaking the Greek language. And certainly there were Jews dispersed over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and spoken by the sojourning Jews. But that is no reason why they should be called Greeks; nor can it be proved from any passage of the N.T. that they were so called. It is therefore better to suppose (with others) that by Ελληνες are to be understood Gentiles; 2. because the thing recorded is agreeable to the custom of those times; since the Gentiles worshipped not only the Gods of their own country, but of any foreign nation into which they might come; nay they made journeys for the purpose of worship, to the most celebrated foreign temples, especially that of Jerusalem. See the passages of Joseph., Philo, and Sueton., adduced (from Light., Wets., and Schoettg.) in Recens. Synop. Nay, many Gentiles were in that age diligent in their search after true religion, and in order thereto, frequented the Jewish synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts vii. 4. called οἱ "Ελληνες σέρβονοι. Thus though σέρβονοι is not here added, yet it might be understood, and these may be regarded as a sort of Proselytes. But as it cannot be proved that the Gentiles ever attended at Jerusalem at the celebration of the Passover, these may with most probability be supposed Proselytes of the gate, who, however, afterwards made profession of the Moral Religion.

21. ἤσιν] i.e. they have an interview with. An idiom common to most languages. There were many reasons why such persons should desire an introduction to so celebrated a person. Their motives, however, in seeking it are only to be conjectured. And the effect of the application, not being recorded, is also a matter of uncertainty. But it is most probable that they were admitted.

22. διηλθέν—ἀνθρώπων.] Our Lord takes occasion from this circumstance to prefigure to the two disciples the future progress of the Gospel, when it should be manifested not merely to a few religiously inclined foreigners, but to all the nations of the earth in their own countries. At least, such is the view taken by Nossell, Kuin., and others, whom see in Recens. Synop. But, notwithstanding that it seems confirmed by the context, I am inclined to think, with Lampe and Tittn., that the glory of Christ here mentioned rather consisted in the resurrection from death, ascension to heaven, and sitting at the right hand of the Father, nay even in the death itself which he suffered for the salvation of the human race, of his own free will, and from the abundant love which he bore towards the Father and towards men. This glory, they add, would be eminently displayed, when it became generally known on earth that he died to save men,—
had, moreover, returned from death to life, had ascended to heaven, and was constituted head of the human race, Lord of heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men.

24. ἀνθρώπων. ἀμὴν ἀμὴν λέγω υμῖν· εάν μη ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀπόθανῃ, αὐτὸς μόνος μένει· εάν δὲ ἀπόθανῃ, πολὺν καρπὸν φέρει. ὁ δὲ πάντα τὴν ψυχὴν αὐτοῦ ἀπόλευσε αὐτὴν καὶ ὁ μισοῦ τὴν ψυχὴν αὐτοῦ ἐλθείς· εὰν εἰμι διακόνης τῆς, εἰμι ακολουθεῖν καὶ ὁποῖον εἰμι εὐγενεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἐστιν καὶ εάν ἐμοὶ διακόνη, τι-μήσει αὐτὸν ὁ πατήρ.

27. Νῦν ἡ ψυχὴ μου τεταρακταί· καὶ τι εἰπὼ· πάτερ, σῶσόν με ἐκ τῆς ὁραί ταυτῆς· ἀλλὰ διὰ τούτο ἦλθον εἰς τὴν ὁραί ταυτήν. πάτερ, δόξασόν σου τὸ ὄνομα. ἢ δείξει ὅν γενέσθαι ἐκ τοῦ ὄμοιον. Καὶ ἐξέδωκα, καὶ πάλιν δοθῶν!

the natural emotions of fear soon subside into acquiescence in the will of his Father, whose glory he desires may be promoted by his death.”

"Ὅρα to denote a time of distress, occurs also on the same subject, in Mark xiv. 35.

28. ἢ δείξει ὅν γενέσθαι ἐκ τοῦ ἔμοι. See Note on Matt. x. 39. Our Lord here teaches, that those of his disciples who desire communion in his glory, must not decline participation in his trials and tribulations. He who loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, he shall not enjoy the felicity destined for those faithful followers who encounter all perils and dangers for mine and the Gospel’s sake. Φιλεῖς τὴν ψυχήν is for φιλεῖς τὴν ψυχήν. The words have immediate reference only to the then state of things and the first Christians; but may, by accommodation, be applied to all times, and Christians of every age.

29. ὅ τι ὑπὲρ τὴν ψυχήν αὐτήν άντι. See Note on Matt. x. 39. Our Lord here teaches, that those of his disciples who desire communion in his glory, must not decline participation in his trials and tribulations. He who loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, he shall not enjoy the felicity destined for those faithful followers who encounter all perils and dangers for mine and the Gospel’s sake. Φιλεῖς τὴν ψυχήν is for φιλεῖς τὴν ψυχήν. The words have immediate reference only to the then state of things and the first Christians; but may, by accommodation, be applied to all times, and Christians of every age.

30. ὅτι οὐκ εὑρεθῇ ἐν αὐτῇ ἡ φωνή γεγονός, οἷον ἔθεσαν. ‘That a voice was (says he) heard in clear and plain words, from heaven, we are not permitted to doubt, because of the exactly similar circumstances which took place, not only in the case of Moses and the children of Israel, (Exod. xix. 19.) as also in that of Samuel (see 1 Sam. iii. 5, seqq.) but likewise in that of our Lord himself at his baptism, and in his transfiguration on Mount Taborius, which places the thing itself in a still more striking light, because they were heard, are expressly mentioned. 2. In the following passage not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says οὐκ εὑρεθῇ ἐν αὐτῇ ἡ φωνή γεγονός, οἷον ἔθεσαν. So also St. Peter relates, that he and the rest who were with our Lord on Mount Taborius, heard a voice from heaven which said, This is my beloved Son. It is true that the by-standers differed in opinion. Some, who perhaps had not been very attentive, and had themselves not heard the words distinctly, said it thundered; for the voice had proceeded from the clouds. Others, however, had heard them, and immediately supposed that God had spoken by an angel, conformably to the opinion of the Jews, who thought that God never spoke except by the ministry of angels; and therefore they did not doubt whether the words were uttered, but in what manner. These remarks few will deny. May not, however, (as many eminent and most orthodox Commentators think) the thunder have accompanied the voice?
Of this many instances occur in Scripture. See Exod. xix. 16 & 19. Rev. iv. 5. vi. 1. x. 3.
31. ὑπό τὸν κόσμον, ὥστε... [περὶ κρίσεως] There has been much difference of sentiment on the interpretation of these words, and on the sense. Tittm., after an elaborate discussion of the sense, is of opinion that by ἀρχων τοῦ κόσμου is denoted the genius seculi, a spirit of unbelief and wickedness, (see Eph. ii. 2. and compare Acts xxvi. 16. with Col. i. 13.) and that by ἀρχων τοῦ κόσμου τούτου we may understand generally the influence which unbelief and iniquity exerted over the minds of men, impeding the progress of true religion and happiness. This interpretation, however, is more ingenious than solid; and I see no reason to abandon the common one, by which ἀρχων is taken to mean Satan. But the Translators and Commentators who adopt this sense labour (I conceive) under some mistake. The whole should, I think, be rendered thus: 'Now is [at hand] the judgment or condemnation of the world;' (i.e. now will sentence be passed on this world 'which lieth in sin'); now will the Prince of this world be deposed from his rule. This seems to be the meaning that the best writers, who use both ἐκβάλλειν βασιλεία as κατέβαλλεν and simply ἐκβάλλεν. The not seeing the ratio metaphoricæ has led the Commentators astray. The meaning is, that now is the Prince of this world about to be deposed, and his subjects condemned for sin and unbelief. That the two clauses are very closely connected in sense, is certain from a kindred passage at xvi. 11. compared with v. 6.; where our Lord says that the Paraclete, at his coming, ἐλέγξει τῶν κόσμων περὶ κρίσεως, i.e., as it is then explained, ὅτι ἀρχων τοῦ κόσμου τούτου, is to be condemned, and consequently deposed. See the Note there. Thus it appears that κρίσις must not here be taken (with some recent Commentators) in the sense discrimination; though that may seem countenanced by ix. 39. (see Note), for there the context is very different, and the sense of τοῦ κόσμου differs widely from that of τοῦ κόσμου τούτου, the latter being always taken in a bad sense; not so the former.
32. καὶ γὰρ... ἔμανεν] Here our Lord, I con-

ceives, points out, though obscurely, the means by which the great consummation just adverted to would be accomplished, namely, by his crucifixion, resurrection, ascension, exaltation to glory, and the comminence of his office as Advocate with the Father, the first work of which would be the sending of the Holy Spirit, and then the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the N.T., our Lord means to say, he would draw all men to him; would offer such moral inducements and spiritual aids as would be sufficient to sway the intellect to assent to the truths of his Religion, and the will to obey its moral requirements. By the πατρὶς may very well be denoted the universality intended in the blessings of redemption; though it may (as Tittm. thinks) primarily mean, that these benefits shall be extended to men of every nation, both Jews and Gentiles. Πότε ἐκατοντάκτως suggests the place whither he is going, Heaven. Thus at xiv. 2 & 3. our Lord says he is going to prepare a place for them; and having prepared it, he will return and receive them to himself. Ἐστιν here and at Joh. vi. 28. xii. 23. xiv. 3. the same word. In Joh. iii. 2. and elsewhere, and sometimes in the Sept., put for ὑπό, i.e. ὑπ' ἀνεβαλλόμενον. It is by an ellipse of ὑπό.
33. σιγαῖνον] The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch cited by Wetzel. οἶνος λέγεται, ὅτι ἐστίν ἄμμωτος, ἃς ἐν τοῖς κόσμοις. See x. 34. Μόνον εἰς τοὺς αὐθείς, 'is to remain on earth for ever.' There are numerous passages of the Prophets referred to by the Commentators, denoting that Christ's kingdom would be everlasting. But by that was meant his Spiritual kingdom.
34. τὸν κόσμον... καὶ τὸν ἀνθρώπον] It is plain from hence that the terms Χριστός and ὁ ἄνθρωπος τοῦ ἀνθρώπου were regarded as synonymous. The speakers take for granted that Jesus is the Messiah, as he claims to be. The Commentators, however, are wrong in supposing that by ἄνθρωποι they understood him to speak of crucifixion. It should seem that not even the Apostles comprehended the import of what was only meant as a dark prediction to be understood after the event, for the confirmation of their faith. The multitude, as appears from what follows, understood the expression ὄψινθάνοις ἐκ τῆς γῆς only as referring to their being gathered by death, or otherwise, as in the case of Elijah. Indeed, from the Rabbinical citations of Schoettg.
we find that to be lifted from the world meant, in the Jewish phraseology, to die.

— τίς ἀναστ. ἀναστ. This is wrongly rendered by our English Translators "Who is that Son of Man." 'Τίς is for ποῖος, (like quis for qualis in Latin), as in Mark i. 27. & vi. 2. Lu. i. 66. Joh. vii. 36. and often. Render: 'What sort of Son of Man is that to be? To question our Lord only replies indirectly, hinting at the erroneous conclusions concerning the Messiah by advertizing to that opportunity for obtaining light to dissipate the clouds of error, which they must use while they have it, lest they be overtaken by that spiritual darkness which will disable them from directing their course. Καταλεπηθείν is often used of the coming on of night. At περιπατεῖν sub. ἐν τῷ φωτὶ, which is explained at v. 36. by πιστεύετε εἰς τὸ φῶς, 'believe in Him who is the great Teacher.' By vioλ τοῦ φατοῦ are meant those who should follow the instructions and example of that Teacher. See Lu. xvi. 8. 'O περιπατοῦντες "must be viewed in the same light as the passage x. 10., where see Note, οὐκ οἶδεν τὸν ἄνωγεν being a popular expression, signifying, 'he knows not how to direct his course.'

36. ἐκρίθη ἀνὴρ αὐτῶν] 'withdrew himself from them and kept himself in seclusion, no longer teaching in public.' And thus (as Tittm. remarks) with these words he closed the office of teaching.

37-50.] This portion is called by Grot. and Beng. the Epiphomena, or Epicrisis historie tetits, containing the remarks of the Evangelist on the event (so little successful) of Christ's teaching. In this he treats 1. of the miracles, (v. 37-43.) and 2. of the doctrine of Jesus; and shows that neither could induce the Jews to believe in him in history.

38. ἵνα. The Best Commentators antient and modern are agreed that this denotes (as often) the event, and not the cause, q. d. So that the saying of Isaiah was fulfilled. See Euthym. in Recens. Synop.

— τῆς ἀναστ. 'our speech,' or testimony. A sense of the word derived from the Hebr. יָשָׂר, and occurring in Jeremiah x. 16. Gal. iii. 2. and Jerem. x. 22. ἔργαν signifies power; a common metaphor; or rather power exerted in action. Lampe thinks this has reference to the custom of the warriors of antiquity, to uncover their arms, whether for actual battle, or for giving orders. But there can be no more than an allusion, and perhaps not that. The interroga-

39. διὰ τοῦτο] i. e. since they would not hearken to Christ's instructions. Οὐκ ἔδοξαν πιστεύετε. This must, of course, not be understood of absolute inability. And yet the sense must not be disposed of by silencing the word, as do Kuin, and others, who regard it as redundant. We must, with the best Commenta-

40. δρομεῖν μετατρ. An accumulation of synonymous words, to strengthen the sense, as in Herodot. i. 189. Οὐκ ἐπιστημ. γενόμεναι see Note on ix. 22.
44-50. This forms the other part of St. John's discourse above mentioned, namely, on the doctrine of Jesus, being a brief summary of them, and in our Lord's own words. See supra i. 15. and Note. The Aorists ἐκραξα (which denotes public teaching) and εἶνε must be taken as Pluperfects.

— οὐκ—παίδα] Here, as often, this denotes not so much in means [rather] in Him, &c. Or there may be, as Kuint. thinks, an ellipsis of κόσμον, on which see my Note on Thucyd. iii. 45. and on Mark ix. 37.

45. ὁ θεωροῦμεν—με] This denotes the intimate union of nature, will, counsel, &c. between the Father and the Son. See xiv. 9. and Note. Or it may be a popular mode of expression, of which such examples are adduced by Wets. But θεωροῦμεν, with Tittm., be taken of knowing.

46. φῶς—ἐλάχιστα] as i. 9. viii. 12. ix. 5. where see Notes. St. John often styles our Lord φῶς.

47. οὐ κρίνω αὐτῶν] The words are commonly taken to mean, 'I do not here on earth act as judge over Him, since I came to be a Saviour, not a Judge.' See iii. 17. v. 45. viii. 15. and Notes. Kuint. and Tittm., however, take κρίνω here in the sense condemn and punish, q. d. I am not the cause of his condemnation, or that of men, having come not for the ruin, but the salvation, of men. On this verse see iii. 16-19. compared with 2 Pet. iii. 9.

48. ὁ λόγος] By this and the τὰ ρήματα are meant that part of Christ's teaching which respected his person and office. See iii. 17. and Note. The εἶνε δε refers to commands; and λάβον to oral instruction.

56. Christ had made three declarations: 1. that he had not devised the doctrine himself, but received it from the Father, and that therefore it did not owe its origin to human invention, but was altogether divine. 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end but the eternal salvation of men; and that his doctrine points out the way, and leads to eternal happiness. 3. He affirmed that, in teaching, he had confined himself to the will of his Father; that he had neither added nor subtracted aught, and that therefore his doctrine is pure, complete, and altogether divine. (Tittm.)

XIII. Having finished the work of public instruction, our Lord now devoted the short remainder of his life to the private instruction of his disciples. These he in Chap. xii. xiv. xv. approached in this wise, and endeavored to console them by kind assurances, evincing his love both to them and to the whole human race.

1. πρὸ τῆς ἐορτῆς τοῦ πάσχα] See Note on Matt. xxvi. 2.

— εἰδώ] [The text was well aware—had frequently conversed with his disciples upon it, and had predicted its most minute circumstances.

— ἵνα μεταβῇ—πατέρα] This our Lord himself called it, signifying that he had not come on earth as a mere man, but as the Son of God, who had proceeded from and would return to the Father.

— ἀγάπης τοῦτος Ἰδιοὺς] By τοὺς Ἰδιοὺς all Commentators understand his disciples. But as the words τοὺς εἰς τὸ κόσμον are subjoined, Tittm. maintains that the sense must be, 'the whole human race.' That it is meant to be included, is very probable. See xvii. 24. 'I yielded. Tittm. rightly observes, that this is to be taken, like many other verbs, declaratively. By the token of love evinced by Jesus to his dis-
ciples is meant the symbolical actions mentioned just afterwards. At εἰς τέλος sub. B. or take εἰς τέλος ἕνα for διετέλει ἄγανων, with Grot. and Tittm.

2. δειπνον γενν.] Many Commentators render this 'κενα περακτα.' But, as at v. 4 & 12, Christ is said to have risen from the supper, and again sat down, others, as Tittm., with reason take it to mean 'κενα ἐν συνεδρίᾳ,' 'it being supper time.' Such washing, indeed, was performed before, not after, a meal. Thus Tittm. thinks that our Lord had sat down to table, but before he began supper, arose, to wash his disciples' feet. Then having sat down again, he held the discourse here recorded. Kuin. takes γενεμονου for δώτος, and thinks the sense is, 'while supper was taking.' And he carries the objection, that washing preceded the meal, by observing, that this was an extraordinary washing, as a symbolical act, not necessary. Yet there are traditions from the Rabbinical writers, two washings at the Paschal supper. Be that as it may, the symbolical action was meant to inculcate a lesson of humility and affectionate attention to each other's comfort, so much the more seasonable, as the disciples had been disputing who were to fill the chief posts in the Messiah's temporal kingdom.

βεβληκότος εἰς τὴν καρδίαν Ι. Σ.] This and other kindred phrases, with more or less variety, are used in Scripture of suggesting any thought to the mind. Many recent Commentators regard this as a popular form of expression, meant only to denote the enormity of the crime meditated. This, however, is founded on a dangerous principle, and the words evidently convey the notion of a real Being possessed of an actual power over the minds of men. The circumstances of Judas's temptation to betray his master, and the condensation of that Master are mentioned together, in order to represent more strongly the baseness of Judas.

εἰς Ἰησοῦν—χειρισ.] Tittm. has shown that the sense is: 'knowing himself to be the destined Lord of the human race and of the whole creation,' and that ἀπ' θεοῦ ἐξηλθεν, taken in conjunction with πρὸς τὸν θεόν ἤπαινε, can import no less than that he was of celestial origin, and dwelt in heaven before he came upon earth. See iii. 13. vi. 62. xvii. 5. also i. 11. 18. "Thus πρὸς τὸν θεόν ἤπαινε (adds he) must mean, that the Lord would return to the Father, again to reign with Him by equal right." So the Classical writers speak of the Demigods as returning to heaven, in similar terms, e.g. ἄνατον τοῦ θεοῦ μεταπτάσεται, &c.

4. τίθησι] lays aside. So ponere in Latin. Indeed, the Classical writers sometimes use τίθεσθαι in that sense, as with ὅπλα. By ἰματια is meant either the upper garment, the pallium, (plural for singular, as in corresponding Hebrew terms) or the pallium and stola. See Recens. Syn. and Note on Matth. xxix. 18. Αἰφνύων is a Hellenistic word, from the Latin linteum, nearly synonymous with σωλών, and properly called σαβανος, a towel. To be thus girded was considered by the ancients in the same light as a person's wearing an ὀρογιον with us, namely, as indicative of servile service. We find, "with a green girdle," mithra, "or more properly ἐγχειος" and occurs in this sense in Exod. xxix. 6. Τὸν ἡγεῖται observes that the Article implies that there was but one. Such washing is seldom mentioned in the Classical writers, except the earlier ones, as Homer and Herodot. The action which, in the times of primitive simplicity, had been done by the host or hostess to the guest, was in after ages committed to the servants, and was therefore accounted a servile employment. Thus it is rarely mentioned. At no time had it been done by a superior to an inferior.

5. βάλλει—μνητήρα] βάλλει is for ἐβάλλει, (or more properly ἐγχειοι) and occurs in this sense in Exod. xxix. 6. Τὸν ἡγεῖται, or he who had girded the guest, observes that the Article implies that there was but one. Such washing is seldom mentioned in the Classical writers, except the earlier ones, as Homer and Herodot. The action which, in the times of primitive simplicity, had been done by the host or hostess to the guest, was in after ages committed to the servants, and was therefore accounted a servile employment. Thus it is rarely mentioned. At no time had it been done by a superior to an inferior.

6. σὺν μοι—πῶς; ] This sort of interrogation ('art thou going to wash my feet?') involves a strong negation.

7. ἐγὼ ποιῶ &c.] A popular mode of expression for, 'The meaning of what I am doing,' &c. μετὰ ταύτα is often used, as here, of a very short period hence.

8. ἀλὰ μὴ νῦν σε need not be supposed (with Kuin. and others) to mean 'unless thou sufferest me to wash thee.' This phrase is so worded, to make the thing appear a privilege to be conferred by Christ. ἔχεω μέρος μετὰ τούτοις is a common phrase denoting conjunction, friendship, and (from the adjunct) communion of benefits.
9. The words of this verse express great earnestness, and the omission of the verb has much effect.

10. ὁ λελουμένος—ἀλος] The best Commentators are agreed that λελ. denotes the washing of the whole body in a bath, as opposed to ἐντρεπθα, which is used of washing part of the body. See Acts ix. 37. compared with Homer. Iliad v. 582. A guest who had gone through the former, needed only, on arrival at the house of his host, to have his feet washed, which, as the Jews wore no sandals, might be soiled by the way, or, in a hot climate, would need washing after the perspiration occasioned by walking. The offering this was a mark of civility and attention. Thus the sense is: 'He who has bathed has no need of washing himself, except his feet, but is then quite pure. Thus ye need no other washing.' ἦν is for ἄλλῃ ἦ, which is of rare occurrence.

—καὶ ὑμεῖς—πάντες] From the nature of external and ceremonial cleansing Christ takes occasion to advert to internal and moral purity; and that by way of admonition to the disciples, and to smite the conscience of Judas. The καὶ may be rendered 'and [thus].' as the καὶ at v. 14.

12-17. Here our Lord shows the intent of the action he had been performing, admonishing them of the duty it was meant to suggest.

13. ἐνάλαξεν] for ἐνλαξάσθη. Γινώσκετε, &c., 'do ye understand the intent of what I have done to you?'

13. φωνεῖται μετ’ ἀλο[.]&c.] The Rabbinical writings show how fond the Jewish teachers were of claiming to be thus addressed by their scholars.

14. ὑμεῖς—πόδας] These words are not to be taken, nor were understood, in the literal sense; for neither the Apostles nor the primitive Christians had any such custom. As to the words of 1 Tim. v. 10., they are to be understood with respect and attentive hospitality. Our Lord means to inculcate the spirit which dictated this symbolical action, i.e. of humility, condescension, and kindness.

15. ὁ ἀπόστολος] for ὁ ἀνασταλμόνως, like the Heb. נָשָׁה. A similar maxim is cited from the Rabbinical writers.

16. ei τὰτὰ—αὐτὰ] The ei may be rendered siquidem, sine, as at v. 14. ei—fn, &c. Acts xi. 17. xvi. xviii. xviii. Rom. viii. 31. and elsewhere; on which sense see Herm. on Vg. § 312. Mant. Gr. § 500. Bus. Gr. p. 240. 2. They knew the things in question, as having been just told them by our Lord. On the sentiment it is well observed by Lampe, 'Knowledge must precede holiness; but it is not of itself sufficient. The practice must be added. These two things are inseparably connected: knowledge is the rule of practice, and practice the scope and purpose of knowledge.'

18. ὁ περὶ—λέγει] Paraphrase 'Of all of you I cannot say that ye are impressed with the truth of what I have been saying, and will be happy in the practice thereof.'

οῖδαν αὐτὶς ἐξελέξαμν] The sense is, 'I know the [dispositions of the] persons whom I have chosen [as Apostles].' So xv. 16. ἐγὼ ἐξελέξαμνα ὑμᾶς καὶ ἔθηκα ὑμᾶς. At ἐκ σ. τούτῳ γίνεται, or the like. The ἐκ has the eventual force. Render, 'But [such is the case with you] that the words of Scripture are fulfilled,' what was literally meant for a philosopher being typically intended for Judas.
Kef. XIII.

KATA IOANNHN.

19 ἐμε τὴν περναν αυτοῦ. ἀπ' ἄρτι λέγω υἱῶν πρὸ τοῦ

20 γενέσας, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμί.

21 ἦν ἀμὴν ἀμὴν λέγω υἱῶν. ὁ λαμβάνων εάν τινα πέμψω ἐμε ἐστί

22 λαμβάνει ὁ δὲ ἐμε λαμβάνων λαμβάνει τὸν πεμπτα ἐμε.

23 Ταύτα εἰτὼν ὁ Ἰησοῦς ἐπαράξηθι τῷ πνεύματι, καὶ

24 εμαρτύρηκε καὶ εἶπεν ἦν ἀμὴν ἀμὴν λέγω υἱῶν, ὅτι εἰς εἰς

25 μιᾶν παραδώσει με. εἶβον οὐ εἰς ἀλλήλους οἱ μαθηταὶ.

26 ἀπορούμενοι περί τίνος λέγει. ην δὲ ανακειμένος εἰς τῶν

27 μαθητῶν αυτοῦ εν τῷ κόσμῳ τῷ Ἰησοῦν ὁ γῆγατα ὁ Ἰη-

28 σοῦς νεει οὐν τοῦτο Σιμῶν Πέτρος πυθεθα τίς ἀν εἶν

29 περὶ οὗ λέγει. ἐπιτευχθήκαν δὲ ἐκεῖνοι ἐπὶ τὸ στήθος τοῦ

30 Ἰησοῦ, λέγει αὐτῷ Κύριε, τίς εστίν; ἀποκρινεῖται ὁ Ἰη-

31 σοῦς. Ἐκείνος εστίν ὁ ἐγὼ βαῖνας τὸ ψωμίον ἐπιδόσω.

καὶ ἐμβάγας τὸ ψωμίον, διδωσιν Ἰουδα Σιμωνὸς Ἰσκαριωτῆς.

32 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς εκεῖνον ὁ Ἰατάνας.

33 λέγει οὖν αὐτῷ ὁ Ἰησοῦς. Ο ποιεῖς, τοιοῦτον τάχιον. τοῦτο

34 δὲ οὐδεὶς ἐγὼ τῶν ανακειμένων πρὸς τί εἶναι αὐτῷ.

35 τινεὶς γὰρ ἐδόκουν, ἐπεὶ τὸ γλυκόκομον εἶχεν ὁ Ἰουδας, οὗ

36 λέγει αὐτῷ ὁ Ἰησοῦς. Ἀφάρασω ὅλον χρείαν ἐχομεν εἰς τήν

37 εορτὴν ἡ τοῖς πτοχοῖς ἵνα τί δώ. λαβῶν οὖν τὸ ψω-

supplant and treacherously overthrow me.' A metaphor taken, according to some, from wrestling; but more probably, according to others, from kicking horses, oen, &c., which suddenly and slyly kick at and injure their feeders.

19. ἀπ' ἄρτι λέγω - πιστεύσητε ὥσ. ] 'I tell you this now before it has happened, that when it has happened, you may be confirmed in your faith that I am He [whom I professed to be, the Messiah].' There is the same omission at vili. 24. and elsewhere; in which and in many other similar cases we recognize what we should call genuine modesty in a distinguished human being; though in speaking of our Lord, the language even of commendation should be checked by reverential awe. Πιστ. is taken as at ii. 11. and elsewhere; in which extension of the sense denoted by the verb is meant. Our Lord's purpose, no doubt, was not only to confirm their faith, but calm their perturbation at the peridy soon to be disclosed, since his words allude to only one traitor, as indeed he soon afterwards intimates in express terms.

20. So Matt. x. 40. where see Note. The connexion here is variously traced. The scope of the words seems to be, to fortify them under the tribulations they should endure in the course of their Apostolic office, by the remembrance that as they sustained the character of representatives of their Lord, they should not be troubled at having to suffer, as He had, from the treachery, cowardice, stupidity, and perseverance of those whom they taught.


22. ἔβαλεν εἰς ἀλλ. ] This well depicts their anxiety, as ἀποροοοοοῦντι their perplexity what to think or whom to suspect. See Gen. xlii. 1. and Hom. 11. w. 480. Acts xxv. and Gal. v. 20. 21-30.] On this portion see Notes on Matt. xxvi. 21-23. and Lu. xxii. 15. and xvi. 22. Job. i. 48. By the disciple whom Jesus loved the Evangelist, with the modesty observable elsewhere, (as xx. 2. xxi. 7.) means himself.

24. νεοθές] 'nutus significavit.' See Note on Lu. i. 22.

25. ἐντεῦθεν] 'resting, leaning upon.' Euthym., however, thinks John did not alter his posture, but merely turned his head. That this question was put in a low voice, and answered in the same tone, is plain from v. 28 & 29.

26. ψωμίον ] This is ill rendered sop; and here not well translated morsel, though that signification is sometimes found. As derived from πράσινον, it signifies (like the Heb. pr from pr to break) a bit or piece of any thing. And here probably it denotes a piece of the paschal lamb dipped in the sauce. Such portions were distributed by the master. Jesus, it seems, was thus engaged, when John putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then, (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of him,) after receiving the portion, asks in a low voice, Is it I, master? To whom Jesus answers σὺ είπας, it is thou. (See Math. xxvi. 25.) Then in a loud voice he adds κἀκεῖνος πώς τείχες τέκνους. 'what thou art to do do very quickly.' Here the Present wσετε is for the Future. The Imperative is, as Chrys. remarks, permissive.
30. οὕτω [οὖν] ἐξήλθεν] The MSS., Versions, and Edd. are at variance as to the exact reading, and still more the position; the words being in some copies connected with what precedes, in others with what follows. The opinions of Editors and Commentators are almost equally divided. Now οὖν, though it is found in most of the MSS., may have come from the margin. Yet those MSS. certainly all attest that the words were taken with the following, not the preceding words. For the Stephanic text, which adds an unconnected clause with the preceding, cannot be tolerated. It seems certain, therefore, that the words must be connected with the following, (as I have edited), for if they be joined with the preceding, the οὖν must be cancelled. And then the next verse will begin with abruptness, considering the context, unprecedented. When these words should be cancelled or not, is uncertain. I should be inclined to think, with almost all the Critics, that it ought, were it not probable that, in the MSS. which omit it, it was thrown out by those who, construing the words with the preceding, regarded it as worse than useless. And the fact is, that it is omitted chiefly in those MSS. which connect the clause with the preceding. At ἂν νῦν the words οὕτω ἐξῆλθεν may very well be understood; but if expressed, they make after ἐξῆλθεν as, offensire a repetition, as they leave in the following sentence a harsh omission. Matthai, after a learned array of conflicting authorities of F, O, and Q, takes it with F, and οὖν (occasionally observable in his Editorial decisions) ἂν νῦν ἐξῆλθεν. Λέγει ὁ Ἰησοῦς. 31. On the departure of Judas our Lord delivered those most interesting last discourses with his disciples, by which he intended to infuse in their minds truths, which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, at that time, fully comprehend; but which they would afterwards understand, and by which, even now, they would be fortified against their impeding trials and afflictions. (Tittm.) In δοθηκαίνου we have the Prophetic Preterite, used of what is shortly to happen, to express certainty. See Joh. xi. 23, xv. 6, xvi. 33, and Notes. On this glory, both as it regarded our Lord and the Father, see Wets. and Tittm. in Recens. Synop. 32. δοθηκέτην αὐτῶν ἐν ἐαντῷ] It is not easy to say whether εν εαντῳ should be referred to God, or to Christ. Rosenm. and others avoid the difficulty in their explanation; while Kuin., and others attempt to get rid of it by supposing the words redundant. The question is ably discussed by Lampe as follows: "If it be referred to God, God glorifies Christ in himself because by himself, by his own divine glory, (see Rom. vi. 4), his perfections all shining in the Son—because he will himself be glorified by the glorification of the Son—because he glorifies his Son with himself, giving him a communion and equality of glory, &c. If to the Son, he is glorified in himself, because the glory, though given by the Father, is his own, and because by the glorification, he possesses an eternal fount from which the glory of all the elect to the end of the world will be derived." 33. ἀντοικία—This appellation was (as Lamp. observes) employed in antient times by masters to their dependants, and generally by superiors to inferiors, especially by teachers to their pupils. It is expressive of affection, especially parental. —οὐ διενασθε ἀλλείπων i.e. not now, but, as is added further on at xiv. 3, hereafter. 34. ἀντοικία—ἀλλαγής] There have been some causeless difficulties raised on the sense of these words, and that by pressing too much on the sense of καθάνων. In removing these, some of the best Commentators (as Lampe, Kuin., and Knapp) make some rather sophistical distinctions, and especially lay undue stress on καθάνω. It must, I think, be granted that these words are not to be regarded as a general precept of mutual love, though such precepts abound in the N. T. See Eph. v. 2. 1 Thess. vi. 9. James ii. 8. 1 Joh. ii. 8-11. iii. 23. It was very necessary to be then inculcated on the Apostles, and others, that out of the trials and tribulations they would have to undergo, Nay, the very Mosaic rule itself (Lev. xix. 18) was not universal, but particular, and confined to their countrymen. The injunction was not absolutely new, and yet in some sense the injunction here given to the Apostles was new to them, whether we consider sentiments, opinions, or practice. In their contest for pre-eminence, and selfish preference for themselves, in their worldly proud and envious spirit, they had forgotten the precept of mutual love. Hence our Lord had before enjoined on them the opposite virtues by an affecting symbolic action; and now enforces one of the most important of these duties by the present injunction, which might, as Tittm. observes, be called new, if we consider the standard to which the duty was raised, καθὼς ἡγάπησαν υμᾶς. That might well justify the epithet. They were (as Tittm. remarks) to show as sincere, symbolic action; and now enforce one of the most important of these duties by the present injunction, which might, as Tittm. observes, be called new, if we consider the standard to which the duty was raised.
affection." The same able Commentator has shown, at large, how the precept, taken in a general sense, might be called new, as it regarded the custom of the times; that as a Christian precept, occurring elsewhere in the N.T., it was so far new, as being enforced by new motives, to be performed in a new manner, and made a peculiar characteristic of the Christian Religion, as is suggested in the words ἐν τούτῳ γυναῖκας κ.&, which was so observed by the first Christians, that the Heathens used to say, "See how these Christians love one another!"

See Acts iv. 32.

XIV. Now follow two discourses of Christ, one held at the table, the other on going out of the city. The former is contained in Ch. xiv., the latter in Ch. xv., xvi. The discourse at table consists of three parts. 1. Consolation for the impending affliction, v. 1-5. II. Exhortation to faith in Christ, v. 5-15. III. A promise of the Holy Spirit, v. 16-21. (Science.) The whole relates to the Apostles only. (Ib. Pearce.) But it was no doubt meant to apply, mutatis mutandis, to all future Teachers of the Gospel.

The sense is: 'There is no need of you that you should be troubled at what I have said of my departure: only trust in God and me.' Ἡμεῖς admits of being taken either in the Indicative, or in the Imperative. The former is adopted in the Vulg. and by the earlier modern Commentators; the latter by many antient Fathers, and almost all the modern Commentators from Whitby to Titm. From the connexion of the words, it would be harsh, and, I think, unprecedented to suppose the same word used first in the Indicative, and then in the Imperative, in the same sentence. Nothing but a necessity resulting from the impossibility of otherwise attaining a good sense could authorize this. But the Imperative yields a sense (as Campb. observes) not only good, but, I apprehend, and with much probability, similar exhortations to 'trust in the Lord' found in the Psalms, and elsewhere in the O.T.

2. ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου is expressed κατ' ἀνθρωποθεσίαν Heaven. In the μοναί τολαί some fancy an allusion to the numerous chambers in the House of His Father on earth, the Temple; and others, as Tertullian, &c. infer from the πολλαί that there are various degrees of reward in Heaven, proportioned to men's progress in faith and holiness. Mosheim supposes an allusion to the custom of Eastern Monarchs of assigning to their courtiers, &c. habitations within the precincts of their vast palaces. All that seems designed by our Lord is, to console them under affliction by a view of the glory and boundless fertility in store for the faithful servants of God and Christ. The words imply a participation in those mansions of bliss, which our Lord was going to occupy, and to which he would lead the way to all his disciples. By πολλαί our Lord also meant (as Titm. observes) to show that Heaven is a most ample spacious place which can hold an immense multitude, and is sufficient for the reception of vast numbers, nay, as far as concerns the will of the Father, all men.

— εἰ δὲ μη, εἰτον ἐν ὑμῖν] 'If it had not been so (i.e. had there not been mansions in heaven laid up for the righteous, and ye could not follow me thither, as the Sadducees maintain) I would have told you so, and not deceived you with vain hopes.' The punctuation at ὑμῖν is disputed. Some place a comma, but that proposed by Valis, Beza, and Grot., and adopted by almost all the later Commentators, namely, to place a period, is, probably, the true one.

— παρωμάτω κ.&) These words contain (as Titm. observes) a sentence of particular application in confirmation of the foregoing general one. "Nay, I go to prepare a place for you there;" a similitude taken from one who goes before another to some unknown country, to prepare for his reception. This preparation was to be made by Christ's sacrificing on earth, and his intercession in heaven.

3. ἐν τῷ πορεύεθα καὶ ἐτοιμάσαν] The best Commentators are agreed that the sense is, 'When I shall have gone, and shall have prepared a place.' Ηδίω εἴρομαι, 'I am to come back;' for ἀκολούθων. The Commentators are

Cc
not agreed whether this coming is on the Lord is to be understood as of the day, (see v. 8 & 28. xii. 26. Acts i. 11. 1 Thess. iv. 17.) or of the hour and minute of each man's death. The former interpretation is supported by most antient and earlier moderns; the latter by the generality of the recent Commentators. The words are, indeed, a continuation of the foregoing similitude, and derived from the custom of persons who have gone forward to prepare a residence for their friends, returning to fetch and accompany them thither. But if the latter interpretation be adopted, it would seem a mere accommodation, with little meaning. And even were we to grant, what yet has never been proved, that at death the righteous are immediately received up into heaven, yet the maintainers of that doctrine do not assert that Christ comes to fetch them. The common interpretation, then, is on all accounts preferable, and it is placed beyond doubt by the following passage of 1 Thess. iv. 16., where the language of the Apostle is quite a commentary on that of his Lord, οὐκέτας καταβαθήσεται ἀπ' ὧν, καί οἱ νεκροὶ εἰς Χριστὸν ἀναστήσεται πάντων ἐκ τῆς θανάσεως, τὴν ἀναστήσει, ἧς ἃν αὐτῶν, καὶ ἐν τῷ Κυρίῳ ἀγγέλλωσαν ἐν κοίμησιν καὶ ἐκάθισαν τῷ Κυρίῳ. The purpose of both passages is the same, namely, the comforting of the persons addressed.

4. τὴν ἀκούς i.e. the means whereby ye may arrive thither, namely, by faith in Christ. As, however, the disciples did not thoroughly comprehend our Lord's meaning, (confounding the term with notions of an earthly kingdom, and never of the death of the Messiah), our Lord makes his meaning yet clearer at v. 6.; but employs a certain boldness of metaphor, in order to impress it in a more lively manner.

5. ἐγὼ εἰμί ἡ ὑδός, &c.] Ὑδός is for ὕδωρ, or ὕδης, a guide. The other terms, ἐλαθέα and ξυστεία, are by the best Commentators supposed to be put, by Hebraism, for the adjectives ἀληθινός and ξυστός. See x. 7. compared with v. 9. & xi. 25. But, in fact, there is a more energetic mode of expression, q. d. I am the way, the true way [to life], the author of life and happiness; the third term being eusebical of the two former. The words follow the largest and most comprehensive of the preceding clause, and by the coming of the Father is denoted introduction to the heavenly mansions just before mentioned, alone to be obtained by means of the one true guide to life and happiness, and through his propitiatory sacrifice.

7. εἰ γυνακεῖτε—γυνακεῖτε ἂν] By the knowing Christ is denoted the knowledge of his attributes, his infinite wisdom, benevolence, mercy, &c., which, if they be fully known, will be found the same as those of the Father. This implies that mysterious union of the Father and the Son which makes the will of the latter essentially the will of the former. 

—καὶ ἀπ' ἀρτι—ἀυτῶν] There is here, as in some versions, a climas; ἄρας denoting a deeper insight into any thing than γυνακεῖτε. Thus the sense may be: 'Henceforth, i.e. after my departure, ye will have known and seen him.' The best Commentators are agreed that the present is here (as often used of what is very shortly to be, and that in order to suggest its speedy occurrence. We may therefore render: 'Ye will very soon know, and, as it were, have seen Him,' i.e. after his death, and at the sending of the Holy Spirit to guide them into all truth.

8. δείξων ὡς τὸν πατέρα] This inquiry was founded on Philip's erroneously taking "seeing" in the literal sense. 'Ἀρκεῖ νῦν, that will amply satisfy us.'

9. οὐκ ἔγνωκας με] 'have known my true character.' 

—ὁ θεοῦς—πατέρας] 'He who hath seen me hath [in effect] seen the Father, namely, by my works.' The Apostles had seen the sanctity of his life, his contempt of earthly riches and honours, his submission to the lowest state of poverty and misery, his sole desire after the salvation of souls. They had, moreover, seen his majesty, 'the majesty of the only begotten of the Father,' (see i. 14.) nay, were shortly to see him die for the human race. But in all this they had, in fact, heard and seen the Father, i.e. the image, decrees, counsels, and works of the Father respecting the salvation of men. He who saw Jesus living, acting, and dying, saw, in fact, the Father, i.e. the image of the Father, and the effigies of the divine nature. There was, therefore, no need that our Lord should then show them the Father, and more fully expound his counsels and decrees. They might already have sufficiently known them from the words and actions of the Lord, and should shortly know and comprehend them more fully by the inspiration of the Holy Spirit. (Titus.)
Κεφ. XIV. 'KATA IΩANNHN.

10 ἔμε ἔφρακε τὸν πατέρα καὶ πῶς σὺ λέγεις; Δεῖξον ἥμιν τὸν πατέρα; οὐ πιστεύεις ὅτι ἔγω ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοί [ἔστι]; τὰ ἐρματα ἐγὼ λαλῶ ὑμῖν, ἀπ' ἕμαντων ὑμῶν ἡ λαλῶ ὁ δὲ πατήρ ὁ ὢν ἐμοί μενόν, αὐτῷ ποιεῖ τὰ ἐργά. πιστευέτε μοι ὅτι ἔγω ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοί: εἰ δὲ μή, διὰ τὰ ἐργά αυτὰ πιστευείς μοι. 12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύως εἰς ἐμὲ, τὰ ἐργά ἐγὼ γίνω, κακεύων τοίχως, καὶ μείωμα τούτων ποιήσεις. 13 ὅτι ἔγω πρὸς τὸν πατέρα μου πορεύομαι· καὶ ὁ τι ἀν αἰτήσητε ἐν τῷ ὑμναίτ του, τούτου ποιήσω· ἔνα δὲ καθαρότερον προσέβησεν. 14 ὁ πατήρ ἐν τῷ υἱῷ, εάν τι αἰτήσητε ἐν τῷ ὑμναίτ μου, ἐγὼ ποιήσω.

15 Ἐαν αὕγαπάτη με, τὰς ἐντολὰς τὰς ἔμας τηρήσατε.
16 καὶ ἔγω ἀρετήσω τὸν πατέρα, καὶ Ἁλλον Παράκλητον δωσεί.

10. ὅτι ἔγω ἐν τῷ πατρί] scil. εἰμί. The phrase εἰμί εἰς τῷ import imports intimate connexion and conjunction with, the nature of which must vary with the subject and the context. Tittm. shows that here (as also at x. 20. 23. 24.) community of work and power is meant, including also parity of feelings and counsels.

— τὰ ῥήματα—οὐ λαλῶ] These words, and the following ἃ δὲ πατηρ—τὰ ἐργά, are an illustration of the community just mentioned, as applied both to words and to works. In the latter clause all will be regular, if we supply, as corresponding to the τὰ ῥήματα—λαλῶ, the words τὰ ἐργά ἃ ποιῶ ἐν υμῖν ἃν ἐμαυτῷ ὑμῶν. There is a plain reference to this omitted clause in the introductory δὲ. Here Tittm. ably draws the following inference: 'But since a conjunction not only in respect of counsel and will, but in respect of words and the same energy and power is asserted between the Father and the Son, it may be hence, with certainty, inferred that there is also between them a communion of one and the same nature; and when our Lord affirms, that 'the Father abideth in him,' he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel, and wishes of the Father.'

11. πιστεύετε &c.] Here Christ not only repeats the foregoing assertion, but admonishes them to repose faith in it; telling them (as a popular proof of His conjunction with the Father) that His words (i.e. miracles) argue community of mind, energy, and power.

12. ὁ πιστεύως—τοίχως] Tittm. shews that this promise, given for their encouragement, appertained solely to the Apostles. By the τὰ ἐργά ἃ ἐγὼ ποιῶ, he observes, is meant that part of Christ's work which he at xiv. 4. calls the work committed to him by the Father, namely, in promulgating the Father's plan of salvation through the Son, in confirming it by miracles, in collecting a community of those who should embrace the plan of salvation, &c. &c. By the greater works here mentioned we are to understand not greater per se; for as far as regards the miracles worked by the Apostles, none were more illustrous than those performed by our Lord, (who, indeed, worked very many not recorded by the Evangelists, see Joh. xx. 30.) but only in a certain degree, partly in respect to their office and ministry, (which is alone the subject of these words,) and partly in respect to the effects of that ministry. See more in Tittm. and Whitby.

— ὅτι ἔγω—πορεύομαι] In these words there is an obscurity, which has led to diversity of interpretation. Some eminent Commentators seek to remove the difficulty by closely connecting the words with those of the next verse. But that is doing violence to the construction without eliciting any very good sense. The obscurity has, I conceive, arisen from extreme brevity; and the misconception of the sense been partly occasioned by not noticing an emphasis in ἔγω; and still more by not observing the omission of some words left to be supplied. The sense is, 'For I as for my part am going to my Father, [and must leave the works I have been doing to be done by others].'
almost all recent Commentators; the latter by
Pal. Pearson, Lampe, Ernesti, Pearce, Wets.,
and others. And this (especially as it is con-
firmed by most of the ancient Fathers and Com-
mentators) seems to be preferable, and it has
the peculiar advantage of including the former,
since, as appears from the passages of the Clas-
sical wrers added by Lampe, Wets., and
Tittm., paraklesites is used not only of a per-
son called in to plead one's cause, but of one who
is a helper in any matter, or generally a patron.
And as both these offices are centered in the
Paraclete (and may be said to include that of
Teacher and Comforter) there can be no doubt
that both are intended.

16. εἰς τὸν αἰῶνα] The best Commentators
are agreed, that the context here limits the sense,
as so as to be synonymous with εἰς τόλμος, 'to the
end of life.'

17. τὸ πνεῦμα τῆς δολθ.] i.e., as the best
Commentators explain, the author of all truth,
the wondrous self (and the impartor of it),
Gospel truth. There is, however, a reference to
the Holy Spirit as being this Paraclete. See v.
17 & 26. From this passage, compared with
the following one and xv. 26. xvi. 13. Matt. x.
Phil. i. 1. Pet. i. 11., the Personality and
Divinity of the Holy Ghost is manifest, as well
as His procession from the Father and the Son.
See the excellent Notes of Lampe and Tittm. in
Rec. Syn.

— ὁ κόσμος] i.e. the sensual, corrupt, and
worldly-minded part of it. Οὐ δύναται λαβεῖν.
i.e. in a manner, cannot receive it, since
from exclusive attention to worldly things, they
neither understand, nor care about, spiritual
gifts. And thus it happened, as is just after-
wards said, that they have neither any perception
nor any knowledge of the thing. Μένει, 'is
[soon] to abide.'

18. οἵ τε ἀφήνῃ υἱὸς ὄφ. &c.] These words
are variously interpreted. Some refer them
solely to Christ's reappearance, and society with
them, after his resurrection. Others take them
in a figurative sense of Christ's invisible and
spiritual presence. But it is best, with Tittm.
and Kuin., to unite both interpretations. And
this is supported by facts. For (as Tittm. ob-
serves) Christ did return literally to his
disciples, after his resurrection, in a visible
person; and metaphorically, unseen, after his
cessation to heaven; when also, as he promised
in departing to heaven (see Matt. xxiv.
poon he was perpetually present with them by
gracious aid of his omnipotent power in the
charge of their Evangelical functions. He was
always with them, and, in fact, gave them
absent, greater aid than he had done when
sent. 'Οραφαὶς is properly an adjective
here may be rendered destitute. It is used
by those who are deprived of the aid and assist-
ance of relations or friends.

19. καὶ [and] [then.] Θεωρεῖ, 'is to
will see.' Θεωρεῖται, 'ye will see me.' Τοί
be for ἀνά, and θέσεσθαι for ἔθηκα.
The words may be taken, in a metaphorical sen-
se, the spiritual life. Nay, both the physical
and metaphorical senses may have been intended.

20. ἐν Τῇ τῆς δολθ.] i.e. when the pros-
cocne of the Paraclete shall be fulfilled.
'Εγὼ ἐν τῷ πατρί, &c. On this indistinct
union see v. 7. and Note.

21. δὲ ἐγὼ—ἀγαπῶν με] This is a reply
to the sentiment at v. 15. See also v. 23 and
xiv. 14. 1 Joh. ii. 5. 18. 22. 'Εχεις ἔρως
often elsewhere, denotes to have in mind, to
be quainted with. To the passages added by
Commentators may be added Ioscr. Nitz
τὴν εἰναίαν τῆς πρὸς υἱὸς, ἐν τοῖς ἐν
ἐνδεικνύουσι μέλλουσι ἡ ἐν τοῖς λόγοιν.
— ἐμφανίσων αὐτῷ ἐρ.] This is by some
understood literally, of Christ's personal ap-
pearance after his resurrection. But that inten-
dation (as Kuin. observes) is at variance
with the explanation of the words at v. 23. It
must be taken, with others, metaphorically, as an
invisible and spiritual manifestation. Thus
far as regards the disciples, both may be
referred, as at v. 18.

22. Κύριε ἐκόμψα] This question, which
Lampe observes, displays "ignorance pro-
cing from prejudice and conjoinced with alto-
originated in misapprehension of our Lea
words, arising from the false notions they ex-
tained of the Messiah's kingdom. "To this
Lord (observes Tittm.) answered not directly
(because they would not have comprehen
him) but merely assigns a reason for the distinction he would make between his disciples and the world, or turns their attention to what it especially desired, namely, that not He only, but the Father would be perpetually with them by His grace and Holy Spirit, and that then they would understand all things necessary for them to know."

Before τί γέγονεν I have inserted καλ, from many ancient Versions and Fathers, and the Ed. Prine. It has been received by almost every Editor from Wets. to Scholz. There is a kindred construction at ix. 36. καὶ τις ἐστί, Κύριε, &c., where many inferior MSS. (with the received Text) omit the καλ. Add 2 Cor. ii. 2. καὶ τις ἐστί, &c. This forms one branch of that generic construction, by which καλ is used with particles of interrogation; when it has always an intensive force.

23. ἔλευσιμοθεὰ καὶ μονή π. α. π. The Commentators adduce examples of the phrase μονὴ ποιιν, which they regard as synonymous with μένειν. But it is, in fact, a more significant expression, and denotes a continued abiding. Of course it is to be understood in a spiritual sense and (as Kuin. observes) is meant to illustrate the ἐμφάνισιν αὐτῷ ἐμαντών at v. 21. It is not proper, however, with Kuin., to regard πρὸς αὐτῶν εἰς. as only serving for ornament; since in the O. T. God is said to come to men, when he promises or bestows peculiar benefits on them; also to dwell or remain with those whom he especially favours; as also to leave and depart from those whom he ceases to benefit. This is strongly supported and confirmed by those passages of Plato and Philo cited in Recens. Synop.

Besides, God and Christ may be said to come by the Holy Spirit, whose temple (to use the words of Whiby) is the body of the Saints, (1 Cor. iii. 16. vi. 13.) and by whose indwelling they are made an habitation of God. Eph. ii. 22. By this Spirit the Father and Son dwell in all true Christians.

24. ο μι τις ἀγαπών π. τηρεῖ: This is, I conceive, a restating of what Christ was going to say when he was interrupted by Judas's question. It is meant to affirm the same truth negatively, and consequently there is implied the negative of ἐγείρησεν εἰς αὐτόν, i.e. he will not have the love of myself and the Father, the revealing and the other benefits resulting from that. In the words following there must again (as I observed in Recens. Synop.) be supplied something to complete the sense, which is rather hinted at than fully expressed, namely, 'he therefore who rejects me, rejects the Father. ὦν—ἀλλὰ may here (as often) signify οὐκ ἐγείρησεν, implying no more than community of participation in commanding.

25. τοῦτο λελάθη κακία. &c., the full sense is: "These instructions and consolations have I given you while present with you. At my departure the Holy Spirit will be your Teacher and Helper."

26. τί τοῦ ὄνομα μ. τις, i.e. in my behalf, and in my place. Πάνατα, i.e. all things important for you to know, respecting the counsels of God and the work of His salvation. Τῆς ὁμονοίας, i.e. will bring to mind whatever having been said had been forgotten, or imperfectly understood and misconceived. Thus the two clauses import the communication of, or bringing to mind all necessary knowledge, and a rectification of all misconception.

27. καὶ χριστὸς. This is not. I conceive, (as many learned Commentators suppose) a mere form of farewell, but a solemn and affecting valediction and benediction, as of a man about to leave his friends for ever. Τὴν ἐπιλήφθη just before. Ἐφαρμαί is employed suitably to the imagery, and alludes to a dying man as bequeathing. The ἐπιλήφθη taken in reference to the subsequent clause, is emphatical, and suggests that this peace is given by Christ alone. The words of that clause are exegetical of the preceding, and suggest a comparison not between the mode of giving (for κάθες has often a very lax sense) but between the kind of gifts; the world (as Gerhard observes) conferring external, empty, and transitory peace; Christ bestowing internal and spiritual, firm, stable, and solid peace. Of the superiority of internal peace to all external advantages the antient Philosophers copiously dilate, as appears from the citations in Recens. Synop.

28. Our Lord concludes by the same exhortation as that to which he had commenced this sublime address; after which, advertent to what he had said of his departure from them, he urges that their love of Him should make them rather
χοιμὶ πρός ὑμᾶς. ἐκ ηγαττάτε με, ἐχάριτε ἂν ὁτι εἴπων
τορεύομαι πρὸς τὸν πατέρα· ὁτι ὁ πατὴρ μου μεῖζων μου
ἐστι. καὶ νῦν εἰρήκα ὑμᾶς πρὶν γενέσθαι· ὑνα ὁτάν γε· 29
νητα, πιστεύσητε.

"Οὐκ ἔτι πολλὰ λαλῆσω μεθ᾽ ὑμῶν· ἔρχεται γὰρ ὁ 30
τὸ κόσμου· ἄρχων, καὶ εἴν εἶμι οὐκ ἔχει σοῦ· ἂν
ἄλλα· ἵνα γνῷ ὁ κόσμος, ὁτι ἀγαπῶ τὸν πατέρα, καὶ 31
καθὼς ἐνετειλάτο μοί ὁ πατήρ, οὕτω ἀνω. ἐγερθεὶς,
ἀγωνίας ἐνέτειθην.

Χ. V. ἘΓΩ εἰμὶ ὁ ἀμφελος ἡ ἀληθινή, καὶ ὁ πατήρ 1
μου ὁ γεωργὸς ἐστι. τῶν κλημά ἐν εἴμω τῇ φήμῃ 2
rejoice than grieve thereat. To use the words of
tittm. "our Lord also tells them that he is going,
not any where, not to some distant region of the
world (as some of the disciples fancied, xiii. 36.)
but to the Father, to resume the dignity and
glory he had before the creation of the world;
and that from him he would send to his disciples
his Holy Spirit, and be their present and omni-
potent aid and helper."

39. ὅτι ὁ πατὴρ—ἐστι.] On the true sense of
these words (which have staggered many ortho-
dox Commentators, and have been explained by
the Unitarians to impugn the dogmata of Christ's
divinity) see the invaluable annotative matter
introduced from Lampere, Zanchius, and Tittm. in
Rec. Syn. in which it is shown in what respects,
and in what sense, Christ might be said to be
inferior to the Father. But the matter, on so
awful a subject, admits not of abridgment, and its
length permits it not to be here introduced.
Suffice it to remark, that the very mention of
supposing the fallacy of suspending Christ to have been a mere man.

39. εἴρηκα:] scil. τούτῳ, i.e. 'his departure
and the sending to them of the Paraclete.' Πιστ.
meaning, as before, be taken of confirmation in
faith.

40. οὐκ ἔτι τ. λαλ. ] As this is suspended on
the ἐρχεται γαρ &c., it is plain that the sense
requires not will, but shall, i.e. I shall not have
opportunity to discourse much with you. On
the ἐργον τοῦ κόσμου τοῦτον see Note on xii.
31. The words ἐν οἷοι οὐχ ἔχει οὐδεν are by
the best Commentators admitted to mean ' hath
no power,' ' will have no effect against me,' viz.
in frustrating the plan of salvation. ' ἐν οἷοι
may literally be rendered ' in respect of me.'
These words were made good by the event. See
Acts ii. 23.

Τοῦτον after κόσμου is omitted in very many
of the best MSS., Versions, and earlier Fathers,
and is cancelled by almost every Editor from
Wets. to Scholz, being supposed to have been
introduced from xii. 3. But it is perhaps more
likely to have been omitted by accident, espe-
cially as the idiom (on which I have treated at
xii. 3) almost demands the Article. And yet that
is too minor a point to be made known to the
scribes, or even some antient Critics.

31. ἀλλ᾽ ἵνα γνῷ &c.] Here (as often before
τα and such particles) something is left to be
understood, and may be variously supplied.
Render, ' the purpose of all that shall happen is
to evince my obedience to the Father.' This
sense of ἀγαπῶ is required by the words καθὼς
ἐνετειλάτο &c.

Χ. V. Commentators are not agreed as to the
place where this remaining portion (Ch. xv., xvi.,
xvii.) of Christ's discourse was delivered. Many
think it was pronounced somewhere on the
way from Jerusalem to Gethsemane. But of this
there is no proof, and, from the nature of the
discourse, little probability. Nay, the words of
Ch. xviii. 3. τοῖς εἰσόν εἰδει &c.—ὅτι καὶ συνεκαβαλο-
mainly show the words cannot have been delivered, as some imagine, at Gethsemane, nor
on the road thereto; but (as Glass, Pearce,
Lapere, Doddor, Kuin., Knapp, and Tittm.
maintain) in the guest chamber, after having risen
from table, and previous to the departure. In
this resumption of the foregoing discourse our
Lord, loth to part with so faithful followers,
enlarges on, and further illustrates the same
topics.

1. ἐγὼ εἰμὶ ἡ ἀμφελος ἡ ἀληθινή. This similitude
(probably suggested by the wine on the table)
was a not uncommon one. It is often used in the
O. T., of the Jewish people and Church, and,
as appears from the Rabbinical writers, was
sometimes times taken to designate the Messiah. Our Lord,
it may be observed, means here the trunk of the
vine. On the exact sense of ἀληθινό. Comment-
ators are not agreed. It is best explained by
Euthym. ἡ τιν ἀληθεια [I conjecture την αλη-
θεια] καρποφοροῦσα. The force of the Article
here is the same as in ὁ τομὴ ὁ καλὸς, x. 14.
where see Note. In calling God the γεωργὸς
(i.e. ἀρχελουργός, genus for species) Christ
follows the usage of the O. T. See Is. v. 1—7.
Jer. ii. 21. Ps. lxxx. 8—11.

2. ἐν οἷοι] ' belonging to me,' i.e. considered
as the trunk. Sub. ὅτι for ὅ ἐστι, like φήμοι for
ἡ φήμη. By the branches are meant Christian
prosperer. ἀπει, ' cuts it away.' Opposed to
which, by paronomasia, is καθαλεπει, which means
purges, i.e. by ridding it of those useless shoots
which most abound in the best trees. ' Thus
(says Lampere) the purity of the soul is promoted,
when the heart is circumcised, when the body
of sin is more and more destroyed (Rom. vi. 6),
when more and more errors have been known to
be eradicated, and when the excessive luxuri-
ance, either from irregular desires, external
prosperity, or mental inflation, is checked.' On
the difference between the works of mere nature
and those produced under the Gospel, see Recens.
καρπὸν, αἵρει αὐτὸ· καὶ τὰν τὸ καρπὸν φέρειν, καθαίρει
καὶ, ἐνα πλείονα καρπὸν φέρειν. ἤσυ ὑμεῖς καθαροὶ ἐστε.

4 διά τὸν λόγον ὑμῶν λελάληκα ὑμῖν. μείνατε ἐν ἑμοί, καγὼ
ἐν ὑμῖν. καθὼς τὸ κλῆμα ὑμῖν δύναται καρπὸν φέρειν ἀφ' ἐαυτοῦ, ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ, ὡς ὑμεῖς, κἀ
ἐὰν μὴ ἐν ἑμοί μείνητε. ἐγὼ εἰμὶ ἡ ἀμπέλῳ, υμεῖς τὰ
κλῆματα. ὁ μεῖνων ἐν ἑμοί, κἀγὼ ἐν αὐτῷ, ὡς τὸ κλῆμα, καὶ
ἐξηράνθη, καὶ συνάγομαι αὐτά καὶ εἰς πῦρ βάλλοντας, καὶ
κατείστω. ἐὰν μείνητε ἐν ἑμοί, καὶ τὰ πῆματα μου ἐν τῇ ὑμῖν μείνη, ὦ ὁ ἐὰν ἐθέλῃς αἰτηθῇ, καὶ γενήσεται ὑμῖν.

6 ἐὰν μὴ τις μείνη ἐν ἑμοί, ἀβλήθη ἕως ὡς τὸ κλῆμα, καὶ
ἐξηράνθη, καὶ συνάγομαι αὐτά καὶ εἰς πῦρ βάλλοντας, καὶ
κατείστω. ἐὰν μείνητε ἐν ἑμοί, καὶ τὰ πῆματα μου ἐν τῇ
ὑμῖν μείνη, ὦ ὁ ἐὰν ἐθέλῃς αἰτηθῇ, καὶ γενήσεται ὑμῖν.

8 ἐν τούτῳ ένδοξάζωθεν ὁ πατὴρ μου, καὶ κρυπτὸν πτυχόν φέ-
ρητε, καὶ γενήσετο ἐμοὶ μαθητή. Καθὼς ἡγάπησέ με ὁ
πατὴρ, κἀγὼ ἡγάπησα υμᾶς: μείνατε ἐν τῇ ἁγάπῃ τῇ
生产总tré, ἐὰν τὰς θεότοκος μου πορίσατε, μνείτε ἐν τῇ
ἀγάπῃ μου καθὼς ἐγὼ τὰς εὐτολάς τοῦ πατρός μου
τετήρηκα, καὶ μὲν αὐτὸν ἐν τῇ ἁγάπῃ. ταῦτα λελάληκα

Synop. and an apposite passage, which I have there added from Plutarch. By κληρον κα-
ρῶν is not only more fruit, but, by impli-
cation, better. See Lampe.

3. ἢν—ὑμῖν From V. 3—17. Christ gives the application of the comparison, showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.)

By καθαρὸς is here meant freed from ignorance, error, and prejudice, and therefore capable of bearing spiritual fruit. They were then, in a great measure, purified; though they were soon afterwards to be made quite so by the efficacy of the Holy Spirit soon to be manifested. Hence in the next v. Christ exalts them not to break the mutual conjunction between themselves and himself, but to continue a faithful and active service to him, as he should on his part preserve it for ever.

καὶ θὰ ἐν ὑμῖν Sub. μὲν ἐκ τῶν προ-
ceding μείνετε. Thus the καὶ is for καὶ ὦτα,
(as in vi. 56. and 1 Joh. iv. 15.) so also.

καθὼς τὸ κλῆμα—μείνετε Here is another argument to union, deduced from the highly beneficial effects of it. The similitude is nearly akin to the former. As the branches receive all their life and efficacy from the trunk, so must they adhere to Christ and his injunctions, if they would produce spiritual fruit. 'Ἀφ' ἐαυτοῦ, 'by its own virtue.'

καὶ θὰ ἐνοίᾳ ἐκείνῃ 'apart, separate from me.' Oi δυν. ποιεῖν οὐδὲν, i.e. cannot bear much fruit.

καὶ θὰ ἐνοίᾳ ἐκείνῃ The best Commentators are agreed that the Aorist is here because of the Future, or rather the Present, as being used of what is customary. Τὸ κλῆμα, i.e. the branch which has been separated from the trunk. The καὶ before ἐξηράνθη is not out of some imagination for the reader, but αὐτό is understood. Ταῦτα γυναῖκας sub. ἄνθρωποι. The αὐτό is used for αὐτό, populariter.

Before πῦρ many MSS. and some early Edd. add the Article, which is admitted by Matth., Griesb., Knapp, Titm., Vat. 1., and Schol.; but without sufficient reason; for the same phrase occurs without the Article at Matt. iii. 10. vii. 19. Lu. iii. 9. There are also many other passages where the Article is not found when πῦρ is used of fire generally, as here. But when it is used of any particular one, (as the fire of Hell) the Article is used, especially when applied to the fire in any house, the reason for which is, that there was generally but one such.

7. ἢν μείνετε—γενήσεται ὑμῖν Here is another argument for the preservation of this communion, in stating which the foregoing general enunciation, μεῖνεν ἐν ἑμοί, is further expressed, καὶ τὸ κλῆμα μείνετε, where the former denotes continuance in, communion in general, so this denotes, specially, steadfastness in assenting to and accepting the doctrines and instructions of Christ, especially in the present discourses, wherein he taught them the nature of his person and office. The benefit promised in 3 καὶ—ὑμῖν is nearly allied to that at Matt. xii. 21, where see Note. The whatever must, of course, be limited to whatever is necessary for the purpose adverts to in the preceding and following verses, namely, their bringing forth much fruit, and the promotion thereby of the glory of God.

8. ἐνοίᾳ ἐκείνῃ The Aorist is here taken as at V. 6., where see Note in 3 καὶ—ὑμῖν, for ὅτι, quod, as iii. 23. iv. 17. and often. The καὶ is not, as most Commentators suppose, for ὦτα or ὅτε, but we must repeat ἐν τούτῳ from the preceding clause. So xiii. 35. ἐν τούτῳ γυναῖκας παῖνες ὑμῖν μαθήται ἐστε. By γυναῖκας is meant really so. See Note supra xii. 19. On the doctrine included in this verse see Titm. in Recens. Synop.

9—11. καθὼς θὰ ἐνοίᾳ με &c. Christ here proceeds to remind them of his own singular
love to them, and holds out for their imitation his own example in doing the work of the Father. I have learned from my Father I have made known to you, thus treating you with the most respectful style except in so far as it has been made to the words taken in their ordinary and full acceptance, by several recent Commentators, who, because Christ had before (Luke xiv. 4) called them his friends, and had always treated his disciples with affability and kindness, would take οὐκέτι for οὐκ, and λέγω in the sense of 'to not be resorted to ad libitum,' and as a figure of dòro μνήμης in cases of difficulty. And the use of οὐκέτι for οὐκ is somewhat precarious. Lampe's arguments for the common interpretation, though not all equally cogent, are yet sufficient to defend it. Our Lord had certainly, up to this time, 'agreed with the style of the Jewish Rabbis' called them servants, though he treated them as such. And the term is susceptible of a milder interpretation, considering the connexion of disciple with master; and thus it is interchanged with διάκονος at John xii. 26. The words of Luke will only prove that Christ addressed them as friends. And certain it is, that he had never so much as a correct understanding of the form of adoration of which he spoke.

From xvi. 12, it is clear, that the τινα must (as the best Commentators are agreed) be understood restrictively, i.e. of all things proper for them then to know. The disciples here present were (as Titm. observes) the esoterics, those interioris admissionis, as opposed to the exterioris or exteriores, to be a little later. But that is a figure of dòro μνήμης in cases of difficulty. And the use of οὐκέτι for οὐκ is somewhat precarious. Lampe's arguments for the common interpretation, though not all equally cogent, are yet sufficient to defend it. Our Lord had certainly, up to this time, 'agreed with the style of the Jewish Rabbis' called them servants, though he treated them as such. And the term is susceptible of a milder interpretation, considering the connexion of disciple with master; and thus it is interchanged with διάκονος at John xii. 26. The words of Luke will only prove that Christ addressed them as friends. And certain it is, that he had never so much as a correct understanding of the form of adoration of which he spoke.

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17. In this verse our Lord, I conceive, means to say, that He has given them the injunctions he has, with the hope and trust that they will so fulfil them as to love each other; concord being essential to their spiritual success.

18. From the above injunction of mutual love, our Lord proceeds to a kindred subject of the hatred of the world toward them, forewarning them of the evils they would have to endure in his cause, exhorting them to patient endurance, and consoling them by reminding them of the treatment He had experienced in his own case; q.d. 'If my blameless and most beneficial life could not shield me from the hatred and mortal persecution of the world, (i.e. of the unbelieving and wicked part of it) so neither will your's protect you.' Many Commentators take γνωσκετε as an Imperative, in the sense reflect, consider. But the common view, by which it is considered, as an Indicative, is most natural. ἐπεται is manifestly an adverb for πρότεσθαι, as Concerning the ἑπεταί, so it demands no comment, but it is strange that he should have styled the interpretation 'your Chief' a novel one, and introduced by Dr. Lardner; whereas, as appears from Lampe, and even Pole's Synopsis, it was adopted by many antient Fathers and modern Commentators uninterruptedly down to the time of Lardner. The Doctor's memory certainly did deceive him. But in such a case no memory should be relied on, but reference be made to books. It was, indeed, the want of that diligent reference to the labours of other men, that preference of drawing from the ample, but not always well assorted, stores of his own capacious mind, and that excessive reliance on a judgment by no means in proportion to his acuteness and penetration, which has much detracted from the value of Dr. Campbell's excellent work.

19. ἐκ τοῦ κόσμου, εἰπά, signifies 'to be conformed to the world.' So ἐκ τοῦ Θεοῦ σε διάβλουσκον. For (as Grot. observes) the εἰκ, as it denotes no judgment from, so it may very well import affinity to. ὁ δὲ κόσμος ἐκ τοῦ λόγου (1:13, 16) is a parallel to this passage.

20. ὁ δὲ κόσμος μισεῖ, γινώσκετε ὅτι εἰμὶ πρῶτον, ὁ δὲ κόσμος ἡττήσεται, ὁ κόσμος ἀν τὸ ὕδωρ ἐφιλεῖται ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστη, ἀλλ' ἐγὼ ἔστη, ἐξελατήμας ὑμᾶς, ἐκ τοῦ κόσμου, διὰ τούτου μισεῖ ὑμᾶς ὁ κόσμος. Μισεῖ, ὅτι δὲ ἐκ τοῦ λόγου οὐκ ἐστὶ, ὅτι ὁ λόγος ὑμών ἐκ τοῦ κόσμου. ὁ δὲ κόσμος ἠττήσεται, ὁ κόσμος τὸ κυρίον αὐτοῦ. ὁ δὲ κόσμος μισεῖ, γινώσκετε ὅτι διὰ τούτου διαζώσει, ὅτι ἐκ τοῦ λόγου μου ἔτηρθαν, καὶ τὸν ὑμέτερον περιήγοισιν. ἂν δὲ ταύτα πάντα ποίησον, ὅτι διὰ τούτου, τῇ ἡμέρᾳ τῆς ἁλαβοσκίας, ἢ ἔστω ὁ λόγος μου ἐστὶν ἐκ τοῦ κόσμου καὶ ἔστω ὁ λόγος μου ἐκ τοῦ κόσμου, ὅτι καὶ ἡ ἡμέρα ἡ ἀλήθεια ἐστὶν, ᾧ ἐστὶν ἡ ἡμέρα ἡ ἀλήθεια ἐστὶν, ὅτι καὶ ἡ ἡμέρα ἡ ἀλήθεια ἐστὶν, ὅτι καὶ ἡ ἡμέρα ἡ ἀλήθεια ἐστὶν, ὅτι καὶ ἡ ἡμέρα ἡ ἀλήθεια ἐστὶν.
general, but of the sin in question, that of rejecting the Messiah. From the antithetical clause νῦν δὲ ἐγὼν, &c. it appears that the sense here is, 'they would have been, comparatively, innocent of the sin,' 'there would have been some excuse for them.'

23. δὲ ἠμισῶν—μισῶν] This is meant to indicate, under a general assertion, the sinfulness of their conduct, namely, that their hatred and rejection of Him and his mission, and injurious treatment of Him, was, in fact, done to His Father. In the next v. the assertion of v. 22 is resumed, (the words of v. 23 being in some measure parenthetical) and the proof of Divine mission from miracles is adverted to. Then a conclusion is drawn. Or, as Lampe observes, 'we have a conditional proposition so assumed that, from a refutation of the antecedent, there results a refutation of the consequent.' The sense may be thus, more plainly, expressed: 'But now, although these miracles have been wrought before their eyes, yet they have only produced hatred and are the means by which I conduct (agreeably to the foregoing assurance) directed against my Father likewise.' In this is implied the consequence above expressed at v. 22. πρόσφατος οὖν ἔγονεν περὶ τῆς ἀμαρτίας αὐτῶν. By ἐργα are here meant not the doctrines, as some interpret, nor the miracles and doctrines, as others imagine, but simply the miracles, as the antient Commentators and, of the modern ones, Tittm. maintain.

25. ἀλλ’ ἣν πληρωθῇ] The older Commentators maintain that the sense is, 'But this is come to pass that the Scripture might be fulfilled;' while the later and more eminent ones are of opinion that the ἣν is here, as often, eventual, and indicates the manner in which by this having come to pass the words written in the Law were made good.' The words in question were properly spoken of the enemies of David. But as David was a type of Christ, so they are accommodated to Him. Tittm. observes that the saying of Scripture is confirmed by expierence, conduct, in fact, to be hatred, instead of benefits, ill turns are often repaid.

26. ὅταν δὲ ἐλθῇ ὁ παράδειγμα.] The connexion here is uncertain; but it is most probable, (as Kuin. and Tittm. suppose) that the words were spoken with the view of softening an ungrateful communication, by a promise of Divine assistance, and the aid of the Holy Spirit; q. d. 'Though rejected by the multitude, I am acknowledged as Messiah by the Father, who, in proof of this, will shortly send you the aids of the Holy Spirit.' On the going forth of the Paraclete, as truth from the Father, Tittm. ap. Rec. Syn. has much excellent matter, to which I must be content to refer my readers.

26. παράδειγμα] This is explained by almost all recent Commentators of confirming by arguments what has been taught. Thus the sense is: 'The Holy Spirit will cause that my person, fortunes, counsels, deeds, and works, shall be more and more known,' or, as it is said in xvi. 14. ἐκεῖνος ἐμὲ δοξάζει. These words, however, cannot admit of that sense; and that the usual signification of παράδειγμα is here to be adopted, is plain from the next verse; for we can hardly suppose the word used in two such different senses in so short a space. The true interpretation seems to be that of the antients and earlier moderns i.e. that the Holy Spirit will immediately witness to my Messiahship by the miraculous Spiritual gifts with which he will endow believers in me.'

27. To the testimony of the Holy Spirit Christ adds that of the apostles and disciples themselves, who were, in all respects, qualified to bear irrefragable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his Ministry; a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles, and in others brought forward in writing, by the Gospels.
may think he is rendering an acceptable service to God." Here Lampce aptly adduces the following sentiment of a Rabbinical writer: "Omnis effundens sanguinem improborum aequalis est illi qui sacrificium effert." "These and such like adages (says Campb.) show how justly the Jews are represented by our Lord. The greatest enormities recorded in Joseph, were perpetrated by the Seleote. Dodd, thinks there is here an allusion to such sort of deeds as the assassination of Paul, planned by the forty conspirators, (see Acts xxiii. 14. sq.) and in which they gloried.

3. καὶ ταῦτα — ἰδεῖς.] This is meant to trace back to the original source, and to suggest consolation to themselves, as suffering in the cause of God and Christ. See xv. 21. Τοιαύτα after ποιεῖσθαι is omitted in very many MSS., Versions, Fathers, and early Edd., and is, with some reason, cancelled by Matth., Griesb., Tittm., Vor., and Scholz.

εἰς τοὺς — εἰς τοὺς ἰδεῖς] i.e. the time for suffering such calamities.

— ταῦτα — οὐκ εἰσόμαι.] By εἰς ἰδεῖς is meant the beginning of Christ's ministry. And in using the expression οὐκ εἰσόμαι, our Lord speaks of himself as already departed, since he is on the point of leaving them. Of this there are several examples in the Classical writers; e.g. Eurip. Alcest. 281. οὐκ ξονέται δὴ ὑμῖν ἡμῖν. Since our Lord had apprized his disciples of the persecutions they would have to undergo on account of their Christian profession, we may take the οὐκ εἰσόμαι (as many do) restrictively. Or rather as ταῦτα may very well contain the things which should befall them after their Lord's departure, and as Christ had no where dwelt on those evils, so that may be the sense here. This, indeed, is placed beyond doubt by the words following, which suggest the reason why Christ did not do it; namely, because he was then with them, to comfort and support them, and himself to bear the brunt of those trials.

5. οὖν δὲ ὡς δέκας &c.] The Commentators are not agreed on the scope of these words, and consequently differ on the punctuation. They are generally considered as containing a new subject, namely, that of his departure, (see Lampce) and the following sense is assigned: "But now that I am going to Him who sent me, none of you asketh, &c." But thus the καὶ is silenced; and the sentiment in the preceding words ταῦτα δὲ — εἰσόμαι is left very deficient. And though δὲ has sometimes a transitive force, yet the context must decide "there is that to be ascribed. It is better (with Grot., Wakef., Kuin., Tittm., and Vor.) to represent the words to be connected with the preceding clause. Thus the δὲ will be, as very often, adversative. There is, however, something left, per apopiosis, to be supplied, q.d. 'And therefore I have thought it necessary to tell you,' or something similar. The καὶ in the words following signifies 'And [yet], i.e. though I am going; a significant frequent in St. John's writings. By εἰς τοὺς is meant νῦν ἐως ταῦτα; for they had asked before. The discipies are, however, I conceive, reproved, not so much for not then asking, as for the feeling which occasioned it, namely, sorrow. This is hinted at in v. 6. Their sorrow was blamable, as proceeding from want of reflection on the causes of it, the plan of his departure, the purpose of it, and the purpose of it, though these had been before suggested to them. However, our Lord in vv. 7-11. again adverts thereto, and in plainer terms.

7. συμφέρει τοῖς] On the highly beneficial effects to the Apostles of Christ's departure, see Tittm. ap. Recens. Synop. "The Holy Spirit (observes he) effected much more in them than Christ himself had done, (see v. 12, 14, & 16) imparting to them a more complete knowledge of Christ than what He himself could communicate, and also many other excellent gifts necessary for their Apostolic function; supplying them with the eloquence, irresistible, the power of working the most illustrious miracles for the confirmation of their testimony concerning Jesus, and rendering their imbecile and timid minds strong (nay, invincible) to all the terrors of their adversaries."

It was (says Euthym.) the pleasure of the Holy Trinity that the Father should draw them to the Son, the Son should teach them, and the Holy Spirit perfect them. Now the two first things were already completed, but still it was necessary for the third to be accomplished, namely, the being perfected by the Holy Spirit."

8. ἐλεγείς — κρίσαις] This is a passage of considerable difficulty, and therefore it is no wonder that the Commentators should not be
agreed on its sense. Some take τὸν κόσμον to mean the world at large; others, the Jews only. And according as they adopt one or the other view, they assign to the passages either, as a general or a particular sense. The former is ably supported by Lampe: and the latter is maintained by most recent Commentators, especially Kuin. and Tittm., who assign the following as the sense: 'He will show clearly, 1. the great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit: 2. that they are not really converted, by teaching through the Apostles that God hath received me into heaven; 3. that the opposition made to me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.' This seems, from the following vs., to be the most correct view. But exception may be taken to some points of the exposition, and others may be doubtful. For since (as Mr. Rose ap. Parkh. in v. has seen) 'whether the world be taken in its limited, or in its restricted sense, it is to be its own judge, the sense of ἄνθρωπος must be convince, not convicit; those two terms, when applied, the fault, only differing in this, that the individual may be himself convinced of his fault, but is convicted of it in the judgment of other.' How this conviction was effected, and to what extent, is taught us by the N. T. and the early Ecclesiastical writers. See Acts ii. 14. By the ἀναπτύσσω is meant not only the sin of unbelief, but of perverting and finally crucifying the Lord of life, and endeavouring to suppress the religion of God.

With respect to the meaning of περὶ δικαιοσύνης, all the best Commentators are agreed that it must belong to Christ, περὶ denoting quod attinet ad: and, taken in conjunction with the words following, δικαιοσύνη, the best Commentators (especially Tittm.) think, denote the innocence and holiness of Jesus, the Author of justification by his blood. The proof of this (adverted to in the words following) was his going to His Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts. See Acts ii. 2. sq. xvii. Re. i. Cor. xv. 14. sq. In περὶ κρίσεως the περὶ must be taken in the same sense, and the purport of the phrase be determined by the words following, which show it to be the Divine judgment and condemnation, i. e. the condemnation of the unbelieving part of the world, whether Jews, as at first, or Heathens. This condemnation is hinted at in v. 11. by the mention of the condemnation of the ὅ χριστὸν τοῦ κόσμου, which expression does not, I conceive, denote the body of the Jewish rulers, chief Priests, &c., as most recent Commentators maintain; but (as I have shown is also the sense at xii. 31.) Satan. For by the manifestation of the Holy Spirit in all His miraculous gifts and wonderful effects, the Author of sin was condemned, and his power subverted. And if he was condemned, so would his followers, whether Jews or Gentiles, be condemned, and judgment and punishment be executed on them, both in this world and in the next. At the same time, the passage may, by accommodation, be applied to the operation of the Holy Spirit on the hearts of men in every age. See the excellent observations of Mr. Scott.

12. τολάλα] 'many other doctrines,' namely, as the Commentators say, the abrogation of the Ceremonial law, the removal of the distinction between Jews and Gentiles. But there is reference, no doubt, also to those more mysterious and spiritual doctrines, such as justification by faith, which the Spirit of truth afterwards teaches to St. Paul. ἀναπτύσσω, like the Latin fert, often signifies (as here) to comprehend; and the same metaphor is found in our understand.

13. ἐκείνοις] Spoken emphatically to denote the Paraclete before mentioned, v. 7. In τὸ πνεῦμα τῆς ἀληθείας there is (as Grot. observes) the figure πνεῦμα, as the Spirit of truth is named by St. John. This I have since found, is adopted by Bp. Midl., who remarks that ἀληθεία here denotes not truth universally, but only in reference to the particular subject. He does not seem, however, to have been aware that the force of του ἀλ. had been long ago pointed out by Le Clerc in his Synop., i. ii. 1. sq., where he adds other examples from Joseph, Bell. viii. and Plato Apolog., in which Socrates thus addresses his judges: 'Τιμίως δέ μοι αἰτήθησθε πάσαν τὴν ἀληθείαν. I would render, the whole truth,' i. e. without anything being kept back, as at present, from circumstances. Our Lord seems to have had in view, v. 6. xiii. 5. ἀληθείαν με τὴν ἀληθείαν οὐ — οὐ γὰρ λαλεῖς ἐν τῇ ἀληθείᾳ; &c.] Our Lord speaks of the Holy Spirit after the manner of men, as of a Legate, who ought to say nothing but what he has been instructed by his principal; q. d. 'The instruction delivered by the Holy Spirit will not be ἐν τῇ ἀληθείᾳ, but arbitrio, but after the injunctions and the will of the Father; and this will be the true and divin. Nay, however, he will not only open out to you the whole truth of things past, but also, as often as need shall require, ἐν τῇ ἀρχῇ ἀναγγέλει ὑμῖν, he will predict things future, and of which I have said nothing to you,' (Tittm.) namely,
14 ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λή-

31 ἔστι καὶ ἀναγγελεῖ ὑμῖν. πάντα ὃσα ἔγει ὁ πατὴ-

15 ρ, Καὶ τοῦτο εἴπον, ὅτι ἐκ τοῦ ἐμοῦ λή-

16 ἀναγγελεῖ ὑμῖν. Μικρὸν, καὶ οὐ θεωρείτε με καὶ πάλιν

17 Εἴπον όν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους: Τι ἐστὶ

18 τοῦτο, ὅ λέγει ὑμῖν. Μικρὸν, καὶ οὐ θεωρείτε με καὶ πάλιν

19 οὐκ οἴδαμεν τί λαλεῖ. ἐγὼ οὖν ὁ Ἰησοῦς οὗτος ἀν-

20 τὸν ἐρωτάν ὑπειτείτε μετ' ἀλλήλων, ὅτι εἴπον. Μικρὸν καὶ οὐ

21 περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἴπον. Μικρὸν καὶ οὐ

22 θεωρείτε με, καὶ πάλιν

23 μικρὸν καὶ οὐ

24 θεωρεῖτε με.

25 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύ-

26 σετε καὶ θρηνηστε ὑμεῖς, ὅ δέ κόσμος χαρησταῖ ὑμεῖς δὲ

27 τί ἐστι τοῦτο, &c.] It has been thought surprising that the Apostles should have failed to comprehend the words of our Lord. But the thing is easily accounted for, when we consider their conciseness and enigmatical cast; that they were predictive, perhaps intentionally obscure, and only to be understood after their fulfilment. Besides, the Apostles' perceptions were clouded by deep-rooted prejudices as to the temporal nature of Christ's kingdom, and dullled by their excess of sorrow on learning that, whatever might be the full sense of the words, they were, at least, not to be deprived of their Lord. Their greatest perplexity, no doubt, was with the words ὅτι ὑπάρχει πρὸς τὸν πατέρα, which they were not likely to understand in the true sense. They might, indeed, comprehend that they were first to be deprived of, and then to receive back their Lord; but as they firmly believed that the Messiah was to come and establish an earthly kingdom, they could make nothing out of the last words. At v. 18, the sense of τοῦτο—τὸ μικρὸν, has been ill represented in most translations, from inattention to the Article, which is correctly expressed in the Syriac Version. The construction is: Τί ἐστι τοῦτο ὅ λέγει τὸ μικρὸν; Ρέντε, 'What meaneth this little while which he speaketh of?' Οὐκ οἶδατε, &c. 'we know not what he is speaking of.' The τί refers to the whole sentence in question. These words of the Apostles to each other are, with reason, supposed by Heumann to have been pronounced after having stepped aside.

28 τί τοῦτο ὅ λέγει τὸ μικρὸν; Ρέντε, 'What meaneth this little while which he speaketh of?' Οὐκ οἶδατε, &c. 'we know not what he is speaking of.' The τί refers to the whole sentence in question.

29 Our Lord did not, for the reason above mentioned, give any explanation. And thus by his silence he meant to say: 'What I have said you will find true.' However, in order to make a further impression on their minds, and suggest ground for comfort,
he points to the circumstances which should accompany the events in question; namely, the sorrow of his disciples, and the triumphant exultation of the world, at first; and the grief of the disciples soon afterwards to be turned into joy, "quasi post nubila Pharus."

21. Our Lord here illustrates what he has just said by a simile familiar to the Hebrew writers, (as is xxxi. 32. xxxii. 3. Jer. iv. 31. m. Inf. 17. xxii. 23. xxx. 6.) and not unknown in the Classical ones. See Hom. IIiad. a. 269. Τίκτεω in the Classical writers signifies to bear children; but in the Hellenistic ones mostly (as here) to be in travail. It is, however, sometimes in Hippocrates interchanged with κύων. Αὐθην ἐέχει. The sense may be, "is sorrowful;" though the best Commentators, antient and modern, take it to be 'is in pang,' 'is suffering pangs.' "Αὐθορρωσε signifies here a human being, without reference to sex. Perhaps ἀνδρ. may be for δ ἄνδρ., 'the child.'

22. ἡμείς and αἱρεῖ are Presents for Futures. Χαράσσεται ἦμων κ. e. A strong expression signifying, 'ye shall feel hearted joy.' By τη̑ χαράν ἦμων οὐδεὶς αἱρεῖ εἰ̑ ρ υμῶν it is meant that their joy should be uninterrupted and permanent, not liable to be taken away, as all joy founded on human affairs must be.

23. καὶ ἐν ἐκείνῃ—οὕτωσι] Christ here subjoins what would tend to repress their anxiety for the explanation which he had thought fit not to give them, intimating that in that day of joy they would have no occasion to put questions on the subject, 'Ye will have nothing to ask me.' For that is the sense of ὡς ὡς ἐστω σε οὐκ ἦμων, as has been seen by some antient and many modern Commentators. But, by putting questions, Christ enforces that of preferring requests, and shows that whatever else they might need, or have to ask for, in His cause, whether Spiritual illumination, or courage in action, the Father would deny them nothing.

24. ἐν τῇ ὀνόματί μου] i.e. 'on my account, or, for my cause,' as many eminent Commentators explain. Hamm. and Lampe, however, have adduced good reasons for supposing that the sense may be, 'by my mediation,' through me, as Mediator between God and man. — ἐν ἐκεί̑ νῃ—οὕτωσι The sense is: 'ye have only to ask and receive, to have your joy complete.'

25. Christ here gives a reason why he had spoken obscurely. ἐν παροιμίαις, darkly and figuratively, containing more than is expressed, and not easy to be understood by the unformed and unreflecting. To this is opposed the ὑπελή ρέα παρόμοια, to speak perspicuously and without the involvements of figurative allusion. I would here compare the words of Ἑσχυλ. Agam. 1154. φρενάσω δ' (scil. ὑμᾶς) οὐκ ἐτέροις μοισομον. By ταῦτα is meant all that Christ had said in the preceding discourses. The fulfilment of this promise is alluded to at Lu. xxiv. 26-44. & Acts i. 3.

26-28. In these verses are set forth the advantages resulting to them from this fuller knowledge: 'At that time (i. e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits of the most excellent kind.' (Tittm.) — καὶ οὐ άγαθοι—οἷῶν] Since Christ has at xiv. 16. promised that he will ask the Father on their behalf, and as we have just after, xvii. 9 seqq., an actual intercession for them, and as Christ is at Rom. viii. 34. Hebr. vii. 25. and 1 Joh. ii. 1. said to be the Mediator, and as thus preceding for his disciples, the sense of the words must be, not what they would at first seem to express, but what has been assigned by the most eminent Interpreters.
Keph. XVII. KATA IΩANΝΗΝ.

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ: "Ἰδε νῦν παρῄσια
30 λαλεῖς, καὶ παρομοίαν οὐδεμίαν λέγεις. "νῦν οἴδαμεν ὅτι οἶδαν τάντα, καὶ οὐ χρείαν ἔχειν ἵνα τις σε ἐρωτᾷ. ἐν τοῖς τιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31 ὁ Ἰησοῦς ἀρτι πιστεύετε; ᾧ διοῦ, ἔρχεται ἔρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇ ἐκαστὸς εἰς τὰ τίτα, καὶ ἐμείναντο μόνον ἀφῆτε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. ταύτα λειλάκη λαμίν, ἵνα ἐν εἴμω εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψει ἐξείτε ἀλλὰ θαρσεῖτε, εὗρεν νενικήκα τὸν κόσμον.

1 XVII. Ἐγείρησεν ὁ Ἰησοῦς, καὶ ἐπήφα τοὺς ἀφθαρσίον ἐστὶν τὸν οὐρανοὶ καὶ ἐπετέρω, ἐλήλυν.

for the last century, namely, 'I need not say that I shall pray the Father for you, since you know I will do that, [nay, there is no need, in another respect] for the Father Himself loveth you.' This idiom has the technical name praetirio, and is to be found even in the Classical writers. The omission of the clause suspended on γὰρ is common in the N.T. Ἀντίστροφος is for anticipated. Hence the context of the verse is to be taken as Present. On the full sense of ἐξῆλθον ἐπὶ τὸν πατέρα, compare i. 18. iii. 31 & 31., vi. 62. and see the Notes of Lamp and Tittm. in Recens. Synop.

30. νῦν οἴδαμεν &c.] See v. 19. and Note. We may paraphrase: Now we experimentally know that thee all the thoughts, wishes, and desires of men are open, and therefore cannot doubt of thy divine mission. To the Prophets, and especially to the Messiah, the Jews always ascribed supernatural knowledge of the thoughts of men.

31. ἠρτι πιστεύετε] Christ here checks their excess confidence, and inculcates diffidence in their own strength. The interrogation here, as often, involves a strong negation. Ἀρτι signifies et omne jam?

32. καὶ νῦν ἐλήλυθεν 'nay is now come.' At ίδε συβ. οἰκίσματα. So i. Macc. vi. 54. ἐκκοριστήθη ἐκαστὸς εἰς τὸν τόπον ἐκαστοῦ. The sense is from ἐκκοριστήθη, prop. from κόρισμα, 274. Μην ἐπιμένετε μὲν ἐνί οὐσία ἡ σκόλιαθα ἐννεῖ χρηστεύετε. As, however, in the present passage οἰκίσματα is to be understood, we may more appositely compare Hom. ι. ψ. 24. οἱ μὲν ἀρ' ἐπικαρδιώτατον ἐνι ἐνι ἐκαστὰ ἐκαστὸς.

καὶ οὐκ εἴμι &c.] The καὶ has here, as often, the sense and et; and in metá εἶμι there is an allusion to the double meaning of the phrase. It here denotes to be any one's supporter. See Note on viii. 29.

33. ταύτα] The recent Commentators too much limit the sense of the word, as if referring only to what was just said. It must, with the antient and some eminent modern Commentators, be taken of the whole of what had been said in the preceding discourse, which, it seems, our Lord delivered for the purpose of supplying them with grounds of support under the evils, which they would speedily encounter, and perpetually have to grapple with. See Lamp and Doddr.

ἐν οἷς i.e. by faith in me, and reliance on my protection. Εἰρήνην, tranquillity of mind, consolation, and comfort, (which he had so solemnly bestowed on them at xiv. 27.) alone to be obtained through Him 'who is our Peace.' See Eph. ii. 14. Θαρσείτε, 'take courage.' So θαρσεί occurs in Hom. ii. ο. 171. & o. 354.

— νενικήκα τὸν κόσμον] It is well observed by Kuin. and Tittm., that this is the prophetic Preterite, for the Future. Νας signifies 'to foil and frustrate.' κόσμον here denotes the unbecoming and persecuting part of the world, combined under their leader the ὁ ἄρχων τοῦ κόσμου τουτοῦ, the Devil, to destroy the cause of the Gospel. By saying that He hath overcome (for the εἰγὼ is emphatic) our Lord hints, for their encouragement, that by the same all powerful aid (that of the Father (See v. 11.) and His own, and the Holy Spirit's,) they might also come off more than conquerors in the day of tribulation and persecution. See Rom. viii. 37. 1 Cor. xiv. 57. 2 Cor. ii. 14. 1 Joh. iv. 4. and the excellent Notes of Lamp and Mr. Scott.

XVII. After concluding the above discourse, Christ states himself in the power to God to whose protection he now commends his own cause, and that of his disciples. The prayer in question is (as Tittm. observes) such, that 'had we no other knowledge of Christ than what was furnished thence, it would be sufficient to show us the supreme dignity of his person, his exalted and magnificent state and glory, and the momentous consequences of the work He was effecting. He bestows not a thought on the cruel and ignominious death which was at hand, but is wholly intent on the salvation of men. To that alone are his thoughts and prayers directed. Even what he asks the Father, he, at the same time, refers to that sole end, the salvation of men.'

Lampe thinks, that the primary intent of this prayer was, to console the disciples. I cannot but think that it was equally so to instruct them, to set them an example of fortitude and resignation, as well as prayer to God under circumstances of peril, affliction, and distress; finally, to teach Christians of all ages to commit themselves and all their concerns to the Providence of that God who 'watcheth over them.' This may very well serve to account for the variation of manner in different parts of the prayer; for though, throughout the whole, Christ speaks as the incarnate Son of God, yet he sometimes suppletes his divine authority, where he is the Mediator of his people, but not unfrequently expresses himself with Divine majesty and authority.

1. ἑτήρε τούτων ἀφθαρ. a. e. τ. o.] On this
attitude of reverent devotion, as well as that of lifting up the hands, not unfrequently alluded to also in the Classical writers, see Elsin. and Lampe.

1. πάτερ] On the peculiar sense in which the word is here to be taken, see Lampe. Moreover, Christ is to be considered as praying according to the human nature, as for a Schoettgen, observes, "in his state of eritation, having emptied himself of his glory, Christ is considered as a subject fulfilling the orders of his Monarch, namely, God. Therefore to the Trune God, as his Lord and Master, Christ might direct his prayers." Ελκάθεν δ' η θεο, i.e. the decisive and appointing time, that is, the time in which the glory both of the Father and the Son should be manifested. The word is elsewhere so employed in the N.T., and almost always of a period ushering in calamity.

— δόξασον-δόξασαι εἰς i.e. "receive Him into the glory He originally had in Heaven." On the nature of that glory, how it is manifested in Heaven, developed on earth, and revealed to men; also how the Father was glorified by the Son, in all His attributes, and in the whole work of salvation, see the excellent Notes of Lampe and Tittm. in Recens. Synop.

2. καθὼς εἰδάκας — σαρκός. &c.] This suggests the reason and cause of the prayer he offered both to His Father and to the Father of His work that committed to Him. Καθὼς, 'inasmuch as, since.'

— εξουσία πάσης σαρκός] "a power over all men." A Hellenistic use of the Genit. Πάση σάρξ is a frequent Hebrewism. Πάν. Neut. for masc., by a usage frequent in the Classical writers, is here transferred by Kyprke and Kuin, as a nomin. absolut., or an accus. for dat., and αὐτοῦ as redundant, the plural being referred to the sing. πάν, by the figure πάν τά σημαίνω-μένων. But Lampe, with reason, objects to this pleonasm and enallage of number. The pleonasm (as often) is energetic, and therefore no pleonasm at all. It may be, he says, emphatic. It should, however, seem best not too anxiously to press on such constructions, nor too elaborately to discuss them on the principles of Classical and finished construction; but to consider them as anaologeta, such as are found in the popular phraseology of almost all languages. On the δοξα, a sort of title, future, see other occurrences. See Win. Gr. Gr. § 10. 1. 9. Note. But to turn from words to things. On the full extent of this August power claimed by our Lord, Tittm. has shown, that it involves the governance of all human affairs, the regulation of the vicissitudes of times, and places, &c. And all this in order to accomplish the work of human salvation. Domination of this kind over the whole universe is elsewhere claimed by our Lord, (see Matth. xxviii. 18.) and ascribed to Him by St. Paul, Eph. i. 20. seqq. "This work (continues he) the Father committed to Him, as the Saviour of men, in order that he which (with) that salvation, might (be)." With the sentiment in the πάντες αἰῶνοι compare a kindred one at Acts vii. 25. Tittm. has well pointed out that this dominion of Christ consists not only (as many recent Commentators imagine) in teaching, &c. but in giving eternal life, purchased by His death. Indeed, Christ might be said to give eternal life, by giving and promulgating that Gospel which reveals it. It was the will of the Father that this life should be bestowed on the world by His Son. Hence salvation can alone be attained by faith in Christ, as well as in the Father, and, moreover, that kind of faith which the revelation of God has taught us.

3. αὐτῇ δὲ εἶναι —Χριστοῦ] In the interpretation of this verse the utmost care is requisite, since from it senses the very opposite have been sought. It has ever been regarded by the Heberdians as one of their chief strong-holds, and from this they have built a system, and through the doctrine of the Deity of Christ. To effectually frustrate their attempt, many eminent Orthodox Commentators, ancient and modern, lay down such a construction of the sentence, as that the words τόν μόνον ἀληθινὸν Θεόν may be referred only to the Father, but also to the Son. This is the only way to effect in two ways, 1. by inverting the natural order of the words, thus: 'Ut te, et quem misisti Jesum Christum, solum verum Deum agnoscant.' 2. by supposing an ellipsis of εἰλα, and after καὶ supplying ἀμα σοι. But the best Commentators for above a century have been agreed, that this transposition andsupplying of εἰλα is a straining, which the interpretation founded thereon cannot be admitted. Indeed, as Bp. Middl. observes, "it could only have originated in a wish to evade the consequences which this text has been supposed to establish." We must not then, seek here an assertion of the Deity of Christ, but content ourselves with proving that Christ is, as a person, considered as a mere ἐξαγωγή, much less a mere άνθρωπος. That our Lord did not, could not, mean to make such an assertion, is plain both from the passage itself, and from what precedes and follows it. See Tittm. in Recens. Synop.

In determining the true sense of the passage it is of the first importance to ascertain what is the exact force of μόνον, and ἀληθινὸν, as also of γίνεσθαι. That will mainly depend on the construction, about which the Commentators are not agreed. There are two classes of Interpreters who suppose an ellipsis of εἰλα. But that cannot be admitted, since (as Bp. Middl. has proved) the exposition of the one is negatived by the presence of the Art. τὸν, that of the other, both by the Art. and by an unprecedented inversion of construction. It is evident that τὸν μόνον δ. Θ. is in opposition with σε. But may we, with Lampe, suppose τὸν to mean who art the? I think not; for this testimony of Christ with respect to the Deity would be the out of place. It is most agreeable to the nature of the Art. (on which see Middl. G. A. Chap. ii.) to take the τὸν to mean 'as being,' This mistake as to the force of the Art. seems to have led Lampe into the error (for such it is) of rendering the kal δι' αύτ. 'I, X.' and Jesus, etc. from this base, to the Christ, which, by separating Θεον and Χριστον, does violence to the construction. The above error with respect to the article seems also to have had little weight with some Commentators, as
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Wets and Tittm., who, resting on this force of the Article, and on a sense of which the words μόνον and ἀληθινον are capable, think that Christ here recognizes in God the Father a kind of superiority, being such principaliter, and κατ' ἐπιτροπήν, defending himself and setting open the way of human salvation, &c. &c. See the extracts from Wets and Tittm. in Recens. Synop. As to the doctrine itself, it has been held by many eminent and orthodox Theologians ancient and modern. See the citations from the Fathers and from Zanch., Wendelin, Calvin, and Bp. Bull, cited when it is needful. To this list, that long list, however, will only prove that those Theologians held the doctrine, not that they certainly recognized it in the present passage. Theologians must not be judged as Interpreters. Thus Calvin, as I have been assured by one of the profoundest Theologians of this country (the venerable Bishop of Salisbury), has in his Commentary corrected the multiplicity of unprofitable contexts (even those which are connected with his system) in a very different sense to that in which he had taken them in his Institutes. This would be, we may suppose, not merely because the one was the work of early youth, the other of maturity of years and ripeness of judgment; but because it was not an active function in his life, but a passive function in the other as an Interpreter. But to return, it is quite certain, that the direct revelation of this mystical doctrine here (and, be it remembered, it is elsewhere only to be inferred) would be out of place. And indeed one of the arguments which most effectually keep out the Socinian interpretation is that it is too far to exclude this. To Bp. Middlet. who, in his Notes, says that this is altogether a visionary creed, we must add, that the Father, as he is clear from the present occasion, and the scope of the whole prayer considered. He then goes on to remark: "Pararem, contradistincte ad Filium, non tam propter essentiam, quam propter ECONOMIAM divinam observarum ut Deum, quin ut Deum Filii dictum ad Cap. i. 1." This he thinks very suitable to the present occasion. He holds too, that there is no contradiction here intended between the Father and the Son. Jesus no more says that the Father is the true God to the exclusion of the Son, than does Isaiah xlv. 6. & xlv. 22." The above interpretation may be the true one; but I prefer that of the most eminent antiquit and some considerable modern Commentators, as Brug., Malton, Grot, Whitby, Kuin., and Bp. Middlet., who take μόνον αληθινον as meant in opposition to the idols and false Gods of the heathens, which have no real entity. Comp. 1 Thess. i. 9. 1 Joh. ii. 8. v. 20. Apos. iii. 7. J. A. H. Tittmann de Synod. B. p. 46. comparing the words αληθινον and αληθινον, observes "αληθινον est, quoniam non tantum nomen habet et speciem, sed rerum naturam et indole, quae nominis conveniant." Our Lord, then, may be supposed to have so spoken, in order that the Apostles might learn, and teach others, to use the words of Bp. Middlet., "that eternal life is to be obtained by a knowledge of the One true God, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed Religion." The learned Prelate, however, has failed to perceive the full force of γνωσιν, which is ably traced by Lampe and Tittm. in Recens. Synop. It must denote such a knowledge and recognition, that the Son to whom they have revealed themselves cum effectu, as shall influence us to worship, serve, and obey Them, and seek salvation from Them.

4. of ἐδόξασα] Jesus glorified the Father by causing Him and His attributes to be known and acknowledged on earth. See more in Lampe and Tittm., loc. cit.

— to ἐργων—ποιημα] Not the work of teaching only, as some Commentators suppose, but also (as Grot., Lampe, and Storr have proved) the work of attestation by His death and passion, which was then commencing. For as they were so very near, this anticipation is very admissible. The words breathe a holy joy and triumph at such a work being well nigh completed.

5. ἐδόξασον με, συ &c.] Here again our Lord has predicted of himself things most August, and worthy of the deepest attention, as tending to illustrate His Divine majesty. 1. He professes that he has, as it were, "made the Father known"—the Father, embracing the whole compass of the Divine nature, attributes, counsels, and works. (See the Note on i. 14.) 2. He makes this asseveration, "I had glory παρα σοι, i.e. with God in Heaven." Therefore he was in Heaven before he came into the world, or was in the bosom of the Father. (1 Joh. i. 18.) 3. He protests only, "I had glory with the Father, before I came to the earth; may προ του των κοσμων ειναι, 'before the existence or beginning of the world,' or (as the Apostles say) προ καταβολης κοσμου, and (as St. John expresses it) εν φρχθε, i.e. from eternity. For by phrases of that sort the Hebrews were accustomed to designate eternity. (See the Note on i. 1.) 4. He prays that the glory and majesty in which, as Son of God, he enjoyed from all eternity, the Father would now invest him with, as Son of man, and Saviour of the human race. Now, how could he have said this, and thus prayed for it from the Father, unless he had been the true and eternal Son of God, such as he is described in this Gospel? (Tittm.) The same learned Commentator and Lampe have completely refuted the Dp.
Soecian perversion of ἐγκάνω, by which it is understood only of destination.

6. From this to v. 14. Christ speaks of his disciples, and commends them to the especial favour and protection of the Father, since they had been his disciples and attached disciples, and were to be the first planters of his Gospel.

— ὕγινω, χρηστος, θέος, so sou τό νόμα may denote Thee, i.e. thy nature, attributes, and counsels for the salvation of men. See v. 14. Οὐκ ἰδοκάς μοι. The best Commentators are agreed, that the sense is: 'whom by Thy Providence Thou hast delivered to me, taught, and brought unto salvation.' By τοῦ κόσμου is meant the world at large, which, as we are elsewhere told, lieth in sin.

— σοι ἴδων] Most recent Commentators (as Kuin. and Tittm.) take this to mean, 'they were thy sincere and faithful worshippers.' But that sense seems far-fetched, and can only be admitted as a secondary sense. Lampe has truly observed, that the phrase is used of right of property. Not to rene, or split this (as Lampe does) into too many parts, they might be said to be God's, 1. by right of creation; 2. by the Sinaitical covenant; 3. by approbation, as sincere and well affected, and by separation from the world by Divine Grace. Δεδοκάς, hast given them as Disciples. Τοῦ λόγου σου τετ. may be understood, as the doctrine of the Gospel, which they were brought to embrace the Gospel of Christ, but chiefly of the doctrine of the Gospel delivered to Christ by God the Father. Τετ. is a very strong term, and imports entire acquiescence in, and adherence to as a principle of action.

7. ἐγκάνω] 'they assuredly know.' By πάλιν must be understood the words and works enjoined by the Father; but chiefly the former, as appears from the next verse, which is, in some measure, exegetical of the preceding.

8. ὅτι παρά σοι ἐγκάνω] Tittm. observes, that we must be careful to distinguish the proceedings of Jesus from God, xvi. 26, and his coming to the earth, v. 3., and his being sent by God, as the Messiah. See vi. 69.

9. οὐ περὶ τοῦ κόσμου ἐρωτάω] As Christ did elsewhere pray for the world, nay for his very enemies, Kuin. supposes the sense to be: 'I pray for the faithful worshippers; they are worthy of this favour.' But others, taking οὐ—ἄλλα for οὐκ—ἄλλα, render the whole section of a passage, in which the words still less be commended, as if the world were prayed for in a different sense to the Apostles. The difficulty will, I think, be removed by ren-
and ἐρήμοι there is not a mere enallage, as most Commentators suppose; but the Present is here, as Lampé observes, "pro Future constat, sed tandem prœmissis sen considerand incipit."

— πατέρ ἁγία &c.] Now follows, to the end of the Chapter, the prayer of our Lord for the disciples. With the πατέρ ἁγία the Commentators compare the use of Sancte Pater! in the Latin Classical writers. But that was often not preteritory.

— αὐτῶν ἐν τῷ ὅν. σ ᾗ.] On the sense of ἐν τῷ ὅν. σ. the Commentators are not quite agreed. Grot., De Dieu, Kuin., and Cambp. take it to mean 'in thy worship,' the profession of thy doctrine, in the faith and practice of thy religion.' By making known (says Cambp.) the name of God to those who enjoyed the old dispensation, is plainly suggested that they might see how much inferior it was, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation; and as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his-disciples, relating to life and immortality; the recovery of sinners through his mediation, may well be called revealing God, or (which, in the Hebrew idiom, is the same) the name of God to them.' Lampé understands by ὅν., the attributes and perfections of the Deity; and Tittm., the promises and plans of the Father for the salvation of men by His Son. Of these interpretations the former cannot be admitted; the latter may be included in the first mentioned one. There is here a remarkable var. lect. For ὅν. very many MSS. (mostly antient) and several Greek Commentaries and early Edd. have ὅν. which has been received by almost every Editor from Beng., and Wet., to Schol. And this is very agreeable to the Critical Canon which directs the more difficult reading to be preferred. But that canon has several limitations and exceptions; and amongst the rest, where the readings are exceedingly similar in appearance, and where the propriety of the language rejects the more difficult, or where the context will not permit it. Now all the above are specious. For the ὅν. involves an unprecedented harshness, since thus we must (as the Greek Commentators do) take ὅν. in the sense 'by thy power;' a use of ὅν. no where else found in Scripture, or any other writings, and which would not be suitable to the words following. Besides, the idiom of ὅν. for ὅν. is not agreeable to the character of St. John's style, and no where occurs in his Gos-
may by those [words] have their joy in me (i.e. of which I am the object) complete and perfect. Now that would shortly be the case at his resurrection, and the sending to them the Holy Spirit.

15. οὐκ ἔρωτα—κόσμου] The sense seems to be, 'I pray not that thou shouldst remove them from this life.' Some suppose here a figurative use of αἰών. But there is not need to be thought of. To more fully comprehend the import of the expression, it is proper to bear in mind a remark of Grot. (for which, however, the learned Commentator was indebted to Euthym.) that "these words are said in explication of the preceding, and for the sake of the disciples then present, and within hearing." The same will apply to many other passages of this chapter, which might otherwise seem incongruous. Our Lord, therefore, meant indirectly to warn his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had important purposes for them to answer during many years: at the same time suggesting to them motives for constancy and fortitude, in their being defended and preserved under the sorrows which surrounded them.

By τοῦ τῶνα many eminent Commentators antient and modern understand the Evile one; and they refer to Matth. vi. 13. & 1 Joh. v. 19. But though that interpretation be there suitable, it does not follow that it should here be admitted, since the circumstances are different. It is better, with Est., Grot., Lampe, Campb., Noesselt, Rosenm., and Tittm., to take τοῦ τῶνα in the neuter gender, as Rom. xii. 9. and often elsewhere. The sense, too, thence arising (which is not so much moral as physical evil, i.e. calamity from trials and afflictions) is more extensive and more suitable to the context.

17. ἀγιασαον—ἀλλιθεμένοι] From their preservation under trials and calamity our Lord proceeds to pray for their preservation in the Evangelical office. Ἀγιασεσθαι, like the Heb. וְָּאֹמֶאת, signifies properly to separate, set apart to some office, whether civil, or Ecclesiastical, i.e. to consecrate to the worship of God, or to the concerns of religion. Ἀγιασθαι denotes a person so set apart, or consecrated, and is used especially of Prophets, or Priests, both being said ἀγιασθασθαι. The word is also used of the appointment by the Father of the Son to the work of human salvation by his incarnation. (see x. 36.) and to which our Lord is said to have devoted himself. Thus Tittm. thinks that the sense is: 'Set them apart unto thy truth,' i.e. cause them to dedicate and set themselves apart to their Evangelical office. This, however, is diluting the meaning, which, I conceive, is: 'Sanctify them (namely, by the Holy Spirit) unto the promulgation of Thy truth,' i.e. the Divine, as far as it is required by the above sense, which, I think, is discernible in εν, to the Holy Spirit, the great and all-efficient Agent in this matter. And surely the Apostles, though already separated from the ungodly and unbelieving world, required to be especially purified and consecrated to their momentous office by the first fruits of the Holy Spirit. Of this use of εν with a Dative, for an Agent, required by the above sense, with εἰς, there are numerous examples in the N. T.

Some Editors cancel the σου. But the sense cannot dispense with it. There is no necessity, however, with some, to render ἀδησθαι just after 'the truth,' or 'that truth.' The full sense is 'truth itself.' The clause is, I conceive, exegetical of the preceding (which relates to the Gospel). The whole passage is well paraphrased by Mede: 'Separate them unto the Ministry of the Truth, the word of thy Gospel, which is the truth and verification of the promises of God.'

18. εἰς τῶν κόσμων] Namely, for the purpose mentioned in the foregoing verse, to promulgate thy Truth.

19. εὐς ἐγράφθαι ἐμαυτοῦ] Some eminent recent Commentators take ἐγράφαι to mean 'I set myself apart and devote myself;' (See Recens. Synop.) others, 'I offer myself up as a victim.' But there is no occasion to take the word in any other sense than at v. 17. where see Note. Of course, εἰς τὸ δόξαν, at v. 17. And so Chrys.

20. Now follows the last part of this Prayer, which is offered up in behalf of all believers. The sense is: 'Neither, however, do I pray for these alone, (my Disciples) but for those also, who, by their acknowledge of thee, will become believers in me, and embrace my religion.' For πιστευόντων, πιστεύοντων, which is found in almost all the best MSS., Versions, and Fathers, and in the early Eds., is received by almost every Editor from Wets. to Scholz. It is plain from the var. lect. and the Greek Commentators that the former is a gloss.
21. Ινα πάντες ἐν ὤσι καθὼς σὺ πάτερ ἐν ἐμοί, καγὼ ἐν σοί, ίνα καὶ αὐτοὶ ἐν ἡμῖν ἐν υἱῶν ἵνα ὁ κόσμος ὁ δῶκας μοι δῶκακα αὐτοῖς, ἵνα ωσὶν ἐν καθὼς ἡμῖν ἐν οὐσίαν ἵνα ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί ἵνα ὁ σῶτερ λειμαῖνεσθαι εἰς ἐμα, καὶ ἵνα γίνεσθαι ὁ κόσμος ὑπὲρ τῆς καθαρτίας καὶ ἵνα ἐγάνθησιν αὐτοὺς, καθὼς ἐμὲ ἐγάνθησα. Πάτερ δικαία, καὶ ὁ κόσμος σε οὐκ ἐγνώ, ἐγώ δὲ σε ἐγνών, καὶ αὐτοὶ ἐγνώσαν: ὦτι σὺ με ἀπέστειλας καὶ ἐγνώρισε αὐτοῖς τὸ ονομά σου καὶ γνωρίσῳ ἵνα ἡ ἀγάπη ἥν ἐγάνθησαί με, ἐν αὐτοῖς ἵνα καγώ ἐν αὐτοῖς.

1. XVIII. ΤΑΥΤΑ οἵποι Ιοσιους ἐξήλθε σὺν τοῖς μαθηταίς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέρων, ὅπως ἦν.
such a plan in the narration, as to only touch lightly on what had been recorded by preceding writers; at the same time adding certain circumstances omitted by them; thus strongly confirming the truth of what had been before written, and, in the circumstances which he himself records, plainly supposing it. (Lampe.)

1. [λόγως] The reading was uncertain. For the Vulg. τὸν Κέφων, four of the most antient MSS., and several of the most antient Versions with some Fathers, have τοῦ Κέφων, which was preferred by Ibea, Casaub., Cam., Cast., Drus., Lightf., Bois, Bynaeus, Reland, and most other learned Commentators down to Middlet., Kuin., and Tittm., and has been received by Beza, Oecol., the ψp., Vat., and Schozl. The common reading is strenuously, but not successfully, defended by Lampe and Matthæi, the former of whom was little acquainted with Criticism; and the critical skill of the latter is sometimes neutralized by his prejudices. Notwithstanding that he magisterially pronounces τοῦ Κέφων to be an error of the scribes, I cannot help thinking, with the celebrated persons first mentioned, that the common reading is such. The evidence for the other reading may, indeed, seem slender; but it is, in fact, of the most weighty kind, (confirmed also by Josephus), the MSS. being some of the most antient in existence, and the Versions most estimable. Matthæi indeed addsuces the authority of Chrys., Cyrill., Theophy., and Euthym., for the common reading. But the authority of Commentators and Homily-writers, in proper names which they do not particularly treat on, is but small, especially where the common reading is retained. That τοῦ Κέφων occurs twice in the LXX., once in chap. xi. vii. and once in ix. xvi., is an indication of the Vulg. But that would not be decisive; and possibly when the varr. lect. in Holme’s Edition be examined, τοῦ Κέφων may turn out to be the true reading. The common reading might, as Middlet. observes, originate in a mistake of the Copists; (thousands of similar mutations occur in the Classical writers) (and even design, since the Greeks were accustomed to Grecize barbarous names. And it would seem probable that the name meant “the brook of Cedars.”) It is, however, by Lightf. and Reland well derived from the Hebr. τρ; and hence τρ will denote the black torrent. Middlet. instances a similar corruption in Suid. of Χωμ. — 

2. [κατά] This seems to have been a plot of garden ground provided with a sort of cottage. 3. [στεῖραν] This word is, I think, derived from στεῖον cognate with στείω, to draw or hoist, and signifies a band. Hence it would designate any military corps; but the best grounded opinion, and that supported by all the most eminent Commentators, is that it here designates either the Roman cohort which garrisoned the castle of Antomia, or the detachment of it, which, by order of the Procurator, attended on the Sanhedrim at the great festivals, and kept the peace. Hence the propriety of the Articles, to denote the detachment then on duty.

— μετὰ φανων καὶ λάμπων. It is not easy to determine the precise force of these two terms. Bynaeus thinks the former meant torches; the latter, lamps. Lampe observes, that the latter commonly denoted torches; as appears from the λαμπαδοφόρα described by Meurs. in his Græc. Per. L. v. The same Commentator, on an inspection of Athen. L. xv. 18, where he treats of φανοι, is of opinion, that the φανοι were a more antient and rude kind of torches, formed of split sticks bound into a bundle; but that afterwards torches of other materials, and of a more convenient manufacture (namely, tapers and lanterns) came into use; though the others still continued in use among the meaner sort of people, that both lanterns and torches were in use among soldiers, appears from Dionys. Hal. ix. (cited by Lampe and Wets.) ἐκ κλαδων ἀνέπετε ἐκ τῶν κεραυνων ἀθροισμα, φανον καὶ αὐτοῖς λαμπαδεῖς ἀπεργοῦντο. It was, indeed, (I would add) usual for such corps to carry both arms and lanterns. So Thucyd. i. 15. The same Commentator, on an inspection of the Peloponnesians (300 in number) says καὶ ἐν τοῖς ὀικίσκοις αὐτοῖς ἐκείνοις ἀνέπαυεν. 4. [ἐφόρμα] This phrase is by some accounted a Hebraism. But, as Kyrke and Wets. have shown, it is also found in the Classical writers, and its signification is almost always used of what is evil. Ἐγόρων. This is rightly taken by Euthym., Mald., and Pearce for προδοθῶν, namely, from that part of the garden whither Christ had retired for prayer. 6. [ἀπελθὼν—ἐρωτοῦσα χαμηλ] The earlier and the recent Commentators here adopt different views. The former suppose a miracle; the lat-
ter, with the exception of Tittm., recognize none, attributing the circumstance to their awe at the sight of so wonderful and extraordinary a person; of this they adduce what they parallel from the Classical writers. The cases, however, are not parallel, but quite of another kind, and the mode in which those Commentators (as, for instance, Rosenm. and Kuij.) account for the thing, proceeds almost wholly upon supposition. If we confine ourselves simply to the plain words, and the actual circumstances, we shall see that something far surpassing the ordinary, and rising to the preternatural, is suggested. See the able Notes of Wolf, Lampe, and Tittm. There seems to be no reason to doubt, but that some undeniable, but supernatural, power was exercised, as in many of their instances recorded in Holy writ; as that of Paul (Acts xxii.) where he is described as being ‘struck to the earth’ as well as struck with blindness. Though whether that amounts to what is, strictly speaking, a miracle, may be doubted. For all those cases in Scripture where any of the senses of men, as sight and hearing, are so affected as to be for the time suspended, (as in the case of the men of Sodom at Lot’s door. (See Gen. xix. 11.), and the persons sent to apprehend Elijah. See Joseph. Ant. ix. 4, 3.), seem not to amount to the miraculous, though they reach the preternatural. Whether all fell to the ground, (even Judas) as the old Commentators, in Uncertain, and will by no means alter the case. But we cannot understand less than very many. To suppose, with some recent Commentators, that only two or three did, is such a trifling with the plain words of Scripture as would not be allowed for a moment to a Barrister in a court of justice, while pleading upon the meanest affair of common life.

8. el e wv lai-úrdiven] A brief manner of speaking, of which the sense may be thus expressed by paraphrase: ‘If then ye seek to apprehend me [take me; but] let those [my companions] depart.’

9. eva plrwoth &c.] The best Commentators are agreed that the sense is, ‘Thus was made good, or verified, the words, &c.’ See the excellent Note of Tittm. in Recens. Synop., by which all the difficulties that have been by some raised on this passage, entirely vanish.

11. &ov] This is omitted in very many of the best MSS., Versions, and the Ed. Price., and is cancelled by almost every Editor from Beng. and Wet. to Scholz; and with reason, for internal evidence is as much against it as external.

12. 15. Ἰησοῦν Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητὴς...
addition of the Article. We must therefore explain as we may. Now almost all Commentators, ancient and modern, are agreed that by the other disciple the Evangelist means himself; and with reason; for though Grot., Lampe, Heum., and Pearce deny this, they are as unsuccessful in proving it not to have been St. John, as they are fixing on any other disciple. See a full discussion of the matter in Recens. Synop. The Evangelist never mentions himself by name; yet, if he be supposed that he has described the whole of what took place in the hall of Annas, &c. so circumstantially that we cannot but conclude that he was present, as Ecclesiastical tradition attests. "Supposing, then, (remarques Bp. Midd.) that St. John himself is meant by ὁ ἄλλος μαθητής, it may not be impossible to assign something like a plausible reason why he should call himself the other disciple. "This phrase (contrary to the learned Prelate) obviously implies the remaining one of two persons, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognized to exist: and if it could be shown that Peter and John stood towards each other in any such relation, the term the other disciple might not unfitly be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now it does appear that a particular and even exclusive friendship existed between Peter and John. The word occurs ὁ ἄλλος μαθητής in Joh. xx. 2, 3, 4, 8, from which it may be inferred, that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify John. [15. ὁ ἄλλος μαθητής (ὁ άλλης)] These words are meant to show how it happened that persons of such inferior rank as he and St. Peter should have obtained access to the Hall of the High Priest. 16. ἄρακαὶ. The word is a special case of live charcoal, (so Suid. ἀράκας: φθείραι ἄρακας) from άράξας, a live coal, and that from ἄραζω, all which come from ἄρω, whence ἄρχωs, florid, red, burning. So Hom. Π. γ. 213. ἄρακας στοράς. The difference is plain from an adage of Suidas: μὴ τῷ τέμπει φύγουες εἰς ἄρακας τις, which may be exactly translated, "be not moved by a well-known adage of our own language. - ψύχος ἢ; The sense is: 'It was [then] cold weather.' 20. τῶν τῶν τῶν τῶν. This signifies "in all places and at all times and opportunities. The τῶν in τοῖς χώραις is omitted in a great number of the best MSS., and is cancelled by almost all Editors from Beng. and Matthei to Scholz; and rightly, I conceive; for internal evidence is strong against it; since it would be more likely to be wrongly inserted, on account of the τῶν τῶν χώραις, than wrongly omitted. And, moreover, when the singular is, as here, used in a generic sense for the plural at large, it respects the Article. Instead of the common reading τῶν τῶν τῶν τῶν, before of οὐκαίοι, almost all the MSS., with all the Edd. up to Bena's, have τῶν τῶν, which is received by almost every Editor from Wets. to Scholz; and rightly; since the external evidence for τῶν τῶν is slender, and its internal far inferior to the other. Τῶν τῶν may include τῶν τῶν τῶν, not vice versa. - ἐν κρυστῷ ἀλάσας οὖνδε] This, as the best Commentators have seen, must be taken comparatively, and with restriction, i. e. nothing post sindem, like the Heathen mysteries, or Jewish Cabala, at variance with any public doctrines, and consequently nothing savouring of sedition.
Kep. XVIII. KATA IOANNHN.

'Hisous'. Ei kakev elalhся, martvurou, perι του κακου, ei
dekalos, ti me deres; 'apisteilev [oun] autov o 'Anas

dedemewn pro's Kαιafan tou arxierea.

25 h' Hn de Simeon Petros etsos kai thermaimonous, eite
oun autos. Mh kai sy ek tou mabtvwn autov si; hora-

26 26 sato ekeivou, kai eitev. Ouk eimi. Lgei eis ek touv
chalov tou arxierewos, sungenhov ouv ou apokopove Petros to

27 avtov. Ouk eγw se eidos eno to kipw met autov; palin
oun hronistato tou Petros, kai evdeos alektwro efvanwv.

28 i AGOUSIN oun tou 'Isouwv apo tou Kαιafou eis tou
praiwvov. Hn de prwia kai avtov ouv eisqalov eis tou
praiwvov, wma mh mianwson, all ina fagwos to pascha.

29 efalhovn ouv o Pilatos pro's autous, kai eitev. Tivna kath-

30 ghovn fere te kata tou anabatow touv; apetribhovn
kai eitovn autov. Ei mh h ouv kakopoivos, ouv an su oua
paragamen autov. Eitev ouv autov o Pilatos. Labete av-
uvou menis, kai kata touv mou mouv krivate autov. Eitov
oun autov o 'Ioudaioi. 'Hmin ouv efestin apokteina oude

32 k ina o logos tou 'Isou plrwh, ou eite smailovn poiv

33 thamati 'hmelven apodhneskev. Eijsalhevn ouv eis to prai-
twvov palin o Pilatos, evfanevo touv 'Isouwv, kai

34 eitev autov. Sun eis o basileus twv 'Ioudalowv; apetribh

25-27. Peter, it seemed, was exceedingly ter-
riffed, especially on beholding such a scene, and
hearing Jesus examined respecting his discipiles;
from whence he might infer that the Sanhedrin
had thoughts of ordering them also to be seized.
He did not, it appears, return to himself before
the covert manner in which the Lukan id. spoken;
when (as we learn from Lu. xxii. 61.) Jesus
turned his eyes towards him, and looked him
steadfastly in the face. Our Lord, by the com-
mon decree of the Sanhedrin, had been pro-
nounced worthy of death, since he had professed
himself to be the Messiah and the Son of God.
In order to carry this sentence into effect, they
brought the affair before Pontius Pilate. The
Council, therefore, rose, and just as the day was
dawning, led him bound, as one pronounced
worthy of death, to the Praetorium. Matthew,
xxvi. 2, adds kai parowven autov Pontio Pilato;
whence it is evident that it was their counsel
and plan that Pilate should order him to
execute. For parowven signifies to de-

31. petere autov wmen. Take ye him and pun-
ish him, as yourselves signified to do a thing so unheard
of in the Roman law as to condemn a person
unheard. On hmin ouv efestin, &c., see Note on
v. 25-27.

32. sun eti basileus twv ioudalowv. The best Commen-
tators are agreed that the sense is: 'This was
made good the words,' &c. See Note infra v. 9.
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Κεφ. XIX.

αὐτῷ ἡ Ἰησοῦς· Ἀφ’ ἐαυτοῦ σὺ τοῦτο λέγεις, ἡ ἄλλακτι σχῆ ἐποιῶν περὶ ἐμοῦ; ἀπεκρίθη ὁ Πλάτων. Μήτι ἐγὼ Ἰου—35 δαιμόνι εἰμι; τὸ ἔδοξε τὸ σὺν καὶ τοῖς ἀρχιερεῖς παρεδωκαν σε ἐμοί· τί ἐποίησας; ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ 36 ἐμὴ οὐκ ἔστιν εἰκ τοῦ κόσμου τούτου· εἰ εἰκ τοῦ κόσμου τοῦτον ἡ ἡ βασιλεία ἡ ἐμὴ· οὐς ὑπηρέται αὐτοὶ οἱ ἤγαγον ἦμι· οὐκ ἥτη παραδόθη τοῖς ἱουδαίοις· ὃν δὲ ἡ βασι- λεία ἡ ἐμὴ οὐκ ἔστιν ἐνεδείξει. ἐπεν οὖν αὐτῷ ὁ Πλάτων, 37 Οὐκοῦν βασιλεῖς εἰ σὺ· ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ εἰμι ἐγὼ. ἐγὼ εἰς τὸ ἄνα γεγένημαι, καὶ εἰς τὸ ἄνα ἔλημα εἰς τὸν κόσμον ἔθηκε ἡ ἄλλη ἰδιαιτερὰ πᾶσα τὸν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. λέγει 38 αὐτῷ ὁ Πλάτων· Τί ἐστιν ἡ ἀλήθεια; καὶ τοῦτο εἰπών, πάλιν ἔξηλθε πρὸς τοὺς ἱουδαίοις, καὶ λέγει αὐτοῖς· ἐγὼ ὤν ἔδωκαί σοι ἑκείνην ἐν τῇ ὑδάτιν ἐν αὐτῷ· ἔστι δὲ σωτῆρας ὑμῖν, 39 ἦν οὐκ οὐκ ἄπολυσα ἐν τῷ πάσχα· βούλεσθαί σοι, ὦν μὴν ἀπολύσω τὸν βασιλεία τῶν ἱουδαίων; ἐκραύγασαν οὖν 40 πάλιν πάντες, λέγουν· Μὴ τούτον, ἀλλὰ τὸν Βαραββᾶν· ἔθηκε τὸν Ἱησοῦν λῃστή. XIX. ὅ τοτε οὖν ἔλαβεν ὁ 1 Πλάτων τὸν Ἱησοῦν, καὶ ἐμαστίγωσε· καὶ οἱ στρατιῶται 2

34. ἀφ’ ἐαυτοῦ· 'proprio motu,' from thy own knowledge or opinion of my having been concerned in seditionous practices.

35. μήτι ἐγὼ 'Ἰουδαῖοι κ. κ.' Of these brief words Kuin. determines the sense to be as follows: 'No, I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance: but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew, to care about such things. It is on the representations of thy countrymen. Priests that I examine thee. What hast thou done to afford ground for this criminal accusation?'

36. Ἡ βασιλεία κ. κ.] The sense is: 'I am a King, it is true, but my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour for this charge of sedition.' (Tittm.)

37. οὐκοῦν βασιλεῖς εἰ σὲ.] Some Commentators would have interpreted removing. But that is an unjustifiable weakening of the sense. Besides, there is no good authority for οὐκοῦν coming first in a sentence not interrogative.

38. τὸ ἔστιν ἀλήθεια.] On the exact force of this question Commentators are not agreed. Some take the meaning to be: 'What is truth to me? what care I about truth?' But this sense cannot be elicited from the words. Equally objectionable is the interpretation of the truth of the Gospel, true religion. So Rom. ii. 8. ο ἐς τὴν ἀρετὴν. ἀκοφέω, 'hearkeneth to.'

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XIX. 4, 5. On the motives and intent with which Pilate brought out Jesus, &c. see my Note in Recens. Synop.

6. σταυροσῳ, σταυροσῳ] In very many MSS., Versions, Fathers, and early Edd., is added , which is received by almost every Editor from Wets. to Scholtz. But it is so difficult to account for its omission in far more than half of the MSS., many of them very antient, and so easy to account for its insertion, that I dare not follow their example. Such kind of exclemations are usually very elliptical, and the pronoun I have observed to be often omitted. Our best copies, many examples which I could adduce the following must suffice. Pseudo Euphr. Rhes. 685. Παίκε, ψαίκε. Aristoph. acharissime.

— λάβεται αὐτῷ ἡμεῖς κα.] Many understand these words as a permission. But Pilate neither said, nor could say this seriously; for he well knew that crucifixion was not in use among the Jews; and the Priests had already declared, that they could not put him to death, on account of the festival. The words (as Chrysost. long ago saw, and in which light they have been viewed by some modern Commentators, as Lampe) are those of irritation and disgust: neither does it appear that the Jews regarded them as a permission, since they immediately resented a new charge, that of blasphemy. (Kuin.)

7. ἡμεῖς νόμου ἔχουμε, &c.] The sense is: ‘By our law he has been found guilty of blasphemy and condemned; but on account of the least we could not inflict the punishment; and therefore we had recourse to thee.’ By the law they meant some measures of the O. T., as Lev. xxiv. 16. Deut. xiii. 1. sq. v. 18 & 20. which denounce death on pretenders to Divine mission. And ἐπιτίθεσθαι here means pretended to be. On the full purport of the Jewish Law on this head, on the criterion of false prophets, and on the kind of death inflicted on such, see the Note of Lampe in Recens. Synop.

The τοῦ before θεοῦ is omitted in many MSS. and early Edd., and is cancelled by almost every Editor from Wets. to Scholtz: a decision approved of by Bp. Midd., who shows that υἱὸς θεοῦ may mean the Son of God as well as ὁ ἀνθρωπος in οἱ ὑμεῖς τοῦ θεοῦ, that proves that υἱὸς θεοῦ was not a later or different name of Jesus of Nazareth, for it was used by the earliest Christians in a meaning far different from that of the Gospels, as it is used by the Epistle to the Galatians. And that Pilate so understood the appellation, he thinks is clear from what follows. Be that as it may, the two appellations by which the Consolation of Israel was called, namely, Messiah (which implied, they thought, Kingship) and Son of God, (which expressed His Divine nature and union with God) afforded the chief Priests an opportunity of shifting the charge as they found politic, urging either that of sedition, or of blasphemy.

8. μᾶλλον ἐφοβηθη] Namely, to condemn him to be crucified. On the nature of this fear (which the Commentators ascribe to various causes) it were vain to speculate. It arose probably from an impression such as Pilate could not fail to have, that Jesus was at least a very extraordinary person, if not the character he claimed to be. Whether this idea was at all mixed up with the notion of a Heathen Demigod, (though the most celebrated Commentators ascribe it chiefly to that) is doubtful. The stories of Demigods, &c. were probably by the higher classes regarded in nearly the same light by which we view them, namely, as mere Mythological fictions, only deserving of attention from their antiquity and poetic elegance.

9. τὸδε εἰ σοῦ:] This cannot mean, as some eminent Commentators imagine, ‘of what country art thou!’ for Pilate knew him to be a Galilean; but, as others interpret, ‘What is your


11. οίκ εἰγείς—ἀνωθεν The best Commentators, ancient and modern, are of opinion that ἀνωθεν signifies 'from on high,' 'from Heaven,' 'from Divine Providence,' and in iii. 31, James i. 17. and Elian and Dio Chrys. cited by the Commentators. For ἐξουσία ξέμιν the more Classical phrase is κύριος εἰμί. So in a kindred passage of Dio Cass. p. 398. 1. κύριος καὶ σωτήρ καὶ ἀνάθεμα τινως. By δεδομένων, Grot. rightly understands, not that common permission, which leaves many things to the natural course of events, but something decreed in the Divine counsels.

— διὰ τοῦτο] With these words the Commentators are perplexed. To suppose, with Kuin., a mere formula of transition, is very unsatisfactory. The methods proposed by Markl. and Bp. in different ways, are open to objection. Grot. takes the διὰ τοῦτο to refer to something suppressed. But he is very unsuccessful in dividing what. It may perhaps be best regarded as a highly elliptical expression, and the διὰ τοῦτο need not be too rigorously interpreted. The sense seems to be, 'Wherefore [in thus giving me up to thy will] I poured out my soul into thy hands is more in fault than thou.' The suppression of the words included in brackets may be attributed to delicacy.

12. This divining of the thoughts, and this candid judgment of his conduct, seems to have much affected Pilate for the moment; hence he made another effort to save Jesus. The Jews, however, perceiving that Pilate was studying every method of releasing Jesus, and that he be paid little attention to their second charge, of blasphemy, as not falling under his cognizance, now return to their first alleged crime, which especially belonged to the Procurator, namely, that of sedition, and treason against Cæsar.

13. εἰδωλου] A juridical expression signifying 'injudgment.' ἀνθρώπου denotes a pavement formed of pieces of marble and stone of various colours, such as were called τετρακλίτα, and τετακλήτα. A sort of luxury which had arisen in the time of Sulla, and had extended even to the most remote provinces. Julius Cæsar, as we learn from Sueton. Vit. 46., carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prætorium.


— ὥρα δὲ ἦσε ἐκτός] On the seeming discrepancy between this account and that of the other Evangelists, see Recens. Synop. and the Note on Mark xvi. 25. There can be no doubt that an evangelist has been confounded with the 5th, and that the true reading is Γ, i.e. τρίτη. Indeed, this reading is found in seven of the best MSS., some Fathers, as Euseb. (who says it was so written in the autograph) Jerome, Severus, Ammonius, and Theophyl., and some Scholiasts, with Nonnus. In reality, the best recent Commentators acquiesce. That this clause is not, as Wassenbergh maintained, a gloss is triumphantly established by Bormm. de Glossis, p. 44.

15. οὐκ ἐξῆμεν &c.] A mere pretence, since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only.
Κεφ. XIX.

ΚΑΤΑ ΙΩΑΝΝΗΝ.

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16 σιλέα, εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτοῦ αὐτοῖς, ένα σταυρόθη.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἅπτηγαγον καὶ βασιλικαὶ
17 ζων τὸν σταυρὸν αὐτοῦ, ἐξελθεν εἰς τὸν λεγομένου Κρανίου
tόπον, ὃς λέγεται 'Εβραϊστα Πολυγόνα, ὅπου αὐτὸν ἐσταυρώσεν, καὶ μετ' αὐτοῦ ἄλλου δύο ἐνευθεῖαν καὶ ἐνευθεῖαν.
19 μέσον δὲ τὸν Ἰησοῦν. Ἑγραμένῳ δὲ καὶ τίτλον ὁ Πλάτασχι,
καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἡν δὲ γεγραμμένον, 'ΗΓΟΥΣ.

20 Ο ΝΑΣΩΡΑΙΟΣ ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ, τοῦτον
οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ιουδαίων, ὥστε ἐγγύς ἦν τῆς πόλεως τοῦτος, ὅπου ἐσταυρώθη ο Ἰησοῦς καὶ ἦν
21 γεγραμμένον 'Εβραϊστα, Ἐλληνιστα, Ῥωμαϊστα. ἐλεγον οὖν τῷ Πλάτασι ὁρισεμεν τῶν 'Ιουδαίων. Μὴ γράφῃ 'Ο βασιλεὺς τῶν Ιουδαίων ἀλλὰ ὅτι ἑκείνος εἶπε σαβελὸν ἐστι. 22 τῶν 'Ιουδαίων. άπεκρίθη ο Πλάτασι. ὁ γέγραφα, γέγρα

23 θα. Οἱ οὖν στρατιῶται, ὅτε ἐσταυρώσαν τὸν Ἰησοῦν, ἔδαβον τὰ ἱματία αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκα
στὶ στρατιώτης μέρος, καὶ τῶν χιτῶνα. ἦν δὲ ο χιτῶν
24 ἀρραφος ἐκ τῶν ἁνθιδών υφαντο δι αὐτοῦ. εἶται οὐν πρὸς 13. ἀλλήλοις. Μὴ σχισάμεν αὐτοῦ, ἀλλὰ λάχαμεν περὶ αὐτοῦ, εἰς ἐσται. ίη 

25 οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν εἰστήκειαν δὲ 

παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ τῇ μήτηρ αὐτοῦ, καὶ τῇ ἀδελφῇ

26 Μαγδαληνῆ. Ἰησοῦς οὖν ἤδω τὴν μητέρα, καὶ τὸν μαθη
tὴν παραστᾶτα, ἢν ἡγάμα, λέγει ὑμῖν. Γίναι,

27 ιδοὺ, ο νῦς σου. εἶτα λέγει τῷ μαθητῇ ' Ίδοὺ, ἡ μήτηρ

16. καὶ ἁπτήγαγον. Many MSS. and early Edd., and some Fathers and Commentators have ἁγγαγον, which is received by almost every Editor from Wets. to Scholtz. But ἁγγαγον, not ἁγγεῖον, is a vox sol. de hac re. The error, I suspect, arose from the contraction κάπηγαγον, which might easily be mistaken for καὶ ἁγαγον.

19. ἔθηκε· 'caused it to be put;' by a very frequent idiom.

22. ἡ γέγραφα, τῇ γέγραφα i.e. as it is written, it shall stand. A popular form of expressing a refusal to alter it.

24. ἰη γραφή πληρώθη. The best Commentators are of opinion that the sense is: 'Thus was fulfilled, the Scripture (i.e. Ps. xxii. 19.) which saith.' But they are not agreed whether this verse of the Psalm was meant to refer to Christ, or not. Most recent Interpreters adopt the latter view, and take them to relate solely to David, and to have reference to the rebellion of Absalom. They are here only, they think, introduced by application and accommodation to the present purpose. But though it be true that the form ἰη γραφή ἐγραφή sometimes means, that such a thing so happened that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of David, whereas, this and other parts of the same Psalm were minutely fulfilled in that of Christ; and, what is more, as the Evangelist plainly regarded the Psalm as prophetical, and the words as fulfilled in Christ, the former view is decidedly preferable, and it is extremely probable (as Dr. Dodd. observes) that 'in this Scripture and some others, the mind of the Prophet was thrown into a preternatural ecstasy, in which, on some secret intimation given to him that he therein personated the Messiah,' he wrote expressly what the Spirit dictated, without any particular regard to himself.'

25-27. The incident narrated in these verses is recorded by St. John only. On Cleopas, see Recens. Synop.

26. ιδοὺ ο νύς σου i.e. regard him as thy
son, and just after |ονή μη μην σου, 'regard her as thy mother.' Thus commending the two persons whom he most dearly loved one to the care and affection of the other.

29. είδω — τινες τετελεσται. On the interpretation of ἤτοι τετ. and tetelestai at v. 30. Commentators are not agreed. Many eminent modern takes the expression to be a popular one, for, 'It is all over with me,' 'I am about to breathe my last.' And they cite from Homer τάς δέν πάντα τελείται, and other passages less to the purpose. That, however, is a sense too feeble to be admitted. The true interpretation is doubtless that of the antients and early moderns, 'knowing that all things [namely, what he had to do and to suffer] were now accomplished.'

—τελειωθς διψω. Most recent Commentators think that the passage of the Psalm here alluded to v. 22. was not meant of the Messiah, and consequently not prophetic; but that St. John only applies it to Christ by accommodation. But that tool of accommodation is not very safe in the hands of some who maintain this view, and here it must by no means be employed. It is plain that the Evangelist did not mean merely to accommodate the passage, but to show that it was prophetic of Christ, and now fulfilled, at least in its principal scope. As to the argument, that the imprecations at v. 23. show the Psalm not to be prophetic, it is one of straw. For it is not necessary to suppose the whole Psalm prophetic of Christ. See Note supra v. 24. and the admirable new Translation by Dr. French and Mr. Skinner, in their excellent notes.

29. οὐσιώτητα τερπέσται. On the difficulty connected with ουσιώτητι see Note on Matth. xxvii. 50. Suffice it here to say, that there are several species of the hyssop, one of which, and, no doubt, the one here meant, has a woody reed-like stalk, of two feet or more in length, and which is mentioned by the Rabbinical writers as bound up in bundles for firing. ουσιώτητι, then, is here put for καλάμω ουσιώτου (hence called by Matthew and Mark καλάμω;) and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which was by no means high. Proverbs signifies 'having wound or chastened around,' or, 'sticking it on.' Thus the word is used in the LXX. to express the Hebr. תַּפֶּן, to tie to, in Prov. vii. 3. And Aristoph. Theom. 385. uses περίθοι for επίθου. 30. παρέβαγε τὸ πνεύμα This and the αὐτῷ τὸ πνεύμα of Matthew suggest the idea of a placid, peaceful, and resigned dissolution, and were therefore used by the pious among the Hebrews to denote that the soul is rendered back unto God its original author, to dispose of according to his good pleasure. (Grot. and Kuin.)

31. παρασ. The προσβαθμός of Mark, Friday.

—υρ. η ἡμέρα. A very solemn festival, namely, as being not only a Sabbath, but that day of the Passover week on which the people assembled in the Temple to offer the sheaf of first fruits. For οἰκείου very many MSS., Versions, and early Edd. have οἰκείων, which is received by most Editors from Wets. to Schol.

—οὐ τας καταγγειν αἰτίαν διναί. Not, as some imagine, to increase their torment, but to accelerate death, as is plain from the passages of the Classical writers cited by Wets. The legs, we learn, were broken just above the ankle by an iron mallet.

34. εξίληθη άλμα καὶ ὕδωρ A difference of opinion exists as to the intent of the Evangelist in this attonishment, and still more as to the exact sense conveyed by the coming forth of the blood and water. It has been almost universally supposed that the Evangelist meant to establish the fact of our Lord's actual death; though some think by the ἀλμα καὶ ὕδωρ is indicated either the water found in the pericardium, or, what is more probable, the aqueous and serous liquid in the cavities of the pleurae after a mortal stab, and which sometimes flows together with
ἐνεργούς μεμαρτυρικά, καὶ ἀληθινή αὐτοῦ ἐστὶν ἡ μαρτυρία: καθενὸς ὁδειν ὅτι ἀληθῆ λέγει, ἵνα ἴμεις πιστεύσητε.

36 ἡγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ: 'Οστόν οὖν ἡ γραφὴ λέγει:

37 συντριβήσεται αὐτῷ. 'καὶ πάλιν ἐτέρα γραφὴ λέγει:

'Ὁ ψνοτάι εἰς ὦν ἐξεκέντησαι.

38 ἌΜΕΛΑ δὲ ταύτα ἡρώτησε τὸν Πιλάτον [ο] ἱσχιὴν ὁ ἠμᾶτι ἢ ἐκ τῶν Ἰουδαίων, ἢ ἀρχηγὸς τῶν Ἰουδαίων, ἢ ἀρχηγὸς τῶν Ἰουδαίων καὶ ἐπέτρεψεν ὁ Πιλάτος, ἢθεν ὄν πάντα ἢ ἀρχηγὸς τῶν Ἰουδαίων ἢ ἀρχηγὸς τῶν Ἰουδαίων ἢ ἀρχηγὸς τῶν Ἰουδαίων ἢ ἀρχηγὸς τῶν Ἰουδαίων.

39 Ἑρωδῆς δὲ καὶ Νικώδημος, ὁ ἐδώθω πρὸς τὸν Ιάσων [ο] νυκτὸς τὸ πρῶτον, φέραν μίγμα σμύρνης καὶ ἀλέης ὑπεηθεὶς ἐκτάχων ὑπὲρ τοῦ σώματος τοῦ Ιάσων ἢ ὑπὲρ τοῦ σώματος τοῦ Ιάσων ἢ ὑπὲρ τοῦ σώματος τοῦ Ιάσων ἢ ὑπὲρ τοῦ σώματος τοῦ Ιάσων.

But that the Evangelist did mean so to represent, and consequently that such must be the only true view, no person who fairly considers the words can doubt. The words certainly do indicate, that the things in question were brought about by the counsels of Divine Providence, through whose interposition this Scripture was fulfilled. What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

37. δῷονται ἡ. It has been convincingly proved by Lampre and Tittm., that this passage is prophecic of the piercing of Christ's side. They are, as he shows, the unbelieving Jews. There is no doubt that the passage is also alluded to by St. John in Revel. i. 7. Tittm. refers this to the advent of our Lord to take vengeance on the Jews at the destruction of Jerusalem. But it surely refers to the final advent at the day of judgment.

39. συνέβη εἰς αἵλοντος. The σύμων here mentioned is, as we learn from Dioscorides and Pliny, the juice of a certain tree in Arabia, from which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c. The αἵλον is supposed by many Commentators not to be the herb aloes, from which a bitter juice is expressed, but an aromatic tree, which is also called agallochum, and the hyalos, whose wood was likewise employed by the Egyptians for embalming corpses. The myrrh is supposed to have been brought dry and bruised, and the hyalos wood bruised and pulverized. The body could not have been regularly embalmed, for which there was not time sufficient; but spices and unguents were brought to wash and anoint the body.

— ὠσεὶ λίτρας ἐκάτον For ὠσεὶ several good MSS. and early Edd. have ὡς, which is received by Griesb. and others down to Scholz; but without reason; for it is far easier to conceive ὠσεὶ changed into ὡς by the scribes, than ὡς altered to ὠσεὶ by the lector. The quantity here mentioned has been thought by some too great; and they propose some other signification of λίτρα. But there is no reason to abandon the common interpretation; for the chamber in which our Lord's body was deposited would, according to the common custom, have to be

the blood; for that the presence of water mixed with blood following a stab, shows that the pericardium was pierced, and consequently that death has ensued, or must very shortly supervene. Dr. Burton, however, thinks that for the real death of Christ there is much stronger evidence than this: and, considering the earnestness with which the Evangelist speaks in the next verse, he is of opinion that it was his intent to refute an absurd notion of the Docetæ, that Christ had not a natural body. And this view Dr. B. confirms from Irenæus, Origen, and Athanasius. Nor is it by any means improbable; and the support from antiquity with which he has encircled it, is entitled to much attention. Yet I cannot consent to give up the former interpretation, which is too strongly countenanced by the εὐγένετο γὰρ ταῦτα which succeeds, v. 36. May not, however, the Evangelist have had both the above objects in view? the latter as contained in the former. The Epitaph of this soldier (if genuine) said to be found in the church of St. Mary at Lyons in France, is as follows: "Qui Salvatoris latus in Cruce cupide fact, Longinus hic iacet." 35. καὶ εἰρωνεὺς—με μαρτυρεῖ I would render, 'And one who was an eye-witness [to the circumstance] testifeth to the truth of this, and his testimony is true; yea he is conscious that he speaks the truth, so that ye may rely on his testimony.'

36. εὐγένετο γὰρ ταῦτα The γὰρ refers, I conceive, to a clause omitted, q. d. 'And believe ye well may—for all these things were really,' &c.
completely perfumed; and no considerable part might be reserved for the funeral; since, on such occasions, immense quantities of spices were burnt, especially when great reverence was meant to be shown.

40. ἑαταφ.] The term signifies to prepare for burial in any manner whatever. See Cambp. in Recens. Synop.

41. μνημείων—ἀτῇθ.] See Tittm. in Recens. Synop.

42. διὰ τὴν παρασκευὴν &c.] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they laid Jesus in the sepulchre near at hand, that they might observe the Sabbathical rest.

XX. On the harmony of the Resurrection see Notes on Matt. xxviii, 1.—10. and Townsend.

2. τὸν ἄλλον μαθητὴν.] See Note on xviii. 15.

4. τοῦτος κάθισον.] Here is a blending of two forms of expression, to strengthen the sense.

5. οὗ μέστοι εἰσήλθεν] This was either through fear of the pollution supposed to be imparted by a dead body; or through timidity.

7. χωρίς ἐντυπωλιγμένους ἐ. τ. ἦσει. The particular, has a signific. prægn., ‘rolled up and put.’ The construction is: αὐτῶν. eis ἐν τῶν χωρίς.

8. ἐπιστευεῖν.] Not, the truth of the resurrection, as some eminent Commentators explain, (for, as the words following suggest, they did not yet know or fully comprehend the prophecies which predicted his resurrection) but, as most of the best Commentators are agreed, the fact related by Mary, that the body had been removed from the sepulchre.

10. τὰς ἐναύων.] The sense is: ‘to themselves,’ i.e. their companions, who then jointly with them occupied the same house. So that it comes to mean ‘to their homes,’ of which sense many examples are adduced by the Commentators.

12. ἐν λευκοῖς] Sub. Lactant., of which ellipsis the Commentators cite several examples. The same occurs in other words denoting colour, as κόκκινα, ἄσβινα, λαμπρά, &c. “White (observes Lampe) has ever been a symbol, 1. of excellence, whether of person or office; 2. of holiness and innocence.”
I shall remain a short time longer on earth. With respect to the words of the message, ἀναβαίνω πρός—μου, the sense there is: "I am shortly going to ascend to my Father" &c. This, together with what was said to Mary, would inform them that He should stay a short time with them upon earth, and then ascend. He does not say to hear, but, in order to remind them of the relation in which He stands to God, and they to Him, He says "to my Father," which would give them to understand that, for their comfort, He who was from the beginning with God is going to act as their Mediator with God, who would now become their Father and their God, not by the spiritual paternity implied in the Gospel covenant.

15. ὁ κηπουρός.] This is explained by the best Commentators  the bailiff. But there is no reason why it may not denote the occupier of the plot of garden. Κύριος. The term is here, as often, merely an appellation of common civility to a person of respectable appearance.

16. κατὰ αὐτὸν.] i.e. "if thou hast been concerned in its removal." Mary, it seems, thought the corpse had been removed by some friend, with the knowledge and connivance, if not assistance, of the gardener; and she would be anxious to know where. This seems to be expressed in the added words κατὰ αὐτὸν ἀρσ., and I will remove him [for burial].

17. ο ἐν τῷ δεδεμένῳ.] i.e. in the scope of this address, and consequently the exact sense of ἄπτω, Commentators differ; yet the most eminent ones are agreed that the meaning of the whole passage is: 'Let me go, do not waste the time in embracing my feet, or in other marks of reverence and affection: you will have an opportunity of showing this respect afterwards; for I am not immediately going to take my departure from earth: but go directly to my brethren with this comforting message, that in a little time I shall ascend to heaven, to God my Father, who is now your Father and your God.' This sense of ἄπτεσθαι (neglected by the Commentators) I have in recent Synops, illustrated from Eurip. Phæn. 910, ἄπτεσθαν, where the Schol. explains μὴ μου ἄπτεσθαι.

What was the action of Mary interrupted by Christ's words, has been matter of debate among Commentators. Some say embracing; others, more probably, clasping the knees or feet, as expressing deep veneration and perhaps adoration. Some Commentators think Mary's motive in wishing to embrace our Lord was to ascertain whether it was he corporeally, or only a Spirit. That may have been one of the motives.

In the words following, ἀναβαίνω is regarded by the best Commentators as a Perf. Pres. 'I am not [immediately] going to ascend' &c. q.d.
accomplish the purpose in view) we may suppose, with the best Commentators, from Calvin, Grot., and Whitby down to Tittm., that our Lord caused the doors to preternaturally open of themselves; as the angel did, Acts v. 19, compared with 23. See also Acts xii. 4, 6, 7 & 10. A must not omit to observe that those who adopt the second interpretation are compelled to make the υλικά των θυρών κεκλήμα, a mere notatio temporis, a door-shutting time. But for that there is no authority; nor could it be so taken here, since it is closely connected with the following ὑπὸν θρόνου κ. e. Besides, when at v. 30, the Evangelist says "And in that hour the disciples did Jesus before his disciples" κ. e., must be not have alluded to the two preternatural methods of entrance, which ἁμαινόμεθα were indeed most reasonable to revive their fainting faith, and excite them to "trust in God." 19. ἐστή] Here and at v. 26. & xxi. 4. ἐστή is put by a signif. prsg., for 'came and stood,' or, as a Classical writer would have expressed it, ἔπεστιν.

21. καθὼς ἀπεστάλκε—ὑμᾶς] As Christ was sent for many purposes which could have no parallel with the sending of the Apostles, the καθώς—καὶ must solely refer to those points which were similar, i.e. the being delegated and commissioned by the Father for His ambassadorship, to convey the message of salvation to the world. And the Apostles were empowered to hand down that authority to their successors. Thus the Christian Religion is of Divine ordinance.

27. ἀπίστοι] 'faithless.' This active sense is rare in the Classical writers; yet it sometimes there occurs. See my Note on Thucyd. i. 68. The use of πιστὸς for πιστεύω is yet more rare; but one or two examples are adduced by the Commentators.
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28 καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· "Ὁ κύριός μου
29 καὶ ὁ Θεός μου! Ἰέγει αὐτῷ ὁ Ἰησοῦς· "Οτι ἐφρακάς με, ἢ Θωμᾶς,[πεπιστευκας]· μακάριοι οἱ μη ἰδόντες, καὶ πιστεύσαντες.

30 Ἡ ἐννόησιν τῶν μαθητῶν αὐτοῦ, ὡς ἐγραμμένον ἐν
31 τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς εστίν ὁ Χριστὸς ὁ νῦν τοῦ Θεοῦ, καὶ ἵνα πιστεύσητε ὅτι νῦν ἐκτενεῖ ἐν τῷ ὄνοματι αὐτοῦ.

XXI. ΜΕΤΑ ταῦτα εφανέρωσεν ἐαυτόν τιλίῳ ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος.

28. ὁ Κύριός—μου] On the sense of these remarkable words there has never been any real doubt, except such as has been raised by Arians and Socinians, who, to avoid this plain recognition of the Divinity of our Lord, have been compelled to resort to the miserable shift of taking the words as a mere formula of admiration, as we say Good Lord! &c., an idiom found also in other scripts. By supposing, but of whom not a vestige is found in the ancient ones. Besides, that sense is not permitted by the words following, in which Christ commends the faith of Thomas, though he gently reproves the tardiness with which it was yielded. And, what is more, the words being introduced by an εἴτε αὐτῷ shows they cannot be a mere exclamation of surprise, but an address, which, (to use the words of Bp. Middlet.) though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour’s Divinity.

A question, however, still remains as to the construction. Many eminent Commentators, as Grot., Zöckl., Reisser, Kuin., Tittm., and Middlet., think that the Κύριος and Θεός are vocatives, and that the Article stands for the Classical ὁ. Others, as the ancient Syriac, and Persian Translators, and some modern Commentators from Bp. Pearson downwards, take them as Nominatives, with the ellipse of ὁ εἰ. The former method seems to involve the least difficulty of the whole of the preceding Gospel, the θεός would seem to mean proofs of his Messiahship; and there seems to be a reference to the acknowledgment of it just made by Thomas; for πεπιστευκας must there include faith in that Messiahship, as consequent on the resurrection of Jesus. This interpretation is strongly confirmed by the next verse; nor is it destitute of authority, for Lampe has said at large that θεός must here refer to “omnia quaeunque edita sunt Domino per totum vitam decursum.” But were not all these so many proofs of his Messiahship?

Of course, ποιει is here put for δοθαι or παριηκει.

XXI. Respecting the authority of this Chapter some doubt has been raised by Grot., La Clerc., and Heumann. But it will clearly appear, from the matter introduced in Recens. Synop. from Lampe, Kuin., and Tittm., that the opinion is as destitute of all internal proof as it is of external authority. Granting the Chapter to be (as they say) an Appendix to the foregoing narrative: the Evangelist, or the Evangelist and the Author of the Epistles, have had good reason to add something to his own work, as St. Paul did to certain of his Epistles, especially that to the Romans! As to the objection, that the circumstances recorded are not of sufficient consequence, that has little or no force; indeed it was presumptuous to sit in judgment on the words of inspiration: and such they must be supposed to be, since not the slightest external evidence has been adduced to invalidate their authority. “As to some peculiarities in this portion of Scripture, we are (as Tittm. suggests) to bear in mind (what is evident from the other Evangelists as well as St. John) that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity; nay, that he carried himself as one already withdrawn from human society, and soon to depart, to enter upon his majesty and glory, at the right hand of the Father; which was done, in order, perhaps, that they might gradually weaned from his visible presence, which they had hitherto enjoyed, and become accustomed to his invisible presence.”

1. ταύτα] i.e. those events recorded in the preceding Chapter. 'Εκλ, for παρα with the Dative.
ΕΥΑΓΓΕΛΙΟΝ

Κεφ. ΙΧΙ.

2. ἕφανερωσε δὲ οὕτως. ἦσαν ὁμοί Σίμων Πέτρος, καὶ Θωμᾶς ἡ ἐλεγόμενος Δίδυμος, καὶ Ναθαναήλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἀλλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ὕπατον. λέγει αὐτοῖς Σίμων Πέτρος ἡ ὑπάγω αἱρείνειν. 3 ἱερομέθα καὶ ἡμεῖς σὺν σοί. ἐξήθηναι καὶ ἐνεβήσαν εἰς τὸ πλοῖον εὑρῆς καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσασαν οὐδέν. προίας δὲ ἦν γενομένης, ἐστὶ οἱ Ἰησοῦς εἰς τὸν αἰγαλόν οὔτε μενότι ἥδει σαν μαθητής ὅτι Ἰησοῦς ἐστί. λέγει οὖν αὐτοῖς ἦν Ἰησοῦς. Παῦλος, μὴ τι προσ- 4 ἰδίον ἐξετα; ἀπεκρίθησαν αὐτῷ. οὐ, ἐξ ἐπεὶ αὐτοῖς. 6 ὅταν εἰς τὰ δὲξία μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσατε. ἐβαλον οὖν, καὶ οὐκ ἐτι αὐτὸ ἐλκύσασα ἱερομέθα από τοῦ πλήθους τῶν ἠλων. λέγει οὖν ὅ μαθητής εἰκείνοις, ὅν ἡγάτα ὁ Ἰησοῦς, τῷ Πέτρῳ ὁ κύριος ἐστί. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστί, τῶν ἐπεὶ δύτην τῆς ἵδεστοι (ἡ γὰρ γημοῖο), καὶ ἐβαλεν ἐαυτὸν εἰς τὴν τῆς θάλασσαν. οἱ ἀλλοὶ μαθητής τῷ πλοῖον ἠλών, 7 ὅ (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ τῆς διακοσίως) σύντοια ἐπὶ τὸ δίκτυον τῶν ἠλών. οἵ οὖν ἐπεὶ ἐπιθέοντα ἄνθρακιν κειμένην, καὶ

2. ἰδίον δούλοι] i.e. temporarily, at the period in question. Of this significance examples are adduced by Kyrke. Ἀλλοι εἰς τῶν μαθητῶν. Whether these were Apostles, or of the number of the Seventy Disciples, or of Christ's followers in general, cannot be determined. It does not, however, follow that because the Evangelist does not mention their names, they were not of the number of the Apostles.

3. ἱερομέθα] This use of the Present found here in στ. and just after ἐχώμεθα, followed by an Infm. of action, denoting intention of presently doing a thing, seems to be taken from the popular phraseology; though something like it is found in the later Classical writers.

4. ἵδεστοι] This (for the common reading ἄδειθι) is found in the best MSS. and earliest Edd., and has been received by almost every Editor from Wets. to Scholz; rightly; for ἄδειλιν, in a context like the present, cannot be admitted. The words of Mark vi. 51. may be thought to defend it; but that passage is of a different kind.

5. τὸ γήρον τὶ νυκτῆρι] the night being generally the most favourite time for fishing.

6. παῖξιν] Παῖξιν and τεκών were terms of kindness or affability used by elderly persons or superiors. Προσφαγιαν. The word properly denotes what is eaten with bread, as we say meat, though (like ὀφθαλμόν) it is generally used of ἄθικον την ἄθικαν. The use of the last writer, from Chrys. and Wets. it appears that τι γύρευν was a phrase employed by those who inquired of fishers or hunters what they had taken.

7. τὸ δίκτυον τῶν ἠλών] Sub. μεσήν, which is expressed at v. 11. This idiom in nouns of capacity is found in all languages, chiefly, however, in those which express capacity in a less degree, as, for instance, in Greek. How we are to understand ἠλών—σύντοια is well explained by Dr. A. Clarke. Σύντοια differs from ἀκόμα as our drag from draw; and implies greater force used to overcome resistance.

8. ἵδεστοι] Notwithstanding the sophistry of some recent Commentators, who seek to account for this in the natural
way, there is no doubt, from the air of the passage, but that the fire and food were not only provided by Christ, but that miraculously, as he had just before warned, miraculous draught of fishes. Both miracles may have been intended to teach, by symbolical actions, the lesson, that Jesus had both the will and the power to abundantly provide for the comfortable subsistence of his disciples.

At ἀρτον sub. κείμενον, from the preceding. ὑφάλων. Almost all our Translators render this fish, as if there were many. But that sense is not well established, and the usage both of the Scriptural and Classical writers shows that it rather denotes a fish. And as all seem to have made a meal of it, it was, no doubt, large, like the fish in the net, which being first called ὑφαίλως is then said to have been of great size. In this sense, indeed, the word often occurs in the Classical writers, as Athen. and Ἐλιαν. Hence there is no excusing Wakefield and A. Clarke for rendering 'a small fish.' Even had not the context shown that a large fish is meant, Mr. Wakefield at least could not have learned that in Greek (as in other languages) diminutive forms often lose their diminutive sense, (so βιβλίον &c.) as patronymics their patronymic sense. See my Note on Thucyd. i. 1. We may observe that the fish being not only numerous, but all large, made the miracle the more conspicuous.

11. ἐσχαρὰς] Not broken, as in E. V.; still less, as in W. K., renders, for that is exaggerating the sense: (a fault, however, of which that Critic is rarely guilty) but, as Campb. translates, rent.

12. ἀρτορίσται] The Commentators and Critics are not agreed whether this should be understood of dinner, or breakfast. It is a matter of no easy determination, but of little consequence. Most recent Commentators adopt the latter interpretation; but Campb. in a long and able Note maintains the former. If we could be sure that the antients used (as he asserts) but two meals for our three, (breakfast, dinner, and supper) and that the latter corresponded to our supper, he would be right. But I have on Thucyd. iv. 91. proved that, though, in the early times, but two meals were taken, ἄρτος and δίπτων, yet afterwards even in the time of Thucyd. there were three, the ἀθροισμα answering to our breakfast; the ἄρτος, to our lunch, or early dinner, and the δίπτων or late dinner, or supper. If the same custom prevailed in Judea, then ἄρτος will denote the second meal, call it by what name we may. If, however, the Jews, as is not improbable, retained the primitive custom of two meals a day, then ἄρτος will here mean, as it did in the time of Homer, breakfast, and denote (as its etymology would suggest) a far more substantial meal than the ἀθροισμα, which seems to have meant a snack, caught up by those who could not wait till the ἄρτος, which was taken about an hour before noon.

14. τρίτον] i.e. the third time recorded in this Gospel; for it appears from Matth. xxviii. 16. sq. that he had appeared to them five times before.

15. πλεῖον τοῦτον;] By the τοῦτον Whitby, Pearce, Middl., and others understand these nets, boats, and other implements of his trade; q. d. 'dost thou prefer my service to any temporal occupation ?' But there is something frigid in this sense. Besides, as Jortin observes, Peter might love Jesus more than these, and yet not love him much. The true interpretation seems to be that of the more in Camb. and Titus; Recc. Synop. It is proper to observe, that though our Lord asks the question thrice, yet the admonition which each time follows it is not quite the same: for θέσκω signifies to feed, provide with pasture; ζωμαίεις, to tend; thus
Christ is the ἵμαρτον, 'Aρμία signifies λαμβάνει; προβατά, sheep of mature age; the former here denoting the less advanced, the latter the more ripened Christian professors.

17. ὁ πάντα οἶδας.] A recognition of omniscience, and consequently Divinity.

18. On the connexion of this with the preceding, Commentators needlessly perplex themselves; since it has, I apprehend, no other connexion than this, that the matter which now follows was suggested by the foregoing circumstances. With respect to the sense of this portion, the common interpretation, espoused by the antient and almost all modern Commentators, except the recent ones, seems to be alone the true one, and is as perspicuous as can be expected from any thing predicatory, and not to be fully understood before the fulfilment. Εξάνωνας and περιεκάτευσαν ὑπὸν θύελλας are a figurative mode of expression, to signify the perfect freedom of action and activity of youth and strength. The former refers to work or travel, which to the long-vested natives of the East requires the girding up of the garments, as indeed it did also to the Greeks and Romans. See my Note on Thucyd. ii. 97. 4. There is too (as Lampe has proved) an allusion to the custom at Rome, by which those about to be crucified had their necks put into a yoke, and their hands stretched out and fastened to the ends of the yoke, and, after having been thus fastened through the city, were carried out to be crucified.

Νεώτερος the Translators all render young. It may be more exactly rendered by our old word a younger which was no doubt derived from the comparative younger.

For olden a Classical writer would have said ἵμαρτον. And thus the MSS. have διὰ δόγμας, or ἀδόγματος, both evidently glosses. From the question put by Peter at v. 21. it is manifest that he understood his Lord's expressions of a violent death by the executioner; but what kind of death, he could not understand.

19. ἔκει οὐδὲν τῶν Θεῶν] A magnificent title of martyrdom, on which see Grot. and Tillm. in Recens. Synop.

— ἀκολούθει μοι Some Commentators ancient and modern take this in the physical sense 'follow me, i.e. come this way.' Others, however, adopt the figurative sense, 'follow my example even unto the cross,' which, by a comparison of this with v. 22., where the admonition is repeated, is shown to be the true one.

20. οἰμοτραγοῖς It seems that Peter, though he was aware of the figurative sense, yet thought it safe to observe the direction in the literal one, and therefore follows his master. Then, turning about and seeing John also following, and there being a company showing in the opening of Jesus, he feels a curiosity to know whether John, his friend and companion, would also accompany him in death, and therefore asks οὗτος δὲ τί, where must be supplied τοιοῦτος, which may mean, 'What shall he do, suffer, (for τοιοῦτος has often the sense of σάμωσις) i.e. what shall be his fate.'

21. εἰ πρός σα, &c.] Here again the sense is somewhat obscure, and consequently has led to a great variety of interpretations, all of them, I conceive, more or less erroneous. To ascertain the true sense, the scope of the words and their natural import, considered separately and conjointly, must first be examined. Now it is evident from what has been said, that the rebuke to Peter for his curiosity on a subject which did not concern himself, and into which it was not proper for him to pry. And τι πρός σα was, as appears from the Classical illustrations of Wets. and Kypke, a frequent form of repressing vain curiosity. The chief sense, therefore, to be expressed, must be that assigned by Euthym. 'Do thou mind thine own concerns; mind thy own death, and do not too curiously pry into the manner of that of thy companion.' As, however, τι πρός σα is accompanied by εἰς αὐτοῦ μὴ μ. e., something more is intended.
23 ἔρχομαι, τι πρὸς σε; σὺ ἀκολούθει μοι. ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς: Ἡ ὁ μαθητὴς ἑκεῖνος οὗτος ἀποδηνήσκει. καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει: ἀλλὰ: Εἰ πάντων θέλω μενεῖν ἑως ἔρχομαι, τι πρὸς σε; 24 Οὐγος ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τοῦτων καὶ γράφας ταῦτα καὶ οἴδαμεν ὅτι ἀλήθη ἐστιν ἡ μαρτυρία which, though phrased (suitably to what concerns future events, not intended to be fully understood until after they have happened) somewhat obscurely; yet, when we consider that the force of this kind of phrase is to and beyond the question asked, and that the scope of Peter's inquiry was to know whether John too would suffer martyrdom, the words will readily be granted to contain, together with a milder reproof for the liberty taken, an obscure intimation, that he would not suffer martyrdom, but continue in life. The whole phrase is connected together. Now here was an enigma which the Disciples were not likely to misunderstand. The Commentators take this coming of Christ to denote his final advent to judge the world, as if this were only a popular way of expressing, "If I should chuse for him not to die at all, what would that be to thee? But that, I apprehend, would be making the express prediction more general than its wording will justify. As to explaining, with many others, the coming of Christ to be the hour of John's death, that has not a semblance of truth. The coming of Christ must, as others of the Commentators have seen, be the coming of Christ in power to execute vengeance on the Jewish nation. If that John lived to see and beyond the entire completion of Christ's judgments on the Jewish nation, is well known. As, however, the disciples did not then know of this advent of our Lord, but only of the final one, it is no wonder that they should have then understood it of the other, and consequently supposed that he would not die. But if the rest of the Chapter be to contain an obscure prediction, that John would not suffer martyrdom, and would live till Christ came: a prediction verified by the even. 24, 25. On these two concluding verses there has been some diversity of opinion. Several eminent Critics and Commentators, even those who receive all the rest of the Chapter, regard these verses as not coming from the Evangelist, but as an addition from another hand. This they are induced to suppose, partly from the change of persons in oídame, and partly by a fancied dissimilarity to the style of St. John in the preceding verse. The latter, however, is an argument of strue; and the former has not much force; these verses, as we know, are not much used by the defenders of the authenticity of the portion, who so distrust their own arguments, as to propose no less than four conjectures, all of them without any countenance from the MSS., and two of which introduce bad Greek! It is strange that the impugners of these two verses should not have attempted to show that in the MSS. the clause is certainly from the Evangelist, so must the clause oídame tauto: for this would be requisite to form any conclusion, and would be a very proper one. And, again, if that clause be from St. John, so probably must the next, since it is strongly confirmed by an altogether kindred passage at xii. 30. Nor is there any other than the Evan ancient, who can adduce so good a reason for the authority of the clause; for it may be taken, not perhaps per enallagen, (plur. for sing.) as many contend, for it would rather be oídhe; but, as many eminent Critics maintain, communicative, i.e. to include the disciples and first Christians in general. q. d. It is known. Indeed, from whom in the Church any clause in a new verse have proceeded, if not from St. John? The Bishop of the Churches of Asia, say the first mentioned Critics. But St. John's assertion could not need the support of their testimony. Besides, the singular oídame, in the next verse, (which cannot be taken for sin) forbids this notion. Are we, then, to consider the whole of this addition by some hand different from that of the present clause? That involves a great improbability; for surely there would seem to be no need of any addition, at least not to the reader; though the author might see the thing in a different view. Upon the whole, there is not the slightest reason for supposing that the verse came from any other than the Evan, who set it down as so fatal to the theory and seemed to add it as a supplement to what was said at xx. 30. The words oídhe avtôv oídame—bíbli are, as the best Critics and Commentators have been long agreed, an Oriental and hyperbolical mode of expression, to represent that the miracles, the remarkable and discourses of Jesus were not unrecorded in some other work. A very important use in a work meant for Clarke is added by Bp. Pearce from the Scriptural and the Classical writers, from Homer downwards. And two are cited by Wets. from the Rabbinical writers, so similar, that one might almost suppose this to have been a common Jewish phrase. To the above I have, in recent, Syalty in alio quod as from the 1248, Exshyl. Pers. 436. and Eurip. Menalip. frag. 3, oídâ ἄπαν ἀοὐχάν, Δύο γραφής τῶν βροτῶν ἀμαρίας, ἔφασεν. I would now subjoin Philo Jud. p. 123. D. It must be observed, that at v. 24., the τοῦτων has reference to the events of this Chapter; and the tauto, to those of the rest of the Gospel. At 2A., they are both a supply to the aóth têstai γεγραμμένα ἐν τῷ βιβλίῳ τοῦτο. To these allusions are occasionally found. Comp. Matt. xi. 21. Acta 35 that learned tramp of Zornius de υγράφοις Christi dictis. We have, however, reason to acquiesce in the Providence of Him who "doeth all things well." Every important use in a work meant for the use of any part rather than the learned, is served by the Gospels in their present state. Had they recorded all the words and actions of

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Christ, or even any considerable part, they would have been, as the Evangelist perhaps means to indicate, too voluminous for a manual adapted to ordinary use. Enough is recorded to direct our faith and regulate our practice: more would have been unnecessary, and, in some respects, have defeated the purpose in view.
ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ
ΑΠΟΣΤΟΛΩΝ.

1. ΤΟΝ μὲν πρῶτον λόγον ἐπουπάμην περὶ πάντων, ἄ. δ. 31. ο Θεόφιλε, ὦν ἐχάρι ο Ἰσσωὺς ποιεῖν τε καὶ διδάσκειν, 2. ἄχρι ἤ τε ἡμέρας ἐνετελάμενος τοῖς ἀποστόλοις διὰ Πνεύματος 3. ἀγίου, οὐς ἐξελέξατο, ἀνελίφθη. οίς καὶ παρέστησαν ἐκα- τὸν ζῶντα, μετὰ τὸ ποθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, 4. ὕμερον τεσσαράκοντα ὄπτανομένος αὐτοῖς, καὶ λέγουν τά 10. τῇ τῆς βασιλείας τοῦ Θεοῦ. καὶ συναλίζομενος παρῆν- 


Luc. 24.

Amongst the other introductory matter to be perused by the student previously to the study of this important Book of the N. T., I would refer him, besides Mr. Horne's, to the excellent preliminary observations by Mr. Townsend, partly formed on some very admirable matter from Bp. Van Mildert, Boyle's Lectures, and Jones of Nayland's works; finally, throughout the Book the admirable Lectures of Bp. Blomfield should be carefully read.

C. I. 1. τὸν πρῶτον λόγον] i.e. the Gospel. Πρῶτον is for πρότερον; a use (as also that of the Latin primus for prior) frequent in the best writers. Λόγον in the sense narration of words or actions, history, occurs frequently in the Classical writers. Hence historians were, in early phraseology, called λογοσοι; and λόγον παραδόθη is a common phrase. With his Gospel, Luke connects the present narrative, by a fuller account of Christ's ascension into heaven. On the use of μὲν not followed by δὲ, which often occurs at the beginning of a work, and on the idiom in πάντων ὑπ' ἡρα, see Recens. Synop. By the πάντων must be understood all things necessary to be revealed. See Joh. xxi. 25. The ἡμέρα is not, as the Commentators imagine, pleonastic; but signifies took in hand, entered upon. It is thus only used of works of great labour and importance.

2. ἄρα τὴν ἡμέραν—ἐξελέξατο] On the construction and interpretation of this sentence, Commentators are not agreed. Most of the latter ones would place a comma after ἐνετελάμ- 

λοσι, and join διὰ τον ἄγ. with ἐξελέξατο, thus transposing only ὁς; the antient and earlier moderns take διὰ τον ἄγ. with ἐνετελάμενος; and rightly; for, according to the former mode, there is violence done to the construction, and more harshness is involved in this transposition of a word than of a clause. Besides, in the former case, the sense is objectionable; but in the latter very apposite. Διὰ τον ἄγ. signifies 'by means of the Holy Spirit.' 'Ἐνετελάμενος need not be confined to any one order, but may be extended to all the injunctions given to them for the right discharge of their Apostolic office.

3. παρέστησαν] Not, 'showed himself alive;' but, 'proved himself to be alive.' This use of παρέστησαν, which occurs also at xxiv. 13., is frequent in the Classical writers, and arises from that physical sense by which the word signifies to place any one down by another. The Part. is for the Infinit. ἐκατον, 'clear and evident proofs.' Δι' ἡμέραν τεσσαράκοντα, i.e. at intervals during that period. On the several appearances of Christ during these 40 days, see Bp. Pearce.

— λέγουν τά περὶ τῆς βασιλείας τοῦ Θεοῦ] i.e. explaining the subjects pertaining to the Christian dispensation. On this passage Schöttg. has the following excellent annotation. "Our Lord employed these 40 days in conversing with his disciples on all matters relating to the Constitution of the Church to be planted and established among the Gentiles. And first concerning doctrine, when he inculcated anew the instruction hitherto delivered to them, which, that it might be the more firmly impressed on their memories, was afterwards confirmed at the effusion of the Holy Spirit. (See Joh. xiv. 20.) He then also gave them injunctions concerning the rites and ceremonies to be observed in the Church, as, for instance, in what manner the Sacraments were to be celebrated, the mode and time of assembling together, &c. For I must ever maintain that those rites which were now instituted in the Apostolic age, or altered from the hitherto accustomed ones, were so constituted by the injunctions of Christ himself."

4. συναλίζομενος] Some MSS. have συναλλαγμ, which is preferred by several Critics, but without reason; for its authority is very slender, and it is evidently a gloss on the somewhat difficult commonly received reading, which is variously interpreted. The antients, and earlier moderns, generally explain it 'consequently,' as a derivation from διὰ and ἄλλα; the later Commentators, continebimus cum illis; taking it in a neuter sense. The former signification is of slender authority, and here unsuitable. The latter is greatly preferable, and is supported by many passages of the Classical writers adduced by the Commen-
The text in the image is a page from a book written in Greek. It appears to be a page from a religious text, possibly a commentary or a treatise on religious or theological subjects. The text is written in a traditional script, typical of classical Greek manuscripts.

The text is divided into paragraphs, with each paragraph starting with a new line. The text contains several names and terms, which are likely references to religious or biblical figures and concepts. The text is written in a formal style, indicative of scholarly or religious discourse.

The page also contains a few numbers, which might indicate references to other texts, chapters, or verses. The overall structure of the text suggests it is a continuation of a larger work, possibly a commentary on religious texts or a treatise on religious doctrine.

The text is written in a continuous prose style, with no evident breaks or sections. It appears to be a page from a larger manuscript, possibly part of a larger body of religious or theological writing.
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

9 τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἔως ἐσχάτου τῆς γῆς. ᾧ καὶ Α. Δ. 31. Μακ. 16. 19. Εὐκ. 24. 51.

9 καὶ νεφέλῃ ὑπέλ.] 'And [then] a cloud received him.' Ἡγέλαι is not, as some imagine, for ἡγέλ. ; but there is a signif. praegr. for ἡγέλ. 

10 λαβέν αὐτὸν ἀπὸ τῶν οφθαλμών αὐτῶν. καὶ ὡς ἀνενεκτεῖς ἤσαν εἰς τὸν οὐρανόν, πορευόμενον αὐτού, καὶ ἕλθος, ἀνένεκτεῖς εἰς τὸν οὐρανόν. οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὕμων εἰς τὸν οὐρανόν, οὗτος ἔλευσεται ὁ τρόπον ἐθεασάτε αὐτοῦ πορευόμενον εἰς τὸν οὐρανόν. τότε ὑπεστραφαί εἰς Ἰερουσαλήμ ἀπὸ ὀροὺς τοῦ καλουμένου Ἑλαϊσσοῦ, ὁ ἐστιν ἐγγύς Ἰερουσαλήμ, συμβατόν ἔχον ὅρου.

13 καὶ ηταῖρον, ἀνέβησαν εἰς τὸ ύπεροφόρον, ὡς εἰς καταμενοντες, τὸ τοῦ Πέτρου, καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φιλίππος καὶ Θωμᾶς, Βαρθολομαίος καὶ Ματθαίος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ἡλιαστῆς, καὶ Ἰουδαῖ Ἰακώβου.

9. καὶ νεφέλῃ ὑπέλ. ] 'And [then] a cloud received him.' Ἡγέλαι is not, as some imagine, for ἡγέλ.; but there is a significant praegr. for ἡγέλ.; for ἡγέλ. 

10. ἀνενεκτεῖς ἤσαν] 'were fixedly gazing.' See Note on L. v. xxii. 54. ἀτενίζ. must be construed with εἰς τῶν οὐρ., as is plain from the other passages of the N. T. where the word occurs. θοίν., strangely enough, refers it also to πορευόμενον.

13. τὸ ύπεροφόρον] The word, as Valck. observes, is properly an adjective signifying upper, with the ellipts. of οἰκίμα, which is sometimes supplied. It is (as Bos has seen) not a compound, but a simple. The Commentators are in doubt whether we are to understand an upper apartment of the Temple, or of a private house. The former view is supported by De Dieu, Hamrn., Schoettg., Vitringa, and Krebs. But there is no one reason for, and many against, that opinion. The words following ὡς εἰς καταμενοντες quite forbid it, and show the truth of the common opinion, that there is a large upper apartment of some private house, which served as a common lodging, oratory, &c.; for which purposes the upper rooms in the Eastern countries have always been, for obvious reasons, preferred. Mede, in his Dissertation on the Churches of the Apostolic times, observes, that the early Christians, not having stately structures, as the Church had after the Empire became Christian, were accustomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. Such were distinguished by the name Ἀνώγυος or Ἱπεροφόρον, and by the Latin names, and were generally the most capacious and the highest part of the dwelling, retired, and next to heaven, as having nothing else above it.'
14. προσκαρτ. ὁμοθ. τῷ προσ. ἐστιν ὑπομ. προσκαρτεροῦντες ὁμοθυμαδιὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρίᾳ τῶν Ἰσραήλ, καὶ σὺν τοῖς ἀδελφοῖς αὐτῶν.

ΚΑῚ ἐν ταῖς ἡμέραις ταύταις ἀνάστασις Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἤντε ὁ γὐς ὁ οὐκατέστη ἐπὶ τὸ αὐτὸ ὡς ἐκατον ἐκκοσι,) 'Ανδρεῖς ἀδελφοῖ, ἐδει πληρωθῆναι τῇ γραφῇ ταύτῃ, ἵνα προείπῃ τὸ Πνεῦμα τὸ ἄγιον διὰ στόματος Δαβίδ περὶ Ἰουδαὶ τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τῶν Ἰσραὴλ οὗτοι τοῖς κατηρθημένοις τὴν σὺν ἡμῖν, καὶ ἐλέησεν τὸν κλῆρον τῆς διακονίας ταύτης'. (ὀντὸς μὲν ὁνὸς ἐκτάσεως ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ προνήσιμον γενόμενον ἐλάχιστος, καὶ ἐξεύθεντά πάντα τὰ σπλάγχνα)

19., with the best Commentators, as parenthetical, and as being the words, not of Peter, but of the sacred Historian, who thus introduces a circumstance respecting this treachery, and what followed it, appealing, for the truth of the latter part of it, to general notoriety. As to the rest, it is quite clear, that at v. 20, Peter adds two passages (Gal. iii. 25. & 6. v. 8.) as examples of its fulfillment. The scope of that verse, however, is not so evident; but it seems to be this, to allude to a coincidence at least between the case of some companions of David, and that of Judas, as companion and disciple of Christ. The Apostle seems to have had in view Ps. xlii. 8. And though the above-mentioned passages, however, as affirms that the Holy Spirit spake in them of Judas, certain Commentators stumble, and seek to get rid of the difficulty by construing τιλωθήσεται with τῷ Ἰουδαίᾳ. But that is not permitted by the construction, and τιλωθήσεται with τῷ τίμησι, is unheard of. And though these last-mentioned passages, however, as well as the passages of both Psalms which are applicable chiefly or only to David, yet that will be no reason why others may not have been meant primarily for Christ, and only secondarily for David. And thus there will be no occasion to call in (with Kuin, and many recent Commentators) the convenient, but often objectionable, principle of accommodation. Upon the whole, we may suppose, with Doddridge, that 'while David prophesied of the calamities which should befall his predecessors, it was revealed to him by the Holy Spirit, that the enemies and murderers of the Messiah should inherit those curses in all their terror, and be yet more miserable than the persons on whom they were more immediately to fall.'
καὶ γνωστόν ἐγένετο τάδε τοῖς κατοικοῦσιν Ἰέρου-

σαλῆς, ὡστε κληθῆναι τοῦ χωρίον ἐκεῖνο τῇ ἱδίᾳ διαλέκτῳ

καὶ αὐτῶν Ἀκελλαμ, τούτεστι, χωρίων αἰώνατος.) 

γὰρ ἐν βιβλίῳ Υαλοῦν. Γεννήθητω ἡ ἐπανλίεσ αὐτῶν

ἐρημοὺ, καί μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί τὴν

ἐπισκοπὴν αὐτῶν λάβῃ ἐτέρος. Δει σὺν τῶν συνελ-

θότον ημῶν ἀνδρῶν ἐν παντὶ χρόνῳ ἐνῷ εἰσῆλθε καὶ

ἐξελέξην ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀφείμενος ἀπὸ τοῦ βασ-

τίσματος Ἰωάννου ἐως τῆς ἡμέρας ἡ ἀνέλθθη ἀφ' ἡμῶν,

μάρτυρα τῆς ἀναστάσεως αὐτῶν γενέθαι σὺν ἡμῖν ἐνα

τούτων. Καὶ ἔστησαν δύο, Ἴωσήφ τὸν καλούμενον Βαρ-

σαβαν, ὁ ἐπεκλήθη Ἰουστος, καὶ Ματθαῖαν. καὶ προσε-

ζάμενοι εἶπον Σὺ, Κυρίε, καρδιογνωστά πάντων, ἀνάδειξον

ἐκ τούτων τῶν δύο ἐνα, λαβεῖν τὸν κλήρον

τῆς διακονίας τάντας καὶ ἀποστόλης, ἐξ ἡ παρέβη Ἰουδάς,

πορεύνηται εἰς τὸν τότον τῶν ἱδῶν. καὶ ἐδώκων κλήρους

αὐτῶν, καὶ ἐπεσεν ὁ κλήρος ἐπὶ Ματθαίαν, καὶ συγκατε-

ψηφίζῃ μετὰ τῶν ἐνδέκα ἀποστόλων.

considered as a figurative catachresis, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as would have bought the field. And I have cited, as examples 2 Kings v. 26, and a passage of Achmet Onoez. On the difficulty in τρίγη-

σταίγχα αὐτῶν, see Note on Matt. xxix. 5. 

20. On the slight variation between this and the Hebrew and LXX., see Rec.Syn. ἐπισκοπὴ signifies any office committed to one's charge.

21. των συνελθ.] Sub. ἐκ. The sense is, who have associated with us, formed part of the same society. In ἐσπέρα καί ἐσεβάλα there is an idiom formed on the Heb. ד單א, denoting abiding, and equivalent to versatus est. (See Acts ix. 28.) It has reference to conduct, manner of life, and administration of office, public and private. ἐξ ἐσπέρα sub. ἐκ ἡμῶν from ἐκ ἡμῶν. See the examples in Recens. Synop.

22. ἀπεδέθησαν ἐκ, ἀκ. This use of ἀρ. is considered Hellenistic; but erroneously, as appears from the example I have myself adduced in Recens. Synop. from Philostratus.


24. καρδιογνωστὰ πάντων] It is not agreed among Commentators whether this be meant of God, or of Christ. The antient and earlier modern commentators take it of the latter; the recent Commentators of the former. This attribute is ascribed to God in the O. T., Joseph., and Philo, is granted. But that it is equally applicable to Christ, appears from Joh. xvi. 30., where see Note. See also Joh. i. 48-50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. Κύριος, too, was a common appellation of Christ, and there would be peculiar propriety in addressing this prayer to Him, as the Head of the Church, and who originally appointed the other Apostles. In this view Mr. Townsend here introduces an able Note on the Divinity of Christ, as proved by the inspired writers every where taking it for granted.

—ἀνάδειξον] The Term is often used of appointment to office. The reading ἐξελέξω—ἐνα, for the common one ἐκ τούτων τῶν δύο ἐνα ἐξελέξω, is found in nearly all the MSS., Versions, and the Edd. up to Stephens, and is received by every Editor from Beng. and Wets. downwards.

25. καὶ ἀποστόλης] This is exegetical of τῆς διακονίας just before. Παρέβη, abandoned, deserted; by a metaphor taken from a traveller who deserts the right road. Comp. 2 Pet. ii. 15.

—πορεύηται—ἰδίως] On the sense of these words it has been many different opinions, which see detailed and reviewed in Recens. Synop. I still think the common interpretation, by which τὸν τότον τῶν ἱδῶν is taken to mean the place suited to him, namely, the place of destruction, is alone the true one, as being recommended by its simplicity and suitableness to the usage of the Jewish writers, and confirmed by several passages of the Apostolic Fathers.

26. ἐδώκων κλήρους] The mode in which they cast the lots cannot be determined, various being the methods by which the antients were wont to do it. They used to cast slips of parchment, or pieces of the tabule scriptoria, with the names inscribed into it an urn. And this kind of sortition was most Commentators here understand. Now the lots are said to be their's on whom the lots are cast, and fall upon him who comes off successful in the lot. Συγκαταψηφίζουμεν properly denotes 'to choose by common suffrages,' and then 'to number with or unto,' συγκαταψηφίζωμεν. This deciding of a thing by casting lots was understood to be a mode of showing the will of the Almighty, and was therefore, from the earliest times, resorted to in the creation of kings or appointment of priests. See the numerous Classical citations in Recens. Synop., and compare Levit. xvi. 8. Numb. xxvi. 54. Josh. xiii. 6.
II. ΚΑΙ ἐν τῷ συμπληρώσθη τὴν ἡμέραν τῆς Πεν- 1
τηκοστῆς, ἦσαν ἄπαντες ὁμοθυμαδὸν ἔτι τὸ αὐτὸ. καὶ ἐγένετο ἄριστ ἐκ τοῦ οὐρανοῦ ἄρσεν φερομένη 2
πνεῦμα βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν κα- 3
θημένοι, καὶ ὁφθαλμοὶ αὐτῶν διαμερίζομεναι γλώσσαι ὁσεὶ τυρώσε, ἐκάθεις τε ἐφ’ ἕνα ἐκαστὸν αὐτῶν. καὶ ἐπλήσι- 4
θησαν ἄπαντες πνεύματος ἀγίου, καὶ ἤρεμωτο λαλεῖν ἐκτέρας γλώσσαις, καθὼς τὸ Πνεῦμα ἑδόν τούτοις ἀποφθέγγεσθαι.

ΠΡΑΞΙΣ

Kef. II.

I. συμπληρώσθη] See Note on Lu. ix. 51. Ἀπενεκροτήσθη the old Commentators are at issue whether ἡμέρας, or σφήνης, is should be supplied. The recent ones are agreed on the latter. But, in fact, there is no eclipse at all, πεντηκοστή, being a substantive and an appellative. This will afford a solution to several difficulties which are started by Kuin.

— ἦσαν ἄπαντες] The Commentators are not agreed who are here meant. Some say the ἄγιοι, others, the disciples at large, mentioned at i. 15. The latter, which is maintained by all the Commentators, and supported by the Fathers and ancient Interpreters, is undoubtedly the true opinion. For (as Kuin observes) the subject at i. 15. is the assembly of the 120 disciples, whom Peter addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned en passant. Now with the predicate, which is the subject of a present, the subject immediately antecedent, and not that of which mention was made in passant, but professedly, ought to be taken. This, too, is clear from ἄπαντες, not ὑπόητοι, being used. Besides, the absence of the rest of the disciples on so solemn a festival is very improbable.

2. ἦσαν ἄριστοι.] 'ὤμερος φερομ. πνεῦμα βιαί. Like the lactantes venti tempestatetique sonore of Virgil. This use of φερομεναι and its compounds, of the rushing of winds, and associated with πολλαρ, βιαῖος, and other adjectives of similar signification, is not uncommon in the Classical writers.

�ὶ ὅλοις] What place is meant, Commentators are not agreed. Some think a chamber in the Temple. But this, though supported by several learned Commentators, has never been established on any solid proofs; and there can be little doubt but that the place was the ὀπλώμαν mentioned at i. 13., a large upper apartment of a private house.

3. ἔκαθεν.] Not clotus, which sense would have required διαχείμασθαι; but, distributed, Vulg. dispersitae, divided. As to the exact mode in which this took place there has been much said, but little made out. To refer it to lightning, or electricity, or resolve all into Oriental metaphor, and Jewish notions, is alike unwarrantable. γλῶσσαι πνεῦμα] i. e. pointed flames; the top of a flame of fire being called a tongue. So Uss is sometimes in Hebrew said to light up what it consumes. Thus far the sense is clear. But at other times there is some difficulty, occasioned by a rather harsh ellipse, which some would supply by σφήνη taken from πνεύματος. Kuin, however, with usual objects that the phrase πνεύμα 4.

4. ἦσαν ἄπαντες πνεύματος ἀγίου, καὶ ἤρεμωτο λαλεῖν ἐκτέρας γλώσσαις, καθὼς τὸ Πνεῦμα ἑδόν τούτοις ἀποφθέγγεσθαι.
5. κατακούντες These were not, as some imagine, proleptes, but foreign Jews, pious men, who had taken up their sojourn, or residence at Jerusalem, probably to spend their closing years, for the purpose of those greater facilities for religious duties which the place afforded, and because the advent of the Messiah was then expected; see Matt. xxvii. 51, seq. The words ἀπὸ παντὸς δὲκ. are by all acknowledged to be hyperbolical; of which see many examples in Recens. Synop. This is (as Mr. Scott observes) a general, not an universal proposition.

6. τῆς φωνῆς τῶν. The Commentators are not agreed to what to refer this φωνή. Some think it has reference to the ἄγος at v. 2. But that is too analogous for the former strong term. It is very unsuitable. It is better, with most Commentators, to suppose φωνή put for φῶνα; a sense often occurring in the LXX. Thus the τοῖς will be for περὶ τῶν. As, however, this is somewhat harsh, I should prefer to take φωνή, with the antient Versions, and Pisc., Menoch., Waekef., and Kun.) of the noise produced by the multitude praying or conversing together, and, no doubt, in great commotion. This view is confirmed by the words following.

— συνεχθήν ἢ thrown into perplexity. This was their first feeling. Their second was extreme amazement and astonishment, for the term is also used in the LXX. Thus the τοῖς are nearly synonymous, though the former is the stronger term, and the latter is rather exequial of it.

7. Ἡλλάδοι Most Commentators suppose the auditors wondered that men, by nation Galileans, without the advantages of literature, or intercourse with foreign nations, should speak foreign languages. To this, however, Kun. has started some well founded objections. But his own notion, that Galileans then was the name of the sect, as Christians was afterwards, is unsupported by any proof, and explains nothing. The sense seems to be: They were amazed at seeing persons nearly all of one country, (Galilee, as was understood) and that a rustic and barbarous one, all standing in a public place, speaking and addressing each of them in his own tongue.

8. ἐν οἴκῳ οἰκισθήσομαι This (though the Commentators have failed to perceive it) is a popular phrase, for the adjective ἐγέρνομαι, indigenous, or native. The perplexity of construction which follows is best removed by the mode of punctuation in which Mr. Bursley in his edition, and Mr. F. has adopted. Sub. ὁστε. Render, We, I say, who are Parthians. At ἐν οἴκῳ οἰκισθήσομαι there is a repetition in order to clear the sense long suspended by the interpolated portion at vv. 9 & 10.

— Ἡλλάδοι At this word the best Commentators and Critics have with reason stumbled; for what Judea can here have to do, it is not easy to see. As to the defence set up for the word by some Commentators, it proceeds on the supposition that the language of Judea was a different one from that of any other variety; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire or Cornwall. Judea, too, would be oddly coupled with Cappadocia. And that a Galilean should be heard speaking the dialect of Galilee could not but be matter of wonder and astonishment. This is a list of that of a list of foreigners. Indeed, there is, I think, great reason to suppose that while ἵστατο πάντες (at v. 7.) is meant of the multitude at large, καὶ ἐθνίμαζον λέγοντες refers only to the pious Jews assembling at Jerusalem, mentioned at v. 5. This is plain from v. 12, where see Note. Upon the whole, it should seem that Ἡλλάδοι cannot be accounted for in any satisfactory way. As to what the true reading is, we are left to conjecture; for the MSS. (if we may credit the collators) almost all have the common one. Of the various conjectures that have been proposed there is not one but is liable to serious objection, and a large number are rejected by the MSS. or Versions. It is strange no one should have seen that the word is from the margin. Of this, indeed, there is no direct evidence except that of Theophylact and the Cod. Reuchl. But that MS. is very antient and valuable. And it is confirmed by the reading τοῦδας, which is attested by the ancient Syriac, the Arabic, and probably the Old Italian, since Augstinius so quotes. This τοῦδας, however, cannot be admitted, and, no doubt, was originally only a marginal remark, indicating that all these persons, though natives or of resident in those foreign countries, were Jews.

Under these circumstances, amputation is the only cure. As, for example, no authority is needed to warrant that, I have been content to place the word within brackets. What confirms this method is, that, so far is the word from being wanted, that the text proceeds better without it. For as Parthia, Media, and Elamais make one group, Pontus and Asia another, Phrygia and Pamphylia one, so Mesopotamia and Cappadocia well combine, since they were, at one point, conterminous.
Κατὰ κυρίαν] i.e. belonging to Cyrene. The Classical writers use the phrase, but with ἔποι, of which I have adduced examples in Recens. Synop.; as also from Malchus with κατὰ. By ἀπεξερχόμενος ('persevering in'), indicating that they were Jews by descent, or by adoption and religious conversion. So ἀντισχέσει occurs in Josephus for Antiochian Jews.

11. τὰ μεγαλεῖα] Sub. Ἰσρ. See Note on Lu. i. 65. ἄντροπος] ἄντροπος is a stronger term than ἀντρεπ. and signifies 'to be utterly at a loss what to do.' By ἀπερευνάτουs are meant all the persons just mentioned, namely, the foreign Jews: to whom are, in the next verse, opposed the ἑρετικοί, meaning those of Judea. Τί ἐστι πέτρος; τῆς εἰρήνης is a popular idiom (of which examples are adduced by Wets.), denoting 'what may this mean?' or potter's mould.

13. ἐλείων] mocking, jeering. The word is best derived from ¸ελον, synonynous with ἐλείσα, the lip, and signifies to thrust out the lip, as in Ps. xxiii. 7.

For ἐλεία, a few ancient MSS, and some Fathers have διαχλ., which is received by almost every Editor from Griesb., downwards, but without reason; for if the external evidence for the new reading were as strong as it is in fact weak, the internal evidence would decide against it; since it is manifestly an emendation of the Alexandrian school. Of the διαχλ may have arisen from ἔλειων (of which which ἔλειων occurs more than once elsewhere in this Book, and often in the LXX; διαχλ., neither in the N. T. nor the LXX.

— γλευκάνια] Not, new-made wine, which is the proper signification of the word; but new, i.e. sweet wine, which is very intoxicating. Μάρκλ. says it is always used of wine which has been left for the sake of excus. This was, as Markl. observes, a sneer on the meanness of their condition, since no person of respectability tapped the last year's γλευκάνια so early as June, unless compelled by necessity.

14. σὺν τοῖς ἑνδ.] Namely, to show their consent and concurrence in what Peter should say, who was to be the spokesman. The sense of the Article here, as often, is 'the other eleven.' Ἐπίσημο τῆς φωνῆς. This phrase, used only in Scripture by Luke, occurs also in the Classical writers.

— ἀνδρεῖς 'Ioudaioi.] See the plan of this discourse by Schoettig. In Recens. Synop. The recent Commentators maintain, that only the sense of it is recorded, and that many things are omitted which were said by the Apostle. The former position may be true; but the latter is more than can safely be affirmed. At least an inspired writer cannot omit any thing necessary to be recorded. ἐντύσεσθαι, 'receive into your ears,' hearken attentively to.' An Hellenistic and Alexandrian word often occurring in the LXX, and the later Greek writers.

15. ὥρα ἐρτήτη] Before that time none but confirmed debauchees took strong drink, and few took food or drink of any kind. Indeed, to be drunk at any hour of the day was thought disgraceful, even among the heathens.

16. τοῦτο ἐστι] The sense is: 'this [state of things] is [a fulfilment of] what was predicted &c.'

17—21.] This is taken from Joel ii. 28—32, (in the Hebrew, iii. 1—5), but with some slight difference, partly by inversion of clauses, and partly by supplying from the context what makes the sense more complete; also by the exchanging of one phrase for another which conveys a fuller sense. The passage contains a high wrought description of the state of things which shall be future and necessary, which cf. what the Messiah, (as the Jewish Commentators themselves admit) namely, in an extraordinary outpouring of the Spirit. But Peter himself did not then understand the full sense of the prophecy as regarded 'all flesh,' i.e. men of all nations, both Jews and Gentiles. γενέσθαι, rendered by the LXX, the LXX.; and translated by Kimchi to be equivalent to the Hebrew words corresponding to the ἐν ταῖς ἑσχατίαις ἡμέραις in the LXX.; and that is universally granted by the Jewish Commentators to denote the times of the Messiah. ἀπὸ τοῦ πνεύματος is said to be for πνεῦμα, as in the Hebrew. But it rather seems to be a slight alteration agreeably to the
The σάρκα and πνεῦμα of this verse are the key spiritual concepts discussed. The Hebrew word 

σάρκα is used metaphorically in the sense of 'flesh', implying the earthly, physical body, while the Greek word 

πνεῦμα is translated as 'spirit', referring to the spiritual or divine aspect of humanity. This distinction is fundamental in understanding the dual nature of human existence as described in this passage. 

The commentator notes that while the words are clear, the spiritual meaning is profound and requires careful interpretation. The verse speaks of the dual nature of the believer, with σάρκα symbolizing the body and its earthly desires, and πνεῦμα representing the spiritual, or heavenly, aspect. 

The verse emphasizes the importance of maintaining a balance between these two elements, indicating that a true spiritual life requires the purification of the σάρκα and the cultivation of the πνεῦμα. 

The commentator concludes by stating that this verse is a key passage for understanding the spiritual life and the dual nature of human beings. It encourages believers to strive for balance and to live in accordance with both the earthly and spiritual realms.
"A D. 31. ὁ Ἀρτέμις καὶ Τέρας καὶ Σμήνως, οἵ̣ ἔποιησε ὁ Ἀντών σε ὁ Θεός ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, τούτων τις ἡ Διός καὶ πρωγονήσαι τοῦ Θεοῦ ἐκδοτὸς λαβόντες, διὰ χειρῶν ἀνώμων προσπηθάντες ἀνείλετε. ὡν ὁ Θεός ἐν ἀνέστησα, λύσας ταῖς ὁδίναις τοῦ τιμάτου, καθότι οὐκ ἦν ἄνω τοῦ τιμάτου αὐτῶν ὑπ’ αὐτῶν. "Δαβίδ γὰρ λέγεται 25 εἰς αὐτὸν: Προσφέρησον τούτων τῆς ἔνωσιν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῆ, διὰ τούτων εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλᾶ- 26 σαι ἡ γλῶσσα μου ἔτι δὲ καὶ ἡ σάρξ μου κα- τακηρυζείς ἐπ’ ἐλπίδι. ὅτι οὐκ ἐγκαταλείπεις τὴν ψυχήν μου εἰς ἄδου, οὐδὲ ὀδύσεις τοῦ ὀφθαλμοῦ ἀντὶ Θεοῦ, 'a man approved to you on the part

Of this sense of ἀδω, by which it means to demonstrate, erince, examples are adduced from the Classical writers by Kypke, and Valckx, aptly compares Susann, v. 16. αἴτιον ἐπιστάσας ἄνω προσευχήτερον ἐκ τοῦ τιμάτου, ἐνεπληροῦσα, τερίσας, and σημείως are nearly synonymous, but associated to strengthen the sense. They signify every sort of miracle and supernatural work.

23. ὀμοίως; the best Commentators are agreed, that ὀμοίως διὰ τῆς βουλής, βουλή meaning advice and counsel, is a term used in classical Greek, and that ὀμοίως signifies decree, a signification common both to Hellenistic and Classical Greek. See Recens Synop. ἐκδοτον δοῦναι or λαβεῖν is a strong term denoting to give up, or receive, at discretion, to treat at one’s pleasure. The expression ἐν χειρῶν ἀνώμων as joined with τῆς βουλῆς, βουλή - Θεοῦ, is meant to suggest, that God’s counsels and decrees did not absolve these men of guilt in putting Jesus to death, since they were still free agents. A proof, this, how reconcilable are the presence and decrees of God with the free agency of man. Some, indeed, render ἐν χειρῶν διὰ τῆς βουλῆς, βουλή, instead of ἐν χειρῶν ἀνώμων, is the Gentiles. But that sense would require ποίησαι τῶν ἄνωμον. Ποίησις, ἐνυπνοι, ἐστραφος is meant to show that the putting to death was by the most cruel and ignominious mode.

24. Ὀνειρεῖς τάς ἀνώμαις τοῦ θαν. The best Commentators antient and modern are agreed that ὀνειρεῖς denotes not pains, but bonds; a signification, indeed, closely known in the classical writers, but occurring in the LXX. This interpretation, they say, is supported by the following ὀνειρεῖς, and especially by κρατεῖσαι, and is confirmed by certain passages cited by Wet. But that ὀνειρεῖς may only mean removed, without any allusion to a bond, will appear from what I have written on their meaning (in the preceding words) and ὑποθέσεως in Thucyd. ii. 101. Engl. Transl. It is best, therefore, to retain the common version words, and only suppose that in κρατεῖσαι there is an allusion to the notion of tight bands, as in Than. xi. 12. 5. τοὺς τῶν ὀνειρεῖσα ὀνειρεῖας. This might more easily occur, because the same Hebrew word bare differently pointed, denotes either a tight rope, or a pang.

25. ὦν ἐν ἐν χειριστιν] Inasmuch as He had life in himself, Joh. v. 26., and was the Prince of Life. For the dōn is taken in a popular sense to denote, as Scott explains, "impossible, consistently with the dignity of His Person, the nature of His undertaking, the perfecting of His work, the purpose of God, and the predictions of Scripture."

26. εἰς αὐτόν ἐν χειριστιν] concerning, or 'with reference to,' him. Whether this reference be primary or secondary, Commentators are not agreed. The most eminent Interpreters and Theologians have long been of opinion that this 16th Psalm is an inculcation of the great principle, one Historical, of David, the other mystical and allegorical of Christ. Be that as it may, the latter, if secondary in order, is primary in importance. It should seem that David spoke in the person of the Messiah.
28 σου ἵδειν διαφθοράν. ἐγνώρισάς μοι οὖς ἔως· πληρώσεις με εὐφροσύνης μετά τοῦ προσώπου (μαύρα περὶ τοῦ πατριάρχου Δαβίδ, ώς καὶ εὐελπίσθησα, καὶ εἶτα, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄρχῳ τῆς 30 ἁμέρας ταῦτᾶς. 'προφητίςις οὖν ἐπάρχων, καὶ εἰδὼς ώς τίς)

28. ἐγνώρισας—ξοίη] Render, 'thou makest known (i.e. openest for us) paths of life,' i.e. the means of avoiding permanent death, and attaining unto life. The next clause adverts to the state of glory, and the fulness of joy which should succeed to that ''earthly race which was set before him;' after which he should sit down at the right hand of God and be blessed with His immediate presence.

29. The Apostle now proceeds to establish his foregoing argument, resting on the position, that the race set before him is an uncommon one. And this he does by tacitly encountering an objection which might be made, q.d. These are the words of David, and are to be understood of him. In answering which, the Apostle introduces the mention of David in very respectful language, calling him Patriarch. I may be permitted (say he) freely to tell you concerning the Patriarch David, that he both died and was buried, and his sepulchre remains unto this day.' And as David died, was buried, and his body experienced corruption, so it followed that in the passage adverted to he must have spoken not of himself.

In this and the next two verses the Apostle draws tight the argument; the sense may be thus expressed. 'Now he being a Prophet. (i.e. one endowed with a supernatural knowledge of future events) and in that quality knowing that God had sworn a solemn oath to him that from the fruit of his loins (i.e. from his posterity) Christ should, as to his human nature, descend, in the form of his throne; he, foreseeing the event, spoke (in the passage in question) of the resurrection of Christ, when he said that his soul' &c. On this promise see 2 Sam. vii. 11—16. and the other passages adduced in the references. The expression ὕπαι πάσης, as applied to God, denotes only 'his fixed and immutable purpose,' στατικὸς προσεχής. The words τὸ κατὰ σάρκα-Χριστὸν were without reason rejected by Mill and Beng., and cancelled by Griesb. and Knapp. The authority for this omission is exceedingly small; only that of 3 or 4 MSS.; for the reading of the Cod. Cantab. is, as Griesb. has omitted to notice, (Ἀρχητυπὸν) Archetypum. And that the words were in the Archetype is plain, by their being found in the venerable Latin Version which accompanies the MS. Of the three MSS. which are said not to have the words, the Barb. 1. is of no authority. The other two are the Cod. Alex. and Cod. Ephr., two very ancient MSS., but with the Archetype very much divergent. And the MSS. taken with them by some Biblical Critics of an early period. The words are found in all the other MSS. (not far short of 200) including the most antient of MSS., the Cod. Vaticanus, 1209. Thus the external evidence for the omission in question is exceedingly slight. As to the internal, it is infinitely more probable that the words should have been omitted in two or three MSS. by accident, or perhaps removed designedly by the Pelagians, than that they should have been foisted into all the other MSS. The evidence, indeed, of the Versus is in more in favour of the omission. But let us examine. Those Versions are the printed Syriac (Fesliito) the Vulg., Copt., Ethiop., and ARM. Now though the printed Syriac has them not, yet the MSS., I learn, have. And, at all events, the authority of the Syriac in the Acts and Epistles is very far inferior to that of the Greek and in the passage supposed to be of a much more modern date, and not unfrequently altered from the Vulg. The authority of the Vulg. may seem weighty; but it is, in fact, not so in cases where it is not supported by the antient Italic. And that the words were in that Version, is plain from what is brought forward by Sabatier. See Mattei and Nolan p. 400. As to the Fathers, some of them, indeed, adduce the verse without the words in question. But others, as Theophyl., Theodoret, and especially Chrysost., cite the verse with those words. And in them the evidence for insertion is much stronger than for omission, since citing, as they perpetually must, they would not oppose it to what is not to their purpose. Heinrichs and Kuin. catch at an argument for their omission, from the words being variously placed in the MSS. But the truth is, that in only some two or three MSS. is there a transposition, evidently from the carelessness of scribes; which, of course, proves nothing. As to the argument with which those two Cod. make the words διὰ τέρπεντος, de grace to the words, namely, that the omission of the words produces a more difficult reading, and therefore the more likely to be genuine, it is an argument of straw; for even that Critical Canon, like most others, has its exceptions. Here, surely, it cannot apply; for it would leave a most harsh ellipse of many. As more the argumentum ad verecundiam, consisting in the authority of names, we may very well oppose to those of Mill, Beng., Schoettg., Griesb., Knapp, Heinrichs, and Kuin. those of Grot., De Dieu, Wolf, Wes., Matth., Tittm., Nolan, and others. I should not have thought it necessary to consider this question. But much rather to object to it not for an attempt which has recently been made, by a writer of some ability, in the Monthly Visitor, (the organ of Unitarianism) to sink this evidence for the Divinity of Christ, by holding up all defence of it as weak and absurd. The writer concludes by saying that 'this spuriousness is at any rate no incentive to the belief that the Synop. ought to have been acquainted.' Whether it be a fact, my readers will judge for themselves. Perhaps even the writer in question will now be ready to admit, that it is not such; and to grant that he has pronounced not only 'with considerable confidence,' but, perchance, with some degree of presumption; for the direct arguments
А. Д. 31. ὁ όμοιος αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὁσφυὸς αὐτοῦ το κατὰ σάρκα ἀναστήσεως τὸν Χριστόν, καθισαι ἐπὶ τὸν θρόνον αὐτοῦ, προὶ ἐλαῖκη περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, σὺ να ἐν κατελείφθη ἡ γυνὴ αὐτοῦ εἰς αὐτοῦ, οὗ ἡ σάρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον τὸν Ἰσσαίου ἀνε-

32. τοῦτον τὸν Ἰσσαίου αὐτοῦ εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτῷ: Ἐπεν αὐτῷ ὁ κύριος τῇ κυρίῳ μου, Κάθω ἐν θρόνοι πονεοῦσιν, ἐν ἡμείς εἰς τοὺς θεοὺς εὐχοῦσιν σοῦ. Ἀσφαλέων, οὖν γυνακείων πᾶς οἶκος Ἰσραήλ, ὅτι Κύριος καὶ Χριστός αὐτὸν ὁ Θεός ἔσται, τοῦτον τὸν Ἰσσαίου ὁ ὑμεῖς ἐσταυ-

ρώσατε.

33. Ακούσατε δὲ κατενυγήσαν τῇ καρδίᾳ, εἰς τὸν Πέτρον καὶ τοὺς λαύτους ἀποστόλους. Τι ποιήσομεν, ἄνδρες αὐτοῦ; Πέτρος δὲ ἐφῆ πρὸς αὐτοῦ. Μετα-

34. νοῦτα, καὶ βαπτισθῆτο ἐκατὸς ὑμῶν ἐπὶ τῷ ὑμῶν Ἰσσαίου Χριστοῦ, εἰς ἀφεσιν ἀμαρτιῶν καὶ λήμψε θνεὶ τῷ ὑμῶν ἄγιον πνεύματος. ὦ ὑμᾶς γὰρ ἐστιν ἡ ἐπαγ-

are light as thistle-down, and the argumentum ad verecundiam above mentioned comes with an ill grace from those who are so accustomed to scud this biding to the authority of names, this "jurare in verba magistri." 32. τοῦτον τὸν Ἰ. &c.] The Apostle leaves it to be inferred from this, that Jesus was the Messiah. The evidence for this resurrection is then touched on, by advert to the positive testimony of the Apostles, disciples, and other eye-witnesses, (as contrasted with a want of evidence on the part of the Jews, that he did see corruption and did not rise) but to that tes-

33. timony of his resurrection (and consequent Mes-

siahship) afforded by his exaltation to the right hand of God; by his having obtained (agreeably to promise) the Holy Spirit and the copious effusion of His gifts, producing effects such as they now see and hear, and which, by their mirac-

34. ulous nature, attest the Messiahship of Him who procured them.

35. ἐν τῷ Δαβίδ &c.] Δαβίδ is emphatical; and, as Mr. Holden observes, the Apostle's argument is this: That David speketh concerning the Messiah (as cited v. 25. et seq.) is clear from Ps. cx. 1., where he speaks of a Lord who was to be at God's right hand till all his enemies were subdued. For that patriarch is not raised from the dead as mean the Gentiles, as aliens from the commonwealth of Israel. See x. 45. xi. 15-18. xiv. 27. xvi. 3. Eph. ii. 12 sq. These the Apostles then thought would be received into the Messiah's kingdom by becoming proselytes to the Jewish religion. See iii. 25. Προσκελ., "she may call," namely, by the preaching of the Gospel.
γελαία καὶ τοὺς τέκνους ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ἁ. 31. 
40 ὅσοις ἂν προσκαλέσηται Κύριος ὁ Θεός ἡμῶν, ἐτέροις τε ὁ λόγος ἄνθυσι τε διεμαρτύρετο καὶ παρεκάλει λέγων· ἡσθήτη
41 ἀπὸ τῆς γένεσες τῆς σκολίας ταύτης. Οἱ μὲν οὖν, ἂσμενοι ἀποδεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν καὶ προσεέθησαν τῇ ἁμέρᾳ ἑκείνῃ ὁμαίας τε τροφίμας. 
42 ἦσαν δὲ προσκατέρουτες τῇ διδάξῃ τῶν ἁπατοῦ, καὶ τῇ κλάσει τοῦ ἀρτοῦ, καὶ ταῖς προ-

ΝΩΝ ΑΠΟΣΤΟΛΩΝ.

43 καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἀρτοῦ, καὶ ταῖς προ-

44 καὶ σημεία διὰ τῶν ἁπατοῦ ἁγίων. πάντες δὲ οἱ πιστεύοντες ἤσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἀπαντὰ κοινὰ. 

40. διεμαρτύρετο καὶ παρ. ' did he earnestly charge and exhort.' See I Tim. v. 21. 2 Tim. ii. 14. 

41. οὖν A particle of transition. '普通话.' This is omitted in a few ancient MSS. and modern Commentators. The term signifies perverse and generally wicked, by a metaphor taken from what is crooked as opposed to straight. The phrase is borrowed from Deut. xxxii. 5. γενεαν σκολια καὶ εἰσοδομείαι. 

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43. τὴν κλάσει τοῦ ἀρτοῦ is by many antient and modern Commentators understood of the Eucharist; but by others, more properly, of a common meal. 

44. ἡσθήτη ἀπὸ τῶν ἁγίων] On the sense of this expression there is some diversity of opinion. The earlier modern Commentators, however, take the expression to denote the sense of meaning to be 'were collected together for worship;' and as 3120 persons could not meet for that purpose in the same house, they suppose that the Society was divided into many lesser bodies, meeting at some common house, or some house in rotation. Most recent Commentators, however, take the expression to denote the sense of meaning to be 'with hospitality and concord, referring to iv. 32. 

42. Having recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to notice their manner of living, and by προσκαρτ. τῇ διδαξῇ he hints, as an under sense, that they continued steadfastly to adhere to that profession which they so suddenly had taken up; though the words properly mean, 'they were intently engaged on the Apostles' doctrine.' See Rom. xiii. 6. Of κοινωνίᾳ the sense is much disputed, (See Recens. Synop.) but it is best understood as signifying that they took all things in common, and lived together in the most excited and fervent manner. Many suppose τῇ κοινωνίᾳ to be put by Hendially. But that figure cannot here have place. To take (with some) the καὶ τῇ κλάσει, was being straining the sense. The term may mean intimate society one with another; but the most eminent modern Commentators take it to denote that communication of each other's goods which is more expressly mentioned at v. 44. Or if the word has an especial reference to the following ones, it may (as many think) allude to those ἀγαρα which used to precede the Lord's supper. Yet I cannot but suspect that those ἀγαρα were not yet in being, and originated at a later period. When the sense is made that all things in common, practicable in a small society, was altered into that of formal communion in the ἀγαρα. 

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that the words are to be taken only in a popular sense, nearly as the adage ἀναγκαστά καὶ τὰ ὑπάρξεις ἐπιτραπέζου, καὶ διεμέτερα, as indicating great charity and beneficence. The next verse, however, excluded, not latter view; yet it does not necessarily imply the former. Some, many several, might sell their property, in order to have more to give immediately to their poorer brethren; but the money accruing from thence might not cease to be at their own disposal. This is plain from iv. 32. v. 4. xii. 12. Those, for the most part, did not sell their property, as evidenced from the fact, that there were soon after rich and poor among them. See ix. 36. xi. 29. xx. 35. 1 Cor. xvi. 1. Eph. iv. 28. In fact, this community was, no doubt, very limited; any sale for distribution being far from general, and the distribution itself varying; though the members, we may suppose, did not all do so, as the impression given by the admonitions of our Lord, as enforced by the Apostles, regarded their wealth as held in trust for the advantage of their fellow Christians. They have been thought by some to have, in this, imitated the example of the Essenutes. But there is little probability in the supposition; though the tenets of those ascetics may afterwards have had their effects on the opinions and practices of the early Christians. There is little doubt that the community in question (which was voluntary, and limited in operation) was produced by the peculiar circumstances of the infant Church at Jerusalem, composed as it was, in a city of few, and the mob of foreigner there dwelling, and detained by the natural wish of acquiring a thorough knowledge of the religion which they had adopted; and yet whose funds might, by their detention so much longer than they had expected, have fallen short, and thrown them on the charitable assistance of their richer brethren; who might be induced, by the above and other reasons suggested by Dodd, to not only contribute their ready money, but even occasionally to sell part of their possessions.

45. κτηματα] might denote possessions or property in general; but here it must be understood of the bona immobiles, (lands and houses) as ἀλλοσκινεῖς of which occurred a little before. Render: 'They attended the Temple service every day,' i.e. (as is implied) at the stated hours of prayer.

46. σπειρατ.] The modern Translators render 'continued'; but the antient ones, better, perseverant. For (though the Commentators observe it not) σπειρατ. is put for προσεχ., ταῦτα ἐπιτελεῖν of which occurred a little before. Render: 'They attended the Temple service every day,' i.e. (as is implied) at the stated hours of prayer.

κλαρτής τε κατ' ὀλκον ἄρτον] This is by many understood of the αγαρψ which preceded the Eucharist. But others, with more reason, understand it of common meals taken by companies in certain houses in rotation. At κατ' ὀλκον sub. ἔκκατον; an eclipse frequent in adverbial phrases formed of a noun with κατά. Men and Townsmen, moreover, take it to mean 'in the house,' namely, the ἐναγον or ἐπιφερον appropriated to prayer. The phrases in ἐν αγολικεῖς—καρδίαι δονται, I conceive, the disposition of mind of the partakers; though there is some difference of opinion as to their sense. If the terms have each reference to all classes of the persons who were present, we have the Syn. Recens. Synop.; the rich rejoicing that they could exercise their liberality towards the poor; and the poor rejoicing in and thankful for the liberality of the rich. And this joy we are to believe was unfigned, arising out of their mutual love and unanimity. The rich were removed from all pride and ostentation, and the poor from all envy and ill will; an interpretation confirmed by the use of the word ἀφέλει, in Plutarch T. ii. 461. in the sense modestia. Perhaps, however, that term has reference only to the rich, i.e. those at whose houses these meals were taken in rotation, and denotes sincere liberality removed from all pride and ostentation. So Plutarch de Deo Soc. ἄνθρωπος ἀντιφέρει καὶ ἄφελες.

47. αὐλοῦτες—λαδύ] This may signify in a general way. 'They were [in their mode of life] much occupied in prayer, and were in favour with the people:' an interpretation confirmed by the old Syriac Version. As, however, αὐλοῦτες is grammatically connected with μεταλμῖναυ, it seems better to suppose the sense to be: 'And these common meals they held with prayer to God, and by the use of these and by their general conduct, they were in favour with the people at large,' i.e. all except the Rulers and Priests and their party.

ομένωσι) None surely but a Calvinist would have rendered 'such as should be saved,' as if it were τοῖς σωτηριωμένωσι. This must be rejected, as unfounded, and as inconsistent with the use of the Article, and as introducing irrelevently a most mysterious doctrine (Election), which, whether true or not, could have no place here. For, as Wets. observes, St. Luke speaks as a historian, of a thing which fell under his own view, of a fact relating to the Jews, not to the hidden counsels of God. To effectually exclude such a sense, some zealous Anti-Calvinists have assigned to σωτ., a past sense, 'such as had been saved' (see Porec). But it is more equally favourable to Calvinism. An interpreter, however, of the N. T. is to think of neither Calvinism, nor Armismamism, nor any other system, to turn neither to the right hand nor to the left, but ὅπως τοῦτο ἔσοντα τῆς ἀληθείας. This may here be best done by keeping (as Ep. Middlet. admonishes) to the Present
tense. Yet a present tense will not here suit the context. And it is strange that the learned Prelate did not see this, and remember that when a Participle present immediately follows a verb in the Imperfect or Aorist, it may, nay, must be expressed in an Imperfect tense. Thus the sense here is that expressed by Montanus, Grot., Wolf, and Dr. Maltby, 'those who were being saved,' put into a state of salvation, as opposed (says Markl) to the or apostolov et., at 1 Cor. i. 18, and 2 Cor. ii. 15, namely, by abandoning Jewish superstition, and embracing the Christian religion. The very same sense is found supra v. 40. And so οἱ σακτόμενοι at Rev. xxii. 24.

By Κύριος is, I think, not meant, as Commentators imagine, God, but Christ, who is said to be 'about to come,' and, as Dr. Dodd, supra p. 46, is said to have made Jesus both Lord and Christ.

III. 1. ἀπελθοντος] Rendere, 'were going up.' The δὲ just before is transitive, now. 'Ενὶ τῷ αὐτῷ must here mean together, in company, as in Joseph, cited by Krebs, μέχρι Ἀντιοχείας ενὶ τῷ αὐτῷ παρῆλθον. The use of εν with an Accus. in the sense to, is found also in the Classical writers, and especially with nouns of time. Τὴν ἐνατὴν are put per anaphoraion, and exegetical of the preceding.

2. ἐκ κοιλίας μητρὸς] for ἐκ γενετοί. See Joh. i. 1. Εἰ μετὰ τὸν ἑαυτὸν occurs in the Pseu- Theogn. v. 307. 'Εμπρόσθεν, 'was being carried before,' apo are used to lay.' The sick and poor were, both among Jews and Gentiles (as we learn from the researches of antiquaries,) usually laid or placed at the portals of the Temples, to ask charity of the worshippers; and sometimes at the gates or doors of rich men. See Lu. xxii. 29, and Note. So κοιλίας. So κοιλίας, with almost every Editor up to Weiz. Those after him write υπολαίας; but wrongly, I conceive; for ἐκ is a proper name, being one of that class which become such by an adjective with the Article having so defined some one of a class of things, that it is pointed out as single and apart from the rest. In that stage the adjective should be written with a small initial letter. But when the Article is omitted, it becomes a proper name, and consequently must have a capital. Which gate of the Temple is here meant, the Commentators are not agreed. It seems to have been either the Eastern gate, leading from the court of the women to that of the Israelites, formed of Corinthian brass wrought with consummate skill; or that called Susn. — αὐτῶν ἅλ. 'to ask an alms,' i.e. the stips or sum given; a specification only found in the later Greek writers.

4. αὐτοῖς εἰς αὐτῶν] 'looking fixedly at him.' See Note on Lu. xxii. 66.

5. ἔστειλαν αὐτὸν. See Note on Lu. xiv. 7. This, of course, implied attention.

6. οἱ ἐξ ἀνώνυμου: οἱ ἐξ ἀνώνυμου: This has the air of a proverbial expression, as may, indeed, be inferred from the passages I have myself adduced in Recens. Synop. Aristoph. in Lysist. 671. ἑορτῶν εἰς ἐκαί ἐσθίων τοι. Soph. Elect. 450. εμφακρὰ μὲν ταῖς, ἀλλ' ὅρμως ἐκαί ἐσθίων τοι. — ἐν τῷ ὄν. 'by the authority and power.'

7. ἐπερετείζοντο: were rendered firm.' Bde. 335. The word properly signifies a step; and some here render it planta pedis; but others, better, feet: a specification not unfrequent in the later Greek writers, from whom many examples are adduced. The σφοδρα are the ankles or insteps.

8. ἐξάλλομενος] Not so much for joy, as many Commentators imagine; nor, as Oecumen. thinks, to try whether he could walk; but, it should seem, (as I suggested in Recens. Synop.) from ignorance how to walk, by which his trial would be rather leaping than walking; just as the imperfect glimmers of the first acquired sight of the blind man (at Mark viii. 24.) made him first "see men as trees walking." 'Εξάλλοσθει: well describes the headlong eagerness of the incipient action, and ἔστη, και περετ. the other stages of it: 'be first leaped, then stood still, and [then] walked,' i.e. in a regular manner. See Note on Acts xiii. 11.
Not "kept hold of," but, in a figurative sense, "kept close to," as in Col. ii. 19.
2 Sam. iii. 6.
12. συνεκρ. πρὸς τὸν λ. ‘addressed the people.’
— περιτ. τοῦ περιτ. a.] There is here an anomaly of construction, which some commentators seek to remove by supposing an elision of τρίγυμα (fr. Euseb. Eccl. Hist. iv. 7.); see Markl. and Heinrichs, by resolving περιτ. into περιτατε ὤσις; comparing Acts xxvii. 1. ἐν εὐσκῆθη τοῦ ᾧ ἐπικελεῖμης, & cx. 3. But this principle of resolution, though often employed by Philologists, is seldom with effect, as being so hypothetical, and explaining nothing solidly. The elisions, too, in question are liable to the same objection. It should seem that the present idiom proceeded originally from the employing of the Infinitive with ὤσις or εἰς τὸ denoting end or aim. This construction was afterwards changed to its equivalent τοῦ with an Inf.: which is often found in the LXX. (see Win. Gr. Gr. § 30. 2. No. 3.) and was then changed in most cases to the simple Infinitive. The idiom formerly existed in our own language, and is still used by the vulgar, e. gr. ‘I should like for to know.’
13. ὁ Θεὸς—ἡμᾶς] The repetition of ὁ Θεὸς is emphatical; and, as Dodd. observes, the mention of the God of the Jews was intended to show that they taught no new Religion which should alienate them from the God of Israel. Παλαιά, for νέαν. Ἐβδόμαι, ‘has made his Messiahs ship evident,’ namely, by his resurrection and what followed. Ἐπαθὼν, namely to the Romans, when they cried ‘Crucify him!’ 'Ἡσσάθη is well explained, by Kyrkpe, ‘renounced and denied him as Messiah.’ Ἐπαθτός, ‘when he had determined,’ ‘was minded.’ Of this sense examples are adduced by Krebs and Loesener.
14. τὸν ἄγνοιαν καὶ θλί.] ‘the Holy and Just one.’ A cognomen of the Messiah, as in iv. 27. Rev. iii. 7. Joh. x. 36. With ἡθος—ὡς I would complete. Εἰκ. 190. μᾶλλον ἢ κακῶς ἐκτίθαι καὶ ὅμως ἐπερα τιμίωσεν. This sense of χερ., to be given up for pardon, is not unfrequent in the later writers.
15. τὸν ἄγνοιαν καὶ θλί.] ‘the author of life.’ See Joh. i. 4. v. 21. xiv. 6. and the Note. So Hebr. ii. 10. ὁ γὰρ σωτήρ. It is here observed by Vulg. that in these speeches of Peter, though not such pieces of finished composition as those of Demosthenes or the other Greek writers, there is a dignity in the historical and a grandeur in the didactic parts, to which it was impossible to add aught.
16. καὶ ἔτι—αὐτόν] Render: ‘And his name (i. e. the power accompanying the invocation of his name) through faith in his name (i. e. him) hath made strong this man whom ye see and know,’ ‘Ὀλοκληρων, complete soundness and health, as in 1. i. 6. and sometimes in the later Classical writers.
17. κατ' ἡσσάθην ἐπι.] It is somewhat difficult to say, if one is to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received that he was their promised Messiah.’ Wolf and others, indeed, adopt a different punctuation, and think the expression ἐπικελεῖται καὶ ὁ δρ. ἡμᾶς belongs
not to ἀγνοεῖν, but to ἑρμῆνευτεῖ. And they assign the following sense: 'I know that through ignorance you were induced to do as your rulers did.' This, however, violates the construction. The difficulty may be best removed by not too rigorously interpreting either οὐδὲν ὁτι, (which has often but a faint sense) or ἀγνοεῖν, while taking the whole as expressed populariter, q. d. 'I am willing candidly to suppose,' &c. See Scott. 'Ἀγνοεῖν may (as Whittby proposes) be taken as ἑρμῆνευτεῖν.' Let us not say that their ἀγνοεῖν, however it might be, was blameless; for it resulted from pride, prejudice, and worldly-mindedness, and among such means of information, was criminal. Nor was ignorance ever held as an excuse for crime, unless involuntary, when all the antient moralists granted it was. See my Note on Thucyd. ii. 38 & 40. iv. 96. Thus Paul in 1 Tim. i. 13, urges ignorance in extenuation of his guilt. Criminal, however, as was the ignorance in the present case, the Apostle hints that it admitted of some excuse; thus throwing open to them the doors of repentance.

18. ἐν τῇ θέσει ἑρμηνευτεῖν οὗτος] q. d. God has not showed his ignorance for good, by permitting that you should commit this crime; and moreover, since thus would be fulfilled the declarations of the Prophets concerning the ill with which the Messiah should be oppressed. The Rabbins themselves acknowledge that all the Prophets prophesied of the Messiah.

19. ὡς τὸ προφθαταργεῖν τοῦτον. The application of the discourse, in which ἑρμηνευτεῖν is not (as many recent Commentators imagine) a mere synonyme of μετατητοῖν; but, as the latter denotes a change of mind, so does the former a change of conduct; both necessary to real conversion.

The true sense of ἐξηλ. ἄνωθεν αἰώνι] ἑξηλεύθεν signifies properly to wipe off all from anything, and sometimes to wipe off characters chalked on a board or traced on a slate; ññly, to obliterate any writing, whether on waxed tablets, or written on parchment, either by scratching or crossing out. And as crossing out accounts in a ledger implies that the account was discharges, or the payment forgiven, so the word came to mean, in a figurative sense, to forgive offences, as in Is. xliii. 23. (which the Apostle has, no doubt, in mind) ἔγενε εἰς ἑξηλεύθεν τῶν ἁμαρτιῶν σου, also 2 Macc. xii. 42. and Ecclus. xlvii. 20. This sense very rarely occurs in the Classical writers. One example, from Lysias, is this: added by Wets: δύναται ἑξηλεύθεν αὐτὸ τα ἁμαρτήματα. On the kindred notion of expunging and consenting to oblivion, see my Note on Thucyd. iii. 57. To the examples there adduced may be added Ἑσαχ. Ch. 496. & Threb. 15. Joseph. p. 707. 17. 20. ὡς ἐν ἰδίωσι etc.] The Commentators are by no means agreed upon the exact sense of these words. That will depend upon the force to be ascribed to ἐν ἰδίωσι, which most modern Commentators hold to have been received by almost taking it for ἐκείνοις others, until, i.e. waiting until. The latter, however, supposes a harsh ellipsis; and as to the former, though examples of ἐν ἰδιώσι ἁμαρτίαι are not rare, yet we meet them not with ἐν ἰδίωσι. Besides, turn it which way we will, it yields no satisfactory sense. See Scott. 'It may be therefore, F.' Transl., and many eminent Commentators, to take it in the sense in order that, as Lu. ii. 35. Matt. vi. 5. et alibi.

The Apostle (as Doddr. observes) seems to have thought that the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to the restitution of all things. See Mr. Scott's able vindication and illustration of the above sense.
suppose, the prophets of the Old Testament; and it would be yet harsher (not to say irreverent) to suppose both intended. The passage in question is not strictly a quotation, since it differs not a little from the Hebrew and the LXX, but gives the substance of the sense there expressed.

24. ἡμέρας τῶν προφητῶν, καὶ τῆς διαθήκης ἢς διέθετο ο Θεός πρὸς τῶν πατέρας ἡμῶν, λέγων πρὸς Ἀβραὰμ: Καὶ ἐν τῷ σπέρματι σου ἐνευλογήσεται πᾶσα ἡ πατριαὶ τῆς

(ὅτι being for ὅτι, as ἕκκαμ. saw) for the present that he should abide in heaven, there to remain till the time of restoration, i.e. that heaven should have him, and not earth. The form of expression seems to be a popular one. And ὅτι, as the best Commentators have seen, must not occupy, not accipere. See Recens. Synop. It was necessary for the various purposes mentioned by our Lord in his discourses to the Apostles just before his crucifixion, Joh. xvi. 17 & 18.

21. διοκαταστάσεως. This word (which properly signifies a restoration of anything to some former state, and by implication, for the better) is capable of several interpretations, according to the view taken of the foregoing verse, whether as referred to Christ's advent at the destruction of Jerusalem, or at his Millenial reign, or at the end of the world. The 1st is untenable. And the 2d, by which it would denote the consummation of all things, seems to me the better, though it involves the inequalities of things in this present state will be adjusted, cannot well be admitted. The 2d seems alone the true view.

22. Μωσῆς—ἐνας &c.] At these words many Commentators have stumbled. The recent ones are generally of opinion that this passage of Deut. xviii. 15 &c. refers to the Messiah, and that Moses did not so mean it. See Kuin. But, (as I have observed in Recens. Synop.) their reasons fall short of conviction; and as it is so evident that the Apostle does, (as also St. Stephen at vii. 37.) regard the passage as having reference to Christ, we are bound to admit it. Schogg. well observes, that this may be proved from Moses saying that 'A Prophet must be raised like unto himself,' i.e. such as should be the author and minister of a new covenant, as Moses was of the old, the future abolition of which is so clearly shown in the impressive words of Jeremiah. 'Since therefore (continues he) the new Dispensation was to be established, it was necessary that the promised Prophet should, like Moses, confer much with God; and this our Messiah, who was emphatically in his bosom of his Father, did. In all respects, then, He was like unto Moses.' See the able parallel between Moses and Christ in Townend's an. If this view be correct, it will appear that Moses could not mean, as those Commentators would have us
The sense of these words will become clearer by supplying, what seems to be omitted, by an idiom frequent in the Scriptural writers, the particle υν, 'Now unto you, or, 'Unto you, then,' which very aptly introduces the conclusion of the discourse. "Τιμιο πρωτον" signifies 1. to be worned out; 2. as here, to feel aggrieved, vexed, bear with impatience, a sense found in the LXX., but not in the Classical writers. Δια το διδασκειν αυτον to refer to the Priestis; και καταγγελλων—κερκον to the Sudducees. ἐν τῇ ἤμερᾳ κυρίου; ἐν τῇ ἡμερᾳ, by or in, i.e. by the example of Jesus, as exemplified in Jesus.

Some think that τήμερος may here mean the custody of certain persons to take charge of them. But the common interpretation a prison is best founded, and is established beyond doubt by v. 18. ἐν τῇ ἤμερᾳ of τοῦ συνεκκυρίωσεν. This use is confined to the laiter writers; for in the passage cited by the Commentators from Thucyd. vii. 86. the sense is keeping in custody, as, indeed, is shown by the use of the Article, and the primitive sense of the word, as of the Latin custodia, which came in process of time to denote career.

The Commentators are not agreed whether this number is inclusive of the 3000 before converted, or exclusive of it. But no persons thoroughly conversant in the idiom of the Greek language will fail to perceive that the former is the sense intended. Δια το διδασκειν αυτον signifies was become, a signification of γίγνεσθαι which often occurs in the N. T. and LXX. ἐν τῇ ἤμερᾳ, not persons, but persons, as ἐν τῇ ἤμερᾳ, as Lx. xi. 31. James i. 20. Acts vi. 11. et al. This is clear, because it stands for persons believing, τῶν πιστευόντων taken from the preceding.

The Commentators seem to have had in mind: Πάντωσε ἀντῶν τῶν πιστικῶν υμῶν, besides many other similar passages.

The word properly signifies 'to be presented to the view of any one,' in which is inherent some notion of suddenness, which occasionally, as here, and in Lu. xx. 1., and elsewhere, as when Luke indicates an idea of hostling, 'On the day the Ierou', see Note on Lu. xxi. 4.
as some maintain, to the general conduct of the Apostles in their ministry. But from v. 9, it is plain that it refers to the miraculous cure lately performed. "Εν τῷ δόξασι further the miraculous works, but as it is certain that the Jews believed very wonderful works, even miracles to be performed by magic arts and incantation, i.e. invoking the names of certain angels or illustrious Patriarchs, the full sense of δόξα may here be retained.

8. πληθύσεος, αὐτῷ, 'filled with the influence and inspiration of the Holy Ghost.' 9. εἰ ἤμεθεν σήμερον δικαστὴς, 'if we are called to examination.' ἀνακριβοῦσα is a forensic term signifying to examine by interrogation. See Note on Lu. xiii. 14. ἔμφασις αὐθαυτῷ ἀδήσ. is for εὐφρατεύεται αὐθαυτῇ, on which use of the Genitive of object see Recens. Synops. A is in the sub., B, τόπος, (as some do) but ὀνόματι. Comp. v. 7 & 10.


12. τὸ δεδομένον] Said to be for διδασκαλία. But there is rather an ellip. of καὶ, quod attinet ad. Dei here signifies lictor, permissum est, as in Lu. xiii. 14. δὲ ἡμῖν εἰμι ἐκείνοι δὲ εἰρήνα ἐκαθαιρεῖται, and sometimes in the Classical writers.

13. καταλαμβάνομεν] having perceived, or learnt. This sense of καταλαμβάνω occurs in Acts x. 54. xxv. 26. Eph. iii. 18. 'Αγράφαματος, unlettered, ignorant of or but slightly versed in that kind of knowledge which the Jews alone prized, namely, of the Scriptures as explained by their Rabbinical interpreters. As to διδασκαλία, I have in Recens Synops. fully proved that it means private and plebeian persons, as opposed to those of rank or station. 'Εκτίθεσθαι, 'recognized,' as in Matt. xiv. 35. Σὺν ἵνα δοκῇ. The sense is, 'that they had been Jesus' companions and inherits.'
Κεφ. IV.
ΤΟΝ ΑΠΟΣΤΟΛΩΝ.

14 ἦσαν τὸν δὲ ἀνθρώπον βλέποντες σὺν αὐτοῖς ἐστώτων τῷ ἀ.δ. 21.
15 τεθεραπευμένον, οὐδὲν εἶχον αὐτεπεί. κελεύταντες δὲ αὐ-
16 τοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνεβαλόν πρὸς ἀλλούς
λέγοντες. Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν
γὰρ γνῶστον σημεῖον γέγονεν ἐν αὐτῶν, πάσι τοῖς κατι-
κοντιν "Ἰερουσαλήμ εφαινὸν, καὶ οὐ δυνάμεθα ἀρνῆσαται.
17 ἀλλὰ ἰνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαὸν, ἀπελλῆ-
ἀπειλησάμεθα αὐτοῖς μηκετὶ λαλεῖν ἐπὶ τῷ ὄνοματι τοῦτῳ.
18 μὲν ἐν αὐτοῖς ἀνθρώπων. καὶ καλέσαντες αὐτοὺς, παρῆγγειλαν αὐ-
τοῖς τὸ καθένα μὴ φθεγγυέσθη μὸδε διδάσκειν ἐπὶ τῷ ὄν-
19 ματὶ τοῦ Ἰησοῦ. "οδὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες 29.
πρὸς αὐτοὺς ἐπον. Εἶ δικαίον ἐστιν ἐνότιον τοῦ Θεοῦ
20 μον ἀκούει μᾶλλον ἢ τοῦ Θεοῦ κρίνατε. οὐ δυνάμεθα
21 γὰρ ἡμέας εἰς εἶδομεν καὶ ἄκουσαμεν μὴ λαλεῖν. οἱ δὲ προ-
απελθαμενοι απελύσαν αὐτούς, μοῦνεν εὐρίσκοντες τὸ ποῖς
κολάσωνται αὐτοὺς, διὰ τοῦ λαοῦ ὅτι πάντες ἠθοδοξόν τὸν
22 Θεοῦ ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ τὴν πλείον τις ἐπαρά-
κοντο αὐτὸν ἀνθρώπου, ἐφ᾽ ὦν ἐγεγονεὶ τὸ σημεῖον τοῦτο τῆς
ιάσως.
23 Ἀπολυθέντες δὲ ἠλθόν πρὸς τοὺς ἰδίους, καὶ ἀπηγγειλαν

16 συμιδαλαν Sub. βοηλώματα, expressed in Eurip. Phæn. 700, or συμιδαλαν, expressed in Plutarch ii. 592. (Kypke.)
17. διάνεμηθῇ sc. το σημεῖον: or sub. τὸ πράγμα, i.e. the Christian doctrine. Διάνε-
μεθαι signifies to be distributed among several,
and, as used of a report, to be spread abroad. By λαὸν is meant the people at large, as opposed to
the Prisci, Phrygians, and higher classes. Ἐκ τῶν πρῶτων τῶν μην αἰσθάνεται 'in the name
of this person,' i.e. Jesus, who is (as Kuin. ob-
serves) omitted by contempt.
18. τὸ καθένα μὴ φθ. ] Contrae τὸ καθὲ-
δον λαρ. φθ. and παρήγγειλαν τὸ μὴ φθ.γ. may be
rendered 'they interdicted to them the speaking.'
19. παράταται. A similar use of καθένα μὴ
occurs in Eur. xiii. 3 & 22. xvi. 14.
20. τὸ διανεμηθῇ. The impossibility is a moral
one, q. d. 'We cannot consistently with what
is right and just;' or, 'we cannot bring ourselves
to do it.' So Papinian cited by Wet., 'nam
quae facta sedent pietatem, nec facere nos possi
credendum est.' This, it may be noticed, is one of
those few passages in which the ordinary rule
that the negative belonging to the negation is
not observed. See Matth. Gr. Gr. § 601.
21. μηδὲν εὐρίσκοντες τὸ πῶς &c. There
is here an anomaly in construction, in discussing
which the Commentators differ. Some think
there is an ellipse of αἰτίων, which is expressed
in Ls. xiii. 14. Others avoid the ellipsis, by
taking μηδέν for μη, and παρὰ for ἐπί, regarding
the τὸ as only indicating the following
sentence, and consequently pleonastic. But it
is better to admit an ellipsis, though not of αἰτίων,
but the usual grammatical one of τὸ πράγμα in the
sense method (as we say, 'finding nothing
would do'). Thus the words following τὸ παρὰ,
&c. may be interpreted as exclamation and further
solving the sense. But the παρὰ is not (as some
suppose) in apposition with μηδέν, but depends
upon κατὰ or εἰς understood. Nor does the τὸ
belong to the παρὰ, but to the whole sentence
following; and τὸ παρὰ—αἰτίων form gram-
matically a separate clause. Διὰ τοῦ λαοῦ be-
longing (there being a transposition) to ἀπελύσαν
αὐτούς.
22. τοῦ ἰδίου] The sense seems to be, 'their associates,' i.e. the other Apostles and
the disciples at large; as Acts xxiv. 23. Joh.
xv. 19. and sometimes in the Classical writ-

ers.
24-30. On this passage, Bp. Jebb (Sacr. Lit. p. 132, seq.) remarks, 'that this noble poetical hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed. No one part of it can be deemed inferior to another; the same sacred view of poetry animates the whole; and yet, amidst all this poetic fervour, we may discover much technical nicety of construction.' To this I entirely assent, except as to regarding it as Poetry, and discerning poetic fervour, much less technical nicety of construction. The learned Prelate well remarks that vv. 27 & 28. (which is made the second stanza) form a prophetical quotation of Isa. vi. 14—15. The learned Prelate very rightly refers the γὰρ to a clause left to be understood, q. d. This prophecy is now fulfilled, for of a truth, &c. Thus the verses are not, as some imagine, parenthetical.

—Σὺ ὁ Θεός &c.] A sublime periphrasis for the Lord of the universe, with which Wets. compares Joseph. Ant. iv. 3, 2. Δέσποτα τῶν αὐτῶν καὶ γὰρ καὶ ἐκάθεν. See also the prayer of Hezekiah, Isa. xxxviii. 16—20. Here εἰτε is to be supplied. In ἐφροίαξαν the metaphor is taken from the snorting, and other sounds of impatience and rage, emitted by horses. I would render, 'Why have the heathen raged.' Of καὶ ἐμελέτῃ καὶ εἰπεῖ the sense is 'and have formed vain plans.' So a proverb cited by Wets. κεκοιλθεὶς λογίζομαι.

26. παρεττεσαυ] Not, as Kuin. imagines, for τὰ διεσθέσθαι. The sense (as the parallelism requires) is, 'they stood side by side for mutual help,' i.e. they banded together. Of this many examples may be seen in Steph. Thes. 4559. sq.

27. συνκύριονα γὰρ &c.] Here, as Bp. Jebb observes, the heathen, the peoples, the kings of the earth, and the rulers, that is, all the rebellious personages of the second Psalm, are brought forward, as fulfilling whatsoever it was pre-appointed they should do. The equivalent terms in the prophecy and the declaration of its fulfilment correspond—the Rulers, to Herod—the kings of the earth, to Pontius Pilate—the heathen, to the heathen—the peoples, to the people of Israel—the Lord (Jehovah) to the holy child Jesus—the Lord's anointed, to 'Whom thou hast anointed.' From this last parallel the learned Prelate elaborately shows that the holy child Jesus is identified with Jehovah of the second Psalm, and skilfully removes the objections which might occur on a superficial view of the passage, by referring to Psalm xlv. 'Thy throne, O God, endureth for ever,' and showing that the passages under consideration, and all such like, afford mutual light and support. And be most truly observes that let but the doctrine of the Θεόδραμων be kept in view, and all objections must vanish.

I have not ventured to follow several eminent Editors in introducing into the text (from many MSS., Versions, and Fathers) the words ἐν τῷ πόλει ταύτῃ, not so much because, as Bp. Jebb remarks, they have no equivalent in the prophecy, as because it is very difficult to account for their omission, but easy for their addition, they having every appearance of a marginal gloss.

The plural λαὸς is put for the singular λαῷς, for more exact correspondence.

28. πονηρὰ ὅσα &c.] The sense is: 'For the purpose of doing—what? why no other than what thy overruling power and predisposing wisdom predetermined to be done.'

29. The verse is thus ably paraphrased by Bp. Jebb: 'And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer; so let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified.' At ταῦτα ἐκατ' ἑαυτῶν, also παράγωγα. 'Erunde, i.e. so look upon their threats as to ward off their execution.

30. ἐν τῷ τῶν χεριῶν σου ἑτέρω] while thou art stretching forth thine hand (i.e. exerting thy power) for healing, and while signs and wonders are performing;' for ἐν τῷ must be repeated.
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

31 του τοῦ ἁγίου παίδις σου Ἰησοῦ. καὶ δεσμένων αὐτῶν Λ. Δ. 31. εἰςαλεύθη ὁ τόπος ἐν φό σιαν συνηγμένοι καὶ ἐπλήθησαν ἀπαυτες πνεύματος ἁγίου, καὶ ἐλάλον τῶν λόγον τοῦ Θεοῦ μετα παρέσωσις.

32 ἸΟΥ δὲ πλήθους τῶν πιστευόντων ἦν ἡ καρδία καὶ ἡ ψυχή μας καὶ οὐδὲ εἰς τί τῶν υπάρχοντων αὐτῷ ἔλεγεν

33 ἰδιὰν εἶμαι ἀλλὰ ἦν αὐτοὺς ἀπαυτας κοιμα. καὶ μεγάλη δυνάμει ἀπείδησον τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ. χάρις τε μεγαλῆ ἦν εἰπὶ πάντας αὐτούς.

34 οὐδὲ γὰρ ἐνάρευσι τις υπήρχεν ἐν αὐτοῖς ὡσοι γὰρ κτήτορες χωρίων οἱ οἰκίων υπήρχον, παλιόντες ἐφερον τὰς τιμὰς τῶν πιπρασκευμένων, καὶ εἶθι οἱ πᾶς τῶν πόδας τῶν ἀποστόλων διεισοδοῦν ἐν καθῆτω καθότι ἂν τις χρείαν εἴρει.

36 Ἰωσής δὲ, ὁ ἐκπληκτικός Ἰωβανάβας ἀπὸ τῶν ἀποστόλων, ὁ ἐστὶ μεθερμνέουμενον, ὁς παρακλήσεως Ἀνώτατος, Κύριος,

37 πρῶς τῷ γένει, υπάρχοντων αὐτῷ ἀγροῦ, παλιόντες ὡσεκε τῷ χρήματι, καὶ θέτει παρὰ τοὺς πόδας τῶν ἀποστόλων.

1 Β. Ἀνήρ δὲ τοῖς, Ἀνανίας ὅνοματι, σὺν Σαταφερίῳ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτήμα, καὶ ἐνοσφίασε ἀπὸ τῆς τι-

31. πνεύματος ἁγίου] The interpretation of some recent Commentators 'filled with sacred ardour' is a mere Unitarian gloss. Yet we need not, and if the propriety of the Article be considered, we must not, take τὴν εἰς its personal sense, with Dodd. and Benson; but suppose, with Bp. Middlet., that it denotes the influence of the Holy Spirit, as communicating special and eminent gifts. It may be added that a sensible ellipsis is implied.

32. ἤρε το μεταθεσίαν. A proverbial description of their severity, as in Plutarch: Δῶρο φιλοί, ψυχή μία. See other examples in Recens Synop. Οὐκ ἐλευθέρων ἰδιῶν, 'did not call them his own,' or allege that as a reason why his poor brethren were not to be assisted therewith. This shows that they were really considered as their own; and consequently that the expression κατὰ in the words following must be taken with limitation, i.e. that they were common, not by possession, but by use. See Note supra ii. 45.

33. μεγάλη εἰς. Wolf, Heinr. and Kuin, think the expression is to be understood only of the power of the Apostles' eloquence, &c. But although I would not exclude the force of that insinuation, I think it more probable, that founded in conviction, and supported by the visible effects of Divine favour, would give their words an effect rarely to be found in the most polished oratory; yet I must maintain, that there is comprehended in the expression, what would, above everything else, enable them to speak with such effect, namely the miracles which they were occasionally enabled to work.

— χάρις τε αὐτῶν] Many Commentators understand χάρις of the favour of God. But the more eminent have been always of opinion, that it has reference to the Jewish people, q. d. 'the favour of the people rested upon them.' This is strongly confirmed by the context and by a similar phrase at v. 5.

34. ἰδιῶν—ὑπήρχον] Not, 'as many as had,' but, 'such as had,' i.e. some of those who had for δικαίωμα is here and often put indefinitely. See also v. 4. Κτήτορες, proprietors. Τῆν χρηματοφύλαξίν εἶναι not merely (as Kuin. imagines) a phrase signifying to commit to the care of, but also implies the reverence with which the deposit was made. See Heliodor. cited by the Commentators. Τα τιμάς, 'the values,' to the number of the farms, &c. sold. This sense of τιμᾶς is confined to the middle and later Grecism.

36. Ἀνώτατος] Suffice it here to say, that though the Levites had, as a tribe, no inheritance, yet they were allowed individually to hold landed property. Τὰ χρήματα, the price, the money; a sense almost confined to the plural, though two examples of the singular are adduced, to which I have, in Recens Synop. added another.

V. After the undiscerned liberality of Barnebas is recorded an example of the contrary in the case of Ananias and Sapphira, and its termination in sudden death. The nature of this crime has been by some misconceived, and by others unreasonably magnified; but, at the most moderate estimate, it must be regarded, even on principles of natural religion, as a crime of no ordinary magnitude, and such as might well merit the punishment with which it was visited, and which was more especially necessary in the then state of things, to prevent the Christian religion from being discredited by the impositions of worldly-minded professors.

1. ἅνοια πρεσβείαν ἑπὶ τῆς τ. Sub. μέρος, 'appropriated part to his own use.' Such is the force of the middle verb. Νοστίσθησαι signifies to set apart to one's own use, to embezzle.
2. ἑνεδωκα] Sub. τοῦτο. The ellipse is supplied in Thucyd. Vol. ii. 92. 7. Bek. ἑνεδωκα τοῖς ἐτέρως τῷ ἐτῶβολεύμασ. The older Commentators esteem the crime sacrilege, which was punishable with death: but Mele well distinguishes between the species facti, and the circumstances of the act; their motives, their time, vain glory, &c. This last was perhaps the preponderating motive which tempted them to the offence.

3. ἑκλήρωσα—τὴν καρδίαν σου] The best Commentators account this as a Hebrew phrase, denoting to incite, impel. See Eccles. viii. 11. As to the force of ἐκλήρωσα, we know not how to construe it. Commentators, comparing it with that at v. 4, ἔθων ἐν τῇ καρδίᾳ σου τὸ πράγμα τοῦτο, take it to mean no more than ‘why was thy heart filled with that diabolical plan!’ But this is unjustifiably sinking the personality of Satan, and his power as well as will to suggest evil thoughts to the minds of men. The two expressions above mentioned are by no means inconsistent; for while the assaults of Satan incite men to sin, their own natural corruption is sufficient of itself to suggest evil thoughts. Nor will there be any thing difficult in the interpretation διατις &c., if we consider that the full force of ἑκλήρωσα τὴν καρδίαν, which is πληροφόρητα ἐκλήρωσα, impels us to suppose some particular word of the Dative, while in the preceding verse it is used with the Accusus. He seems to think there is no other instance of the syntax with the Dative. Yet there may be such. But the learned Pรายlate is wrong in regarding the Dat. as put for the Accusus. It is, ‘I conceive, put for the Genit. with κατά, which yields a much stronger sense, and hence was used in a connexion which required something stronger. Examples of ἐκλήρωσα κατὰ τινος κατατηνόντως τινος may be seen in Steph. Thes. and Wetstein’s Note on 1 Cor. xv. 15.

5. ἐξέφυγε] Supply πνεύμα. On the atrociousness of Anania’s offence see Wets. ap. Recens. Synop., and on the justice of the punishment, Limborch, Bisceo, and Duode. ibidem. The Rationalists, indeed, defend the Apostle from the charge of excessive severity—by maintaining (also for the credulous incredulity of scepticism!) that Anania and Sapphira died not by a Divine judgment, but of fright!! As if it were likely that so very rare an occurrence should have happened to two persons at once. And that the Apostle did not threaten nor even allude to Anania’s death, is nothing to the purpose, and admits of being satisfactorily accounted for. See Recens. Synop.

6. οἱ νεώτεροι] Called at v. 10, οἱ μεθισκοὶ, and supposed by Harnack, Heerich, and Kuhn. to have been Church officers (like our Sacristans) appointed to perform various duties, such as sweeping and cleaning the Church, preparing for the Lord’s Supper and the agape. This is, they think, confirmed by μεθισκοὶ denoting in Alexandrian Greek serfs and slaves. But see Mosheim, Heinrichs, and the Article. Mosheim, however, adds no proof of the existence of such officers, at so very early a period; though one might have expected some allusions at least to them in the words of the
7 καυτος ἑθαναν. Ἐγένετο δὲ εἰς ύπνον τρινῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδιών τὸ γεγονὸς εἰσῆλθεν. ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος. Εἰπέ μοι, εἰ τοσοῦτον τὸ
9 χωρίον ἀπέδοθε; ἡ δὲ εἶπε· Ναὶ, τοσοῦτον. ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὦτι συνεφωνήθη μιᾷ περι-
10 πάσι τῷ πνεύμα κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψαντῶν τοῦ άνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξειδούσι σε. ἐπει
dὲ παραχώρησα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξεφύσω ἐσελθέντες δὲ οἱ νεκράκοι εὑρὼν αὐτὴν νεκρᾶν, καὶ ἐξ-
11 ενεῷκαντες ἑθαναν πρὸς τὸν άνδρα αὐτῆς. καὶ ἐγένετο φόβος μέγας ἐφ’ ὅλη τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούστας ταῦτα.
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεία καὶ τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦραν ὁμοθυμαδὸν
Apostolical Fathers. There is, then, no suffi-
cient reason to forsake the common interpre-
tation, which supposes oi μνημ. to mean ‘the younger part of the men present.’ And thus the Articulum has great propriety. It seems to have been usual for the younger men of the Christian Church to perform, perhaps in rotation, the more laborous offices in the congregation; which were at so early a period not yet appropriated to particular persons, and consequently those persons were not likely to have any dis-
tinctive name of office. Συνεστείλας, for περι-
στείλας, ‘wound him up,’ namely, either in a
writing sheet laid up in the place, or perhaps, in the present emergency, only in a cloak. This sense of συντελεῖν is very rare, and the Com-
mentators adduce only one example, to which I have added another in Recens. Synop. Burial on the same day was (and still is) usual in the East; and I have in Recens. Synop. proved that the custom was not unknown among the Greeks of this period, only introduced by the
Casino-Phenician chroniclers.
7. οἱ ἐρωτῶν τρινῶν διήγερ] Probably at the
next Prayer-time.
8. αὐτῷ [de αὐτῷ] ‘addressed her.’ Ἀπο-
δόθη, to sell. The Latin vendere is properly ven-
dum do; and our sell is from the Ang. Sax.
sylan, to let go, deliver up. But there is not, as
Kuin. imagines, in the use of the εὐκ any refer-
tence to the money to be received as the price,
since αὐτῷ signifies away. Ἀποδίδειμι of itself
only denotes to give up or away; just as does sylan. The idea is too complex to be fully
expressed by any single word. Πολέμῳ signifies literally to turn over to another, (from τοιῷ, to
turn) and thus to sell. The Hebrew term pro-
perly denotes to deliver up; as in many passages.
See Gesenius. Thus the capere, of the Latin, and the caper-, capar-, and cap−en, of the
Northern languages signify to take to oneself, to
buy; and the German ver−kaufen, the contrary,
namely, to pass over to another, (from to the,
to turn) and thus to sell.
— τος τοιῳ] Bornemann maintains that this
should be rendered, not teni, but tantiilo. The
sense, however, is ‘for such a sum as your hus-
bond says.’
9. τικραείς τὸ πνεῦμα κ.] i. e. to try whether
the Spirit of God would detect your hypocrisy
and fraud.
— οἱ πόλεω τῶν θαυμ.] The Commentators
regard this as a Hebraism for οἱ θαυμαστα. The
Hebrews often expressing a man by some member
of his body instrumental to the action in ques-
tion. I have, however, shown that in Recens. Synop., by references to Eras. Hipp. 657. Orest. 1295. Suppl. 90. and Herc. Fur., that this
idiom was found among the Greek Classical
writers, but that it is confined to the Poets. Καὶ
ἐξειδούσις σε. This does not contain a threat,
much less (as Porphyry represents) an impres-
sion, but a prediction. It should therefore be
rendered (with New and Wakef.) ‘I shall carry
thee out.’ The same Holy Spirit which revealed to Peter the fraud, made known the punishment
which would follow it.
12. διὰ τῶν χειρῶν τῶν ἀποστόλων] i. e. by the Apostle.
A common Hebraism.
12. 14. καὶ ἦσαν ὁμοθυμαδὸν. There are
few passages which present greater difficulties
than this. There is an appearance of con-
tradiction or, at least, discrepancy between some
things here said; and such a seeming incoherence
of the clauses respectively, that various expe-
dients have been devised to adjust the passage;
the midst of which is by amending the order of the
words. There is, too, such a connexion between
 Диα δὲ χειρῶν τὸ πολλά καὶ οὔτε κατὰ τῶν
πάντων, that most Editors and Commentators
would place the words καὶ ἦσαν ὁμοθυμαδὸν—
cæli γνωσίσεων in a parenthesis. But, as Zeigler
and Beck have shown, this is contrary to the
courts of parenthesis. See Recens. Synop. And
as the antecedent did not require parenthesis,
there is the less reason to admit it. The sense,
also, thus arising, is too feeble. Many recent
Commentators seek to remove the difficulty by can-
celling the whole passage. That, however, is
cutting the knot, and the expedient has not the
least countenance from MSS. or Versions. Now
whence it is to be held to be a parenthesis, we may
view more favourably the attempts of others to
make all right by a transposition of the clauses.
Bp. Sherlock, A. Clarke, and Townsend transpose
them thus:—
—to the tenth verse. The more added
Gc
to the Lord, multitudes both of men and women.
12. And they were all with one accord in Solomon's porch.
13. And of the rest durst no man join himself to them; but the people magnified them.
14. And by the hands of the Apostles were many signs and wonders wrought among the people.
15. In so much that they brought forth, &c. &c.
16. But though transposition of words, when near together, is, as Porson has remarked, the safest of all modes of conjectural emendation; a transposition of clauses remote from each other, and involving an inversion of the order in which they stand, cannot but be regarded as the most licentious and desperate kind of conjectural emendation; and when wholly unsupported by any evidence external or internal, it must not be resorted to even in the meanest Classical writer, much less in the Scriptures. And as the above method would involve a transposition of the most violent kind, it must not be thought of.
17. If, indeed, the passage had been so written at first, who can believe that it could have been transposed as we find it in all the MSS. and Versions! Wakefield adopts a transposition which is somewhat milder; but it requires conjectural alteration besides, to help it out. As to the Arians, who, as W. Alford here, as often, chosen to alter the text, the credit of the witness is, like his colour, not of the whitest hue. Insomuch that his evidence is never to be taken, unless confirmed by that of a fairer testimony. For my own part, I would rather regard the present passage as an example of Syntaxis, and indeed not near so remarkable as several which might be adduced from Thucydides. I see nothing inexplicable in the passage as it stands. *Aπαντες* denotes the whole body of the Christians; and the passage is of a similar kind to those at i. 11. ii. 1 & 44. See also xii. 20. The sense in all of them is: 'they used to meet together for worship.' And here εν τη στοα *Σολαν* is added because, now that the believers became so numerous, they could not any longer hold general assemblies for divine worship in the *επιτροποι*, which they had been accustomed to occupy. The *των λαοιων* denotes, I conceive, the rest of the worshippers at the temple. These, it seems, who did not desire the public Phœnix, did not venture to approach (for interruption or interference), but stood in awe of them, and kept aloof, because (as is just before said) ενεντο φοβος επι παντας τοις ακοινωντας παντα. This interpretation of *κοινωνια* is confirmed by the Peshito Syriac Version, and Eccumenius; and is placed beyond doubt by x. 28. *δεδομενοι εις αυτοις* Ιουδαια *κολλασκαν επι προφητευσαν &c.*
18. At v. 13, *Αλλη λευκανες* &c. may be rendered, 'However, the people at large held them in great admiration.' The words μακρινως, with the apposition *επι Παλαιστινα* here pointed with Knapp. They may be rendered: 'Near, there was rather an addition to the number of believers in the Lord,' or, 'And believers in the Lord were more and more added. Multitudes both of men and women.' The &c. of the following verse seems to refer to the people at large, though it would not be inapplicable to the believers just before mentioned.
19. επι αλλων και κρ. Since the latter term denotes a small and mean couch for a single person; the former, a larger and better sort, like our sofa; this may show that persons of all classes alike resorted to the Apostles for aid.
20. In *ερημος* and *καιρ.* Since the latter term denotes a small and mean couch for a single person; the former, a larger and better sort, like our sofa; this may show that persons of all classes alike resorted to the Apostles for aid.
18 ouc aíreis tôn sadouos, ἐπέλαθθαν ζηλοῦ, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθνον αὐτοὺς ἐν τηρήσει ἁμοσίας. ἀγγελοῦ ἐκ κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν
20 τοὺς αὐτοὺς εἰς Πορεύεσθαι καὶ σταθῆναι λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ρήματα τῆς ἡμᾶς ταύτης.
21 ἀκούσαντες δὲ εἰσήλθον ὑπὸ τοῦ ὄρθρου εἰς τὸ ἱερόν, καὶ ἐδιδασκαν. παραγένομενοι δὲ ὁ ἀρχιερεὺς καὶ οἱ συν αὐτῷ, συνέκελαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν ἱερων Ἰσραήλ, καὶ ἀπόστειλαν εἰς τὸ διαστήματος, ἁχθῆναι
22 αὐτοῖς. οἱ δὲ ὑπήρεται παραγένομενοι οὐχ εἰρύν αὐτοὺς ἐν τῇ φυλακῇ αναστρέφαντες δὲ ἀπηγγείλαν λέγοντες
23 ὃς τὸ µὲν διαστήματος εὑρομεν κεκλεισμένον εἰς πάση αὐτοῖς φυλακάς [ἐξω] ἔστωτα πρὸ τῶν θυρών
24 αἰνοίζαντες δὲ, ἕσω ὑστερὰ εὑρομεν. ἦς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τὸ ἱερέως καὶ ὁ στράτηγος τοῦ ἱεροῦ

and Heum. take it for διαγερθείς, i.e. κυνήθεις scil. εἰς τοὺς γενειούς. The latter view is preferable; but the term only suggests a notion, and is a faint one, of indignation. In the words following it is implied, though not expressly said, that the High Priest was a Saducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. Σὺν αὐτῶ seems to be for μετ αὐτῶ, denoting to be of any one's party. See iv. 13. and Note. Some, however, take it to denote those who were his colleagues in his official duties, of council with him. But as those could not be many, the πάντες seems to exclude that view. Αἴρεσις denotes properly a taking up any thing, as a choice, or an opinion; 2. the opinion so taken up, 3. as here, the party maintaining it, in which sense it often occurs in the later (classical) writers of the various philosophical sects. Ζηλος here denotes a combined feeling of envy, malice, and wrath, on the cause of which see iv. 2. and Note. Ζηλος is not derived from ζηλοῦ and λιῶν as Mr. Valpy supposes. It is manifest that λος is a mere termination, of which there are numerous examples. The η, as in βῆλος, βῆθος, and many other words, is formed by crisis from the vowel of the root and the ε of the termination; for the real termination is—ης, as in οῦς, μελος, πελος, &c., which seem to have been at first exclusively adjectival.

18. ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπερχόμεθα, i.e. caused them to be apprehended. ἐν τήρησι δημοσίᾳ for εἰς τήρησις δημ., as supra iv. 18. where see Note. Wakef. wrongly renders, 'a common prison,' not aware that the absence of the Article is no proof that παραγένομαι is not taken for κατ ἐξωσιω, such nouns being often, as Middlet. has shown, vi. 1., adjectival, though the learned Papias does not say in what cases or why they are so. It should seem that they are so when the substances designated are things of frequent use and having often to be mentioned. In such a case the Article is omitted, because it may be readily understood; as in our own language perpetually.

19. ἀγγελοῦ δὲ Κυρίου Not the angel &c., but as angel.

20. σταθῆναι Ἰουδ.] Beza and Kuin. regard σταθῆναι as a Hebrew pleonasm, and Grot. thinks it has reference to constancy. But it appears to be a forensic term used of those who are set up to speak, either as orators and advocates, or as prisoners or persons pleading in defence of their own cause. See Acts xviii. 22. xx. in the ζηλος τοῦ σταθήναι] of this doctrine or religion which leads to salvation.' So Joh. vi. 68. οὖν αὐτῶν · astalavos. See vii. 38. There may, however, as Kuin. thinks, be an hypallage, as in Acts xiii. 26. Compare Rom. vii. 24. And this is supported by the Syriac vulgar.

21. ἐν τῷ ὄρθρῳ) about break of day. So Thuc. has ἐν τῷ ὄρθρῳ. On ὄρθρο see my Note on Thucyd. iii. 112. Τὴν γερουσίαν is supposed to have been added to explain to foreigners the true meaning of τὸ συνεδρίον. That word, however, was so commonly in use with the Greeks, that it could need no explanation. It should rather seem that γερουσία is added because the term was not unfrequently applied to the Sanhedrim, and so it occurs in Philo and Josephus, though it is also used by Dionys. Hal. to express the Latin Senatus; both appellations derived in a similar way with our aldermen.

22. εἰς τὴν σημείαν ἁπ. for σὺν τὴν σημείαν; adverbal phrase for adverb ἁπαθεῖς τότε. ἑω is omitted in many MSS. V. versions, and early Ed., and is cancelled by almost every Editor from Wets. downwards. But we may better account for its omission than for its insertion, since, as Kuin. truly observes, 'soleat a scriptoribus Graecis et Latinis multis verbis alia aliaque, quibus via superiorum vv. magis declaratur.' Such words are not often used by V. Scribes, or cancelled by half-learned Critics.

23. ὁ ἱερεὺς] Taken κατ ἐξωσιων for the High Priest, as in Heb. v. 6. and sometimes in the Sept. and Josephus. By the ὁ δρε. are
meant the 24 chiefs of the sacerdotal classes. See Note on Matth. ii. 4. On στρατηγὸς τοῦ ἱεροῦ see Note on iv. 1. Τί ἄν γένοιτο τ. On the sense of these words Commentators are not agreed. Many render 'quonam hoc evasurum esset;' others, 'quomodo hoc factum fuisset.' But it has never been adduced that such a sense is contained in the words: which are, I conceive, best rendered by Grot., Wets., and Valck., 'quid hoc esset rei,' and are a popular form of expression, importing, 'did not know what to think of it,' which is expressive of wonder at some circumstances connected with anything, as, for instance, the mode, manner, or event of any thing. So x. 17. δισερεῖ ο家都知道 τί ἄν εἴη τὸ δραμα.

26. οὐ μὴ λεβ. According to the punctuation and construction adopted by all the Editors and Commentators, οὐ μὴ λεβ is suspended on ἐφοβοῦτο. But that involves an unprecedented harshness of syntax, φοβεῖσθαι being often connected with ἔφοβον, x. 13. Λαμπρ. Αιμ. Some MSS. omit the οὐ, that is but cutting the knot, which may be unied by simply placing ἐφοβ. ὧν τὸν λαόν in a parenthesis.

28. παραγγελαμεν. See Note on iv. 17. Pearce, Rosenm., and Kuin. take ἓν τὰ αὐτά to mean ' respecting this person.' But έν has never that sense in the N. T., nor, I believe, in the Classical writers. It is plain from many similar passages of the N. T. that έν must here denote ' resting on the authority of,' or ' by,' in which latter sense έν is more frequent, and sometimes no preposition is found, as Matt. vii. 22. Mark ix. 36. The recent Commentators generally take αὐτά as here put peripheries for person. But though this may, in a popular view, be admitted, it is better to suppose αὑτά to signify authority &c., as often elsewhere; and τοῦτο to be put, by a common hyphallage, for τοῦτον. This is required by a kindred passage at Acts iv. 7. ἐν δὲ τῷ ἐνδόματι προφητεύειν is put for the more usual τῷ ὀνόματι σου. Τοῦτο may, as Pric. and Schoettg. think, be said con-

temptum; an idiom so common in all languages and all writers that examples might have been spared. The teaching τί οὐ δόματι τοῦτο implied, in the Messiahship of the person in question, his unjust condemnation, and the accountableness of the chief priests for his being put to death.

τελελυκατω. Of this figurative sense of πληρω examples are adduced by Wets. The force of επαγαγεῖν is well illustrated by Ebn. and Kuin. Indeed επαγαγεῖ εἰτι τις is a phrase denoting to bring any thing; (always something evil) upon a person; and it is used in Demost. and often in the later writers.

29. εἴτων. I. e. through the medium of Peter; as is suggested by the use of ἀποκρίθησις, not ἀποκρίθησιν. Thus Kuin. observes, that ' in the Gospels, too, that is ascribed to many which properly belongs only to one.' See Matt. xv. 15. and Note. This, however, is not confined to the Scriptures, but occurs in the Classical writers. Thus we have ἠθελθενες ελγον τοιαδε, though it is plain that the speech was delivered by one person.
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

32 ἀμαρτίων: "καὶ ἤμειν ἐσμέν αὐτοῦ μάρτυρες τῶν ῥημάτων Ἰωάνου· τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἀγίον, ὁ ἐδωκεν ὁ Θεὸς τοῖς πισταρχοῦσιν αὐτῷ.

33 Οἱ δὲ ακούσαντες διεστράτωσαν, καὶ ἐβούλευσαν ἀνελεῖν αὐτοὺς. ἀναστὰς δὲ τες ἐν τῷ συνεδρίῳ φαρισαίοι, ὑνομαὶ Γαμαληλὴ, νυμοδιάκουλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσαν ἐξω βραχύ τοὺς ἀποστόλους τοῖς αὐτοῖς, εἰπε τῷ πρῷ τῶν αὐτῶν. "Ἀνδρείς Ἰσραήλται, προσέχετε ἐαυτοῖς ἐπί τοῖς ἀνθρώποις τούτοις τῷ μέλλετι πράσσαις. πρὸ γὰρ τούτων ἡμῶν ἀνέστη Θεῦδα, λέγων εἰλαὶ τινα ἐαυτῶν, ὁ προσκόλληθη ἀρίθμῳ ἀνθρώπων ὕπειρε τετρακοσίων. δὲ ἀνὴρ

be regarded as put for εἰς ἀφο. or εἰς τὸ εἰλαὶ. But it is rather for ἐπὶ ἀφο.; for though opposition is generally employed to supply something for the completion of a definition, it often contains (as Matthiae Gr. Gr. § 433, observes) not so much an explanation, or fuller determination of the former, as the design of it. To the examples of Matthiae may be added one yet more appropriate from Thucyd. 1. 138. ἀδείας βασιλείας αὐτοῦ Μαγγανείας μὲν ἄρτον—Δαμασκὸς δὲ οἶνον—Μνοσαὶ δὲ οὖν.

— δοῦναι δε. 'to be the means of producing repentance [by his doctrine,] and effecting remission of sins by his all-atoning merits and blood.'

32. τῶν ῥημάτων.] Many of the best Commentators take ῥηματικά. For πραγμάτων, by Hebraism, as reflected to the things mentioned at v.v. 30 & 31. Others take ῥηματικά. To denote the ῥηματικά τῆς ἐκκλησίας. Which is, or rather, as (Kümm. imagines) an ellipse of ῥηματικά, the ῥηματικά being supposed throughout.

33. διεστράτωσαν.] Diastérō signifies properly to be sawn through. Here almost all the best Commentators, antient and modern, are agreed that the sense is, 'were filled with fury, and as it were, gnashed their teeth;' a metaphor taken from gnashing the teeth as one draws a sword. It was wrong in Doddr. and Wakef. to translate, 'grinded or gnashed their teeth at them.' For from the more fully worded expression at vii. 54. διεστράτωσαν ταῖς καρδίαις αὐτῶν, καὶ ἔμειναν τοῖς ἐκείνοις ἐν αὐτοῖς, it is plain that there can only be a metaphor. After all, our common versions were cut to the heart may be tolerated, if it be understood to represent the combined effects of being stung to the heart with the just reproaches cast at them, and being filled with rage and fury at their accusers. See Plauto. in Bacch. cited by Steph. Thes. in v. 497. Heu cor meum fandiur. Istitum hominum uti quoque fit magnam quantum est. Duxere post mortem, 'were deliberating, or, were determining.'

34. Γαμαληλ.] A frequent name among the Jews, though the Commentators are pretty much agreed that this was the celebrated Gamaliel, son of Simon and grandson of Hillel, Paul's master.

— τίμιος παντὶ τῇ λαῷ ] 'held in honour by the people.' Of this sense examples are adduced by Wets.

— ἐκέλευσαν—ἀποστόλους.] It is strange that Wakef. should render: 'bade the Apostles to stay without a little while.' Such cannot be the sense. There is no fault in our common version, except that the idiomatical ἐκέλευσα, which only means commanded, is translated without any regard to, perhaps in forgetfulness of, that idiom; which is the more excusable, since it did not occur to one so conversant with the Classics as was Wakefield, though it is frequently found in Thucyd. and of the other of the best writers. 'Εκεῖνος ἀποστόλους, 'to remove, is used according to that idiom by which πρὸς εἰλαὶ is employed with various adverbs of place, as ἐκεῖνος, ἐκείνω, τῷ πόλεμῳ, by an ellipse of some word of motion in the infinitive. See Eslm. and Kypke.

35. προσέχετε—πράσσειν.] The best Commentators are agreed that the construction is, προσέχετε ἐαυτοῖς τῷ μέλλετι πράσσαις ἐπὶ τοῖς ἀνθρώποις. Examples of this use of ἐπὶ τοῖς ἀνθρώποις are adduced by Wets. So here signifies in the case of, concerning, as Joh. xii. 16. Rev. xx. 11.

36. Θεῦδα.] On the difficulty connected with this Θεῦδα (which it does not belong to the plan of this work to discuss) see an ample consideration and probable solution in Hecep. Synop. There, ἦσαν, by an idiom common to both antient and modern languages. Notwithstanding the custom of Editors, it should seem that τε in this sense is wrongly made an enclitic. It ought to retain its accent, being too insignificant to either lose or incline its accent. For προσκόλληθη some few good MSS. and Versions have προσκόλληθα, which is preferred by Mor., Halamster, etc. And with good reason. Being too rare a word to have come from the scribes, and therefore changed into one more common. But the scribes rarely changed at all. The changes in the MSS. of the N. T. are chiefly from the antient Critics, who frequently alter common words to more elegant ones, but very rarely the reverse. And we consider that προσκόλληθα is of frequent occurrence both in the O. and N. T. (even in this Book,) and that προσκόλληθα occurs not once, there can be little doubt but that προσκόλληθα proceeded from the Alexandrian Critics, especially as it only occurs in six MSS. That the framers of
A. D. 31. ῥεθή, καὶ πάντες ὤσι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοτο ἵνα οὐδὲν. μετὰ τούτων ἀνέστη Ἰουνᾶς ὁ Γαλλαίος 37. ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἰκανὸν ὁπίσω αὐτοῦ· κάκεινος ἀπώλετο, καὶ πάντες ὤσι ἐπείθοντο αὐτῷ διεκκορπίσθησαν, καὶ τὰ νῦν λέγω ὑμῖν', ἀπόστητε 38 ἀπὸ τῶν ἁθρόων τούτων, καὶ ἔσαστε αὐτοὺς· ἦν εἰς ἁθρόων ἡ βουλή αὐτῆς ἢ τὸ ἱρον τούτο, καταλυθῆσεται· εἶ δὲ ἐκ Θεοῦ ἑστίν, οὐ δύνασθε καταλύσας αὐτὸ· μὴ ποτε καὶ ἰθομαχόντες εὐφέσθη. Ἐπείθησαν δὲ 39 αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρῆγγελλαν μὴ λαλεῖν ἐπὶ τῷ ὁνόματι τοῦ Ἰησοῦ, καὶ ἀπέλαυναν αὐτούς. 'Οι μὲν ὤν ἐπορεύοντο χαιρότερες αὐτὸς 40 προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὁνόματος αὐτοῦ κατ' ἐμῆς ἀτιμασθήσαί· πάνταν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' ὁκεόν ὦν ἐπαύνοτο διδάκοντες καὶ εὐαγγελίζομεν· Ἰησοῦν τοῦ Χριστοῦ.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν 1 μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἐβραίους, ὅτι παρεθεωρύοντο ἐν τῇ διακοίνῃ τῇ καθημερινῇ

the Versions read προσεκληθή by no means certain; for they may, as often, have translated liberally.

36. διελύθησαν] Διαλευκαθαίρεται often used of the disbanding of an army, or the dispersion of a multitude. Гίνεσθαι εἰς οὐδὲν is an Hellenistic phrase for ἔσοδος εἰς οὐδέν.

37. τῆς ἀπογραφῆς] See Note on Lu. ii. 1. Ἀνεστήσατο, 'drew away into insurrection'; a signification frequent in the Classical writers from Herodotus, downwards, but never, I believe, there used with ὁ πρώτως after it; for ὑπερήφανος τῷ πρῶτῳ τοῦ πλῆθους τῶν Ἰσραήλ blasphemous among the Jews; neither does the word imply a systematic repudiation of the Jewish religion, as in the LXX.

38. τῶν ἀθρόων] Sub. ὄντα καὶ πράγματα. Ἀπόστηται απὸ τῶν ἁθρόων is a euphemism for 'put them not to death, nor maltreat them.' This signification of the word does not, I believe, occur in the Classical writers. With the present passage Pric. compares a very similar one in Diog. Laert. Μὴ ἀπαντεύεται τῶν ἁθρόων, ἀλλ' ἐμοὶ πειθεῖτε, ἀφετε. 39. ὁ δὲ εἰς 5] On the sentiment see several kindred ones in Recens. Synop.

39. εἰ δὲ ἐκ Θεοῦ ἑστίν] The Commentators have failed to perceive that this use of the Indic. here instead of the Subjunctive after εἰ assumes the thing in question as certain. The full sense is, 'If it be, as it is,' for there is a blending of two clauses.

— μὴ ποτε καὶ θεοῦ. εὐρ.] It is not clear whether these words connect with ἔσοδον εἰς, as Pric., Hamm., Valck., and Markl. maintain, or whether there be (as Cramer, Beza, Grot., and Kuin. suppose) an ellipse of δράτης. The latter is confirmed by the plena locutio at Lu. xxii. 34. Yet the former is the more natural construction.

41. χαιρότερον] This is to be construed with ἀτιμάσθηναι. Cæsar, notices the elegant use of the figure Ozymoron, which arises when two ideas, repugnant to each other are so joined as not to be really repugnant, but only to seem so. Of the examples are adduced by Wets.

It must be marked, that though flagellation was employed both among the Jews and Romans for even small delinquencies, yet it was considered a most ignominious punishment.

42. κατ' ὁκεόν] This, as it is opposed to ἐν τῇ ἱερῷ, plainly signifies in private houses; κατ' ὁκεόν being put in a generic sense for κατ' ὁκεόν from houses to houses. Compare here the exordium to the Exposition. Synesius tells us (Ep. 67) that the Ebdraioi were the Jews of Palestine, who spoke what was then called the Hebrew language, but that Chajnund and Campbell's Dissertation on this subject. It must, however, be acknowledged that the question hardly admits of being thoroughly settled, and all we can pretend to know for certain is, that they were, in some sense, Jews. The Ebdraioi were the Jews of Palestine, who spoke what was then called the Hebrew language, but that Chajnund and Campbell's Dissertation on this subject. It must, however, be acknowledged that the question hardly admits of being thoroughly settled, and all we can pretend to know for certain is, that they were, in some sense, Jews. 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It must, however, be acknowledged that the question hardly admits of being thoroughly settled, and all we can pretend to know for certain is, that they were, in some sense, Jews.
the neglect in question rested, of course, with the guardians of the poor, who, it is commonly supposed, were persons appointed by the Apostles in rotation, or as it might be convenient to superintend the distribution of the funds for the poor. Most Commentators, however, have for a long time acknowledged the opinion of Comm. de rebus Christianorurn ante Constant. p. 118 & 138, that they were certain persons always the same, and all Hebrews, who had hitherto been appointed by the Apostles, but were now to be elected by the people, and that to them were to be added seven persons of the Hebrews, Moshoth, and Kuin. think that the whole body of the Jerusalemite Christians was divided into seven parties or families, for which there were as many places of public worship; and that hence also seven persons were elected for the purpose of taking care of the poor and of strangers, so that each family should choose one, and over each of the families one of those seven. In Philadelphia, Luke does not, indeed, give a particular account of this office, but only touches on the chief heads of early Ecclesiastical history, leaving his readers a most ample field for enlargement, reflection, and conjecture on what is by him so succinctly narrated.

3. οὐκ ἀρεστὸν ἄνωτερον. [It is not meet or proper; for by ἀρεστὸν the LXX. express the Hebr. יָשָׁר and יָשָׁב of the O.T. Τὸν λόγον τοῦ Θεοῦ, the preaching of the doctrines of the Gospel.] Διὰκονεῖ τραπέζεις. The best Interpreters antient and modern are agreed that this phrase denotes, in general, the collection and distribution of the funds to be expended on the support of the poor.

4. ἐπισκόπασθε. [The word properly denotes to look at, survey, but here, from the adjunct, to look at for choice, to look out; a signification so rare, that not a single example has been adduced. Μαρτυρουμένου, scil. εὐδ., men of good repute. — πληρέστε πνεύματος πνεύμ, καὶ σοφ. The sense of πνευμ. πνεύμ, is exceedingly lowered by many recent foreign Commentators, who take it to denote a holy unction, though, on the other hand, it is pressed too far by many old Commentators, who explain it of the faculty of working miracles. The maxim in mediocritate ibis will here, as often, hold good; for the expression must denote the being possessed of those higher gifts of the Holy Spirit, some of them supernatural, which were, in the Apostolic age, vouchsafed to many Christians, and of which St. Paul treats in his Epistles; including, of course, the lower gifts, or rather graces of the Holy Spirit, so suitable to the situation of the persons in question. By σοφία seems to be denoted not so much a practical knowledge of the Scriptures, as human and worldly knowledge, which was equally necessary for the proper discharge of the office, namely, sound judgment, prudence, and knowledge of business. Κατα-στήσουσιν, for the common reading καταστή-σουσώμεν, is found in many good MSS., some Fathers and Versions, and was in the early Edd.; and is received by almost every Editor from Wets. downwards. Χριστὸς denotes business of importance; of which sense several examples are adduced by the Commentators.

5. προσκαρτ. [See Note on i. 14. By προ- σεχή may be denoted not only prayer, but religious meditation and study as preparatory to the discharge of the ministerial duties just after-wards mentioned.

6. ἡττήσεις—πλῆθους] This is altogether a Hellenistic phrase, no where found in the Classical writers, but formed on the model of the Hebrew γνωρίζω. So Deut. 1. 23. 2 Sam. iii. 36. The Greeks would have said ἡττήσεις παντὶς τῷ πλῆθει. (De Dieu & Valck.) — προσηνήτουν] On the absence of the Article before this word see Stewart ap. Win. Gr. Gr. p. 60. s.m. He is, however, mistaken in what he says. Προσηνήθη being closely connected with ἀρτ., does not require the Article, and may very well signify a proseite of Antioch. Besides, prosēnēthē does not signify office, station, or employment, and therefore does not require the Article. Had the Article been put, the punctuation would have been τῶν προσην., ἀρτ., and it would have designated Nicolas as well known from the circumstance; which seems not to have been the case.

6. ἐνδεχόμεναι αὐτοῖς τὰς καθήκοντα] Selden and Wolf rightly declare the origin of laying on hands from the age of Moses, adverting both to the seven Seniores, on whom Moses laid his hands (Num. xxvii. 18.) and to Moses laying his hands on Joshua. Hence the custom was preserved in the Jewish Church, and thence introduced into the Christian. As laying on hands had always been used in praying for the
good of any person present, in order to show δικτυκεια for whom the benefit was entertained; so it was also from the earliest ages a rite of institution to offices, which it conferred by symbol.

7. τολες τε διχος των λειρων υπ. τ. τ.] This statement appeared so improbable, that some have called the MSS...Iocondus. But the former is unauthorized, and indeed ineffectual; and the latter is a mere error of the scribes, arising from ignorance of some abbreviation, besides that so inapposite that scarcely any authority could justify it. Many eminent Commentators, including Kuhn, take τολες to mean the multitude of the inferior priests as opposed to the leaders of the 24 classes. But that would require the Article, and only then increase the difficulty, which may best be removed by taking τολες τολες in a restricted and popular sense of a considerable number. This is confirmed by Chrysostom, who interprets it by τολες. That a comparison is intended here (which amounted to about 5000) should believe, is not strange, considering the miracles they had witnessed, both from Jesus and from the Apostles. By υπηκοον τη πιστεις is meant ‘embraced the faith [of Jesus, i.e. the Gospel].’ The expression is remarkable and occurs nowhere else.

8. πιστεως] Several MSS. and Versions and some Fathers have χαριτων, which is preferred by most Commentators and received by Griese, Knapp, and Tittm.; but, I conceive, wrongly, for we may better account for the change of πιστεως into χαριτων than the reverse. Besides, the MSS. are chiefly such as abound in alternatives not so much because the number of those MSS. is comparatively small, and the testimony of the Versions not quite valid. And although χαρις is not unsuitable, yet πιστεως is more to the purpose. Vater has judiciously adopted the old reading.

9. Λεβερτίνου] Who are meant by these, is a question which will perhaps never be decided. The most probable opinion is that adopted by Wahl, that they were Jews, who had been taken captive by the Romans in war and carried to Rome; and having there been manumitted, were accustomed to visit Jerusalem in such numbers as to erect a synagogue for their particular use; as was the case with Jews from other cities mentioned in the context. Others think them to have been the posterity of Jews, who had been carried into Egypt and Libya by the Ptolemies or Pompey, and afterwards made free citizens of the cities they dwelt. Others suppose them to have been Jews who inhabited a city or tract called Libertum, somewhere in Africa Proconsularis; but there is no notice of the existence of any such city or region. See more in Recens. Synop., Townsend’s Chr. Arr. ii. 54. & 412. a., and Rose’s Parkh. in v. By the Cyrenians and Alexandrians, who seem to have had a synagogue to themselves, we are, of course, to understand Jews from Cyrene and Alexandria, in the latter of which places they were so numerous as to fill two of the four wards, and had a governor for themselves.

10. σοφια και τω πινεματι] By the former is meant not merely human, but divine wisdom, which is superior to the human, by whom it dwelt. By πινεματι signifies the influence of the Spirit, under whose inspiration he spoke.

11. υπεβαλον] ‘Iexo signifies 1. to put under; 2. to introduce a suppositious child to any mother; 3. to suborn, privately introduce an accuser. Examples, from the later writers, are added by the Commentators.

—λαλ. βδεσμα βλασφημα &c.] This constituted a capital offence; for under the old Jewish Theocrasy it involved the crimes lexest majestatis as well as blasphemy. The blasphemy against God has been well shown by Bp. Horsley in his Answer to Priestly, p. 232, to be asserting the Deity of Christ—which he died attesting. In such a case, the Commentators take the και for the relative; a bungling expedient, which explains nothing. We may render, ‘And they have a claim upon him’ &c.

12. επιστασις] See Note on iv. 1. This must be referred to the people, elders, and scribes, not to the suborners; for the subject is changed, as often in Scripture and the best writers, especially Thucyd. In such a case, the Commentators take the και for the relative; a bungling expedient, which explains nothing. We may render, ‘And they have a claim upon him’ &c.
'Ο ἀνδρωπός οὖτος οὐ παύεται ῥήματα βλασφήμα λαλῶν  
κατὰ τὸν τότων τοῦ ἀγίου τοῦτον καὶ τὸν νόμον. ἀκριβώς ἔγραψεν ἤπειρον ἱεράν ἡμῖν Μωϋσῆς καὶ ἀνεύσαντες εἰς αὐτῶν ἀπαντες οἱ καθεξόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτῶν Ῥωσέων πρὸς ὅλους ἁγγέλων.

VII. Εἴπε δὲ ὁ ἀρχιερεύς, εἰ ἀρα ταύτα οὖν ἔχει;

to a sense not intended by him, or exaggerating what he did say. How they did this, and on the language really held by him, see Kuin. in Synop. Τοῦ τοῦ ἁγίου, i.e. the Temple.

14. διὰ λαθέως] This implies the notion of abrogate, i.e. by the introducing of some other law.

15. εἰδον—ἀγγέλων] Some few Commentators think that Stephen's face was made to shine supernaturally, by a visible glory like that of Moses (Exod. 34. 29). But it is more probable that the number, and those the most eminent, are agreed in interpreting it as a popular form of expression, indicating august majesty and divine grace, such as might inspire reverence and awe. And they appeal to Ezech. v. 2. 2 Sam. xiv. 17. xix. 27. Gen. xxxiii. 10. This latter interpretation seems pressed for from the passage of Exod., the air and manner of it differs materially from that of the present. At the same time, I admit that the august majesty and angelic innocence which shine forth in the countenance of this great protomartyr, can only be ascribed to the power of the Holy Spirit, and therefore the case of Moses may, not improperly, be compared with it.

VII. Now follows the Apology of St. Stephen before the Sanhedrin, which has been much misunderstood and wrongly estimated, from not referring to the meritorious fact of the composition; and partly from the fact of losing the speech, meanly, that the speech was abruptly broken off, and therefore cannot be expected to have any completeness. Various views have been adopted, which are copiously detailed in Recens. Synop. The following sketch of the scope of the speech, the course of the argument carried on or intended &c., found in Schottt. and Kuin., must suffice. "Stephen was accused of uttering blasphemous speeches against God, the Temple, and the Mosaic Law, because he had said that all these were to be abrogated by Jesus of Nazareth; thereby intending (as was represented) to introduce a new religion, and change and abolish the ancient; he means to refute, by showing that he neither speaks nor teaches blasphemy, nor any thing that is at variance with true religion, but rather what is most agreeable thereto; and that his expressions are not to be so construed as if he rejected all worship, merely being their purpose to show that the light of God even without any visible Temple, or the external pomp of Levitical ceremonies, on whose will it depends whether He will ordain it to be celebrated in one or other of those modes. The major, therefore, of his adversaries is restricted; he shows that the proof is weak; and he would have satisfactorily evinced the minor to be false, had he not been able to publish the fury of the Jews. The arguments which he employs are deduced from authority, and from ancient history. In reviewing their sacred history he glances at such circumstances as support his cause, showing that though the rites prescribed by Moses had God for their author, yet the Jews were not approved for the proper observance of them; that their Temple might be destroyed, and would be destroyed (as it had before been) unless they should repent and reform. (See Jerem. vii. 12. seqq.) He doubtless meant, withal, to take occasion to show, that Jesus was to be regarded by the Sanhedrin as the Messiah, and that his doctrines and works had introduced a new system; that their Temple might be destroyed, and would be destroyed (as it had before been) unless they should repent and reform. (See Deut. xviii. 15. which Peter also, iii. 22 has explained of the Messiah. He was, however, prevented from bringing his discourse to a conclusion; for, just as he was on the point of applying this narration of the fortunes of the Israelitish nation to his own case, he was suddenly dragged away to punishment. Otherwise he would probably have shown how ill-founded was the confidence in which the Jews relied on circumcision, and the other ritual observances of the Temple service; since Istly, Abraham, before he had been circumcised, was approved by God, and received evident tokens of the Divine favour; whereas many of the circumcised had not proved themselves in the sight of God: 2dly, since God had, long before the building of the Temple, conferred many and signal blessings on the Israelitish nation; nay, did not even permit David to build the Temple, nor, in any way, take measures for its erection: and the temple of Solomon had been destroyed. Hence Stephen would have argued, that he had not spoken contumeliously of Moses and the Almighty, when he maintained that the Divine favour did not depend upon circumcision and the Temple worship; and that the Temple might be destroyed, nay would be destroyed, as it had formerly been, for the same reason; but the cases are different: unless they should repent, and not, after the evil example of their forefathers, who had rejected Moses, persist in rejecting Jesus, the Messiah announced by Moses.

1. εἰ—οὕτως ἔχει.] All the Editors point as if εἰ ὁ αρχιερὴς ἔχει are given as the words of the High Priest, but either word should be regarded as pleonastic, or taken in the sense num, of which, in directa oratione, there is no example. If, however, the words here be taken
in indirecta oratione, all difficulty will vanish; for thus the el may signify whether, as in Mark viii. 23. ἐπηρώτα αὐτόν ἐν ἑλέσθε, and often. The sentence is suspended on a participle, ἐπηρώτων or the like. And indeed such an ellipse is not uncommon after verbs of speaking in the Indicative when followed by el. Nay, sometimes verbs not of speaking, e.g. γρ. Mark xi. 13. ἔλεγον, ἐπηρώτησεν τι ἐν αὐτῷ. The ἐρωτα has here the conjunctural use, implying uncertainty, on which see Hoogev. de Part. Upon the whole, however, the construction may be said to be formed from a blending of the oratio directa with the indirecta.

2. ἄνθρωπος — πατέρας] By ἄνθρωπος ἄνθρωπον he means the multitude in general; and by πατέρας, the members of the Sanhedrim. The ἄνθρωπος is merely pleonastic. See Note on i. 11.

— οὗ ὁ Θεός τῆς δόξης 'splendore et majestate insignis,' worthy of glory and honour. See Ps. xxiv. 8. 11. [πρὸς ἡ κατ. &c.] To remove a seeming discrepancy between this passage and those of Genesis, the best Commentators are agreed in thinking that Stephen here followed the Jewish tradition adopted, probably by Philo, that God appeared twice to Abraham, 1st, when in Chaldea, 2dly, when resident at Charran.

3. ἔφη Sub el. ὃ, which is expressed in Aristoph. Thesm. 324. Such ellipses in hortatory particles are frequent.

4. καθεδριζε—μεταφρασα] Again there is a trifling discrepancy between this account and that in Genesis, the most probable solution of which seems to be that which proceeds on the supposition that also Stephen followed the tradition of the Jews.

5. οὗ ἔλεγεν] The best Commentators are agreed that ἔλεγεν is to be taken in a pluperfect sense, and that the οὗ is for οὗτος. Οὗτος ἐκ μιᾶς τοῦ ἐλεγέντος is to be taken as we speak popularly, 'not a foot of land,' for, none at all. See Deut. ii. 5. [Gen. xxxiv. 1.] and the examples of Weisse from the Classical writers. Etc καθεδριζεν. Sub. αὐτῷ, for ὃ δέκατε γενέων. Καθεδριζεν signifies occupancy, and, by the adjunct, possession and property.

6, 7. The passage is from Gen. xv. 13 and 14, and, as the Commentators remark, is cited from memory. There are several variations from the Sept., though none but such as are quite unimportant, except that, 1. κατεκεφαλαίαν αὐτῶν are added after καταύτως. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from Judith vii. 11; or perhaps it is due to the error of the LXX. 2. The words Εἶπεν ὁ Θεός are found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical clause not unfrequent in Scripture. As to the words ὥστε μετὰ αὐτοῦ φολλής being found neither in the Hebrew nor the LXX., but only in the N. T., there is no proof of discrepancy, because Stephen evidently did not mean to adduce those words, but stops at ἐξελέγατον. The only discrepancy is in the words κατεκεφαλαίαν μοι ἐν τῷ τόπῳ τούτῳ, which are neither in the Hebrew nor the Sept. But Stephen does not adduce the words as immediately following the preceding. And there is Surae that at that time it was a common practice with the Jewish Doctors (and therefore probably adopted by the writers of the N. T.) when they cited any passages of the O. T., to sometimes add words elsewhere employed on the same subject, and occasionally with a slight variation, for adaption. And, not to say, with Krebs, that the words are found in substance at v. 18. they seem to have been suggested by the ὥστε of the LXX., (which, however, has nothing corresponding in the Hebrew) and the phraseology was, no doubt, taken from a kindred passage at Exod. iii. 12. εἰς τοὺς ἑλ. εὐαγγελίζων σε τὸν λαόν μου καὶ ἀντει. τε τῷ ἡθῷ τούτῳ. Thus there was here, I mean, this variation, not the other two variations from the LXX. are very small, and are either justified by the Hebrew, or may have had place in the Version of the LXX. as it was originally formed, for so many and so marvellous are the variations which have been found by the recent collation of the MSS., that we can scarcely any longer trace the genuine or the pure text of the two of the above kind was not in the Sept.; nay, almost to warrant the supposition, that after the first Version, another, or at least another Edition with alterations, was sent forth by the Alexandrian Jews.
λοτρίς, καὶ δουλῶσουσιν αὐτῷ καὶ κακῶσουσίν, ἔτη
7 τετρακόσια. καὶ τὸ ἔθνος, ὥς ἄν δουλεύσωσι, κρινῷ
ἐγὼ, ἐπεῖ ο Ἐθῶς καὶ μετὰ ταῦτα ἐξελεύσονται καὶ
8 λατρεύσουσι μοι ἐν τῷ τόπῳ τοὐτῳ. καὶ ἐδωκεν
αὐτῷ διάθηκην περιτομῆς. καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ,
καὶ περιέμενεν αὐτὸν τῇ ἡμέρᾳ τῆς ὁμίλου καὶ ο Ἰσαὰκ.
9 τον Ἰακώβ, καὶ ο Ἰακώβ τούς δώδεκα πατριάρχας.
καὶ οἱ πατριάρχαι ἐνδύσατον τὸν Ἰωσηφ ἀπέδων εἰς Αἰγύπ-
τον. καὶ ἦν ο Ἐθῶς μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ
9 τασόν τῶν θλίψεων αὐτοῦ, καὶ ἐδωκεν αὐτῷ χάριν καὶ σο-
φιὰν ἐναντίον Φαραώ βασιλέως Αἰγύπτου καὶ κατέστησεν
ἀυτὸν ἑγούμενον ἐπ' Αἰγύπτου καὶ ὅλον τὸν οἰκόν αὐτοῦ.
11 ἦλθε δὲ λυτὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν,

Πάρακον well expresses the Hebr. ра, because, as the latter is a participial noun, so is the former an adjective derived from λατρευων Herodot. vii. 235. Thus, in the Hebr. יסר ב, we may suppose a participial noun and the verb substantive as put for the finite verb, from which the participial noun is derived. If this criticism be well founded, it will follow that the version of our Translators in this passage of the N. T. is not so well founded. The authority for the conjecture is the LXX. and the R. H. of the O. T.

τετρακόσια | The Chronological difficulty is not so much in the thirty years difference between this estimate and that of Josephus (because τετρακ. may be taken as a round number, and even Josephus himself sometimes calls it 400) as how to reconcile this with the fact, that the Israelites were in Egypt at the most but 243 years. Nor can this difficulty be satisfactorily removed by the parenthesis which Markl. would introduce; and the construction of the Hebrew will not permit it. The difficulty may best be removed by bearing in mind, that the subject of the verb is not the Israelites, but Israel, and specifically κακῶσουσι, is to be sought in the noun γῆ γῆ, and thus it will be the inhabitants of that land. And if the truth of chronological limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above mentioned, though having a common subject in γῆ, yet have two-fold reference, in the former verb to the Egyptians, in the latter to the inhabitants of the countries wherein they sojourned in affliction from the time they left to the time they were settled in Canaan. Thus we may suppose: And that the Captivity (i.e. the Jews shall enslave them, and they (i.e. the Edomites, Cannanites, &c.) shall afflict them. It is true that the Commentators, with our common Version, take γῆ γῆ as a verb neuter; and this is maintained by Rosemm. in his Schol. nov. Ed. Yet he is obliged to suppose, with great harshness, the verb to have a separate form γῆ γῆ. But that (I would suggest to him) is surely counting a difficulty, since the verb may be taken in an active sense, as it was by the L.XX., and is done by Montanus, nay, also by one "nostrum meliori utroque," Gassenhei. who in his Lect. gets several examples, and resolves the suffix εν into ον; though ellipsis rather than resolution seems to be the principle here to be rescued to.

καὶ οὕτως | "I will punish," a signification arising from the adjunct. See Pearce.

διάθηκην περιτομῆς | i. e. the covenant sealed by circumcision. The recent Commentators, for the most part, take it to mean a covenant, 'as Wakef. has done, is certain from the rule of Apollonius, adduced by Bp. Middl. Gr. Art. iii. § 6, namely, "that of two nouns, the latter in regimen with the former, and both definite in sense, the Article is prefixed to both the governing and the governed, or else is omitted before the "both."' But saying χάριν and σοφίαν will therefore frequently be observable where the governing noun might seem to require the definite form.

καὶ οὕτως | "and so," i.e. in virtue of that covenant. Πατριάρχας. So called as being the primogenitors and heads of the πατριάρχες or tribes.

ἀπέδων εἰς Αἰγ.] Here there is (Markl. observes) an ellipse of κοιμηθηκομενων, of which the Commentators adduce many examples. As, however, they do not adduce a single example of the complete phrase, we may rather suppose that ἀπέδωμαι is what the Grammarians call a vox praegnans.

χαρίν καὶ σοφίαν | The best Commentators are agreed in regarding this as a Hendiadys, for χαρίν σοφίαν, 'favour by his wisdom.' But that is contrary to the nature of an Hendiadys. It would be better to simply suppose a heteron pronomen. Yet that will be unnecessary, if we take ἐναντίον as belonging to both χαρίν and σοφίαν, and both of each to one another, and that the favour in the sight of Pharaoh, and wisdom in his presence, i.e. so as to be manifest to him. Οἰκόν αὐτοῦ, 'his court.'
11. χορτάσματα] The word is properly used of food for cattle; and (like χορτάζω in the mss.) 'was frequently' by is very rarely applied to food for men; (see Valckx.) when it is, it is only to the coarser sorts, and such as are used from necessity, as is the case with the phrase γεμίσας τὴν κοιλάν in Lu. xv. 16.

12. οίτα] The plural is used to denote generality of kind, as we say corn, or grain. Πρῶτον, for πρότερον.

13. ἐν τῷ δεύτερῳ scil. τῷ χρόνῳ, at the second time of their going. Ἀνεγερθήσατο, 'made himself known.' This use of the Passive (like the Hebrew conjunction Hithpael) answers to the reflected verbs of the modern languages.

14. ἐν ψυχαίς ἵδη.] The best Commentators would supply ὑποστάσεως. But that is too arbitrary an ellipse. In fact, there is none at all; for in the passage of Deut. x. 22, on which the present is formed, the ἐν is for σῦν, or rather ζ is for with, accompanied by. So Numb. xx. 20, τοῦ υἱὸς. The best mode of removing the seeming discrepancy in the number is that of Hamm., Wets., and others, who think that the I.XX. numbered among the posterity of Jacob the five sons of Manasseh and Ephraim born in Egypt, and that these were omitted by Moses because they were born after Jacob's departure, but by the LXX. at Gen. xlvii. 30. are expressly added, from Ex. vi. 14.

16. As to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are agreed that Ἀβραὰμ is spurious, and that μετετέθησαν καὶ ἔθεθησαν are to be referred to the words οἱ πατέρες ἡμῶν only, not to Ἰακὼβ also; and that at ἀνέφησα we must supply, from the preceding, Ιακὼβ; which is far better than taking ἀνέφησα impersonally, by an ellipse of τοις. The reading of some MSS. οἱ πατήρ ἡμῶν attests at least that, at an early period, Ἀβραὰμ was not here. May it not, however, be possible that the original reading was ὁ πατήρ ἡμῶν, meaning Jacob; and that afterwards Ἀβραὰμ was introduced from the margin, where it was merely meant to indicate the reference to the patriarchs, which often happened, expelled the original reading?

17. καθὼς] 'when;' a very rare sense, but occurring in 2 Macc. i. 31. and formed on that of ως, when. It may best be rendered, as seen (formerly written assim. as). 'Ὁ χρόνος τῆς ἐκ., 'the time for the fulfilment of the promise.' On this force of the Genit., see Matth. Gr. Gr.

18. οὐκ ἦδει τοῦ 'Ἰ.] The best Commentators are agreed that the sense is, 'had no regard for Joseph or his merits,' was ill affected to him and his memory; as 1 Thess. iv. 4. v. 12. Matt. xxi. 13. The whole verse is almost verbatim from Exod. i. 8.

19. κατασφαίρωμεν] The word properly signifies to subdue by artifice, to circumvent; but here the sense is, 'plotting our destruction by crafty devices; a sentiment farther evolved in a kindred passage of Judith v. 11, which St. Stephen, no doubt, had in view: καὶ ἐπαινεῖ τούτῳ ὁ βασιλεὺς Αἰγύπτου, κατασφαῖρωμεν αὐτούς ἐν πάνω καὶ ἐν πλάθε, καὶ ἐπαινεῖσαι αὐτούς, καὶ ἰσθενοῦντες εἰς δόλους. So Ezechiel, The Tragedian, applies to this conduct of Pharaoh the term δόλος; and his policy is called by Philo the using ἐπιστάσεως ἀνοικτοίρως. In τοῦ ποιεῖν τὴν Γενετ. expresse scopo et purpore. Ποιεῖν εὐθέτησα is for εὐθείας, a term appropriate to the abandonment of infants. It is strange that Hamm., Pearce, and Wakef. should understand this of the Egyptians causing or ordering the exposure, not of the Israelites themselves. The words will not bear that sense, and the context rejects it; for here we have an illustration of the crafty policy of Pharaoh, which was to reduce the Israelites to a state of dependence, that the population might in every way be kept down. This whole passage is formed on Exod. i. 10 & 11. κατασφαίρωμεν αὐτοῖς, μὴ ποτὲ πληθυνθῇ (scil. τῶν γένους) δὲ ἢ κακῶσαι αὐτοῖς ἐν τοῖς ἐργοῖς.
20 τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ἔσω νοεῖσθαι. Ἐν οἴοντι τοῦ Θεοῦ ὁ ἄντρηφι
ἐγεννήθη Μωῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ ὁ ἄντρηφι Εβρ. 11.
21 Μῆναι τρεῖς ἐν τῷ ὀίκῳ τοῦ θατρός αὐτῶν. ἐκτεθήστατα δὲ
αὐτῶν, ἀνέιλετο αὐτὸν ἡ θυγάτηρ Φαραώ, καὶ ἀνέθραψεν
22 αὐτὸν ἐαυτὴ εἰς νῦν. καὶ ἵππαθεὶς Μωῆς πέφυσεν σοφία
23 Αἰγυπτίων ἦν δὲ δυνάτος ἐν λόγοις καὶ ἐν ἐργοῖς. Ὡς δὲ
ἐπιλρώτω ἄντρω τεσσαρακοντῆς χρόνων, ἀνέβη ἐπὶ τὴν
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς νῦν
24 Ἰσραήλ. καὶ ἰδὼν τινὰ αὐκομένου, ἤμματο καὶ ἐπώθησεν
25 ἐκδίκησαν τῷ καταπουνεῖν πατάξας τὸν Αἰγύπτιον. ἐνοῦ
cτὸ συνεναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς δίαι γείρω
26 αὐτοῖς δίδωσιν αὐτοῖς σωτηρίαν οἱ δὲ οὐ συνήκαν. τῇ δὲ ἐπι-

[The text is continued in Greek, with various paragraphs discussing Moses's early life, his rise to prominence in Egypt, and the providential circumstances that led to his eventual departure from Egypt to lead the Israelites.]
30. Siná] Moses says Horeb. But the mountain had a double summit, (like Parnassus) forming two peaks, one Horeb, the other Sinai. So Milton: "Sing heavenly muse, that on the sacred top Of Horeb, or of Sinai, didst inspire" &c.

— en phuloy! puro b.] Literally, in a flame of a bush of fire, i.e. on fire, unless the Genit. 

puro be for an adjective. It is scarcely necessary to advert to the unhallowed speculations of some recent foreign Commentators on the nature of this circumstance, which they seek to lower to the level of a natural phenomenon, and endeavour to account for in various ways; but in vain; for the preternatural (and what else could have answered the purpose) cannot, after all, be got rid of. It was well if the persons in question would here learn a lesson from the heathen sages, the theme of their too indiscriminate admiration. Thus Pind. Pyth. x. 76, émòi deixai, theóion telpézontos, oudein pote phaloitai emeis apistov.

31. katanópsas Sub. òste, for ès to. Katanópsas properly signifies 'to master any thing in thought,' but here, by a usual interchange of the notions of internal and external sense, to examine, of which examples are adduced by the Commentators.

32. éntromos] Of the same formation with émofosos, words conjointed in Hebr. xii. 21. The tremor is not, however, with most Commentators, to be ascribed so much to fear as to awe. 

33. Lógos èv enódo, &c.] In order to secure a due cleanliness in the performances of any of the offices of religion, it was, from the earliest ages, directed that the worshipshep should take off his sandals before he entered a temple. And the custom still continues in the East, whence it, no doubt, originated. From thence it seems to have passed to Egypt, where it was observed, and borrowed by Pythagoras, who, among his other maxims, enjoined those unónntóntos kai pòrra fosiánv. 

34. [Ihoun] éioun] 'planissime cognovi.' This idiom, by which to a verb is subjoined a participle, either of the same verb or one of cognate signification, though by most Commentators esteemed a Hebraism, is yet pure Greek, though it occurs so rarely as scarcely to alter the case. The idiom is, no doubt, of Oriental origin, and the few examples found in the Classical writers are among the vestiges of the Oriental origin of the Greek language. Thus they are chiefly adduced from the most ancient writers, and in the antique dialects. — kathén éxeléthas. From this Kuin. takes occasion to observe, that the antients supposed the Deity to act much after the manner of men. Yet expressions like the present kat' énvntomóntos were rather resorted to from necessity, originated in human ignorance, and were used in condescension to human weakness.

35. to tov òlón] The construction is here kat' anavntóntos, the tov òlón being repeated after the parenthesis for the sake both of clearness and strength. Autropòv. The word properly means one who redeems another from captivity by paying the òlòntos or ransom. 

36. Ólyntce] Ólyntce is found in many MSS. and is preferred by several Editors and Commentators.

37. òs ème] Sub. dvpsttus taken from avnttus preceding. See iii. 22. 'Acóusaste, ye must obey.
38. ὁ γενόμενος — metath. 'who had communicated with,' namely, by acting as mediating interpreter between God and the ἐκκλησία, i.e. the assembly of Israelites congregated on Mount Sinai, at the promulgation of the Law. On the ἅγγισ, see Note on v. 53.

— ἐκκλησία, has several significations not inapposite. The most probable is either valid, efficacious, of certain fulfillment; or, taking ἐκκλησία for ἐκκλησίαν, as Joh, vi. 51, and Hebr, x. 20, (and so in Deut. xxxii. 47. the Law is said to be ἔκκλησια) 'most salutary;' or, again, conjoining both significations, 'most efficacious and salutary.'

39. ἐστραφθεὶς — Ἀγίωτον.] This is by some Commentators taken to mean, 'they were intent on returning, their mind dwelt on returning thither,' See Exod. xvi. 3. xviii. 3. Others interpret, 'their affections reverted back to Egypt, its sensuality and idolatry.' See Ezek. xx. 8. This latter interpretation is confirmed by what follows; but the first mentioned may be intended.

40. Ὀρέον] i.e. images of God. Οἱ προτοπορ. ἡμῶν.] It was customary with the Oriental nations of antiquity for the images of the Gods to be borne before the people in journeys, or military expeditions, since they fancied they thus enjoyed their more effectual protection. See Numb. x. 33, compared with Deut. xxxii. 8. 1 Sam. iv. 3. (Heinr. & Kuin.)

— ὁ γὰρ. Μωσῆς &c.] A common anacolouthon, to be filled up in translating by a good attenuet ad. It is frequent in the Oriental writers, and indeed in all writers in the popular dialect both of the East and West.

— ἐκκλησία ἐστραφθεῖσα.] They had seen in Egypt Divinities worshipped under certain forms, and they were led to cluse that of a golden calf, or ox, for a symbol of the true God, (though transgressing the Divine command, Exod. xx. 4.) because the Egyptians worshipped Osiris, a former monarch of Egypt, and the inventor or inventor of the cult of the dead, &c., under the form of a bull, (Apis) as the symbol of agricultural labour. (Kuin.)

— ἔστσαντ' οὖν αὐτοὺς] 'And he signifieth to bring up, and from the adjunct, to lay upon; and is often used, especially in the later writers, of laying the victim on the altar. So the Hebr. ἔστσαντ' ἐστραφθεῖσα] The Commentators variously explain this; but the true interpretation is doubtless that of Deza, Pisc., Cesauba, (prot. Hamm., Wet., Kuin., and others, anvers est, active for passive; or se adserit, act. for reflexive. ?] gave them up, suffered them to serve,' &c. So Chrys, and Theophyl. et aliter. Ὀρέον τοῦ ὄρους, Ὑψωθήκας τοὺς πλανήτες] the planets and stars. 'En βίβλῳ τῶν προφητῶν, i.e. the twelve minor (or shorter) Prophets, usually, it seems, bound in one volume— μὴ σφαγία &c.] An interrogative sentence ushered in by μὴ (answering to the Hebr. ry) has generally the force of a strong negation. But as it appears from Scripture, that the Israelites did offer sacrifices to God in the desert, some other mode of explanation must be adopted. The Chaldee opinion that the following, which I there pronounced, is the most simple and the true one, by assigning this sense: 'Did ye indeed offer to me sacrifices for forty years in the wilderness; [yes;] and yet [cai for kai] so little real was your piety, that (in conjunction with my worship) ye raised the tabernacle of Moloch.' It is not unfrequent for a question thus put to be supposed to be answered in the affirmative. Chrys.

On the subject which of the Gods or Kings the Israelites worshipped under the name of Moloch (which signifies a Sovereign Lord) see Bocca, Synops. Some suppose Saturn; others, the Sun, (the King of heaven) which is the more probable opinion. All the nations of antiquity applied terms indicative of royalty to their Gods. Thus, besides Moloch, Bel or Baal. Moloch was an image of immense size and hollow, brass gilt, (like several of the Birmian idols) with the four hands outstretched, very much like the Mexican idols described by Humboldt. This, however, only answers to the description of the idol in after times. At the period in question the idol was,
480

A. D. 31.

PRAEZIS

Kef. VII.

43. τὸ ἀστρον τοῦ Θεοῦ ὑμῶν] i.e. the image of him whom ye account as a God and worship under the image of a star.

44. The difference of opinion here exists among Commentators. Mr. Townsend has diligently detailed the various hypotheses formed by the learned to reconcile the apparent discrepancy between the Hebrew, the LXX., and St. Luke. As to the two last, it is plain that the same name is meant by both. The chief diversity is in the μ, which should seem not to have place. The Ρεμφᾶ of many MSS. of the N. T. or the Ραιφᾶ of the LXX. seems to be the true spelling. Unless it be thought that the μ stands for another φ, of which there is some vestige in the MSS. Be that as it may, all the most learned inquirers are agreed that by Ρεμφᾶ or Ραιφᾶ should be meant Saturn, and that it was the name of one of the names. And they are almost alike agreed in considering the Chion of the Hebrew as only another name of the same idol-deity. Moloch is also, with probability, supposed to be another of the same personage, the compound idol (says Mr. Townsend) originally designed to represent the great Father, or Noah, who was afterwards made the emblem of the Sun, the God of Zabazis. What is meant by the star is best explained by Faber ap. Townsend.

45. Kal.] 'and so,' i.e. because of your idolatry and sinfulness, and that of your forefathers. Μετοικία. The word generally imports no more than to emigrate; but must here be understood to denote the removal of the people to another place. Εἰσήκεια is a compound expression, by an ellipse of μὴ, put for a preposition. In the Classical writers it is usually preceded by the Article in any case, which, however, is sometimes omitted, especially in the later writers. For Babylon we have in the Hebrew and LXX. Demasæus, the king of Babylon, by which difficulty is given by Pearce ap. Rec. Synop.

46. Having dwelt on the ingratitude, impiety, and idolatry of the Israelites, Stephen adverts to the place of true Divine worship, the τὸ σκήνων τοῦ μαρτυρίου, by which the LXX. expressed the tabernacle destined to religious assemblies, from which God issued his oracles.

47. καθὼς διαδείχθηκεν οἱ πατέρες ἡμῶν μετὰ Ισραήλ.] The construction is elliptical, and the sense, when complete, is this: 'so built as He who had conversed with Moses (i.e. Jehovah) had commanded him to build it after the model shown to him.' See Exod. 25. compared with Hebr. viii. 5.

48. Having received it as handed down from their ancestors. Μετὰ Ισραήλ.] 'with Joshua.' The words are to be construed immediately after οἱ πατέρες. 'In the tabernacle.' The best Interpreters are agreed that εἰς κατασκευὴν is for εἰς κατασκεύασιν, as Num. xxxii. 5. ἄθικτα τῷ βασιλείᾳ τοῦ γῆς κατασκευήσετε, and Deut. xxxii. 51., 'into a land possessed by Gentiles.' So supra v. 5. δοῦναι εἰς κατασκεύασιν αὐτῶν (τῷ γῇ) and so the LXX. render for πάντα. Some, however, take εἰς τὴν κατασκευὴν τῶν ἐθνῶν for εἰς τὰ κατασκευάζον τὰ ἐθνα. But this requires a harsh ellipse after οἰκογένεια. I have, with Owen, Gratz, and Kui., removed the comma after ἡμῶν, because εἰς τῶν ἡμῶν. Δ. cannot without a great stretch of the construction, mean 'by the hand of the people,' whereas, when referred to εἰς ἔσομαι οτικ. cæc., the construction is natural, and the sense yielded excellent; for, as Pearce observes, those nations were not completely driven out till the days of David. Newc. well represents the sense of εἰς ἔσομαι by 'continued to drive out.' 'Ἀπὸ τοῦ προσώπου ἦν Μαχαιρίων, the Hebrew word being used by the Jews for the blade of a sword, whereas in the ancient Punic inscription mentioned by Procopius.

49. εὑρέτ.] 'obtained.' The phraseology is Hebraic. Προσέστω, 'asked for himself.' Ρεβείν Newc. renders provide. De Dieu and Kui. meet the difficulty, but a deeper construction which makes it harsh, and, indeed, unnecessary, for it may be effectually removed by a reference to Ps. cxxxii. 5, on which the expression here is founded, and where ἐπικαλέσθη μαρτυρία may be rendered by supplying what is necessary to the sense from the preceding member, of which this is an expository parallelism. 'Un à la main, qu'entend ce grand mot, qui me permet d'avoir une habitation.' &c. For all the former member as far as γίνεται is to be repeated in the latter clause.
48 οὐ υπισταν ἐν χειροτονητοῖς [ναοίς] κατουκεί, καθως ο προ-
49 φήτης λέγει: 'Ο υπρανός μοι θρόνος, η δὲ γη ύποπ-
50 οιν τῶν ποιον μου ποιον οίκον οἰκοδομήσετε μοι,
51 λέγει κύριος; η τὸς τόπος τῆς καταπαύεσθε μοι;
52 μοίχη κυρών! μοίχη αεί τῷ Πνευμάτι τῷ ἀγίῳ ἀντιπιέττετο ὡς οἶδα,
53 πατέρες ὑμῶν καὶ μητέρες. τίνα τῶν προφητῶν οὐκ ἔδωξεν
54 οἱ πατέρες μυόν; καὶ ἀπέκτειναν τοὺς προκαταγγελλόμενοι
55 περὶ τῆς ἑλύσεως τοῦ δικαίου, οὐ κἀν μητέρας προδόται καὶ

48. ονοίς] This is omitted in 7 MSS. and several Versions, and is cancelled by Grieseb.; but, without sufficient reason, it being defended by Act. xxi. 24. Mark xiv. 58. Hebr. ix. 11 & 24.; though, I grant, it might be introduced from the first of those passages. Nor is it very probable that the sense of the word is derived from the homeoteleuton. Internal evidence is against it, but the external evidence for it is very strong; and as the ellipse is too harsh for the popular style, it should be retained, though in brackets. Κατουκεί suggests the adjunct notion of 'it is not to be contained by.' See Exxemen.

49. 50. The variations here from the LXX. are in a manner none, if λέγει Κύριος be taken as interposed from what comes after. In the concluding words, indeed, for οὐλεί—πάντα, we have there πάντα γὰρ ἐκπνεύσαν τοὺς μου, which is countenanced by the Hebrew, where, if the present copies be correct, the sentence is expressed not interrogatively, but declaratively. I suspect, however, that the text is slightly corrupt, and needs the emendation which it may receive from the N. T. The corruption, if I mistake not, rests on ῥωμ, which contains something not much to the purpose; for to take the ν of the sense for, is somewhat strained. Some MSS. insert διακοθή κειμένων, but it is either as much omitted as knotted. I cannot but suspect that the Prophet wrote κειμένων? which occurs in Gen. iv. 7. and elsewhere. How easily γ. and ζ. and α. might be confounded it is scarcely necessary to say.

I cannot but observe that in the words immediately following, our common version and all these things have been followed by, containing no suitable sense, nor such as the Hebrew words compel us to adopt. Still less can I approve Bp. Lowth's version; and all these things are mine. He is pleased, indeed, to suppose γ. (which he thinks absolutely necessary to the sense) lost out of the text, and to be supplied from the LXX. and Syr. This, however, is rash. The Syriac generally follows closely the LXX. and the Sept. Version is not by any means formed with such accuracy as to enable us to be sure what was in the Hebrew when it was made. Not to say that it would not be good Hebrew. I suspect the εἰς of the Sept. to have been introduced from a guess of the sense by the aid of the context. So far from the addition being indispensable, I see nothing wanting, if the passage be (as it ought to be) thus translated: 'All these things did not my hand create? and they all of them were,' i.e. brought

into being.' So Rev. iv. 11. (which seems to have been in the mind of St. John) οὐκ εἰς τοὺς τῶν τῶν, καὶ διὰ τὸ θελήμα σου ἔθαναν καὶ κτισθήσαν.

51. There is here an abruptness of transition, which has led some Commentators to maintain that something had been said which has not been recorded by St. Luke. This, however, proceeds upon a most objectionable principle. The best Interpreters are agreed that this change of style and manner, and the transition from calm narration to sharp rebuke, was occasioned by some interruption on the part of the auditors. Yet that might not be, as they imagine, by open tumult and clamours for the death of the prisoner, but rather (as Dodd. and Kuin suppose) by low but deep murmuring, or hisses, and threatening gestures; which will account for and justify (if what is spoken under the influence of the Holy Spirit can need justification) the severity of this concluding portion of the speech.

—συλλογραφύλας| In most languages obstinacy and perversity are expressed by terms derived from the notion of stiffness, or hardness. See Recens. Synop. 'Απεριτίμητοι τῇ καρδίᾳ. The τῇ καρδίᾳ is added to show that the word is to be taken figuratively, for a man's union or attachment to a way of thinking, the opinion of an ancient in the Old and New Testament, often applied to the mind and heart. See Jer. iv. 4. Thus by ἀνευρίτης τῇ καρδίᾳ are meant those whose vices are yet uncorrected. See Levit. xxvi. 41. Ezek. xiv. 7. & 9.; and by ἀνευρίτης τῶν κείμενος those who turn a deaf ear to all calls to moral rectitude, "whose ear (in the words of Jerem. vi. 10.) is uncorrected, and they cannot hearken."—ἐξιτὶ—ἀπιστοτετε| ye perpetually resist and oppose the Holy Spirit, i.e. the testimony of those who speak by the Holy Spirit, which is regarded as tantamount to resisting the Holy Spirit himself. See Math. x. 40. and the parallel passages. Their forefathers had already rejected the prophets sent from God, and inspired by the Holy Spirit. 'Ἀπιστοτετε is properly used of one body falling soul of another, and figuratively signifies to resist. At καὶ there is an ellipse of διότως.

52. τοῦ δικαίου| the Messiah; the term being (as Modell observes) evidently used καὶ ἔφεσεν to denote Christ. See iii. 14 & 22. and Note on Lu. xxiii. 47. In proof of the fact, that the name was used by the Jews to denote the expected Messiah, Bp. Midd. has added the strongest evidence in a long extract from § 65. of the Disser. Gener. subjoin'd to Kammicot's
Hebrew Bible, to which he has added some valuable additional proofs and illustrations.

Prophets and prophets, 53

Many eminent Commentators take this to mean 'hosts of angels' being present at the promulgation, i.e. of the Law, or 'in the presence of hosts of angels.' And they adduce sufficient to countenance, but not establish this interpretation, which is liable to various objections, especially that there is no proof of diatavía ever meaning troops or squadrons. The preference, therefore, seems due to the interpretation of Beza, Harn, Schoett., Pearce, Krau, Hei, Koppe, Kuin, and others, who assign this as the sense of the clause: 'Ye who have received the law by the promulgation of angels [as ministering instruments].'

Diatavía is thus used by a metonymy of cause for effect, and eis is for éis, i.e. éis, of which see examples in Schleus. and Wahl. It is, then, the same as if it were written ἔλαβετε τὸν νῦν διαταγῆτα δι' ἄγγελων. The plural is put for the singular by accommodation to the plural ἄγγελων, which is said by the Commentators to derive from κατ' ἄγγελον, a common opinion, that the Law was promulgated by angels, as secondary authors. See Joseph. Ant. xv. 5, 3, and the citations of Wets. and Schoett. from the Rabbínical writers. This also is confirmed by Gal. iii. 19, where the Law is said to have been διαταγής ἐν ἄγγελοι, and Heb. ii. 1. ἀνήλλος δ' ἅγγελος.

At ἐφύλάξατε the discourse seems to have been quite broken off, otherwise there would have been added the inference 'So then it is you and not I who are destroying the temple and changing the law.'

55. πνεύματος ἢ. This must denote the influence of the Holy Spirit animating and supporting him under the trial he had to encounter.

— εἰς δὲ ἄνω Θεόν] Grot., Wolf, and others understand by this δὲ a cloud emitting lightning, as a symbol of the Divine presence; and they think that the heaven was made so transparent, or in the usual faculties of Stephen so miraculously strengthened, that the throne of Christ's glory became visible. This view, however, is, I apprehend, liable to insuperable objections, which are stated in Recens. Synop. Mr. Townsend has indeed, advocated this hypothesis; which he supports with his usual ability, but less than his usual success. I can, however, by no means approve of the view taken by many recent Interpreters, who regard the words as more than a strongly figurative mode of expression, importing full persuasion of what he did see, as if he actually saw it. The words will not admit of violence, admit of this construction; and what follows, 'Ἰδοὺ θεοὶ παρακαλοῦν ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἰς ἐν' ίδ.,
oi μάρτυρες ἀπέδειξε τὰ ματία τῶν αὐτῶν παρὰ τοὺς πόδας Ἀ. Δ. α. 3
59 μείναν καλουμένου Σαῦλου, καὶ ἐλθοῦσαν τὸν Στέφανον, Λουκ. α. 32.
ἐπικαλούμενου καὶ λέγουσαν Κύριε Ἰσούο, δέξαι τὸ πνεῦμα ἢ ἰσσ. 32.
60 μου! θείς δὲ τὰ γονάτα, ἔκραξε φωνὴ μεγάλη· Κύριε,
μὴ στῆτης αὐτοῖς τὴν ἀμαρτίαν ταύτην! καὶ τῶντο εἰσίν ἦν
1 ἐκομίσθη, VIII. Σαῦλος δὲ ἦν συνενδοκῶν τῇ ἀναμέρει 32.
αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διαγνώσε κύριος ἐπὶ τὴν ἐκκλησίαν τῆς ἑρωοδοῦμος πάντες τε διε-
στάρασαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας,
2 πλὴν τῶν ἀποστόλων. (συνεκαύσαν δὲ τὸν Στέφανον ἀν-
pressed more Historicorum [or rather, I would say, populariter] and then (after an insertion respecting the keeping of the clothes by Saul) particularly; narrating by whom he was stoned, and describing some circumstances which attended the stoning.
— ἀπέθανον A necessary preparation as the stones destined for such an office were exceedingly large. This laying aside garments in order to be lighter for any office was usual with the vestal priest in cases of opposing as well as of the East, and is alluded to by Aristoph. Vesp. 408. 'Ἀλλὰ θυμίασι βαλόντες, θείτε, καὶ βοᾷτε καὶ ἀγγέλλατε.'

Though the whole proceeding was illegal and tumultuous, yet (as Beza and Grot. observe) they conformed to the letter of the law, which directed that in cases of opposing as well as of the East, and is alluded to by Aristoph. Vesp. 408. 'Ἀλλὰ θυμίασι βαλόντες, θείτε, καὶ βοᾷτε καὶ ἀγγέλλατε.'

60. ἡσσ. 32. This term of use of men even in the flower of their age, and sometimes of those who have attained its maturity. Kuius. observes (from Phavorinus) that it described any age from 30 to 35 years.

59. ἐπικαλούμενον κ.κ. J. Bentley and Valck. propose to add Θεοῦ. The Θ. think, might easily have been absorbed by the preceding Θ. But that it should have happened in every known MS. is very improbable, not to say that the Article is wanted. If, indeed, we were to adopt the suggestion of the Θ. of the Θ. I see not how any thing short of the express insertion of the word could be tolerated. That, however, is not the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to God, I know not; since, as Markl. truly observes, 'it were contrary to Stephen's intention, which was to die a martyr to the Divinity of Jesus Christ. So that it is only Him he invokes.' There is no reason why Κυριόν Ἰσούον should not be supplied from the following words of the invocation Κύριε Ἰσούο. Subordinations from the context are even in the Classics sometimes taken from the words which follow. Or ἐπικαλούμενον may be taken in an absolute sense, (an idiom frequent in the best writers) and thus Πάντες, and ἄγγελοι, may be rendered 'making invocation to the following effect.' It is quite plain that Jesus is the object of the invocation; which Kuius. fully admits, confirming this view from Acts xxii. 20. where in the words ἐπικαλούμενον ὁ Κύριος the article is understood. Jesus is addressed in prayer, as he is here, in terms which necessarily imply Divine power and nothing short of Deity, even in language borrowed from his own holy example. See Lu. xxiii. 34. How ill the Socinians digest this may be imagined, but one would scarcely suppose that even they would resort to the desperate expedient of supposing τοῦ δύναν ad libitum. That, however, shows their conviction that τοῦ Θεοῦ cannot be supplied.

The best Commentators are agreed that δέξαι τὸ πνεῦμα μου must mean 'receive my soul to the mansions of the blessed.' See Lu. xvi. 9. and Joh. xvi. 3. and Notes, and consult Schoettig. ap. Recens. Synop.

60. μὴ στῆτης α. τῶν ἐμ. τ.] 'Iste mi, as ἵππος signifies, by an eclipse of ἵππος or στα-
θεν, (sometimes supplied) to weight, and also (as the custom of remote antiquity was to weigh out, not measure, the actions of men, by placing the good and the evil ones in a pair of scales respectively, (see Dan. v. 37. Ps. xc. 8.) so Elan. and Kuius. take the phrase to mean, 'Do not examine their sin in the balance, and consequently visit it with punishments proportioned to the evil they have done in the sense as 'Do not put to the balance this their sin,' i.e. do not put it into the scale which contains their sins, do not impute it to them, lay it not to their charge.'

— ἐκομίσθη] This is both an euphemism, and meant to suggest the composition with which this Protonomaite is not, the second, though the Commentators in general seem to suppose so.

— παντες] This must be received with some limitation for a very considerable number; for there is little doubt but that many of the lower rank were suffered to remain in Jerusalem.

— συνεκαύσαν κ.κ. J. Bentley and Valck. remained in order to support the courage of those who stood, and the faith of those who had fled, being protected by the providence of God in order to build the Church at Jerusalem, to promote its unity, and to govern it by their wisdom. The secondary causes of their escape during the persecution are (as Mr. Trench).
term, like the Latin componere, and sometimes denotes not only the laying out of the body, but other preparations for its interment. This sense is rare in the Classical writers; but it occurs in Soph. Aj. 1098.

2. evlabeis] It is not quite agreed among Commentators whether these persons were Christians, or not. Most think they were religious Jews, or Hellenist proselytes, and perhaps secret friends to Christianity. But as in Lu. ii. 45, we have ἀνήρ δίκαιος καὶ εὐλαβής, there is no reason why those who celebrated the funereal rites, should not have been religious men, both Christians and well disposed Jews. To suppose, with Pirc. and Doddr., that they were Christians only, involves an unnecessary improbability.

— ἔκπτόσαντο κοτ. &c.] These words (formed perhaps on Gen. i. 10.) show, by example, the great honours shown him. On the point of Antiquities see Recens. Synop. and my Note on Thucyd. ii. 24. No. 12. Transl.

3. κατὰ κατάκατα ἄγωνισθαι signifies properly to ravage and destroy, as a wild beast; but is often used of men, and signifies to waste or spoil, as said of things, or to destroy and persecute, as said of persons. Thus the sense here is equivalent to that in Gal. i. 13, where Paul says of himself δίκαιον τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἐξερρήσαντο αὐτῷ.—κατὰ τὸν οἶκον εἰσεντ. The sense is, 'entering into houses,' 'going from house to house.' See v. 42 & xx. 20. In the words following the sense is imperfectly developed, to complete which and rectify the construction an οἶκος is required after γυναικές, the comma being cancelled after εἰσπροερεμένος. Σπέκα, hawling, apprehending; a use of the word of which the Commentators adduce many examples.

4. διῆθος] The Commentators suppose an eclipse of τὴν γῆν or τὰς γῆς. This, however, is too arbitrary, and it is better to repeat κατὰ τὰς γῆς or at least τὰς γῆς from the preceding. Αἰτίων τῶν λόγων οὐφ. τοῦ θεοῦ or Ἰουσαυοι.

5. εἰς πόλιν τῆς Σαμ.] The Commentators are not agreed whether by Σαμ. is meant the country, or its metropolis of the same name. The latter is the opinion of almost all the best Commentators; and with reason; since the former interpretation seems excluded by v. 14: for to say that the country had received the Gospel, when it had been only preached at one city, would seem absurd. The Article τῆς is not necessary, (See Middlet.) since in such a case it is usually omitted, being implied. That some of the most ancient MSS. have the Article will at least show the antiquity of this interpretation: and although the name of the city had been recently altered to Sebaste in honour of Augustus, it is still retained popularly its original appellation. — ἐξερρήσαντο—Χριστόν] This does not necessarily mean more than the preaching the Gospel, and offering admonition or exhortation privately. See the note on the connection between κατὰ κατὰς and εὐαγγελισθησαί. Their authority to do this may very well be rested in their having (as they seem to have had) the extraordinary and miraculous gifts of the Holy Spirit. Though indeed this question, so warmly debated by Whitby, as to their Clerical warrant, and the nature of their duties, from the Clergy and Laity was, no doubt, not yet made, because it was not yet become necessary.

6. προσεῖχον] The best Commentators are in general agreed that this is for ἐκτένεσιν, 'had faith in the Gospel.' Comp. v. 14. Examples from Joseph., Philo, and the LXX. are adduced by the Commentators. The sense of ὀμοθύματα (which must be construed with προσεῖχον) need not be pressed on. 'Εν τῇ τοι. autov, literally, 'on their hearing' &c.

7. πολλῶν—ἐξερρητό] The construction (somewhat obscure by transposition, of which see examples in Glass Phil. Sacr. p. 604.) is thus laid down by Kuin.: τινίς τίνι εἰς ἄνδρα τὸν τῶν ἐχόντων (auta), βοηθητ. μεγάλη φωνῇ, ἐξερρητό. Here again we may observe that demoniacs and those merely troubled with bodily disorders are carefully distinguished. 'Ἐξερρητό is an example of the use of the neuter for the passive, the sense being 'were expelled.'

9. Σιμ.] Commentators are generally agreed that this is Simon the Cyriptain mentioned by Joseph. Ant. xx. 5, 2. as a pretender to magic. Προσέρχεται. This is by some Commentators taken by itself, in the sense, 'had been staying;' but by others is joined with μεγαλῶν; and
κεφ. VIII. ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

10 είναι των έαυτών μέγαν ό προσέχων πάντες απ’ τον μικρόν έως μεγάλου, λέγοντες Ούτος εστίν η δύναμις τοῦ Θεοῦ ἡ μεγάλη. προσέχον δὲ αὐτῷ, διὰ τὸ ἱκανόν.

11 χρώσαν ταῖς μαγείαις ἐξεστακέναι αὐτοῖς. Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὄνοματος τοῦ Ἰησοῦ Χριστοῦ,

12 ἐβαπτίζοντο ἄνδρες τε καὶ γυναίκες, ὁ δὲ Σίμων καὶ αὐτὸς ἐπιστευσε, καὶ βαπτίσθησιν ἦν προσκαρτήρων τῷ Φιλίππῳ θεωρῶν τὸ σημεῖα καὶ δύναμες μεγάλας γινομένας ἐξίσουτο. Ἀκούσαντες δὲ οἱ ἐν Ἰεροσολύμων ἀπόστολοι, ὥστε ἀδεκται τῇ Ἰαμάρειᾳ τὸν λόγον τοῦ Θεοῦ,

13 ἀπέστειλαν πρὸς αὐτούς τὸν Πέτρον καὶ Ἰωάννην. ὁτίμες καταβάντες προσήχαντο περὶ αὐτῶν, ὅπερ λάβωσιν πνεύμα.

14 ἀγίουν. (οὐκ ὢν γὰρ ἐν ὑποθέσει αὐτῶν ἐπιτεταγμένον, μόνον δὲ βεβαπτισμένοι ύπήρξον εἰς τὸ ὄνομα τοῦ κυρίου)

15 Ἰησοῦ. τοῦτε ἐπετίθεντον τὰς χειρας εἰς αὐτούς, καὶ ἐλάμβανον πνεύμα ἀγίουν. Θεσάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀπόστολων διδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων·

Δότε καίοι τὴν ἐξουσίαν ταύτην, ἵνα ὁ εἰς ἐπίθει τὰς χειρας, λαμβάνῃ πνεύμα ἀγίουν. Πέτρος δὲ ἐτέλεσεν πρὸς αὐτόν· Τὸ ἀργύριον σου σὺν σοὶ ἐις αὐτοῖς, ὅτι

rightly, as appears from Lu. xxiii. 12. προσήχατε εἰς τὸ ὄνομα θεοῦ, where see Note. The sense is, 'he was ended with much knowledge. Mayone is a rare word, yet examples are adduced from Hippocr. and Plutarch. On the Μαγνω in the original sense see Note on Matt. ii. 1. 'This appellation was, however, (observes Kuwait,) then given even to strolling mountebanks, pretenders to a knowledge of medicine, natural philosophy, and astrology, which included fortune-telling by the stars, all of them being accompanied with the munmery of pretended incantations, besides other purposes, for evoking departed spirits and expelling demons.' The best Commentators, however, are of opinion that this Simon was a person of very superior order to the common run of such persons, being endowed with much knowledge of natural philosophy: though he abused it to the purpose of working on the minds of the vulgar by pretended prodigies, throwing them into amazement, no doubt, by the exhibition of certain phenomena known only to himself. Whether he actually used sorcery, or produced extraordinary effects by magic influence, as M. Scott thinks, may be doubted.

— λέγουν—μέγαν— See Note on v. 36. Τις, some person. The Ecclesiastical historians tell us that he pretended to be God the Father, some say the Messiah, or the Paraclete. There is much uncertainty. He was not doubt willing to pass for whatever the multitude should please to accord him. And they probably regarded him as the promised Messiah. See Calmet in v. and Mr. Townsend.

10. πάντες—μεγάλου] The sense is, 'all of every age and station.' Εὑρίσκεται ὁ δῶρον. This may, with Kuwait, be explained by hypallage, in the sense, 'The power of God energizes in him,' 'He is a personification of the Almighty.' See Rom. i. 16. 1 Cor. ii. 4.

13. ἐπιστευσαν πρὸς αὐτὸν καὶ τὸν Πέτρον] 'used to attend on Philip.' viz. as a disciple. See x. 7. Most of the Commentators regard his embracing Christianity as a mere pretence; and certain it is that he could not have regarded Jesus as the Messiah, and was guided chiefly by secular views. Mr. Scott judges more charitably and perhaps more justly.

14. ἐπιθέσασιν τὰς χεῖρας αὐτῶν] It is plain from what follows that their primary purpose was to lay hands with prayer on the new converts, and thereby impart to them the gifts of the Holy Spirit. 'The Apostles (says Kuwait) seem to have laid down a rule, that, after being baptized and catechized, the proselytes should have the imposition of hands, accompanied with prayer, in order to their receiving gifts of the Holy Spirit.

16. ἐπιστευσαν] This word is used of what falls with abundance, as x. 44. xi. 15. The expression is formed on Exek. xi. 5. ἐπιστευσαν ἐν ἐκείνη τῇ χρήστῃ εἰς τὸ ἄργυρον κυρίου.

20. τὸ ἀργύριον—eis ἐπ.] On the exact force of this expression the Commentators are not
agreed. The most learned Interpreters regard it as a form of impregnation, and they compare the Gr. αὐθάλου, βαλλέτακαι, καὶ ἀθέθαι, ἦλθον ἀκαίρα, and the Lati. non, nisi in mala rem. And such forms are found in our own and other languages. See Johnson's London, i. 116. This interpretation, however, cannot be admitted, because in the above phrases there is a plain impregnation, either expressèd, as in αὐθάλο, or implied by the ellipsis of a verb of giving in the Imperative; whereas here there is nothing like an impregnation; for τὸ ἁργοῦν, &c. is only signifies 'may your money rest with yourself!' which (as the Optative sometimes has the force of an Imperative) means 'keep your money to yourself,' as in a kindred passage of Joseph. p. 461. 45. Δανύλω τίς μὲν δωρεάν ἠθεόν ἔχειν, ἢ τίς ἀναγκαῖον μεῖναι τοῦ κεφαλήν, where I conjecture αἰτία. Neithe do the words εἰς ἀνάκηςιν contain any impregnation, but only a warning of the consequences resulting from, by stating the tendency of, money so employed, unless avertet by repentance and reformation. Of this sense of εἰς (unto) there are examples at Rom. v. 16. in εἰς καταραμένα, and εἰς δικαιοσύνην, and vi. 16. διαμαρτήσεις (τὴν φροντίδας) εἰς τὰς αἰενόν, 'which tends to or results in death.' Prediction (which some recent Commentators, after Markl., suppose) can as little be proved to be inherent in the words as impregnation. 21. ή γὰρ καθια—Θεος] Οὔτε καθιας is another mode of expressing the same thought, and seems to have been a common idiom, since it occurs in Deut. x. 9. & ii. 12. 2 Sam. xx. 1. Job. xxxii. 25. Τὸ λόγον τούτο, this matter; for λόγος and ἔμμα, after the example of the Hebr. ות, often signify a thing. — or καθια—Θεος] Formed on 2 Kings x. 15, denoting that his profession of Christianity was insincere and hypocritical, or corrupted by pursuing bye-ends. 22. εἰ δρα αφθησαι &c.] El δρα is by many learned Commentators taken in the sense ut, as εἴρων in Phil. iii. 11. and sometimes in the Classical writers. And so the Heb. γὰρ εἰ forte is rendered by the LXX. in Exod. xxxii. 30. But to so rare a significacion we need not resort, especially as it weakens the sense. The words may be taken according to their ordinary use. In order, however, to fully understand the sense, it is to be observed that εἰ δρα when occurring any where except in a sentence, is elliptical, and some partieiple, usually ἔργον, or such like, is to be understood. So Mark xi. 13. εἰ δρα εὑρεται τι. Acts xvii. 27. εἰ δρα γε ψυλαβθαις, &c. vii. 1. Sometimes, too, this is the case with the single εἰ, as Eurip. Heracl. 540. Thus the full sense is, 'trying to persuade, &c. and the doubt implied in Gr. and Doddr. observe, does not respect the necessity of God, but the reformation of Simoa, i.e. whether his repentance of so heinous an offence would be such as to obtain the Divine pardon. 'Εκτιμασι signifies not so much thought, as conivience, device. The word is usually taken in a bad sense. Perhaps the term is here slightly emphatical, suggesting how heavy a guilt would have attended the execution of such a design. The next words illustrate the nature of the doubt before expressed, and show it to have rested on the state of Simoa's heart towards God. 23. Εἰς τὸ λόγον τούτον θρατώματα] The words are commonly taken as 'put for,' as τῷ γὰρ χολα &c., according to which, Castalio elegantly renders, 'Nam te amaro felle previdum et injustitiae strictum esse video.' The best Commentators, however, from Alberti and Wolf to Kuin., have been of opinion (comparing Deut. xxix. 18, with Hebr. xii. 15,) that εἰς χολα is for χολα, as Acts xiii. 22 & 47. vii. 21. Eph. ii. 15. And they assign the following sense. 'I see thou art a most pernicious person, like to a bitter and poisonous plant, a pest to Christian society.' So Epigr. ii. 11. τὰς γυνα χολας εἰς των. The χολασιμοι they take to mean 'a mere bundle of snares and exactions.' But since the common interpretation may be questioned; for in the passages adduced the εἰς is for ἀφθαμα, and there is an ellipsis of εἰς; which is not the case here. Besides, the style of unmeasured reproach involved in χολασιμοι, if not in χολα, so interpreted, is not characteristic of the sacred writers, whose language, like that of our Lord, is sometimes severe, but never abusive. I must therefore acquiesce in the common interpretation, which yields a sense, though strictly just, little less severe, namely, 'that thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan.' εἰς may be taken for ἐβ, as often in the N. T., and Classical writers, as when εἰς χολας is used in the sense to come (as here) or become; and the εἰς signifies at or to. Of course, χολα is, by a common Hebraism, for χολας πυρον. 24. δεήθη δὲν ετερ ἐμοι] Thus admitting his own unworthiness. See Joh. ix. 31. By his using the plural number he may suppose that all men were just like himself. That his repentance was not real we have every reason to believe from the circumstances of the case, as well as from his
25. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλῆσαντες τὸν λόγον ᾿Α. Δ. 31. τοῦ κυρίου, ὑπόστρεφαν εἰς ᾿Ιεροσολήμ, πολλὰ τε κύμασ
tὸν Σαμαρητών εὐγγελιστὸν.
26. Ἀγγελος δὲ κυρίου ἐλάλησε πρὸς Φιλίππων, λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὄδον τὴν καταβαίνουσαν ἀπὸ ᾿Ιεροσολήμ εἰς Γαζάν. αὕτη ἄτιτον
27. ἕρομαι, καὶ ἀναστάσει ἐπισκευή καὶ ἰδοὺ, ἀνὴρ ᾿Αἰδίων, εὐνοῦχος, δυνατής Κανάκης τῆς βασιλείας ᾿Αἰδίωνος, ὡς ἔπι παρη τῆς γανίτη αὕτην ὡς ἔληψε προσκυνήσεως

subsequent conduct, as recorded by early Ecclesiastical tradition.
25. διαμαρτυράμενον] Διαμαρτ. signifies to protest on good evidence, to demonstrate and teach.
26. ἀγγελος—ἐλάλησε] Many recent Commentators suppose this communication made by a dream. But there is nothing in the air of the passage to warrant this, and, as Storr observes, (Opusc. iii. 178.) it is no wonder that Philip should have, yet they were to meet together, as (at 29 & 39,) by the internal prophecies of the Holy Spirit, and sometimes (as here) by the personal address of an angel; since, in a similar case, after he had been once and again internally admonished by a vision (See Acts xvi. 6. seqq.) he was at length externally admonished by a messenger sent from God (v. 10,) See Hammond.
26. αἰτοῖς] With these words the Commentators are not a little perplexed. They are not agreed to what they are to be referred; some say to Γαζάν, others to τὴν ὄδον. So little satisfied, however, are they with either, that Wessell, Valckcn, Hein, and Kuin. suspect the words to be an interpolation from the margin; but of this there is no certain reason. It is, however, cutting the knot, which may, I think, be very well united. As to the two foregoing interpretations, that which refers the words to Γαζάν cannot be admitted; for, taking for granted that there were then two Gazas, New Gaza and Old Gaza, destroyed by Alexander, and here said to be ἕρομαι, it is more likely, that it is not likely there were two roads leading from Jerusalem to each of them respectively. Besides, why a road should be carried to a place nearly uninhabited it is not easy to see. That indeed would require, says Kuin., the Article to ἕρωμα. Or rather, St. Luke would have in that case ῾Ιαγγελος ᾿Ιαγγελος τῆς ᾿Ιεροσολήμιας. The latter interpretation is adopted by the best Commentators, ancient and modern, (supported by the Syriac Version) who suppose that there were two roads leading from Jerusalem to Gaza, one farther about and carried along the valley of the rivulet Escol, the other shorter, but carried along the base of mount Jachin, and therefore desert and unfrequented. But that there were two, rests wholly on conjecture; and thus perspicuity, and even propriety, would require ὑπὸ τῶν ἀτιτὸν ἕρωμα. Yet why embarrass ourselves unnecessarily? There is no reason why we should not suppose the words to be those of St. Luke, not of the Angel, (referring them, as we must do, to τὴν ὄδον &c.) regard them as a remark of the Evangelist, similar to many such in the N. T. and (as I have elsewhere shown) in the Classical writers. See Job vi. 10. and Note. St. Luke means to intimate, that it was strange that one so desirous to evangelize as Philip should be sent upon so unrequested a road as that from Jerusalem to Gaza. Reland, indeed, objects that there is no reason why that road should be called ἕρωμαι any more than any other road in Judaea. But that supposes far more knowledge of the ancient state of the country than is now attainable. Reland himself could not have proved that the road was not such. If it was carried in a straight course, it might have passed most of the way over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἕρωμαι, which (as I have proved by examples in Recens. Synop.) means uninhabited, i. e. very thinly peopled, would be suitable enough.

The εἰτ signifies upon, as in many other passages. See Schleus. Lex.
27. I have placed a comma after ᾿Αἰδίων, because ᾿αὖτα ᾿Αἰδ. stands for a substantive (the ἄνω being almost redundant) and thus cannot be well qualified by ἕρωμαι. Εὐνοῦχος signifies properly cubicularius, chamberlain, prefect of the bed-chamber. And as such were generally castriati, so it came to mean spado, an eunuch. And such being, for their supposed fidelity, generally promoted to other confidential court offices, hence the Greek name of their office of state (so here Τραυματ. as we find from what follows) whether a eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called Εὐνοῦχος Φαραών, yet had a wife. Δύναστες. This word signifies properly one who has great power or influence. So μέγας εἰσελθὼν ὡς in the ancient writers, of which phrase I have adduced examples in Recens. Synop. The construction, however, here requires that it should be taken, not as an adjective, (with almost all English Translators) but as a substantive, μέγας, a grandee, as Dodd. renders. Wolf. and Vets. have proved from Pliny, Dio Cass., and Strabo, that Canace was a family name common to the Queens of Ethiopia superior, or Meroe, like the Pharaohs in Egypt.

This person was, no doubt, a Jewish proselyte, as appears, not so much by his reading the Prophet Isaiah, as by his coming to Jerusalem to worship there. That eunuchs were not admitted as proselytes is proved from the fact that one, because he was a εὐνοῦχος does not necessarily imply that he was an eunuch in the physical sense.

— ἐπὶ τάκες τ. γ.] Sub. τεταγμένος, which

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is sometimes expressed. \\varepsilon is a word of Persian origin, and signifies treasure.

29. ἀναγνώσεις] Neatness of style and strict propriety would rather have required ἀναγνώσεις, or the omission of the καὶ preceding and the τοῖς a little before. And one or other of the MSS. may have altered after these tendentious readings, but the change is quite unnecessary. In thus reading the Scriptures, and, as it appears from the next verse, aloud on a journey, the proseylete was (See the Rabbinical citations of Schoettg.) following the directions of the Jewish Rabbis. That the pious proseylete was reading the Prophet in this way far far the circumstances which he had learned of the life, death, and resurrection of Jesus corresponded with the evangelical predictions, is a very probable supposition.

30. ἐπί τὸ πνεῦμα] Many ancient Commentators, and, of the modern ones, Hb. Pearce, take this to mean the angel mentioned at v. 26. See Heb. i. 14. This, however, involves some harshness; and it is better, with the most eminent modern Commentators, to regard the words as a popular manner of expression, only denoting that such was the suggestion of the Holy Spirit, so communicated (like the effusion of the Prophets) as that the inspired person could always distinguish in the Divine inspiration, not in himself, but in the sense of his own mind. And thus the Holy Spirit might in a certain sense be said to speak the words to him.

31. κολληθήτω τῷ ἀρῷ τ.] Kollæathai with a passive form has (like the Hebrew conjugation Hothpahel, which is at once passive and reflective) a reflective sense, and signifies to attach oneself to, join company with. So the Heb. pət in 2 Sam. xx. 2., 2 Kings xviiii. 6., Ruth i. 14., where the LXX. use ἁκολουθεῖν. At Ruth ii. 8. κολληθήτω μετὰ τῶν κορασίων; the sense is, 'join company with my maidens.' The chaitot is here (by an usual popular idiom) for the person in the chaitot, as in the Classical writers ships are put for the sailors in them.

32. ἡ σφαγὴ] This word properly signifies the sum of what is contained in any book &c., but here it means a passage or section, of which sense Wets. addsuces two examples from Dionys. and Artemid.; and Valckn. one from Stobæus.

33. ὁ προβατὸν ἐπί σφαγῆς ἡ ἡμῖν] These words are taken from Isa. liii. 7. and 8. and follow the Sept. Version very exactly; the verbal discrepancies which occur being found in the Alexandrian and other MSS. of the Sept. Between both of these and the Hebrew there is a greater difference, but not such as materially to affect the general sense. The various modes of reconciliation, and those of Townsend, who laudably endeavours to remove the discrepancy without resorting to any conjectural emendation of the Hebrew. But however ingenious may be the method he adopts, it may be doubted whether that will be ratified by our great Hebraists. To entirely reconcile the discrepancy is necessary; but when it is, however, greatly contribute thereto if we suppose that the LXX. read περὶ σφαγῆς ἡμῖν. The περὶ and ἢ are easily confounded. And περὶ might easily be lost before another 5, and 5 might easily arise from the 5 following. That the LXX. had 5 after περὶ we may infer from its being found in the N.T. in almost every MS. This, however, involves no real discrepancy from the Hebrew; for the 5 may be taken with the preceding quite as well as with the following word. And such, I suspect, is the true reading of the Hebrew. Whether the Hebrew had originally 5 before περὶ or 5, is a more doubtful case, because 5 may mean at. under, &c. See Gesen. Lex. in v. That there should be a full stop after περὶ cannot, I think, be doubted. Thus the Hebrew may be rendered, 'So he opened not his mouth under his oppression. From judgment was he harrassed off to death.' Bp. Lowth and Kuin. take περὶ with the words following, and are allowed to cut off, 'But the Headdays which they suppose is very harsh; and they are obliged to cancel the 5. If we were allowed to do that, the sentence would proceed better without the Hen-
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αὐτοῦ ἄφωνος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἀ. Δ. 31.

33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἡρθε, τὴν ἀνεψαν αὐτοῦ τὴς διηγήσεται; ὅτι ἀπεται ἀπὸ τῆς γῆς ἡ ἱωτα αὐτοῦ. ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλιππῷ εἶπε· Δέομαι σου, περὶ τῶν ὁ προφῆται λέγει·

35 τούτῳ; περὶ ἐαυτοῦ, ἢ περὶ ἑτέρῳ τίτως; ἀνοίγει δὲ ὁ Φιλίππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς τὴν ἀντίτητα, εὐθυγελίσατο αὐτῷ τὸν ἱησοῦν. ὡς δὲ επορεύοντα κατὰ τὴν ὁδὸν, ἡθον ἐτί τι ὑδῷ· καὶ φησιν ὁ εὐνοῦχος· Ἐν Τῷ ὑδῷ τῇ καλεί με βαπτισθῆναι; [ἕπε
diadys. But the LXX, I doubt not, had it, and attached to γενεά. And conjoining these words with what follows, they stumbled at ἐν τῷ, and not knowing what to make of the first τῇ in the MSS., they passed it over, and either finding an τῇ in their MSS., or else supplying it, they took up the sense, rendered as they could, and thus got a sense of the word 'ἐν τῷ', very applicable to Christ, but not, I conceive, intended by the Prophet.

The words τῇ δὲ γενεᾷ· αὐτοῦ are, like the correspondent Hebrew ones of which they are a literal rendering, so obscure that the true sense can but be fully determined. Hamm., Doddr., Keil, and most recent Commentators take the sense to be, 'who can describe the guilt of the men of his time [from whom he suffered such things]?' But this is negatived by what follows. Bp. Lowth renders, 'and his manner who would declare!' i.e. bear witness in his favour; viz. no one; a sense of τῇ which has countenance in the Arabic. This circumstance was manifestly fulfilled in Christ; and the point of Hebrew Antiquities on which it depends is admirably illustrated by Dr. Kennicott and Bp. Lowth. The interpretation is, too, much confirmed by the words following, and is probably the true one. How applicable the whole is to Christ, is so evident, that I think it a sufficient argument of the truth of Commentators, some of considerable eminence, who have taken any other view. The opinions of the Jewish and early Christians, here coincide, and the strongest internal evidence confirms their judgment.

In the words ὅτι ἀπεται· αὐτοῦ the sense is the same as in the Hebrew; but the Translators either read otherwise, or translated freely.

35 ἀρέξεσθαι εἰς τῇ γ. τ.] Compare a kindred passage of Lu. xxiv. 27. Γραφή as used of a single passage of Scripture occurs in Mark xv. 56, and elsewhere. In εὐθυγελίσατο αὐτῷ 'I., which words signify, 'he instructed him in the doctrine and principles of the religion of Jesus,' it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate. In ἡγοῦν we have the person put for the thing, as Lu. iii. 18. Acts xvi. 10. Gal. i. 9. 1 Pet. i. 12. An idiom frequent in the Classic writers, and of which Hugh of St. Victor, &c. &c., and Buttm. Gr. p. 225. Εὐθυγελίσατο, here simply signifies to annouune, proclaim.

36. τῇ ὑδῷ] Probably, some fountain or pool formed by a brook either running into the Eschol rivulet, or formed at a bend of the Eschol itself.

— ἐν τῇ ὑδῷ—βαπτισθῆναι.] From this we may well infer that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity: nay also that the Eunuch had expressed his wish to receive, and Philip his willingness to administer it at a fit opportunity. In τῇ καλεί; the sense must not be pressed upon; for, from the examples of that phrase, and the quid vetat or prohibet of the Latin it is probable that the sense meant to be expressed by the Eunuch was this, 'Here is an opportunity for the thing to be done forthwith.'

37. There has been no little debate as to the authority of this verse, which is not found in many of the best MSS. and most of the antient Versions, including the Syriac (Peshito), and is omitted in several citations of the Fathers, as also in the Edit. Princ. And in some of the MSS. which do contain it, there is the marvellous diversity of reading. It is, therefore, cancelled or rejected by Grot., Mill, Wet., Pearce, Matth., Newc., Griesb., Tutt., Knapp, Kuin., Gratz, and Vat.; but defended by Whitby and Wolf— strenuously, but not, I think, successfully. It is surely not, as Wolf and Kuin. contend, merely a repetition of the testimony against it is certainly, if not equal to that for it, at least pretty strong. And internal testimony is decidedly against it; for no good reason can be imagined why it should have been thrown out, or omitted inadvertently; whereas, for its insertion we may easily account, namely, for the anxiety of well meaning, but misjudging persons to remove what they thought an abruptness; and to check what they deemed too favourable to haste in administering baptism: as also to remove a stumbling-block from the thing not being described as done in due form. As to Whitby's argument, it has no force whatever, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church. Surely if the verse be removed, the delay of baptism would seem to be still more opposed. The strongest argument brought forward for the truth of the verse is that it was read by Irenæus, (see his work Adv. Hier. iii. 12. p. 196.) by Cyprian, and, as Mill and others say, by Tertullian. But upon referring to the passage de Baptismo C. 16., I find no
shadow of proof that the verse was read by him, but a probability that it was not. As to the authority of Cyprian, it is not great; for he generally followed the Church which he had the verse in his Gospels, and its being cited by Irenæus will only prove the great antiquity of the passage, not its genuineness. That will, however, show the caution of the primitive Church on this head, and will prove that it required, previous to the administration of baptism to adults, an unhesitating avowal of belief in the Divinity as well as divine legation of Jesus Christ. See Doddridge.

38. ἐκέλευες στήναι τὸ ἄμα] Στήναι is here taken in a passive sense, 'He bid the carriage to be stopped.'
— ἐβάπτισαν αὐτὸν] No doubt, with the use of the proper form; but whether by immersion, or by sprinkling, is not clear. Doddridge maintains the former, but Lardner ap. Newcomb, the latter view; and, I conceive, more properly. On both having descended into the water, Philip seems to have taken up water with his hands and poured it copiously on his head. It is, indeed, plain from various passages of the Gospels that both baptism by immersion and by sprinkling was practiced after having placed the person to be baptized in some river or brook; and that plenty of water was thought desirable, see John iii. 23. But though this may seem to favour immersion, yet the other method might as well be adopted.
Water might, indeed, be fetched in a vessel for the purpose of pouring it on the head of the person. Yet that it should not, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of immersion could originate the custom for the baptizer and the baptized to both go into water of some depth.

39. πνεῦμα Κυρίου ἤρπασε τὸν Φ.] In some ancient MSS. and late Versions are inserted between πνεῦμα κυρίου and Κυρίου the words ἐκείνου ἐκείνου εἰς τὸν ἐνυφίης, ἀγγέλους δὲ: which reading is approved by Hamm. and Towne; but without reason; for it is a manifest interpolation of those who thought the snatchings up of Philip more suitable to an angel than to the Holy Spirit. And there might be some ground for this, if we were to understand, with several Commentators, as Doddridge and Scott, that Philip was caught up and carried through the air supernaturally; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. xiv. 14. There is, however, no necessity to adopt the interpolation. According to Bp. Middleton's Canon, the personal sense here in πνεῦμα is inadmissible; while, as Mr. Rose observes on Parkh. p. 700., if πνεῦμα be translated 'caught away,' it seems required. I quite agree with Mr. Rose that nothing miraculous is here intended. ἤρπασε may very well be understood of the imperious suggestion of the Holy Spirit, which Philip doubtless well knew how to distinguish from the motions of his own mind. The meaning, therefore, seems to be that assigned by Mr. Rose, as follows: 'Philip went away quickly under the direction and influence of the Spirit. And I would compare Herodot. iv. 93: ἵνα ἐκδώσωσιν ἐμαυτῶν ἀνθρώπους καὶ φύσιν, for στήναι is here taken in a passive sense, 'He bid the carriage to be stopped.' No doubt, with the use of the proper form; but whether by immersion, or by sprinkling, is not clear. Doddridge maintains the former, but Lardner ap. Newcomb, the latter view; and, I conceive, more properly. On both having descended into the water, Philip seems to have taken up water with his hands and poured it copiously on his head. It is, indeed, plain from various passages of the Gospels that both baptism by immersion and by sprinkling was practiced after having placed the person to be baptized in some river or brook; and that plenty of water was thought desirable, see John iii. 23. But though this may seem to favour immersion, yet the other method might as well be adopted.
Water might, indeed, be fetched in a vessel for the purpose of pouring it on the head of the person. Yet that it should not, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of immersion could originate the custom for the baptizer and the baptized to both go into water of some depth.

40. πνεῦμα εἰς "Α[.] The rendering immensus est, was found, is so unsatisfactory, that most recent Commentators adopt the version of Fussit, eutexit, was, or abode, of which sense they adduce examples. But I prefer, with Beza, to suppose that the passive is used in a reciprocal or reflective sense, as in French il se trouve, for il fut trouvé, made his appearance. There is an imitation of the Hebrew idiom by which passive forms often have a reciprocal sense, as hasφανθείς, φανέρως, and so even in Greek. Thus in Herodot. iv. 93 we have the similar expression φανερωτε αὐτὸν εἰς Προκόπους. The air of the expression seems to refer to the ταπιείον with which Philip left the eunuch and went to Azotus.

IX. 1. 'Επενείπε γὰρ.] Mark. sees not how λυπηστώς, λυπηστικός, or λυπηστικος, not even εκτικός. And he would conjecture λυπηστός. But no alteration is necessary. 'Επενεῖν signifies to inhale and exhale breath by the nostrils, to breathe. Now to do this with quickness and vehemence implies strong passion, es-
σατο παρ' αυτόν ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εὰν τις ἄνηρ τῆς οὖν όντας, ἀνδρὰς τε καὶ γυναῖκας, δεδεμένων ἀγάγη εἰς Ἰερουσαλήμ. ἦν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγκείσθην τῇ Δαμασκῷ, καὶ ἔκαιφθεν 4 περιπτράγαν αὐτόν φῶς ἀπὸ τοῦ οὐρανοῦ καὶ πασῶν ἐπὶ τῆς γῆς, ἤκουσε φωνὴν λέγοντας αὐτῷ Ζαοῦλ, Ζαοῦλ, τι 5 με διώκει; εἶπε δὲ· 'Τίς εἰ, κύριε; ὦ δὲ κύριος εἶπεν· Ἐγώ εἰμι Ἰσσών ὃν σὺ διώκεις· 6 [σκληρὸν σοι πρὸς κέντρα λακ.] τικείνων τρέμων τε καὶ θαμβῶν εἰπτεν· 'Κύριε, τι με θελείς ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτὸν· ἀλλὰ ἀνάστηθι καὶ εἰσέλθει εἰς τὴν πόλιν, καὶ λαλήσῃσαι σοί τι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ συνοδεύσαντες αὐτῷ εἰστήκεισαι ἐνεοὶ; εἰς τὸν ἄρκτον.

1. τῆς ὅδου] For ταυτής τῆς ὅδου. Or the Article may be put for the Pronoun demonstrative, as Joh. vii. 17. Ὅδος denotes not only a way of life, but way of thinking, (as Suid. in v. Ὅδος γονεῖν:) and hence a sect, or school in philosophy, (as Suid. in v. Ἐσχατολεῖα, and Lucian Herm. p. 577.) or in religion, as here and in xxii. 4. ταυτής τῆς ὅδου ὅδεια. & xxiv. 14. From the populousness of Damascus, and its constant communication with Jerusalem, and being, probably, the place whither most of those who fled at the murder of Stephen took refuge, the number of Christians was likely to be considerable. So great was the authority of the Sanhedrim with the foreign Jews that they readily submitted to its decrees in matters spiritual, as for instance the suppression of what was esteemed heresy, especially as the then Ruler of Damascus, Aretas, King of Arabia, was averse to any attempts to introduce foreign sects, or heretics, or at least was well affected to the Jews, and admitted the exercise of this authority in things spiritual.

3. On the subject of the conversion of St. Paul, I cannot too strongly reprobate the hypothesis of certain foreign Theologians who, building on the half-discredited views of De Dieu, Eka, and Hamm., regard the circumstances of the case as by no means miraculous, but as produced solely by certain terrific natural phenomena, which they suppose had such an effect on the high wrought imagination, and so struck the conscience of Saul, as to make him view as a reality what was merely produced by fancy. I have at large considered, and, I trust, thoroughly confuted this notion in Recens. Synop., the following extracts from which must here suffice. "It were surely inconsistent with ingenuousness and truth to dress up vivid impressions of the mind, caused by natural phenomena, in a drapery which was merely produced by fancy. Paul, however ardent might be his temperament and vivid his imagination, could not so far deceive himself as to suppose that the conversation (related by him at large in his speech before Agrippa) really took place, if there had been no more than these Commentators tell us. Besides, he is so minute as to say it was in the Hebrew language: and the address, as given most in detail at C. 26., is a somewhat long one. Moreover, if he were so worked upon by his own high wrought feelings and tender conscience, that could not be the case with his attendants: and yet it is said that 'they also, struck dumb with astonishment, heard the voice, though they saw no one.'"

Many of the objections made to the common view, may be avoided by not contending, (as we are by no means obliged to do,) for the corporeal presence of Jesus Christ. Besides, if φῶς be taken (though no proof of such a sense is established) to denote thunder, what more absurd than 'I heard a clap of thunder saying,' &c. His fellow travellers, on hearing the—what? the clap, and seeing no one [whom could they have expected to see?] were mute with astonishment. Moreover, φῶς is no where used of lightning; nor is lightning any where said περιστράττεσθαι. Finally, when we are told that this clap was heard on the very same day, we are not told how long since the day began, or the mid-day sun, how can it be understood of lightning? The light was doubtless meant to represent the Schechinah.

5. σκληρῶν—ἀκτ.] A proverbial form common both to the Hebrew, Greek, and Latin (as appears from the abundant examples adduced by the Commentators), and little needing explanation. I must not omit to observe, that the words σκληρῶν—πρὸς αὐτόν are not found in a considerable number of the best MSS. and Versions, including the Syr. Peshito; nor in several citations of the Fathers, nor in the Ed. Pr.; and they are rejected by almost every Critic of eminence from Eumenius, Beza, and Grot. down to Tittm. and Vat. Notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced from the parallel passages at xxii. 10. & xxvi. 14. It might well be expected that the historian should be less circumstantial than the personal narrator of facts. Whereas the passage in question was brought in, the ἀλλὰ was sure to be ejected, as worse than useless.

7. εἰστήκεισαι ἐνεοὶ] As this seems at να.
riance with the words πάντως κατατεθέντων ἡμῶν ἐν τῇ, in the account of his conversion by St. Paul himself to Agrippa, Acts xxvi. 14., several expeditors have been devised to remove the discrepancy. The most approved one is that of Valla and others, who suppose that they had first fallen down and then risen again. But these, says Spanheim, do not agree with Zeno and others, who remove the difficulty by almost silencing the εἰσπέρασεν, explaining it were; yet it is liable to several objections, which I have urged in Recens Synop. It should seem that the best solution will be to suppose that Paul's companions at first stood fixed and mute with astonishment, and that they struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. 'Εννοεῖν, 'mute,' and, by implication, senseless. The word denotes not so much one who is destitute of the natural faculty of speech or hearing, as one in whom it is suspended, or accidentally lost.

7. ἀκούοντες μὲν τῆς φωνῆς.] This seems to vary from the account at xiii. 9. τὸ μὲν φῶς ἑθεασάτο, τὴν δὲ φωνὴν οὐκ ἔκουσαν τοῦ λαλοῦτος μοι. See various modes of removing the discrepancy stated and discussed in Recens Synop. I am still of opinion that the most satisfactory is to take Εὐρίμνη, with Grot., Bowyer, Kuin., and Schles., in the sense understood, a signification of the word often occurring in the N. T. This signification and construction is found sometimes in the Classical writers, and often in the LXX. One very apposite example will suffice. Gen. xi. 7. συγκεκριμένοις αὐτῶν τὴν γλασσάν, ὡς μὴ ακούσαν ἔκακος τὴν φωνὴν τοῦ θεοῦ. They heard the sound of the voice which addressed Saul, but did not, but, seems, fully understand the sense of what they heard, either from imperfect acquaintance with the Hebrew language, or rather because the words would not to them carry their meaning so plainly as to the conscience-stricken Saul. Possibly, too, the words might be pronounced in a low tone, as meant only for Saul.

8. οὐδὲνα ἔβλεπε.] The οὐδὲνα is not to be taken of Jesus, (for it has not been before said that Saul saw Jesus) but of the companions of Saul. This, as is commonly done, is a phrase denoting to be blind, as is plain from the words which follow, χειραγωγοῦντες, μὴ βλέπων. That on rising and opening his eyes, he had lost the power of seeing any one, whether Jesus or his companions, is also clear from xiii. 11. ᾧ ἦν ὁ οὐκ ἔβλεπεν αὐτῷ τῆς δόξης τοῦ φωτός ἐκινήσιον: where, from the context, it is obvious that the sense is: 'having been blinded by that glorious light.'

On the blindness of Saul the Commentators have, before mentioned, exerted themselves to exclude the supernatural agency; but in vain. See Recens Synop. The most plausible view taken of the hypothesis is to consider it as temporary madness, as the most serious and outspoken of so-called sanities, induced by excess of light. This, however, leaves many difficulties unsolved. 1. How is it consistent with what we read further on, that scales had grown over the eyes? 2. The amnesia is, as they themselves show, an abstraction which lasts but a very short time; whereas the blindness continued after these days. How are we to account for a blindness so complete as to be accompanied with scales over the eyes leaving Saul so soon, nay, immediately at Ananias's laying his hands on him. 4. How is it that Saul alone, and none of his companions were struck with this amnesia?

The Εὐρίμνη γέγονεν, Acts xiii. 11., must be compared with the χειραγωγοῦντες αὐτῶν εἰσγαγόν, here; a circumstance introduced to show utter blindness, and which often occurs in the Classical writers. It should seem that in the case of Saul, as in that of Elymas, the blindness was not only judicial, but typical and emblematical. In the former case it was probably meant by way of inducing his attention from external thoughts, and turning them inward, to favor reflection and self-examination, and lead to repentance.

9. ἡμέρας τρεῖς] Perhaps we are not to understand three complete days, but to suppose that among these three days is to be reckoned that one on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre three days, we know it was, in effect, but one whole day and a part of two others.

— εἰς ἐφαγον οὖν ἐκείνῳ τῇ. We might in any other case understand this of extreme abstinence. But to suppose it here, with several recent Commentators, were an unwarrantable lowering of the sense, as indeed in most of the passages to which they appeal as examples of this hyperbole. Complete fasting was very suitable under Saul's present awful visitation, which he could not now witness; but the compassion of Christ and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disordered to admit of it.
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ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

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Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰουδᾶ Σαῦλον ὄνοματι, Ταρ-
τα. Α.Δ. 31.

12 σεά: ιδίος γὰρ προσεύχεται, καὶ εἰδεν ἐν ὀρόματι ἄνδρα ὄνο-
ματι Ἄνανιαν εἰσελθόντα καὶ ἐπιθύνετα αὐτῷ χείρα, ὅτας

13 ἀναβλέψῃ. ἀπεκρίθη δὲ ὁ Ἄνανιας: Κύριε, ἀκούσα απὸ τοῦλ-
ων περὶ τοῦ ἀνδρός τούτου, ὥσα κακα ἐπισήνθη τοῖς ἁγίοις

14 σου ἐν ἱεροσολυμίᾳ καὶ ὡδὲ ἔχει ἐξοντίαν παρὰ τῶν ἀρ-
χιερεῶν, ὅτας πάντα τοὺς ἐπικαλοῦμένους τὸ ὄνομα σου.

15 εἴτε δὲ πρὸς αὐτόν ὁ κύριος: Πορεύον, ὅτι σκέψεω εὐλογή

μοι ἡ στίς ὅτου, τοῦ βαστάσαί τοῦ ὄνομα μοῦ ἐνώπιον ἐθνῶν

16 καὶ βασιλέων, νῦν τε Ἰσραήλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
dei αὐτῶν ὑπὲρ τοῦ ὄνοματος ὁμολογεῖν,

17 Ἀπῆλθε δὲ Ἄνανιας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπι-
θεῖς ἐπ' αὐτόν ταῦτα ἡ χεῖρας εἶπεν: Σαῦλ ἀδελφέ, ὁ κύριος
ἀπεστάληκεν, (Ἰησοῦς ὁ οὐφθεὶς σοι ἐν τῇ ὦ ὡδῇ ἡ ἡρχόν)

18 ὅπως ἀναβλέψῃ καὶ πληθὺς πνευμάτων ἀγίων, καὶ εὐθείων
ἀπέστειλαν ἀπὸ τῶν ἀφθαρμῶν αὐτῶν ὑσεὶ λεπίδες, ἀνεβλεύε

11. Εὐθείαν] I have so edited, with Beza, Wetst., and others, for εὐθ., because the word is evidently a substantive and proper name. Many examples might be adduced from the Classical writers confirming this. One must suffice. Dionys. Hal. T. i. 169, where he mentions τὸν Κύριον στέπανων.

— Σαῦλον ὄν. Subj. ἄνδρα, and perhaps κα-
λοῦμενον. The manner in which in Saul is men-
tioned here and at v. 13. quite discon-}
Foes. Econ. Hipp. p. 230. But this, as I learn, is a lingering disorder. And to bring it on suddenly and without a natural cause, and to remove it suddenly and alike without a natural cause, cannot but be supernatural.

19. ἡμέρας τινας] Not certain days, but some days. On the chronological difficulty supposed to be involved in this and the following verses, see Kuin. in Recens. Synop. A more satisfactory solution, however, will be found in the Note on Gal. i. 17 of the present work.

20.  Ἰησοῦς τῶν χρῶν] 13 MSS., most of the Versions, and Irenaeus, have Ἰησοῦς, which is preferred by Grot., Mill, and Beng., and edited by Griesch., Knapp, and Thum., with the approbation of Michaelis, Morus, Valck., Rosenm., and Kuin. The preference, however, seems due to χρῶν, as being more difficult reading: whereas the former bears the stamp of  ἄνθρωπος upon it. The corruption may be attributed to those who stumbled at τῶν χρῶν, taking Ἰησοῦς for Ἱησοῦς, and not being aware that τῶν χρῶν may be for τῶν Ἰησοῦν Χριστοῦ: and that it is sometimes only a proper name even in the Gospels and Acts, has been proved by Bp. Middl. See Note on Mark xi. 43, where Middl. observes, after Campb., that the commonness of the name Jesus among the Jews both rendered an addition necessary, and also contributed to the gradual substitution of that addition for the real name. Thus all objection is removed, Χρ. being equivalent to Ἰησοῦς.

21. Ἰησοῦς] Here signifies 'to publicly make known, declare any one's claims.'

22.  ἦς περιοδικός] The who vexed and persecuted to destruction.
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26 χον, χαλάσαντες εν σπυρίδι. Παραγενώμενος δὲ ὁ Σαῦλος εἰς Ἰερουσαλὴμ, ἐπείρατο κολλάσασαι τοῖς μαθηταις καὶ πάντες εὑροῦντον αὐτὸν, μὴ πιστεύειτε ὅτι ἐστὶ μαθητὴν ηγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἰς τὸν κύριον, καὶ ἐλάλησεν αὐτῷ, καὶ ποὺ ἐν Δαμασκῷ ἐγέρθη ἐν τῷ ὄνοματι τοῦ Ἱσραήλ, καὶ ἦν μετ' αὐτῶν εἰσπορευμένος καὶ εκπορευμένος ἐν Ἰερουσαλήμ, καὶ παρῄσκευσαν ἐν τῷ ὄνοματι τοῦ κύριου Ἰσραήλ· ἐλάλεις καὶ συνεζητεῖς πρὸς τοὺς Ἑλληνιστὰς, ὡς ἐν εἰσελθόντων αὐτὸς τῶν αἰλείνων· ἐπιγνώσας δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν ἐν τῷ καισαρίει, καὶ ἐξαπεστείλαν αὐτὸν εἰς Ταρσοῦ.

p. 214., Palephatus § 9, and Procop. p. 155., whence it appears this was often done. We are not, however, to understand by the θυρίδος above mentioned a window in the wall itself (for the exceedingly thick city walls of the antients scarcely admitted of windows), but some turret on the wall, or perhaps a window of some house connected with the wall, so as to have part of the house above it. For it is certain that this was the same case, as is clear from Thucyd. ii. 4. and the passages of the Classical writers cited by me in the Note. There it may be added, that this was the Eastern custom exceedingly ancient, as appears from Josh. ii. 15. (of Rahab and the spies) where the Greek Translators render, καὶ κατέδαχον αὐτῶν διὰ τῆς θυρίδος εἰς σχοινί, δι' ὃς ὦτε ἦν ἐν τῷ τείχει. So a Rabbinical writer cited by Wets. on 2 Cor. xi. 33. "Domus in moinibus estraacta, cujus partes exterior est murus urbis." 26. παραγενώμενος· εἰς Ἰσραήλ. Not immediately, but after having gone (for the second time, it should seem) into Arabia. See Note on Gal. i. 17. This circumstance St. Luke omitts, because (as Hasselaer with great probability supposes) he could not render it to para. (parachute) the history as especially illustrated the providence of God over him, and the mode in which he was brought to apply himself to the conversion of the Gentiles. — κολλάσασαι. See Note on v. 13. 27. Βαρνάβας δὲ ὁ Παῦλος is supposed to have been previously known to Barnabas, may, to have been a fellow disciple with him under Gamaliel. Επιλαβόμενος. The older Commentators interpret this 'taking him;' by which it will be a mere pleonasm. And for the sense 'received him into hospitality,' assigned by Schleus. and others, there is no authority. It seems to denote (by an idiom common to our own language) 'taking him by the hand,' i.e. giving him his countenance, society, and aid. Thus the Syriac Version expresses it by 'accept,' better suscipit. This signification is rare; but there is an example in Ecclus. iv. 11. ἵππος ὑδάτων αὐτῆς ἀνύψωσεν, καὶ θυσίαν δέχειται τῶν ἑκάτερων αὐτῶν. — 30. εἰς τήν αἰλείνην εἰς τῷ ὄνοματι μου. also xv. 16. xvi. 23. xiv. 36. 1 Pet. iv. 14. Εἰσπορευμένοις καὶ εκπορ. is a phrase expressive of familiarity and intimacy. See i. 21. The construction here (unnounced by the Commentators) is as frequent in LXX. εἰς ἵππος καὶ εἰς ἱερόν. Αἰ καὶ παρασκ. οὖν; for the sense is not, I conceive, as Wakef. thought, that Saul used much freedom of speech with the Apostles, though that is countenanced by the Vulgate; but it is meant to be asserted that he did the same at Jerusalem that he had done at Damascus. In fact, ἡ παρασκ. ινατοιομένους is put for ἐπιθυμηθησάτο, (as was well seen by the antient Syriac translator) and thus connects well with Αἰ καὶ συνεζήτησεν following.

29. ἐλάλει καὶ συνεζήτησεν Αἰ καὶ συνεζήτησεν. A sort of Hendidasy. 30. εἰσπορευμένοις] Sub. τοῦτο. The ellis. is frequent in the best writers especially Thucyd. Κατήγαγον. This may have reference to the situation of Cæsarea on the sea-coast, as compared with the upland region of Damascus. So κατέδαχον αὐτῶν τὴν ἡγεμονίαν αὐτῷ εἰς Διόν. and Acts xxvii. 15. (see Suid. Αἰταρίχης.) It is strange that Doddr. and Scott should take the Cæsarea here of Cæsarea Philippi, since (as Calmet well observes) when Cæsarea is mentioned without any addition, it means Cæsarea of Palestine. There is nothing in Gal. i. 21. to compel us (as Doddr. imagined) to suppose the former; since (as there does not mean (when, indeed, does it?) through, but unto. And the expression εἰς τὰ κλίματα Συρίας would only induce us to suppose, that after having taken ship at Cæsarea, Saul did not go to Tarsus by crossing the sea; but went thither, as in his later voyages, by taking coasting vessels, and stopping at the principal maritime cities of Syria, as Laodicea, Antioch, and perhaps proceeding from the latter place to Tarsus by land, through Upper Syria and Cilicia Cappad. He took this course, probably, in order to spread the Gospel over the flourishing and populous commercial places all along that coast, and especially Cæsarea Philippi, where, if he had gone by land from Cæsarea Philippi, he would have traversed a mountainous and thinly inhabited country, almost entirely peopled by heathens.
31. οικοδομούμεναι] We have here an architectural metaphor; though the Commentators are not agreed whether it should be taken in the physical sense, of increase in number of persons, or metaphorically, of increase in spiritual knowledge and the grace of God. The former is mostly adopted by the older; but the latter, by the recent Commentators, which is preferable, being supported by a multitude of passages of the N. T., and far more agreeable to the construction.

32. πάντων] scil. τῶν ἐκκλησιών.
33. Αἰνεᾶ] From the name, he seems to have been an Hellenist, and, as the air of the passage seems to suggest, a Christian. Κατακείμενος ἐπὶ κραβῆς. Perhaps we need not suppose that he had been literally ten years laid on a bed, but that he had been ten years bedridden.

34. στρατοῦ σεαυτῷ] This expression, like κοῖτον ποιεῖται in Herodot. vii. 17., has reference not to such portable couches as cripplers were laid upon, to excite charity, but to a bed of large size, and suited to Ανενας' respectable situation in life.

35. οἵτινες ἐπιστρέφοντα] Some Commentators, as Pearce, Wakef., Heirn., and Kuin. take εὐπότις. in a pluperfect sense, had turned, rendering: ' and all the inhabitants of Lydda and Saron who had turned to the Lord saw him.' But that yields a very awkward sense, as if no others had seen the person when healed but the Christian converts. Whereas all must have seen him. And that is what St. Luke seems to have meant to say; and after that to describe the effect which the miracle had on the inhabitants of the place where it was worked, and its district. Comp. v. 42. The οἵτινες here has, in strictness, the force of a relative; but it may (as the relative ὅτι often is) in translation be resolved into its equivalent καὶ καθότι. In fact, relatives in most languages are compounded of such, as, for instance, qui of que and ille, and quod from qui and is. As to the relative ὅτι, it was formed from the demonstrative ὅ, with the ellipsis of the relative-verb the passage, under the influence Math. Gr. Gr. § 477. "The relative sometimes serves, as in Latin, to connect propositions, instead of the demonstrative."


37. λοιπαστὶς ἐκ αὑτῶν] As we cannot suppose that men would do such an office, (though there are passages in Herodotus which prove that it was in Egypt performed by men-undertakers) we may, with Pearce and M'Kirk, take λοιπαστὶς as put for λοιπὰςαι, by reference to ἄνθρωποι understood, that being a general term, including females. In fact it may stand for an impersonal, and the sense be 'she was washed and laid out.'

38. μὴ ὄθησιν ἀν αὑτῶν] 'not to delay.' A sense rare in the earlier, but frequent in the later writers. The Commentators cite examples from Joseph., Diog. Laert., Galen., and the Sept. It is, however, of more importance to observe, that we may hence clearly infer they had a hope of Peter's being able to bring the dead person to life.

39. ὑπερφον] See Note supra i. 13.
40 ἡ Δορκᾶς. ἐκβαλὼν δὲ ἐξω πάντας ὁ Πέτρος, θείς τὰ γόνατα προσήνετ' ἐκείπαν πρὸ τὸ σῶμα, εἶπε Ταββαθα, ἀνάπην. ἡ δὲ ἡνοῦ τοὺς ὀφθαλμοὺς αὐτῆς.
41 καὶ ἠδονά τοῦ Πέτρον, ἀνέκαθισε. δοὺς δὲ αὐτῆς χεῖρα ἀνέστησεν αὐτῆς πνεύμασι δὲ τούς, ἀγίους καὶ τὰς χεῖρας,
42 παρέστησεν αὐτῆς ἔχον. γνωσὶν δὲ ἐγένετο καθ' ὅλης τῆς ἱστοπῆς καὶ πολλοὶ ἐπίτευγον ἐπὶ τῶν κυρίων.
43 ἐγένετο δὲ ἡμέρας ἰκανὰς μεῖναι αὐτῶν ἐν ἱστοπην παρὰ τινί Σίμωνι βιουσαι.
1 X. 'ΑΝΗΡ δὲ τις ἦν Καισαρεία ὅνοματι Κορνήλιος, ἐκατόνταρχος ἐκ σπείρας τῆς καλουμένης Ἰταλίκης, εὐσέβης καὶ φοβοῦνος τοῦ Θεοῦ σὺν παντὶ τῷ ὅλῳ αὐτῶν, ποιών τε ἐλέημοςάνωσι πολλάς τις λαῷ, καὶ δεημένοι τοῦ Θεοῦ διαπαντός. εἰδεν εὖ ὄραματι φανερώς, ὡς ἐφαρμονία τῆς ἡμέρας, ἁγγελον τοῦ Θεοῦ εἰσέλθοντα πρὸς αὐτῶν, καὶ εἰπότα αὐτῷ Κορνήλιε. ο δὲ ἀποκράτησε αὐτῷ καὶ έμφροβος γενέμονος εἴπε τί ἐστι κύριε; εἴπο τε αὐτῷ Λι προσυγήσει σου καὶ αὐτής ἐλέημοςάνωσι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιος τοῦ Θεοῦ. καὶ νῦν τέμπωσεν τίς ἱστοπῆν ἄνδρας, καὶ μετάπεμψα Σίμωνα ὑπὲρ καλεῖται Πέτρος.'

--- έπιδεικνυόμενα—Δορκᾶς---

The sense (graciously mistaken by Wakef.) seems to be: 'Showing coats and garments such as Dorcas used to make when she was with them.' The use of the Imperfect to denote custom is not unfrequent. The expression εἶναι μετὰ τινός is one of the many euphemisms on the subject of death, such as abound both in the Scriptural and Classical writers. So Eup. Alc. 1054. φίλα μετὰ της Αἰμιλίας. ἐπ' οὖν εἰς τὴν θανωσία. It is not certain whether the garments shown were, as the common opinion is, stocks of clothes provided for the poor, or such as the widows had then on, as the recent Commentators suppose. The latter opinion is confirmed by the ancient Syriac Version.

42. παράστησεν αὐτῶν ἔσσατο] There is great elegance in this use of παράστησα, of which West's adlocutio an example from Sext. Emp. 254. ὅτε Ἀδείων ὁ Ἡρακλῆς τὴν Ἀκατείρη γίνεται ἀναγεγορον παράστησε. According to the French, on the other hand, it is εἰς τοὺς χριστιανον, which is expressed a little further on, and is found in the ancient Syr.
43. παράσχε] Not 'with,' but 'in the house of,' as the French, eis chez soi; there being an ellipsis of ευμνονωμον. which is expressed a little further on, and is found in the ancient Syr.

X. 1. σπείρα—'ΙΤΑΛ.] So called, as being chiefly formed of Italians; for most of the Roman corps in Syria and Palestine were composed of provincials. Gruter's Inscriptions mention an Italian cohort, as do also Attian, Josephus, and Dio Cass. Some think this cohort was the body of the Roman governor.

With respect to Cornelius, it has been debated whether he was a Gentile, or a Jewish Proselyte. Commentators are now generally agreed on the former (see, however, the able Dissertation of Mr. Towns, who maintains the latter) but though a Gentile, a worshipper of the one true God, and more probably the first-fruits of the conversion of the Gentiles.

4. τί ἐστιν κύριος] A popular form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuin aptly cites Esth. v. 1. τί ἐστιν 'Εσθήρ; So also Esth. v. 8. καὶ τί ἐστιν 'Εσθήρ; καὶ τί το αἴτημα σου; Thus there is an ellipsis of some such word as αἴτημα οὐ βούλεσιν.

--- ἀνέβησαν ἐνώπιον τοῦ Θεοῦ---

This phrase here and at v. 31. is only an Oriental and figurative way of expressing that anything has come to the knowledge of God. Nor does it necessarily imply the Jewish notion, that men's prayers are carried up by angels to God in Heaven. In εἰς μνημωνον or μνημοσυνον, corresponding to the Heb. יִנָּא. The word almost always implies, as here, an honourable remembrance; and εἰς μνημοσυνον here and at Matt. xxvi. 19. seems put for ἐνωπίον μνημοσυνον.

5. καὶ νῦν] A hortatory form, of which examples are adduced by Elam.
6. [έντειτα] This is well explained by Hesych. Έντειταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίταίτα
which words we may discover a similarity in the ratio significations.

On the typical intent of this and other parts of the vision see Town-end.

— ἰχθύς] ἰχθύς signifies the extremity of any thing of an oblong form, since each end may be considered as a beginning. See Galen ap. Recens. Synop. As in things of the form of a parallelogram (as in a web of cloth) each end, having two angles, may be said to have two of these ἰχθῦς; thus ἰχθὺς might here be rendered extremities, or corners; though 'ends' is the more accurate version. Wakef., indeed, renders 'by four strings,' referring for an example of that significations, to a passage of Diod. Sic. Bp. 121, where the absence of corners and the presence of a number of corners. As probably worth all that remains in his New Testament.
14. μηδαμώς] This and oiδάμως, forms of denial and repugnance, are relics of the old word ἔνθετος, which signifies anything significant, and thus often signifies atque, autem. In the place of this formula is sometimes used μη γένοντο Abish! or the μη δέ of the tragedians. (Valckn.)

— κοίνον] This term properly signifies what belongs to all, as in Sap. vii. 3. κοίνον αἱρ. But the Jews applied the term (like the Heb. б̄b̄h) to what was profane, i.e. not holy, and therefore of common and promiscuous use; as Ex. xlii. 20., where it is opposed to ἄγνων. and Joseph. Ant. xii. 12. and 13. τὰ θεῖα ἐκφέρειν οὐ κοίνον αὐθράστον. They also applied the term to what was impure, whether naturally, or legally; as in Mark vii. 2. compared with 1 Macc. i. 47 and 62. Finally, it was used of meats forbidden, both by the Levitical law, and by the rabbis, and which, as they rendered the eaters thereof impure, were themselves called κοίνα and ἀκάθαρτα, terms also applied to the eaters. (Kuin.)

15. ἐκθαμβῶς] i.e. hath declared pure, or made so by removing the law which forbade its use. Thus, by the κοίνον is meant pronounce or account impure. It is well observed by Kuin. that in the Hebrew, Greek, and Latin, any one is said to do a thing, who declares it to be done, as in Levit. xiii. 3, 13, and 17, ματαιεύν καὶ θαρσίζεων are so used. The Classical writers abound in examples. See Win. Gr. § 31. d. All this is true (as Bp. Warburton has shown, Vol. vi. p. 70.) equivalent to "saying that the distinction between meats was abolished, and consequently that the Gentiles were to be admitted into the Church of Christ."

16. ἐκ τῆς] There is not, as Kykpe and Kuin. imagine, a redundancy in the ἐκ, which signifies as far as, and must always be understood in this phrase, and not generally expressed, or (at least eis) in the best writers. The vision was thrice repeated, to denote greater certainty, and to fix it more strongly on Peter's mind. On the number three see Genesis. xii. 3.

17. ταύτα] that it might mean. Of this phrase Kykpe adduces examples from the Classical writers, all of which have τοιοῦτος, except one from Palseph. θείαμα. τί εἰ το γεγονός. Peter's doubt was not, whether the distinction of meats was abolished, but whether that implied a removal of the distinction between Jews and Gentiles.

19. δεινομομένον] So almost all the Editors from Beng. and Wets. to Vat. edit., from many MSS., Versions, Fathers, and the Edit. Prior, for the common reading ἐνυμμομένον. I would add, that this is confirmed by those passages of Cyril and other Fathers cited by Boissoneau in Step. Thea. And indeed compounds are often found, which have not the authority for δεινομομένον, considerable, (though the number of the MSS., which have it do not exceed twenty, and I see not how Versions can be any evidence) I should suspect that the δεινομομένον from the δεινα a little before at δεινομομέναι and δεινομομένος. And this is countenanced by the fact that δεινομομεθαί is no where else found. Many examples might be adduced of compound verbs which have no better origin than the mistakes of scribes, though they have been unwarily introduced into the new Edition of Step. Thea.

20. ἀλλα] age, ageum. A particle of exhortation Μην διακατε, making no scruple. Namely, that thou art called to visit a heathen. On ἄλλα see Note on Mark xi. 23.

21. τοῖς οπεσταλμένοις — αὐτοῖς] These words are omitted in very many MSS., Versions, and Fathers, and are cancelled by almost every Editor of consequence; and rightly, being doubleless from the margin.

14. μηδαμώς = "This and oiδάμως, forms of denial and repugnance, are relics of the old word ἔνθετος, which signifies anything significant, and thus often signifies atque, autem. In the place of this formula is sometimes used μη γένοντο Abish! or the μη δέ of the tragedians. (Valckn.)

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22 πάρεστε; οἱ δὲ εἰτὼν Κορνήλιος ἐκατοντάρχης, ἀνὴρ λ.δ. 32.
δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενος τὸ ὑπὸ ὅλου τοῦ ἢθους τῶν Ἰουδαίων, ἐξηγομένῳ ὑπὸ ἄγγελον ἄγιον,
μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀνοῦσαι
23 ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέσυρεν.
Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινὲς τῶν
24 αἰσθήμων τῶν ἀπὸ [τῆς] Ἰόττης συνήλθον αὐτῷ. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν ὁ δὲ Κορνήλιος ἦν προσδόκων αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαῖους φίλους.

25 ὁ δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ
26 ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας προσκύνησεν. ὁ δὲ Πέτρος αὐτὸν ἤγαγεν λέγων ἀνάστηθι κἀγαγιὸν ἀνήρ.

27 θρώπως εἰςαι καὶ συνυμμόοι αὐτῷ εἰσάχασθε, καὶ εὐρίσκει
28 συνελθόντας πολλοὺς, ἔφη τε πρὸς αὐτοὺς ὡς ἱματισθήθης καὶ συγκαλεσάμενος τοὺς κύριους καὶ κατοικοῦντας αὐτοὺς καὶ ἐπιστρεφθηκέναι ἀλλοφυλᾶς. καὶ ἐμοὶ ὁ Θεὸς ἐδείχθη ἑυμένα

29 κοινῶν ἡ ἀκαθαρτὸν λέγειν ἀνθρωπίνην εἰς καὶ ἀναπτύτηθα ἠλθον μεταπεμφθείς. πυθανομαί οὖν τίνι λόγῳ μετετελεῖ

30 τε μεμφασάθη με; καὶ ὁ Κορνήλιος ἐφῆ Ἀπὸ τοῦ τατάρτην

24. τὴν ἐπαύριον] i.e. on the morrow after the day he had set out; for the journey, being one of fifteen hours distance, was too great for one day. — τοὺς αἰσθητοὺς φίλους] or αἰσθητοί, like necessitari in Latin, denotes 1. relations by consanguinity; 2. those by affinity; 3. persons connected by the bonds of friendship. Of each of these the word is a mark of respect to Kypr and Wets. When φίλου is added, the sense is determined to mean confidential and intimate friends. The most appropriate passage adduced by Kypr and Wets is Berousa S. meta τῶν συγγενῶν καὶ αἰσθητῶν φίλων.

25. εἰσελθεὶς] Sub. τοῦ as dependent upon ἐπικε, which is expressed in several MSS. — προσκύνησεν] This carried with it a prostoration of the body to the earth, and was a mark of profound respect, rendered in the East not only to monarchs, but also to other persons of high dignity; though by the Romans it was rendered to the Deity alone. Certainly Cornelius, who was europa καὶ φοβούμενος τοῦ Θεοῦ, could not intend to offer any mark of respect inconsistent with his duty to God. He, no doubt, regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate, and, as such, entitled to a mark of reverence like that offered to the Deity himself. Everywhere he has been aware, that Oriental custom allowed of such a mark of profound reverence being shown from man to man. Peter, on the other hand, bearing in mind the very different custom of the Romans, with unfettered religious humility declines it.

26. αἴθυμιτον] This is not well rendered un-
it is liable to other and verbal objections, which are well stated by Kuin., who would take the 
αὐτὸν for πρ. as xv. 7 Cor. viii. 10. ix. 2. and 
οὐ in Prov. viii. 23. and elsewhere. Yet αὐτὸ can 
never properly be said to be put for πρ. When 
seems to be so used, there is an ellip., for 
ποίησις ἡμῶν ἐς ποίησιν τῆς ἡμᾶς. Thus the sense (as Beza, Grot., Pearce, and 
Kuin. have seen) is: 'Four days ago I was 
fasting up to this hour.'
31. προσεύχα: At ver. 4. we have προσεύχα: 
but the sense is the same, προσεύχα being here, 
as very often, put in a generic sense, for a con-
tinued custom of prayer.
33. καλῶς ἐποίησας παραγ.: I would compare 
34. προσωποληττὴς i.e. one who is partial in 
his attentions, and shows his favours with pre-
ference to Dian, dignity, or other grounds of 
external superiority, to the neglect of those who 
are destitute of these advantages. See Lu. xx. 21. 
and Note.
35. ἀλλ' ἐν παρίτι ἑθεὶ—ὅτι This use of 
ἐργαζόμασιν with δικαίωσιν and other words 
expressive of actions or moral dispositions, (as also 
that of the ἐργάζομαι, ἐργάσιμος, ἐργάσιος, in Lycoeph. Cass. 128. 
ἀργάται oǐκος.—Δικτὸν αὐτοῦ ε., is accept-
able to him,' approved unto him.'
36. τῶν λόγων—Κύριος &c.: There is here 
a perplexity of construction, which the Commen-
tators seek in various ways to remove, either by 
making some slight alteration, or by taking ἐκ 
Accus. for a Nominat. But, as I have shown: Rees., Syncop., none of these modes can 
be adopted, and the only satisfactory one is (as 
several of the older and the most eminent recent 
Commentators) to connect τῶν λόγων with others 
in the next verse, and place ὁτόν: Κύριος 
a parenthesis, thus repeating ὁτόν, as syn-
onymous with λόγων, and in apposition with 
τῶν ἐπεστελλε ὁ Θεός from the context. 
λόγος here signifies the doctrine of Christ,
xxiii. 26. πάντων, both Jews and Gentiles; for 
as Lord of all, he must intend the salvation of 
all. Κύριος suggests that high dignity of the 
Redeemer which is more distinctly expressed 
supra. 31.
38. Ισραήλ τοῦ ἀντί Ν.: This is suspensive 
on the ἀντί preceding; and in ἄντι ἐπεστ. ἐπὶ ἐργαζόμεν αὐτὸν there is a common Greek idiom. 
So that there is, in reality, no preterposition, 
Kuin. imagines. Ἐργάζομαι, by a metaphor 
taken from the mode of inaugurating Kings, sig-
nifies instigated, and indeed, namely at his baptism. 
See v. 38. and Lu. iv. 19. And in ἐργαζόμα-
σιν καὶ ἐποίησας there is a Hendiadys. 
The sense is, 'with the powerful influence of 
the Holy Spirit.' See Bp. Midd. The generic 
sense couched in ἐργαζόμασιν is exemplified in 
the words following καὶ ἐργάσιος—Diaβαλοῦ, 
where the καθοῦ, ἐπὶ τοῦ διαβαλοῦ seems to be a
more explicit mode of speaking for διαμονϊκο-μένους. Yet it may be meant to include persons sick of very dangerous and incurable disorders, such being done by the Jews also ascribed to demoniacal influence. This, however, was a type of the spiritual healing, and the deliverance from the tyranny of sin in our members which Christ came to accomplish.

39. καὶ εἰς αὐτοῦ. This is found in many of the best MSS., in several Versions and Fathers, and in the Ed. Princ., and is rightly admitted by Beng., Wett., Matth., Griesb., Knapp., Tittm., and Vat.; since it is strongly supported by internal as well as external evidence.

40. ἵνα καὶ ἀνείλον κρεμάσατο ἐπὶ ξύλου. "Τούτων ο Ἐρεθίστατο. τὸ τρίτη ἡμέρα, καὶ ἐδωκεν αὐτῶν ἐμφάνῃ γενναθήναι.

41. δὲ πάντα τῷ λαῷ, ἀλλὰ μάρτυς τοις προκεχειροτ. "Τους ἡμένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οίτις συνεφαγήμεν καὶ συνεπιόμεν αὐτῷ μετὰ τὸ ἀναστηραῖ αὐτῶν ἐκ νεκρῶν.

42. καὶ παρῆγγελλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρομαι, ὅτι αὐτὸς ἐστιν ὁ ὑγιεμένος ὑπὸ τοῦ Θεοῦ κριτῆς χωντῶν.

43. καὶ νεκρῶν. "Τυφώ πάντες οἱ προφήται μαρτυροῦσιν, άφεσιν ἄμαρτιων λαβών διὰ τοῦ ὑνώματος αὐτῶν πάντα.

44. τῶν πιστωτῶν εἰς αὐτῶν. Ἡ τέλειος τοῦ Πέτρου τὸ ῥήματα ταῦτα, ἐπέσει τὸ πνεῦμα τοῦ ἀγίου ἐπὶ τῶν ἁπων τούτων ἐκείνων εἰς θεότητα τοῦ Οὐρανοῦ καὶ μεγαλουχοῦν τοῦ Θεοῦ. "Μήτη τῷ ὕδωρ καλύσαι δυνατὰς τις, τοῦ μου βαπτισθήναι τούτων, οίτινες

45. τῶν πιστωτῶν αὐτῶν ἐκείνων ἐκείνων εἰς αὐτῶν. Ἡ τέλειος τοῦ Πέτρου τὸ ῥήματα ταῦτα, ἐπέσει τὸ πνεῦμα τοῦ ἀγίου ἐπὶ τῶν ἁπων τούτων ἐκείνων εἰς θεότητα τοῦ Οὐρανοῦ καὶ μεγαλουχοῦν τοῦ Θεοῦ. "Μήτη τῷ ὕδωρ καλύσαι δυνατάς τις, τοῦ μου βαπτισθήναι τούτων, οίτινες
XI. ἩΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν ἱουδαίαν, ὅτι καὶ τὰ ἐθνὶ εἶδον τὸν ἱόν τοῦ Θεοῦ. καὶ ὅτε ἀνέβη Πέτρος εἰς ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες. "Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς, ἀρξάμενοι δὲ ὁ Πέτρος ἐξετιθετο αὐτοῖς καθεξῆς λέγων: Ἔγω ἦμιν ἐν τούτῳ ἱστορεύομεν, καὶ εἰδὼν ἐν ἑκάσταις ὄραμα, καταβαίνον τὸν θόν την ἀληθὴν καθεξῆς ἐκ τοῦ ὀφειλοῦντον τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρετά, καὶ τὰ πετειάνα τοῦ ὀφειλοῦντον ἡκουσάνα σὺ φωνὴς λεγοῦσθη μου: Ἀναστὰ, Πέτρε, θύσου καὶ φάγε. εἰπὼν δὲ. Μηδαμίως κύριε, ἵνα πάν οὐκ ἔσται αὐτοῦ ἐν καθεξῆς εἰσῆλθες εἰς τὸ στόμα μου. ἀπεκρίθη δὲ μοι φωνῆ ἐκ δευτέρου ἐκ τοῦ ὀφειλοῦντον. 'Α ο Θεος ἐκάθαρσε, σὺ μη κοίνου. τοῦτο δὲ εἶπεν ἐπὶ τρίς, καὶ πάλιν ἀπεκρίθη ἀπάντα εἰς τῶν ὀφειλοῦντον. καὶ ιδοὺ, ἐξαντίς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἡ ἡμέρα ἀπεστάλχησαν αὐτοῖς τῶν τριῶν ἄνδρων. εἰπεν δὲ μοι τὸ Πνεῦμα συνελθείς αὐτοὺς ἤρθεν διακρίνομενν ἡλθον δὲ σὺν ἑμοὶ καὶ εἰς ἀδελφοὺς ὀφειλοῦν, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἄνδρος· ἀπήγγελε τῷ ἡμῖν παῖς εἰς τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθήσατα καὶ εἰπότα αὐτῷ. Ἀποστείλως εἰς ἱστορεύομεν ἑκατοστὶ εἶπεν τῶν ἐπίκαλομενον Πέτρον, δὲ καλῆσες ἐπὶ τῶν διάκονων πρὸς σε, εἰς τὸν οἶκός σου. ἐν δὲ τῷ ἀρξασθαί με λαλεῖν, επέπεπτε τὸ πνεῦμα τῷ ἄγγιν ἐπὶ αὐτῶς, ὡσπερ καὶ ἐξ ἡμᾶς ἐν ἀρχῇ. Κειμένουν ἐν τοῦ ὄραμα τοῦ καθεξῆς, ὡς ἔλεγεν· Ἰωάννης μὲν ἔστησεν ὑπατί, οἰμεὶς δὲ βαπτισθῆσθεν εἰς πνευματί αἰωνίως. εἰ δὲ τὴν ἴσαν ὄρκου ἐδοκεῖ καθεξῆς αὐτοῖς ο Θεος ὡς καὶ ἡμῖν πιστεύ-
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σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἡμῖν.

18 ὑμνατὸς καλύτατον τὸν Θεόν; Ἀκούσαντες δὲ ταῦτα ἦσαν χαίαν, καὶ ἔδοξαν τὸν Θεόν, λέγοντες "Ἀραγε καὶ τοῖς ἔθνεσιν ὁ Θεός τὴν μετάνοιαν ἔδωκεν εἰς ὑμῖν.

19 ὃ ἦν ὑμῖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον ἐώς Φοινίκης καὶ Κύπρου 1Σαρ. 8.1. καὶ Ἀντιοχείας, μηδενὶ λαλοῦτες τὸν λόγον, εἰ μὴ μόνον

20 Τοῦδαίοις. ἦσαν δὲ τινες εἰς αὐτῶν ἀνδρεῖς Κύπρου καὶ Κυρηναίοις, οὕτως εἰσέλθοντες εἰς Ἀντιοχείαν, ἑλάλην πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν καὶ ἦν χείρ κύριον μετ' αὐτῶν πολὺς τοῦ ἀριθμοῦ πιστεύσας

22 ἐπέστρεψαν εἰς τὸν κύριον. Ἡκούσθη δὲ ο λόγος εἰς τὰ α.δ. 42 ὥτα τῆς ἐκκλησίας τῆς ἐν Ἰεροσολύμωι περὶ αὐτῶν καὶ

23 εξαπέστειλαν Βαρνάβαν διελθεῖν εἰς Ἀντιοχείαν, ὃς παραγενόμενος καὶ ἐδώμενος τῆς κάρυν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλεί πάντας τῇ προθέσει τῆς καρδίας προσφέρειν τῷ

— ἐγὼ δὲ τίς ἡμῖν, ἡμεῖς;] The δέ is omitted in many MSS., and Versions; but, I suspect, from the difficulty of explaining it. Yet it may very well be rendered demique, then. There is great spirit in this turn of expression, with which Wets. compares from Lucian, ἤπωτα τοῦ Δ. τίς ἢν, χειλεύσας παῖ αὐτοῦ. The Commentators pass by unnoticed the difficulty in construction as regards ἐπικατα, which is, by a harsh ellipse, put for ἄμερα ἐπικατα εἰς. Thus the Syr. well renders qui sufficeres ad άκε.

18. ἢ πούχασαν; [ 'they acquiesced in silence.' Ele ἢποχήν, ' in order that they may attain salvation.'

19. οἱ μὲν οὖν διασπ.] The particle μὲν οὖν is unprepared, reverting to what was said supra. οὐκ εἶναι εἰς, as often both in the Scriptural and Classical writers. Ἔτι Στεφάνου. Commentators differ in their explanation of the force of έτι, some rendering it sub, others post. The latter sense is supported by the most eminent persons; yet the other may be the true one.

20. Ἑλληνισταῖς] There is much difference of opinion as to the interpretation, nay even the reading. If we adopt the usual signification of Ἑλληνισταῖς, namely, foreign Jews using the Greek language, then it will follow that these Cypriotes and Cyreniotes did no more than what those Jerusalemite Christians, who had been dispersed after the death of Stephen, had done. To remove this difficulty some would assign the sense Gentiles; others, proselytes of the gate. But it is objected, that such proselytes were always reckoned as Jews; and that, as to the former interpretation, no proof has been adduced of the sense assigned. Hence Benso. Gross., Le Clerc, Beng. Drus., Doddr. Réaum., Heins., Wahl, and Kuin. would read Ἑλληνισται, from some MSS., Versions, and Fathers, which is edited by Gries., Knapp, and Tittm.; but, I conceive, on insufficient grounds. The authority for this reading consists of two only of the most altered MSS., five or six Versions, and three or four citations from the Fathers. And the recent researches of the diligent Bineck have not added a particle more to this authority, which is manifestly very insufficient; for the evidence of Versions is very slender, since the ancient Translators often render carelessly, confounding Ἑλλήνες and Ἑλληνισταῖς, translating the latter sometimes as if the former were read, (see vi. i. & ix. 21) and therefore why should they not have done so here? And as to the Fathers, they cite with too little attention to accuracy to have much weight in a matter of this kind. Indeed, Matth. has shown that those here adduced sometimes cite as if they read Ἑλληνισταῖς. It is plain, then, that the common reading must be retained, and either Ἑλληνισταῖς with some of the sense Gentiles (i.e. as if Ἑλληνισταῖς were here written just as in Joh. vii. 33. καὶ αὐτοῖς. 20. Ἑλλήνες is used for Ἑλληνισταί), which Schleus. shows may be tolerated; or in the usual sense to denote foreign Jews using the Greek language. See Pearce and Camph. Matth. remarks: "Non ergo h. l. Judaei et Gentiles, sed Judaei Hebrew et Graece loquentes opponuntur." And if, even after all, the sense be thought doubtful, the best mode of settling it is to preserve the fountain of truth pure, by retaining the reading of almost all the MSS.

21. καί[ i.e. help, perhaps evincing supernaturally, as Chrys. and Nexe. think.

22. προσώπῳ καὶ στῆναι] This is accounted an Oriental redundancy. But it is better to consider it as a stronger expression, ἐν κοίνων αὐθίνες, and formed by a blending of two expressions, i.e. "to come to the ears of", and "to be heard by."

23. τῇ προθεσίᾳ τ. κ. ] 'the favour and kindness of God, viz. in its effects, the admission of the Gentiles to the benefits of the Gospel.

— τῇ προθεσίᾳ τ. κ. ] The Genius. of the noun in regimen has here, as often, the force of an adjective; and the sense must be, 'with hearty and determined purpose and intention.' This is, however, not (as it is usually esteemed)
purely a Hebrew idiom, being occasionally found in the Classical writers. So Herodian cited by Wolf: τὸν οὗ τὰ τάξην ψυχὴς διαβάζει. Προσευχέναι signifies properly to remain by, and with a Dat. of time, signifies to preserve in, but with that of person, the continuance, meaning only. But it is not to be treated in such a manner as to imply a mental action. 24. ὅτι ἵνα ἀγαθὸς. Heinir. and Kuin. think this assigns a reason why the Christians at Jerusalem chose Barnabas for the mission to Antioch. The expression ἀγαθός without the article is used by them to denote a good man. The sense of the word is perfectly in keeping with the context. Not need the sense of ἐστιν be explained away, (with many recent Interpreters) but have their full force.

καὶ προσευχὴν—κυρίον. These words are connected with the preceding, and the καὶ should be rendered hence, or literally, ‘and thus’. The words are used in the church. See xiii. 44. 24. 37. 47. xx. 30. xx. 7. 1 Cor. vi. 4. ἀμαρτησίας ὑμῶν καὶ ἐμὸς πνεῦματος. This use of the passive and neuter sense is frequent in this and many other verbs.

χρηστάς—Χριστιανοῦ. χρηστάς signifies, 1. to despatch business; 2. to despatch as it may be. Hence, 3. it came to mean ‘to be named or called.’ Of this sense, which occurs also in Rom. vii. 3, several examples from Philo and Joseph. are adduced by the Commentators. It must, however, be allowed to involve a harsh catachresis. And this would be rather increased, were we, with Bingen, Dodd. and others, to explain τὸν οὗ τὰ τάξην ψυχὴς διαβάζει, to mean ‘to be named by Divine appointment;’ and increased unnecessarily: for why should it not be thought as likely that the followers of Christ should have received a distinctive name, which they now needed, from men as well as from God? Why call in Divine interposition so needlessly? Besides, the occurrence of such a name, led to explain that view and demands the other. It is not so easy to settle another question connected with these words, namely, whether the followers of Christ gave this appellation to themselves, or whether it was bestowed on them by others. The best Commentators are of the latter opinion, and Weis. and Kuin. (ap. Recens. Syr.) adduce many arguments why the former view cannot be admitted; not all of them equally cogent, but upon the whole, sufficient to establish this position. It was indeed the interest of the Christian persons we are dealing with which might not, as the Jewish one, Nazarenes or Galilaeans, and so on, be sufficiently definite to form appellations. And they might therefore be not disaimined to adopt one. Yet the necessity was not so great as to stimulate them to do this very soon: whereas the people at large, in having to speak of a new sect, would need some distinctive appellation, and what so distinctive as one formed from the name of its founder? Thus we find from Philostr. Vit. Ap. viii. 21., that the disciples of Apollonius were called by the Greeks (it is not said by themselves) Ἀπολλωνιοῦ. And it was likely that the Gentile Apollonius might either have added it to his own name, since in that age those who were followers of any sect, or partizans of any leader, were usually called after their teacher or leader, by a term ending in—ος or ἀνας. There is, however, no reason to think, with Weis. and Kuin., that the name Χριστιανοῦ was given in derision.

27. προφήται. The term seems to denote persons who, with more or less of the gifts of the Holy Spirit, applied themselves to teaching, preaching, and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. This sense of the word is supposed to be confined to the Scriptures; but I have met with it in the Classical writers, e. g. Herodian. v. 5. 21. ἐφοδοζέασεν Μάκαρις τὸν Πολυμνίον ἐκπροφήτης ὅπερ οἱ καὶ ἐκεῖνα τὰ χειρὰ προφήτητων οἴκοι, where the Editor refers to Sext. Emp. p. 227. Lucian i. 391. Diod. Sic. 199. Herodot. 555-49. Hemsterh. ad Aristoph. Plut. 357.

28. ἐσήμανε] he declared, or announced. The term, however, was often applied to the uttering of predictions &c. Οὖν τῷ οἷς Dp. Pearce has adduced many solid reasons for sup-
posing that this expression denotes not the whole world, not even the Roman Empire, but Palestine alone. The name is used by Pusateri, Walsh, Doddridge, Krebs, Michaelis, and Kuin, who adduce statements of the four famines which history has recorded as happening in the reign of Claudius. As, however, all the countries put together would not make up a tenth even of the Roman Empire, they think it plain that we must take the words of the family of Israel (as we learn from Josephus) in the fourth year of Claudius, overspread Palestine; and for the relief of the Christians suffering under which, the money was collected at Antioch.

29. καθώς ηποτερετο τις] 'in proportion to the ability of each.' Sub. χρησιμωσ, which is sometimes expressed. Ανωτερα is a comparative term, not merely higher in rank, but implies wealth. So Muson. cited by Kydke: τοις ανωτερας χρησιμωμα τινες εις και πλουσιοι. In fact, competency is the sense had in view, which is confirmed by Ammonius ap Wets. 'Ομοιον, 'determined.' The word signifies 1. terminare; 2. determinare; 3. decernere. Etc. diakonias. Literally, 'for a service,' for the relief of.' So Hebr. vi. 10. diakonias tois ainds. This relief was the more necessary, since, independently of the present famine, the Christians at Jerusalem were generally poor. In sending this bounty they did but imitate the example of the foreign Jews, who (as Vitringa has proved) used to send contributions for the relief of their poor brethren at Jerusalem.

30. τοιο πρεσβυτεροι] Hamm. has here an able annotation on the origin and various uses of πρεσβυτεροι, showing that in the Christian Church of the Apostolic age, (which was formed almost wholly on the model of the Synagogue) the term πρεσβυτεροι (a term implying rather the wisdom of age, than age itself) was synonymous with ευσικονις. Their common office and duty, in the words of Forbiger ap. Schleus. Lex. was in general to govern the Christian Church, not to teach; to preside over things sacred, to administer the sacraments, especially the Eucharist, to decide on Ecclesiastical matters, to compose and settle differences, and finally to set an example to all of rectitude of doctrine and sanctity of life. See xx. 17 & 28. Phil. 1. 1 Thess. iv. 11 and consult an elaborate Note of Mr. Towns. on this subject, Vol. ii. p. 151 sq.

XII. 1. επιβαλεν τοις χειρας] Literally, took in hand, commenced, set about. The Classical writers use the expression, but without χειρα or χειρας; though they more frequently use έπιβαλεν τοις χειρας. The English translations are needlessly literal.

κακοαί] to maltreat or oppress.

προετετευ συλλ.] proceeded to apprehend. 'So Lu. xx. 11 & 12. 'prosebæte to týma. The said occurs in the 1. XX, and is called a Hebrewism, τελω being so used with an infinitive following.

- ημερα των αζύμων] 'the days of the paschal feast, during which they were ordered to have unleavened bread in their houses.' See Deut. xvi. 6. Exod. xii. 18. Before hæmera several MSS. some of them antient, therefore to be Hel- lenistic Greek, which is confirmed by its occurring in Deut. xii. 7. έφαρμοσθεί έπι τ αίμα τινος οι είς έπιβάλτε τοις χειρας. The English translations are needlessly literal.

4. τετραδίων] The τετραδίων was, as we learn from Polyb., the regular number for a guard, (as a file is with us) each four of the sixteen standing guard in turn, two of them, as we said, in the prison, and two at the door.
5. ἐκτενέστερον προσοχήν τῇ φυλακῇ, προσεγχράσαι τῷ ἐκτενείᾳ γυμνόν ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἰερόνυμος, τῇ νυκτί ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιώτων, δεδεμένος ἀλώσεις δυσὶν, φύλακες τοῖς πρὸ τῆς θύρας ἐπηρθοῦν τῇ φυλακῇ. καὶ ιδίῳ, ἀγγέλω τοιοῦτο εἶπεν, καὶ φῶς ἐλαμψεν ἐν τῷ οἰκήματι πατάξας δὲ τῇ πλευράν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων· Ἀνάστα ἐν τάξεις. καὶ ἐξέσπεσον αὐτὸν ἀλώσεις ἐκ τῶν χειρῶν. εἰπε· τὸ ἁγγελός πρὸς αὐτόν. Περιξάψαται, καὶ υπόσχεται σὰς σαφαλίαν σου ἐποίησε δὲ οὕτως καὶ λέγει αὐτῷ. Περιβάλον τῷ ἰματίῳ σου, καὶ ἀκολούθει μιαν. καὶ ἐξέβλησιν ἢκολουθεῖς αὐτῷ καὶ οὐκ ἔχει ὃτι ἀλήθες ἐστὶν τὸ γυμνόμενον διὰ τοῦ ἁγγέλου, ἐδοκεῖ δὲ όραμα βλέπειν. διελθοῦνες δὲ πρὸς τὴν 10 φυλακήν καὶ δευτέραν, ἥλθος εἶπε τῇ πύλῃ τῆς σιδηρᾶς τὴν φερόσαν εἰς τὴν πόλιν, ἡτὶς αὐτομάτη ἤνδοξη ἀυτοῖς καὶ ἐξέλθοντες προτάθην ρύμην μίναν καὶ εὐθφυς ἀπέστη ὁ ἁγγελος αὐτῷ. καὶ ὁ Πέτρος γυμνόμενος ἐν ἐαυτῷ εἶπε· Νῦν οἶδα ἀλήθειαν ὅτι ἐξαιτέείλετε κύριος τοῦ ἁγγέλου αὐτοῦ, καὶ ἐξειλέτο με ἐκ χειρὸς Ἱερώνυμος καὶ τάσσει τῆς προσδοκίας τοῦ λαοῦ τῶν ἱούδασιν. συνιόδω τε ἥλθεν ἐπὶ τῇ οἰκίᾳ Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλου-
μένου Μάρκου, οὐ ἦσαν ἰκανοὶ συνοδοι̂ μενοι καὶ προσευχόμενοι.

13 ὁ δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλώνος, προσήλθησαν παίδευσαν ὅμωσι, ὅμωσι Ῥόδη καὶ ἐπηγεύσαν τὴν φωνήν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς ὡς ἡνοίζε τοῦ πυλώνος, εἰσόρρομοσας δὲ ἀπεγγελεῖσται εἰσάναι τοῦ Πέτρου πρὸ τοῦ πυλώνος. οἱ δὲ πρὸς αὐτὴν ἔπεσον Μαίνως. ἐὰν δὲ διὰ ἡμέρας ὅταν ἔρχεται οἱ δὲ ἐλέγον 'Ὁ ἀγγέλος αὐτοῦ ἔστιν. ὁ δὲ Πέτρος ἐπέμενε κρούσαν ἀνοίζεται δὲ εἶδον 14 αὐτόν, καὶ ἔξην, κατασέβεται καὶ αὐτὸς τῇ χειρὶ σιγῶν, διηγήμαστο αὐτὸς πὼς ὁ κύριος αὐτῶν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἰσὶν ἐκ Αἰαχύσιο καὶ τοὺς 

13. κρούσαντος—τὴν θύραν] Τhis phrase occurs also in Lu. xiii. 25, and not in the later writers; the earlier ones use κείται. The two words differ in sense as our rap and knock. Τὴν θύραν τ. πυλώνος, the porch-door, or outer-gate, as opposed to the inner door, which led immediately to the inner court around which the apartment was built. Παίδευσαν. Many Commentators understand by this the Porters. But though that office was often performed by females, it is improbable, considering the narrow circumstances of the Christians at Jerusalem, that there should have been one at this house. Besides, that would require the Article. Though even had the Article been used, the sense might have been 'the maid-servant,' supposing there were but one. Here it can only mean 'a damsel,' or rather a maid-servant. Τακούονας. The word signifies properly to listen, but when used of the office of a Porter, which it often is in the best writers, carries with it, by implication, other significations corresponding to the actions connected with the porter's duty, as answering to the angel by inquiring the name &c., which are one or other sometimes expressed in versions, though not correctly. Occasionally it means no more than to mind, or attend to the door. At all events, no extraordinary caution (such as Ep. Pearce fancies) is implied. So in a kindred passage of Lucian, p. 206, κοσμονομίσαν τὴν θύραν ἐπείθεας ὥς ἔρρέῃ, καὶ πυρομακενόνος. 

15. μαίνειν] A popular form of expression used of any one who utters what is absurd, or quite incredible. Διητυπόλεξε, 'positively asserted.' — ὁ ἀγγέλος αὐτοῦ ἔστιν οἱ Many eminent Interpreters take this to mean 'a messenger sent from him.' But the word will not admit that sense; neither is it likely that Peter could have sent a messenger, still less that the maid should not have known Peter's voice. The sense must be, 'his angel,' i.e. his tutelary angel, such as the less reputable and more secret, thought was appointed to every person, at least every good person. This angel, they also supposed, (as has been the prevalent notion of every age,) on the death of the person, sometimes appeared in his exact form, and speaking with his voice, to the friends or acquaintance of the deceased. I must not omit to mention that Bp. Midd., taking exception to the employment of the Article here, (see Note on Joh. viii. 44.) and yet finding no sufficient authority for its being cancelled, proposes to take the αὐτὸν as an adverb, and taking the Article for the pronoun possessive, would render, 'His angel is there,' which renders transposition necessary. But for this transposition there is no authority. See MS., and therefore in that it may very well be supposed to have been accidental, arising from the scribe's inadvertently omitting αὐτὸν and then supplying it not in its place. If, however, we were to adopt that position of the words, and to take the αὐτὸν as an adverb, yet, I apprehend, the Article could not stand for the pronoun possessive; since that idiom has its limits, and cannot be used where any very great uncertainty would arise. As to the αὐτὸν being, as he thinks, understood, according to his Canon iii. 1 & 4., that is the weakest part of Bp. Midleton's system. See Note supra v. 1. The learned Prelate, indeed, seems to have himself suspected his position to be untenable, and to have been forced to retort the ἀγγέλος αὐτοῦ ἐστιν αὐτοῦ, which he would have us suppose is not a Critical conjecture, because it is compounded of two readings. But as there is none to any authority for the αὐτὸν after ἐστιν, it can be viewed in no other light. Besides, the principle on which he proceeds is unsound in Criticism. What is more, the second αὐτὸν would be pleonastic and useless—quite unsuitable to the brevity of such exclamations, and, in short, 'nīc Sēthnīō frīgiōnis.' In fact, the learned Commentator would have been quick-sighted enough in seeing all this, and how unlikely it was that such a nicety of idiom, supporting it εἰς, should have been observed in the Hellenistic and popular phraseology, had it not been for his Canon, which (as occasionally elsewhere) was a mote in his eye.

16. εἶδον αὐτὸν] i.e. 'they saw it was he.'

17. κατασέβεσα τῷ χειρὶ στέγασαν] κατασέβεσαι signifies to raise the hand downwards; a mode of enriching silence; see xvii. 22, xx. 40. It occurs also in the best writings, from whom examples are adduced by the Commentators. The most approate is from Heliod. iv. 16. κατασέβεσα τῷ χειρὶ. Herodian i. 9, 8, τῷ τῆς χειρὸς κυκλόμα τῶν ὁμών κατασέβασαν. Joseph. Bell. ii. 3, 2, κατασέβεται (sīl. tāx χειρὶ) τῶν στρατιωτῶν.
17. ἐπορευθῆ: εἰς έτερον τίτταν] Where, we are left to conjecture; the expression being quite indefinite. Some suppose Caesaris; others, with more probability, Antioch; others, again, and chiefly the Roman Catholic interpreters, Rome; which last opinion, though long strenuously contested against by Presbyterian writers, has lately been ably and perhaps successfully established by Townsend, Vol. ii. p. 140. seqq. in a Dissertation on St. Peter's visit to Rome and the writing of St. Mark's Gospel.

19. εἰτὰρεῖται α.] had caused search to be made for him. Ανακρίνων τοὺς φίλακας δὲ, after examining the keepers [and finding they offer nothing in justification] ordered them to be led away for execution. Απείχας is a vox sol. de hac re, εἰς θάνατον α ἐπὶ θάνατον being generally expressed, but sometimes limited to the understanding, for death is in this formula always implied. So Euth. xii. 3. καὶ δολογισάντων (having confessed their crime) απέκρυσαν. I should not have deemed it necessary to say so much on this head, but that Bp. Pearce has raised a doubt as to the reading; and others have maintained that the punishment was not unto death.

20. δέτρειβεν] sic. ἑκέι, which is implied in the preceding, as at xiv. 3. The word is generally expressed, as in Joh. iii. 22. xii. 64. Acts xiv. 28. xiv. 14.

21. τακτήρ] 'appointed,' as the day of public audience. It appears from Joseph. Ant. xix. 7. 2. to have been the second day of the Games then celebrating in honour of Caesar. Βήματος. Not tribunal, as in Matt. xxvii. 19., but a raised προστάσθαι presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the oration. Πρὸς αὐτόν. Not the people, as some imagine; but the ambassadors, which is required by what precedes; and δημοσίους often in the later writers signifies simply to deliver a speech.

22. δὲ δῆμος] Chiefly, if not exclusively, the Gentiles, (multitudes of whom inhabited Caesaris) and set on by the courtiers and flatterers as we find from Josephus; from whom we also learn that the persons in question did really profess to regard him as a God; no doubt in that qualified sense in which the Roman Emperors were called Divi not only after their death, but even in their lifetime, and in which the Greeks sometimes applied the term to great persons, see Pind. Olymp. viii. 5. Aristid. iii. 249 & 250. Enuap. Prxer. p. 120 & 163. Appian i. 635. Joseph. p. 583. ult. but yet in no such as Jesus could join in; and it clearly appears from Joseph. that the Jews were incensed with him for receiving this impiety adulation.

23. ἐπιπάσα] i.e. 'struck him with disease.' The expression ἄγγελος κυρίου ἐστι μυτίτι any rate mean that the disorder was inflicted by God, and not brought on by dysentery arising from cold caught, as many recent Commentators (and even Kuhn.) pretend, whose arguments have fully refuted in Recens. Synop. The εἰ δὲ of this clause should be better τὸ ἔνθεν to interpret the expression ἄγγελον ἐφύημη, on which the foregoing view is founded, in a metaphorical sense, i.e. they sought to be friends with, as ἐφύημη ἑκώνοις at Act vii. 26., and to take ὑμοὶ, in the first mentioned and general sense. Kuhn., with great probability, traces the origin of this expression back to Homeric, and here the comment of Hesiod, that it is a lost word, that the disorder arose from jealousy, arising from Herod's having formed so admirable a port at Cesarea. Ὀμοθυμαδ, conjointly, i.e. both Tyrians and Sidonians. Πέλαγας ἡλία ἡλία. The full sense is 'having prevailed on B., to give them his aid in the business.' See Matt. xxviii. 14. Gal. i. 10.
Κεφ. ΧΙΙΙ.  ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

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ρίου, ἀνθ' ὁν ὀνόματι τῆς δόξας τοῦ Θεοῦ καὶ γενεόμενος

24 σκαλνηκόσβρωτος, ἐξεσωμοῦν. ὅ δε λόγος τοῦ Θεοῦ ἡμᾶς

25 καὶ ἐπλήθυνεν. Βαρνάβας δὲ καὶ Σαῦλος ὑπεστρέφαν εἰς

Ἰερουσαλήμ, πληρώσαντες τὴν διακοινίαν, συμπαραλαβόντες

καὶ ἰσωμίαν τοῦ ἐπικληθέντα Μάρκου.

ΧΙΙ. Ὁ ΣΑΝ ἔτη ἐν Ἀντιοχεία κατὰ τὴν οὔσαν

ἐκκλήσια προφήται καὶ διάδακτοι, ὁ τε Βαρνάβας καὶ Συμ-

μεων ὁ καλοκασμυνός Νίγερ, καὶ Δούκιος ὁ Κυρηναίος, Μυμαρ

το Πενεμίου τοῦ τεταράγμον συντροφοφα, καὶ Σαῦλος. Λει-

tουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ ψυχοτυπωτόν, εἶπε τὸ

Πνεῦμα τὸ αἴγιον Ἀφορίσατε ὅ μοι τον τε Βαρνάβαν καὶ

τὸν Σαῦλον εἰς τὸ ἐργον ὁ προσκέκλημαι αὐτῶν. ὁ τὸτε

ψυχοτυπωτόν καὶ προσευχόμενον, καὶ ἐπιθέντες τὰς χειράς

αὐτοῖς, ἀπέλυσαν. οὐτοὶ μὲν οὐν, ἐκπεμβάνεις ὑπὸ τοῦ

Πνεύματος τὸ τοῦ αἴγιον, κατάλθην τὴν Σελευκείαν, ἐκείνην

5 ἀπετέλεσαν εἰς τὴν Κύπρον.

καὶ γενεόμενοι ἐν Σαλαμίν, εἰς.

xix. 35. It is plain by the words οὐδὲ ἐκείνος τρῶν ἀγάθων and others, that Joseph, himself (unwittingly,) followed the false course (in the sense to Herod, and speaks respectfully of his memory) regarded his death as the effect of supernatural interposition; as there can be little doubt was the case with Antiochus Epiphanes, who, having endeavoured to abolish the worship of God, died of the same disorder. See 2 Macc. ix. 5. It is remarkable that many tyrants and other vile characters have died of a very similar disorder, the morbus pedicularis, which many Commentators suppose was Herod's disorder. See the numerous examples of Wets. in Recens. Synop. and others there adduced.

24. θοίκας καὶ ἐρλήνθυτοι] Namely, like seed, the produce of which is sown again the next year, and so on from year to year. (Scott.)

ΧΙΙΙ. 1. διδάσκαλοι i.e. publically appointed teachers in the Church, mentioned also in 1 Cor. xii. 26. and Eph. iv. 11., where see Notes.

— Ἡρώδου] That is this Herod Antipas, and not (as Grot. supposes) Agrippa the second, son of King Agrippa the first, whose death was recorded at xii. 23., has been proved by Walch in a Dissertation de Menachemo, of which the substance is detailed by Kuin., and may be seen translated in Recens. Synop. See also Towns. Vol. ii. p. 256.

— συντροφοφος] This is properly an adjective, signifying brought up with, (and in this sense only does it occur in the earlier writers) but it is also used as a substantive equivalent to our foster-brother and is explained ἵππαλακτος in the Glossaries. The sense foster-brother sometimes implied also that of table-fellow and school-fellow. Examples of the word are adduced by Wets. from Plat. and Polyb. It is not usual in ancient times for children to be brought up with the children of kings and great men; and the custom has survived even to modern times, as in the case of our James the first.

2. λειτουργούτων τ. κ. ἱεροτεουργία denotes the discharge of some public office, whether
civil, or religious. In the Classical writers it is almost always used in the former sense; but in the sacred writings they have been used in this sense also. O. T., and sometimes in the New, (as Heb. x. 11.) it denotes the ministration of the Priests and Levites. Here, however, λειτουργεῖν might denote the discharge of all the duties of the ministerial office, both public and private, praying, teaching, exhorting, &c., but it only denotes the public duties. Καὶ ψυχοτυπών is meant to signify that while the word was thus employed they were fasting, perhaps on an occasion of more than usual solemnity, when fasting had been added to their duties, and probably to ask a blessing on the means taken to spread the Gospel. The direction from the Holy Spirit was, it seems, communicated to them while thus engaged. On the manner in which Paul and Barnabas were called to the Apostolate, see Towns. ii. p. 256. and Scott in loc.

— εἶπε τὸ Πνεῦμα τὸ αἴγιον] Here and at ἐκπεμβάνετε ὑπὸ τὸ Πνεῦμ. τ. ἅγι. at v. 4. the Personality and Deity of the Holy Spirit is evidently implied. Αφορίσατε δι' μοι. Ἀφο-

ρίσατε signifies 1. to separate; 2. by implication, to destine; 3. to appoint, as here. The δι' is
tartorative, and may be rendered now. The μοι seems to have the imperative force, highly suit
able to the Divine dignity of the speaker. Of this idiom, which is little known even to Critics, the following are examples. Ps. cviii. 19. ἀντικαταργεῖται τὸν χρόνον ἀναγόμενον ἡμοῖ. Euph. 1ph. 11. 1340. διακο


κίμα is not pleneastic, but signifies unto, as if it were written τρὸς ὁ κέκλιμα. 3. ψυχοτυπώντων καὶ ψυχοτυπών.] The fasting seems to be put first, because the solemnity (no doubt, gone through on some time after which the order of the Spirit was received) was ushered in indicito ieiunio, So v. 2. λειτουρ-

κατηγγέλλω τοὺς λόγους τοῦ Θεοῦ ἐν ταῖς συνάγωγαῖς τῶν Ἰουδαίων εἶχον δὲ καὶ Ἰωάννην ὑπηρετήτην. διελθοῦσε δὲ ἡν τῆς ἁμαρτίας Πάφου, ἐφόρον τινα μάγον, ἑσυχωροφήτην, Ἰουδαίου, ὁ ὄνομα Βαρθούβαν καὶ Σαῦλον, ἐπεξήγησαν ἀκούσα τῶν λόγων τοῦ Θεοῦ. ἀνείπωτος δὲ οὗτος Ἐλύμας ὁ μάγος (οὗτος γὰρ μεθέργεται τὸ ὄνομά αὐτοῦ) ἅξιοί διαστρέφει τοῖς ἀνθρώποις ἀπὸ τῆς πίστεως. Σαῦλος δὲ (ὁ καὶ Πάφους) πλησθεὶς πνεύματος ἄγιον, καὶ ἀπείρωσα εἰς αὐτὸν ἑτερυ Ω πλήρης παντὸς ὄλου καὶ πάσης ὁμορραγίας, νεὰ Διαβόλου, ἑκρῆβεν τῷ στήριξιν] attendant, or assistant. 6. μάγον See Note supra viii. 9. Εὐσεβο- προφήτην. Pearce thinks it means false teacher. But the full sense must be one who falsely claims to speak under Divine inspiration, whether in foretelling future events, or in making known the will of God. Before νησοῦν ἀλήθη is added by Griesch, Titian, and Vater from several MSS., Version 4, and Fauss, in proving the evidence of the two last is here not material, and the word seems to have come from the margin. 7. σου 'staying with, visiting, or attending on.' Ἀνειπωτὼς. Supposed by Grot. and Hamm. to be applied, by an error of title, for ἀνειπώτατος. But Lardner and Kuin. have vindicated the accuracy of the ancient title. See my Notes on the subject. The evidence for Dio Cass. and other writers, that those who presided over the provinces by the appointment of the Senate, (and Cyprus was then of that number, though it had once been Praetorian) were styled Proconsuls, though they never filled the chair. Σουμάρχα, a man of ability.' Galen, cited by Wets., speaks of him as a person excellently versed in philosophy; which will confirm the sense of μάγος above assigned. Sergius had, no doubt, been learning something of Philosophy, and natural religion, if not the Jewish religion, from Elymas. Hence it was likely that he should send for those who taught a religion professing to be an improvement on the Jewish; and as likely that this should be opposed by Elymas, who was influenced only by worldly views. 8. Ἐλύμας.] From an Arabic word signifying 'filled with the influence and inspiration of the Holy Spirit.' n under the impression of spleen or anger. Ἀνε- πωτῶς εἰς αὐτόν, namely, in order to make the great impression. Comp. iii. 11. xiv. 9. xxxii. 1. 10. ὄλος deceit and imposture. Προσω- γεῖς. The word is said by Kuin. to denote facility of action; 2. levity and callousness whether any action be good or evil; 3. villan- and wickedness. Thus it came to be synony- with παρορμία, of which the ratio sider. Upon the whole, the word (which occurs chiefly in the late writers) corresponds to a indeed the same with our roguery. (antient rogue, as in Chaucer) and, I suspect, was originally applied to sleight of hand trick
πάσης δικαιοσύνης! οὐ παύῃς διαστρέφον τὰς ὀδοὺς κυρίου λ.δ. 42.
11 τὰς εὐθείας; καὶ νῦν ἰδοὺ, χείρ [τοῦ] κυρίου ἐπὶ σὲ, καὶ ἐσῃ τυφλὸς; μη βλέπων τὸν ἥλιον, ἀχρί καιροῦ. παρα-
χρήμα δὲ ἐπέτεσαν ἐπὶ αὐτῶν ἀχλίς καὶ σκότος· καὶ περι-
12 ἄγνων ὑπῆτει χειραγωγοῦσιν. τότε ἴδον ὁ ἀιώταπος τὸ γε-
γονός εἰπατευσεν, ἐκπλησπομενος ἐπὶ τῇ διαχθῇ τοῦ κυρίου.

of mountebanks and conjurers. Υἱὸς διαβόλου, i.e. exactly like him. See Joh. viii. 44. and N.T. 6. 8. — διαστρέφων τὰς ὀδοὺς κ. Much learning has been employed to little purpose on this word, especially from pressing too much on the metaphor. It is also debated whether τῶν δ δοῦν τ. κ. means the Lord's religion, or the ways and purposes of the Lord. As the examples adduced of the former signification have only the singular, the latter is preferable, especially as it yields nearly the same sense. The words may be thus rendered: 'misrepresenting the upright counsels and purposes of the Lord [for the salvation of men].' In this figurative diction there is, I conceive, an allusion to Is. xi. 4. 'the crooked shall be made straight, and the rough ways plain,' according to the LXX. (in the three principal MSS.) and the N. T. τραγεία εἰς ὀδοὺς λειτ. Απο ν. 3.

11. ἰδοὺ] As we say, Mind! take notice! Χείρ τοῦ κυρίου ἐπὶ σέ. A Hebrew phrase denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job xii. 21. The τοῦ before κυρίου is omitted in very ancient MSS. Fathers, and early Edd.; and perhaps it has no place, though Br. Middl. is of opinion that, if retained, it would not follow that χείρ would want the Article. 'Εσθι τυφλός, μη βλ. τ. ἥ. This is thought to be a Hebrew mode of asserting the same thing both by affirmation and by negation. It occurs also in the Greek and Latin writers, and is only a relic of primitive simplicity of diction. It does not involve pleonasm, but the latter phrase serves to explain and strengthen the former; as in a kindred passage of Lu. i. 20. καὶ ἰδοὺ, ἐπί τοῦ ἡλίου μη δυνάμενον λαλήσαι. Here, however, μη βλέπων τὸν ἥλιον is so much stronger an expression than τυφλός (for all but persons born blind have some faint view of the sun) that there is a sort of climax, and we might render freely, 'thou shalt be blind, yea stone blind!'

— δρεῖ καιροῦ] The Latin Version renders it 'in a certain time.' And so the New Syriac, and some Oriental ones. But that would require μέχρι, as is proved by Tittm. de Synon. p. 37., who rightly observes: δρεῖ non finem, sed ipsam durationem denotat, seu tempus totum, quo res quaedam duravit, sed μέχρι finem designat, quo esse desit, nisi addatur verbum, cujus notione ipsius timet a finis tollatur cognitione, ut in μέχρι tunc. He regards the δρεῖ καιροῦ as equivalent to ἐως τέλους, i.e. μέχρι τέλους, permanently. But though right in the rule, he seems wrong in the application. The truth is, that the literal sense of δρεῖ καιροῦ is 'during some time.' But as duration for a certain time only, necessarily implies termination at the end of that time, so δρεῖ καιροῦ may be

popularly taken for μέχρι καιροῦ. The sense here is, I conceive, well expressed by our English Version. 'that the Apostle express no more than this; yet, as καιροῦ is used, (which chiefly signifies a point of time) not χρόνου, he meant, I apprehend, to hint at that sense which might be more correctly phrased by μέχρι καιροῦ; meaning by καιροῦ the time of his repentance and reformation. Whether that time would be much beyond the time of Acts, it seems, knew not; the Holy Spirit not having informed him. And he felt so much doubt, that he only just uses an expression which might fall short of driving the man into despair. Had he felt hope, he would perhaps have said (in the words of St. Paul, Hebr. ix. 10.) μέχρι καιροῦ διορθωσθεῖσαν.' — εἴπατεν ἐκ αὐτῶν διαλέει καὶ οἷκος] Passing by the vain speculations of some Commentators on the nature of this blindness, and the unhallowed hypotheses of the sceptical school, by whom it is denied to have been produced supernaturally, I would only observe, that there is here not an hendiadys; but it should seem that the superhuman action of the words, or graphically described, by two stages of the affection. See Note on Acts iii. 8. First a cloud, as it were, came over the eyes, which soon increased to darkness, and that terminated in utter blindness, 'total eclipse, in which the Sun is dark,' as Milton finely expresses it.

12. The words ADNENENOW (and ADNENENOM) are very awkward in this verse as regards εἰπατευσεν καὶ εἶπασθεμον. Some various readings exist, though only such as show that the ancient Critics endeavoured to remove the difficulty by emendation, i.e. either by inserting θεώσας, or making καίστρον, and καὶ χελλάς change places. The latter mode is preferable; but it is supported by the Old Greek MS., and no reason can be assigned why, if that was the true position of the words, the verb ἐκπλησπομενος should not have been written. The Syriac Translator, indeed, renders as if he so read; but he, no doubt, rather gave what he conceived to be the sense, than followed the words of his original. Moreover, there is no example of παραγωγή with καί and Aative of thing, unless where the thing is put for the person. Whereas examples of ἐκπλησπομενος with ἐνί and a Dative of thing are frequent, and especially with διακαθαρισθείς, e. g. Matt. xxiii. 33. Mark i. 22. xi. 18. Lu. iv. 32. and very often elsewhere. The same syntax is found in the Classical writers. The word ἐκπλησπομενος is found in the Classical writers. The word is used for the suddenness of the event, and for the agility of the mind, with which the word εἰπατευσεν refers to the likeness to God. And it is especially used of God, in which case it is often taken as a mere metaphor, to signify that God is the Author of the event, or the originator of the action, without meaning to imply any actual presence or connexion of God with the effect. The present form, διακαθαρισθείς, is such as St. John would use, and is not used by him of any event but that of the Incarnation. St. John uses it of himself, and of the Evangelist on whom he confers the name of Baptist, καὶ εἴπατεν με διακαθαρισθείς, which is repeated, καὶ ἔφη με διακαθαρισθείς.
13. of perι των Π.] This comes under one of the three divisions into which this idiomatological use of the Article masc. plur. with an Accusative of person is distributed, i.e. as meaning the person (as principal) and his company. But if it be taken of Paul and Barnabas only, it would seem harsh. May we not, then, suppose, that some personal incident had happened to make them so understood? The context, and subordinate term, the work of evangelization, offer the clue. Mark had accompanied them, is certain from the next verse. This idiom being used shows that Paul was already esteemed the principal, though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment, v. 2.

14. ekάθασαν ‘took their seat,’ no doubt in the place where, as doctors, they had a right to sit.

15. ei δοκι-λαόν, λέγετε] ‘If ye have among you any words of exhortation to the people, speak it.’ This instruction and exhortation was usually taken from the portions read of the Pentateuch or Prophets.

16. κατασκεύασα τῇ χειρί] namely, to enjoin silence. See Note on xii. 17.

— οἱ φοβ. τοῦ Θεόν] By these are meant the proselytes of the gate, the οἱ σεβόμενοι προσλήματος. So Joseph. Ant. xiv. 7, 2. makes a similar distinction into loudios and σεβό-μενοι. These persons were such as, having abandoned idolatry, worshipped the true God, and therefore, though they did not receive circumcision, were yet permitted to attend at the synagogues. Those Gentiles who received circumcision were reckoned as Jews. (Kuin.) Both sent, however, seem to be here had in view.

17. ἐξέλιθτο οὖν κατὰ τὴν παροικίαν, ‘during their sojournings,’ i.e. when they were sojourners. "Υψώσεις, Elam. and Doddr. rightly explain this, ‘raised them out of a calamitous state,’ referring to several passages of the Psalms, to which I would add xix. 14. μετὰ δὲ ἁρκετού υπόλοιπον, i.e. by the exertion of a mighty power. An Oriental and popular metaphor.

18. ἐπτροφοφόρωσα] It is exceedingly difficult to determine whether ἐπτροφοφόρωσεν, the reading of some Versions and Fathers, is to be adopted. The latter has been preferred by H. Stew., Casaub., Nis. Pfaff, Hamm., Beng., Ernesti, Pearce, Wake, Valck., Morus, Schleus., Rosenm., Kuin., and Thum. They have been edited by Knapp. The common reading, however, has been strenuously vindicated and supported by Grot., Gataker, Delying, Whity, Wolf, W. Dodd., Matth. and others. See a full detail of the arguments for and against in Recens. Sufficient here to remark, that the external authority for the new reading is but slender. It is found in seven MSS. of the Text and Fathers; whereas the common reading is supported by not only all the rest of the N. and V., (including the Vulgate) but by passages of Origen and Chrysost. Many arguments are adduced by the disputants on either side, which are either irrelevant, or incorrect, or can be explained away; but the weight of the arguments seems to make the words may easily be, and often are, confounded by the scribes. Nay, in certain cases which terms admit, the notions of the two words are into each other. Hence some advocate a common reading; in almost every passage cited as authority for ἐπτροφοφόρωσα, maintain that τὸ τροπ. is the true reading; but we reason. There can be no doubt but that words were in use. For though we might ask whether τροφοφόρωσα would be analogically used, yet we must bind to use, (the juxta in quodendi) and another word, ἐπτροφοφόρωσα defend the seeming anomaly. That we are interchanged in pronunciation, as in Latin, with such stress on both words, and will be no decision. That the words are confounded and scribes, is an argument which will make more for the new than the old reading. Yet the whole, external testimony is so decisive in favour of the latter, that if that were all we had to consider, it must be pronounced as the true reading. Internal evidence then is also to be taken into the account, and th...
I apprehend, strongly in favour of the new reading. It is certainly the rarer and more difficult term, and is far more suitable to the context, ἐπότιοφι, consorting better with the ὄψις, and ἐγγέγογγα before. Nay, as Kuin observes, ‘ἐπότιοφι, ἐγγέγογγα’ is not better than either of these; and it appears from Ps. xvi. 10. Hebr. viii. 17, and other passages, that God did not very patiently bear their perversity.” Finally, that the word is boni comatus, is attested by its occurring also in Deut. i. 31., in 2 Macc. vii. 27. and in Macarius, also ἐπότιοφιος in Eustathius. Thus the inferiority in external is fully compensated by the superiority in internal testimony, and accordingly the point might be only decided “ad Calendus Graecus,” were we not enabled to call in another principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31.; nay, Beng. and Kuin., with much probability, conjecture that Deut. i. and i., were the two chapters of the O.T. which came in course to be read that day. But, upon inspecting the passage, it will be obvious, that τρυποφορεῖ, and not τρυποφορεῖ is there the true reading. It is supported by 5-6ths of the MSS., (see Dr. Holmes’ Sept.) and by Symm. and Aquila., and is the more correct. The MSS. with the Hebrew in such cases, not the Greek, (which contains great bulk of the MSS. and the Hebrew require that we should read, not τρυποφορεῖ, but ἐπότιοφιος. The words of the whole passage are, ἔαντε ἐπότιοφιος σε κύριος ὁ Θεός σου, εἰς εἴτε τρυποφορεῖ ἄνωτος τοῦ ἑαυτοῦ, κατὰ τὰς τῆς ἡλίκιον εἰς τὴν ἐκκλησίαν τοῦ κόσμου, τῶν τῶν τῶν τῶν τῶν τῶν τῶν. This is also confirmed by Numb. xi. 12. ἄμισον σιαλ γενεσεις καὶ τῶν τῶν τῶν τῶν. It is plain that this passage (w) was in the mind of the Apostle, and that they are respectively images of a father carrying his little son over the rough places of journey under her infant charge in her bosom. There, I conceive, the image terminates, and does not extend to feeding, which some antient Interpreters seem to have thought, as we may infer from the Const. Apost. vii. 36., Hesych., and the ancient Syriac, the Arabic, Coptic, and Ethiopic, and two very ancient, in the text. It must of course be maintained, that the Apostle meant to combine the images of the foregoing passages. I would not strenuously contradict it. Be that as it may, the question at issue must be decided in favour of ἐπότιοφιος. And, let it be borne in mind, that the external testimony, as far as concerns Versions and Fathers, is in favour of ἐπότιοφιος, and that, though the evidence of MSS. for ἐπότιοφιος may seem quite overbearing, yet it is all negative evidence; and it is probable that many of the collated MSS. have ἐπότιοφιος., still more, that they have been influenced by later and more accurate MSS. which have recently been examined by the diligent Scholz.

19. καταλληλοδοτήσας] Many MSS. have καταλληλογοῦμεν, which is preferred by Grot. and Mill, and adopted by Wets., Matth., Griesb., Knapp, and Tittm. There is much to be said both ways, but no sufficient reason for change. I suspect that καταλληλοδοτήσας, as being a comparatively rare, was changed into the very common term καταλληλογοῦμεν. Besides, the N and Δ are often confounded. And perhaps the Apostle had in mind two kindnessed passages of Deut. i. 38. and Josh. xix. 51. where ἐκκλησιον is the reading of the best MSS.

20. οὕτως ἐκκλησίας καὶ π. ] As to the discrepancy between this number and that at 1 Kings vi. 1., we need not suppose an error either in one or the other, though the N. T. number is confirmed by Josephus; but (with Mr. Towns.) take the words to mean: ‘and after these things, which lasted about the space of 450 years, he gave them judges, until Samuel the Prophet, and then the Essexian,’ I.e. from the birth of Isaac (which some fix to the birth of Isaac) to the time the land was divided to them by lot, was nearly 450 years; and then God appointed judges in Israel. Or we may suppose (with Lightf., and Perizon.) that in this number are reckoned the years of the tyrants who occasionally held Israel in subjection during the dynasty of the Judges; and which, when added, make up exactly 450. Thus no error will attach to either passage, and only different modes of computation be supposed to be adopted.

21. καθεδρεύον) This is properly used of places; but sometimes of time, as here and in Xen. cited by Kuin. ’Ἐγένετο καθεδρεύον this is assumed by Josephus. And the Apostle probably derived his information from the same source as the historian, namely, the antient records which, he tells us, were preserved in the Temple.

22. ἐκκλησίας καὶ π.] The words are compounded of πατριαρχία, and 1 Sam. xvi. 14., with some slight modification, on which mode of citing from the O.T. see Note on v. 7. ‘Ἀνδρὰ κατὰ τὴν καρδίαν, viz. in his undeviating pursuit of the plans God would have carried into effect, and in accomplishing His purposes. Θελήματα μοι, wishes. The plural is rare, but it occurs in 2 Paral. ix. 12.
23. ἰερεύς...σωτῆρα...] Griesb. and Matth., edit. from several MSS., and some Versions and Fathers, Ἰέρσιν, supposing the common reading to be the right one. This is a somewhat common practice; and it is to be noted that this critical specification will not apply to an expression which occurs no where else, and is too obscure to be likely to have been used once. It is truly observed by Wets.: "Εὐγένειος σωτῆρα σχετικώς Jud. i. 9 & 15. ἦν εὐγένεια νυσσαμ." For σωτῆρα...I. Matth. edited αὐτὸς; but rashly; for, as Mill long ago remarked, that reading arose from a mistake in the abbreviation—ΣΟΤΗΡΙΝ. 24. ὁ...does not, as Matthi. thought, require the Article, because (as Midd. suggests) "nouns in opposition, not explanatory of the essence of the preceding noun, but of the end or object, are always anarthrous. See also Lu. ii. 11.

25. ταύτα...σημεία...] This corresponds to the Hebr. ... and simply signifies before. Βλασάνων, 'entrance upon his office;' in which sense the word is used in the Classical writers. On βλάσανων. metevoia, see Note on Matt. iii. 2.

26. τὸν ἐνδιάτον] Render, 'when he was finishing his course,' i.e. towards the close of his course, or ministry. Τίνα is taken by many eminent Commentators for ὅτινα, in the sense of 'I am not he whom you suppose me to be.' And they adduce examples; yet not one there is where the τίνα commences a sentence. It is better to take the τίνα (according to the common interpretation) as interrogative, and then suppose, in the next sentence, an ellipsis of οὗτος; where the Deity of Christ is implied. Φυσικ. it is often, through reverence, suppressed. There is, besides, more spirit in this construction.

27. τὸν κατακόρους The γὰρ is not κατακόρους, but has reference to some clause omitted, and may be rendered etiam. τοῦτον, ἑγγενεστέρωσιν...ἐνδιάτον] There is here a well established question of construction, to remove which several eminent Commentators suppose α τοποθέτησις, taking κατακόρους with τοῦτον, and ἑγγενεστέρωσιν with τῶν φωνῶν, assigning the following sense: 'They who dwell at Jerusalem in condemning Him, not having known the voices of the prophets, which are read every sabbath day, have fulfilled [the prophecies].'

But this does too much violence to the construction to be admitted. It is better, with Gr. Wets. &c., to supply τοῦτου... ὃς τινες, and so longing to both τοῦτον and (by adaptation of signification) τῆς φωνῆς ταὐτ. τ. τ., in the sense "not knowing Him to be the the Messiah, or not understanding the Scriptures." At κρίνεται (for κατακόρυ) sub. αὐτὸν taken from τοῦτον preceding, and render: 'by condemning. τοῦτον' cannot be again supplied as ἑγγενεστέρωσιν, yet it is implied, the meaning being, they unwittingly fulfilled the prophecies. Joseph. Bell. iv. 6, 8. adverting to such prophecies, says of the Zelotes: 'οἷς οὐκ ἑγγενεστέρωσιν [read ἑγγενεστίᾳ], ξανάκοινοι ἑαυτούς ἐπεδόθωσαν.'

29. καθελθόντες...μυθισέως] There has been difficulty started, that 'the same person,' condemned Jesus did not burn him. To remark which, some Commentators would take καθελθόντες...διέκοψαν imperatively; or, indeed, active verbs are sometimes taken passively, or even imperfectly. But the principal is here inapplicable, and savours too much of device for the nonce; as does also the meet of supplying θεολογίας. Grot. and Rosen suppose the Article omitted; by which the sense will be, 'those who took him down,' mean Joseph and his companions. But this is for a sense on the passage which is not intended for to express that, the Article must have been used, it being, as Bp. Middl. observes, in instances never. His marks, even this would not remove the objection; for Joseph and his companions did take down the body, but the executors. regards the wording as trifling inaccuracies, with the Apostles, hastening to the grand subject the Resurrection, cared not to avoid. It is a hopeless and trifling accuracy at all. It seems to be only a proper form of expression, by which any one is said to do what he procures or permits to be done another. Those who brought about his execution might be familiarly said to bring him his grave, though they did not deposit him in it. "
What the Apostle meant to say is this, that when they had (unwittingly) done all that was predicted of him (up to his death) they had him taken down and buried, and though there was an end of him. This last clause, though not expressed, is perhaps alluded to in the adversative δέ, which commences the next sentence, But that is beside the point.

32. καὶ ἦμεις ὑμᾶς ἐναγγελίαν. [ἐναγγελίαν ἐναγγελίαν] There is here a certain perplexity of construction, which some seek to remove by taking ἐναγγελίαν for the fulfilment of the promise. But that is straining the interpretation. It is better, with many eminent Commentators, to suppose a sort of synchysis, that the τάνυσιν just after is redundant, thus: ἐναγγελίαν ὑμῖν ἐδόθη τὸ θεός. To which method they resort, because an Accusative of thing after that of person with ἐναγγελίαν is, they say, unexamined. A somewhat bold assertion, which seems contradicted by this passage, in which the Accusative of thing may be accounted for by supposing it to refer to λέγωμεν, which is inverted, in ἀναγγελόμενος, by a sort of significative pragmata. At least, this must be supplied at ὑμῖν εἰκεῖν.

33. ὅτι δὲ ἐνεπεμφάνισεν] By this reference it is indirectly asserted, that Jesus was the Messiah. For though the words have an application to David (see Pearce in Recens. Synop.), yet they appear to have a primary and more important reference to Christ; at least, they well admit of an accommodation to Him. By his resurrection Jesus was emphatically declared to be the Son of God. And, as Bp. Pearce well observes, "it is with peculiar propriety and beauty that God is said to have begotten Christ on the day of his resurrection, he then seemed to be born out of the earth anew."

34. τὸ δὲ-ἐνεπεμφάνισεν] The sense seems to be, that it might be inferred that the resurrection in question would be final and permanent, from the words which God had spoken by His prophet (Is. Iv. 3.) as follows: 'I will give,' &c. The Apostle does not add ὑμῖν εἰκεῖν, lest he merely introduces δόθη, because in the clause in question it is to be supplied from the preceding one διαθῆκαι εἰκεῖν. And thus it is supplied in Bp. Lowth's version. "Οὐσία is by most interpreters explained 'mercies,' by some 'benefits,' which latter is preferable. But Tittm. de Synop. p. 256. denies that the οὐσία can mean this; and he, with Bp. Pearce, takes the sense of τὰ δόθηα to be literally 'the sacred things of David,' i.e. the covenant made with David and confirmed by an oath. And thus τὰ δόθηα will be equivalent to the οὐσία of Homer. But there is surely a greater difficulty in regarding τὰ δόθηα as taken in so far-fetched a sense. And unless one can entirely mistake the sense of the Hebrew ותֶּר, we can scarcely render otherwise than 'the benefits mercifully promised,' as in 2 Paral. vii. 42. Schleus. In his Lex. adds an example of this sense of τὰ δόθηα from Clemens. Ep. ad Corinthis. Cap. 1. πόσα δὲ αὐτῷ (seil. Christo) ἀφεθάνειν δόθηα. There can be little doubt that the Hellenistic Jews at that time so understood the word.

35. Here the Apostle strengthens the argument from another passage, whereἵδια διαφ. signifies 'to experience corruption,' which results from permanent death. He then proceeds to show that this word is not applied to David; then mentions it, and uses the use of the word in the Classical writers, whereὑπερτείνει is often followed by a noun signifying wishes, commands &c. Ίδία γενέτευρι, 'in his own generation' or time. See Lu. xvi. 8.

36. The construction here has been thought doubtful: since ὑπερτείνει may be construed either with ιδία γενέτευεν, or with τῷ Θεοῦ βουλή. The former method is adopted by some Interpreters and the E. V.; but the latter is the more natural construction, and yields a better sense, and such as is very applicable to one who was a man after God's own heart by accomplishing His purpose. See v. 22. It is also confirmed by the ancient versions, and the use of the word in the Classical writers, whereὑπερτείνει is often followed by a noun signifying wishes, commands &c. Ίδία γενέτευεν, 'in his own generation' or time. See Lu. xvi. 8.
38. The Apostle now applies the doctrine which he has already stated and proved, and proceeds to show the benefits to be obtained by faith in the Messiahship of Jesus, and to point out the great superiority of the justification and remission of sins to be attained through Him over that supplied by the Law of Moses. The two modes are well contrasted by Doddr. in Recens. Synop.

40. To an encouragement to faith, intended for the well disposed, the Apostle subjoins a warning for the refractory. 'Εν τοις προφ., i.e. that division of the O. T. called the Prophets. See Note on John vi. 45.

41. ἡτέτεις κ. τ. l. A citation from Habak. i. 5. (though a similar apostrophe in Is. xxviii. 14. may have been in the mind of St. Paul) in which a word is omitted not necessary to the sense, and one or two supplied to make it clearer. Both the Apostle and the LXX. vary from the Hebrew as regards καταστροφή, a word absent from the former instance preserving the true reading, which seems to be not δυνάμης, but δυναμική, which is read in some MSS. and confirmed by the Syriac and Arabic Versions. With δυναμική there is more of difficulty. The common version 'Perish' is generally considered indefensible, as not even warranted by the Hebrew; and Besa, Doddr., Pearce, Wakef., Schleus. Wahl, and Kuin. render 'disappear,' viz. for shame and fear; a sense which Schleus. thinks reconcileable with the Hebrew, since מינתון signifies both vates and stupere. If so, the LXX. took the worse signification. But probably they read differently, namely, instead of מינתון, they read מינתון, i.e. be exceedingly amazed. This I suspect to be the true reading in the Hebrew; for the letters might easily be confounded, and αὶ lost after a ν. Thus there will be a climaś; מינתון being a far stronger term (namely, to be destroyed, i.e. die with amazement) than מינתון. What idea St. Paul himself would have affixed to the word as it is used here, I cannot say. I suspect he did not use it. But it should seem that he took occasion from the ambiguity of signification to hint to his unbelieving hearers a warning as to the consequences of their unbelief and rejection of the Messiah. The word 'world' was the ruin of their country, which commonly happened in their time, since it was not many years afterwards.

42. There is in this verse much diversity of reading, and consequently variety of interpretations. Almost all recent Editors are agreed in inserting αὐτῶς (for which there is great authority in MSS., Versions, Fathers, and early Edits, and cancelling καταστροφή, that is, with as great authority. Math., however, retains the τὰ θέματα, which may certainly be tolerated if they be taken to denote the Jewish proselytes, mentioned in the next verse. But the words are probably from the margin; as also should seem, are έκ τῆς—Ἰουδαίων, though the subject of Κύνιν is Θεοῦ, and the latter being useless and offensive, is rejected by xiv. 27. And after all, both the passages may be genuine and have been excluded by the early Critics for the same grounds (some of them false) that are objected to by Kuin. Or perhaps τῶν only may have come from the margin, as men do not infrequently do in the case of subject and predicate; so that αὐτῶς seems to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων. There is not more frequent cause of marginal glosses (not introduced into the text) than when verbs participles absolute are put without a subject. In the present instance τῶν I seem to have been supplied to Κύνιν, and to καταστροφή, that is, θέματα would seem to be meant to supply that of the verb παρεκάλεων.
eminent Commentators, supposed to mean 'on some intermediate week-day.' But that sense is refuted by v. 44., and the sense expressed in our common Version is, no doubt, the true one, and is adopted by the best recent Commentators, as well as confirmed by the antient Versions. Metaphysics in the later writers has often the sense past. It is here put for meta tovou.

44. ἐρώμενα—Thou] i.e. to perseverance in their belief of the Gospel, called κατ' εἰρήνην. The grace of God, 'as containing (says Dodd.,) the richest display of his grace, i.e. the free pardon of our sins by Christ, and the provision he hath made for our sanctification and eternal happiness.'—See Rom. vii. 4. Col. i. 6. Titus ii. 11. I Pet. v. 12.

44. ἐρώμενα] Griesb., Knapp, and Tittm. edit, from seven MSS., ἐρωτήθη, which Rince approves, because ἐρωτήθη is, he says, the more learned and apt reading. Now this would be well judged in an elegant Classic: but for that very reason ἐρώμενα may be suspected to have come from the Roman writers, i.e. the Latin commentators, as the MSS., in which it is found are mostly such as have been altered. And as τῇ ἐρωτήσει scil. ἄρηστον is found not unfrequently in Joseph., nay, τούτον ἐρωτήσειν in Thucyd., who has not a few archaisms, we may suppose that this use of ἐρωτήσει, was an idiom of the popular dialect, probably derived from antique and perhaps Oriental use.

45. ἀντίλειται καὶ βλ. 'both contradicting and reviling,' i.e. adding insult to opposition. ἀντίλ. καὶ are omitted in several MSS. and Versions, and marked as probably to be cancelled by Griesb. But they were manifestly thrown out by the early Critics, who, it seems, studied the uncommonness of the phraseology. The ἀντιλέγομαι for ἀντίλειται, found in a few MSS. and preferred by Grot., Beza, and Beng., is a mere gloss, though a good explanation.

46. ἀναγκαῖον] i.e. by being so ordained in the counsels of God.

—στρφεμεθα εἰς τα ἐθνα] We are not to understand by this, that Paul abandoned all the Jews, and became the Apostle of the Gentiles only; for he became such much later, and even then never to the abandonment of the Jews. Here the Jews of Antioch alone are meant; and by the ἐθνα I understand not the Gentiles at large, nor even the Gentiles of Antioch only, but chiefly the Gentile proselytes before mentioned, though the Gentiles at large must be included, since the Apostle would be as ready to admit them as converts, as he had been to admit the Proconsul. That he deemed himself at full liberty to do this, is plain from the application which he gives to the words of Isaiah xlix. 6., which he now addsuces as his authority.

47. τεθείκα σε εἰς φοις ἐθνων, τοῦ εἶναι σε εἰς σωτηρίαν ἐστι αὐτά.] The words exactly correspond to the LXX., at least in the Alexandrian and other MSS., though the common text (of the Vatican Mss.) has εἰς ἐθνα for τεθείκα σε εἰς φοις ἐθνων, and οὕτως for ἐστι αὐτά. The text of the Hebrew, of which τεθείκα is a free rendering. In the common text are added εἰς διαφορεῖς γένοις, of which the sense is, 'as a bequest to the nation.' But I suspect the words to have come from the margin. Τεθείκα should be rendered, 'I have appointed,' or 'ordained.' It is strange that Kiiin, should consider this passage as properly applicable to Isaiah only, and his calling to the prophetic office, and only accommodated by St. Paul to his own case. The words are scarcely applicable to the Prophet et all, and there are many parts of the Chapter from whence this passage is taken that cannot possibly apply to the Prophet, and have no propriety but as they are transferred to the Gentile and the Gentile office (to use the words of Bp. Lowth) was exhibited in general terms at the beginning of Chap. xiii., but here is introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom he is by the General Cons of the Church, and to enlighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the
Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.' This passage of the Prophet might well be said to be their warrant for preaching to the Gentiles, and in some sense contained an injunction, since the Messiah could only be a light and salvation to the Gentiles by the means of those who should spread his Gospel. Paul, however, himself had received a sort of positive injunction, since (as we find from Acts xxi. 17) on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance and said, 'Depart, for I will send thee hence far off to the Gentiles.'

48. ἀδύνατον τῶν λόγων τοῦ κ. i.e. commended it, acknowledged the excellency of it, as worthy the impartiality of the God of the whole universe.

καὶ ἐπιστεύσαν θεοὶ—ἀλώνιον] There are few passages of which the interpretation is so disputed as the present; and yet this has been so much viewed through the spectacles of party and system. Most Calvinistic Interpreters explain τεταγμένος els fore-ordained, or predestined unto, by God's decree; the persons in question being represented as believing under that decree. In refutation of this, some Anti-Calvinists have urged that a decree can only themselves to show that the doctrines of Calvinism are untenable, than that they cannot be found here. But the only question before us is, the sense of the words τεταγμένος εἰς ζωὴν αἰώνιον. Now there would seem no vestige of any sense of an absolute decree, or predestination. The expression is not προτεταγμένος (much less, as invariable custom elsewhere would require, προωρισμένος) but simply τεταγμένος. There is neither προ nor any equivalent word or phrase. There is, besides, no mention of God, no ὡς τὸν Θεόν, as we might expect. All which objections are strongly urged by Grot., Hamm., Wolf, Wits., M. G. Brown, and others, who, however, are very far from adverting the notion of an absolute decree. In fact, they explain away the sense. If, however, destined were supposed to be the sense, I do not think the argument drawn from the omission of ὡς τὸν Θεόν would be of much weight, since it might be understood, as in Eph. i. 11., προορισθήσεται κατὰ πρόθεσιν &c. Thus thepuet, opposition is so strong, and yet, after all, be tolerated, if the context would permit it. But that is by no means the case. There is assuredly nothing, either in the context, or in the language which St. Luke has used heretofore in this Book, or in his Gospel, that can lead us to suppose that he meant to express any such sense, and therefore the latter is the better, and it universally excludes it. See the masterly Notes of Hamm., and Whitby in Recens. Synop. Sufficient it to say, that it is forbidden by the word ἐπιστεύειν, which, under the present circumstances, can mean no more than, that they believed in the Divine mission of Jesus, and received the religion which he came to promulgate. Yet it cannot be supposed that all the Jews were predestined to eternal salvation. We do not find those who believed at other times were predestined; some falling away, as is represented in the parable of the Sower. Nor is it likely that such should come in at all at once, but gradually. Ἐπιστεύειν, then, can have no reference to their persevering, or not persevering. Besides, as the best Commentators are agreed (see Grot., Hamm., Whitby, and Schotttg.) there is here an opposition, arising from a tacit comparison between the conduct of these Gentiles on the one hand, and of the Jews on the other. The Gentiles, τεταγμένοι εἰς ζωὴν αἰώνιον, and who accordingly received the Gospel, are contrasted with the Jews, to be persuaded v. 46, who, by rejecting it, acted as if they 'thought themselves not worthy of eternal life.' See Krebs and Wets. And as an absolute decree can, by the words δι' ὧν ἔτι ἀναγκαίον—λόγον τοῦ Θεοῦ be supposed in the latter case, (see the able Note of Whitby) so none must be supposed in the former.

Having now seen what cannot be the meaning of the words, let us examine what is probably their sense. In the first place, we must not adopt the construction of many considerable Interpreters, who would connect εἰς ζωὴν with ἐπιστεύειν (thus, ἐπιστεύειν, δι' ὧν τετ. εἰς ζωὴν αἰώνιον), and be permitted by the usage of the Scriptural as well as the Classical writers. Many eminent Commentators thus construe it. The passages, however, are to be those who had arrayed themselves in salvation, namely, by hearing the word of God and not resisting the work of the Holy Spirit in their hearts. They take the passive here in reciprocal sense, than which use nothing is more common. See Dres. de verbis medii N. T. 24. But there is something so far-fetched this literary metaphor, that almost all the able Commentators abandon it when they descend full explanation. It should seem best neither fancy any deeply recondite Theological mystery nor to suppose any far-fetched allusion; but take the words in their plain and popular sense. Now ταῦτα εἰς εἰς signifies to be thoroughly fitted for something, and translates quite literally hebrew levii. l. 'Are your minds set upon righteousness?' So the Greek εὐδόκειν εἰς εἰς. In these senses the reciprocal force is quite inherent. And any one of them, or that of Doddridge version 'determined for,' may be assigned in present passage. See the examples of the above Commentators and others, to which may be added 2 Macc. vii. 16, ταῦτα εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εἰς εiei.
Κεφ. ΧΙV. ΤΟΝ ΑΠΟΣΤΟΛΩΝ.

50 δὲ ὅλης τῆς χωρᾶς. "οἱ δὲ Ἰουδαῖοι παρὼντας τᾶς σε- 

βομένας γυναίκας καὶ τὰς ἑυσχήμονας, καὶ τῶν πρῶτοι ΙΙI.

τῆς πόλεως, καὶ ἐπηγειρών διαγών επὶ τοῦ Παύλου καὶ 

τοῦ Βαρναβᾶ, καὶ εξεβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. 

51 ὁ δὲ ἑκτιναξιμένοι τοῦ κοινωτότων τῶν ποτῶν αὐτῶν ἐπ᾽ 

52 αὐτούς, ἥθαν εἰς Ἰκόνων. ὁ δὲ μαθητής ἐπληρώντο χα-

ρᾶς καὶ πνεύματος ἁγίου.

1 ΧΙV. ΕΓΕΝΕΤΟ δὲ ἐν Ἰκόνι, κατά τὸ αὐτὸ εἰσελ-

θεῖν αὐτοὺς εἰς τὴν συνοικίαν τῶν Ἰουδαίων καὶ λάβασιν 

2 οὕτως ὡστε πιστεύσαι Ἰουδαίοι τας καὶ Ἐλλήνων πολὺ πλῆ-

σοι. ὁ δὲ ἀπεικονίσεις Ἰουδαίοι ἐπηγειράς καὶ ἐκάκισας 

3 τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἁδελφῶν. ἔκανεν μὲν 

οὐ χρόνον διέτριψαν παρηγοροῦσθεν ἐπὶ τῷ κυρίῳ τῷ 

Matthew 16. 32. 

Infr. 11. 11. 

Marc. 6. 11. 

Luc. 9. 5. 

Marc. 10. 14. 

Infr. 10. 11. 

Hebr. 6. 4.

"those who are disposed for compassion."
The recent Commentators, (and among the rest Bp. Middel.) bring forward as most apposite a citation of Loeser from Max. Tyr. Diss. v. καὶ ἐπηγειρών ἓθηκας συνεταγμένον. It is strange, however, that they should have passed by the σων in that passage. Had they referred to the two last and best Editions, those of Davies and Reiske, they would have seen that συνεταγμένον is there edited by both. Yet as that is only on conjecture, we may be allowed to propose, and I would read, τεταγμένοι, bent upon. This was the construction adopted by the LXX. nor by which the NEW VERSION is stated to have been, and so was not easy to be absorbed in the preceding. I would add an appositive passage from Bulkley's heterogeneous heap, Plato de Legg. vi. p. 563., where he speaks of a φύσει εἰς ἀρχήν τεταγμένα, 'well or fully disposed to virtue.' It is plain that Chrysost. must have taken this view of the sense, and no doubt that the expression τεταγμένοι is used to show that the thing is not a matter of necessity. 

50. τὰς ἑυσχήμονας 'women of rank.' See Note on Mark xv. 43.

εξεβαλον, i.e. 'were the means of their being driven.' Εξεβαλον ἀπὸ τῶν ὀρίων may seem to indicate that the Commentators do not appear aware of it) we need not suppose that force was employed in removing them; which, as no resistance was made, would have been unnecessary. This kind of order for departure used to be given in due form, and there were sometimes persons appointed to superintend the execution of it, by conducting the person over the borders. See Thueyd., 12. καὶ ἐκλαίων ἐκτὸς ὧν ἐπάθει αὐθέντες.


52. χαράς, 'the consolations of the Gospel.' 

Προεύμην. ἥγ. This must be explained of gifts and graces of the Holy Spirit for sanctification, not of the external honours, because the heads had not been laid upon them for that purpose. Bp. Kaye in his admirable work on the Ecclesiastical History of the three first Centuries, rightly lays this down as a criterion for deciding on the presence or absence of the power of working miracles.

XIV. 1. κατά το αὐτὸ The earlier Commentators suppose an ellip. of ἕθος. But it is
Middl. Gr. A. iii. 3. 4. Wakef. has well rendered, 'by granting.' All such participles should be similarly rendered.

By 'σχεδιασμὸς' was designed opinion; when, which signifies to be split, has the metaphorical sense to dissent, γνώμη is generally added by way of explanation, though sometimes omitted, as here and in two passages of Xenoph. and Diod. Soc., cited by the Commentators.

5. ὁμοιοῦσα This is by some rendered impetus assault. But that sense is negatived by the συνώνυμος at v. 6. The best Commentators take it to denote impulse, of which sense Munthe adduces several examples. In those passages, however, the word is used with enέκεςε, and here it rather seems to denote a set design, full purpose, ὅπερ γενέω being for ὑπέρωνος scil. τα θεία.

6. συνώνυμος 'having come to a knowledge [of the design].' A sense of the word frequent in the later writers.

— τὰ τόποι τῆς Ἀ. Here the Article is not without force, though that is not expressed by our Translators. Nor need the Commentators have supposed a transposition, thus: κατάφησιν ἐις Ἀ. καὶ Δ. τὰ πόλεις τῆς Ἀ.; for then the Article would have been improper even in the Greek, Ionium being a city of consequence. The truth is, that Ἀνόστρατος and Δέρβης fall under the rule of opposition for definition's sake, (i.e. to determine the whole by specifying the parts. See Matt. Gr. Gr. § 431 & 432) and the use of the Article falls under that of insertions in hypothesis; also the words τῆς Ανκαουνίας are added by way of explanation. If the Article, however, be allowed its force, it will be certain that St. Luke did not reckon Ionium as in Lycaonia. And yet Strabo, Pliny, and Steph. Byz. δο. do. Μέμορας ἐν τοῖς ἱεράσις αὐτῶν, ὑπέρσω καὶ λαθεολήσαν αὐτῶς, συνώνυμος καταφησιοῦ οῖς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ την περιχώραν, καθε ἴσαν εὐαγγελιζόμενοι.

καὶ τις ἀνὴρ ἐν Ανόστρατος ἀδύνατος τοῖς πολῖν ἐκαθητέα, χαλῶς ἐκ κολλᾶς μετρὸς αὐτῶν ὑπάρχων, οὐκ οὐκ ὁ παύλου λαλούντως. οἱ ἀνετίας αὐτῶ καὶ ἢδον ὅτι πίστιν ἔχειν τοῦ σωθῆναι, εἶτε μεγάλη τῇ φωνῇ ἀνάστηθι ἐπὶ τοὺς πόδας σου ὑρόδη καὶ ἔλεος καὶ περιπέτεα. οἱ δὲ χολοί ιδόντες ὁ ἐκεῖσεν ὁ Παύλος, ἐπήραν τῇ φωνῇ αὐτῶν, Ἀνκαουνίστη λεγόντες. οἱ θεοὶ οἰμωθέντες ἀνδρῶν κατέθησαν πρὸ ἡμᾶς. ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παύλον.
13 τον ἀποστόλον.

14 ἥθελε θείων. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρβάσας καὶ Παῦλος, διαφύλαξαν τὰ ἴματα αὐτῶν εἰσεπήδησαν εἰς τὸν ὀχλον, κραίσουσαν καὶ λέγουσαν Ἀνδρέας! τί ταῦτα ποιεῖτε; καὶ ημεῖς ὁμοφαθεῖς ἐσμεν μὴν ἄνθρωποι, εὐμενεῖς, ὁμοφαθεῖς, ὁμοφαθεῖς.

15 τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτῶι. Ροῦ ὁ ἐν ταῖς παραρχήμασις γενεάς εἶσαι πάντα τὰ ἑνὶ τούτῳ πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. ἀγαθοτοὺς, οὐρανοθέους διότι ἴμην ὑπὸς θεοῦ καὶ καιρὸς καρ-

16 τοῖς μαθηταῖς. Many Commentators take this in the masculine, and understand the status of the θεός, ἐπιτικίοις; which, they think, is required by the antithetical θεός ἔσω. But it is doubtful whether the words were pronounced at the Temple-gate; certainly not in the temple. It is better, with others, to refer the words to the talk and garland. It should seem, however, that the Apostle meant, in a general way, the rites and ceremonies of idolatry, as in 1 Kings xvi. 2. τὸ σαρώτις με σὺς μαθηταῖς αὐτῶν. and Joseph. Ant. x. 4. 1. cited by Wetstein. Τὸν ζωτα. As opposed to dull idols, stocks, and stones. See Note on Matt. xiii. 16. 17 καὶ τοῖς γέ. And yet, at least. Οὐκ ἀμαρτήσῃς εἰς τὸν ζωτα. Ἀμαρτήσῃς denotes the being without testimony as to existence, nature, properties, &c. There is an elegant melisma in Οὐκ ἂν αἰσχροῦσθαι τοῦ νομοῦ, of which I have adduced many examples on Thucyd. ii. 41. οἱ δὲ τοῦ ἀμαρτήσῃς γε τὴν δύναμιν παραρχήματος. Οὐκ ἂν αἰσχροῦσθαι τοῦ νομοῦ, of which I have adduced many examples on Thucyd. ii. 41. οἱ δὲ τοῦ ἀμαρτήσῃς γε τὴν δύναμιν παραρχήματος.

The wants and weaknesses, the liability to disease and death, to which flesh is heir; all the very reverse to the idea connected with the Godhead.

The commentators take this for ἀναθελτές, as often; and they have shown that a High Priest was sometimes so called among the heathens. But unless there were several priests of Jupiter, this will not hold good. The Article will give nothing either way. At τοῦ Δίου Κυίου, suppose an ellipse, of ιεροῦ, as in Aristoph. Plat. 308. ἑκατερὰ παρὰ τοῦ Θεοῦ, and often. Paus. Πετροῦ, is also an ellipse. Only Jupiter put for the temple of Jupiter, the God for the temple, by a common figure of speech; for Vahlen. It has shown, in fact, that it cannot be understood of a statue, because statues had no Priests attached to them. The above view is, I find, supported by Hsp. Middel...
πορόπους, ἐμπιπτών τροφῆς καὶ εὐφροσύνης ταῖς καρδίαις ἡμῶν. καὶ τῶν λέγοντες, μόλις κατέτασσαν τῶν όξων τοῦ μὲ θεύς αὐτῶν.

Ἐπιθυμόν ἔστε ἀπὸ Ἀντιοχείας καὶ Ἰκόνιον Ἰουνιαίοι, καὶ πείσαντες τοὺς όξους, καὶ λήσαντες τὸν Παῦλον, ἐσπαργέω τῆς πόλεως, νομίζασθαί αὐτὸν τεθνάναι. κυκλασάμενον ἐν τῇ πόλει ἡμᾶς, ἀνάστας κυλῆσθεν εἰς τὴν πόλιν καὶ τῇ ἑπαύρνῃ ἐξῆλθέ σὺν τῷ Βαρνάβα ἐστὶ Δέρβην. εἰς τῷ ἀγγελισάμενοι τῇ πόλιν ἑκείνην, καὶ μαθητεύεσθαι ἵκανον, ὑπεστρέψαν εἰς τὴν Δύσσαν καὶ Ἰκόνιον καὶ Ἀρ.

τοῖχειαν, ἐπιστρέφοντες τὰς γυναῖκας τῶν μαθητῶν, παρακαλοῦντες ἐμέμενε τῇ πίστει, καὶ ὅτι διὰ τούτων θλίψεως, δεί ἡμῖν εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Χειροτονίαν

ὅπως ἐστοὺς δίοικος something, together with the simplicity of early times, almost poetic. So Aratus cited by Grot.: ἔστε τῷ ἑρωκομικῷ Διδώ παρ. which passage was probably in the mind of the Apostle, and so if, it will add another to the proofs (few in number) that he was not unacquainted with the Greek Classical writers; and it is curious that one of the passages alluded to is from the same Aratus. See xvi. 28, and Note. Υετόν. The plural is used with reference to the two periodical ranks called by James v. 7. προίμων καὶ τῶν ὁμός μον. and by Philo. p. 390. καιροὺς ὄντοι. The plural is rare; yet Lucian i. 104. has οὕτως τῆς θυγατέρι καὶ βιασίως. The term denotes continued and heavy rain.

αὐτὰς ἡμῶν] Grot., Triller, and Schleusen. attempt to remove the apparent harshness of this phraseology by taking εὐφροσύνης of wine, and τὰς καρδίας in the sense stomach. A more ill-founded and tasteless criticism cannot well be imagined. Little better is that of Rosenm. and Kuin. who take τὰς καρδίας ἡμῶν, by ascriptions of the type. There need not be any perplexity. We have only to suppose a sort of synchysis and brachylogia. The sense fully expressed would be, filling our stomachs with food and our hearts with gladness.

19. καὶ πιστοῦσαν—σωροῦ] The full sense, which is obscured by brevity, is, And having prevailed on the multitude to stone Paul, they, after having stoned him, drew him, &c. Διεσώρεσαν may, however, be rendered having and have procured him to be stoned. There is a similar construction at xii. 20. καὶ πιστοῦσαν B, ἄνωτερον εἰρήνην.

— νομίζασθαί αὐτὸν τεθνάναι.] There is no sort of foundation for the irreverent fancy of Price and Wets. that Paul pretended to be dead. He was, no doubt, in a swoon and senseless; and when we consider that he had been stoned at least almost to death, we shall see that his being enabled to walk home, and the next day to set out for Derbe, can be regarded in no other light than as presumed.

22. παρακαλοῦντες] And is wrongly supplied in our common version. The sense is, by exhorting them. See Note supra v. 3. In καὶ ὅτι διὰ &c. there is (as Kuin. well observes) an idiom by which another word of cognate signification is to be supplied from one which is presupposed, i.e. λέγοντες from παρεκκλησίαν. The ἐσπάργεω—θεοῦ must not, with recent Commentators, be confined to that time, but extended to every age, in which the word will, mutatis mutandis, be found true. See Chrysost.

23. χειροτονήσαντες a.] Eusebi. Calv. Beza, and more latterly, Knatchbull, Rapley Dodnor, and all the Presbyterian Commentators, take the sense to be, having ordained the elders by the votes of the people. But nearly the most learned Interpreters have rejected this interpretation, which requires a very strained sense to be put on χειροτονήσαντες, and one, moreover, which is forbidden by the language. Hence, it has been long exploded, and there is no point on which the learned have been more agreed for above a century, than this, that χειροτονήσαντες here simply denotes having selected, constitutus, appointed. See Hamm., Whitby, Wolff, and especially Kuin. At the same time it is granted by some able maintainers of conventionism, that that question is not the thing with the formal Ecclesiastical ordination of a somewhat later period. And, on the other hand, the Presbyterians themselves admit the imposition of hands accompanied this χειροτονία, but if it did not amount (of which, however, I am not sure) to the solemn ordination of a later period, there is the less reason to suppose (as many do,) that the consent of the people was previously obtained for these appointments. Though indeed the imposition of hands, which both parties admit, taken in conjunction with the solemn fasting and prayer, which accompanied the appointment, seem to show this was in fact Ecclesiastical ordination; which at the same time, it seems probable that the situation of these Elders differed not a little from those Pastors of a somewhat later age, who believers were divided into the two separate classes of Clergy, and Laymen. At the present time, the Presbyterians probably object to the imposition of hands in certain trades or professions to which they had not brought up. But when, in the next general meeting, it had been thought expedient that Presbytery should be confined to their sacred duties,
secluded from all secular occupations, (which, by the way, made the two classes of Clergy and Laity) then ordination would become a much more solemn affair, and the conferring of it not be committed to any but to the highest rulers of the Church, who succeeded to the duties of the Apostles.

— prosoeμeμενοι μετά μητης... — 'in using prayer under fasting,' indicet jejunio. See Note on xiii. 3.

26. ἐν ἡσαν παραδ. — Parad. is here synonymous with παρατίθεσθαι supra v. 23. But though the general sense of the passage is clear, yet we are not sure that the Commentators are not a little perplexed. And though mighty Greeks, Hempster, and Valckm. thought the difficulty so great as to warrant Critical conjecture. They would read, for ἡσαν, ησαν, 'whence they had gone.' But the MSS. afford no countenance; the Greek is questionable; and the form is not used in the N.T. The common reading must be retained, and explained as it may. Now the best Commentators are agreed, that it is to be taken for ἄνω; referring for examples to Matt. xiv. 24 & 26. Exod. xxv. 36. This, however, explains nothing, and is, in fact, a mere cloak for ignorance. The only true view seems to be that of recognizing here a significatio prægna, arising from a blunder in the text. (q. d. which they had gone commended &c. and from whence they had gone committed &c., i.e. where, on their departing, they had been commended. We might, therefore, translate, 'whence they had set out, commended.' ἐκλήρωσαν is well rendered by Newer. and Wakef. had fulfilled, or performed, the words of the brethren, i.e. the brethren of the Aorist. The imperfect, it is generally to be understood of action recently past, and is mostly used in narration.

27. ἐν τοῖς ἀντίς... — The Commentators are not agreed whether the sense is 'by their means,' i.e. instrumentality; or, 'to them;' for αὐτοῖς. The latter mode of interpretation is adopted by the best Commentators, and is confirmed by several passages of the O.T.; but the former seems more agreeable to what follows. This may, however, have been a popular idiom comprehended by those嫩nensees of the O.T.

XV. On the then situation of the Church at Jerusalem, and on the circumstances which led to the celebrated Apostolical decision of the question respecting the use of circumcision and the other forms of the Mosaic Law, as also on the nature and extent of that decree, see a full discussion in Recens. Supp. 1. τινές... These are thought to have been Antiochians, and Jewish converts, who had formerly been Pharisaes, and still retained an attachment to the forms of the Mosaic Law. At ἀπαρατάσιν τὸν ἐλθόντων must be understood ἀπαρατασίων.}

προτερψτησαν τῷ κ. 'committed them to the Divine keeping and protection.' So in a kindred passage at xx. 32. παρατίθεσθαι ἡμᾶς τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χριστοῦ αὐτοῦ. See also 1 Pet. iv. 19.

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troary way. Nothing is more common than for compounds to be changed by the scribes into
simples. Besides, ἤντον would here be a term not strong enough. Σωματικ is required, which
occurs at Ιεροσολυμ, where the editors in question affirm the present reading to have been altered.
But that is quite a gratuitous supposition. Ἐπιστωπος, scil. οἱ ἀδέλφοι, the brethren at large, not
the Presbiteri ecclesie, as Hamm. supposes.

3. προσερήθησαν ην εις πνεαστειαν των ἀποστόλων και οἱ πρεσβυτεροι ην εἰς τον λόγον τουτον. "πολλαὶ δὲ συνητήσεις γενομενὶν, αναστας Πέτρος εἰς προς αὐτοὺς: ἀνδρες αὐξεὶς φοι, ὑμεῖς ἐπιστάσαθε ὅτι ἀφ' ημερῶν ἀρχαίων ὁ Θεὸς ἐκ

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A.D. 45. πρὸς αὐτοὺς, ἔτικαν ἀναβαίνειν Παύλου καὶ Βαρνάβα καὶ τινὰς ἄλλους ἡμῶν ἐξ αὐτῶν πρὸς τοὺς ἀπόστολους καὶ πρεσβυτέρους εἰς Ἰεροσολύμα, περὶ τοῦ ζητήματος τοῦτον. οἱ 5 μᾶς οὖν, προσερήθησαν ὑπὸ τῆς ἐκκλησίας, διηρχοῦτο τῆς Φωνικῆς καὶ Σωμαρείαν, ἐκδιδομένους τῆς ἐπιστολῆς τῶν ἐθνῶν καὶ ἐποίου ὑπαράγησεν πᾶσι τοῖς ἀδέλφοις.


διά τοῦ στόματος μοῦ ἀκοῦσαί τα ἔθνη. 108 καὶ ὁ καρδιογνώστης Θεος ἐμαρτύρησεν αὐτοῖς, δῦνα αὐτοῦ τὸν λόγον τοῦ Θεοῦ, καὶ πιστεύσαν. 9· 9ον τοῦ ἀγίου, καθὼς καὶ ἡμῖν καὶ οὐδὲν δικροῦμεν, ἐν τῇ πίστει καθαρίσας ταῖς καρδίαις αὐτῶν. 11· οἱ πατέρες ἡμῶν οὕτω ἦμεις ἱκάνουμεν βαστάσαι; ἔδρα τῆς χαρᾶς τοῦ κυρίου. 12· σωθήναι, καθ ὑμᾶς τρόπον κακείνοις. ἔστησε δὲ τῶν τοῦ πλῆθος, καὶ ἤκουσαν βαρύμα καὶ Παύλου ἐγγυημένων ὡς ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἐθνίσκοις.
while recounting" &c. That was done for the purpose of establishing the facts on which the validity of Peter's reasoning rested.

13. ἀναστρέψας he is not well rendered at the first, because that might seem to mean at the beginning of the Gospel. See Note on v. 7. Doddre. and Newe. well translate 'first.' Ἐνεκεύσατο λαβεῖν &c. A blending of two clauses into one, for ἐν ἄρα, which may be correct, ἐν ἄρα, &c., in order to bear his name and be called his peculiar people, by professing his Religion.

16—17. This quotation is taken from the LXX., with the following unimportant variations. Μέτα ταῦτα is for ἐν τῇ ἡμέρᾳ αἰώνος, to give the sense more clearly; and Rosenm. says "recte verit." Ἀναστρέψας is supplied, though without any thing corresponding to it in the Hebrew, for the same cause. The next clause is compressed by blending the two parts of a parallelism into one. The words καθεύριοι are omitted; and with reason, since they make no sense. The Translators ought to have seen that there is an ellipse of αιτίαν. The phrase, occurring in Mich. xvi. 14. and Ix. ix. 9. may have been considered as a sort of adverb. Finally, the words τῶν κύριων are not found in the LXX., at least in the principal text, the Vatican. But there is no real discrepancy, since it is impossible to suppose the above to be correct, the sense being left so miserably incomplete. The Alexandrian text supplies τῶν κύριων; and that is adopted by Abp. Newe., as representing the true reading of the Hebrew text. But rashly; for there can be little doubt that it is from the margin. And the conjecture of the learned Prelate that "πᾶς was changed into πᾶν, however ingenious, must be pronounced unfounded, and is negative by the being brought in after ἐκκρα. I have no doubt that the reading of the Aldine and Pachom, and perhaps several other copies of the Sept., represents the true text, viz. ἐκκρανθησαί με. The μ. was changed into an μ., and the λ. absorbed in it. The τῶν κύριων of St. James was a gloss on the αὐτῷ, and proceded to an early period expelled the textual reading in some MSS. At any rate it was adopted by St. James, as making the sense yet clearer. Still between the Sept., or emended, and the Hebrew there is an variation. Correspondent to τῶν κύριων in δεικτικόν ζήσατε is ἑνεκείνατο πρὸς ζήσατε, which may be the original. But that makes such bad sense, even if Rosenm. has done with it, that we must be no doubt that the Hebrew text is genuine. And this suspicion is countenanced to a extreme, and, for the Hebrew text, acceded var. lect., none of them more, any of them so much as is a tendency older than the Masoretic recension. But, to turn from words to the fact that the Apostle accommodated to the propagation of the Gospel to the Gentiles. The Prophet himself, doubt, so meant it, at least if he bend the use of the name, the profession of the present to make. Nay, even the scep. (Junior) remarks: "Quae hic pre. multo sunt ampliora et magnificiora. Hisine tempore, aut post reditum, aut hircani tempore, aut poenenture." — σημεῖον The word properly booth or hut; but sometimes denoted house, and figuratively a family, or family applied to a royal family, its residence, or a city. The word κατάλαλος properly signifies was often used of the outer city or cities. See Dr. Blomf. on Εἰς Ἀρκετοίς, who (as does also Kypke) ad- amplexes, though not one that at present use. The following may be acceptable. Εἰλικρ. V. H. xii. 167. μέν, κατάλαλος τῶν κύριων. This word is at Rom. iii. 1. Heb. xi. 6. signification of the Hebr. הָנָּךְ or הָנָּן, whereas without it the purpose in case there be need. The Commentators appeared so much to the introduction of this remark as to be supplied to unit
chain of reasoning with the preceding. To remedy which, novelties of interpretation are proposed by some; and others would cut out the words εὐτυχίας and unite γυναίκα; and the latter is negatived by both the Hebrew and Sept. Besides, supposing them away, then something is wanting, and yet something which would never have been thus supplied. In fact, the verse seems necessary as a link in the chain of reasoning, and though introduced abruptly, yet it is in a manner very agreeable to the Hellenistic and Septuagint style. Hence, its omission might be considered a scholiastical sentence. Chrys., as I have proved in Recens. Synop., certainly reads the word.

And the sense they are meant to convey seems to be this: God is immutable. He hath determined from all eternity (so that the thing is not a novelty) to found a spiritual kingdom into which not idolaters, but Gentiles, shall be brought. See Deut. i. 8. Thus the scope of the verse is to engrave on the correspondence of the conversion of the Gentiles with antient prophecies, a reflection on the preexistence and presence of God.

19. ἐγῶ κρίνω. 'My judgment or opinion [on the matter] is.' That this is the sense best entitled to the former course of the Wets, applies Thucyd. iv. 60. ὦ ἐγώ κοινώ, and Grot. the Latin fata censes. It should be observed, that the term κρίνω implies decided opinion. Μη παρευξεῖν, 'to give them no molestation.' The παρὰ does not, as many fancy, import 'unnecessarily,' but coalesces with the ἐγώ, and signifies 'to me,' or 'at my pleasure.' It seems to be a usual form of expression, and the only apposite example cited by the Commentators is Arrian. Epict. i. 9. Μη παρευχλῆσον τοὺς νιου, μηδὲ τοὺς γριῶσον. See Hebr. xii. 15.

20. εἰστιναι αὐτὸς. 'To direct them by letter, as Acts xii. 25. Τὸν εἰσελθαντά. The Gentiles, to be dependent on δικαιοσύνη, equivalent to ἡ ἀσέβεια. But to advert to the particulars of the prohibition τῶν ἀληθινῶν δε.; the term ἀληθινός is quite Hellenistic, and is derived from ἀλήθεια, to pollute. How that signification arises the Lexicographers do not tell us. Perhaps it may be derived from the circumstance, that things, properly so called, in a neuter sense will mean to roll oneself, i.e. to wallow. And then, by an easy transition, (perhaps by a metaphor borrowed from swine, see 2 Pet. ii. 22.) it may denote to suffer pollution. And both it and the noun are used alike of physical and moral defilement, especially that of idolaters, as of Gentiles, to pollute. Ecclus. xi. 33. Mal. vii. 2., where the subject is meat offered to idols. Here, however, to fully determine the sense, the words τῶν ἐδοκόω are added. Now though the word might denote any participation in idolatry, yet the passages of Daniel and Malachi, which were probably in the mind of the Apostle, as well as the antient glosses of Hesych. and Suid., (formed, no doubt, from the early Scholiasts,) determine it to be the eating of meats offered to idols, not merely in the temples, but even when it was taken for sale into the public market. For, we learn from the passages cited by the Commentators, that the Gentiles, after the sacrifice of a victim in the temple, and when a portion had been given to the priests, and sometimes another eaten by the offerer and his friends on the spot, the residue was often taken home for domestic use, and sometimes was sent to the public shambles to be sold. The flesh, however, was, of course, held in abomination by the Jews. (See 1 Cor. x. 22.) and therefore the use of it was very properly forbidden, in order that no needless offence might be given to the Jewish Christians.

καὶ τῆς πορείας. Most Commentators are much at a loss to account for this being inserted among things of themselves lawful, but extraneous to what is above, and that in such difficulty, many methods have been devised. Bentley conjectures ἔρημις, 'desert.' But that is utterly unauthorized. Others propose various interpretations. Some understand spiritual athenhdom, viz. idolatry. Others, marriage with idolaters. Others, again, meat sold in the public shops. Each of these interpretations is open to insuperable objections, stated in Recens. Synop., and particularly this, which is applicable to them all, that no reconcile or uncommon sense could be intended; since in public edicts words are supposed to be used in their usual sense. In fact, there is no good reason to abandon the common version formudation, which has been defended by the ablest Commentators, as Grot., Wets., Valckyn., Schoetgen., Pearce, Nitzch, Rosenm., Kuin., Scott, Wahl, and Bp. Marsh, which last writer satisfactorily removes the objections to the word being taken in its ordinary sense, showing that there are other instances to be found of moral and positive commands.

It is also very well suggested by Nitzch, that 'a distinction
should be made between the Scholastic and the popular mode of instruction, the latter of which respects practice, and is propounded for certain persons, in certain cases, and for a certain end; and must therefore conjoin all points that pertain to that end, whether they be local, or common. As to the objection founded on πορεία being never διάφορος, it might not in theory, or philosophically be considered, but was so considered practically. No one who is at all acquainted with the Classical writers can doubt that simple fornication was, by the Heathens, considered as no crime at all. We find that even their religion permitted, nay encouraged, licensed fornication. It is unnecessary for me to deline my pages with the details which some Commentators offer, or writers on Classical antiquities will supply. Therefore, it is certain, that the recommendation of chastity of this kind (for that contained in abstaining from adultery, could not need enforcing) was highly necessary, and there was the more occasion to give the injunction, since, for many reasons, which are detailed in Rec. Synop., whoredom and idolatry were in the minds of the Jews inseparably connected. (Compare 1 Cor. 7, 8, 11, Eph. 5. Col. iii. 5, Rev. xii. 14 & 20.) and particularly since whoredom was especially commended at the heathen temples, and licensed by the idolatrous priests. See particularly Exod. xxix. 14-18. To abstain from this, therefore, was alike necessary to maintain their credit both with the Jewish Christians, and with the heathens whom they had left. It has been justly observed by Grot., that the sole purpose of this list was to specify from what things besides known sins the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians; we ought only.

20. τού πυτικοῦ n. κρέατος (supplied in Athen. I. ix.) namely, flesh of animals killed by strangling, which was much in use (especially in the smaller animals, and in fowls, for reasons of epicurism) by the antients, both Greeks, Romans, and Orientals. As to the blood, the heathen nations used, when butchering an animal, to carefully preserve the blood, and mixing it up with flour and unguents, made various sorts of dishes. Now as both the foregoing were strictly forbidden in the Mosaic Law, there was ample reason to forbid them to the Gentile Christians, in order to avoid giving offence to the Jewish brethren. This an injunction of so local and of such temporary obligation cannot be binding on Christians of these times, is manifestly distinctly by Doddridge, whom see in Recens. Synop.

21. ἡδείας γαρ et c. Here again, it has been imagined to be such a scrupulosity, and want of connexion between one and the preceding that many have something to have been lost at least, though obscure, may be. See several modes detailed in Rec. of all of them more or less objectionable, and score of requiring too much to be which to refer the γαρ. I would give the following as the simplest mode of connexion: [And remember the scandal,] for the Mosaic religion long period backward, had its propriety, and its Scriptures public punctually, and its Synagogues every sabbath-day.

22. ἐδέος τοῖς ἀποστόλοις — syntax in ἐκκλησίαν δια τῆς ἑτίας, however, is as regular as it is common, and is more frequent in the later sepulchus, the Accusative being used in finite, as in Latin. Yet it seems (as with Kyrke and Rosenm. think) for πιστικοῦ, but is a different which the Accus. is closely ass. Infin., and τό is understood. 

23. καίριος Sub. ἀγώνας, an idiom frequently occurs in παραδόθη as said by the minor Greek
have originated with Cleon the demagogue, who prefixed it in the place of εὐ πράξειν to his distich announcing the war. Yet it was used a very short time after by one not likely to have imitated Cleon, namely Xenophon. C. iv. Κρίνοι Κακάρεις χαϊδεύει, and soon after by Plato in his third Epistle to Dionysius. In the Horatian "Celso gaudere et bene rem gerere refer" there is allusion to both forms.

29. aπέκεχοσθαί εἰδολοθύτων καὶ αἴματος καὶ πνικτοῦ, καὶ πορείας εἰς ὑμῖν διατηροῦντες ἔσωτος, εὐ πράξετε καὶ ἐφρώσθε. Οἱ μὲν οὖν, ἀπολυθέντες, ἥλθον εἰς 'Αντίοχειαν καὶ συναγαγόντες τε πλῆθος, επέδωκαν τὴν ἐπιστολήν. ἀνα-

do deliver by word of mouth; and that had continued even up to the age of Thucyd. On the introduction, however, of censors, despatches, the custom was retained of permitting the messenger to explain any obscurity in the Epistle, or give further particulars of what was only briefly adverted to in the letter; nay occasionally to act as a sort of ambassador, and treat on the business at issue. Sometimes, however, the messengers were forbidden to say any thing; and therefore the words καὶ αἴτως διὰ λόγου καὶ here, may be considered as informing the persons addressed, that the messengers were empowered to deliver the same message by word of mouth, of course more fully and explicitly, if desired. ἀναγέλλωνται. Pres. for fut. or render, 'who are to tell you by message.'

28. ἐφοίγε γὰρ] I know not why all the English Translators should render the γὰρ 'for.' It is plainly resumptive, and put for οὖν, as often in the Sept. 'Εφοίγε, 'it hath seemed good.' Τῷ ἀγ ὠπειν καὶ η., by Hengdady's, 'to us who are deciding under the influence of the Holy Spirit.' Βάρος. It was an early, and especially Oriental form of expression to apply the terms Βάρος, ζυγός καὶ all laws, orders &c. laid on those subjects to their authority, whether they were heavy or light. See Rev. ii. 4. and Matt. xxii. 4. and Note. At ἑπάνως many eminent Commentators stumble, and they propose various conjectures, all unnecessary. 'Ἐπάνως comes from οἷς and adjective and verb, which is found only in the Nomin. or Accus. neuter. It is properly an adverb, and is found in the best writers from Herodot. downwards. Here it is put for an adjective, by the ellip. of ὅτως. Of τῶν ἑπάνως may be considered as standing for τῶν ἑπάνως ποιοῦτων.

29. ἐπέδωκαν τήν ἐπιστολήν. This does not merely mean, 'you will do right,' as many Commentators suppose, but, 'it shall be happy for you,' 'it will tend to your salvation.' I would compare Ecles. viii. 12. Is. iii. 10. Jerem. xiii. 6.

30. ἀπολυθέντες 'having been dismissed,' as v. 39. Ἐσέκασαν τὴν ἐπιστολήν. A τοιαύτην de haec re. See Wets.
31. ἐχάρησαν ἐτί τῇ παρακλησί. I know not why so many eminent Commentators should have introduced the word 'injunction,' for it is not sufficiently accountable for the insertion. The common interpretation, (confirmed by all the antient Versions) consolation or comfort, is more suitable and natural. They rejoiced at the comfort which this Epistle gave them, by the assurance that they were delivered from whatever was burdensome in the Mosaic Law. The word 'injunction,' on the contrary, refers to something which may very well be supplied from the context or the subject matter, is rather uncommon.

32. προφητια.] See xi. 27. and Note, as also Br. Pearce in Recens. Synop. 'Ανά λόγου πάντων, in a discourse of considerable length. Παρεσκόλυθεν, exhorited, admonished, and instructed them; stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, by showing why the whole ritual was not enjoyned, and why a part was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

33. περιστασις; but caused to stand some time.' An idiom confined to the later and especially the Hellenistic writers. Μετ' εἰπών, i.e. with good wishes and prayers for their welfare, or whatever was included in the Hebr. δώσειν. See Note on Joh. xiv. 17.

34. έδώσει—ανυώτ.] This verse is omitted in several MSS. and Versions, and is rejected by Mill, Wetts., Pearce, Neve., Kuin, and Griesb., bracketed by Vat., and cancelled by Matthai. The reason which they assign for its having come to be inserted, is, that it was done to account for what might have seemed strange and inconsistent in Silas being said to have gone with Jude to Jerusalem, whereas, a few days after, he said to have been chosen by Paul as his companion in his journey to visit the churches. Yet (say the critics in question) 'he may have gone to Jerusalem, and been sent for from thence, and the circumstance of his sending for, been omitted to be mentioned.' I must own that there is nothing to negative the true import of έκτελεσθε. The text, (especially if it be taken of the first mention of a plan which might not be carried into execution for some short time) that being an indefinite term, which may, at least, mean not a very few days. See xvi. 13. The omission may be accounted for on the supposition that the usual one dimiss sunt, as in the Schl. We may freely render, 'on their dismissal (or permission,) in going.' At τοῦτο τών ἀγ. we may leave. This is confirmed by the dimissant eos fratres in place. One might, indeed, have expected that Jude's first determination just to have gone; in which case the verse and that on a level with the capacity of scribes, would be to cancel the verse, and Commentators have felt the same and resorted to the same mode of reading. Whereas it may satisfactorily be taking έδωσεν, not in the sense of the usual one dimiss sunt, as in the Schl. We may freely, render, 'on their dismissal (or permission,) in going.' At τοῦτο τών ἀγ. we may leave. This is confirmed by the dimissant eos fratres in place. One might, indeed, have expected that Jude's first determination just to have gone; in which case the verse and that on a level with the capacity of scribes, would be to cancel the verse, and Commentators have felt the same and resorted to the same mode of reading. Whereas it may satisfactorily be taking έδωσεν, not in the sense of the usual one dimiss sunt, as in the Schl. We may freely render, 'on their dismissal (or permission,) in going.' At τοῦτο τών ἀγ. we may leave. This is confirmed by the dimissant eos fratres in place. One might, indeed, have expected that Jude's first determination just to have gone; in which case the verse and that on a level with the capacity of scribes, would be to cancel the verse, and Commentators have felt the same and resorted to the same mode of reading. Whereas it may satisfactorily be taking έδωσεν, not in the sense of the usual one dimiss sunt, as in the Schl. We may freely render, 'on their dismissal (or permission,) in going.' At τοῦτο τών ἀγ. we may leave. This is confirmed by the dimissant eos fratres in place. One might, indeed, have expected that Jude's first determination just to have gone; in which case the verse and that on a level with the capacity of scribes, would be to cancel the verse, and Commentators have felt the same and resorted to the same mode of reading. Whereas it may satisfactorily be taking έδωσεν, not in the sense of the usual one dimiss sunt, as in the Schl. We may freely render, 'on their dismissal (or permission,) in going.'
κεφ. ΧVI. των αποστόλων. 533

δε ἥσιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτῶι εἰς τὸ ἔργον, μὴ συμπαραλαβεὶν.

38. τοῦτον ἑγένετο ὁ παραδόσατος, ὡστε ἀποχωρηθῆναι αὐτῶι ἀπ' ἀλλήλους, τὸν τε Βαρνάβαν παραλαβόντα τὸν

40. Ἔμαχον ἀπολλώνει εἰς Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σιλαχ ἐξῆκε ἐπαραδόθει τῇ χάρτῃ τοῦ Θεοῦ ὑπὸ τῶν

41. ἀδελφῶν. διήργετο δὲ τῆν Συρίαν καὶ Κιλικίαν, ἐπιστήμη

1. ἐκκλησίας. ΧVI. 9. Κατηργητεῖ δὲ εἰς Δέρβην καὶ Λυστραν. καὶ ίδου μαθητής τις τὴν εἰκ., ὁνόμαζε Τι-

μεθος, νιὸς γυναικὸς τοὺς Ιουδαίας πίστης, πατρὸς δὲ

2. Ἐλληνος. ὠς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροι ἐκα

3. Ἴχον ἀδελφον. τοῦτον ἤθελεν ὁ Πάῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέμενεν αὐτὸν, διὰ τοὺς 'Ιουδαίους τοὺς ὅταν εἰς τοὺς τόπους ἐκεῖνος ἤθελαν γὰρ ἀπαύγα

4. τὸν πατέρα αὐτοῦ ὡς Ἐλλην ὑπήρχει. ὡς δὲ διεσφο-

5. ρεῖτο τὰ τόπια, παρεδόθων αὐτοῖς φιλάσεως τα δόγ-

ματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν προ-

6. βυτέρων τῶν ἐν Ἱερουσαλήμ. αἱ μὲν ὅν ἐκκλησίαι εὐπ-

ρεώντω τῇ πίστει, καὶ ἐπερσεφεν τῷ ἀριθμῷ καθ’ ἡμέραν

7. Διέλθοντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χωρὰν,

κυληθέντας ὑπὸ τοῦ ἀγίου Πνεύματος λαλήσα τὸν λόγον

7 ἐν τῇ Ασίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπέφεραν κατὰ

τὴν Βιθυνίαν πορεύοντας καὶ οὐκ ἑσάεν αὐτοῖς τὸ Πνεῦμα.

use of the term ἐπίσκοπος in the sense Bishop, which not long afterwards arose.

38. ἡσιον—μη συμπαραλαβειν. The ἡσιον (whom I refer to ᾿Ιερονομος, ἄδραιος) must be closely united with μη συμπαραλαβειν, as in several passages of Thucyd. cited in Recens. Synop.

XVI. 1. κατηργητεῖ] Literally, 'went down to.' A sense often occurring in this Book, and found in the later Greek writers.

— ᾿η κεις? Whether this is to be understood of Derbe, or of Lystra, Commentators are not agreed. The present passage favours the opinion that he was of Lystra; while that at xx. 4, is thought by some to prove him to have been of Derbe. But the ἄδραιοι there must refer to Gaius and Gaius only, otherwise St. Luke would have written καὶ ᾿Ιωβις καὶ ᾿Ιωβις ὁ Παῦλος. He does not up to ἀπεθανεν add ἀποκενεμεν, because it was unnecessary, he having, he thought, expressed that here. And certainly the κεις cannot well be understood of any other than Lystra, since that was the last mentioned place. From the position of the cities there can be no doubt that they went to Derbe first, and then to Lystra.

3. περιείμεν α.] He had not been circumcised, because his mother had no right to do that without the father's consent. The reason why Paul circumcised him (which he might do without violation of Christian liberty, as being of Jewish birth, and because, though circumcision was not enjoined as necessary to the Gentile converts, it might be sometimes expedient) is just after suggested, namely, that he might not offend the Jews, who would be so anxious to be uncircumcised because his father was a Gentile, and, consequently, would not listen to his teaching; therefore the Apostle accommodated himself to the prejudices of weak brethren. On the contrary, he did not permit Titus, who was of Gentile birth by both parents, to be circumcised, because it was demanded to be done by the false teachers, as necessary to salvation. There St. Paul could not give way. See more in Grot. and Dodd.

4. παρεδόθων αὐτοῖς φιλ., &c.] 'commanded to them observances.'

5. ἀεις] This must here denote that part of Asia Minor which was peculiarly so called, i.e. Ionia, or the region of which Ephesus was the capital. How this hindrance was imparted to them, whether by dream, or by some mental impression is uncertain. The latter is most probable, and the Apostles well knew how to distinguish the motions of the Holy Spirit from their own thoughts.

7. πρωταὶ] Nine MSS. add Ἴσωος, and others, with several Versions and some Fathers, to Ἴσωος, which is adopted by Mill and Wet., and received into the text by Griesb., Knapp, Titm., and Vat., as had been long ago done by Beza. And it is expressed by Dodd., Newc., and Wakef. But there seems no sufficient evidence
of its genuineness to warrant its reception. The external evidence is weak, as far as regards MSS.; and Versions and Fathers are, in a matter of this kind, not quite unexceptionable testimony. But, to advert to internal evidence, it would at first sight seem that as πνεῦμα Ιησου is a very rare expression, occurring no where else, but in Phil. i. 19. (and there in a different sense) we may fairly suppose it was inserted for the sake of the insertion of Ιησου. And yet we do not elsewhere find that rare expressions are cancelled by the scribes. Besides, when any very rare forms of expression are connected with important doctrinal questions, we are to advert to the possibility, nay probability, that they may have been tampered with by the antient Theologians, either by adding something to the text, or by removing something from it. In fact, it appears from the Note of Wets. that the Romanists, a little after the printing of the Greek Text, maintained that Ιησου had been expunged by the Nestorians; which is incredible. They might rather have been expected to add than to remove it. The addition, however, I suspect, came from the Arians, who would have more reason to add it, in order to destroy so decided an example of τὸ πνεῦμα in the personal sense. Thus it is caught up by all the Socinian interpreters. See Wake. And when once introduced by the Arians, it would be likely to be admitted by the Nestorians, who would rather have it than not. From the former of these it was, I suspect, foisted into the Vulgate, and by the latter into the Syriac Version, and from thence it would easily be transmitted to the Ethiopic, Coptic, and Armenian Versions. Finally, the word is strongly discomfronted by the context. For, to use the words of Bp. Middlet., it is from the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present, that on their attempting to go into Bithynia, the Spirit suffered them not. It is, therefore, highly unnatural that the τὸ πνεῦμα of the latter verse should be meant of any other than the Πνεῦμα of the former. 10. εὐθείας] As St. Luke here uses we after having before all along used they, it is plain that he himself became a companion of Paul and Timothy in this journey. 11. εἰς Μακεδονίαν] by the river-side; to, by a river, as our English Translators render for the Strimon, which is the only river, must be meant. And the Article is omitted chiefly on account of the notoriety of the river, and partly by reason of a preposition being used. 12. εἰς Γαλατίαν] by river-side; to, by a river, as our English Translators render for the Strimon, which is the only river, must be meant. And the Article is omitted chiefly on account of the notoriety of the river, and partly by reason of a preposition being used.
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14 ἐλαλοῦμεν ταῖς συνελθοῦσαι γυναῖκι. Καὶ τις γυνὴ ὁνόματι Λυδία, πορφυρώλεις πόλεως Θεσσαλονίκης, σεβόμενη τοῦ θεοῦ, ἠκούσεν ὡς ὁ κύριος διήνοιξε τὴν καρδίαν, προσ-κρίκηται με πιστὴν τῇ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἰκὸν ἐμεῖναι. καὶ παρεβιάσατο ἡμᾶς. Ἡ ἐγκέντρωσε, καὶ παρεβιάσασα ἡμᾶς. Ἡ ἐγκέντρωσε, καὶ παρεβιάσασα ἡμᾶς. Ἡ ἐγκέντρωσε, καὶ παρεβιάσασα ἡμᾶς. Ἡ ἐγκέντρωσε, καὶ παρεβιάσασα ἡμᾶς.

Later ones interpret, 'where, according to the Jewish custom, there was a prosneucha, or oratory.' Such places (not edifices, but groves, like the antiphon in the Jewish temples) were then frequent, where no synagogue was to be found, is proved by the Commentators; as also that such were held by the sea or river side. Yet I see not how one εὐνοοῦτος εἶναι can have the above sense, still less be taken for οὐ ηῶθ, with others. Neither do I see any truth in the objections, that the phrase προσκρίκηται με πιστὴν τῇ κυρίῳ εἶναι, and is unauthorized phraseology. The former seems not to have a shadow of reason; and the latter is overturned by one of the passages adduced to establish the new interpretation, namely, Philo Contra Flaccum: Ἔλθο αὐτῶν ἐκ πολλῶν ἐκ-χωρετεῖ ἐπὶ τῶν πλατών αἰγαλοῦ, ταῖς προς τὴν παροικίαν ἄνθρωποι εἰς τὸ προσκρίκηται εἶναι, where we have the very phrase, and in the very sense of the common interpretation. It is plain that St. Luke here does not employ the term προσευχή, however it may have been in use, but adopted a circumlocution for greater perspicuity. It is true, that at v. 16. παροικοῦμεν εἰς τὰ προσευχαὶ seem to require προσευχή, to be taken in the sense of a prayer meeting, admitted even by some who contend for the common interpretation. But though I am not prepared to assert that the sense in that passage 'as we were going to prayer' is to be justified, since it would make the notice of the time when the circumstance took place still more indeterminate, and be very frigid; yet the sense prosneucha, would require the Article. It should seem that the sense there is something between prosneucha and prayer, namely prayer-meeting, q. d. as we were going to the place where prayer was wont to be made.

The ἐλαλοῦμεν Not 'discoursed with,' as Wacken, renders; for λαλεῖν must here be taken in the sense of harangue, or discourse as a public teacher or preacher; as is plain from the preceding καθηκοντείς, which alludes to the posture adopted. Ταῖς συνελθοῖς γυναῖκι. Hence it is plain that the congregation consisted of women only. To account for which, we may suppose the rejection that separation of the sexes, which always subsisted in regular buildings, such as synagogues, was impossible in places like pros- 

14. Ἀνδρὶ] Some take this as a name of country, and to be joined with γυνὴ. But the δεῖναι, that separation of the sexes, which name was common both among the Greeks and Romans. Περιφυρώλε, i.e. a seller not of purple dye, but of purple tents, for which the Lydians were famous, who seem to have participated in, or succeeded to the reputation of the Tyrians.

— διότι τὴς καρδίας] The expression was probably derived from the Hebrew, for it occurs in the Jewish prayers, as also in 2 Macc. 14. δ. τῆς καρδίας εἰς τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασις. Themist. 2. p. 29. and other writers. The mind is said to be signed against the commandments of God and man, when he has not the true knowledge of the truth, or, from pride and perversity, will not admit the admonition. Hence to open the mind or heart denotes, to render it more intelligent, to cause that one shall better perceive the truth, and more readily yield assent to it. The opening in question was effected by the grace and power we are engaging with the concurrent good dispositions of Lydia.

15. πιστὴν τῇ κυρίῳ] 'a true believer in the Lord [and his religion].' The expression elsewhere occurs without the addition of τῷ κ., and denotes a Christian. Παρεβιάσασα ἡμᾶς. This term, like ἄγακεζως, is used of the moral compulsion of urgent entreaty, such as, in a manner, command. We may thus request St. Luke here, and in his Gospel xxix. 29., seems to have had in mind Gen. xin. 3. where lot, it is said καταβιάζεσαι (many good MSS. have παρεβιάζεσαι, which is probably the true reading) the angel to enter; also I Kings xxviii. 23. καὶ οὖν ἴδον διδαχῆς φαγεῖ, καὶ παρεβιάσασαι αὐτὸν ὀρθωτόν ἰδεῖν ἵπποι καὶ νησί. The παρεβιάζεσαι [scil. voluntatem, and thus παραβιάζεσαι] is a stronger term than ἐγκακεζεῖν. See Note on Lu. xxix. 29.

16. παρεύξατε] 'a girl,' or, as appears from what follows, a female servant or slave. — ἐκ τοῦ παρεύξατε παρεύξατε παρεύξατε. For a full detail of the various opinions on this somewhat perplexing subject see Recens. Synop., Townsend's Dis. on the nature of the spirit of divination in the Pythoness, and Scott in loc. Suffice it here to remark, that πεὑρον is properly an appellation of Apollo. But, as he was the God of divination, it came to be applied to soothsayers, conjurers, and those who pretended to evoke spirits. As a divination method was a most useful art to persons of that profession, they generally acquired more or less of it; hence the word is sometimes so explained in the ancient Greek Lexicographers. Whether this girl was a ventriloquist, has been much debated; but the negativa is the view adopted (and, I think, rightly). To be a female, and eminent Commentator. See Deelying, Wolf, and Kuhn. There is no reason to suppose it from the name, and
still less from the circumstances. A more important question is, whether she was an impostor, or a mere lunatic and insane person, who, like Joanna Southcote, fancied she was inspired to foretell future events. As to the former, Deyling, Wolf, Walch, and Bischoe have convincingly shown it to be groundless; and the land the Lyceum involves far greater difficulty than the common opinion, adopted by the antients and most modern Commentators, that she was possessed by an evil spirit, which enabled her to foretell future events. Indeed, it is plain that St. Luke and St. Paul both viewed the matter in that light. The expression, then, is a kind one with that used by St. Luke in his Gospel, iv. 33. "Διαφωτισθείς ἐν πνεύμα Δαίμονων εκαθαρσθήτω." And Lescalop, well explains Πενθαλα Σπαίνακον μαντικών, a conjuring demon.

16. ἐργασίαν] This word, from ἐργάζεσθαι, to make money (as we say), signifies gain. Tois κυρίοις. Fischer and Vater take this as plural for singular, as in Lu. xix. 33. That passage, however, is of a different nature, and to call in enslavement were not only ill judged, but unnecessary, since Grot. and Wahl have fully proved, that the common possession of a slave, especially when exercising any gainful performance, was not unfrequent.

17. ἐκαθαρσθήσονται] Though the expression δοῦλος Θεοῦ was in use among the Gentiles to signify those devoted to any God as his Priests, yet as ὁδὸς σωτηρίας was one quite unknown to them, we might imagine both expressions were derived from persons who had heard Paul and Timothy preach, (who might probably use such expressions) but let it best to suppose the words pronounced by the demon, through the organs of the girl, and thus bearing the same honourable testimony to the Apostles, that had been borne by the demons to our Lord.

18. ἔξαιθαν] There seems to be, as Valkcn remarks, a paronomasia with the preceding ἔξαιθα, since with the going out of the demon away their hope of gain. They perceived gone, when they found that the girls no longer the power of divination. Εὐθανασία having [caused to be] apprehended 17. xxii. 30. and Lu. xxiii. 26. Εὐθανασία made to escape and the Lord reproved used of impleading any one, and compelling him to go to judgment. This is just after is a general term, in the place is, in the next verse, substituted the noun one στρατηγοί; for so, it seems, the v. at Philippi were called. On the noun στρατηγοῖς, the origin of the appellation of those of antiquities, see Wetten in Recens. Synop.

20. ἐκαθαρσθήσονται] are causing turbance to. The εκ is intensive. was made two-fold. 1. that they were of the peace, and 2. teachers of various customs and rites; their influence falling under the cognizance of the Laws. And though the Romans were not in the permission to foreigners to be according to their consciences, it was that there should be no public atrocity. And whenever the former was connected with the latter, the man was punished. In "Ioudaioi" it is suggested that their offence is a persons being, as foreigners and of another nation, those who ought the less treated so to do.

22. Σωματοφυγεῖν] This use of the of the Latin scindere, and the Greek ἔκθρον by another, a violent, stripping of So Xenoph. p. 742. τῆν ἐδοθήται πιτ and Diod. Sic. L. xvii. 35. οἱ τοῖς πάγνουσιν. The scouring was temporary punishment to satisfy and as reserving the final charge for another occasion.
24. τὴν ἐσωτέραν φυλ. | Jails were not so strongly built at the outer part as the interior, to which there was access by many gates, and where sometimes there were subterranean dungeons. Chains, too, were then added, and a machine called ξηλόν, in which the arms and head were sometimes confined as in our pillory, but more frequently the legs only; not, however, as in our stocks; for the machine was one in which the feet were constrained and bruised. The word was called ὁδοκής and ὁδοστρέφης. Of this Grotius, Pisc., and Else add many examples.

25. ἐπικρούοντο | The opening of doors of themselves was always thought to attend the presence of God, or an angel. See xii. 10. and Note. Καὶ πατῶν τὰ δεσμά ἀνέβη. By this, most Commentators understand that the chains of the prisoners were relaxed; though not so much as to place them quite at liberty. This, however, is difficult to conceive, and, from the use of the word in the Classical writers (see the examples cited by Wets.) ἀνέβη can only signify ‘were freed from chains.’ Yet, as the doors were, at the same time, opened, it would seem surprising that the prisoners should not have made their escape; which is by many attributed to extreme astonishment! In the reason assigned by Grotius, namely, Divine interposition, we may far better acquiesce. I cannot, however, help suspecting that for πατῶν we should read παύων, as referred to θυραί, or rather to θυραί, and πάντως. The word occurs with frequent enallage, in which an adjective is made to agree not so much with the antecedent, as with some kindred word, as here θυραῖς. Now chains are applicable to doors as well as to persons, and were so applied, as I find from Athen. 517. C. εἰτι θύρας—καὶ πάντα θυρέας διέστησε. ἐπλαμβάνεται τὴν ἀλέουσαν, καὶ ἅλκες τὴν θωράδα.

26. ἔντυνος | A word only occurring in the later writers.

27. μορίον—κακῶς | An euphemism, like that of Xenoph. cited by Wets.: ἔδοθε δοκεῖ γὰρ µό τι εὐάντω ὑγρασχεῖ ἄθεσθαι. Dodd. thinks Paul collected the jailor’s intention from some desperate words which he had uttered.

28. αἰτήσεις φῶτα | Plural for sing., say the Commentators: περιέργως. Various causes might produce this feeling, and among these, that of aye, as in the presence of Divine legates, attested to be such by the supernatural occurrence already witnessed.

29. ἐξο | i.e. out of the inner jail. — τι µὲ δεῖ—σῳδωβ.; I have, in Recens. Synop, proved that this cannot mean ‘what must I do to be safe?’ viz. from the punishment of the magistrates; but, as the whole of the context requires, ‘by what means can I attain eternal salvation?’ He knew they professed to show the means, and their commission to do it was now established beyond doubt.

30. υπευθέντο οὖν | ‘Embrace the Christian religion, and thou and all thy family shall be put into the way of salvation.’ It is taken for granted that his family become Christians as well as himself.

31. ἐν θαυµάσει τῇ ἀγαθῇ τῆς ν. | at that very hour of the night, unseasonable as it was. Ἐλέουσαν δὲ τῶν πλ. It is not necessary to suppose ἔλογαν μιαν τὴν καθαρίαν, with Pisc., or, with Kypphe, Kuin., and Cambpb., to take the καθαρία in the sense proper, supplying σωμάτα. The true mode, I conceive, of taking the passage is to consider it as a blending of two forms of expression, namely, ἔλογαν αὐτοὺς, and ἔλογαν αἰμα τῶν πληγῶν. So Hom.
II. Σ. 345. δῆμα τέχνηται Πάτροκλον λούσειαν ἄμβολον αἰματόκτητα. Where λούσειαν — αἰματ. is for αἰμολογοῦν β. αἰματ.

λοίχας i.e. the beaddies, by a message, it should seem, sent by the Jailor. In δείχνατε—ἐκβάλλεται there is such spirit, brevity, and point (almost each word forming a head of complaint) as could not easily be paralleled even in the writings of Demosthenes. Ακατακριτοὺς signifies 'not found guilty, on trial, of any wrong.' On the law, and especially the Roman law, at this point, and on the privileges of citizens in foreign countries, the Commentators adduce numerous Classical citations and references. In what sense Paul was enabled to call himself a Roman citizen, is a point much debated among the Commentators, but nothing has been with certainty determined. Some think it was on the ground that Tarsus was a Roman colony, or at least a municipium. The municipia were properly Italian towns on which had been conferred the ius civitatis, whereby the citizens of those places had the public and private rights of Quirites, and moreover made their own laws, and elected their own magistrates. They were, however, municipia which had not the right of suffrage; and so possessed not the full ius civitatis. Yet Tarsus (Paul's birth-place) was neither a colony, nor a municipium, but merely an urbs libera. See Pliny v. 27. Now these free cities lived under their own laws, had their own magistrates, were independent of the constitution of the Roman president, and were not occupied by Roman garrisons. With this freedom the Tarseans had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Cæsar, under various calamities attending the Civil War. That the Tarseans had not the constitution of a Roman colony is also hence apparent, that the Roman Tribune, notwithstanding he knew Paul to be a Tarsæus (39.), ordered him to be scourged, though he desired as soon as he understood he was a Roman citizen. See xxi. 27. sequ. There seems reason to prefer the opinion who maintain, that some one of Paul's had this freedom given him for so rendered to Cæsar in the civil wars.

When it is said ἰδίαις Ρωμαίοις &c. Commentators, supposing that Silas was a Roman citizen, would take the sense for the plural, dignitatis gratia. But necessity to resort to any such precurs for though that Silas is (as they else called a Roman citizen, be true where said, or even hinted, that he was, his very name Silas, renders probable. Nor was the juss its most limited sense, then so very be acquired.

— τοὺς γερὰν ἐκ Τινί Λ. ] An elliptical form similar in Latin and English, brevity (to be supplied by proeli like) is very well suited to a feeling tion. Αλλά οὖν ἔλθην χείρ. A sort of action expressive of the great confidence in the innocence. It appears from the to have been not unfrequently recur especially in this very country of of the neighboring one of Thessaly. 39. παρεκκλησαν αὐτοῦς ] April by entreating them to overci jury.

40. εἰστήθην εἰς τὴν Α. ] Some this idiom, and would read Δω MSS. give no countenance to the been proved by Wolf, Alberi. Her and Valck, that edextherai eis used in the sense 'to enter it house.' 39. παρεκκλησαν] We may l


Κεφ. ΧVII. ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 539

1 Xαυ. ΔΙΩΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ- λωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. κατὰ δὲ τὸ εἰώθος τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελήγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ἀ διανοίγων καὶ παρατίθεμεν, ὅτι τὸν Χριστόν, ἐδει παθεῖν καὶ νασατίναι εκ νεκρῶν, καὶ ὅτι οὐτός ἦστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ἕμιν. καὶ τίνες ἐκ αὐτῶν ἐπείσθησαν καὶ προσεκληρύνθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γνώ

5 ναικῶν τῶν πρώτων οὐκ ὄλγα. Ἡ διανοατίνες δὲ οἱ ἀπεθάνοντες Ἰουδαίοι, καὶ προσλαβόμενοι τῶν ἠγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐδούρμησιν τῶν πολλῶν ἐπιστάντες τε τῆς οἰκίας Ἰάσωνος, ἐξήτοναν αὐτοὺς ἀγαγεῖν εἰς τὸν δήμον. μὴ εὑρόντες δὲ αὐτούς, ἐσηροῦν 

καὶ τὸν Ἰάσωνα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βο-

senses of admonishing, and exhorting. See Note on 2 Cor. ii. 4.

Note 2. The συναγωγή of the I. Bp. Middl. objects to our English Version 'a synagogue of the Jews,' and would render 'the synagogue,' as signifying merely that the Jews of the surrounding district had their synagogue there. That, however, is so little satisfactory (see xiv. 1. and Note, and compare xvii. 10.) that it is better to follow the T. V. to have here crept in from the ἐν preceding. It is recorded as being not found in three of the most antient MSS., and, in three, in several others, such minute points escaping the most careful collator. To suppose, with many eminent Commentators, that that was the only synagogue in Macedonia, though there might be many prosnechs, is too hasty, and is disproved by xiv. 1. 3. diaνοίγων scil. τὰς γραφὰς, as in Lu. xxvii. 32., opening the sense δε. the Partici-

πονηρός, propounding, viz. by laying before them the evidence. At οἱ ὄν—μιν the Partici-

πονηροί render the following from the oratio obliqua to the directa. See Acts i. 4.

Note 3. The verb has a reciprocal sense, 'joined themselves to,' took their lot with'—γυναικῶν τῶν πρῶτων] The τῶν εὐση-

μῶν infra v. 12. & xiii. 50., honourable matrons, wives or widows. Thus Apuleius speaks of semen primates.

5. τῶν ἵων] ἡ συναγωγὴ denoting 'be-

longing to the forum, or market,' and carries various significations according to the business done there, whether to of things, or persons. See Recens. Synop. and Wets. As ap-

plied to the latter, it denoted (with ἄνδρα) market people, some of whom being petty chap-

mcy others, getting some persons, may, y. men, idlers, who, like the Lazzaroni at Naples, almost

lived in the market, the term came at length to mean personal of the basest sort, the dregs of society.

Ponrophos is wrongly rendered by Bp. Pearce and Abp. Newc., 'wicked.' Yet so almost all the recent Interpreters take it. But as it is

meant to qualify the τῶν ἠγοραίων, it is better to render τινὰς ἄνδρας πονηροὺς some mean fellows. The expression ἄνδρας πονηροὺς is indeed somewhat rare, and therefore did not occur to the Commentators; but I could adduce sev-

eral examples. The following will suffice.

Thucyd. viii. 73. τινα μοχθηρὸν ἄνθρωπον (a beggarly fellow) υποτασσομένων—διὰ πονηρῶν, because of his meanness. Aristoph. Eq. 181. where τί μέγας γίνεσθαι is opposed πονηρὸς καὶ ἠγοραῖος εἰσι. And in Xenophon the πολιταὶ πονηροὶ are often opposed to the οἱ χρηστοὶ, the better sort. Sturt. Lex. Xen. will supply many examples. See also Lucian i. 483. Hence may be understood Thucyd. vi. 53. διὰ πονηρῶν ἄνθρωπων τίπτων (by the credence of mean persons) ὁ χρηστὸς ἢταν τῶν πολιτῶν. All the Translators and Commentators have fallen into the same blunder as on this passage of the N.T. By Arrian the term is used in the sense of paltry, as applied to things. And possibly the framers of our common Version meant this when they rendered 'lewd fellows;' for in the passage Thucyd. vii. 73. Hobbes renders μοχθηροὶ by a lewd fellow. Indeed that word may very well have such a sense, since in that signification it is derived from the A.S. læp b pregarius, 'one of the mob,' from Leob, a mob.

—τῶν δήμων] Not 'the people,' as E. V.; much less 'the mob,' as Dodd. renders, but the populous assembly, which is often synonymous in Thucyd., Xenoph., and the best writers, e. g. Thucyd. v. 61. πρὸς τὸν δήμον ὡς προσήγουν. Comp. xvi. 20.

6. ἐσηρῶν This is to be taken like ἐξικάνους at xvi. 19. where see Note. Πολιτάρχας, 'the city magistrates;' a later form for πολιτάρχαι, which is found frequent in Thucyd., Xenoph., and t he best writers, e. g. Thucyd. v. 61. πρὸς τὸν δήμον ὡς προσήγουν. oik. ἀναστασίστατε. This expression, like a corresponding one in our own language, is taken to be in a popular sense, and not to be too rigorously interpreted. 'Anast. is a word only found elsewhere in the LXX. It is for ἀναστα-

τὸν πονηρόν, and that for ἀναστίστην in Lu. xxiii. 5.
7. υποδείκται 'has received as guests and friends.' So in Lu. xiv. 6. James ii. 25. and often in later authors. It is in Latin also 'dederat.' In English, 'he gave them.' See Gen. xxi. 8. 'Agnovi to.' The word properly signifies opposite to; but here contrary to.

9. καὶ λαβὼν τὸ ἱκανὸν 'and they (i.e. the magistrates) taking surety.' 'Τὸ ἱκανὸν λ. is a translation of the Latin law phrase satisfactionem accipere, the opposite of which is ἱκανὸν δοῦναι. The nature of the engagement was, we are left to conjecture. It probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. οὕτω δὲ σεῖται Ἰουδαῖοι. Εὐγενεστέροι. Not more noble (for the men, we may suppose, were tradesmen of the lower sort) but more ingenuous and well disposed. So the best of the later Commentators take the word, and they adduce examples of this sense, which occurs especially in the later writers. Perhaps, however, both significations may be included, viz. the better sort of persons, more respectable and better disposed. And so Chrys. seems to have taken the word, when he explains ἐνεργεστέροι, i.e. the better sort and better disposed people. Thus Thucyd. viii. 93. ἀνθρώπων ἐνεργοίς, where I have fully explained the idiom and added many examples.

— τὸ καθ' ἡμέραν] The Article would seem to have no force, and is omitted in several MSS. It must not however be supposed that the word may take better account for its omission than for its insertion. To account for its being used here, it is proper to bear in mind, that καθ' ἡμέραν is often used with the Article for the adjective ἡμέριον. The substantive is generally expressed, but sometimes omitted, and left to be supplied from the context, or else a general noun may be introduced, and the common ellipt. of καθ' supposed. Thus the sense will be, 'in their daily habits of life;' equivalent to the Thucydidean τῶν καθ' ἡμέραν διδόντων, or the Eschinesian τὴν καθ' ἡμέραν διαγινόμενην. And so the best writers say τὸ καθ', 'quanto ad me attinet.'

9. ὅσιοι δὲ ἥμαραν] This is well explained by Chrys. ἀγαθοφύτες. 12. τῶν εὐών.] See Note on xiii. 50. The word belongs both to γνωσιμος and to ἐφανής.

13. σαλευτῶν] This word, from σαλέω, 'to burst out of the reach of those who were seeking his life, sends him ἐκ τῆς τοῦ Ἐλληνος, which must mean the Ἰουδαιον, and, as we afterwards learn, to Pydna. Had τὴν ἑλληνιδας been written, the Αριδηστας must have been understood.

The ἐκ of our English Translators remind us of, 'as if;' or 'as it were,' which compels them to suppose that the writer was taking some stratagem to deceive his enemies, who might suppose he was taking ship, when he, in fact, should go to his destination by land. This is however, is but a slender foundation on which to erect such a notion. There can be no doubt but that the two words ἐκ ἑκατον are to be taken together, 'in the清单 of the Classical writers cited by the Commentators, e. g. Pausan. καταβατὴν ὅσι ἑτοίμων γραμματοσαφίους.
15 μενον δὲ το τιλας και τοι τιμοθεος εκει. 'Οι δὲ καθι- 
στοντες τον Παυλου, ἦγαγον αυτον ἐως Ἀθηνων και λα- 
βοντες ἐντολὴ πρὸς τον Σιλαν και Τιμοθεον, ἵνα ως τά- 
χια τα ἑλθων πρὸς αυτὸν, εξῆσαν. 

16 'Εν δε τας Ἀθηναις ἐκδεχομένου αυτοὺς τον Παυλοῦ, 
παραξύνετο το πνεύμα αυτοῦ ἐν αὐτῷ θεωροῦτι κατείδω- 
λον οὕσαν την πολιν. 'Ιδελέγετο μεν οὐν ἐν τῇ συναγω- 
γῇ τοις Ιουδαίοις και τοις σεβομένοις, καὶ ἐν τῇ ἁγορᾷ 

17 κατά πᾶσαν ἡμέραν πρὸς τοὺς παρατηροῦντας. τινες δὲ 
τῶν Ἑπικουρείων καὶ τῶν Στυίκων φιλοσόφων συνεβαλλον 
αὐτῷ καὶ τίνως ἔλεγον Τί ἂν θέλοι ὁ σπερμολόγος οὗτος

Lasitas, to which I could add others from Thucyd., where the αὐτος is pleonastic. Or the sense may be unto, i.e. down to. And so εἰ 
τῆς θαλ. in Thucyd. vii. 66. So the Vulg. has uisus ad, and the Syr. ad. 

15. οἱ καθεστῶτες. This is not, as Kuin. 
imagines, for οἱ προσερχομένοι, but for κατ-
στάς τοις πολιν. in a kindred passage at ix. 39. κατ-
ήγαγον αὐτοὺς εἰς Κ. The present term, how-
ever, is equally correct. So Thucyd. iv. 78. 
κατεστάσας (scil. οἱ αὐτοῦ) αὐτὸν ἐν Διον., 
where I have adduced examples from Xenoph., 
Plutarch, and JambI. We may here render, 
"those who had the charge of conveying Paul 
brought him to Athens." The construction re-
quires an οὖν, or εἰς, or δέ, as in the earliest 
example of this idiom, Hom. Od. v. 274. αὐ-
γον, Πελοπόν. Wets., however, cites an example of 
μερίκα from Arrian, which comes near to the εἰς 

16. εἰ αὐτῷ] This is added, by a Hebraism, 
as in Dan. vii. 15. "I was grieved in my spirit 
in the night visions by these visions, and was 
perhaps in the mind of St. Luke. κατείδωλος, 
'full of idols.' This force of κατα ἐν is found in 
many words, as καταδιόροι, κατάμετλος &c. 
With respect to the fact, it is fully established 
and copiously illustrated by Wets.; e.g. Pau-
sanias says Athens had more images than all the 
rest of Greece, or εἰς, or δέ, as in the earliest 
example of this idiom, Hom. Od. v. 274. αὐ-
gon, Πελοπόν. Wets., however, cites an example of 
μερίκα from Arrian, which comes near to the εἰς 

17. τῇ ἁγορᾷ There were many market-
places, the most considerable being the Cera-
imus, or old, and the Forum Eretriacum, or 
new Forum; the former of which is supposed to 
be the one here meant by Ikenius and Schlesius., 
the later by Kuin, and indeed most Comment-
tators. And that this was by far the more 
frequent, being in the most thickly inhabited 
part of the city, confirms the latter opinion. 
Toas παρεντος, those whom he might happen 
in the Forum which was best adapted to his 
purpose, because it was (as in all the 
Eastern countries up to the present day) the 
place where people met for conversation. 
And from the citations of Wets. it appears that 
that was the place where Socrates and many other 
Philosophers had been accustomed to hold their 
discussions.

18. Ἐπικουρείων καὶ τῶν Στ.] The Epicu-
reans were practically Atheists, since they held 
that the world was neither created by God, nor 
under the direction of his Providence. Pleasure 
they accounted the summum bonum, and virtue 
to be practised only for the sake of pleasure, not 
for its own sake. They maintained that the 
soul was the material, like the body, and would 
perish with it, leaving nothing to be either 
hoped or feared after death. The Stoics did, 
indeed, believe in the existence of a God, but 
held such chimerical notions of his nature, at-
tributes, and providence, as rendered that be-
lief almost nugatory. They maintained, that 
both God and man were bound by a necessary 
salesis; that the wise man yielded in no respect 
to God, of whom they believed that his nature 
was fire, and diffused throughout the world. On 
the condition of the soul after death, and on 
the existence of a state of rewards and punishments, 
they varied in opinion; but all denied the 
immortality of a future state. Nay, some thought 
that, sooner than be merged in the 
celestial fire of the Deity. Thus while the 
former denied the existence, or at least Prov-
dence, of God; the latter, though professing to 
believe both, yet, by ascribing all human events 
to fate, destroyed the foundation of all religion 
as much as the former. It is obvious that both 
the above opinions were far removed from the 
doctrines of Christianity; and therefore it is no 
wonder that the latter should have been both 
unaccountable and unacceptable to these 
Philosophers. There were, besides, two 
other sects, the Platonists, and the Peripatetics, 
the latter of whom probably came not near Paul, 
since their places of discussion were far removed. 
The opinions of the former made far nearer ap-
proaches than those of the rest to the doctrines 
of Christianity; and these probably formed the 
far greater part of those who gave a qualified 
approbation of St. Paul's doctrines by proposing 
to hear him again on the subject of the immor-
tality of the soul.

—συνεβαλλον] Sub. λέγον, which is some-
times expressed.

—σπερμολόγος] The word was used pro-
perly of those small birds, sparrowes &c. which 
live by picking up scattered seeds; but meta-
phorically, to denote those passers, who fre-
frequent the market-places, and lived by picking 
up any scattered or refuse prodace; and, gene-

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rally, persons of abject condition, without any regular support. Again, as the tribes of small birds which live by picking up seeds which are especially garrulous, the word came to denote a _proster_, and some eminent Commentators think that is the sense here. But probably both senses may be intended, viz. _an insignificant babble._

18. οἱ δὲ] Sub. έλεγον, 'spoke [in answer],' έναν δε, καταγγείλατε, 'a commender of foreign deities.' We are not here to understand Gods in the full sense of the term. It has been proved by the Commentators cited in Recens, Synop. (to which, but more properly, I have been subject that which is important from Max. Tyr., Jambl., Plutarch, Lactan., Diog. Laert., Dion. Halic., Pindar, &c.) that there was properly a distinction, though not always observed, between _theoi_ and _daimones_, by which the former denoted Jupiter and the Gods by origin, the latter those who had become so, though originally men. These, according to some, included the _daimones_ as Hercules; though others made a third class of them. The above, then, were all the classes that, properly speaking, were reckoned as _Daimones_. But the Pagan Theology comprehended another order of beings, which held the midway between _daimones_ and _men_, and acted as _mediators_ between God and men, by revealing the divine will, and helping the imbecility of man. This was the _daimones_, one of which was said by Socrates to visit him; on which, Xenop. Mem. i. 1. 2, tells us, was founded the charge κακὰς _daimones_ εισφέρειν, almost the same expression as that used of St. Paul. Some eminent Commentators think that these _daimones_ were sometimes used in the sense of _demon_ and _daimon_ (as in the passages of Xenop., (as is plain from the charge being elsewhere worded as _τὸ περὶ θεῶν κακωτομεῖν_ and _daimones_ of Diog. Laert., Dio Cass., Aelian and Josephus, cited by Wets., where the expressions κακὰς _daimones_ εισφέρεσθαι, or εισφέρειν, κακὰς _daimones_ εισόργεσθαι are equivalents.

18. τοῦ Ἰσραήλ καὶ τῆς ἀκώστ. ] It is strange that many eminent Interpreters, antient and modern, should take ἀκώστ. (written ἀκωστὰς) as the name of a new Goddess. It is true that there is something to urge in favour of that view, (see Recens, Synop.) but the common interpretation bear in its simplicity the stamp of truth, viz. 'rescuing Jesus from the jaws of the dead through Him;' He being the first fruits of those that slept. This, too, is required by v. 31. ἀκώσταις αὐτῶν ἐκ νεκρῶν, and 32. ἀκώστατος ἀκώστας τῶν νεκρῶν. As to the use just before of the plural _daimonia_, it may readily be accounted for from an idiom of frequent occurrence and common to all ancient and mostly used when any charge is made against any one. Thus it may be considered a hyperbole. It is not, however, improbable they might so far mistake St. Paul as to suppose that he preached two Gods, i.e. God, and Christ, that they might be avoiding the thing of apprehension properly so called, or there is no appearance of any _regular_ before the court of Areopagus. There is, no reason to think, that this court retained its shadow of its antient consequence, and, like Inquisition in many Catholic countries at present time, had abated much of its activity. The charge of the _Areopagus_ was a trial for the trial of impiety, as the introduction of the worship of foreign religions. Yet all, it may be, the better, for there was not the thing of apprehension properly so called. It may, however, be very well emended. For τί read τι, and for _τίνος_ read τινεῖ _κακοῦ_, i.e. _κακοῦς_. Taken, then, in the juncture which the Commentators conceive, suggest rather a tumultuary proceeding on the part of the two classes of persons before mentioned. They, it should seem, those proper to call Paul to a public and solemn account, and considered no place so proper as the hill called Areopagus. Thus the words after this, _κακοῦς_ _κακοῦς_, with which Wel 2 aptly compares from Platous ("posum seire, _profectus_, curis sis, aut quid ve oferis?") as of _bouleúmena_ γνώσει. Paul, too, does not address them as judges, nor seek any justification of his conduct, but as philosophers. If, then, any of them were, as was Dionysius, Areopagite, they were the less as bitter witnesses, for private or public individuals. Perhaps this may account for the little seriousness or ceremony which the Apostle experienced.

— _δυνάμεια γνώσει.] This is Hellenistic Greek, both, in the use of _δυνάμεια_ for 'to be permitted,' and in the not prefixing some particle of interrogation.
20 Λομενή διδαχή; ξενίζομαι γάρ των εἰσφερέσ εἰς τὰς Ἀκοαὶ ἡμῶν βουλομένα οὖν γνωναι, τὶ ἂν θελοι ταῦτα
21 εἴη. Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ἔξων, εἰς οὐδὲν ἔτερον εὐκαίριον, ἢ λέγειν τι καὶ ἀκοῦνεν κανόντερον.
22 Σταθεὶς δὲ ὁ Παύλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἐφή.

'Ανδρεὶς Ἀθηναῖοι, κατὰ πάντα ὡς δεσιδαιμονεῖτε υἱός
23 θεωρός. διερχόμενος γάρ καὶ ἀναθεωρός τὰ σεβάσματα τὸν ὀμον, εὐρον καὶ βωμὸν ἐν ὧδε ἐπεγέγραπτο 'ΑΓΝΩΣΤΩ
ΘΕΩ. ὅν οὐν αὖγουντες ἐνεβείτε, τοῦτον ἐγὼ καταγ-

20. ξενίζομαι] for ἔξω, strange. Literally, things which strike us with surprise. Ἀκοαὶ, ears. This use of the word in the plural is thought to be rarely found in the N.T. Yeo included in Recens. Synop, added examples from Eurip, Ἀθηναῖοι, Ἀθηναῖοι, Polyb., and Themist.
21. Ἀθηναῖοι δὲ πάντες &c. Render, 'Now all the Athenians' &c.
23. οἱ εἰσφέροντες ξένου] Prisc. remarks that the distinction between the ἐστὸι and ξενοι was a very frequent. The ἐστόι consider themselves as alone possessing any rank. All the rest were included indiscriminately under the name ξένοι. They called themselves the first inhabitants, the αὐτοχθόνες; the rest they styled new comers. And Kyrke thus observes: 'The inhabitants of Athens were divided into πολίται, μετοίκους, and ξένους. Only the πολίται (i.e. the ἐστοί) of ξένοι are so great a more extended sense, by which the latter comprehended both the μετοίκους and the ξένους. Hence the question arises whether the εἰσφέροντες ξένου are to be taken in this more extended sense, as denoting all the ξένουes (viz. who had not the ius civitatis) or only those who, not having been born in Athens, had not been born in the country before they were born there. But I find the phrase only used in the stricter sense.' And so Thucyd. ii. 36. τὸν ὄμολον καὶ ἀστόν καὶ ξένων. The difference between the μετοίκους and ξένους seems to have been this, that the former were residents, the latter sojourners. Moreover, the μετοίκους, had a sort of ius Latini, by a particular ceremony, which included an oath of allegiance to the government; whereas the ξένου, who were sojourners, were not called upon to go through such a ceremony.
22. In this brief, but pithy, discourse (which would doubtless have been longer, had it not been broken off by the scoffs of some and the listlessness and abrupt departure of others) the Apostle wisely accommodates himself to the circumstances of his hearers. After a complimentary exordium, such as was usual in public speaking to the Athenians, as also by a praecoop-
& v. 14., and Philostr. Vit. Ap. vi. 3., that there were at Athens altars inscribed 'to unknown Gods,' yet no passage is adduced which makes mention of any altar 'to an unknown God.' Jerome, Erasmus, and others would remove this difficulty by supposing, that the inscription was: 'Aγνωστη Θεοι, ουδε θεον κατωθηναι, ουδε υπο θειον ανθρωπον.' But, as Bp. Middl. observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Thus, (within the limits of St. Paul's Apostle) any such argument would be taken away, nay, his assertion would not be true. Therefore, "that the altar (as Middl. remarks) was inscribed simply 'Aγνωστη Θεοι, must either be conceded, or all inquiry will be in vain." For, as Baronius and Wonna have seen, "though there might be several altars at Athens and elsewhere inscribed to unknown Gods generally, or to the unknown Gods of any particular part of the world, yet there might occasionally be one inscribed to one of them, is extremely probable." Bp. Middl., indeed, (too implicitly following Wonna) thinks that the words of the author of the Philopatris (apud Lucian.) νε των 'Αγνωστων θεων εις Αδι- ναουος θεοι, or rather θεον οι Αξιος και Ειρηπτως και Λαθιας θεοι Αγνωστων και ξι- νων. But, as Bp. Middl. observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Thus, (within the limits of St. Paul's Apostle) any such argument would be taken away, nay, his assertion would not be true. Therefore, "that the altar (as Middl. remarks) was inscribed simply 'Aγνωστη Θεοι, must either be conceded, or all inquiry will be in vain." For, as Baronius and Wonna have seen, "though there might be several altars at Athens and elsewhere inscribed to unknown Gods generally, or to the unknown Gods of any particular part of the world, yet there might occasionally be one inscribed to one of them, is extremely probable." Bp. Middl., indeed, (too implicitly following Wonna) thinks that the words of the author of the Philopatris (apud Lucian.) νε των 'Αγνωστων θεων εις Αδιναουος θεοι, or rather θεον οι Αξιος και Ειρηπτως και Λαθιας θεοι Αγνωστων και ξινων. Which would, indeed, be the case if the Philopatris stood in the same circumstances as almost every other work of the Classical writers preserved to us. "But, in fact, that tract (which was written, as Gesner has proved) not by Lucian, but by an imitator of Lucian, who lived 100 years after him, in the time of the Emperor Julian, and who bore the same name, contains (as I can myself affirm, after having carefully examined the whole for the purpose of knowing) little short of twenty passages written with manifest allusion to various parts of the Scriptures, chiefly of the New Testament. And if the latter do not then, that the writer had the present passage in view, and consequently his testimony will only serve to confirm our belief (which, however, is of some consequence) that the singular number was used by St. Paul. But though no other writer seems to have recorded the existence of an altar, or altars, so inscribed, yet it has probability to support it, and no argument from the silence of authors can be drawn to the discredit of any writer of unimpeached integrity.

The question, however, as Bp. Middl. observes, is, "was this inscription meant to be applied to one of a possible multitude, as if we should impute any kindness or any injury to an unknown God, or an unknown deity; it meant to be significant of the one true God?" He proves that the latter opinion (though the general one) is ungrounded. It involves, as he observes, a great improbability that an inscription so offensive to a Polytheistical people could have been tolerated. And he proves that it is inconsistent with the general character of the Article, of the omission of the Article, and the position of the words requiring (as he shows both from the rules of ordinary language and the custom of inscriptions) that the words should be rendered 'to an unknown God,' or 'to a God unknown.' And as truly observes, that the discourse of the Apostle is, even according to that way of taking the ειρηπτως, very pertinent, and that the mention of any unknown Deity gave him a sufficient basis for the purpose in question. How it happens, that there was an altar so inscribed, is a matter on which there has been great variety of opinion. It seems, however, most probable, that the altar had been erected by the public on account of some matter not attributable to some God, though it was uncertain to which. There can be little doubt but the benefit was the removal of the Pestilence at Athens described by Thucydides, and which threatened at one time to depopulate the city, when, as Thucyd. tells us, 'all human help was in vain, and Divine aid fruitlessly implored.' Now when the Athenians, at length, experienced so great and unexpected a deliverance, so religious a people would not fail to ascribe it to some God. And then was probably the time when the altar in question (and perhaps others) was erected. This is supported by the opinion of some antients mentioned by Isidore and Theophylact, and by the statistics of the time. The story he tells is indeed fabulous, and was doubtless invented by the priests in after ages to support a sinking cause; but still his narrative contains, I conceive, a nucleus of truth; namely, that, on the cessation of the Pestilence, altars were erected, one at each considerable town, and which, as he mentions, were called by the names of the gods (as we find from Thucyd., provided with them) and sacrifices offered up 'to a God unknown,' one who had wrought out their deliverance. These altars would be, at first, all of them (as Dioc. Laert. says) ανωνυμου, uninscribed, and many would afterwards continue so. Some, however, of them were probably, and certainly the one at Athens, had inscribed 'Αγνωστη Θεοι. This probably led to the custom, in after ages, of erecting altars 'Αγνωστων θεων και ξινων, of which many vestiges are found in the Classical writers, and to which the inscription seen by Jerome, no doubt, belonged, and which appears to be the only record of such an inscription at full length.

24. ο Θεος—κατακειεν [κατακειεν] &c.] The best Commentators rightly remark, that this seemingly plain statement of the truth is so skilfully managed, as to be directed against the irreverent scepticism of the philosophers and higher ranks, and to the people, and to the common people. On the sentiment ου ειρηπτως και ξινων see vii. 48, and Note.
θεραπεύεται προσδέομένους τινός, αυτός δεδομένος πάσι ζωήν καὶ
26 πυγῆν καὶ τὰ πάντα ἐποίησε τε ἐξ ἐνός αἰματος πᾶν
ἐθνός ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,
ὁρίσας προστεταγμένους καιρούς, καὶ τὰς ὀροθείας τῆς
27 κατοικίας αὐτῶν ἠγείρει τὸν κύριον, οἱ ἄρα γε ὡρίζοντο
28 στοὺς ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζωμέν καὶ κινούμεθα
καὶ ὠμέν ὡς καὶ χρόνοι τῶν καθ' ὑμᾶς ποιμένων εἰρήκατο
29 Τοῦ γὰρ καὶ γένος ἐσμέν. 'Γενός οὖν ὑπάρχοντος τοῦ
θεοῦ, οὐκ ὁφείλειν νομίζειν χρυσῷ ἡ ἀργυρῷ ἡ λιθῷ, χα-
ράγματι τέχνης καὶ εὐθυμίας ἀνθρώπον, τὸ θεῖον εἶναι
30 ὁμοιοῦν. Τοὺς μὲν χρόνους τῆς ἁγιορείας υπεριδὼν οὖ
θεός, ταύτω παραγγέλει τοῖς ἀνθρώποις πάσι πανταχόρα
31 μετανοεῖν ἀποτύχῃν ἡμέραν, ἐν ἡ μὲλλει κρίνειν τῆς
οἰκουμένης εἰς δικαιοσύνην, ἐν ἁρῴῳ ωρίσει, πάντων παρα-
32 χῶν πᾶσιν, ἀναστήσας αὐτῶν ἐκ νεκρῶν. Ἀκοῦσατε δὲ

25. οὔ θεραπεύεται] The sense seems to be, ‘is not [to be] served or ministered unto by the hands of men,’ i.e. by temples, sacrifices, &c. This is the primary sense of τερατοῦν. See my Note on θεραπεύεται τοῦ θεοῦ, i. 31. No. 24. οὐκ ἐποίησεν may mean ‘to be an ellipsis of ἐποίησε. But, in fact, the apposition includes that sense.


Grammarians say, properly signifies fustian, has been used both in the Classical and Hellenistic writers in the sense recent. I am, however, with Dr. Blomf. on Ἀσχ. Ch. 571. that it is rather to be derived from φιάς and φίας, cognate with φίας, apparels.

32. ἀκοουσμένθι σου π. τ.] I cannot accede to the opinion of those who here recognize a wish to hear more; for if so, why should they not hear it then, for the Apostle had not wearied his gay fastidious hearers with obscure prolixity. The feeling seems to have been that of indifference and distance; or rather we may consider this as a civil way of saying, We will bear no more of this at present. Some other time will do. See Doddr. and Scott. See Luke xxiv. 25. Thus the Apostle's reception was so very discouraging, that he, in disgust, breaks off his discourse, which, therefore, may be said to have been as much interrupted and cut short as Stephen's was, and others recorded in this Book, nay, even some of our Lord's discourses to the Jews, as recorded by St. John. Had that not been the case, St. Paul would doubtless have enlarged on the nature of that religion whose divine origin had been thus attested by God himself.

33. κολληθέντες] 'become his converts.' See Note on v. 13. θύρα, 'a matron,' no doubt, of some rank, as being here mentioned. The glosses (for they are no more) of the most antient MSS. attest the early belief of this. Propriety so demands the masculine ἑτρατ, that it is strange Mark. should conjecture ἑτρατ, which would really be solecistic.

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XVIII. 2. Ἰουδαῖοι] Whether he was then a Christian is by the recent Commentators thought doubtful. But St. Luke often omits (as indeed do all antient writers) minute circumstances, which may easily be supplied; and this probably is one of them; especially since the expression ἱστορεῖν αὐτοῖς implies a sort of connexion, which was probably that of identity of religion. Now there had been a congregation of Christians at Rome, from the earliest period of the Gospel, which is supposed to have originated with certain of those who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless promoted by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

—προσφάτως] for προσφάτως, which, the
5 πάν σαββατον, ἐπειδή τε Ἰουδαίους καὶ Ἑλλήνας. d Ως δὲ κατηλθὼν ἀπὸ τῆς Μακεδονίας ὁ τε Σιλας καὶ ὁ Τιμόθεος, συνιέχετο τῷ πνεύματι ὁ Παύλος, διαμαρτυρομένος τοῖς Ἰουδαίοις τόν Χριστόν Ἰησοῦν. 5 αἵτινας εἰσεχθηκάν ἐκ τοῦ κυρίου ἀφοῦ ἑτοίμασε ἐπίστευσέ τῷ κυρίῳ σὺν ἕλεος τῷ ὅρῳ αὐτοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούουσι εἰπτεύον καὶ μεταβάς εἰκεθείν ἤλθεν εἰς οἰκίαν τὸν ἱερόν ἱερομάντον, σεβομένων τοῦ Θεοῦ, οὗ οἰκία ην συνομορούσα τῇ συναγωγῇ. κ. Κριστός δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ σὺν ἑλεοῦ τῷ ὅρῳ αὐτοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούουσι εἰπτεύον καὶ μεταβάς εἰκεθείν 6 ἤλθεν εἰς οἰκίαν τοῦ ἱερομάντου, σεβομένων τοῦ Θεοῦ, οὗ οἰκία ην συνομορούσα τῇ συναγωγῇ. κ. Κριστός δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ σὺν ἑλεοῦ τῷ ὅρῳ αὐτοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούουσι εἰπτεύον καὶ μεταβάς εἰκεθείν θεότητα. 4. ιδιαίτερα: This is strangely rendered by many recent Commentators dorebat. There will be no reason to deviate from the usual sense, if we suppose that here, as often, action is put for endearment, and that πειθεῖ must, from the subject, mean persuading them to embrace Christianity. So 2 Cor. v. 11 εἰπεῖτε τοῦ φοβοῦ τοῦ Κυρίου αὐθετούσων πειθείς. 5. πειθείς τῷ πνεύμ. Some MSS., several Versions, and some Fathers, have ὁν τῷ λόγῳ, which is preferred by Beng., Pearce, and Kuin., and edited by Griesb., Knapp, and Tittm.; but, I think, without sufficient reason. The external authority for this reading is trifling, and the internal by no means strong. The sense, indeed, was occupied in preaching the word; is not amiss, though somewhat frigid. The Vulg. and other Versions help out the sense by rendering instatut verbo. But that would require instiitum, as indeed Markl. conjectured, but for which there is not the least authority. I now express myself as suspecting that this plainest reading has arisen from the supposition that Markl. had in view the common reading, τῷ πνεύματι; to denote that it seemed more appropriate to διαμαρτυρομένος Markl., indeed, professes not to understand the common reading. But it may be sufficiently well understood; nor is it necessary, as Markl. supposes, to take διαμαρτυρομένος for an Infinitive; but we may regard it as put for καὶ διαμαρτυροῦντο, and render it 'thereby' earnestly maintaining. The common reading, then, must be retained, and the sense given by Luther, Doddr., and Schleus., is the best, he was incited by a strong impulse of mind: a signification of πνεύμα very frequent. Συνιέχεια, indeed, usually means to be hemmed in &c. But, from the adjunct, it may very well denote to be impelled, &c. So 1 Cor. v. 14. ἡ γὰρ δύνατον τοῦ Χριστοῦ συνιέει ημᾶς, urges me, will not let me rest, as Chrys. explains. There is a similar idiom at xx. 22. εἰδομένου τῷ πνεύματι. At Ἰησοῦν sub. εἰς. 6. ἀντιπαίσασιν] 'contradicting and opposing by words.' This is a military metaphor, of which Eln. and Markl. adduce two examples; but there is one more apposite in Thucyd. ii. 93. τὸ δὲ ἀντιπαίσασίας ἐρρήνησε τῷ κυρίῳ πνεύματι εἰς τὸπολυ διηγένετο. — διαμαρτυρομένος] 'reviling.' Εἰσιν εἰσιν παρεσάγων. A symbolical action, with which we may compare what is mentioned in Nehem. v. 13., like shaking the dust off one's shoes at any one, and signifying that we renounce all intercourse. See Note on xii. 51. At ἐπεί δὲ τὸ κύριον δὲ ἰρίματος ἐν νυκτί τῷ Θεῷ. Μη φοβοῦ, ἀλλὰ ἱταλει, καὶ μὴ σωπησίης. b διὸτι 16.
1. A.D. 46. 
10. τοῖς κακῶσιν] for eis to, o ēsthe kai. On λαὸς εἰσὶ the best Commentators remark that the persons in question are called Christ's people by anticipation: just as the Gentiles, who should afterwards embrace the Christian religion, are in Joh. x. 16. already called the flock of Christ.
11. καθάρθη] ' took up his abode.' A Hellenistic use of the word, as in Lu. xiv. 49.
12. Αἰγ. ἀνθιν. τῆς 'Αχ.) The best Commentators are agreed that the sense is, 'on Gallio becoming Proconsul.' 
13. κατιδούσι] is a very rare word, but may be compared with κατεστραφως and others.
14. παρὰ τῶν μονοθείων—θεῶν] As much as to say: 'The Roman people permit no Jews in Greece to worship God after the rites of the Mosaic Law (See Joseph. Ant. xiv. 40, xvi. 2, and the Note on Acts xxiv. 6.); but this fellow teaches things contrary to our Law, and excites disturbances among us.'
15. ἀδικ. ἡ ἀδικίαγημα π.] The best Commentators are agreed, that ἀδικ. is equivalent to παρανόμομα, any capital or serious offence. 'Παρὰ δὲν they define flagitium. It should rather seem to correspond to the minor class of offences with us styled larceny. (Hence indeed the word rogosity is derived. See Note on xiii. 10.) or even those petty breaches of the peace which with us are called misdemeanours. The παρὰ πονηρὸν perhaps had reference to those rogosity waggerties not infrequently played off in Heathen countries in ridicule of the Jewish religion. Compare, like Alcibiades' ridicule of the mysteries &c., and such as that which Josephus tells us was committed by a Roman in ridicule of circumcision, and which were always punished, when the authors could be detected, by the Roman magistrates. "Αἱ ἀδικίαι. 'I should bear you, lend a patient ear to you.'
16. λόγων καὶ φωνῶν.] i.e. of doctrine: names (of the respective supporters, as of Moses and Christ) and of the law which ye hold compared with another newly promulgated. Οὕτως. So Matt. xxvii. 5. οὗ δὲν, where a Note.
17. ἀπῆλθεν] i.e. 'bid them be gone; as Kuin, adds an example from Xenophon.
18. καὶ ἀληθῶς ἃς ἑλείορος τῆς Σοσθηνος, ὥσπερ the Greeks saying hold of it &c. There is reason to suppose ἐλληνεῖς should be cancelled.
19. ἅτε ὧν τῶν ἑτέρων. Reader. 'Whereupon the Greeks saying hold of it &c. There is reason to suppose ἐλληνεῖς should be cancelled. By τέτοιον οἱ Ἑλλ. are denoted all the Greeks; namely, both Christians and heathens, of whom the latter as well as the former were incensed by the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting the Jews. So Stosgenes, who seems to have been a successor of Crispus, as Ruler of the synagogue, was treated as being, no doubt, the spokesman, perhaps the promoter of the persecution. Εἰτῶν is merely to be understood by with their fists, probably as he passed through the crowd of the Hall of justice. Sometimes similar occurs in Thucyd. iv. 47.
20. οὐδὲν τῶν τῶν τῆς Γ. έμ.] See Note on Mark vi. 46.
21. κεφαλαίοι καὶ κεφαλαίοι) Commentators are not agreed whether this is to be referred Aquila, or to Paul. Yet all peculiarly discuss this for the redemption of the flesh (Col. 1: 13-14); as Christ (Erum., Isid., Erasm., Beza, Calvin, and Casab. Salmas., Grot., Heinsius, Hamm., Whit, Valck., Wakef., Schloeus, Heins., Kuin., almost every Editor of the N. T.) have adopt
The former view, which is supported by the ancient Versions, and as it involves far more probability, and avoids the difficulties attendant on supposing Paul to be meant, it deserves the preference. The sense, then, is, "after having shorn his head at Cenchrea," which was the port where he embarked on his voyage. The Commentators are generally agreed that the vow was not one of Nazirite, but a rotum civil, such as was taken during or after recovery from sickness, or delverance from any peril, or on obtaining any unexpected good, to consecrate and offer up the hair, the shaving of which denoted the fulfilment of the vow.

(κατημνίσατο κατέλ, αὐτοῦ &c.) The sense is obscurely expressed, but there is no necessity to adopt the expedient proposed by Dodd., of transposing this clause, and placing it after Θέλοντος, v. 21. The fact is that Paul had brought them with him, on his voyage to Cæsarea, as far as Ephesus, and there put them on shore; and the ship stopping there a short time, including a Sabbath day, Paul took the opportunity of preaching to the Jews, to whom his discourse was so acceptable, that they pressed him to remain longer with them, which, however, he was obliged to refuse, because if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

(εὐροθνίσκεα) A Hellenistic phrase. The sense is merely, 'I must spend the feast time.' Τοῖς με must be taken populariter, according to an idiom of our own language. The Apostle's purpose may be imagined to have been to promote the cause of conversion, and the communication of the Christian doctrine at Cæsarea and of other parts of the world. And hence we may suppose that this feast was the Passover.

22. ἀναβός] namely, to Jerusalem, as some of the best Commentators are agreed. This may, indeed, seem a somewhat harsh omission; but as εἰς Ἰεροσόλυμα occurred only a little before, it is not so. To take ἀναβός, with some Commentators, of Cæsarea involves far greater harshness, since it would exclude all mention of the going to Jerusalem, the great object of Paul's voyage into those parts. Κατῆσθι εἰς Ἀργ. would not be applicable to Cæsarea, whereas it is to Jerusalem; for Paul would, no doubt, go by sea, perhaps by Cæsarea.

24. ἀνὴρ λόγιος] An expression denoting, in the earlier writers, a man of letters, especially an historian; but in the later ones an eloquent man, which is more probably the sense. Some Commentators adopt the first-mentioned signification. Διανόησε ἐν ταῖς γραφαῖς, 'well versed in the interpretation of the Scriptures of the O.T.'

25. κατ' ἑνὸν τοῦ Κ.] From what follows it is clear that this must be understood with limitation, namely, as only denoting that part of the Christian doctrine which consisted in repentance and faith in a Messiah to come. Ἀκούσω, carefully, i.e. according to his knowledge, the imperfection of which is suggested by what follows, ἐπιστάμενος—Ἰωάννου, where τὸ βαπ. 'I must mean, by synecdoche, the whole doctrine and religious system of John. See Matt. xxi. 25. L. u. xx. 4. Acts i. 22. It should seem to be implied that Apollo had received the baptism of John, though most probably not in person, but from some of his disciples, and even that recently. He had certainly not received Christian baptism, as Mr. Scott supposes.
This may be referred to Apollos, or to the disciples; but the former mode, which is supported by the most eminent Commentators, is preferable. They explained him to carry into effect so good a resolution.

— συνεβαλέτο—χάριτος: It is plain that συμβας must mean 'contributed to the advantage of.' But on the sense and construction of διὰ τῆς χάριτος Commentators are not agreed. That it must not be construed with τοῖς ἰδιοῖς is manifest, for the article would carry no weight in regard to the sentence; and no such phrase as πιστεύειν διὰ τῆς χάριτος elsewhere occurs in Scripture. Besides, the sense would be here not very suitable. It must be taken, as almost all the antient Translators saw, with συνεβαλέτο. The question, however, is this: Is it the sense of Beza, Camer., Raphel, Wels., Rosenm., and Heirn, to make τῆς χάριτος to mean grace of diction and manner, as in Luke iv. 22. τοῖς λόγοις τῆς χάριτος. But that sense would here be scarcely important enough, and thus τοῦ λόγου would be indispensable. There can be no doubt that τῆς χάριτος is for τὴς χάριτος τοῦ Θεοῦ, a phrase so frequent, that sometimes τοῦ Θεοῦ is dispensed with. So Rom. xii. 3. διὰ τῆς χάριτος τῆς δοξίας. Also xii. 6. xv. 15. and especially Rom. vi. 17. οἱ τὴν περισσείαν τῆς χάριτος λαμβάνοντες. where τοῦ Θεοῦ is supplied. And so at xii. 9. τῶν ἀδόνισ is for τῶν ἀδόνι τοῦ κυρίου.

The interpretation in question is moreover required by the strong expression εἰς ἐκατέρωθεν, εἰς καταλέγω, which εἰς ὅτι is rendered strenuously, as in Luke xxiii. 10., and διάκονος signifies something more than καταλέγω, confirmed.

XIX. 1. τὰ ανωτέρα καὶ ἡ Εὐρυγία, the upper and inland regions, of Phrygia. See my Note on Thursday, i. 7 — μαθητήριοι. Many recent Commentators think that these were only believers in a Messiah, and followers of John the Baptist. But thus they could not have been Christ's disciples at all. Besides, St. Paul addresses them as baptized in the name of Jesus, which at least implies that they must have publicly professed faith in Jesus Christ. It should seem that the matter had been, some time before, baptized by some of John's disciples, but had not been long at Ephesus, where partly by means of Apollos, and partly, as Aquila, they became convinced of the truth of the Christian religion; though they were not thoroughly by the Didache may be with this doctrines, as yet had not been formally baptized.

2. ἀλλ' ὕποθεις ἱκουσαμεν] This, according to the sense assigned by our Common Version, would imply such ignorance as, even on one supposition that the men were only Johnians, would be incredible. But indeed it is quite unnecessary to so load the passage; for Furst, Pearce, and others have proved, that διδομένοι or λαμβανόμενοι must be supplied at εἰς at Joh. vii. 39. οὕτω γὰρ ἐν τούτῳ ἡ ἡμερών, where our Version very properly expresses διδομένοι. In both passages the extraordinary influences of the Holy Spirit must be understood. The men, who probably had lived in some remote situation, and had not been long at Ephesus, never heard of the effusion of the Holy Spirit Pentecost.

3. εἰς τῇ Sub. βάπτισμα. εἰς here, often, does not denote purpose, as most Commentators suppose; but εἰς with the Accusative is put in [by] with a Dative, as in forms of swears, e. g. Matt. vi. 35. εἰς ἑρμονωμα, which is after followed by ὅμως εἰς τὴν γῆν.

5 eis tôn Χριστὸν Ἰησοῦν, ἀκούσαντες δὲ ἐβαπτίσθησαν λ. δ. 48.
6 eis τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. καὶ ἐπιθέαντο αὐτοῖς τοῦ Παύλου τὰς χείρας, ἦλθε τὸ Πνεῦμα τὸ ἁγιόν εἰς τινάς ἀπὸ τῶν πλήθων, ἀποστάζως ἄπ' αὐτῶν ἀφωρίζει τους μαθητὰς, καθ' ἕμεραν διαλεγόμενον εἰς τὴν σχολὴν Ἰουσαννοῦ τοῦ νῦν.
7 τοῦτο δὲ ἐγένετο ἐπὶ ἑτέρη δύο, ὡστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἄκουσαν τὸν λόγον τοῦ κυρίου τῆς Ἰησοῦ Ἰουδαίων τε καὶ Ἑλλήνως. ἐν διώκεσσι οὐ τὰς τρίτης ἔποιει ὁ Θεός διὰ τῶν χειρῶν Παύλου, ὡστε καὶ εἰπεῖ τοὺς αὐτούς ἐπεφέρετο ἀπὸ τοῦ χρυσοῦ αὐτοῦ σωφράντος ῥηματική, καὶ ἀπαλλάσσεται ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρα ἀφερχόμεναι ἀπ' αὐτῶν.
8 Ἐπεξείρησαν δὲ τινὲς απὸ τῶν περιηρχομένων Ἰουδαίων ἐξορκιστικῶν ὄνομαζεν εἰπὸν τοὺς ἐχοντας τὰ πνεύματα τὰ πονηρα τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες ὁ Ὄρκιζομεν ὡμα τοῦ Ἰησοῦ ὁ Παύλος κηρύσσει. ἦσαν δὲ τινὲς νοὶ Σκενα Ἰουδαίων ἀρχιερεῖος ἐπτα, οἱ τοῦτο ἀποκρίθηκαν δὲ τὸ πνεύμα τὸ πονηρόν εἵπον τὸν Ἰησοῦ γινώσκω, καὶ τὸν Παύλον ἑπίστημαι ὡμοιοὶ δὲ τινὲς ἐστε καὶ ἐφαλλόμενοι εἰς αὐτούς ὁ ἀνθρωπος.
may perhaps be regarded as a seemingly pleonastic, yet very significant expression, importing more than either would mean alone. "Ισχύς κατά is for κατάισχύς. Παλαιοί may be taken as our popular phrase with the clothes torn off one's back.

[460] καταισχύς.] The expressions are nearly synonymous, and denote frank and open confession, with a narration of all circumstances. By the πράξεις are especially meant magical practices, though also including sins of every kind.

19. [Ικανός] 'a good many.' Τα περίπτερα. The word, as applied to persons, signifies nimis sedulus, male curiosus; and hence, as applied to things, superciliosus, unusus. Thus it was used to denote the "supernatural vanities" of magic, a sense occurring both in the Scriptural and Classical writers. See many examples adduced in Recens. Synop. The books here mentioned were, no doubt, treatises on magic, as those of Artemidorus, and Astracypus on the interpretation of dreams. Ephesus was the chief resort of the professors of the art, who formed what are called in the Classical writers Εθνικά γράμματα, which were rolls of parchment inscribed with certain formulae, and bound to the body, being used as amulets. Αργυροῦ, 'of silver coin,' what, it is impossible to determine. Some say the silvery shekel of four drachms; but most think it was the drachm. Still it is not quite certain whether that was the same as the Attic drachm. Wets. adduces several examples of pernicious books being publicly burnt.

20. κατά κράτος] An adverbial phrase signifying extremely, 'Ισχύς. The word often occurs in Thucyd., Ισχύς is well explained by Schleus. οἷς εστίν.
these portable chapels. By the τά τοιαύτα a little further on is meant the work bestowed, i.e. statuary, painting, and such sort of matters connected with the Pagan religion. Παρείγετο εργασίαν, 'paid considerable wages to,' as Acts xix. 26.

25. ἡ εὐπορία ἡμῶν] This is a term of middle signification, and is to be interpreted according to circumstances. See supra xi. 29.

27. ἡμῶν τὸ μέρος] The sense to be, this our part of the common employment, this our business.' The Dat. is for the Genn. ἀπελέγαμεν, διὰ τούτου, to be utterly refuted or rejected. The word is used by Symmachus, and λέγεται occurs in the Sept. The construction of this passage is somewhat unusual; and therefore the passage has been treated as corrupt, and has been tinkered by both antient and modern critics. But, in fact, no change is necessary, since the style is what is called popular, and the construction is: κυριεῖνα τὸ ἱερόν—λογοθείαιν, τὰ τό μεγαλει-στάτα αὐτῆς μέλλειν καὶ καθαίρεσθαι.

29. θέατρον] i.e. the place of public resort for every kind of business and pleasure. Συνεκ-σήκουν, fellow travellers, or, as others explain, townsfolk, those who had left their own country to get theol with Paul.

31. Ἀσιαρχῶν] These Asiarchs were among those annual magistrates, who in the Eastern part of the Roman Empire, were (like the Roman Aediles) superintendents of things pertaining to religious worship, the celebration of the public games &c. They were called, according to the province over which they presided, either Asiarchs, Lyciarchs, Syriarchs &c. The office was only for a year, and was elective, a certain number of persons (in Proconsular Asia, ten) being elected by the towns, and sent to form a council at the capital. Of these the Proconsul appointed one to be the Asiarch, the rest, styled Asiarchs, being his colleagues. See more in Rec. Syn. 13. 16. 11. 20. 40. 12.

33. προεβιβάσαν Ἀλέξανδρων, προβαλόντων αὐτῶν τῶν ἱουδαίων] One of the best examples of the combination of Greek and Latin in the New Testament. The word προβαλόντων is best rendered by Kypke, Wets., and Kuin. recommending, of which sense they adduce three examples.

— ἀπολογείσθαι τῷ δήμῳ] There is some obscurity in the narration, to clear up which Bp. Pearce would render τῷ δήμῳ; 'for the people,' i.e. to the Magistrates. This, however, is directly opposed to the usage of the language; and it would be very harsh to suppose so material a circumstance omitted. It is strange that the opinions of Commentators concerning the passage
should have been so various, since the whole admixture of satisfactory explanation... and not...

This, (for the common reading... put down, as Ps. 118. 8. [Aq.]... down of the... But it is more frequently used in a metaphorical sense of allaying or quieting a tumult.

It is easier to mark the rank and duties of this office than to represent the word by any corresponding one of modern languages. He was President of the Senate, and his duties embraced most of those of our Chancellor and Secretary of State, or Speaker of the House of Commons. See my Note on Thucyd. iv. 118. 34. Transl.

For Thuc. 3. 62. 25. &c.] Pearce and Markl. rightly observe, that the yap has reference to some clause omitted, to be filled up thus: [There is no need of this clamorous repetition of "Great..." for what man is there &c.? The omission in such cases may usually be traced, as here, to... The word at first denoted a squander of the temple. Afterwards, however, from the hospitality of religious devotees, it was employed to denote a curator, or one whose office it was to see that the temple was kept in good repair, neat, clean, and furnished with every thing proper for the celebration of worship. Moreover, what was pro-

for the common reading... is read in many MSS., nearly all the early... and their archetypes changed B into T, a change which, if... &c. For some, who had...
τρος καὶ οἱ σῦν αὐτῷ τηχνητά πρὸς τινα λόγων ἔχουσιν, Ἀ. Δ. 82. ἀγόραιοι ἀγοῦται, καὶ ἀθῦτατοι εἰσὶν ἐγκαλεῖτωσαν ἀλ- 
39 λῆλοις, εἰ δὲ τι ἁτεροὶ ἐπικηπτεῖτε, ἐν τῇ ἐννομῷ ἐ 
40 ἐκκλησίᾳ ἐπιλυθησάται, καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αὐτῶν υπάρχοντων περὶ οὗ δυνησμέθα ἀποδοῦναι λόγον τῆς συστροφῆς ταῦτα. 
41 καὶ ταῦτα εἰτῶν ἀπέλυσε τὴν ἐκκλησίαν. 
1 ΞΧ. 'ΜΈΤΑ δὲ τοῦ παύσασθαι τοῦ θόρυβον, προσ-
καλεσάμενος ὁ Παύλος τοὺς μαθητὰς καὶ ἀστασάμενος, 
2 ἐξῆλθε παρευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν δὲ τά 
μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτῶν λόγῳ πολλῷ, ἠθεν 
3 εἰς τὴν Ἑλλάδα ποιήσας τοὺς μίνας τρεῖς, γενομένη 
άυτῷ ἐπιβολής ὑπὸ τῶν Ἰουδαίων μέλλοντι ανάγεσθαι 
εἰς τὴν Συρίαν, ἐγενέτο γυνὴ τοῦ υποστρέφει διὰ Μα-
κεδονίας. ὑπνείτησε δὲ αὐτῷ ἄρχο τῇ Ἀσίᾳ Σωτάτρο-
θεραίων. Θεσαλονίκης ἃς Ἀρίσταρχος καὶ Σεκουδὸς, 
καὶ Γάιος Δερβαῖος, καὶ Τιμόθεος Ἀσιανοὶ δὲ, Τυγκά 
5 καὶ Τρόφιμος, οὕτω προελθόντες ἐμενον ἡμᾶς ἐν Τροᾶρ 
6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τῶν ἡμέρας τῶν ἀχύμων ἀπὸ 
Φιλιττῶν, καὶ ἠθομέν πρὸς αὐτῶν εἰς τὴν Τροάδα ἄρχο 
7 ἡμῶν πέντε, οὗ διετρήμαμεν ἡμέρας ἐπτά. Ἠ ἐν τῇ 
μῖα τῶν σαββάτων, συνηγμένοιν ἡ τῶν μαθητῶν [τοῦ] 
38. λόγων] Some take this to mean a case at law; but others, more agreeably to the simple 
style of St. Luke, interpret it a complaint, by an 
ellip. of διὰ τής ἀνίκητος συνήγματος. Col. iii. 13, 14. Matt. v. 23. We have simply εἶχαν τῷ. 'Ἀγόρασαν οἰκί. ημέραι, 
'court days [appointed for trying causes].' Hesych. explains ἀγοραίαν by δικαιολογίαν. 
'Ἀγοραίαι' are, however, boldly, i.e. appointed to be held 
— ἀνίκητοι] The only satisfactory way of 
accounting for the plural is to regard it not so 
much as an hyperbole, but as a popular idiom, by 
which the plural is put for the singular in a 
generic sense, q. d. 'It is for laws and pro-
cessus to decide such matters.' I would com-
pare lexus p. 51, 3. οὐδένι εἰκὼν, 'though there 
was a power of seeking justice.' Ἐγκαλεῖτωσαν 
ἀλλήλ. The sense is, 'let them go to law (τῇ 
κλήσει εἰσαγγέλων) against each other.' It is 
a forensic term. 
39. ἐπέραω] I.e. other matters of public con-
cern, whether political or religious. For per-
έρων 10 MSS., one very ancient, have περα-
τέρων, which was undoubtedly read by the 
antient Syriac translat. It is likewise found in the 
very antient Itala, and was probably read by 
the Vulg.: for alterius there seems to be an error 
of the scribes for ullerius. So elegant a term as 
περατέρων could not be roughly handled by 
the scribes, especially as τῷ and ἐν and 
to are, by Itacism, continually interchanged. 
In confirmation of this reading see the passages 
adduced in my Note on Thucyd. iii. 81. (Transl. 
and Ed.) e. gr. Eschyl. P. V. 255. Μήν γ UInt τὴ 
προφήτων τῶν καὶ περατέρων. Among other 
most probably in D, one of the most antient and 
valuable MSS. in existence. Besides, περατέρων, 
as Rink shews, is far more suitable in sense. 
— τῇ ἐν τῆς ἐκκλησίας. Not 'a lawful assembly,' 
for the Art. is not pleonastic, but the regular 
assembly; an expression which is sometimes hinted 
that the present assembly was not such. 
40. κινδυνούμενοι] The second person is 
delicately used for the first, per κοινωνια. ἔσθα 
—in the law sense, denoted not only sedition, but 
tumult, and is further explained by the συστρο-
φεις following, which signifies a tumultuous as-
semblage, or which ἔστηκε is sometimes used for. 
XX. 3. ποιήσας] A noun absolute, or rather 
an anastapodon. Αὐτῷ ἐπίθετο. Here ἐπίθετο, as a verbal, takes the construction of 
the verb from which it is derived. On the plot 
in question Commentators variously speculate. 
It was probably one to contrive means to make 
away with Paul while he was on his voyage. At 
ἐγέρθην γνωρίζω μνήμην ἀντίο τοῦ προερχόμενος. 
‘It was his purpose.’ 
6. μετὰ τῶν ἡμ. τ. δὲ.] 'After Passover time;' 
for the Jews used their festivals in the same way 
as we do, when we say Christmas-time or Mi-
chaelmas-time. Ἀρχιμν. τ. ἔρ. within five days.' 
This use of the word is Hellenistic, and found 
also at Rom. viii. 22. xi. 25. Hebr. iii. 13. 
7. μετὰ τῶν σαββ. | See Note on Matt. xxviii. 1. 
— τῶν μαθ.] About 17 MSS. and several
κλάσαι ἄρτον, ο Παύλος διελέγετο αὐτοῖς, μέλλων ἐξίππω
τῇ ἐπαύριον παρετείνει τῇ τῶν λόγων μέχρι μεσονυκτίων
ησαν δε λαμπάδες ἰκανοὶ ἐν τῷ ὑπερφό ω ησαν συνεγερμένοι.
καθήμενος δη τῇ νεανίας νόμοματι Ἑλευθερός ἐπὶ τῆς θυρίδος,
καταφρούς ἄρτον βαδεί, διαλεγόμενον τῷ Παύλου ἐπὶ
πλειον, κατενεχθείς απὸ τοῦ ὕπνου, ἔστειν απὸ τοῦ τρού
τερού κἀκα, καὶ ἱρὴ νεκρός.
καταβάς δὲ ο Παύλος
ετέσεσεν αὐτῷ, καὶ συνετριβάζων εἰπε" Μὴ θορυβεῖσθε" ἡ
γὰρ ψυχή αὐτῶν ἑν αὐτῷ ἑστιν. ἀναβὰς δὲ καὶ κλάσαι
ἀρτὸν καὶ γευσάμενος, ἐφ' ἰκανοὶ τοις ὁμιλητὰς ἄχρις αὐγῆς,
οὕτως ἐξῆλθεν. ἡγαγὼ δὲ τῇ παίδα ἱοντα, καὶ παρεκλήθη
θησαυρομένοι, "ομεις δὲ προελθὼν εἶπε τῷ πλοῖον, ἀνηχθήσετε εἰς τὴν Ἀσσον, ἀκολουθήσατε αὐτῷ
τὸν Παύλον" ὁ πλοῖο γὰρ ἤν διατεταγμένον, μέλλων αὐτὸς
πλειον, ὡς δὲ συνεβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀκολουθήσατε
αὐτὸν ἠθέμενο εἰς Μιττυλήνην κακείθεν αποτρέψη
τὸν παιδα ἱοντα, καὶ παρεκλήθη
θησαυρομένοι, eis τὴν Ἀσσον, ἀκολουθήσατε αὐτόν
τὸν Παύλον" ὁ πλοῖο γὰρ ἤν διατεταγμένον, μέλλων αὐτὸς
πλειον, ὡς δὲ συνεβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀκολουθήσατε
αὐτόν ἠθέμενο εἰς Μιττυλήνην κακείθεν αποτρέψη
τὸν παιδα ἱοντα, καὶ παρεκλήθη

Versions have ἦμων, which is preferred by Grot., Mill, and Beng., and edited by Griesb., Knapp, Th. and Vat. But without sufficient reason. See Wets. and Matth. The τοι is omitted in many MSS. and almost all the early Edd., and is cancelled by Matth. and Griesb. It may have come from the margin. On the thing itself see ii. 42.

8. See Note on Joh. vi. 10.
9. τὴν θυρίδας.] the window; which, it seems, was a kind of lattice, or casement, admitting of being thrown back, so as to let air into the apartment, heated by so much company and so many lamps. Καταφρομένος ἄρτον, for εἰς or πρὸς ἄρτον, of which latter construction examples are adduced by the Commentators. The former is Hellenistic, but occurs in Farthen. Erof. 10. 18. τὸν καταφρομένον. Many recent Commentators, the Commentators closely connect the καταφρομένον with ἄρτον, taking it to mean only ἄρτον καταφρομένον. But the latter may denote the completion of the action described as in progress in καταφρομένον. And so, I find, it was taken by Budeus in his Lexicon, who renders 'victus somnno.' The ἄρτον is for ὄν; or rather it may be rendered, 'from the effects of sleep.'

— τρόπτευμα] 'the third story; for στέγας signifies not only a roof, but the flooring of an upper apartment, as being a roof to the apartment below. So the Latin tristega tecta, the third floor. And Juvenal iii. 189. Tabulata tecta. — ἀναβας] Many recent Commentators, from ὑπ. Pearce suppose the word to mean 'was taken for dead.' They urge that persons falling from a high place are often found in a swoon; and that there is nothing in the context that would lead us to think the lad was dead. Nay that Paul himself says 'he is not dead.' The first argument, however, has been made to mark the plain words of St. Luke. And the second and third have next to none. There is no trait in the Apostles and Evangelists more remarkable than their avoiding every thing like setting off any circumstance to the utmost. Again, it by no means follows from St. Paul's stretching himself upon the young man that he thought him alive. or meant to see whether he was so or not. The Apostle by doing the very thing which Elijah in similar circumstances did, evidently regarded him as dead, and, no doubt, imitated the Prophet in offering up fervent prayer that he might be brought to life. And as to the expression of St. Paul, 'the young man was not dead,' than in the narration at Matth. ix. 14, from the words οὗ γὰρ ἀπέθανεν, that the damsel was not dead. See the Note there. In this very light Chrysost. viewed the matter, whom see in Rec. Syn.

10. συνετριβάων] 'embracing.' A sense very rare in the Classical writers, though one example from Plutarch is adduced by Wets.

11. οὕτως ἐξῆλθον] 'then he departed.' So the Syr. and some of the best modern Commentators.

12. ἡγαγὼ] for ἐξῆλθον. The sense seems to be 'they had brought in,' probably before the Apostles departed. ζωντα, 'alive and well.' So Joh. iv. 50. οἷος σου ζήν.

— οὐ μετρίων] Of this phrase (in which there is a metáion) the Commentators adduce several examples.

13. μελλὼν πεζεύων] On his reason for this, the Commentators variously speculate. I am still of the opinion, that the reason was what I have supposed in Recens. Synop., i.e. to avoid the tedious, irksome, and dangerous circumnavigation of the promontory of Lectrum, which extends a long way into the sea, insomuch that the distance from Troas to Assos is about one-third shorter by land than by sea. Πεζεύων should not be rendered 'go on foot, but to go by land,' as often in the best writers. And so πέζη, by land, occurs in Matt. xiv. 13. and Mark iii. 33.

15. κατηρ.] 'we made the coast. 'Αντικριπ'.
16 γυλλιοί, τῇ ἑκομυνῇ ἔλθομεν εἰς Μιλήτου. "ἐκρίνε γάρ ὁ Παῦλος παραπληνεύτως τὴν 'Εφεσον, ὅπως μὴ γένηται αὐτῷ χρυσότριβησαι εἰς τῇ 'Ασίᾳ' ἐσπευδά τό γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς 'Εφεσον, μετεκαθάλατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὥς δὲ παρε-γένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς: 'Ὑμεῖς ἐπίτατοθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἢ ἐπέβην εἰς τὴν 'Ασίαν, πῶς μεθ' υμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφορίας, καὶ [πολλῶν] δακρύων καὶ πειρασμῶν τῶν συμβαντῶν μοί εἰν ταῖς ἐπίβουλαι τῶν 'Ιουνάιων ὥς οὐδὲν ὑπεστελάμην τῶν συμφέρων, τοῦ μὴ ἀναγγείλαι υμῖν καὶ διδάξαι υμᾶς δομοσία καὶ κατ' οἶκου, διαμαρτυρομένους 'Ιουνάιων τε καὶ Οἰλλησι τὴν εἰς τὸν Θεόν μετάνοιαν, καὶ πιστὸν τὴν εἰς τὸν Κύριον ήμῶν Ἰσσών Χριστόν. καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι παρέομαι εἰς Ἱεροσολύμα τὰ ἐν αὐτῇ συναντή-

17. τοὺς πρεσβυτέρους] As these persons are at v. 28, called ἐπίσκοποι, and especially from a comparison of other passages, as 1 Tim. iii. 1, the best Commentators, ancient and modern, have with reason inferred that the two were not yet distinct orders. The term ἔπισκοποι might denote either an overlooker, or a care-taker; and these senses would be very suitable to express the pastoral duties. But the word might also, correspondently to the Hebr. τρβ, denote a ruler, or governor, an idea naturally arising out of the term πρεσβυτέρος. The term πρεσβυτέρος was borrowed from the Jewish Hierarchy, and correspondent to the סנפוע, or Archisynagoge of the Jews. Now all πρεσβυτέροι were officially ἐπισκοποί. Yet we are not therefore to infer that there was no superintending supreme authority in the primitive Church; for reason will show that no society can exist without some laws, and consequently persons to administer those laws. There can, then, be no doubt but that one of the presbyters, as there were many at Ephesus, was, in such a case, invested with authority over the others, and consequently was a Bishop in the modern sense of the term. And since, after Episcopacy, in that sense, was established, it became proper to have a name by which to designate the ruling Presbyter, none seemed so proper as ἐπίσκοποι, because it was far better fitted to denote the Episcopal than the Pastoral duties, and ἐπισκόπησε, had, no doubt, been always more in use. It was therefore set apart in future to express that. See more in Reynolds' Synop. vol. v. p. 31.

Markl. rightly infers from v. 25, that St. Paul convoked not only the Presbyters of Ephesus, but of the district, (namely Asia proper, the ancient Ionia) the Christians of all which constituted the Church of Ephesus. St. Paul sent to those at Ephesus, and they, no doubt, to the other cities where there were presbyters, being scarcely any of them more than a day's journey from Ephesus.

18. τοῖς μὲν υμῖν—ἐγενόμην] The sense is, 'How I have conducted myself (i.e. among) you.'

19. δουλεύων—ταπεινοφορ.] 'discharging the ministry of the Lord with all humility and modesty.' The μετὰ must be repeated at δακρύων, and rendered, with a small accommodation of the sense, amidst, or among. So the Heb. מנה, by. ד ayr καὶ πειρα,. tribulations and trials. Σωμβ. ἐν, 'which happened through or by.' A Classical writer would have used διά οἰκον. See my Note on Thucyd. ii. 70. N. 3.

20. οὖν ἐπέστρεψε] 'I ποστέλεσθαι signifies, in the Middle form, 'to withdraw oneself through fear,' and, in a deponent sense, 'to withdraw, keep back any thing.' Of this sense with οὖν and μετ᾽ the Commentators adduce many examples. In ἀναγγείλαι καὶ διδάξαι there seems to be a reference to the Gospel preached being at once a message and instruction. Κατ᾽ οἰκον. It is plain from the foregoing term δομοσία, that this must mean not 'from house to house,' but 'in private houses,' (the κατὰ only denoting rotation) namely, those where separate parts of the whole number of Christians met. So κατ᾽ οἰκον supra ii. 46, where see Note. Δομοσία may allude to the synagogue, or to some place where there was an assembly, as far as was possible, of the whole church.

22. δεδεμένοις τῷ πνεύμ.] Many Commentators take τῷ πνεύμι, to mean the Holy Spirit. But thus δεδεμένοις admits of no satisfactory sense, and the next clause discountenances this interpretation. It is better, with others, to take τῷ πνεύμι of the mind of St. Paul; a very frequent
sense of the word. Δεσμέων is well explained by Rosenm., Kuin., and Middl., 'under a strong impulse of my mind,' by a metaphor very similar to that in θυελήσας τοις πνεύμασι at xxviii. 5, where see Note. Συμμαρτήσων, what shall occur or happen; as Ecel. ii. 14. ix. 11. Sept. 23. πλην οτι] Sub. εν and τούτον, 'But this one thing [alone I know] that.' So Soph. El. 426. Πλείον δε τούτων ου κατοίκος πλην οτι πιέτετο με δε. The εν is supplied by Aristoph. Ιακ. 227. See Hoogeve. de part. in voc. y. Πνευμα το άγιον is rightly taken by the best Commentators from Hamm. downward to denote persons endowed by the Holy Spirit. The Holy Spirit in every city testified by the mouth of inspired prophets. See xxi. 4 & 11. Μεμονεν, 'wait me.' This seems to be a Latinism; for the sense is frequent in manus, though rare in μην. 24. ουδενος λόγον ποιομαι] ' I make no account of,' care not for any thing.' An idiom occurring in the best writers. Not so the phraseology of the next clause, which is in the popular style; and προς has been employed according to the Latin, προς used in hagio, etc. There is an ellipsis of ουτω, which is expressed in a similar passage of Liban. p. 407, cited by Wets, μην ουτω ποτε μεγα νηστηκη την ψυχην, ωστε τα του ήν βλασφη την ενεχυσαν. In telesισαι του δρομου there is an ενοχιτος manner. Though this, and many such occurring in the Apostle’s writings, may have been no more than the current phrases of the day amongst the educated classes. Τελεισαι is employed in two senses adapted to the two different clauses to which it belongs. Διαμαρτυραθος—Θεος is exegetical of διακονιαν. 25. ιδε] The sense of the expression here, as at ν. 22, is Mind. Όλα οτι ουκετε διέγειν τ. π. μ. As it is next to certain that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, the Commentators are at a loss to reconcile this to facts. And they suppose, either that all the Presbyters now present were dead when St. Paul again visited Asia; or that he might mean he should not see them all again. Those solutions, however, are alike strained, and unnecessary, since we have only to suppose that the Apostle here παρενεψαν, according to his human spirit, mind, and therefore (as he said just before) υρειδι, not certainly knowing that it would be but pressing such from the threatening imitations he had received. Indeed the form ουδενος or even ουδεν οτι, is perpetually used by the best writers to denote something far short of a certain knowledge, and only of opinion, and even persuasion. See my Note on Thucyd. ii. 26. καθαρος, etc.] See Note on xviii. 9. 26. την εκκλησιαν του Θεου] There is scarcely any passage of the N. T. on which the opinions of Critics have been more divided than this. For a full statement of the various solutions of the difficulty, see Recens. Synop. ascendentis or as ascendentis. True reading and true reading to determining the sense, we find the Mass fluctuating between no less than six readings του Θεου; του κυριου; του ριχτου; του κυριου; του Θου και κυριου; του θεου και Θου. The relative merits of these are discussed by Wets, Grieseb., and Kuin, who deduced from favoring one or another. Their conclusions, however, ought not to be received as final, since their statements are occasionally incorrect, or characterized throughout by an air of unfairness. In short, they do not hold the Critical scale true, acting more like eager advocates than impartial judges. And, not content with other arguments (strong or weak) they press ever an argumentum ad persucendum, which surely at least of all be here applicable, since so far from "all the most eminent Critics" agreeing in adopting κυριου, it is rejected by Mill, Benz, Wolf, Venema, Michaelis, Ernesti, Valckoni, Wassenburg, Matthaei, Winkel, Titm., Veit, Middl., Gratz, Rinck, Illes, Pye Smith, and others, almost all of whom retain the common reading του Θεου, though some prefer του Κυριου και Θεου. There can be no doubt that the truth lies among the three readings, του Θεου του Κυριου; και του Θεου και Κυριου. Of the other three one is in favour of του Θεου, and one of του Κυριου και του Θεου. An adverb to the external evidence in favour of το
Kυριος, it is supported by 13 MSS., 5 of them very antient, and the rest neither antient nor very valuable; as also by the Coptic, Sahidic, and Armenian versions. Some Fathers, chiefly Latin. 2. του Κυριου και Θεου is supported by one very antient and 63 other MSS., none of much antiquity or consequence, but of different families; also by the Slavonic Version, the Ed. Princ., and Plantin. 3. του Θεου is supported by the most antient, venerable, and generally correct of MSS., the Cod. Vat., and 17 others, some of the 10th, 11th, or 12th Centuries, but most of them more modern; also by the Old Syriac in Professor Lee's MSS. and others in the Vatican; by the Latin Vulgate and, according to some, the A. Theological. Finally, it is quoted, or referred to, by Ignat., Tertull., Athenag., Epist. Vat., and Theophyl., Ecumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest that του Κυριου is greatly inferior in internal authority to either of the two others. Of these two, the evidence of MSS. is in favour of του Κυριου και Θεου; but that of Versions and Fathers seems to me to be evidently superior: and, as to του Κυριου, comparison is out of the question. See the strong arguments adduced by the phalanx of Critics above mentioned. Suffice it here to remark, 1. that κυριευσις του Θεου is quite agreeable to the phraseology of St. Paul, (of whom the speeches St. Luke seems to have been a most faithful recorder) since it occurs eleven times in his Epistles, whereas, κυριευσις του Κυριου occurs nowhere in the N. T. 2. If St. Luke wrote Θεου, the readings Κυριου and Χριστου may easily be accounted for as corrections; not, however, of the Orthodox, but of the Heterodox, may, even of some injudicious and hot-headed persons, (as Origen and Nestorius) who stumbled at the uncommonness of the expression "the blood of God." Whereas if Kυριου had been written by St. Luke, it is, on various accounts, impossible to conceive how it should have been altered to the other reading. On the other hand, the Arians had every reason to alter Θεου, which they could not retain and continue Arians. Upon the whole, there can be no doubt but that Θεου was written by St. Luke. But whether του Κυριου και did, or did not, precede, I would not be quite positive. Matthew and Vat. do not edit; and B. (as well as Ew., Michaelis, and Vahlen.) seems inclined to prefer it, and has proved, beyond doubt, that "even thus the Divinity of Christ will be equally expressed, because the Kυριου and Θεου must be understood of one and the same person, of Him who is both Lord and God." Yet I am inclined to think that Kυριου being first substituted by the Arians and others for Θεου, and having, therefore, crept into the text, or occupied the margins of many MSS., was afterwards unwarily adopted into the text, even by Orthodox librari, especially as it seemed to soften an apparent harshness. In the above reading, therefore, I must (with Tatton.) finally acquiesce, and have edited accordingly; though I have inserted the words Kυριου και in small characters, and within single brackets, as possibly from St. Luke.

— ἐν περιστασιστοι περιστασιας περιστασιας — signified 'to make one's own by purchase.' See Dress. de V. A. p. 378. and Winer's Gr. Gr. 9, 22. 2. This clause does not assert the right to any one's services by preserving or sparing his life in war. See Herodot. i. 110. Wets. compares Dionys. Hal. iv. 11. ἡ (scil. ην) ομοιότατος εἰκόνα ἐσχάθη οὔτε τοιοῦτος ἐκκένασθεν. 30. διεστραμμένα is 'erroneous.' A metaphor taken from winding paths, or from crooked limbs. So Apian. in Tit. γέματα ὕβρεα and διεστραμμένα καὶ στρεβλα. 31. καὶ τῷ λόγῳ τῆς χρίστου αὐτοῦ — λόγῳ τῆς χάριτος αὐτοῦ may, with several eminent Interpreters, antient and modern, be taken, by a Hebraism, for the grace itself, per Hendiadys. And thus διεστραμμένα would be referred to God. But τῷ λόγῳ τῆς χρίστου may perhaps be better taken (with Pisc., Wolf, Heinr., Kuin., the Syr., Arab., and our Common Version) to mean the Gospel and its doctrines, which can edify men &c. See 2 Tim. iii. 13. Eph. ii. 20. 1 Cor. iii. 10. The ἐκ in ἐκτυλωσθήσωσα may refer to the gradual edification of the Gospel, as buildings are gradually raised by the architect. The metaphor in κελευσμα is meant to suggest the certainty of the rewards laid up in heaven for the righteous. Toις ζηγανσιον καθορισει perhaps does not (as most Commentators imagine) here and at xxvi. 18. and Hebr. x. 14. denote Christians, but rather the Israelites before their final calling in baptism.

33. ἀργυρίου — ἐπιθεμένου — Compare Numb. xvi. 15.
34. αἱ χεῖρες αὐταί 'these hands,' holding them up. There is a similar beauty in xxvi. 29. παρεκτὸς τῶν δεσμῶν τοῦτων. The Commentators compare several passages of the Classical writers scarcely any much to the purpose. I have, however, in Recens. Synop., added a very opposite one (indeed imitated from the present) in Philostrat. Vit. Ap. ii. 26. πολλὰ δὲ μοι καὶ ἄντο δείχνων φύεται, ὅτι γενομένοις αὔτης κεί. Finally, τις ωσει μετ’ ἐμοί may be taken as a Dat. commodo, or regarded as a popular negligence of style for των υἱῶν μετ’ ἐμοί. The same note seems also to be a sensus praenuntia, the notion of teaching being connected with setting an example.

35. πάντα ἑπεδίδειBigDecimalκαὶ [Sub. κατά, and take ἑπεδίδει for ἑποδείγματα ἐδῶκα, as in a kindred passage of Joh. xiii. 15: There it seems also to be a sensus praenuntia, the notion of teaching being connected with setting an example.]

— μακάρων—λαμβανεῖν One of the sayings of our Lord unrecorded in the Gospels (see Joh. xxvi. fin.) such as, no doubt, there were many circulated among the primitive Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Apoc. N. T. i. 131., and especially the very scarce tract of Korner de Secretibus Christi agrapeo, Lips. 1776. 8vo. With the sentiment the Commentators compare many from the Classical writers; and others may be seen in my Note on Thucyd. ii. 97. νόμον—λαμβανεῖν μᾶλλον ἡ διδῶνα. Μακάρων signifies 'magnis iuvat,' it is more happy, attended with a greater blessing.

37. ἐπεσκόπωτες ἐν τῶν τρόχοις According to an Oriental custom still retained in the East. See Recens. Synop.

XXI. 2. εὑρώσατε ὁλοιν διαστρῶν There is a similar passage in Thucyd. i. 137. 2., where see my Notes in Transl. & Ed.

3. ἀναφέραντες τὴν Κ. So the textus receptus, as well as the Ed. Prince, and almost all the MSS. The Stephanic reading ἀναφέραυσθω was taken from the Erasmian Editions, in which it was probably only a typographical error, possibly one committed by the scribe of the MS, from which Erasmus's first Edition was formed, and inadvertently left uncorrected by the Editor. Stephens and Beza commend ἀναφέρανται, which would make it more on the Grammar, and perhaps in idiom, since αὐτής τὴν γῆν τῷ Τύρῳ ἠκέισθαι γὰρ τὸ πλοῖον ἀποφορτίσατον τὸν γόμον. εἰ δὲ αὐτοῦ μαθησάτω, ἐπεμείναμεν αὐτοῦ ἡμέρας ἕπτα ὀχθος;
There is something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtless the will of God that he should go. To remove this difficulty, many Commentators take dia tou pneuou, to mean 'being moved by the Spirit,' whereas, however, would be unprecedented. Yet more objectionable is the solution of the recent foreign Commentators. See Recens. Synop. The expression must retain its force, and be rendered, 'under the influence of the Holy Spirit.' The difficulty, however, which that involves will be removed by giving to elicnou—μενια, a sense common in all the best writers, e.g. Thucyd. vi. 29. elicnou—peinein. Besides, the words being used populariter, may be understood as limited by some clause omitted, and thus the sense will be, 'they counselled him not if he valued his safety,' to go to Jerusalem. The Spirit did not order them to bid him not, but only enabled them to predict, that there would be danger in his going.

5. ἔφησάν τις ἄρα τῇ ἑρμήν. 'had completed.' This use of ἐφησάν is for templum transigere, is Helenistic.
6. ἐκατόρθωσεν ἃλλα, 'having exchanged for victory embraces.'

— εἰς τὰ ἱδα. See Joh. xvi. 2. and Note. To πατοῦν, i.e. the ship by which they had sailed from Patara to Tyre.
7. τὸν παλατίον ἐδιοῦν. The only mode of removing the difficulty involved in this expression is (with Markland and Kuin.) to take the Aror as τὸν παλατίον, a Preface, and render: 'thus accomplishing our voyage, i.e. the sailing part of our journey.'

8. ἐξελέγοντες—εἰς Κ. It is not quite certain, whether they went by sea, or by land; and Commentators are divided in opinion. Now ἐξελέγ. can only mean departing, and that is more suitable to going by land than by sea. There can be little doubt but that they went by land; this in it seems, stopping at Polemais longer than they could stay. Besides, the land journey to Cæsarea was more convenient than that by sea, which must have been tedious and dangerous on account of doubling the formidable promontory of Mount Carmel. That they left their companions of the ship, is clear by the qualifying clause of τούτων τοῦ Παύλου, which recent Editors have, in their wisdom, cancelled, on the authority of some Manuscripts and Versions.

— Φίλ. τοῦ εὐαγγελιστοῦ See viii. 40.
9. προφητεύουσαι, 'endowed with the faculty of speaking or preaching under divine inspiration.' See u. 18. 11. ἄρα τῇ τῆς ἡμέρας &c. εἰς: Thus following the custom of the Prophets of the O.T., who, in order to impress more strongly on men's minds the things which they had to communicate (whether predictions, or declarations), used to employ some corresponding external sign symbolic of the thing. See Jeremiah i. xxvi. 2. seqq. xxviii. 10. & 11. 1 Kings xiii. 11. Ez. iv. 1-13. See also v. 11 & 12. Hos. i. 2. seqq. (Grot. & Wets.) It was not, however, confined to the Prophets; for the employment of symbolical actions was a custom generally prevalent in the early ages, both among the Jews and the Gentiles. See Polybius. 5. 18. 20. 1 Kings xiii. Delos by attaching it to that island by a chain. See Thucyd. iii. 104.
12. οἱ ἐνσώπωσι, the inhabitants of the place,' i.e. (with the limitation suggested by the circumstances of the case) the Christians of Casis-
area. The word is properly synonymous with ἐγγενείς, ' a native of any place'; but it was, by the later writers, used for ἐγγαρίσμοι, an inhab-
itante of a place. Yet the antiquity of that sign-
ification is plain from Soph. Od. Col. 841, cited by Tertullian as a sermo abominabile: 
τῷ ἐνσώπωτε τῷ σώματι 
τῷ ἐνσώπωτε τῷ σώματι.
13. τὴν ποιεῖται. This is regarded by Markl. as a popular form, for τὴν βούλεσθαι; and Kuhn. observes, that verbs denoting action often indi-
icate, not the effect of the action, but only the endeavour, intent, and will. But τὴν ποιεῖται is not, as Kuhn. fancies, pleonastic. As to the idiom, it is found even in our own language. In συνωρύχωσι τὸν ὄμος there is an intensive force, as in συνωρύχωσι, συσυλλέγω, συντίθημι, &c., and denotes utter destruction of a thing by its being crushed together, and thus broken up. Priscian compares many passages of the Classical writers. It is strange that he should have forgotten to adduce the 'Quid me quærum exsannas suis' of Horace. The sense of καὶ σωθήσῃ καὶ προσθῆ, is 'by weeping
and [thus] quite breaking my heart,' i.e. subduing my courage. Thus the γὰρ in the following sentence will have great propriety, q. d. For courage I have, being ready, &c. In ἐντὸς ἐνῶσι, we have an example of that use of ἐνῶσι by which it is so joined with an adverb, as to form a phrase equivalent to ἐνιμι and the ad-
jective corresponding to that adverb.
15. ἀποσκευασμένος. There has here been no little debate as to the reading. The MSS. fluctuate between ἀποσκευάστηκα, ἀποσκευάζηκα, &c., and ἀποφοβομένων, of which the last two are merely glosses of the first. The second is found in several good MSS. and early Edd., as also in Chrysost., Theophyl., and Gecum., and is preferred by Grot., Prisc. Mill, Markl., Wets., Valekn., and Kuhn. and is edited by Beng., Matth., Ttmm., and Vat. But without sufficient reason. They object, indeed, to ἀποσκευάζηκα, that the word can only signify 'to put away' and give up. Whereas the context requires the sense to collect one's baggage for a journey, which ἐπισκευάζηκα
θα does express, being of frequent occurrence in the best writers. This is very true. But how then are we to account for the alteration of the ordinary term ἐτέκτης into what has been thought the anomalous term ἀποσκευασμένος? This I conceive, will go far to prove, that the new reading is a mere gloss, and the old reading the true one. It ought not to be rejected on the mere ground of style or phraseology; for these 
were surely too bold and hypercritical to suit our limits to the significations of certain Greek words. And as ἀποσκευασμένος both in the Sept. and the Classical writers often denotes baggage, (see Steph. Thes. and Schleus. Lex. V. T.) why should not ἀποσκευασμένος mean to pack up one's baggage just as from ἀποσκευᾷ in the sense exercesi-
vae, we have the verb συνωρύχωσι, which signifies exerceis autem, καθαίρει! In fact, an ex-
ample has been added by Palareit from Dionys.

- Hal. 16. 23. οὐδὲ ἀποσκευασμένος δύναμις ἐξερχό-
ται οἱ φυγώτεροι ἀλλ' ἀποσκευασμένοι τα οὐραρτε 
δεξιώσει, οὐδὲ τὰ οὐραρτε φυλάσσοντε.
To which I would add Polyb. iv. 81, 11, τὰ κατ
τὰ γάρ τινας ἀποσκευασμένας. Græch. has shown unusual discretion by retaining the common reading; perhaps because Matthew rejects it.
16. ἠγοντες παρ' ἡ ἐξιστομ. M. &c.) There is here some doubt as to the construction. Byn.
"and, and others recognize an Attic syntax, by which the noun is attracted to the case of the relative. Thus Modern will be for Modern. This, however, involves some improbability, for the Attic syntax is not in place in the simple style of St. Luke. It is better (with Grot., Hom-
berg, Pearce, Dodd, Rosenm., Heintr., and Kuhn.) to regard ἠγοντες as a brief and Hebran.
form of expression for ἠγοντες ἠμάς πρὸς Μα-
δαληναν. The context, indeed, and general support that the Dative is put after ἠγοντες, just as the Hebr. 9 often corresponds to an Accus. with πρός. See Gen. xxv. 54.
18. Ἰάκωβων Peter and John were both
absent, and James (son of Alphæus; see xv. 13.) is supposed to have presided both in his Apo-

cleship and the office of bishop of Jerusalem, at the meeting now held to consider the bus-

- ness which regarded Paul.
21. κατηχήθασιν π. σ.] 'They have been informed concerning thee.' This term Fabric. on Sext. Emp. 265 & 339, has been shown to be equivalent to 'audita et fama perspicere.' See Note on xviii. 25.

22. τί οὖν ἐστιν] This (as in 1 Cor. xiv. 25 & 26) seems to be a popular formula, similar to our 'what then?' i.e., what then [is to be done]; and we must supply πράξεως. Markl, compares 'quod ergo faciat,' and might perhaps be right in the sense of 'what then is the Law.' Such an interpretation is, of course, a Latinitas; for I am not aware that it ever occurs in the Greek Classical writers. As to the passage of Demost. cited by Kypke, ἀλλὰ τι ἡμεῖς γεννᾶται, it is not quite to the purpose. More so is the formula τί οὖν; which sometimes occurs in the Philosophers, and of which Kypke cites examples from Arrian on Epict.

— πάντως δὲ πλὴθος συνελθ.] Pisc., Beza, and Grot. understand this of a regular communion of the people, as opposed to the Presbyteria. But a Lapide, Pricius, and all the best recent Commentators, see right in determining the sense to be, 'It is unavoidable but that the multitude should go up to them, — namely, it is quite agreeable to what follows.' Δὲι, like ἀνάγκη, often denotes only what must and will happen.

23. τούτῳ οὖν ποίησον] The best Commentators, ancient and modern, are agreed that this is to be regarded as the language of advice, not of command. This, why, is Commentators are not agreed whether this was a vocum civilis, undertaken on account of recovery from sickness, or delivery from calamity, or a vow of Nazarite ship. The latter is the more probable opinion, since the term ἀγριεθασα which follows is appropriate thereto. See Numb. vi.

24. ἀγριεθασα ἡς] i.e., 'undertake the same abstinence and purity enjoined by the vow,' and pay the expenses of the sacrifice on going to the temple for the purpose of being released from the vow by shaving the head. From what has been adduced by Wets., Wits., and Gardner, it appears that this participation in the ἀγιελα did not necessarily make the person a Nazarite; and also that to so partake with, and pay the expenses of Nazarites, was not unusual among the Jews, and was regarded as a mark of great piety.

— γνωστ.] Many good MSS. read γνωσταῖ, which is countenanced by some Versions, and is edited by Griesb. and Titm. But it seems to have arisen ex emendationes. Στοιχεῖα φιλαδεσα τοῦ νόμου signify for these, we mean, the habitual observance of the law; Στοιχεῖα, like περιπτατεῖν and the Hebr. ἑπι, being used of habitual action.

25. τερε τῶν τετ. &c.] The δὲ is adversative, and the sense is, 'But as to the Gentiles, the case is different, and we have ordered, [thus] determining that' &c.

26. ἀγιεθασι] 'performing the injunctions of the vow.' — διὰ γεγενείων τῶν ἐκπληρ. &c.] 'giving notice to [the Priests] of the period of the completion of the days of purification, which the persons themselves, it seems, had not been able to do, because they could not provide the necessary arrangements as to the victims &c.' Ewes οὖ, 'at which;' as in Lu. xv. 8. 20 & 18. Joh. ix.
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ΠΡΑΞΕΙΣ

Κεφ. XXI.


18. Προσφορά is the thesia προσφερομένη. See Eph. v. 2.
27. αἱ ἐντα ἡμέραις.] As the number of days had not before been mentioned, this must be put for αἱ ἡμέραι, ἐπὶ ὀσιὰς. Συνέχειον is for συνεχείον. So Demost., cited by Schleus. Lex. συνέχείς τις τῆς πολιτείας. 28. ἐπιθυμήσας.] The sense is, 'Come to our aid [in apprehending this person].' A sense of the word very frequently occurring in Thucyd. and the best writers. "Ελληνας. An exaggration for "Ελληνα. This use, however, of the plural is found in the best writers. See Matth. xxvii. 44. and Note. 29. προερχακότες.] The προ is not found in very many good MSS., several Versions, and some Fathers, as also all the early Edd. except the Erasmian, and is cancelled by Beng. and Matth. Perhaps the προ arose from the γαρ preceding, combined with the ε following. 30. συνδρομή.] The word is generally used of routous assemblage, of which many examples are adduced by Wets. — εἰλκὼν αὐτῶν ἐξω τοῦ ἱερῷ] In order, as Chrys., suggests, to avoid polluting the Temple with murder; and also, it should seem, to be more unrestrained than the Priests and Levites could decently permit, who appear to have taken themselves clearly as guards, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

34. το ἀσφαλές] 'what was assuredly true.' So xxii. 30. & xxv. 26. Τῇ παρεμβ. ἕν. The word properly signifies a place where tents παρεμβάλλονται. But it here denotes soldiers' quarters in the castle of Antonia. As this is confirmed by the εἰςπρόσωπον just above, for the castle of Antonia was situated on an eminence. 35. τοῦ διαθέτο?] This term is supposed to note the flight of stairs leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we infer from Joseph, B. v. 5, 3.) at an angle of it. An illustration of the present passage, I would instance an apposite one of Joseph. Bell. v. 5, p. 1220, 7. seqq. Huds. ἐντὸς δὲ τοῦ (σελ. ὅ) τῷ τῶν διαστήματος (I read, from T. Bigot, diastēma, adiaxium, structura) τοῦ ἐνών βασιλείας εἰς χώραν καὶ διαθέσεως, μετὰ γὰρ εἰς τὰς οἰκίας ἱδέας τα καὶ στρατοφόρους ἀνάλημα πληθαιάς, ἐν τῷ μὲν πάντας ἐξεινεῖ χρειάζεται, πάλιν εἰς δοκεῖ, τῷ τόπῳ δὲ βασιλείας, where by the παρεστάς are the courts surrounded by columns. And by παραστατάδων αὐτῶν πληθαιάς, the soldiery's barracks, laid out, it should seem, in quadrangular form. As to the words πάλιν εἰς δοκεῖ, they are corrupt. If I understood their meanings, I would refer to barracks; and then βασιλεία would be required.
ΤΩΝ ΑΠΟΣΤΟΛΩΝ

36 τον υπό τῶν στρατιωτῶν διὰ τὴν βιαν τοῦ ὀχλου. "ήκο-
lουθεί γὰρ τὸ πλῆθος τοῦ λαοῦ κράζων Ἀρε αὐτόν!"
37 Μέλλων τε εἰσάγαγαθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος
lέγει τῷ χιλιάρχῳ: Ἐι ἔξεστι μοι εἰσεῖν τι πρός σε; ὁ
38 δὲ ἐφη Ἔλληνιστι γυναικείοις; οὐκ ἀρα σὺ εἰ ὁ Αἰγύπ-
tιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγό-
νε τὴν ἔρμον τοὺς τετρακιών λύσας τῶν σικαρίων;
39 εἰπε δὲ ὁ Παῦλος: 'Εγὼ ἀνθρωπός μὲν εἰμὶ Πολύαις 
τοῦ τῆς Κυλίκιας, οὐκ ἀπόκου ἡλίου πολιτίς: ἀλλ' 
δι' αὐτῶν τούτων μοι λαλήσαμεν πρὸς τοῦ λαοῦ.

40 "Ἐπιπρέποντος δὲ αὐτῶν, ὁ Παῦλος ἐστὼς ἐπὶ τῶν 
ἀναβαθμῶν κατέσεις τῇ χειρὶ τοῦ λαοῦ πολλῆς ἐν σιτη 
γενομένης. προσεφώνησε τῇ Ἕβραιιδι διαλεκτῇ λέγων;
1 ΧΧΙ. "Ἀνδρείς ἀδελφοί, καὶ πατέρες, ἀκούσατε μοι τὸν 
πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσατας ὑπὸ τῆς Ἕβραια 
διαλεκτῆς προσεφώνετε αὐτοῖς, μᾶλλον παρέχοι οὐχ 
3 καὶ φησίν, 'Εγὼ μὲν εἰμὶ ἀνήρ Πολύαις, γεγεννημένος ἐν 
τοῖς τῆς Κυλίκιας, ἀνατεθραμμένος δὲ εἰς τῇ πόλει ταῦτ 
παρά τῶν πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκριβείαν

such a description would not be suitable to the 
brarrows, and is, no doubt, meant of the whole of 
the citadel, which formed a sort of military city. 
Now this sense (which is undoubtedly the true 
one) may be obtained by simply reading ἐπί 
instead of τῶν, and for δοκεῖ, δοκεῖ or, from the 
Cod. Bigot., δοκεῖ, which evidently requires τὸ 
πολέμου.
— <βαστάσθαι] 'carried on their shoulders'; 
for security against the violence of the people. 
Pric. and Wet., however, think the term does 
not mean that he was literally carried, but was 
hurled off the walls by the press. And they pro-
duce a passage of Dio Chrys., where one is de-
scribed βαστάσατα—ὑπὸ τοῦ ὀχλου. But there is 
here nothing said about a great press.
36. ἀιρὴ ἀντί] 'away with him,' viz. from 
the earth. So xxii. 22. ἀιρὶ ὑπὸ τὴν γῆ.
37. εἰ ἔξεστιν &c. Here there is, as at Matth. 
xii. 10. and often elsewhere, a blending of the 
oratio directa with the indirecta, and thus the 
eis is not put for annon.
— Ἔλληνιστι γυναικείοις] Sub. λαλεῖν, 
supplied in Nehem. xiii. 24. This is not a Latinism, 
since we find in Χερ. ζυγ. vii. 5, 11. τὸν Συ-
ρατην ἐπιποτίζομενος. The interrogation here, as 
often, involves admiration. A view which re-
moves the objection that has induced some to 
cancel the mark of interrogation.
38. Αἰγύπτιος &c.] The story is related in 
Ἰωσηφ. Ant. x. 8. 6. & Bell. ii. 13. 5., between 
which and the previous passage a considerable 
discrepancy exists; on the methods of removing 
which (which, indeed, as the credit of the sacred 
writer cannot be impugned, it is scarcely worth 
notice) see Recens. Synop. Σεβασμὸν. The term 
seems only to denote banditti, from sica, the 
short cutlass (of Oriental origin, like the Krieh 
of India and China) which was carried under 
the arm. From being private assassins, the Sec. at 
length became public murderers and rebels. The 
air of the question seems to imply, that the officer 
had been told that Paul was that Egyptian.
ΧΧΙ. 3. ἀνατεθραμμένος—πλειαν.] The 
Commentators are not agreed as to the construc-
tion, some joining πλέον τοῦ πέπλου Γ., with the 
preceding, others with the following. The former 
mode is generally adopted by the antient and early 
modern Commentators, the latter by the more 
recent Interpreters. The former, however, seems 
preferable. As to the regularity which the other 
Old Commentators would impose to the passage, 
that is not very characteristic of the Scriptural style, 
nor indeed much so of the style of the antients 
in general. And to the tautology of which they 
complain, we may oppose a harsh transposition 
in their own mode of construction.

The expression παρά τοῦ πέπλου is an idiom 
implying no more than our being educated under 
such and such a master. Πεπαιδευμένος—νόμοι, 
'trained [by him] to the most exact knowledge 
of the religion and laws of my country.' Rosenm. 
observes that ἀκριβείας has reference to the cer-
emonies and institutions of their ancestors. Wets., 
Morus, Schleus., and Kuin., however, ascribe 
to δικαία, the signification secular, as in Acts 
xxvi. 5. and Sapient. xii. 21. So also Joc.
cribed by Wets., νόμοι μετὰ ἀκριβείας κεῖσθαι. 
It is difficult to decide the preference, and there 
may be an hypallage. By νόμοι, Kuin. ob-
serves, must be understood not merely the patria 
lex, but also the συνταγμα παράβολας mentioned 
in Gal. i. 14. Τοῦ τοῦ Ἡλίου, 'of God's 
law,' i.e. what he then esteemed such. The 
Apostle speaks somewhat obscurely, intending 
by this use to delicately refute the charge of 
blasphemying the Law, by so speaking of it as 
to tacitly admit its divine origin.
Ἀ. Δ. 53.
b Supr. 8. 3.
ct et 1. 9.
Inf. 26. 9.
1 Cor. 15. 5.
Gal. 1. 13.
1 Tim. 1.
13.
c Supr. 9.
Inf. 26. 12.
d Supr. 9.
3.
Inf. 26.
2.
1 Cor. 13. 2.
G. Supr. 3.
14. 5.
15.

Τοῦ πατρὸς νόμου, ἔλθως ἐπάρχον τοῦ Θεοῦ, καθὼς πάντες ὑπὲρ τούτων, ἵνα τά σήμερον ὁ ταῦτα τῆς ὁδών ἐδιδαχα 4 ἄχρι θανάτου, δεσμεύως καὶ παραδίδους εἰς φυλακᾶς ἄνδρας τε καὶ γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ τῶν τοῦ πρεσβυτερίου παρ ὑμῖν καὶ εἰπτολᾶς δεξάμενος τρός τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τῶν ἑκείνης ὑπὸ τοῦ διεσθάλας δεδεμένος εἰς Ἰερουσαλήμ, εἰς τιμωρηθῶν.

ἔγενετο δὲ μοι πορευόμενον καὶ ἐγγίζοντι τῇ Δαμασκῇ, 6 περὶ μεσομβρίαν, ἔζαίφυς ἐκ τοῦ οὐρανοῦ περιασάθη 

φῶς ἰκανόν περὶ ἐμὲ. ἐπεσόν τοῦ ἐδάφους, καὶ ἡκουσά "φωνῆς λεγοῦσθα μοι." Ζαοῦλ Ζαοῦλ, τί με διακεῖσθαι, ἐγὼ δὲ ἀπεκρίνθην. Τίς εἰ, κύριε; εἰπὲ τε πρὸς με· 'Εγώ εἰμι Ἰη-

σους ὁ Ναζωραῖος, ὃν σὺ διακέις. Ὅτι δὲ σὺν ἐμοὶ ὀνεὶς 

τὸ μὲν φῶς ἐθέθιπτο, καὶ ἐμφοβοὶ ἐγένοτο τῇ φω-

νῇ ὑπὸ ἡκουσάν τοῦ λαλοῦντος μοι. ἐποῦ δὲ· Τί ποιήσῃ 

κύριε; Ὅ δὲ κύριος εἰπὲ πρὸς με· 'Ἀναστάς πορεύσῃς εἰς Δα-

μασκόν; κἀκεῖνοι σοι λαλήθησατε περὶ πάντων ὑπὸ τῆς τετακατ 

σοι ποιήσατε. Ὅ δὲ οὐκ ἐνβέβλητον απὸ τῆς δόξης τοῦ φω-

τοῦ ἐκείνου, ἠλαργοῦσαμοιν ὑπὸ τῶν συνόντων μοι ἡλθον 

eis Δαμασκόν. Ἐνευμανίας δὲ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν 

νόμον, μαρτυροῦμεν ὑπὸ τῶν κατοικοῦντων Ἰου-

ναιῶν, ἐλθὼν πρὸς με καὶ ἐπιστὰς εἰπὲ μοι· Ζαοῦλ ἀδελφέ.

Supr. 9.
17.

ἀναβλέψων κἀγὼ αὐτῆς τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. Ὅ δὲ ἐπείν.

Ὁ Θεὸς τῶν πατέρων ἡμῶν προεξερεῖσθαι σε γνῶσιν τὸ θηλημα αὐτοῦ, καὶ ἴδεῖν τῶν δικαιῶν, καὶ ἀκοῦσαι 

φωνήν ἐκ τοῦ στόματος αὐτοῦ· ὅτι ἐστὶς μάρτυρις αὐτῷ πρὸς 

πάντας ἀδρόπους, ὃν ἔορακας καὶ ἡκουσάς. ἔγὼ δὲν τὸ 

μέλλεις; ἀναστάς βάπτισαι καὶ ἀπόλυσαι τὰς ἀμαρτίας 

σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. ἐγένετο δὲ μοι 

ὑποτρέπατε εἰς Ἰερουσαλήμ, καὶ προσευχομένου μοι ἐν 

τῷ εἰρήνῃ, γενόθηκας με ἐν ἑκάστασι, καὶ ἴδεῖν αὐτὸν λέγοντα 

μοι· Σπέυσομαι καὶ ἐξελθὼ τὸ πάντες εἰς Ἰερουσαλήμ διότι οὐ 

καὶ παραδέχεσθα σοι τὴν μαρτυρίαν περὶ ἐμοῦ, τὸ γεγο ἐπ᾽ ὑμῖν. Κύριε, αὐτῶν ἐπίστανται, ὅτι ἐγὼ ἡμῖν φυλακίζων καὶ ἔ-
20 ῶν κατὰ τὰς συναγωγὰς τοὺς πιστεύοντές ἐπὶ σὲ. καὶ ἀπό 
οῦς εξεχείτο τὸ ἀλήμενον τοῦ μάρτυρός σου, καὶ αὐτῷ 
τὸς ἡμῶν ἐφεστὼς καὶ συνειδούκον τῇ ἁναπέσει αὐτοῦ, καὶ 
21 φυλάσσων τὰ ἱματία τῶν ἀναρωτόμενον αὐτόν. καὶ εἰπέ 
πρὸς με Πορέθουν, ὡς ἐγὼ εἰς ἐννυ ἁκραίρ ἐξαιτοσελα 
σε.

22 Ὁ ἱκουν δὲ αὐτῶν ἄχρι τοῦτον τοῦ λόγου, καὶ ἐπήρα 
τὴν φωνὴν αὐτῶν λέγοντες· Ἀλλὰ ἀπὸ τῆς γῆς τοῦ τοιοῦ 
τον οὐ γάρ ἢ καθῆκε αὐτῶν ὡς· κραυγάζων δὲ αὐτῶν, 
καὶ κριτοῦν τὰ ἱματία, καὶ κοινοτρόποι παλλόντων εἰς 
τὸν ἀέρα, ἐκέλευσαν αὐτὸν ὁ χιλιαρχὸς ἀγέθαι εἰς τὴν 
παρεμβολὴν, εἰτῶν μάστιξιν ἀνετίσσατο αὐτὸν, ἵνα ἐπιγυρ 
25 δὲ ἵνα αἴτιαν οὕτως ἐπεφώνω ἀντί. ὡς δὲ ἦν προτέειν 
σε.

20. καὶ αὐτὸς ἤματο. 'Ι Τού. ᾿Ον οὐκολογον. See Note on viii. 1. And on ῾ον. ἱματία, see Note on vii. 58. The persons employed in the office of stoning used to throw off their clothes, ἀποδεικνυότα, just as did the Athletes. See Macho ap. Athen. 348. F. Where it is said, that in the Gymnasia for violence, Just was appointed ἱματία τῶν εἰς ἱσοδομεῖας λαμβανόμενων περίες. 21. προεύγειον] The Lord overlooks the plea by simply repeating the order.

22. καθῆκε] So very many MSS., early Edd., and Fathers read for the common καθαρίσα. And it is received by almost every Editor from Wet. to Wet., and rightly; for the other two variants both tend to strengthen this, and although the common reading might be defended by supporting an ellipsis of ἔστι, yet the weight of testimony is so greatly in favour of καθῆκε, that it cannot but be adopted. I suspect, indeed, that the common reading was a mere typographical error of the second Ed. of Farnham, which thus crept into the Stephanus, etc. See the very learned Note of Dorville cited in Recens. Synon., where, among other things, he proves that the Imperf. is used in a Present sense.

23. ῶντων τὰ ἱματία] The Commentators are by no means agreed on the sense of this phrase. See the details in Recens. Synop. It cannot mean 'rendering their garments,' nor 'shaking their garments,' as if in rage. Many (as Pr., Wet., Rosm., Schl., Hein., Kuin., and Wahl) take it to mean 'tossing up their garments,' and think that this was done by those who were too distant to otherwise participate in the event. And this tossing up of garments, like scrawling in the air, was a mark of approbation. I see not, however, how ἡμῶν will bear the sense 'toss up, nor how it could be thought to import any thing but disapprobation and anger. After all, the true interpretation seems to be that of Grot., Tirinus, Par., and Bretsch., 'tossing off, and casting down on their garments,' as a protestation against (just as the pursuitists doff their clothes to box) a symbolic act quite in unison with the violent expressions of such of their companions as stood near, and forming a lively picture of rabid fury. The interpretation seems to be placed beyond doubt by a very similar passage adduced by me in Recens. Synop. from Plato de Rep. p. 685. It may be observed, that there is here only a union of two senses, each elsewhere occurring in the N. T. and the Classical writers, viz. to cast down, and to cast off. In κοινοτρόποι παλλόντων εἰς τὸν ἀέρα we have expressed another symbolical action, quite in unison with the preceding; for Grot., Wet., and Kuin. rightly take it of kicking up, or otherwise throwing up dust into the air; which, as appears from the Classical citations of Wet., and the accounts of modern travellers, was then, and still is in the East, a frequent mode of raising a tumult.

24. ῶντων αὐτῶν] The word signifies literally to raise the voice at a person; and has therefore two senses, either acclame, applaud, as in Acta xvi. 22.; or inclame, exclaim against, as here.

25. ᾿Ον ἦν προτέειν αὐτῶν τὸν ἱματία] There are few passages which, from variety of reading and diversity of interpretation, are more perplexing than this. Six or seven variants, lect., but the only material diversity is between the singular and the plural. For the latter there is very considerable authority in MSS. and Versions, and it is adopted by Griesb. and Tittm. Yet the singular ought, by every principle of Criticism, to be retained, as being the more difficult reading; and the recent collations of Rinck confirm it. It makes, however, as will be seen, no very material difference in sense. As to the interpretation of the words, see the full details in Recens. Synop. Sufficient it here to say, that one great error seems to run through most modern interpretations of this passage, which is to take ἱματία in the sense somewhat, i.e. they stretched him up for the scourgis. This is very harsh; and I find no authority for that use of ἱματία in the plural. It is clear that the antient and some modern Interpreters rightly took it in the ordinary sense strapi or thongs; as Mark i. 7. Lu. iii. 16. Joh. i. 27. The plural ἱματία is used because it seems the punishment fastened to the post, or block, with two straps. The employment of the Article, as Bp. Midd. suggests, shows that these thongs or belts were in common use. This is exceedingly confirmed by a passage of an antient Greek Martyrologist adduced by me in Recens. Synop., in a tract called Martyrium Tzartzhi: περιστερεῖται αὐτὸν τῷ
Α.Δ. 52. αυτὸν τὸς ἰμασίν εἰπέ πρὸς τὸν ἑστώτα ἐκατόνταρχον ὁ Παῦλος. Εἰ ἀνθρωπὸν Ἰφωμαίον καὶ ἀκατάρκτον ἐξετάζει ὑμᾶς μαστίζεις; ἀκούσας δὲ ὁ ἐκατόνταρχος προσελθὼν ἀπήγγειλε τῷ χιλίαρχῳ λέγων. "Ορα τὰ μέλλεις ποιεῖν ὁ γαρ ἀνθρωπός αὐτὸς Ἰφωμαίος ἐστι. προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ. Λέγε μοι, εἰ σὺ Ἰφωμαίος εἶ; οὐ δὲ ἐφ᾿ Ναί. ἀπεκρίθη τε ὁ χιλίαρχος. Ἐγὼ πολλὸν κεφαλή 
λαίᾳ τὴν πολιτείαν ταύτην εκτίθησάμην. ὁ δὲ Παῦλος ἐφῄ 
Ἐγὼ δὲ καὶ γεγεννήμην. εἰδέως οὖν ἀπετίθησαν αὐτῷ τοὺς μέλλοντες αὐτὸν ἀνετάζειν, καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοῦν ὅτι Ἰφωμαῖος ἐστὶ, καὶ ὅτι ἦν αὐτὸν δεδεκὼς.

Τῇ δὲ ἐπάρισσῃ βουλευόμενος γνώναι τὸ ἀσφάλεια, τὸ τι καταγορεῖται παρὰ τῶν Ἰουδαίων, ἐλυσεν αὐτὸν ἀπὸ τῶν ὁρατῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἄρχιερεῖς καὶ ὅλον τὸ πανεύριον αὐτὸν καὶ καταγγέλλον τὸν Παῦλον ἔτσι εἰς αὐτούς. Υ.Χ.ΧΙ. 9 Ἀπείνασας δὲ ὁ Παῦλος τῷ συνενδήκτῃ εἰπεν. Ἀνδρεὶς ἀδελφοί, ἔγω πάση συνειδήσει αὐθαίρετα πεπολιτευμα τῷ Θεῷ ἀχρί ταυτης τῆς ἡμέρας. οὐ γὰρ ἀρχιερεῦναι ἐν ἰεραρχία χρήστης ἡμῶν ἔχων, υἱὸν Ἰωάννης ἐπέταξε τοὺς παρεστῶσιν αὐτῷ τούτους αὐτῶν καὶ ὅτι ἦν ἄνευ τοῦ στόματος. "τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε. Τύπτειν σε 

τάλλον, καὶ περικείμενο, ὕπνοι, καὶ νευροὶ χωρὶς τύπτεται, πόσινας αὐτὸς, τείνοντες, καὶ νευροὶ χωρὶς κιάσατα, τοῦ ναύτου, τείνεται αὐτὸν εἰς τὸ πάλλον, καὶ νευροὶ χωρὶς μαστίζειν. Τέσσαρες ἢ βελτισταὶ, an it should seem, fastened about the person something like the harness of our horses, at the same time confining his hands, and then attached to the post by something there provided to receive them. Προφέρε, must (though not one of the Commentators has seen it) be referred to the Centurion, who, also, is said to do what he orders to be done, and seen done. Thus the construction is as if St. Luke had written, ὃς τῇ ἐποίησαν αὐτὸν ὁ ἐκατοντάρχος [ἐν] τοῖς ἰμασί, εἰπε πρὸς αὐτὸν ὁ Π. an hypallage common in the best writers. The sense is: 'And now Paul said to the Centurion, as he was having him bent forward [to the block] and [harnessed] with the belts &c. The ellipsis of ἐν is supplied in a kindred passage of Job xxxii. 10. ὅπῃς δὲ αὐτὸν ἐν ἰμασί γνώζοντο. The above view is, I find, confirmed by Tittm. de Synon. N. T. p. 162., who pronounces the sense to be, ὁνοματικοῦ πρωτοτιμεῖται just [ad esdemum]. 'The applying of these belts is what is alluded to at v. 29. where the Centurion is said to have been in fear, ἵνα ἦν αὐτὸν δεδεκώς.

— τὸν ἵπποτα] The Article has reference to the custom of the Romans to have a centurion to stand by and superintend the execution of any punishment.

28. ἐγὼ πολλοὶ—ἐκπτομένοι] These words imply surprise how a person of Paul's mean appearance could obtain this. Perceiving which, the Apostle makes a rejoinder removing this difficulty, "Aye, but I am even so by birth." Κεφάλαιον (at which supply χρήστης) signifies properly the total arising from the addition of several small sums; but as that generally implies a tolerably round sum, so it came to mean a considerable sum. On the various modes whereby the freedom of Rome could be attained by foreigners, i.e. by meritt, or favour, by money, or by being freed from servitude, and on the peculiar nature of the freedom claimed by the petitioners. See Recens. Synop. XXII. 29. εἰσοδήματος ἃναν οὐκ ἔχων πηγάζειν. On the privilege of a Roman citizen under arrest, see the Notes of Kuin. and myself in Recens. Synop., where I have proved that the term ἔχων here used refers only to his having had the belt applied in order to scouring, not to his being put in irons, for Paul's citizenship was of a class which did not exempt him from these. In point of fact, we find the bonds retained after his liberation from the whipping-post, and he is afterwards called ὁ δέομος.

XXIII. 1. πεπολιτευμα] 'I have conducted myself.' The word properly signifies to act as a citizen, and sometimes to conduct state affairs. Hence it came to mean conduct oneself [behavior], &c., in which sense the word frequently occurs in the later writers. Τὸ Θεόν is put for πρὸς τὸν Θεόν. ὃν κατὰ συνειδήσεις, i.e. according to the dictates of my conscience [whether, as at first, ill informed, or not].

3. εἰδοὺ—ἐκπτωμένοι] This is regarded by most Commentators as a prediction; whereas others, as Camer., Zeger, Limp., Wets., Heumann, and most of the recent Commentators regard it as a formula malè precatoris, q. d. Gel.
smite thee as thou hast smitten me! There is, indeed, some reason to think that Ananias came to a violent death about six years after. Yet we are hardly warranted in recognising a prediction; for the words have not the air of a prediction. Nor is there any proof of the futurity of that prediction; since, if Ananias did perish by violence, it would still be uncertain whether that was a judgment upon him for this, or for many bad actions in his life. We rather consider the expression as the exultation of a spirit impatient of injury. I would not, however, consider the words as a formula male precatum, but as merely the too bitterly worded expression of a persuasion that God would punish Ananias for this outrage. This view is confirmed by Chrysost., Jerome, Augustin, and is adopted by Dr. Graves, cited in Recens. Synop.

Toíchos kekou, was a common metaphor to designate hypocrisia. See Note on Matt. xxi. 37. 37. How applicable this reproach was, we find from Josephus.

καὶ σὺ καθᾶς &c.] The καὶ, when prefixed to interrogative sentences implying admiration, is best rendered ἢτατι and so, so then. See Kuin. Παρανομάζων γιὰ τοῦ τῶν νόμων.

5. οὐκ ἔδει-ἀρχιερεῖς] This ignorance of the Apostle has not a little perplexed Commentators, whose various solutions may be seen detailed in Recens. Synop. and Town. The only two which have any semblance of truth is 1. that of Chrysost., Dionys., Cajet., Gataker, Wolf, Michaelis, and Townsend, who prove, from the History of the times, as found in Joseph., that Paul, who had only been a few days in Jerusalem, might not know that Ananias was then High Priest; or, as he had been himself, to which he was not entitled, the Apostle might mean this as an indirect refusal to recognise his right. This, however, carries with it many circumstances of improbability; and, after all, the most satisfactory solution of the difficulty will be found by taking οὐκ ἔδει, with Bps. Sanderson and Mann, Episcopius, Beng., Webs., Pearce, Valckn., Morus, Schott, and Kuin., supported by the ancient Commentaries as found in the Catena, in the sense: 'I did not reflect or consider;' thus excluding his impetuosity. And this interpretation is confirmed by what follows, where the γὰρ (as Bp. Pearce says) refers to a clause suppressed, q. d. If I had considered, I should not have used these reproachful words, for &c. The above sense of the word is found both in the Scriptural (as Eph. vi. 8. Col. iii. 24.) and the Classical writers. Hence in Acts vii. 18. For ἤδει some MSS. have, by gloss, ἤμυσθη.

6. περὶ ἐπίσης καὶ διανοτ. ν.κ. The best Commentators here suppose: Πάραδεν ὕπαθαι. Yet we may render: Πάραδεν τὸν, the hope of the dead and their resurrection. Κρύπτωκαί is a forensic term, but here seems to be used figuratively.

8. ἀμφότερα] Both antient and modern Interpreters stumble at this, since there seem to be three terms above mentioned, resurrection, angel, and spirit. To avoid this difficulty, some would cancel the μὴν ἄγγελον. Others prefer another (but most harsh) mode of punctuation. Others, again, remark that ἀμφότερα might, by writers not very attentive to accuracy, be used of more than two. But of this we have no good proofs. St. Luke, I conceive, meant to advert to the two points of difference between the Pharisees and Sadducees, and the two things referred to are (as I find Wakef., Newc., and Middl. have pointed out) the Resurrection, and the Existence of Immortal Beings; ἐνεμαὶ and ἄγγελος being considered as falling under the same head. ὸμολογοῦσα signifies 'profess [belief in].' as in Joh. xii. 42. Rom. x. 10.

9. διατεταγμένον] The sense 'tended contended on behalf of Paul.' The word is also used by the Classical writers; not, however, followed by ἔλεγον, but by an Infin. with an Accus., as in Thucyd. iii. 40 & 42., where see my Notes. Ἐμερον, 'party;' a sense confined to the later writers.

— εἰ ἐν πνεύμα—ἄγγελος] The only mode...
of removing the difficulty which has here been felt, is to suppose an apostisepsis, such as is often found in the best writers, when something which we do not care to directly mention is omitted. Chrys. supplies τοίον ἐγκλήμα, and the antient Syr. something similar. As to the words following, μὴ θεομαχεῖαι, they are omitted in 7 MSS., 4 inferior Versions, and some Fathers, and cancelled by Griesb. and Knapp, but without reason. The external authority for so doing is very slender; and the internal is quite against the omission. Kuin. has ably traced the origin of the omission to an ill founded objection to the words, as if too much favouring Christianity. To suppose them introduced from v. 39., is too hypothetical. All that can be said is, that the two passages are very similar. Besides, the apostisepsis before would be intolerably harsh without these words.

The angel, or spirit, is thought to have reference to the two kinds of appearance, which those who were inclined to think with Paul ascribed to the Divine appearance narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or at least a spirit.

11. έκποντάς. See Lu. ii. 9. Acts. xii. 7. 12. συντροφίας. 'a conspiracy.' A signification which should seem to be very rare, since the Commentators adduce no examples of it. I have, however, produced some from Dionys. Hal., Josephus, and Artemid., in Recens. Synop. These persons were probably Zelote, or Sicarii, set on by Ananias and his party; at least they were, as the Scotch say, 'heart and part' with them.

13. ἀνθρωπίνω ἃ.] This word, implied the binding oneself under a curse to do any thing, and (as Selden and Wets. have shown) was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed.

14. ἤμαται.] 'give notice by letter.' A forensic term. Διαγωγίας has here the sense also forensic, of examine. Diagnwke implies determination to some point, of which examples are given by Wets. and Loener. Πρὸ τοῦ ἐγγυσία ἀδιόν. Namely, that the Sanhedrim might not be thought to have any hand in the thing. Βεμν. The narrative Present put for the Future.
καλεσάμενος με ἡρώτησε τούτον τῶν νεανίων ἀγάγειν πρὸς Λ.Δ. 33.

19 σε, ἔχοντά τι λαλήσαι σοι. ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιαρχὸς, καὶ ἀναγωρίσας κατ’ ἓδαι συνθεντέο τοῦ ἐφοιτήσας σε, ὅπως αὐριον εἰς τὸ συνέ-

δρον καταγάγῃς τὸν Παύλον, ὥς μελλόντες τι ἀκριβεστε-

ρον πυθανόσθαι περὶ αὐτοῦ. σὺν ὑμιν μὴ πεισθῇς αὐτοῖς:

ἐνεδρέωσι γὰρ αὐτῶν ἐξ αὐτῶν ἄνδρες πλείους τεσσαρα-

κοτα, οἶτες ἀνεθεμάτασαν εὐακουσάν μικτὸς φαγεῖν μῆτε πιεῖν

ἐος ὡς ἀνέλωσαν αὐτῶν καὶ ὑπὸ ἑτοῖμοι εἰσι, προεδοχέομεν

22 τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν σὺν χιλιαρχὸς ἀπέλυσε

τὸν νεανίαν, παραγαγεῖτο μηδὲν ἐκλαλήσας, ὅτι ταῦτα ἐνε

23 φάνας πρὸς με. καὶ προσκαλέσαμεν δῦτο τις τῶν ἐκα-

τουτάρχων εἶπεν’ Ἑτομάζας στρατιώτας διακόσιως, ὅπως

πορευθῶσοι ἐως Καισαρείας, καὶ ἰππεῖς ἐβδομήκοντα, καὶ ἦν

24 ξιολάβους διακόσιον, ἄπο τρίτης ἀρᾶς τῆς νυκτοίς κητή

τε παραστήσας, ὑν ἐπιβιβάσατε τὸν Παύλον διασώσωσαν

25 πρὸς Φῆλικα τῶν ἡγεμόνων γράφας ἐπιστολὴν περεξούσαν

26 τὸν τύπον τούτον. Κλαύδιος Δυσίας τῷ κρατίστῳ ἡγεμόνῳ

27 Φῆλικι χαῖρειν. τὸν ἀνδρα τούτον συλληφθέντα ὑπὸ τῶν

19. ἐπιλαβόμενος τῆς χειρὸς ἀ.] This is a popular form of expression, whose meaning is not to be pressed on, signifying little more than taking aside, and especially used of drawing any one to a private place; as, indeed, appears from the examples adduced by Priceus, from Ach. Tat. and Herodian.

21. τὴν ἀπὸ σοῦ ἐπαγγελίαν] The Commentators are not agreed whether this should be explained: 'God have mercy! This much must be urged for either sense, but the context rather requires the latter. Render, 'the order to be given by you for Paul to be brought up.'


23. ἐξιολάβου] With this word, as being a term of rare occurrence, the Commentators have been a little perplexed. Some would read ἐξιολοβόμενος, from one MS. and a few Versions. But that plainly arose from the conjecture of those who could not explain ἐξιολάβου, which is generally supposed to denote licitors, like our present marshal and his attendants. But although there is reason to think that the word cannot have much to do, to mean that, yet it were absurd to suppose so many licitors to be attendant on the tribune's forces that 200 should be sent to guard one prisoner. One of the most probable opinions is that of Beza, Drus., Kuin., Schleus., and Wahl, that they were body-guards of the tribunal, so called of the right side, in after times, even the unguarded side. See Thucyd. iii. 23. v. 10 & 71.) and guarding him. Thus they would be something like the pretorians. I should rather think, however, that they were a kind of troops attendant on the heavy-armed and the cavalry, like the ἄμφιφοροι mentioned in Thucyd. v. 57. and elsewhere, of whom see my Note there. They were, it should seem, light armed, and similar to the lancearii, who, as we find from Ammian. xxi. 13., cited by Wets., covered in battle the right side. They performed the duties both of exploratores, of attendant soldiers on the heavy-armed, and probably sometimes of body-guards on the principal officers.

24. καί.] There is no occasion to suppose, with Kuin., that the beasts were for Paul and the two soldiers who held his chains. We may very well imagine the beasts to have been meant for Paul only. In so long and rapid a journey he would require more than one horse. The cavalry, we know, used (as the Tartars and other Oriental nations now do) often to take with them each a led horse; by which means they travelled very long distances without stopping.

25. περεξ. τόν τύπον τούτον] There is no necessity, with Valckn., Hein., and Kuin., so to press on the primitive sense of the word, as to suppose that St. Luke has given us not the letter, but only what were probably the contents of it. What St. Luke has given us was probably from a copy of the letter preserved by himself or by Paul, from the persons who kept thepublic records. Paul, during his tedious captivity at Cesarea, would be desirous of knowing the contents of the Epistle, which was one of the sort of the epocha (see Recent. Synop.) and probably preserved a copy, which Luke had the opportunity of using.

26. κρατίστῳ] The usual and formal epithet employed in addressing a magistrate, as we say your Excellency. On χαίρειν and ἔρρωσο, see Note on Acts xv. 23.
Α. Β. 33. 'Ιουδαίων, καὶ μέλλοντα ἀνατρείψαι ὅπεις αὐτοῦ, ἔκτασις ὅψιν τῷ στρατεύματι ἑξειλόμην αὐτὸν, μαθὼν ὅτι 'Ῥωμαίος ἤστι. Βουλόμενος δὲ γυναῖκα τὴν αἰτιὰν δὲ ἦν ἐνεκάλου αὐτῷ, 33 κατῆγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν ὅν εὑρὼν ἐγκατέστησεν τὸν νόμον αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλήματα ἔχοντα. ἡμυθείσης δὲ μοι ἐπὶ 30 βουλῆς εἰς τὸν ἀνδρὰ μέλλειν ἔσθε οὕτω καὶ τῶν 'Ιουδαίων, ἐξαυτῆς ἐπεμείνα τρόποις καὶ παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο.

Ὅι μὲν οὖν στρατιώται, κατὰ τὸ διατεταγμένον αὐτῶι, 31 ἀναλαμβάνοντες τὸν Παύλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. τῷ δὲ ἐπαύρων εἴσαντες τούτως ἵππες πορεύοντος ἐσθεῖν αὐτῷ, ὑπεντρέφανεν εἰς τὴν παρεμβολὴν ὁπίτες εἰσέλθαντες εἰς τὴν Καισάρειαν, καὶ ἀναδονοῦντες τὴν ἐπίστασιν 33 λήγον τῷ ἡγεμόνι, παρεστίσαντο καὶ τὸν Παύλον αὐτῷ. ἀνὰ 34 γυνοῦ δὲ τὸ ἡγεμόνι, καὶ ἐπερωτηθαίσας ἐκ τοιαύτα ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἄποι Κλειδαίας Διακούσομαι σοι, 35 ἕξι, ὅταν καὶ τοῖς κατηγοροῖς σοι παραγωγέωνται. ἐκείνους τε αὐτῶν ἐν τῷ πρακτορῷ τοῦ Ἡρώδου φιλάσσεσθαι.

Εὔπροοι δὲ πέντε ἡμέρας κατέβη ὁ ἄρχερευς 1 Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ἰησοῦ Τετρύλλου τινος, ὁπίτες ἐνεφανίσαντο τῷ ἡγεμόνι κατὰ τὸν Παύλον. κληθέντος δὲ αὐτοῦ, ἤρετο κατηγορεῖν ο Τετρύλλος, λέ—

27. μαθὼν δὲ τῷ Ῥωμ. ἤστι.] It is in vain to attempt to clear Lysias (as some Commentators do) of petty misrepresentation. He ventured to take a little more credit for zeal in behalf of his fellow citizens than he deserved.

31. ἤγαγον διὰ τῆς — A.] From the itineraries brought to light in the march of Reldan, we are enabled pretty correctly to trace both the route and the stages of it; namely, to Neopolis 22 miles; to Lydda (or Diospolis) 10; to Antipatris 10; to Cassarea 6. But 42 miles would seem a distance too great for one night, even supposing all the rapidity of a forced march. And yet the words ἤγαγον εἰς τὴν 'Α. seem to claim this sense; at least no other could be thought of in a Classical writer. Most Commentators, as Reldan, Biscoe, Doddr., Schleuss., and Kuin., think it is not necessary to suppose that he was conveyed thither in one night; and they render by night, i.e. by the next night. But it could only mean in the course of the next night, which would be too long a time to allow. It therefore appears safer to understand διὰ τῆς νυκτὸς of the night on which they set out, namely, at nine o'clock. And perhaps no more is meant by this expression (which seems a popular one) than that they conveyed Paul all night long without halting, and private the less without halting. Now, as they might, by rapid marching (the cavalry helping the infantry) arrive thither by ten or eleven o'clock in the morning; and as by far the greater part of the journey would be really thus accomplished, they might be said to have conveyed him thither διὰ τῆς νυκτὸς.

33. ἀναλαμβάνοντες] A term appropriate to delivering letters, the διὰ meaning re.

35. ἕξι] Some of the best Commentators explained, from Paul's arrival at Cesarea; by others, from the time of the notice given to the High Priest by Cyprians, which was on the day before Paul's arrival at Cesarea.

— εὐφανῶς] Sub. εὐνοῦει. See Joh. xiv. 22. and Note. Almost all the best Commentators are agreed in regarding this as a forensic term, equivalent to the Latin one comparatus in judicio, or ceram juris. It may, however, have the signification assigned by the Syr. Vers., Ammonius, Pr., Grot., and W., gave information. Πρότορος. The word probably denotes an orator. But as orators, who harangued on the public business before the public assembly, were sometimes the advocates or protectors of persons confided to them, so it came to signify an advocate, and at length merely a pleader, or barrister, as here.
3 γεν. Πολλής εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθών 
μάτων γινομένων τῷ ἑκείνῳ τούτῳ διὰ τῆς σῆς προοίμιας πάντα τοίς ἱερατεύσεωσι. ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτῃ, παρελθοῦν 
δὲ Λυσία διὸ χιλιαρχείν μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπῆγαγε, 
καὶ καταθήκημα, καὶ κατὰ τὸν ἡμετέ 
ρον νόμον ἑθελούμενον κρίνειν. 
προκειμένου δέ καί οἱ Ιουδαίοι, 
φάσκοντες ταῦτα ὑώτως ἔχειν. 
3. εἰρήνης] The word here signifies public and political tranquillity, namely, from the troubles under which they had laboured, of rebels, brigands, robbers, and other disturbers of the peace. That Felix desired these to be pacified is attested by Joseph. Ant. xx. 8. 4, cited by Wets. 
κατορθωμάτων] Κατορθωμαί (properly [as I have proved in Recens. Synop.) a term used in burning, and signifies 1. to take a straight course down to the end; 2. to conduct an affair to a prosperous issue, and, in the passive, to be conducted &c.; as Thucyd. ii. 65, where κατορ 
θωμάμα (πράγματα) is opposed to σαφέστατα, unsuccessful. Thus κατορθωμαί denoted the thing thus brought to a successful issue, of which many examples are adduced by Wets. Sometimes it denotes generally success or prosperity, as here. 

dia τῆς σῆς προοίμιας. Else, observes, that the old Romans used to ascribe national prosperity to the God, while in after times, whatever happened prosperous was ascribed to the prudent counsels, and even the τούχα τῶν of their governors, or generals, without any mention of their Divine Providence. See Dods. 
πάντα τά κατ' Παλαταγοῦν. It is not agreed among Editors and Critics, whether these words should be taken with the preceding, or the following. The most eminent, however, take the former view. And this gives the most natural construction, and yields the best sense. The sense is 'in every respect,' (or 'at all times') and 'in every place.' 

'Αποδεικμαία. The word signifies properly to accept at any one's hands, and, by implication, to approve, commend, and is used both of persons and things. 

4. ἵνα μὴ—ἐγκόπτῃ] The sense is, 'That I may not, longer than is necessary, hinder or de 
tain you [from other business].' Ἐγκόπτειν signifies properly to cut a ditch, as a separation between two plots of ground, and hence to sepa 
rate. Concerning the construction, left imperfect, so that we must either supply λέξειν, with most Commentators; or, adopt a transposition, and construe συντομία before παρακάλει. There is a blending of two sentences into one, and when written at length, it would thus stand: 'ἵνα μὴ ἐπὶ πλείον σε ἐγκόπτῃ, συντομία λέξει καὶ παρακάλει &c.' 

5. εἰρόντες γὰρ &c.] The γὰρ has the in 
chowitive force, and may be rendered nemo. 

εἰρόντες] the Commentators suppose an ellisp. of ἄρα, so that εἰρόντες ἄρα may be taken for ἤρομεν; of which they adduce examples. But in the passages they cite no other principal can be resorted to: here it is better to regard the phraseology as falling under the figure anaclipsis, especially as the sentence is very long and involved, of which numerous examples might be adduced from Thucyd. See Note on ch. 22. 

—λοιμὸν] for λοιμικὸν, the Commentators say. Rather λοιμικαταστον, which is justified by the usage of the best writers, from whom examples are adduced by Wets. and Kypke, almost entirely, however, from the later writers, as Alexander V. xiv. 11. δόξα φροντίζει, ἀλλὰ μὴ ἐκ λοιμῶν, καὶ μὴ μεγάλη νόσον, ἀλλὰ γυναὶ, where for καὶ μή I conjecture καὶ ἡ. By ἡ μεγ. νόσος is there meant a pestilence like that at Athens, which, as we find from Thucyd. dides and others, was called ἡ μεγάλη νόσος. Strictly speaking, the noun here is not put for the cognate adjective, but is used according to a frequent Greek idiom, by which a noun in its most abstract sense is as it were personified by taking the attribute inherent in the noun, and applying it to a person. On τὴν οἰκουμένην see Note on Lu. ii. 1. 

—παραστάτην] The word properly denoted the first man on the right, in a line of troops, since, in moving, he guides the course of the column. So Thucyd. v. 71. ó παραστάτης τῶν ἐξεποίησες. where see my Note. But it is by later writers used to denote a front rank man, and sometimes, figuratively, a principal person. On Naorp. see Note at ii. 22. 

9. παρέοι] Namely, to Paul; though some antient and modern Commentators refer it to Lylius. The ἀνακρίνεια is supposed to be the examination by torture. After all, however, I am inclined to think, with Rink, that the true reading is παρέοι, which is found in six MSS., and is countenanced by some others. 

9. συντομία] Many MSS., some Versions,
A.D. 53.

Ἀπεκρίθη δὲ ὁ Παύλος, νεώσατος αὐτῷ τοῦ ἤγεμονος λέγειν· Ἐκ πολλῶν ἐτῶν οὖν σακρ. λέγειν (τῇ ἐξ ἔκχεις τοις ἐπιστάμενοι, υἱὸν ἔμοι ἐκ εἰρήνης ημῶν διὰ διαλεγόμενον, ἃ ἐπιστάταις πολίταις ἔχολον, οὔτε ἐν ταῖς φαναγωγίαις, οὔτε κατὰ τὴν πολίν οὔτε παραστάσει με ὑμνᾶται περὶ ὧν ἔχω κατηγοροῦσι μου. ὁμολογοῦσι νότιο τοῦτο σοι, οὕτοι κατὰ τὴν ὁδὸν ἡν λέγουσιν αἴρεσιν, οὔτε λατρεύει τῷ τραπεζίῳ Θεοῦ, πιστεύων πάσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφηταῖς)

and Fathers, and the early Edd., with the exception of the Eusermian, for ὑπεπεπθανέται, which has been adopted by almost every Editor from Wens. down to Var.; and perhaps rightly. But the common reading, may well be defended in the sense asent; and if one just before be the true reading, this must likewise have been the word in concert, which is confirmed by Thucyd. iii. 54. ἐπετειθεμένως ἐν ἐλευθερίᾳ. And in this signification the word occurs in Deut. xxxii. 27. 1st. iii. 6. and elsewhere.

10. ὥσπερτος.] ἡν πηγήσεις. Or the sense may be, 'gave him permission by a nod or beckoning; ' the nature of the permission, and the similar one οὐκ ἐπιτιθάσθαι &c., I have fully illustrated in my Note on Thucyd. i. 134. No. 4. Transl.

— κριτήριον.] This term is used because the Procurator united the judicial functions to the civil and military ones. Τὰ περὶ ἐμαυτοῦ ἀκολ. Sub. πράγματα. Al the applies compare Dio. 39. 35, ἔχει ἐν τῷ ἐμαυτῷ ἄρχειν. I have fully illustrated in my Note on Thucyd. i. 134. No. 4. Transl.

11. ὑμαρίμανον σοι γνωμάς.] The sense is, 'especially since thou canst ascertain.' Ἡμεῖς δὲκαθό. It is by no means easy to reconcile this number with facts. The chronology of this period may be laid down as follows. On the first day, St. Paul arrives at Jerusalem. 2d. Attends the meeting of the Presbyters, 3d. Commences his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th, (for that seems required by the words at xxi. 27. ὥς ἐμιλλοῦν αἱ ἐπάνω ἡμεῖς συνετώνωσι.) On the same day he is assaulted by the Jews, and committed to the castle. On the 9th day he is brought before the Sanhedrim. The 10th he spends in the castle (during which the plot against him is formed). On the night of the 10th he is removed to Antipatris, where he arrives early on the 11th day; and on the 12th he reaches Cesarea. The remaining day is not reckoned, probably (as Kuhn. suggests) because it is not in question, as he could then excite no tumult.

The Dative μοι must here be accounted for on the principle thus detailed by Matth. Gr. Gr. § 390.

The τὸ πρὸς τὰ ἐν τῇ τῶν τετράδιων, v. 99. Gen. xxxii. 9 & 10, and elsewhere. Of the phrase παραθέτειν the Commentators adduce many examples from the Classical writers. But the sense in almost all the passages cited is not the Gods of any one's ancestors, but the God worshipped at any place. A more applicable example may be found in Thucyd. iii. 71, where see my Note. As the privilege of worshipping their deities, παραθέτειν, had been secured to the Jews by many Imperial charters, so Paul hereby...
threw himself under the protection of those laws.

15. ἐποδέχονται ταῦτα: 'admit, entertain.' Δικαιαίων τε καὶ ἄδικων. For that seems to have been the general opinion of the Pharisees, though some of them (as we learn from Josephus) believed only in a resurrection of the just. The opinion, however, as Drus. and Kuin. show, was now not extensively held.

16. ἐκ τοῦτοῦ] Sub. προήγητοι, 'on account of that [hope]," on that account. 'Αφίσα. This is to be taken intransitively; of which use the Commentators adduce several examples; and others as a Basic Latin form on the transliteration in Aquil. From 1102. 'Ἀπύργακτον συνέδριον, 'Ἀπύργακτος. is one of those adjective which admit either an active or a passive sense. The former is here adopted. What is properly applicable only to the person acting, or to the action, is applied to the conscience, as the regulator of the conduct.

17. Here the Apostle answers to the third point of accusation, justification of the Temple. Δέ ἐτων πιλιῶν, 'after very many years;' of which sense of δέ the Commentators adduce no examples. I have, however, cited several in Recens. Syn. from Thucyd. and Aristoph. Ποιεῖν ἑλπίζουσαν is an Hellenistic phrase signifying τινες αἷμα. Here, however, it must, from circumstances, be interpreted to present. Paul hints that as his purpose was both benevolent and pious, he was unlikely to have been guilty of justification of the Temple.

18. Ὡρυμαμένον] 'living in votive sanctuaries.' Τίνες δέ. So the Erasmian and Stephenian Edd. read. But the δέ (which is not found in the Ed. Princ. and some other early Edd.) was cancelled by Beza, though recalled by Griesb., but, as I have proved at large in Recens. Synop., very uncritically.

20. αὐτοὶ αὐτοῖς] 'these very persons.' Ei before τι is not found in very many MSS., Versions, and early Edd., and is cancelled by most Editors from Wets. to vat.; rightly, it should seem; for we can far better account for its insertion than for its omission. 'Αδικία may be rendered misdemeanour or offence. So xviii. 14. εἰ-ἀδικία στι ναβίμωσι. 'Οταν ἄκολουθος τι σοῦ τις ὑπόν, 'επών. 'Οταν ἄκολουθος τι σοῦ τις ὑπόν, 'επών. 'Οταν ἄκολουθος τι σοῦ τις ὑπόν, 'επών. 'Οταν ἄκολουθος τι σοῦ τις ὑπόν, 'επών.
Commentators think, by being kept in vov philaxov adelwos. But that is irreconcilable with xxvi. 25, and perhaps on of his persons, as his friends were allowed to visit him. It should rather seem that what is meant by the adelwos is the changing the close custody of a prison into the milder durance of the custodia militaris, on which see Note supra xxii. 29. Of the phrase 'exew anesov' in this sense an example is cited in Lnhm from Philo; but from 2 Chron. xxiii. 15, and Exod. iv. 62. The words καὶ μεθένα—αυτῷ are not meant to explain the preceding order, but to add another privilege, which did not belong to the custodia militaris, but solely appertained to the custodia libera, or the philaxov adelwos. I have removed the comma after Παλδον, because the words must be closely connected with the preceding, as limiting their sense. The antient Syriac Translator saw this by rendering, 'ut servatur in quiete.'

I must not omit to state, that instead of τον Παλδον ten MSS. and some inferior Versions have αυτῳ, which was preserved by Mill and Lucas, and δια του adelwos occurs in 2 Chron. xxiii. 15, and Exod. iv. 62. The words καὶ μεθένα—αυτῷ are not meant to explain the preceding order, but to add another privilege, which did not belong to the custodia militaris, but solely appertained to the custodia libera, or the philaxov adelwos. I have removed the comma after Παλδον, because the words must be closely connected with the preceding, as limiting their sense. The antient Syriac Translator saw this by rendering, 'ut servatur in quiete.'

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τοῦ Παύλου, ὅπως λύση αὐτῶν διὸ καὶ πυκνότερον αὐτῶν λ.δ. 35.
27 μεταπεμπόμενος ἀμίλει αὐτῷ. "Διετέλείς ἐν πληροφορίᾳ εἰς ἑλαβὲ διάδοχον ὁ Φήλις Πόρκιον φήστων θέλων τε χαρίτας καταθέσαται τοῖς Ἰουδαίοις ὁ Φήλις, κατέλιπε τὸν Παύλον δεδεμένον.
1 ΧΧΧ. ΦΗΣΤΟΣ οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς
2 ἡμέρας ἀνέβας εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνεφάγησαν δὲ αὐτῷ ὁ ἄρχηγες καὶ οἱ πρῶτοι τῶν Ἰουδαίων
3 κατὰ τὸν Παύλον, καὶ παρεκάλουν αὐτὸν, αὐτοῦ μενοι χάριν κατ’ αὐτόν, ὅπως μετατρέψεται αὐτὸν εἰς Ἱεροσαλήμ,
4 ἐνδέρα ἑκποίησεν ἀνέλει αὐτοῖς κατὰ τὴν οὖν. ὁ μὲν
5 οὖν Φήστος ἀπεκρίθη, τηρεῖσθαι τὸν Παύλον ἐν Καισαρείᾳ,
6 των δὲ μέλλων ἐν ταῖς ἐκποίεσθαι. οἱ οὖν ἰδιαῖοι ἐν ὕμνοι, φροί, συγκαταβάντες, εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ
7 των, κατηγορείσθαι αὐτῶν. Διατρίβας δὲ ἐν αὐτοῖς
8 ἡμέρας οὐ πλεῖον όρα [ἡ] [ἐδεικτη] καταβᾶς εἰς Καισάρειαν,

κομίσατε δὲ καὶ μετείκα.

27. διετέλεις πληροθ.] Ναμελυ, the two years of Paul’s captivity; that being the subject of the present narration. It is truly observed by Light, that the sacred writers often number in tacit or unannounced epochs, as in 2 Sam. xvi. 7.
2 Chron. xxii. 2. Ex. i. 1.
— Χάριτας καταθέσατο τοῖς Ἰ. An elegant phrase, by which favours are considered as a deposit, to be taken up afterwards. The Commentators adduce many examples, and others may be seen in my Note on Thucyd. i. 33.
It is an ancient Roman phrase for honour, and to confer some favour on vacating their post, and one of these, as we learn from Josephus, was by a general gaud delivery, probably given here, but of the benefit of which Paul was denied, that a greater favour might be done to the Jews.
ΧΧΧ. 1. ἐπιβάς τῇ ἐπαρχίᾳ. This should be rendered, after entering upon his government. Ἐνεφάγης is a vox sol. de hac re.
2. ἑκποίησεν] See Note supra xxiv. 1.
3. αὐτοῦ μοινα χάριν κατ’ αὐτόν] There seems a harshness in this expression, which is indeed removed in some MSS. and Versions, which read χάριν κατ’ αὐτόν. But ἐκ τοῦ is evidently a mere amplification. It is better to take οὖν (as I proposed in Recens. Synop.) in the sense concerning. But even that is unnecessary; and we may consider the expression as a bruntiousness for αὐτοῦ μοινα χάριν ἐκ τοῦ κατ’ αὐτόν. This is confirmed by the words at v. 15. αὐτοῦ μοινα δίκαιον κατ’ αὐτόν. In ἐκποίησεν ποιήσετε we need not, with many of the best Commentators take ποιήσετε in a Future sense; for the difficulty stated by them may be removed by taking ἐνδέρα π. ἐκποίησεν for having laid a plot, as in xxiii. 16. ἐκποίησε τὴν ἐκποίησιν, and frequently both in the O. T. and the Classical writers.
4. ἐκποίησεν τῇ ἐκποίησιν] I have left it in Recens. Synop. proved, that the sense cannot be (as almost all Translators and Commentators suppose) he answered, ordering that Paul should be kept; but, by reason of the clause following, it can admit of no other sense than. 'He answered, that Paul was in confinement at Cesarea,' meaning, that where his place of confinement was, and where the residence of the Procurator was, there his trial ought to be. See Synop. This mode of taking the words is confirmed by the Peshito Syr., and the Vulg., the former of which well renders, ' Reddiuit respondson; Paulus servator Cesareae, et ego festino proficiar.' At ἐκποίησεν there is an ellip. of ἐκτῇ, as often in verbs of motion.
5. οἱ διατρίβαι] The sense is, 'the persons of weight and consequence among you, the ψάλται just before. So the Syr. and Arab., and most of the best modern Commentators, who adduce many examples from Philo and Josephus. And so Thucyd. iii. 27. τοὺς δια-

τρίβων. ii. 66. οἱ διατ. iii. 47. τοὺς δ. viii. 63.
τοὺς Σαλομ. 6. θητερα—δεκα. There are few passages which are more perplexed by variety of reading than this. See Griesb. The common reading cannot well be defended; for its external au-

tority is not great, and its internal very slender. Bera, Beng., and Grot. have seen that the context requires that the διατρίβαι is found in many of the best MSS., inserted before πλεῖον, should be adopted. And so Bera edited; though the word was afterwards thrown out by Schmid, or the Elzevir Editor. Are we then, to read, with Griesb., Knapp, and Titum, θητερα οὐ πλεῖον διατρίβαι; δεκα; I think not; for there is no authority in MSS., Ver-

sions, and early Editions. The mistake, I apprehend, arose from itacism, which would originate à var. lect. upon ἔ (8), namely, ἐ (10). If,
however, the first mentioned objection to Griesbach's reading can be removed, I would receive it; for in υνελαίον ἡ ἡ ἡ, one ἡ might easily absorb the other. At present, I have edited as Wets. directs should be read.

7. altiámata] Several MSS. and early Eds. have altiámata, which is adopted by Wets. and edited by Griesb., Knapp, and Valpy; but wrongly; for there is no proof that such a word as altiámata ever existed; and it is so contrary to analogy, that it scarcely could; especially as it was not needed, altiámata being in use, as I have in Recens. Synop. proved by examples from Thucyd., Eurip., Dio Cass., and Plutarch. To prefer a word which occurs no where, and is contrary to analogy, to one which is found five or six times in the best writers, argues an ignorance of the law of language, and a great disrespect to an Editor of Griesbach's reputation, who ought to have known that altiámata is a mere error of the scribes, who often confused α and ω.

9. θέλει &c.] It does not appear that Festus knew anything of the intended assassination of Paul, on the road between Caesarea and Jerusalem. He might speak this, partly to gratify the Jews, who, he saw, were so earnestly desirous to get Paul to Jerusalem; and partly, because he was at a loss, as he pretended (v. 20.), how to proceed in the case, and willing to shift the matter from himself; otherwise he could not but know, that a person who was innocent at Caesarea, could not be found guilty at Jerusalem; and he plainly saw that Paul was innocent. Why then did he not acquit him? The true answer is, he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to Hauthens rather than to lose of his own religion; and he had reason to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his safest way was to appeal to the Emperor, as a Roman Citizen. (Markland Paul, as being a Roman citizen, whose case had been brought into the President's cognizance not be committed to prison. This cause shall next to Jerusalem to be tried by the Sanhedrin subject to the confirmation of the President. 10. τοῦ βήματος Κ. J.] 'Cæsar's court' it might be so called, as being held by the President on the authority of Cæsar, and his name. At με δει κρινεσαθαι there is a ellip. of μου, though the δει seems to mean at the delay of judgment for two years. λιου, 'very well,' as 2 Tim. i. 18. βελτίων υποκεισθαι. See Math. Gr. Gr. § 457. and Gr. Gr. p. 87.

11. 11. εἰ μὲν γὰρ Ἀπόστολος η αὐτῶν] The sense is expressed populariter, and the γάρ has not its full force; I mean, as if it were, 'as if you were an Apostle,' etc. Thus it is thus translated: 'For I desire to speak to you, not as a properly a tribunal, but as if you were guilty of any offence, which is not punished with death, and not to decline even death.' Ο υπαρχονον ἀποστολον is an elegant and unusual expression, of which the Commentators adduce examples.

— Oideις—χαρισσθαι] A delicate expression for wishing to do a favour to Paul at his expense, and meant to convince him that he has not the power. Greatly did the δουλεια refers to lawful right, as is to say, 'no one owes a present of him, or giving out of favor, but regard to gifts.' 12. τοις συμβολοι] The ταραττότων of the President, something like the bouloi of the Lacedæmonian kings and
Κεφ. ΧΧV. ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 579

13 Ἡμερῶν δὲ διαγινμένων τινῶν, Ἀγρίππας ὁ βασιλεὺς Ἀ. Β. 55. καὶ Βερούκη κατῆτησαν εἰς Καίσαρεαν, ἀπασχολούμενον τὸν 
14 Φήστον. ὡς δὲ πλείον ἡμέρας διέτριβον ἐκεὶ, ὁ Φήστος Συρ. 94. τῷ βασιλεὶ ἀνέθετο τὰ κατὰ τὸν Παύλου λέγειν. Ἀνίρ 
15 τις ἐστὶ καταλειμμένος ὑπὸ Φήστον, δέσμιος, περὶ οὐ, 
γονόμην μου εἰς Ἰεροσόλυμα, ἐνεφάνισαν οἱ ἀρχηγεῖς 
καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτὸν 
16 δικήν ἢ πρὸς οὐκ ἀπεκρίθην, ὅτι οὐκ ἦσαν ἔθος Ῥωμαίοις; 
χαρίζεσθαι τινα ἄθρωπον εἰς ἀπολείπειν, πρὶν ἡ ὁ κατηγορομένος κατά προσωπικὸν ἐγχεὶ τοὺς κατηγορούς, τόπων 
17 τε ἀπολογίας λαβὼν περὶ τοῦ ἐγκλήματος. συνελθόντων 
οὖν αὐτῶν ἐνδαίε, ἀναβολὴν μηδείμα τουσίμενον, τῇ 
ἐκέφασις ἐπὶ τοῦ βήματος, ἔκελευσα ἀχηθήναι τὸν 
18 ἄνδρα περὶ οὗ σταθέντες οἱ κατηγοροί οὐδεμίαν αἰτίαν 
ἐπέφερον ὑπὸ ἑπτάκομον ἐγώ. ζητήματα δὲ τινα περὶ τῆς 
ἰδίας δεσιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τῶν Ἰσχοῦ 
20 τέθηκότος, ὃν ἐφασκέν ὁ Παύλος Ἰσχ. απορομένους δὲ 
ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἐλέγον, ἐι βουλεύο 
πορευεῖσθαι εἰς Ἰεροσόλυμα, κάκει κρίνεσθαι περὶ τούτων. 
21 τοῦ δὲ Παύλου ἐπικαλεσμένου τηρήθηναι αὐτῶν εἰς τὴν 
τοῦ Σεβαστοῦ διάγραμα, ἐκελεύσα τρείςδε αὐτῶν, ἔως 
22 οὗ πέμψαν αὐτῶν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς 
τοῦ Φήστου ἐφῆ Ἑβουλόμην καὶ αὐτὸς τοῦ ἄθρωπον 
ἀκούσα. ὁ δὲ Ἀνίρ, φησίν, ἀκούσα αὐτοῦ.

bar p. 137.

— Καίσαρα ἐνκέλατο.] Some Editors make the sentence declarative. But that, I 
think, weakens the spirit of the words, and the inter-
rogation is confirmed by the Syriac and Vulg. 
13. ἀστασιμῶς τ. Π. '] to congratulate and 
pray in respect to. See 2 Kings x. 13. 
14. ἱσθήνη τῇ κατὰ Π. ] ' related the cir-
cumstances of Paul's case,' thus referring it to 
his better judgment. With the τὰ κατὰ τοῦ Π. 
I would compare Thucyd. iii. 68. τὰ κατὰ Πλα-
ταιά. 
15. δἰκο[(] for καταδίκη, judgment, i. e. con-
demnation, and punishment; as in Theis. i. 9. A 
signification occurring in the Classical writers, from whom Kuin. adduces several examples. 
16. χαρίζεσθαι—ἀστιμεῖαι] A brief manner of 
expression, of which the sense is ' to give up 
any one to condemnation and destruction (i. e. 
capital punishment) out of favour to another. 
In this sense χαρίζεσθαι occurs at v. 11; (and so 
Skeat, says damnable δικαιομορφωμενος στιλ. al.
cujius) and ἀστιμεῖαι is used so in Hist. of Bel 
and Dr. v. 41. τοὺς δὲ αἰτίου τῆς ἀστιμης. See 
also Acts viii. 20. The sense of τούτων ἀστι-
μειῶν λάθοι is, ' and shall have opportunity 
for exculpating himself.' This sense of τότων 
indeed occurs with διδοθαι, but very rarely with λαμβάνειν. 
17. ἀναβολὴν μ. ποιησάμενον] ' making no 
delay.' An elegant phrase. So Thucyd. ii. 42. 4. 
ἀστιμεῖα τοῦ δευτ. ἐκπαιδεύω.
18. περὶ οὗ] This must be construed with 
οἷς αἰτίαν ἐπέφερον. Ὑπὸ ἑπτάκομον is for 
[ἐπεκα] ὑπὸ σκλ. αἰτίαν ὑπερχεθήναι. 
Festus might think it was charged of sedition and 
robbery. Ἐπιφιεῖν αἰτία is a frequent phrase in the 
best Greek writers, corresponding to the crimine inferte of the Roman ones. 
19. ἐντιμάτα] ' subjects for discussion and 
controversy. ἐντιμαι. Not superstition, 
but, as the best Commentators have been long 
agreed, religion. And so the Syriac Version. 
The word is often used in this sense in Josephus, 
especially in several Edicts of the Emperors 
giving the Jews complete toleration to profess 
their religion. 
20. ἀπορομένος—ζητήσιν] The τούτων must 
not, with some Commentators, be referred to the 
affair of Jesus' being alive; but, by an ellip. of 
πράγματος, to the whole matter in question, the 
point in controversy. 
21. ἀνίκαλον παραδόθηκα At τρ. sub. eis τὸ. 
Or ἀνίκαλον may be rendered ' making his ap-
peal,' which includes the sense ' claiming,' 
Διάγραμα, ' determination.' It has reference 
to the sense cause included in αὐτῶν. Σεβαστοῦ, 
Augustus. The surname borne by all the Em-
perors from Caesar Octavianus, who first as-
sumed the title of Σεβαστός. 
22. ἔδωκαμεν—ἐκδόται] New. wrongly 
ο 2
Τῇ ὁν παράμοιον ἑλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερικής 23
μετὰ πολλὰς φαντασίας, καὶ εἰσελθόντων εἰς τὸ αὐρατήριον,
σὺν τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ᾽ ἐξοχήν ὥσις
τῆς πόλεως, καὶ κελεύσαντος τοῦ Φίλστου, ἦχη ὁ Παύλος.
καὶ φησιν ὁ Φίλστος: Ἀγρίππα βασιλεῦ, καὶ πάτες οἱ
συμπαράστοντες ἡμῖν ἄνδρες, θεωρεῖτε τούτων, περὶ οὐ τάν
tὸ πλῆθος τῶν Ἰουδαίων ἐντυγχάνοι μοι ἐν τέσσαροιμ"καὶ ἔνθαδε, ἐπιβοῶντες μὴ δεῖν ἐξ ὑμῶν ἀντών μικτῆ. ἐγὼ 25
δὲ καταλαβόμενος μηδὲν ἄξιον ἔχων μικτῶν αὐτῶν πετραγχαί,
καὶ αὐτῶν δὲ τούτων ἐκπαλαισμένων τὸν Σεβαστόν, ἐκριμα
πέμπειν αὐτῶν. περὶ οὖν ὁ αὐτὸς τι γράφαι τοῦ Κυρίου 26
οὐκ ἔχω διὸ προήγαγαν αὐτῶν ἐφ᾽ ὑμῖν, καὶ μαλατί
ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τὴν ἀναιρέσεως γε-
γονένης, σχῆ τι γράφαι. ἀλάγον γὰρ μοι δοκεῖ, πέμ- 27
τονα δέσμων μὴ καὶ τῶς κατ᾽ αὐτῶν αἰτίας σημαίνα.

ΚΕΦ. ΧΧΧΙ. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παύλον ἐφή Ἐπι-
τρέπται σοι ὑπὲρ σεαυτοῦ λέγειν. τὸτε ὁ Παύλος ἀπε-
λογεῖτο ἐκτεῖνας τὴν χεῖρα. περὶ πάντων οὖν ἐγκαλομένων
υπὸ Ἰουδαίων, βασιλεὺς Ἀγρίππα, ἤγημαι ἐμαυτῶν μακάριων
renders 'I desire to hear;' the Vulg. and Erasm. still worse, 'volebam.' The Syr. and almost all other Versions and Translations rightly render velleem, 'I could wish.' Yet there is not, as Camer. imagines, an ellip. of αὐτός; for, as I have fully proved on Thucyd. iv. 54. 3. (Ed. and Trans.) Imperfects Indicative are often put for Pluperfects Subjunctive; and I have adduced numerous examples. The sense therefore is, 'I could have wished to have heard him;' a modest way of saying 'I could wish to hear him.'

23. φαντασίας 'pomp,' state; literally, display. Of the word and the sense several examples are adduced by the Commentators, as Hippocr. τοίχεις μηδὲν περιέγραψες, μηδὲ μετὰ φαντασίας. Heliodor. φαντασίας τῶν δορυ-
φόρων, καὶ κόμης τῆς ἐλληνικῆς περατικῆς, which exactly represents the sort of pomp here meant. The word is, indeed, susceptible both of a good and bad sense; but there is no reason to here suppose the latter with some Commentators. 'Ακροατήριον is explained judgment-
hall, as auditorium is often used in the Latin. If such be the sense, it is a Latinism. As, however there was no trial, it should rather seem to mean 'a private examination room,' where accused persons had a hearing before they were committed to prison. 'Τοῖς κατ' ἐξοχήν οὖν is for ἐξοχῆς, as ἡ ἱδρυς κατ' εὐερέσεις for εὐερέσθης.

24. oi συμπαράστοι] i.e. oi σύμβουλοι, ξυμ-
πάραστοι, mentioned above at v. 12. This cus-
tom is illustrated by Wycliffe and Joseph. Ant. xvi. 11. 4. τῶν βασιλεύσεως διὸ ἡμᾶς καὶ σοι
παρακαθημένοις. &c.xvii. 5. 3.
— ἐντυγχάνοι μι] have made urgent appli-
cation to me.' The word properly signifies 'to address oneself to, hold converse with any one;' and it is usually implied that the purpose is some request or petition. And this is sometimes, here, expressed by a preposition, as ὑπέρ. also in Polyb. iv. 76. Theophr. Char. 1. Wisd. viii. 21. 26. ἐντυγχόν τοῦ Κυρίου ΞΕΔΩΡΟΝ ἀπεστάλη αὐτός. See Note on Hebr. vii. 25. Rose on Parkh. in v. 25. καταλαβόμενον] 'having discovered'
26. τοῦ Κυρίου] Render, 'to [my] Sovereign.' A title of the Emperors, corresponding to Roman Dominus, which is said to have been je-
thed as invidious by Augustus and Tib. (though that would seem to be a mistake regards the latter, if we may judge from Phoc. Fab. ii. 3. (speaking of Tiberius) Perambulante Domino viridia. It had afterwards taken up by succeeding Emperors, though stances of its use so early as this are very
Its being used in conversation is much
than if it had occurred in any public wa
This force of Κυρίου by which it means
reign is, I conceive, communicated to Article, which is taken κατ' ἐξοχὴν, to the supreme Lord. So an Inscription from Smyrna: Καὶ διὰ πατέρχημα παρὰ τῷ Κυρίῳ Καλαροῦ ἐλαμβανόν. This does not denote
ular trial, but a previous examination to trial; a sense often found in the C. from whom Grot. adduces several examples Schleson, refers to Taylor on Demosthenes and cites 3 Macc. vii. 4. ἀνα 
ς διὰ τῶν στάδων.

ΧΧΧ. ἀναπλασίστηκα] In this is ob-
ter, or λέγειν. Ἐκτείνεται τὴν χειρὸς graphic, such being the attitude of speech.

2. ἤγημαι ἐμαυτῶν μακάριων &c.] have a very fine προθεράπευσις (or
3 μελλον ἀπολογειασθαι ἐπὶ σου σήμερον, μάλιστα γνώστην Α.Δ. ἐκ το οποίου σου, μακροθυμώμενοι ακούσαι μου.

4 Την μεν οὖν βιωσών μου την εἰκ νεότητος, την ἀπ’ αρχήν γενομένην εἰς τὸ εὖνει μου εἰς Ἰεροσόλυμος ἵσαε πάντες

5 οἱ Ἰουδαῖοι, ʼπρογνωσάσθε με ἄνωθεν, (εἶν θέλω μαρτυρεῖν,) ὃτα καὶ τῇ τῆς ἀκριβεστάτης ἀρχήν τῆς ἡμερές των πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἑττήηθα καὶ ἡμέραν λατρεύων ἐπιλείψαται κατανήγηταν περὶ τῆς ἐλπίδος

6 κρινόμενος, εἰς ὑπὸ τὸ διδασκάλιον ἡμῶν εἰς ἐκτενεία υἱότητα καὶ ἡμέραν λατρεύων ἐπιλείψαται κατανήγηταν περὶ τῆς ἐλπίδος

7 ἐγκαλοῦμαι, βασιλεία Ἀργίστα, ὑπὸ τῶν Ἰουδαίων. τί ἀπετατά κρίνεται παρ’ μίν εἰ ὁ Θεός ἡκρούς ἐγείρει; εἰς 10.

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coloculation), as the ancient Rhetoricians called it, such as we find also at xvii. 22. Thucyd. i. 68, & iii. 54.

3. γνωστήν] for ἀποστέρομεν or οἰδόντα, which are, indeed, found in some MSS. but by gloss. The Commentators regard γνωστήν οὗτος as Accusatives absolute, of which they adduce examples. See also Elmel. on Eurip. Herac. 693. It is perhaps as well to account for them on the principle of anacoluthon. By the οὗτος are meant the institutes, laus, and rites of the Jews; and by the σημεῖα, questions which arose upon the interpretation of those laws &c. That this compliment was not unmerited has been shown at large by Lardner.

— μακροθυμῶν] 'patiently.' See xv. 4. It is judiciously observed by Chrysost. that he says διὸ εἰς τὸν μακροθυμῶν ακουσάς μου, since he was going to speak of himself, (which is always invidious,) and was about to deliver a somewhat long speech.

4. βιωσών] 'mode of life.' A word occurring no where else but in the Preface to Ecclus. διὰ τὴν εἰκόνα γνωστῆν, and in Ps. 36. 6. Symm. Biono may be rendered 'quod attinet ad vitam,' on which see Matth. Gr. Gr.

5. ὑπαρξίαν] religion, as in James i. 27. The word, like ἐνεργεία, was, however, mostly used by the Classical writers to denote superstition.

6. ἐκ ἐλείτον] τοῦ θεοῦ] Commentators are not agreed on what is meant by the ἐλείτον. Two opinions are maintained with almost equal probability; and so abrupt are the transitions in the style of St. Paul, that here, as not unfrequently, we have no advantage from the connexion and context, which are usually our best guides. By ἐλείτον Chrysost. and most of the earlier modern Commentators understand the hope of the resurrection of the dead. So Grot., Harn., Whitby, Pearce, Dods., Newc., and others, who appeal to Acts ii. 26, &c. But almost all the later Commentators, as Michaelis, Wakef., Kuin, &c., think this refuted by v. 7. and explain it of the Messiah. Whitby ap. Recens. Synop., indeed, strenuously encounters this interpretation; but not, I conceive, successfully. At least this cannot be meant exclusively; for, as Mr. Scott says, 'it is certain that the promise of a Re-

dee mer was the most prominent part of the revelation made unto Abraham, Isaac, and Jacob, and the grand subject of prophecy; while the doctrine of the resurrection was not so fully revealed in the O.T. as in the New. See the references of that Commentator. 'Thus the resurrection of Jesus (continued he) was distinctly intimated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees. The latter were instigated to persecute the Apostles, for "preaching through Jesus the resurrection of the dead.;" (iv. 1-3, xxiii. 6-10.) the former, for preaching the very person whom they had crucified, as the Messiah, and as risen and "exalted to be a Prince and Saviour." Yet the whole nation expected a Messiah; and all, except the Sadducees, professed to believe the doctrine of the resurrection. In general, all that remained of the twelve tribes, wherever dispersed, hoped for the accomplishment of the promise concerning the Messiah, and a resurrection to eternal life through him." It may be added, that though the principal meaning of ἡμερία must be the promise of the Messiah, yet that included the promise of the resurrection of the dead by His means, as it was proved to have been fulfilled in Jesus Christ’s rising from the grave; and as His resurrection was the pledge and proof of our own, it may here be admitted as a secondary sense, especially when St. Paul adds here (as at xxiii. 4,) παρ’ ἐν εἰκόνεσ (i.e. for the object of which hope) ἐγκαλοῦμαι, ὑπὸ τῶν Ἰουδαίων.

7. διδασκάλιον] A periphrasis for ‘the Jewish nation,’ at which we may supply ἠθοποιεῖν; but it is very much like the τὸ Ἑλληνικὸν in Thucyd.

8. τί; ἀποστέρομεν—ἐγείρετε;] 'What is it judged by you as a thing incredible, that God is to raise the dead? The older Commentators take the ἐγείρετε for ἅμα τί, why? But the punctuation τί; found in the (Greek Scholiast) has been adopted by the best Commentators from Beza downwards; and rightly; since it is far more spirited, and agreeable to the style of St. Paul. See Rom. iii. 9. v. 15. The ἐγείρετε may be rendered et si quidem, 'if' [as is the case];' a sense often found both in the Classical and the Scriptural
writers. The force of the argument is this: "You will not deny that God can raise the dead; why then deny that Jesus can have been raised, and thus be proved to be the Messiah?"

9. ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τών Να- 

And remember, however positive you may be in your opinion, and however you may act according to the dictates of your conscience, you may be mistaken, and your conscience deceived. I, for instance, thought with myself, was self-persuaded, that I ought &c. In ἐμαυτῶν ἔδοξα there is an idiom (confined, however, to the first person, and almost always the present tense) of which many examples are adduced by Wets. Δεῖν—πράξαι. The phraseology is idiomatical, (of which many examples are adduced by Wets.) and may be rendered 'that I was bound in many ways to oppose the dogmas of the Church.'

10. τῶν ἀγίων 'the Christians.' The name the disciples bore among themselves. Ἰησοῦς, i.e. the power [which I held]. 'Ἀμα- 

ρουμένων αὐτῶν. The sense is, 'when they were being put to death;' for trial was, it seems, equivalent to execution. It is not necessary, with many recent Commentators, to suppose this spoken with reference to St. Stephen only, and consequently to a metaphysical amplification; for though no other execution but Stephen's is recorded in the N.T., yet, as Dodd., Hasselaar, and Heirn. have shown, there is reason to think that many did occur, to which there are at least allusions. See viii. I. ix. 31. xxii. 4. Κατάμεγα λίθος is, as the best Commentators agree, a proper, but not in its full sense (for Paul was not a member of the Sanhedrim) but metaphorically of consenting to and approving of what was done. Of this examples are adduced by the Commentators from the Classical writers.

—κατὰ τῶν ταῖς συν.] This is mentioned as being the place where the punishment was inflicted. Πολλάκις τιμωρίας should be rendered 'by chastising them continually.' Βλασφήμιος, i.e. the name of Christ, and thus abandon Christian religion and apostatize. That this then done we learn from the passage and by Epist. xiii. 97. cited by Grot. And that it is still more practised afterwards, we find by Euseb. H. E. vi. 34. and a Homily of His. Lytus cited by Pricius.

11. περισσότερον ἡμαθείαν] A very rare expression, which may be rendered 'and more than ever.' "Episcopacy is very rare; yet it is formed regularly in cities; referring to Damascus, though we may imagine, to Damascus only. See supra v. 9.

12. ἱματαῖα μείστων Sub. τί. That the use of this expression occasionally, though frequently ἰματαῖοι, or μεσοῦντες, is by Abresch in loc. On this verse up to Σee Note on ix. 5. sqq.

16. διαστήμα] Namely, as ready to execute my mandates. This, indeed, was meant to encourage Saul.
comm. 'Ὑπηρέτην must be taken, by virtue of the context, to mean 'my minister.' So in Rom. xv. 16. Paul, advertising, as it seems, to this very circumstance, says it was done εἰς τῇ ἑαυτῷ. In 2 Tim. iv. 10 and Tit. 3:9. This construction is rather unusual; but not such as to warrant the conjectures of Castalio and Markl. The first σὺ is for κείσων εἰς; (see xxii. 15.) and the second σὺ for κείσων καθ' ἐαυτόν. 'Οφθησαίμαι does not mean reveliabo tibi, as Mor., Rosenm., Schles., and Kuin. suppose. Nor is there any reason to abandon the common interpretation, 'I shall be seen, or revealed,' i.e. will reveal myself to thee; (see Is. xxx. 2.) which may be understood 1. of the personal appearance of Christ to Paul; 2. of the revelations which were vouchsafed to him. The latter, however, is the more important one.

17. ἐξαιρεῖται. The older Commentators explain this 'delivering from,' as vii. 10 & 34. xii. 11. xxii. 27. Gal. i. 7. But that significance is not very agreeable to the context, and, therefore, most of the later Interpreters rightly explain it 'choosing,' 'separating for myself,' a significance occurring in Deut. xxxii. 11. Job xxxv. 21. 4. 22. 18. xii. 7. and often in the Classical writers. This is very suitable to the context; for thus it would be a further unfolding of the sense at προέχεισαθαι ἐν ὑπη- ρέτην. And it is confirmed by what was said by the Lord to Ananias: σκότος ἡ ἐλαχύς μονο τὸν χριστιανόν παί ητοῖς. The sense therefore is, 'choosing or selecting thee both out of the Jews and Gentiles.'

— εἰς ὁμ. This may be understood both of the Jews and the Gentiles. But the words which follow are far more applicable to the latter; which interpretation is confirmed by the words which follow, by it appearing that Paul was for many years of the earlier part of his ministry employed in Heathen countries. See Galat. i. 17. seqq.

18. πιστεῖς εἰς ὑμᾶς.] The older Commentators construct these words with ἡγιασμένοι, misled, as often, by the Vulg. The best of the later Commentators, however, have seen that they must be taken with ἀνθίσεις. And this is confirmed by the Paschalt Syn. Version; and even Beza and Scott, Calvinists though they be, admit this.

22. Ἄστυκα] Several recent Commentators take this to mean 'I am safe,' as referring to the εἰσερχόμενος διαχειρίσαται at v. 21. And this significance they establish on several passages both of the Scriptural and Classical writers. Those, however, will only prove that such may be the sense here, if the context permits it. But I conceive that it rather requires the common interpretation, 'I continue,' or persist, as Ἄστυκα κρίσιμονος at v. 6. and Heb. xii. and Acts i. 11. Besides, this is required by the μαρτυρούμενοι following on.

— ἄνω ἐκεῖνος—γινέσθαι. Const. λόγῳ συν̊ οδύν ἐκεῖνος [κείσων] & οἱ προφετ. ἐλ. μελ̊ 

10. κλήσεως ἐκ τῶν Θεοῦ, ἔπι τοῦ Θεοῦ, τῶν αὐτῶν ἀφεσιν ἀμαρτησών, καὶ

19 οἱ κλήσεως ἐκ τῶν Θεοῦ, ἔπι τοῦ Θεοῦ, τῶν αὐτῶν ἀφεσιν ἀμαρτησών, καὶ

18 κλήσεως ἐκ τῶν Θεοῦ, ἔπι τοῦ Θεοῦ, τῶν αὐτῶν ἀφεσιν ἀμαρτησών, καὶ

17 εἰσαιρεμένους σὲ ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν
24. μαίνεται] The more recent Commentators are generally of opinion, that this means no more than 'Thou art a visionary enthusiast!' of which sense of μαίνεται they adduce several examples from the Classical writers. But the words following, 'ἔχεις διανοίαν... τις... τις,' particularly do not admit this sense; and, therefore, the common interpretation, 'thou art mad,' which is with reason defended by Kuin., must be retained. It has always been the common notion that devoted attention to mental pursuits tends to madness; in illustration of which Wets. and Kyrke adduce many passages from the Classical writers, as Lucian Solloc. 3. οὐ δὲ έν τούτῳ τις ἕχει νοημίαν μετὰ τίτρων. Petron. 48. Scimus te pro literis fatuam esse. Targ. Jonah. on Numbb. xxii. 5. Bileam—quid insanus esset ob multitudinem sapientia sive. See also Joh. x. 20. Πολλαῖς γράμματα, μολέ εἴσεσθε, much learning. It is even said, that many recent Commentators should take γράμματα for βίβλα, i.e. the sacred books of the Jews. See the refutation of this in Recens. Synop. Eις μαίνας περιπέτειαι, 'is setting or driving thee to madness.' It may be observed that these words of Festus interrupted the thread of the Apostle's reasoning; for there is little doubt that he would have otherwise proceeded to allege some particular proofs from the Prophets of what he had said.

25. σαφροσύνη] 'safeness of mind.' So Phavorin. μαίνεται αὔτε κεφαλής σαφροσύνη. And Mark xv. uses σαφροσύνη as opposed to δαιμονίων.

26. Οὐ γὰρ ἔστω ἐν γυναίκις δε. This seems to have been a proverbial manner of speaking, in which ἐν γυναικίς is for ἐν κρυστάλλῳ. Wets. adduces examples of ἐν γυναικίς κάθοδια from the Greek, and in angulo jacere from the Latin writers.

27. πιστεύειν] ὡς πιστεύειν] This use of an interrogative immediately followed by the answer, is found in the best orators, many examples of which are added by Grot. and Princeus.

28. ἐν ὀλίγῳ—γενέσθαι] On the exact sense of these words Commentators are not agreed. It is the opinion of all of that there is an ellipsis at ὀλίγῳ; but of what, they are not agreed. If there be any ellipsis at all, (which may be doubted,) it may be διαστάσεις or μετρα. See Box Ellips. p. 172. The sense here must be 'within a little,' or a very short time; though this case usually signifies in a shorter time. Yet one example of the other sense is adduced by Grot. from Plato, to which I would add Thucyd. i. 18. Whether Agrippa was serious in what he said the Commentators are not agreed. The earlier ones think he was; but the later ones generally that he was not, and they suppose the case usually signifies in a short time. Yet one example of the other sense is adduced by Grot. from Plato, to which I would add Thucyd. i. 18. Whether Agrippa was serious in what he said the Commentators are not agreed. The earlier ones think he was; but the later ones generally that he was not, and they suppose the case usually signifies in a shorter time.

29. εἰς τὸ τελεῖον] There has been some doubt as to the sense here; but (as the best Commentators are agreed) the context determines to be 'altogether;' though it would be difficult to find another example of that significatio. It may have, however, account for it from there to be a play upon ἐν ὀλίγῳ. And this seizing on the words of another, and giving them a turn of favour of our own cause (which marks an orator) often requires a slight detortion of sense of a word or phrase. Παρεκτὸς τῷ Πρὸκειμένου. Spoken of the boy holding the sword, it is supposed that St. Paul was then not (as some give) ἐν φυλάξις τοῦτο, but ἐν τούτῳ. Spoken of the boy holding the sword, it is supposed that St. Paul was then not (as some give) ἐν φυλάξις τοῦτο, but ἐν τούτῳ. Spoken of the boy holding the sword, it is supposed that St. Paul was then not (as some give) ἐν φυλάξις τοῦτο, but ἐν τούτῳ.
κεφ. ΧΧΧΒ. ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 585

σιλέως, καὶ ο ἡγεμών, ἡ τε Βερνικ, καὶ οι συγκαθήμενοι Δ. Π. 35.
31 αὐτοῖς. 1 καὶ ἀνακοφτάντως ἐλάλουν πρὸς ἀλλήλους λέ-
γοντες: ΟΤι οὐδὲν βανάτων ἄξιον ἦ δεσμῶν πράσσει ὁ ἄν
32 θρωπός οὔτος. Ἀγριππᾶς δέ τῷ Φήστῳ ἔφη Ἀπολεύσαθα
νῦν ὁ ἄνθρωπος οὔτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.
1 ΧΧΧΒ. 1 ΟΣ δὲ ἐκρίθη τοῦ αὐτοῦ πιέτομεν ἡμᾶς εἰς τὴν
12 Ἰταλίαν, παρείδοντο τὸν τε Παύλον καὶ τίνος ἐτέρους δε-
μώτας ἐκατοντάρχη, οὐκόμαι ἱούλιος, στείρης Σεβαστῆς.
2 ἐπιβάντες δὲ πλοῖο Ἀδραμυττήνῳ 2 μέλλοντες πλεῖν τοὺς
κατὰ τὴν Ἀσίαν τόπους, ἀνήχθην, ὄντος σὺν ἡμῖν Ἀρι
2 Σάρχων Μακεδόνος Θεσσαλοκέως. 1 τῇ τε ἐτέρα κατη-
χήσαν εἰς Σιδῶν οἰκίνητος τὸς τοῦ Ἰουλίου τῷ Παύλῳ
3 ἑρχόμενος, ἐπέτρεψε πρὸ τοῦ πλοῖον πορευθέντα ἐπίμε
4 λείας τυχεῖν. κακεῖθεν ἀναχθέντες ὑπεκλεύσαμεν τὴν Κύ-
5 προν, διὰ τὸ τούς ἀνέμους εἶναι ἐναυτούς. τὸ τε πέλαγος

are omitted in a few MSS. and Versions, and are therefore cancelled by Griesb.; but rashly, for the external evidence for this is trifling, and the internal not favourable; since there can be no doubt but that in MSS. and Versions words and short clauses are omitted which seem not essential to the sense.

31. πράσει] for πέτρας, the Commentators say; which is confirmed by the ancient Versions. It should seem that the Present is used in order to express continuity of action. So the Apostle says of himself at xxv. 11. εἶ ἀδικεὶς καὶ δέν

A.D. 55. to kata tis Kilkiai kai Paphulian diakleusanthe, katheboeun eis Myra tis Lukias. Kakei evraio eis kato- 6 tarcho plioin Alexandrinon pleon eis tis Italiain, en- basen hmas eis autoi. en ikainis de hmeras bradeiellousan- tes, kai molis genomeni kata tis Kuidou, h proseisintos 7 himas to anemou, upkeleusamen tis Krithn kata Salume- nii molis te paraleugomeni autii, thleben eis toton 8 tina kaloumenon Kalou Lumeain, ej egyn ej polis Lasaia. Ikainos de chrion diageveimen, kai kontos hde episfalos 9 to plous, dia to kai tis nistheia hde paraphilethenea,

ccept at the S. W. promontory, Zephyrion, and thence struck across to Rhodes, or the coast of Caria. As, however, we are told, the winds were contrary, viz. though varying, yet all more or less adverse, they changed that course and "etoumen, twn K. Now, for the winds to be contrary, the place named has not been properly selected, for N. E. or N. N. E., or such like. And then the best way to evade their force would be to sail closed under the coast of Cyprus, after having cut across to the promontory of Pedalos so as to reach the bay of Cutilum. That they coasted along Palestine, and then made for the Eastern promontory of Cyprus (as the best Commentators think) is improbable, because they would thus be brought more into the wind's eye (as the sailors say) and tempestuous seas. At all events, it is plain that upkilein must mean to sail under the lee of any high land (such as is Cyprus) so as to get shelter from it. From Zephyrion it is plain they crossed over (dikeleisauto) to Myra in Lycia, a port of great celebrity, and, as appears from a passage of Porphyry cited by Wets., the port generally used in passing from Cyprus to Lycia or Caria, as also in the passage from Egypt to Lycia.

6. plous] Here, as often in the Classical writers, the word denotes a ship of burden; and such, it appears, the Alexandrian corn vessels were: and this was probably one, (see v. 38.) for it is not certain. See Recens. Synop. Myra is indeed out of the track to Diccarchia in Italy; but the winds had been contrary, and the ship had made for the Lycian coast for shelter.

7. phronasiloumen] The verb is rare; but an example is cited by Wets. from Artemidor., to which may be added others from Cosmas Indic. 133. in Bekker's Anecd. i. 225. Kata K., "over against Cnidus." Mh proseisintos himas tou anemou. Proseisintos presents some difficulty, to remove which, Markl. would read proseisintos. But that is unnecessary; for the common reading may have the very same sense, proseis in composition being often used for proseis; and I would refer to the passages of Sophoc., Eurip., and Diod., cited by me in Recens. Synop. Thus the sense is, "not letting us make any progress." I have, however, sometimes thought that the blank reading might be proseisintos, and so So Hor. Od. iv. 12. 3. Impellunt anime lintenta Thracic. Tykeleisauen. The sense is, "we ran under," i.e. made for Crete at Salmon, and coasted along the island. This they did, thinking they should get more into the wind.

8. proseisintos] "doubling it." The wind might be adverse; and doubling promontories was to the antients a long and difficult affair, and usually effected, if we may judge from the term here employed, by towine, the proseisintos atopo kalos of Thucyd. iv. 20. Kalon Mymeain. The place was only a port to the town just afterwards mentioned, still bears the same name Calos Limenas.

— hde polis Lasaia] Not "was the city of Lassea," but "was a city or town called Lassea." Of this we find no mention in the Classical writers. Hence the Commentators either resort to conjectures, or suppose this one of the hundred-citied isle not mentioned by the geographers or other writers. This, however, is cutting the knot. I rather suspect that Lassea is meant, which occurs in Pliny's list of the inland towns; and Lassea was, it is plain, such Fair-Havens was its port. The difference is trifling; since polis Lasaia means a city of Lasos. And this is confirmed by Hesych. Aporiin- polis, ej xorion, where read Aporiaiow. The situation of Fair-Havens is, by the modern term being discovered, fixed to a place a little to the N. E. of Cape Leon, the present C. Mata Lasaia is supposed to be on the brow of the hill which rises from the shore; while smiles from the hundred-citied isle of Markland's reasoning, without being aware that it was borrowed at second hand from Erasm. and Casaubon, Castello, Le Moun, a Markl., as to have led them to suppose it to exist, and to propound various emendations, unnecessary. Up. Middl. notices the absurdity of Markland's reasoning, without bowing being aware that it was borrowed at second hand from Erasm. and Casaub. The true seems to be that of Chrys. and Ecumen., adop. by Pisc., Beza, Rosenm., Middl., and K., who observe, that Luke designates the time and the manner of the Jews, and means a certain season of the year, so called from the great wind, which fell at that time; just as we speak Christmas, Lady-day, Michaelmas, &c., whereas we be Protestants or Romanists. And this is usual to the Heathens. So Thucyd. ii. 78. Apyroiou evtojol where see my (Transl.) Theophr. Ch. Ed. 3. 5. thd Xaraa et Diccanwma, the word Diccanwma is used kat· egoria; and Philo de Viti. cited by Leoen. speaks of it by the name leugoumena nistheia, meaning the day of instruction, the great Fast on the tenth of the month Tisir, about the tenth of October. Th
would render, 'because that even the Fast was now past.'

10. ὑβρίσεως Grot., Wets., Kycke, and Kuin. rightly explain this injury: comparing Joseph. Ant. iii. 5. τῶν δυσβρείων ὑβριστών. Antholog. iii. 22. 58. θαλάσσης ὑμιᾶς. And so injury in the Lat. Grot. observes that ὑβρίσεως respects the persons; θαλάσσης the goods; comparing Philo. θαλάσσης ψαρίσσων. When Paul speaks of the loss of lives, it is plain that he had had no relation on that head, and only speaks as a person of experience in navigation, and with a reference to human probability. See Bp. Pearce.

12. ἐκ τῆς κυβερνῆτι καὶ τῆς ναυλῆς. These were distinct periods and different of whose duties I have copiously treated in Reccens. Synop. adding a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the master, the latter the supercargo. But it was only large merchant ships, like this, that (rot. and Secund. think) infer that the port was crooked, with two jutting horns, which looked to the sea to the S. W. and N. W. respectively.

13. Τῆς προβής, κεκρ. had, [as it were already] attained their purpose. Wets. adduces two examples of the phrase from Polyb. - See Note. The Commentators generally supply ἀγκυράω, which is often expressed, as in several passages cited by Wets. This term, however, may also allude to the raising the masts, which were usually lowered on shore. So in Thucyd. vii. 26. δειπνεύσας ἐκ τῆς Ἀγίας. The Word supplies ἀναμιμνήσας. Yet, after all, from the expression ἐπιδιώκω, one is led to infer just after (on which see Note) it should seem that St. Luke intended τὴν ναῦν to be supplied; which is confirmed by Thucyd. i. 59. ταῖς ναῦσιν ἀπὸ γῆς, where, had the Commentators remembered this passage of St. Luke, they would not have conjectured ἠγκυράω; since I have there shown that when ναῦς is expressed or understood, the phrase has respect to what we call heaving ship, or leaving a port where she had been drawn on shore. And it should seem that in this case the ship had been got into port as they were deliberating whether to winter there, or not.

— ἀντέχω With this word the Commentators have been perplexed. I have in Recceus. Synop. fully shown that there is no need to resort to conjectures. The word is used by the best writers, not only poets, but prose writers; as Herodot. iv. 3. vii. 233. Joseph. Ant. i. 20. 1. xix. 2. 4. Hippocrates, Plutarch &c. It signifies, not nearer, but very near, and here answers to our nautical term in shore, and, as sailors say, to near to land. In this sense the phrase ἀναπρεπώς, ἀνακάθετα signifies to coast along close in shore. The mariners were probably proceeding partly by their oars, (for the wind was only a side wind, and of little use) and partly by being tossed, which was called ῥυμοκαταστάσεις, and has been copiously illustrated by me on Thucyd. iv. 25. παρακλίτωσιν ἀπὸ καλαῖς. 14. αὐτοῦ It is debated to what this has reference. Some suppose to προβήσεως, others to προβής. But that is too arbitrary an ellipsis. It is better, with most eminent Commentators, to refer it to Κυβερνῆτι. That, however, yields a frigid and inept sense. I would take it to mean the ship itself, with reference to προβής just before left to be supplied at ἀγκυράω. This is confirmed, and the force of ἐπιδιώκω (which is wrongly rendered by Toup disconcerted) illustrated by Pind. Pyth. xi. 60-62. Οἰδ' ἐπιδίωκαν ιοί τὸ πρῶτον ἥτις τ политοι ἔιμοι ἐκλείτο ἐπιδιώκατο πυγμαῖοι. — ἀνακάθετας τυφωνικάς i.e. a wind like a τυφώς, the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of hurricane in all directions from N. E. to S. E.; and perhaps the very kind of storm meant by Homer Odysse. c. 313, and Virg. Aen. i. 103-12. The word is wrongly derived by the Etymologoi from τυφώς, fume; it rather comes from
A.D. 15. ἱστορικά ἄγων ὑποδραμόντος τοῦ πλοίου, καὶ μὴ ἀναμένου ὁμοηγοῦν ὑποδραμόντως καλοῦμενον Κλαῦθα, μόλις ἠγανάκτησαν περί-
κρατεῖς γενόσαθα τὴς σκάφης ἢν ἄραντες, βοσθεῖας 17 ἔχρωτο ὑποςωμόντες τὸ πλοίον φοβομενοί τα μὴ ἐπὶ τὴν
τὴν, cognate with τὶς and τὴν, and properly signifies the Striker; which is confirmed
and illustrated by Ἀσχιλ. 637. Blomf. Ἔστω γὰρ πρὸ ἀνάλημα Ἐρυγάντα ποιεῖ Ἱπποκρ. ἂν δὲ, κερποτυποῦμεν ἔπη 
ἰδείη µεν ἤχων ὑπερβόλων, ὑπόφυτον οὖν τοῖς µηνοῖς κακοὶ στροφῶσι.

Some, with adjectives, to discuss the yet more difficult word Εὐφράκλιδων, which has so perplexed Commentators and Critics, that they have anxiously sought a change of reading, either from the MSS. and Versions, or from the conjectures of the learned. Dr. Bentley urges various objections to the common reading, of no great weight. As to the chief objection, the incongruity of the compound, I adduce, the ancient MS. has a capital σιν γένοσαθα, not only a σαντα, but a rough σαντα see (See the examples in Steph. Thes.) and must have been sometimes used as an adjective, (which indeed, I suspect, was its original form) as appears from the adjective Εὐφράκλιδων, which is used by a late Grecian MS. ap. Steph. Thes. Of the emendations which have been proposed the only ones that merit attention are Εὐφράκλιδων and Εὐφράκλεων. For the former (which has been supported by Toup, Nestini, Bryant, and Kuin) there is no authority at all. And 3dly, the compound would not be analogical; since there is no instance of φων with a substantive; and even those with adjectives are almost confined to the Poets. 3dly. The sense yielded (wide-santy) is too feeble. For the latter, namely Εὐφράκλεων, N. E. wind) which has been adopted by Gratt., Mill, Le Clerc, Bentley, and Beng., there is some, though very slender, authority in MSS. and Versions: while the objections against it are 1. the in requiring the common reading to be retained, the sense of which may be thus repre-

The word οὐς, or οὐ, given by antea and moderns, often correspond to the accurate descriptions of the τωφως, or Tuffons, given by antea and moderns, who agree in representing it not as a point-wind, but as shifting about in all quarters from N.E. to S.E., East prevailing. Hence it is clear that both external and internal evidence unite in requiring the common reading to be retained, the sense of which may be thus repre-

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τῶν νεών, which is far more agreeable to the context and the subject. And this is confirmed by the Schol. on Thucyd. i. 29. ξειάκτατε (ναῦν), where he speaks of these ξιάλα, calling them ζυγώματα, as state necessary to bind the ship together. And so Theogn. Adm. 518. ἵππο τοὺς πλοῦσιν ἀπὸ ξιάλα ἡπίσκομεν, i.e. ἤπιοις ἡπίσκομεν. The above passages, and I will venture to say all the passages that have been added in proof or illustration of the above undergirding belong, in fact, to this operation, which is alluded to in the passages just cited, and which may be called under (or inner) belting. The passage in Plutarch, Appian are not quite decisive; but they are far better interpreted of inner-belting than undergirding, because the subject is refitting for the purpose of war. The passage of Polyb. admits of no other sense. Those of Plato, which are mere allusions, are far better so understood, because the term ὑποτίθεμα is employed. And however the ancients might sometimes apply their cables in the above way, yet they would scarcely have cables made for the purpose, and called ὑποτίθεμα. The passage of Athen. p. 204, however, is quite decisive, where he says that the gigantic ship of Polclytem Philopator had twelve ὑποτίθεμα, each 100 feet long. So also in the passage of Plutarch, from which I have there myself adduced, there is mention of these ὑποτίθεμα, said to be of brass. From what I have written on the passage of Thucyd. there can be no doubt but that the ζυγώματα, or ὑποτίθεμα, were pieces of strong planking to secure the ship, and the upper work of a ship together, and were sometimes, in the case of an exceedingly large ship, put in at first, but usually after the ship had been some time in service, and had grown rickety. So Galen uses the term to denote the mids'iff, or diaphragm, which is the inner belting of the human body.

Upon the whole, I conceive, I have fully proved that no other sense must be thought of in the present passage than that of forming an inner belting. Another argument for which is this, that, according to the other interpretation, βοσθήσεις ἥγεστα, which occupies the most prominent place in the sentence, would be altogether useless. At least we should expect ὑποτίθεμα τὸ πλοῖον, βοσθήσεις χρησμοὶ. But in whichever of the two ways above detailed βοσθήσεις be taken, it will be little suitable. I have no doubt but that the true sense of the word is that, in which, as Wets. attests, it is used in the Greek writers on Mechanics, namely props or stays, the purpose of which is to undergird the ship mentioned. Thus the sense is, "they resorted to props and stays, undergirding the ship [with them]." They had been, no doubt, provided for any such emergency; and there is reason to think that in the largest class of merchant ships carpenters were regularly employed. This was certainly the case in ships of war; for Xenoph. de Republ. Athen. 12, enumerating the various officers on board a trireme, reckons the καθηγό. 19. τὴν Σύρτιν] By this is, no doubt, meant the Syrtis major on the coast of Africa, estimated at 4000 or 5000 stadia in circumference, and occupying the whole of what is now called the gulf of Sidra (a name formed from Syrtis.) — καθήσαντες τὸ σκέυος On what is meant by τὸ σκέυος the Commentators are not agreed. Some say the sails. But I have in Recens. Synop. shown that this sense cannot be admitted. Others take it to mean 'the anchor,' which was certainly in one of the triereis. Yet they were not in soundings; and if they had been, they would have let down two, as v. 29. If we consider what other ἐνιαύ can deserve to be called the σκέυος, we cannot doubt it must be the mast. And this signification is confirmed by the Syr. and adopted by Grot., Heraldus, Bolten, and Kuin. Καλὸν is used, because the masts of the ancients were so formed as to go in a socket, and be raised or lowered at pleasure. The sense seems to be, that they lowered both masts and every sort of instrumentum which carried any canvas.

18. ἐκβολὴ ἐπιούσιον] ' jactationem fecerunt,' cast out the lading; for of that ἐκβολὴ when used without any addition is to be understood, since the order of the circumstances (as Grot. rightly observes) is first, that the lading should be thrown overboard, as here; then the tackling, v. 19; as lastly the provisions, as v. 36. From the Classical citations of Wets, it appears that this was a regular practice in ancient navigation. And, in violent storms, not only frequent, but necessary, as the Classical citations of Wets. and Pric. prove, to which may be added the following passages. Jonas i. 5. ἐκβολὴ ἐπιούσια τῶν σκευῶν. Ἀeschyl. Agam. 978. καὶ τὸ μὲν πρὸ χρησμοῦ κτησιν ἀκόνο βαλὼν, ἐφέθηκαν ἀδ᾽ εἰμιτοσφάζομεν. Οὐκ ἐδόθη δόμος δόμῳ, where for δόμοι I would read γόμοι. See also Theb. 767-9.

19. τὴν σκευὴν] Synonymous with the σκευὴ at Jonas i. 5, and signifying all the armamenta navis, otherwise called ὀξα, as masts and yards; sails, ropes &c., (See Thucyd. vii. 24.) including the baggage of the passengers; the σκευὴ has sometimes that sense, as Thucyd. i. 10.

20. μητέ δὲ ἕλοι-ἡμᾶς] This non-appearance of the sun and stars is almost always found in tempestuous weather; but what chiefly threw the ancients into despair when, on wide sea, under skies so clouded as to hide the sun, was the want of skill in navigation, as for their being without what Lord Byron finely calls "The feeling Compass—Navigation's soul." In such situations, the ancients quite lost their course, and knew not where they were. — χεῖρ. ἐπικεμένων] 'Ext. is a very significant term; and Wets. cites an example of
κεφ. ξxvII. 21. αστής] This is best rendered medium, a neglect of food, for which they could not, in their present state, have either appetite or relish.

See Ps. cxv. 4.

— κερδήσατε—οὕριον καὶ σημάδι] To explain this seemingly strange expression, we need not, with many of the older Commentators, extend the μι to κερδήσατε, and explain it suffer; but we may have recourse to a sense of κερδ. found in the best MSS., which I have fully trusted in Recens. Syncop. and on Thucyd. ii. 44, where I have shown that the ratio idiomatis is this. " It signifies to be a gainer by (quod) something." Thus we may here render; ‘ But it behoved you to have hearkened to me, and not to have loosed from Crete; and thus you would have been gainer by all this disgrace, (i.e. frustration) and this loss.'

22. εἰ ὑμῶν] Sub. των. And at πλὴν τοῦ πλοίου there is an ellipsis, which may be thus supplied: ‘[nor of any thing else] except the ship.'

23. ὅτι σείλ. δόλος; as Exod. xxxii. 26. Who is the Lord's? and Levit. xx. 26. So also in Is. xlv. 14, where the LXX. render τὸ τῆς by καὶ σοι ἐσώσατο δόλοι. Λατρεύω, as Kypke observes, implies more, namely strenuous and active service.

24. κεχάρισταί σοι—σοῦ] Χαρίσασα τίμα or τινι in general signifies 1 to grant any one's life for another; 2 and examples are adduced by the Commentators. Here, however, it seems meant, 1 they are spared on thy account.'

25. πασχάρεσθαι.] Namely, from their having left Fair-havens. Διασφήμημι, "as we were tossed up and down." The word is almost confined to the later writers. 'Αδρία. Not what is now called the Adriatic gulf, but the Adriatic sea, which, as the Commentators have proved from Ptolemy, Strabo, &c., comprehended what had originally been called the 'Τόνων πλαγίας,' and denoted the sea between Greece, Italy, and Africa. See my Note on Thucyd. i. 24. τοῦ Τόνων κάλαμος. — προσάγειν τινα αὐτοῦ γύμνων] There is here a nautical hypallage, like diaphanónta τῶν Κ. at xxi. 3, in either case originating in the optical delusion, by which, on approaching a coast, the land seems to approach to the ship not the ship to the land. Of this examples are adduced by the Commentators, from both Greek and Latin writers. Nay our own seamen have the same idiom, when they speak of nearing coast, and fetching a port.

26. ὅργανα] The word comes from ὄρχος and denotes the space that a man may compass by stretching out his arms to the farthest. It is remarkable that almost all measures of land that admitted of it were, by the antients, derived from certain parts of the body, e. g. ρ. ο. κ. κ. c. cubitus, uncia, passus.

29. τραχεῖα τόκου] 'rocky ground.'

This expression two examples are adduced from Dioc. Sic. and Polyb. 'Εκ πρόμηνος. How unequal it may now be for anchors to be dropped from the stern of a ship, yet the passages adduced by Wets. and Pearce show that such was usual in ancient times. And the former proved that even in modern times the custom continues in the ships plying between Alexandria and Constantinople: also that an anchor might be described with great peril, and two ordinarily in a tempest night. Ἡκ. ἡμ. γε. This has the air of a proverbial expression, of which Wets. cites examples from Longus, signifying 'to an wish for day.'
Κεφ. ΧΧΧVII. ΤΩΝ ΑΠΟΣΤΟΛΩΝ. 591

30 τέσσαρας, ἥχοντο ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν Α.Δ. 55. ἔστιν τοῦ πλοίου, καὶ χαλασάτων τὴν σκάφην εἰς τὴν θάλασσαν, προφασεί ὡς ἐκ προφτάκμα μελλόντων ἀγκύρας ἐκτείνειν, εἰπὲν ο Παύλος τῷ ἐκατοντάρχῃ καὶ τοῖς στρατιώταις Ἑλὼν μὴ οὖντι μείωσεν ἐν 32 τῷ πλοίῳ, ὡμέις συνθήκας οὐ δύνασθε. τότε οἱ στρατιώται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴσαγαν αὐτὴν ἐκτείνειν. ἀρχὴ δὲ οὐ ἐμελέλει ἡμέρα γίνεσθαι, παρεκάλει ο Παύλος ἀπανταὶ μεταλαβέων τροφῆς, λέγων Τεσσαρει-κανδεκάτην σήμερον ἡμέραν προσδοκόκωτε, ἀστιοὶ διαμ. 34 τελείτε, μηδέν προσλαβόμενοι. "διὸ παρακαλῶ ὑμᾶς προσ- λαβέων τροφῆς· τούτῳ γὰρ πρὸς τὴν μετέρασιν σωτηρίας ὑπάρχῃ: οὐδενὸς γὰρ ὑμῶν θρίς ἐκ τῆς κεφαλῆς πεσεῖται. 35 εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ. 36 ἐνόπιον πάντων, καὶ κλάσας ἥξιοτο εὐθείαν. εὐθύμοι δὲ τῷ Ἰωάννῃ. 37 γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· ημεῖς δὲ ἐν τῷ πλοίῳ αἱ πάσαι ψυχαὶ, διακόσια εἴσθημοντα. 38 εἰς κορεσσάντες ἐν τροφῆς, εἰκονίζων τῷ πλοίῳ ἐκβαλ- λομένοι παρὰ ἑαυτοῦ εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τῇ γῆν ὑμῖν ἐπεζησάντος κόλπον δὲ τῶν κατε- νών ἔχοντα αἰγιαλόν, εἰ δὲ ἐβουλεύσατο, εἰ δύνατο, 40 ἐξώσατο τῷ πλοίῳ. καὶ τὰς ἀγκύρας περιέλιστε εἰς εἰς

30. φυγαίνει εἴ τοῦ πλοίου] Very usual to mariners in such circumstances. Ἐποφασεί, 'with a pretence.' ἐπεκτείνει, ἐν τῷ καταπληκταὶ ἕκαστον εἰς τὴν ἡμέραν. Ιππείναπον ὑπερεξέχει τούτῳ γὰρ πρὸς τὴν μετέρασιν σωτηρίας. Οὐκ ἔστελεν τὴν ἡμέραν τῇ περιποίησιν τῆς σκάφης. Φθόνοι δὲ τῷ Θεῷ, εὐχαρίστησε τῷ Θεῷ. Προσώπου ἐν τῷ στρατεύματι, καὶ κλάσας ἥξιοτο εὐθείαν. Ἐξέρχεται ἐκ τοῦ πλοίου ἐν τῷ θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τῇ γῆν ὑμῖν ἐπεζησάντος κόλπον δὲ τῶν κατενών ἔχοντα αἰγιαλόν, εἰ δὲ ἐβουλεύσατο, εἰ δύνατο, 40 ἐξώσατο τῷ πλοίῳ. καὶ τὰς ἀγκύρας περιέλιστε εἰς εἰς

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40. περιελίστε] This cannot mean, as several Commentators imagine, 'having taken up the anchors;' for that sense would require διακοπόν, or διακομοῦν; nor, as they were without boats, would they seek the anchors; but the sense must be, as the best Interpreters antient and modern are agreed, 'removed the anchors,' viz. by cutting the ropes and leaving them in the sea. And εἰσὶν must, with De Dieu, Wets., Pearce, Markl., Schles., Heinr., and Kuin,
A. D. 55. τὴν θάλασσαν, ἀμα ἀνέντετα ταῖς ἐσκυττηρίας τῶν πρόσαν
καὶ ἐπάρατος τοῦ ἀρτέμων τῇ πνεοῦσῃ κατείχον εἰς τὸν
ἀιγαλού. ἐπειτεπάντες δὲ εἰς τόπον διδάλασσον, ἐπὶ 44
κειλαν τὴν ναῦν καὶ μὴν προφα ἐρείσασα ἐμενεν αἰα-
λευτο, ἦ δὲ πρύμνα ἐλύστω ὑπὸ τῆς βιάς τῶν κυμάτων.
τῶν δὲ στρατιωτῶν βουλῆ ἐγένετο, ὅταν τῶν δεσμῶτας ἄγκο-
τεινοι, μῆτις ἐκκλησίμησες διαφύγοι. ὅ δὲ ἐκάκον 48
τυρχος, βουλεύομεν διασωλών τῶν Παύλου, ἐκώλυσεν αὐτοὺς
τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυνάμεως κυλιμαζά,
ἀπορρίστας πρῶτως ἐπὶ τὴν γῆν ἐξείναι, καὶ τοὺς λοι-47
ποὺς, οὐς μὲν ἐπὶ σκηνή, οὐς δὲ ἐπὶ τινων τῶν ἄπο τοῦ
πλοίου. καὶ ὠτως ἐγένετο πάντας διασωλῆναι ἐπὶ τῆς γῆς.

be referred to the anchors, not to the vessel. This indeed is required by every rule of inter-
pretation. 40. ἀνέντετα ταῖς ἐσκυττηρίας τῶν πρόσαν] 'having
left the band of the rudder.' So Eurip. Hel. 1336. speaks of the rudder as fastened
σύγγλιας. Some Commentators are much per-
plexed with the circumstance of two rudders to
one ship. But Grot., Bochart, Eslm., Scheffer,
Lips, and Perizon. have proved that among the
ancients large ships of burden had two rudders.
Sometimes the passages cited are quite decease;
and I have in Recens. Synop. added a passage
yet more apposite than any from Orpheus in Ar-
gonaut. 274. Καὶ οἱ ἐκ ἀρτεμίων ἀπόδημα περιοδοῦνται, ἀποτρώτοι ἡ ὅδονες ἃ πιν ἁυτῶν σίγας ἔδοχον, Πρωμύβουν ἀρτέμώνες, ἐπε-
φίλατοτέρα ἢ ἤλειον, from which passage it
appears probable that the rudders were regularly
taken off when the ship was in port, and were
laid up in the docks. But the question is, how
and where were they fixed on? That, however,
is not very easy to determine. Many, as Alberti,
Bp. Pearce, and Kuin. think that the rudders
were one at the stern and the other at the bow of
the ship. I know not, however, of the numerous
passages alluded to by the authors, none of
which one determines this point; but that from
Orpheus ubi supra undoubtedly does; yet it
decides the contrary way, namely that they were
both at the πρωτῆς.

— ἀνέντετας τοῦ ἀρτέμων τῇ πν. τῇ πν. scil. ἀπεργεῖον, signifies the breeze. as is plain from
passages of Lucian, Plutarch, and Heliodor. 

cited by Wets. ἀνέντετας means hoisting, 
and is a term often applied to masts and sails.
If applied to the masts, it has reference to the
sail with which they are clothed. With respect
to the term ἀρτέμων, it rarely occurs, is almost
 unnoticed by the ancients, and hence its sense is
disputed. Either we take it to mean the mast; and
Erasmus, the sail yard; interpretations devoid
alike of proof and probability. Bayf., Jun., 
Alberti, and Wolf, with more probability, ex-
plain it the large sail of the poep, answering to
our misen sail, and even yet called by the Vene-
tians artemon. The best founded opinion; how-
ever, seems to be that of Grot., Heur., Wets., 
Mich., Rosenm., and Kuin., who under-
stand by it a small sail near the prow called by
Pollux the dolon, which was used to keep the
ship steady, and to prevent its working too much.
When the larger and upper sails were set. See
the important passages of Papius and Juvenal
Sat. xii. 68. cited from Wets. in Recens. Synop.
I would add that this diminutive sail was plain
from Polux. i. 90., who reckons three masts, the ὁ μῦχος, the ὁ
κάτωτης (hind-mast) on ὁ ἐπόλομος, and ὁ ἐλατ-
τος or ὁ ἀλλως. This was very short, like our
Jury masts, and must have been at the bow, or
fore-ship.

— κατέχον] scil. τῆς γῆς; an ellipsis
sometimes supplied in Homer and Herodot.
41. περιπλευτέρας εἰς τόπον διθ. Διδάλα-
σσος has not here its usual signification an
isthmus, which divides seas, but denotes a peninsular pro-
montory. The word, indeed, is usually applied
to peninsulas of the largest size; but sometimes
also to narrow spits of land jutting out into the
sea; and sometimes to those teneis, partly above
and partly under water which guide the currents,
and therefore make the place διδάλασσος, and
consequently rough. So Clemens, cited by Wets.
dιδάλασσοι καὶ θυριδεῖς τοῖς, and Dio Chrys.
Orat. v., who, speaking of the Syrtis, says it is
surrounded by ἐρἀγας καὶ διδάλασσα κα
1. βραχας, mere sand banks; 2. διδάλασσα
spits of sand under water; 3. ταυτίας, long need
of land jutting out and protruding above wate.
Nothing can be more to the present purpos.
The spin of sand in question was an elongation a
nese, represented in Cluverius's Map, as
noticed by Dorville in those teres, partly above
and partly under water which guide the currents,
and therefore make the place διδάλασσος, and
consequently rough. So Clemens, cited by Wets.

— ἐρποσαζα] 'having fixed itself.' On the
idiom by which words with an active force, a
generally active use, have sometimes a reflex
sense, see my Note in Recens. Synop. W
 Penis deum dea Fric. comparas Virg. "I
saeque prora pependit.
43. κατέχον] scil. τῆς γῆς] i.e. bid those of
prisoners who could swim to first cast themselves
&c. Thus (as was very usual) making them
the danger at the expense of the least valu
lives. ἀπορρ. must be taken in a recipi
sense.
44. οὖν μὲν—οὖν δὲ] for τοῦτο μὲν—
to. On which idiom see Matth. Gr. Gr. 'Εκατ
τὼν ἐπὶ τάξι ν. τ. τ. λ., 'some of the things we
came out of the ship,' namely, barrels, b
&c. Kuin. would supply ἀποφημιματω.
1 XCVIII. 'ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι
2 Μελτή ἡ νήσος καλεῖται. 'Οι δὲ βάρβαροι παρεῖχον οὖν
3 τὴν τυχόνσαν φιλανδροσίαν ἡμῖν ἀνάψαντες γαρ πυραν,
4 καὶ διὰ τὸ ψύχος. Συντρίψαντος δὲ τοῦ Παύλου φρυγα
5 νῶν πλῆθος, καὶ ἐπιθέτος ἐπὶ τὴν πυραν, ἔχον δὲ καὶ τῆς
6 θέρμης ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. Ὁ δὲ εἰδὼν
7 οἱ βάρβαροι κρεμάμενοι τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ,
8 ἔλεγον πρὸς ἀλλήλους: 'Πάντως φονεύς ἐστίν ὁ άνθρωπο
9 ὄντος, ἧ διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῶν ὑπ' εἰ
10 σεν. ὁ μὲν οὖν ἀποτινάζει τὸ θηρίον εἰς τὸ πῦρ, ἐπει
11 ὅτι εἰς τὴν πυραν. — εἰ τῆς θέρμης. Our common version has
12 "out of the heat." But the best Interpreters,
13 ancient and modern, are agreed that the words,
14 "praecalorem," 'urged by the heat.' To take
15 θέρμης for πυρός would be unprecedented. Ἐκ
16 is here, as often, for ἐπί. Καθήψε, for καθί-
17 ψατον, by a common Hellenistic idiom. Many
18 eminent Commentators and Critics, indeed,
19 maintain that it is not said the viper bit Paul;
20 that the time when the incident was written,
21 could not have such a sense. I have, however,
22 in Recens. Synop., shown that this position is
23 untenable. Among other passages which I have
24 cited is Cantic. i, 6. καθίψατο μοῦ ο ἡλίος,
25 "laid hold on me," (as we say) tanned my skin.
26 Upon the whole, it is undeniable that καθιήσατο
27 signifies to lay fast hold of, fasten on. But this,
28 when used of a serpent, necessarily implies biting.
29 As to the argument from the words έταθαν ὀιδίκ
30 κατο at v. 5, it is exceedingly weak; for even
31 in a Classical writer, the phrase of the clause,
32 and the air of the narration, would exclude any
33 such sense as that "the reptile had not hurt
34 Paul." But in a Hellenistic writer the popular
35 sense, which may be denoted by the words,
36 namely, that "no harm came of it," must be
37 preferred. Besides, such is so evidently the
38 opinion of St. Luke, (whom we cannot suppose to
39 have been mistaken) that no other sense is
tenable than the common one. Besides, how,
40 it may be asked, can a serpent hang by any part
41 of a man's body (as at v. 4,) but by its teeth?
42 το τῆριον. The word is used not of beasts,
43 properly so called, but of serpents. It primarily
44 means any wild creature. So the Latin ferus
45 comes from the same source; and Galen uses the
46 word Thesia to denote medicines to cure the
47 bite of a serpent.
48 "ψυχος—αισευν. The words are to be
49 taken in their plain and popular sense, and such
50 refinements as those of Elsen, Heins, and others,
51 are not to be thought of. More may be urged in
52 favour of the opinion of Cramer, Bochart, Wets,
53 Markl., Pearce, Konin, and Schles., that by
54 δίκη is meant the Goddess of Justice; of which
55 the Commentators of the whole century make
56 mention, on account of which, we may at least, as
57 the middle course, admit, with Bp. Middl., that
58 δίκη is here personified. But this rhetorical
59 personification falls far short of making a goddess
60 .·
of a virtue. The people seem to have meant to reason thus: "Die he surely will; and no doubt for some crime worthy of death; and considering that he has been thus rescued from the jaws of a watery grave, and brought here to suffer death, surely he must have been guilty of the greatest of crimes, murder." From the passages of the Classical writers adduced by Grot. Pric., and Wets., it appears that the ancients thought Divine justice sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities, and severer punishments. On this..."
11 Μετά δὲ τρεῖς μήνας ἀνήχθηνεν εἰς πλοῖο παρακεχει-

makoτὶ τῇ νήσῳ Ἀλεξανδρίνῳ, παρασήμων Διοσκοῦροι.

12 καὶ καταλθάνετε εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς.

13 θεὸν περιείλθοντες κατηνήσανεν εἰς 'Ρήγαν, καὶ μετὰ μιᾶν

ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἠθομεν εἰς Ποτί-

κὸν τοῦ Παύλου, εὐχαριστήσαν τῷ Θεῷ, ἔλαβεν θάρασος.

16 ὦ Ἠλεόμενος ἡλθομεν εἰς Ῥώμην, ὁ ἐκατοτάρχος παρέ-

δωκε τοῖς δεσμίων τῷ στρατοπεδάρχῃ τῷ δὲ Παύλῳ ἐπε-

τράπατι μένειν καθ' ἑαυτόν, σὺν τῷ φιλάσσωντι αὐτῶν στρα-

11. παρασήμων Διοσκοῦροι] The τὸ παρά-

σήμων, or insigne, was that from which the ship

derived its name. It was a painting, or bas-

relief on the prow, of some god or hero, or some-

timely natural object, such as a red poppy, a

shield &c. So Ovid Trist. i. 10, 1. Et milii,

sacute precor, flave tutela Minervae, Navis; et

a picta casside nomen habet. Virg. Æn. v. 115.

seqq. The popp bore the picture, or image of

some god, under whose protection the ship was

supposed to be placed. Both the tutela and the

insigne were of gold, (or rather gilded metal)

ivory, or other precious material. So Virg. Æn.

171. Et aurato fulgebat Apolline puppis. Thus

of the ship mentioned in the above cited passage

of Ovid the numen tutela was Minerva, placed

on the poop; but the insigne, or παράσήμων,

was a helmet of Minerva painted on the prow:

and this gave name to the ship. Yet such was

not regarded as a favorable custom. Sometimes the
tutela and the παράσήμων were the same; as, for

instance, whenever the effigies of the Deity him-

self, to whose protection the ship was committed,
supplied the place of an insigne; (which often

happened) then the ship was called by the name of

that God who was painted or carved on the prow.
Thus the Alexandrian ship, in which Paul sailed
had the Dioscuri for an insigne as well as a tutela;
whence, too, it was called Διοσκοῦροι.

It is scarcely necessary to observe, that the
Dioscuri had, in the heathen mythology, the
especial province of succouring persons in
danger of shipwreck.

12. ἐπεισείμεναι ἡμᾶς τρεῖς] No doubt, in

a great measure for Commercial purposes.

13. περικλίθοντε] Not 'fetiching a compass,'

but 'coasting about,' 'as most Translators render;

with reference, I imagine, to the promontories,
especially that of Taurus, to be doubled in

costing the Sicilian shore; for, in the former

sense, the term would not be justified by geogra-

phical truth, unless, indeed, it were to be under-

stood of taking a course, by reason of a Westerly

wind, very much to the East, and so getting to

Rhgeticum by tacking. And from the πτειγε-

νομέον νότον in the next verse it is certain that

the wind had shifted, and was not the same. But

it is quite out of point altogether.

— ἐπεισείμεναι τρεῖς The South wind having

arisen.' Of this idiom examples are given by

Wets. and Munthe. On the idiom in deuteromai,
see Note at Joh. xi. 39. They were now in the
regular track of vessels from Alexandria to Rome,
as Wolf infers from Suet. Veth. C. 5.

14. παρασήμων] These were supposed to

have been ins, for the refreshment of travellers

passing to and from Rome; but they were prob-

ably rather retail shops for the sale of all sorts

of eatables and drinkables. Thus Zosimus ii. 10,
calls them the τρια καταλύτα: and indeed this

was the usual sense of taberna, which word

Donatus well derives from Trabena, such being

at first wooden houses for shops only. Thus it is

used by Horace of a Bookseller's shop, and also of

a wine-shop.

16. παρέδωκα] It was ordered by law

that all those sent as prisoners to Rome should be

delivered to the custody of the Prefectus

Praetori, and guarded in the Pretorian camp.

Here St. Luke has expressed himself with ex-

treme brevity; but his meaning seems to be this:

'The Centurion delivered his prisoners to the

charge of the Prefect [by whom] it was per-

mitted to Paul &c. ἐκαταναλοῦν, i.e. 'apart

from the other prisoners,' who were confined in

the carcere cauternse. A great favour this; for

even those to whom the liberal custodia, or φιλακτ

ἀδέσποτος, was granted, were yet usually confined

in a part of the public prison, called the δεσ-


22. ἐκείνοις τὸ ἐλευθέρων οἰκεῖν δεσμοτηρί-

ϊον.

— σὺν τῷ φυλ. a. e.] And, as appears from

v. 30., and according to the invariable custom

of persons kept in such sort of durance, chained

by the hand to the soldier. Nay, from Joseph.
τιῶν. 16'Εγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι Ἰούδαϊ τῶν Ἰουλίαν πρωτότοκος ἀνελθὼν δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς: 'Ανδρές αδελφοί, ἐγώ οἶδαν ἐναντίον ποιήσας τῷ λαῷ ἡ τοῖς ἐθέσει τοῖς πατρίδοις, δεσμοὺς ἐξ Ἰεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων. 17'Ωτινες ἀνακρίναντες μὲ βοῦλουτο απολύσατε, διὰ 18 τὸ μηδεμίαν αἰτίαν θανάτῳ ὑπάρχειν εἰς ἐμοί. 19ἀντίληψιν 19 τῶν δὲ τῶν Ἰουδαίων, ἦμακάσθην ἐπικαλέσασθαι Καίσαρα, ὥσ γὰρ τοῦ ἐθνοῦς μου ἔχων και τὴν καταγγέλλομαι. 20εὐθὺς τὴν αἰτίαν παρεκάλεσα μωάς ἰδεῖν καὶ προσαλάσσαί εὐκεν гάρ τις ἐλπίδος τοῦ Ἰσραήλ τῆς ἄλων ταύτην περιεχομαι. 21καὶ δὲ αὐτὸν ἔδω 'Ημεῖς οὖν γραμματά 21 περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενομένοις 22 τις ἀδελφόν ἀπῆχεν ἡ ἐλατήσει τις περὶ σου ποιήσωμαι. 23'Αξιοῦμεν δὲ παρὰ σοῦ αἰνεῖται ἀφρονεῖς περὶ μὲν 24 γάρ τις αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦς αὐτόληγατε. 25Ταξάμονες δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸς 26 τοῦ εἰς τῆς εξελέγεται ἡπείρους οἰς εξετηθείον διαμαρτυρομένοις 26 τῆς Ἰουδαίας τοῦ Θεοῦ, πείθησε τε αὐτὸν τὰ περὶ τοῦ Ἰσραήλ, ἀπὸ τοῦ μονοῦ Μωσέως καὶ τῶν προφητῶν, ἀπὸ 27 προὶ ἐως ἐστέρας. 28καὶ οἱ μὲν ἐπείθοντο τοῖς λεγόμενοις, 29οὶ δὲ ἡπίστον. αἰσχροὶ δὲ ὅτι πρὸς ἀλλήλους ἀπε- 30 λυνὼ, εἰποτος τοῦ Ἰουλίου ῥήμα ἐν· 'Ὅτι καλῶς τὸ Πνεῦμα 31 τὸ ἀγιόν ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἦκων, 'λέγων 'Πορευθητι πρὸς τοῖς λαὸν τούτων…

p. 814. 7. we find that even King Agrippa, when in confinement at Rome, was chained to a soldier.

17. οὔτε ἔρχαν πρώτον] C. Vitringa takes these to have been the Rules of the Synagogue. But Wolf and Krebs, with more probability, think they were the principal persons of the Jews. — ποιμένας] 'though I had done; a somewhat unusual sense of the participle. 'Εναρριστον must be accommodated in sense to the two clauses to which it belongs, namely, 'nothing injurious to the Jewish people, or at variance with the customs' &c. At Ιεροσολ. Grot. and Kuin. suppose an ellipt. of ἀναγίνοι, as at viii. 9. τοῦ 'Ιουρίφ ἐκ Αγίουτος ἀνείπουτο. 19. εἰς ως—καταγγέλλεις. Literally, 'not as having sought to accuse my own nation of, i.e. not intending thereby to accuse, as Markl. has seen.

20. ἐνεκεν γὰρ] The γὰρ refers to a clause omitted; q.d. 'And I may justly claim to be free from all offence to my nation, even to be attached to it for, for the hope of Israel (i.e. the long expected Messiah) &c. See Note at xxvi. 6. Τὴν ἄλογον ταύτην. Spoken deicti-

κας, as xxvi. 29. παρεκόπτας τῶν δεσμῶν τούτων. 21. 22. The latter of these two verses shows that the former must, in interpretation, be qualified, and the sense contained in both may be better expressed: 'We have neither received, any letters from Judea [containing any bad account thereof] nor have any of the brethren come and related or spoken ought of evil concerning thee. But we wish to hear from thee whatsthat we think, or hast to say, concerning this [viz. in its justification]; for it has come to knowledge that it is everywhere spoken. There is something obscure and incoherent in the wording, which may partly be ascribed to the delicacy of the speakers. They say they have heard no evil of him, because they did regard his professing Christianity as involving any thing ρωμην, such as rather regarding a than opinions. 'Ἀμόινως—φρονεῖτο is a device of asking what he has to say in defense of Christianity, which they well understood alluded to in the words ἐνεκεν τῆς ἐλπίδος Ἰσραήλ'.

23. ταξάμωνα] 'having appointed, as the sense rather seems to be, 'having with him for;' on which signification of the word, see my Note on Thucyd. i. 99. over, 'a good many.' 'Ἐξετηθείον διὰ] earnestly set forth.' See xviii. 25. Περεύ διὰ τὰ περὶ &c. An unusual syntax of which see Win. Gr. Gr.
τοι καὶ εἰπέ· Ἀκοῇ ἀκούστε, καὶ οὐ μὴ συνήτε· καὶ ἀ.δ. 36. 27 βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὅσι βαρέως ἤκοιναν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μὴ-ποτε ἰδὼς τοῖς ὀφθαλμοῖς, καὶ τοῖς ὃς ἀκούσωσι, καὶ τῇ καρδίᾳ συνώσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτοὺς. ἢ γνωστὸν οὖν ἔστω υμῖν, ὅτι τοῖς ἐθνεσιν ἀπε- 29 στάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται· καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον ὁι ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζητησιν. 30 ἘΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἑαυτῷ μισθώματι, ἀ.δ. 56–58. καὶ ἀπεδέχετο πάντας τοὺς εἰσπροεισόμενους πρὸς αὐτὸν, κη- 31 ρύσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκαλων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας, ἀκολούθως.

26, 27. See Note on Matt. xiii. 14 & 15. Here says to Ulysses, ἐγὼ σκότωσα βλέφαρα καὶ I would compare Soph. Aj. 85. where Minerva ἐδορκότα.

END OF THE FIRST VOLUME.