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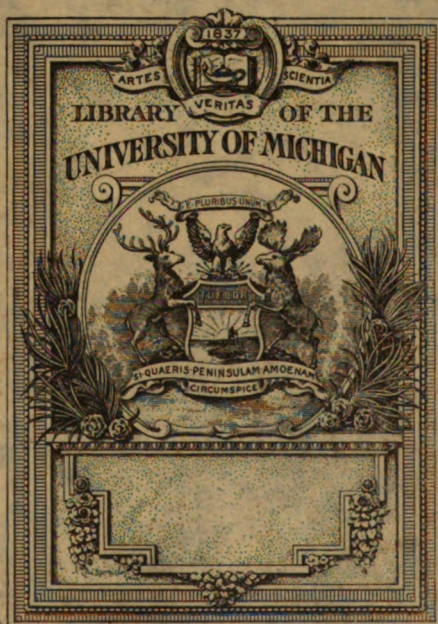
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CRITICAL AND EXEGETICAL  
HAND-BOOK  
TO THE  
GOSPEL OF MATTHEW.

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BY  
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## PREFACE BY THE AMERICAN EDITOR.

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WHEN we come to the gospel of Matthew we stand upon the threshold of that history which more than any other has wrought a permanent change in the thoughts and habits of mankind. In its effects upon the world it stands apart from all other histories ever written. Whatever is precious and hopeful in modern civilization is derived directly from it ; we cannot, therefore, as members of Christian society, approach it without certain prepossessions in its favor. Most wisely are we, therefore, called upon by Neander, in entering upon the study of the gospels, to reject the indifference of science. In the investigation of truth all depends upon the spirit in which we work. And as the gospels are the very breath of life to us, we can only investigate them aright when we acknowledge that our intellectual and moral being is continually nourished by them. To deny the possibility of the manifestations of the supernatural, to carp at or to belittle such manifestations as they are made known to us in God's word, are obvious disqualifications for the study of revealed truth. The one prepossession with which we should approach the study of the gospels is, that "Jesus Christ is the Son of God in a sense which cannot be predicated of any human being—the perfect image of the personal God in the form of that humanity that was estranged from Him ; that in Him the source of the divine life itself in humanity appeared ; that by Him the idea of humanity was realized." <sup>1</sup> Of this prepossession, Neander says most eloquently, "It is one at whose touch of power the dry bones of the old world sprang up in all the vigor of a new creation. It gave birth to all that culture (the *modern* as distinguished from the *ancient*) from which the Germanic nations received their peculiar intellectual life, and from which the emancipation of the mind, grown too strong for its bonds, was developed in the Reformation. It is the very root and ground of our modern civilization ; and the latter, even in its attempts to separate from that root, must rest upon it. Indeed, should such attempts succeed, it must dissolve into its original elements, and assume an entirely new form." <sup>2</sup>

<sup>1</sup> Neander, *Life of Christ*, Amer. Ed., p. 3.

<sup>2</sup> *Ibid.*

I think, therefore, that before we let ourselves be lost in the perplexities of historical detail, which from the lack of necessary information we can never wholly unravel, we should meditate much upon the higher harmony of the gospel collection, by which the four narratives are brought into perfect accord. Whether we call Matthew's gospel Jewish and Luke's Gentile, or whether we contrast Matthew's as the gospel of the body, with John's as the gospel of the spirit, or whether we dwell on Mark's almost Roman compression of style, we perceive no blur or indistinctness in the image given us of Jesus Christ. We see Him on several sides, but the identity of the representation is perfect. In each and all He is the same sympathetic helper of men, has the same clear vision of His mission on earth, gives the same account of His origin and the same foretokening of His end, dies the same death, and has the same resurrection. There is no jar, no dissonance in the stories told by the evangelists. Whatever the discrepancies in subordinate points, the narrative of no one of them could have been the creation of the age in which they lived. They were incapable of conceiving or of inventing the Messiah whom they describe. This sense of the spiritual harmony of the gospels will guard us against ascribing difficulties which we cannot solve to blundering on the part of the evangelists, or to legends which they have credulously accepted as true, an error into which Dr. Meyer, despite his great exegetical sagacity, sometimes falls. One cannot but wish that modesty should be shown in dealing with a history which, though witnessed to by the ages, is nearly two thousand years old, for the full explication of whose minutiae a thousand collateral facts long since faded from the knowledge of men are needed. "We do not," says Ebrard, "enter upon the evangelical history with spyglass in hand, to seek our own credit, by essaying to disclose ever fresh instances of what is contradictory, foolish, or ridiculous, but with the faithful, clear, and open eye of him who joyfully recognizes the good, the beautiful, the noble, wheresoever he finds it, and on that account finds it with joy, and never lays aside his favorable prepossession till he is persuaded of the contrary. We give ourselves up to the plastic influence of the gospels, live in them, and at the same time secure to ourselves, while we thus act in the spirit of making all our own, a deeper insight into the unity, beauty, and depth of the Evangelical History."<sup>1</sup>

An example of the hypercritical spirit which is employed upon the writings of the evangelists, as upon no other historical documents, is the objection made to the authenticity of Matthew's gospel, because it

<sup>1</sup> Kritik der Evangelischen Geschichte. Quoted by Ellicott, *Life of Christ*, p. 23, note.



lacks graphic power. We are told that an eye-witness would have had a more vivid apprehension of events and would have put more life into his account of them. Did the critics who urge this ever consider that the vivacity of a witness is not reckoned an element of credibility in a court of law? If witnesses were to be believed only as they were vivacious, the administration of justice would come to a stand-still. Many an examiner in court has found clear, consistent truth in a witness who was as precise as the multiplication table. And if we were to pronounce written documents spurious on the ground of a lack of vivacity, we should reject some of the most valuable materials of history. Hansard is not very graphic, but it contains the sum and substance of the proceedings of the English Parliament, in the period covered. One of the most important works in American Ecclesiastical history is the journal of Francis Asbury, the first Methodist Bishop; it is almost as dry as Euclid, but is as veracious as if delivered under oath. Vivacity and veracity are not necessarily correlated. Tried by the tests of common sense, this objection to the authenticity of Matthew's gospel seems too absurd for serious refutation. And yet it is one of a large class of cavils which do more credit to the ingenuity than to the candor of their authors. Davidson thinks that the nature of Matthew's occupation was unfavorable to lively narrative: "As a collector of taxes, we should not expect much of the picturesque or imaginative from his pen. Accountants are not ordinarily possessed of the best talent for description. They deal in the exact and formal, in accuracy of detail, or in grouping truth of what is analogous." Though we do not place much value on this explanation, it may have weight with some. The want of necessary connection between vividness and truthfulness is, we conceive, a sufficient answer.

Dr. Meyer's treatment of Matthew is freer than will be acceptable to many American Christians. Especially will his theory of the origin of this gospel encounter opposition, inasmuch as it leaves the apostolicity of the Hebrew original, from which our Greek Matthew was made, in doubt. Resting upon the supposed testimony of Papias to that effect, he holds that Matthew composed a digest of the *sayings* of Christ, but yet not a proper gospel history. This collection of Hebrew sayings gathered by Matthew was gradually expanded through the interweaving of the historical facts of the life of Christ at the hands of others. Matthew is therefore responsible only for those discourses of Jesus which are to be found in his gospel; from whom we have derived the interwoven history no one can tell. This theory is convenient for Dr. Meyer, because it enables him to reject some portions of our first gospel as legendary, and other portions as contradictory of John. Such

a bias of opinion should lead us to weigh all the more cautiously the reasoning on which the theory rests. The general testimony of antiquity is against it; Dr. Meyer refers it to Schleiermacher, who gave a new rendering of the words of Papias, quoted by Eusebius. The words of Papias on this point are: *Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεταξάτο,*<sup>1</sup> which Dr. Meyer makes to mean that Matthew arranged the *sayings* of Jesus, in the Hebrew. It is, however, well urged by Davidson that *τὰ λόγια*, neither in its New Testament nor its subsequent use, is limited to the sayings or discourses of any one. In Romans iii. 2, Hebrews v. 12, and 1 Peter iv. 11, it is used of the entire Old Testament, the history of course inclusive. Hence, says Cremer, "it is not like *ὁ λόγος τοῦ θεοῦ*, "the word of God," that which God has to say, but the term to denote the historical (O. T.) manifestation of this." Moreover, in the context of the passage cited from Papias, where he speaks of Mark, he uses *τὰ λόγια* as descriptive of our second gospel. Davidson thus puts the argument: "In speaking of Mark's gospel, it is related that the evangelist did not write in regular order (*τάξει*) the things spoken or done by Christ (*τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα*), to which it is immediately subjoined, that Peter gave Mark such instruction as was necessary, but not as a connected history of our Lord's discourses (*ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν Κυριακῶν ποιούμενος λογίων*). Here *τὰ Κυριακὰ λόγια* is explained by *τὰ ὑπὸ τοῦ Χριστοῦ ἢ πραχθέντα ἢ λεχθέντα*, both being used synonymously in relation to the contents of Mark's gospel."<sup>2</sup> It is very clear that in this passage the discourses are not differentiated from the history; the one term *λόγια* is used of both."

Still further, it was the conviction of the apostles that the "life" of their Master "was the light of men," and they would not therefore be likely to separate His words from His deeds. To show what He was as important to their purpose as to rehearse what He said. Luke tells Theophilus that his gospel was an account of all that Jesus "began both to do and to teach." John closes his account saying "that there were many other things that Jesus did," proving that full as is his gospel of the discourses of our Lord, the acts of Jesus are in his mind an essential

<sup>1</sup> See page 3 seq.

<sup>2</sup> Introduction to the New Testament, vol. i., p. 66.

<sup>3</sup> Dr. Meyer argues that the words *οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λογίων* ["not as though he were making a methodical digest of the discourses of the Lord"] are not the equivalents of *τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα* ["the things said or done by Christ"], but Papias is in both clauses speaking of the same subject; the difference is merely in the phrasing of his thought.

part of the record. Matthew's purpose also of exhibiting the fulfilment of prophecy in the life of his Master would compel the recording of the working and suffering of Jesus for men in their proper connection with His sayings. To show that Jesus was the expected Messiah, it was indispensable that Matthew should depict Him moving through the cycle of labors and sufferings which had been foretold by the prophets. "Who shall undertake," asks Davidson very pertinently, "to separate the mere λόγια from the facts and circumstances with which they are surrounded? The attempt has never been seriously made, and we venture to affirm that it is practically impossible. Theorists may pronounce it an easy thing; but the different materials of the gospel are so interlaced that they will find it very difficult, if not impossible, to demonstrate the truth of their opinion by fairly dividing what they declare to be practicable."<sup>1</sup>

A natural sequence of this theory of Schleiermacher, adopted by Dr. Meyer, is the supposition that Mark's is, in the order of time, the first gospel, and that upon it the legendary accretions of Matthew and Luke have grown. Under this supposition the testimony of antiquity that Matthew wrote first is limited to the λόγια above described; and as this collection of Christ's discourses has wholly disappeared, and as the complete Hebrew gospel of Matthew was a subsequent growth out of this, a plausible claim may be made for Mark in point of time. But if the theory that the first Matthew was a bare collection of Christ's discourses falls, an important support of the claim of the priority of Mark falls with it. The testimony of antiquity must then be applied with all its evidential power to the complete Hebrew gospel of Matthew, and the testimony of antiquity is that he wrote first. This support being thus taken away from Dr. Meyer's supposition, it might very properly be dismissed; but it may be well to show other reasons for its untenableness.

In the first place, it bears evident marks of a controlling bias of opinion. Dr. Meyer wishes, as we have already said, to dispose of certain parts of Matthew as legendary. Thus he writes: "With this assumption that Mark is the oldest of the synoptics, the distinctive internal character of this gospel is quite in harmony—the omission of all preliminary histories, the beginning with the appearance of the Baptist, the as yet altogether undeveloped narrative of the Temptation, the freedom from legendary insertions in the history of the Passion which are found in Matthew, and especially the original stamp of direct liveliness and picturesque clearness of style and description."<sup>2</sup> The obvious utility

<sup>1</sup> Introduction to New Testament, p. 68.

<sup>2</sup> Condensed from pp. 28, 29.

of this supposition of the priority of Mark, for the effectual disposing of certain portions of Matthew, must for us at least break the force of Dr. Meyer's arguments. Moreover, in the narrative of the Temptation, Mark shows all the evidences of legend, if legend there be. He says, "And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days, tempted of Satan; and he was with the wild beasts; and the angels ministered unto him" (chap. i. 12, 13, R. V.). Wherein the account of Matthew differs from this, except in greater fulness of detail, it is difficult to see. The same extraordinary supernatural agencies are to be found in both; and we may add that it was humanly impossible for any Jew to invent the additional circumstances of the Temptation given us by Matthew.

In the second place, we have reason to be distrustful of internal criticism where it is unsupported by external evidence. No better example of the futility of such criticism is needed than Dr. Meyer's own account of the relationship of the first three gospels to each other. (See his Introduction, pp. 19-31.) Whether the supposition be taken that all the three are from a common original, or the supposition that each evangelist made use of the others, the results of such attempts to trace the derivation of the three are simply chaotic. Dr. Meyer himself admits that the schemes of derivation which have been framed upon the supposition of a common written original are worthy of note only as evidences of inventive conjecture. No more can be said, however, for his own theory, or the theories of others, which undertake to show, apart from external testimony, the order in time of the synoptical gospels, and the use made by each, of his predecessors. Of the six arrangements of the order of these evangelists cited by him, every one has the sanction of great names, and each, as far as it is supported by internal criticism, is as valid as the rest. We may for this second reason also, as well as for the reason of the contradictory testimony of antiquity, set aside Dr. Meyer's supposition that Mark's gospel is the first in the order of time, and that Matthew and Luke are fuller in numerous details by reason of legendary additions to Mark's report.

Inasmuch as Dr. Meyer's solution of the relation of the synoptists to each other appears so radically defective, it may not be amiss to pursue the subject a little further. Its difficulties are freely admitted. Nor can we at the best reach any more than conjectural conclusions. The objections made by Alford to the supposition that the evangelists copied from each other seem to be conclusive. "It is inconceivable," says he, "that one writer, borrowing from another matter confessedly of the very first importance, in good faith and with approval, should alter his diction so singularly and capriciously as on this hypothesis we find the

text of the parallel sections of our gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three evangelists be put to the test. The phenomena presented will be much as follows : first, perhaps, we shall have three, five, or more words identical ; then as many wholly distinct ; then two clauses or more expressed in the same words, but differing in order ; then a clause contained in one or two, and not in the third ; then several words identical ; then a clause not only wholly distinct, but apparently inconsistent ; with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. . . . Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the gospels place them in the most various order, each in turn connecting them together with apparent marks of chronological sequence."<sup>1</sup> If the synoptists borrowed from each other, their gospel writing was of the most mechanical description. Alford, it seems to us, is right in saying that a method of "such borrowing can only be explained on the supposition of an effort of the evangelists to conceal their obligations to each other, a supposition inconsistent with the character of the men." Rejecting this, and also the supposition that the three evangelists were indebted to a common written original which very soon perished, we have the remaining one, to wit, that Matthew, Mark, Luke drew alike from a body of oral tradition, which had been cast, as tradition naturally will be, into a somewhat fixed shape.<sup>2</sup> Whatever may be the shortcomings of this hypothesis, it answers as well as any other to the facts, and is certainly to be preferred to that of Dr. Meyer, namely, that Mark's gospel is the first in the order of time, and that Matthew's has been shaped out of additions, some of them unhistorical, made to a collection of the *sayings* of our Lord.

Passing from the question of the origin of the three synoptical gospels, we come next to Dr. Meyer's general characterization of Matthew. Summarily stated it is as follows : (1) Matthew's gospel contains many indefinite statements of time, place, and other things which are irreconcilable with the living recollections of an apostolic eye-witness and participator in the events. (2) It lacks clearness and directness in many of the historical portions. (3) It lacks historical connection in the citation and introduction of a substantial portion of the discourses of Jesus. (4) It contains narratives whose unhistorical character must have been known to an apostle, such as the legendary history which precedes chapter iii., and certain particulars in the account of Christ's death.

<sup>1</sup> See Alford's *Prolegomena to the Gospels*, p. 5.

<sup>2</sup> *Ibidem*, pp. 8, 9.

(5) It contains an enlarged account of the Temptation, which is not apostolic. (6) It contains inaccuracies in its account of the Last Supper and the appearances of the risen Saviour, and in these particulars must be corrected by John.<sup>1</sup> Such an opinion of Matthew necessarily carries with it a denial of the apostolicity of his gospel as it has come down to us, and Dr. Meyer, as we have shown, consistently denies its apostolicity.

With regard to the first three of these objections, it is allowable to ask, may not a memoir have a purpose? May it not, in following out a purpose, omit some points and dwell more largely upon others? If it was the plan of Matthew to give with especial fulness the discourses of Christ, will not the omission of minute references to time and place be natural? Grote tells us that the pictures given by Xenophon and Plato of Socrates show the differences in the character and temperament of the two men, and the consequent difference in the design of their accounts. Xenophon, the man of action, looks at his master on the practical side, "bringing out those conversations of Socrates which had a bearing on conduct. Plato leaves out the practical, and consecrates himself to the theoretical Socrates." Grote admits that the two pictures do not contradict each other, but are readily blended into unity. Moreover, Xenophon presents Socrates, as Matthew does Christ, more as the positive, didactic teacher; while Plato dwells on the Socratic "irony" by the use of which this great teacher, assuming the attitude of an inquirer seeking knowledge, stirred up his hearer to think.<sup>2</sup> The prevailing intention governs the mode of presentation, and this we may believe is true of the evangelist Matthew. The fact that Matthew makes but brief notice of Christ's ministry in Judea is as true of Mark and Luke as of him, and yet in chapter iv. 12 he mentions a return to Galilee, and in chapter xix. speaks of Christ's departure from Galilee to Judea. What motives may have determined the synoptists to give a full account of the Galilean life of their Master, and to say less of that in Judea, we are not able to determine, but we have no reason, on the ground of such a determination, to impeach their credibility as witnesses. And as to Matthew's omission to give exact notice of times and places in parts of his gospel, it is a sufficient answer that one principle of grouping reduces to a subordinate position other principles of grouping. This is true universally of historical composition. If Matthew intends to bring together in clusters the discourses of Christ, he will naturally pay less regard to the sequence of events as to time and place. "However much," says Ellicott, "we may be tempted to speculate on the

<sup>1</sup> See Dr. Meyer's Introduction, pp. 2, 3.

<sup>2</sup> Grote, *History of Greece*, vol. viii., p. 416.



causes which led" to the principle of arrangement, "this much appears certain, that such an arrangement *does* exist, and can be easily verified, if we examine the peculiar structure of the portion of the gospel which begins with the fifth and closes with the thirteenth chapter. We see, for example, that, on the one hand, we have three large portions containing discourses, viz., the Sermon on the Mount, the apparently grouped and collected instructions which our Lord addressed to the Twelve previous to their mission, and the collection of the parables in the thirteenth chapter; and, on the other hand, that we have a large collection of miracles related in the eighth and ninth chapters, which comprise, with scarcely any exception, the scattered events of the period preceding the sending out of the Twelve; after which the narrative proceeds in strict chronological order. When we add to this the concluding observation, that, singularly enough, we find in several instances careful notices of *place* exactly where the order of *time* seems most disarranged, it seems almost impossible to resist the conviction that the first evangelist was by no means unacquainted with the correct order of events, but that he designedly departed from it, and directed his first attention to his Master's preaching during this momentous period, and then grouped together the nearly contemporary events and miracles, with such notices of place as should guard against any possibility of misconception."<sup>1</sup>

To say, as in the objection which we have marked (4), that any considerable part of Matthew is legendary virtually discredits the entire gospel. Dr. Meyer's supposition of an original collection of our Lord's sayings will not save this evangelist's credit; for the number of persons who are likely to accept the supposition is not great. Assuming with the Church universal that the gospel as we have it is an exact reproduction in Greek of that written by Matthew's hand, we are left, if the suspicion of legend is entertained, to the mercy of the whims of critics. Each will find the legendary where his fancy inclines him to see it; and what remains as confessedly historical will be rendered doubtful by its connection with the fabulous. Indeed, Dr. Meyer's assumption of an original Matthew which is *not* our gospel is indispensable to his theory of legendary interpolations. With the fall of his theory, the mixture of history and legend fails to be accounted for. So long as we hold fast to the conviction that our Matthew proceeded from one and the same hand, so long may we presume that the whole is veracious.

Taking the subject, however, in a larger view, we may ask, What were the opportunities for the growth of legend in relation to Christ up to the time of the writing of Matthew's gospel? Dr. Meyer admits that in

<sup>1</sup> The Life of Christ, pp. 150, 151.

its present shape it antedates the destruction of Jerusalem (A.D. 70). Matthew's original collection of the sayings of Christ was, he says, composed much earlier than A.D. 70, in or about A.D. 40, and in the intervening thirty years perished, and was wholly forgotten of men. We have then barely thirty years for the formation of legends in relation to Christ, in a region thickly populated, crossed and re-crossed by great Roman roads, and consequently in the enjoyment of every facility of intercourse known to antiquity ; in a region, too, whose inhabitants were practised in writing, and who were accustomed to the use of historical records, and among men who were distinguished for their sobriety of speech, and whose Master had promised them that the Holy Spirit should guide them into the truth. The placing of the superscription over the head of Christ on the cross implies that the crowd gathered thereabout were able to read. It is safe to say that legends do not grow up among such a people, under such conditions, or in such short space of time. The moral earnestness and soberness of the early propagators of Christianity precluded the growth of legend. After these qualities suffered diminution, and sects arose, on the one side half Jewish and half Christian, and on the other half heathen and half Christian, legends were mixed with the histories of the evangelists. That, however, was long after the original witnesses of the facts recorded by the gospels had disappeared.

But as to this whole matter of time, I think we fail to notice how long a pure tradition may perpetuate itself, with but a single remove, from the original witnesses or actors. On the 31st of May, 1884, there died in New York City Benjamin Bosworth Smith, senior Bishop of the Protestant Episcopal Church in the United States ; in October, 1832, nearly fifty-two years before, he had been consecrated to his office by Bishop William White, the founder of that Church, who had himself been consecrated by the Archbishop of Canterbury in 1787. Thus the original testimony to the formation of the Protestant Episcopal Church is carried with a single transmission over the space of ninety-seven years. When the centennial commemoration of the capture of Major André was observed in Tarrytown, N. Y., September 23, 1880, prayer was offered, in the presence of the vast concourse of people gathered together, by the Rev. Alexander Van Wart, a son of one of the original captors. On July 9, 1884, there died in Poughkeepsie, New York, Philip Hamilton, the youngest son of Alexander Hamilton, the originator of our National Constitution, and almost the founder of our National Government. We have thus had, till this year, a witness to an event dating ninety-seven years ago, only one remove from one of the original actors therein. These instances of a close association of the

witnesses to the truth of a historical fact with the original witnesses can be readily paralleled in the life of our century. They all go to show that original testimony need not pass through a long series of transmissions in order to cover a hundred years ; and that the chances of corruption, supposing the ordinary conditions of veracity to be present, have been grossly exaggerated by the adherents of the supposition of a legendary admixture with the gospel narratives. But Dr. Meyer would have us believe that the legendary additions to the gospel of Matthew grew up between A.D. 40 and A.D. 70, during all of which time original witnesses of the facts of the gospel might easily be still living. But this is subjecting the theory of legend to a greater strain than even Strauss would be willing to accept ; for he fixes the date of the origin of our gospels at a point between A.D. 160 and A.D. 180. He writes : "These most ancient testimonies tell us, firstly, that an apostle or some other person who had been acquainted with an apostle wrote a gospel history, but not whether it was identical with that which afterward came to be circulated in the Church under his name ; second, that writings similar to our gospels were in existence, but not that they were ascribed with certainty to any one individual apostle or companion of an apostle. Such is the uncertainty of these accounts, which, after all, do not reach further back than the third or fourth decade of the second century." <sup>1</sup> It seems a pity, therefore, that Dr. Meyer should hold on to these shreds of the Straussian theory of the origin of parts at least of gospel history, without the support of the Straussian conditions as to time. Strauss's assertion with respect to the time of the composition of the gospels has been refuted ; and with that prop gone, his theory of myth and legend has nothing to rest upon.

More specifically Dr. Meyer's theory of the origin of the first three chapters of Matthew may be thus stated. Chapter i. 1-16 was a distinct document appropriated by the collectors who added to the original Matthew ; chapter i. 18-25, a second such document ; and chapter ii. a third, in which are now found, for the first time, the locality and time of the birth of Jesus (pp. 57, 58). In general terms, these may be described as legendary. The story of the Magi, especially, "has its profound truth in the *ideal* sphere in which the Messianic idea surrounded the little known childhood of Jesus with the thoughtful legends, its own creation, preserved by Matthew and Luke. The *ideal truth* of these legends lies in their corresponding relation to the marvellous greatness of the later life of the Lord and His world-embracing work." <sup>2</sup> To tell us

<sup>1</sup> Life of Jesus, vol. i., p. 62.

<sup>2</sup> Condensed from page 64.

that a statement of history is false in fact and yet ideally true is to leave us without solid standing ground. For truth is correspondence to fact, and what is false in fact can only be said to be ideally true in the sense of being cleverly invented. Dr. Meyer is ready to admit that certain "Eastern astrologers may, according to the divine appointment, have read in the stars the birth of the Jewish Messiah who was to be the light of the heathen, and with this knowledge have come to Jerusalem," but he rejects the star guidance and the murder of the children of Bethlehem by Herod. Many, however, will hesitate to accept these suppositions of Dr. Meyer when it is seen how far he is carried by them. Consistently with his principles, he rejects also as legendary the history of the Incarnation as given by Luke, so that, although he holds fast to the *fact* of the Incarnation, all the record of it is for him swept out of existence.<sup>1</sup> For Dr. Meyer the words of the Apostles' Creed, "He was conceived by the Holy Ghost, born of the Virgin Mary," are not expressive of certainties. These consequences of the adoption of a legendary theory may very properly determine us to draw back from the theory itself. But the whole procedure is arbitrary; we are here in this history in the midst of the supernatural; the miracle of miracles, the incarnation of the Divine Logos, is its subject-matter. If we can receive this, how can we hesitate to receive the other statements, provided they have the stamp of authentic history? And that these opening chapters have such stamp is proved by the concurrent testimony of the ancient Church. Moreover, if prophecy had promised that Jesus should be a light to the Gentiles, it is not extraordinary that some divine guidance should have led Gentiles to the place of His birth. Dr. Meyer accepts as authentic the statement of Mark: "And immediately the spirit driveth Him into the wilderness" (chap. i. 12), which is in its place as remarkable as the statement of Matthew that the Magi were led by a star.

For ourselves we do not set much store by the astronomical solutions of the guidance of the Magi. Yet they show that even as an astronomical event, the appearance of a new star at this time is supposable. But the expectation of a divine person by the heathen world has not perhaps been sufficiently dwelt upon; and the dispersion of the Jews in the far East must have made many heathen scholars acquainted with the themes of Hebrew prophecy. But, as Davidson well says, "Other circumstances combined to induce the Magi to associate the phenomenon with the Messiah; but those circumstances would probably have been insufficient, *without supernatural influence*, to create a settled conviction

<sup>1</sup> See pp. 64, 65.

of the connection, whence these wise men were led to undertake a lengthened journey to Judea. This is in accordance with the fact that they were afterwards divinely warned (*χρηματισθέντες καὶ ὄναρ*) to return to their own country by another way. In them, as the representatives of the heathen world, we behold that world as doing homage to the Lord. And if such were the significance of the transaction, surely it was not unworthy of Deity to interfere in the extraordinary mode implied in the narrative. There is no reason for asserting that they distrusted the guidance of the star, because they asked at Jerusalem, "Where is He that is born King of the Jews?" They had travelled to Judea and its capital, Jerusalem, in consequence of the remarkable phenomenon; and now they wish to discover the place in Judea where the Messiah should be born. The narrative does not even sanction the idea of the star being a general guide to them, by retaining the appearance and probably the locality which it had when they first perceived it, to say nothing of its moving before them in their long journey. On their leaving Jerusalem it became a specific index to the place which they were directed to visit, in conformity with a prediction contained in the Old Testament scriptures. Even after coming to Jerusalem, they did *not* mistrust the appearance, for they are reported to have said, "We have seen *His* star in the East." <sup>1</sup>

Considering, therefore, on the negative side the consequences to which the theory of Dr. Meyer leads him, and on the positive side the testimony of antiquity to the authenticity of the first two chapters of Matthew, and the harmony of their contents with the promises of God to the heathen world, and with the expectation of a Messiah by that world, we may reasonably decline to reject these chapters as untrustworthy. As to Dr. Meyer's objection to the slaughter of the children of Bethlehem, that it was "unnecessary and without result," it is perhaps enough to answer that this behavior of Herod agrees well with his conduct on other occasions, as, for example, in the murder of his wife and three sons. It was that Herod of whom Augustus, the emperor, said, "*Herodis mallem porcus esse quam filius*," "I had rather be Herod's hog than his son." <sup>2</sup> If his sagacity failed here, it failed also on other occasions, when his understanding was blinded by his passions.

The difficulties in Matthew's genealogy and its apparent want of agreement with the genealogy traced by Luke can be admitted, and yet

<sup>1</sup> Introduction to the New Testament, pp. 121, 122.

<sup>2</sup> Quoted by Neander, *Life of Christ*, p. 27, where also see a graphic characterization of this king.

it does not of necessity follow that the first chapter of Matthew is unhistorical. Dr. Meyer thinks that the genealogies "owe their origin to the view that Joseph's paternal relation was real, and that their original purpose bore that Joseph was the actual not the putative father of Jesus, because otherwise the composition of a genealogical tree of Joseph would have been without any motive of faith. But we must also grant that the evangelists, as early as the time when they composed their works, found the genealogy with the definite statements announcing the putative paternal relationship, and by *that very circumstance* saw it adapted for reception without any contradiction to their belief in the divine generation of Jesus. They saw in it a demonstration of the Davidic descent of Jesus according to the male line of succession, and so far as it was *possible and allowable* to give such in the deficiency of a human father—that is, a far back as the reputed father."<sup>1</sup> It may be said, however, that what was a good reason for the *reception* of a genealogy would be an equally good reason for the *compilation* of one by the evangelists from the original records. The supposition of Dr. Meyer that the genealogies as first compiled showed Joseph as the *real* father of Jesus, is, we think, wholly gratuitous. If it was at all important to show that Jesus was of the line of David through his *putative* father, so that legally he was David's descendant, then it was important enough to justify the original construction of the genealogy in that form. And if we assume that Luke's genealogy traces the Davidic descent of Jesus through his mother, then the one record of descent is the complement of the other.

On the harmony of the genealogies, I know nothing clearer than the presentation of Robinson: "Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son, by natural descent, of both Jacob and Heli (Matt. i. 16; Luke iii. 23). Only one of the tables, therefore, can give his true lineage by generation. This is done, apparently, in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile, and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who 'begat' Jesus, but Joseph, the husband of Mary, of whom was born Jesus who is called the Christ." To whom, then, does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend why, along with his true per-

<sup>1</sup> P. 44, note.



sonal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth i., viii., xi., xii.), then it follows that the genealogy in Luke is, in fact, that of Mary, the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given—viz., in order to show definitely that Jesus was in the most full and perfect sense a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.”

In regard to Matthew's account of the temptation in the wilderness, Dr. Meyer candidly admits that the acceptance of it “as a real external, marvellous occurrence is a necessary consequence of the denial of any legendary elements in the canonical gospels.”<sup>1</sup> He therefore again falls back upon his supposition of a legendary formation in the third chapter of the first gospel. With clearest insight he admits that our choice of solutions lies between the real facts and “an ideal history in the garb of legend brought into shape by the power of the idea.” He therefore rejects (1) the view which regards the Temptation as a vision or a morning dream, and says well that there never “occurs in the life of Jesus any condition of ecstasy or a trace of any special manifestation in dreams.” (2) The supposition which transfers the occurrence into “an internal history, which took place in the thoughts and fancy of Jesus.” This view compels us to admit a liability in the mind of Jesus to the internal suggestions of evil, which is offensive to Christian

<sup>1</sup> Robinson's Greek Harmony of the Gospels, pp. 183–185.

“It is painful,” says Ellicott, “to notice the hardihood with which the genuineness of these chapters has been called in question, even by some of the better class of critics. When we remember (1) that they are contained in every manuscript, uncial or cursive, and in every version, eastern or western; that most of the early Fathers cite them, and that early enemies of Christianity appealed to them; when we observe (2) the obvious connection between the beginning of chapter iii. and the end of chapter ii., and between chapter iv. 13 and ii. 23; and when we remark (3) the exact accordance of diction with that of the remaining chapters of the Gospel—it becomes almost astonishing that even *a priori* prejudice should not have abstained at any rate from so hopeless a course as that of impugning the genuineness of these chapters. To urge that these chapters were wanting in the mutilated and falsified gospel of the Ebionites (Epiph. Haer. xxx. 13), or that they were cut away by the heretical Tatian (Theodoret, Haer. Fab. i. 20), is really to concede their genuineness, and to bewray the reason why it was impugned.” (Life of Christ, pp. 65, 66, note.)

<sup>2</sup> See p. 98, et seq.

feeling and contradictory to the testimony of Scripture. (3) The view that the tempters were a deputation of the Sandedrim, co-operating "with the sympathetic inworking of the national and world-spirit upon Christ's soul." (4) The supposition that the event was a parable, which Dr. Meyer finely says is in contradiction "to the narrative and alien to the style of parabolic address employed by Jesus elsewhere." Dr. Meyer does well to exhibit in series these unsatisfactory solutions of Matthew's record of the Temptation, because he shows to what straits commentators who reject the simple gospel narrative are reduced. But his own solution is encompassed with as many difficulties as each one of those we have described. "Nothing else remains," he tells us, "than to explain the narrative as a legend, the contents of which regarded as *thought* possessed historical truth, and which arose among Jewish Christians, being derived from the idea of Christ as opposed to the devil."<sup>1</sup> And again: "The contents of the narrative certainly belong to history, but not as a concrete occurrence with its three individual acts, but as a summary reflection of the work of Jesus in His vocation in relation to the demoniacal kingdom, without, however, our being obliged to assume as an historical foundation any internal temptation taking place in thought and any originally symbolic representation of the same, which was transformed into actual history in the course of tradition."<sup>2</sup>

This mode of explaining the Temptation leaves the detailed account in Matthew without any historical basis. If it be asked whose thought is meant in the above statement, we are readily answered by Dr. Meyer, the thought of Jewish Christians. We must then imagine, that having the bare fact of a temptation of Jesus in the wilderness made known to them, they conceived that He must have been tempted thus and so. But a pure invention of this sort would show more traces of human imperfection; it would break down at one or several points by a failure to apprehend worthily the relation between the kingdom of evil and the kingdom of God. It would lack the dignity of Matthew's record when that record is looked at in its moral aspects. Some absurdity would have crept in, as is apt to be the case when men shape out of their own imaginings the coming forth of an actor from the invisible world. Saying nothing of the difficulty of supposing the formation of a legend in the short time allowed by Dr. Meyer,<sup>3</sup> he and those who think with him leave us without any satisfactory account of the *process* of the legendary formation. Beginning the narrative of the temptation, we are in the clear light of history, when suddenly we plunge into mist; at some point or other we have passed the boundary of the really true, and have en-

<sup>1</sup> Condensed from p. 100.<sup>2</sup> p. 101.<sup>3</sup> Thirty years, see p. xii.

tered the region of the ideally true. Meanwhile the diction and the terms of speech remain the same as in the preceding and following chapters of this gospel. No dissecting hand of critic has traced in the body of the narrator's language the lines where the iron and the clay refuse to become incorporate. There is force in Ellicott's exegetical judgment on this point: "It need scarcely be said that all such opinions—whether the Temptation be supposed a vision especially called up, or a mere significant dream—clearly come into collision with the simple yet circumstantial narrative of the first and third Evangelists; in which not only is there not the faintest hint that could render such an opinion in any degree plausible, but, on the contrary, expressions most studiously chosen (ἀνήχθη, Matt. iv. 1; ἤγετο, Luke iv. 1. Comp. Mark i. 12, ἐκβάλλει; προσελθών, Matt iv. 3; παραλαμβάνει, ver. 5; ἀναγαγών, Luke iv. 5; ἀπέστη, ver. 13) to mark the complete *objective* character of the whole. . . . I could as soon doubt my own existence as doubt the completely outward nature of these forms of temptation, and their immediate connection with the personal agency of the personal Prince of Darkness. I could as soon accept the worst statements of the most degraded form of Arian creed as believe that this temptation arose from any internal strugglings or solicitations. I could as soon admit the most repulsive tenet of a dreary Socinianism as deem that it was enhanced by any self-engendered enticements, or hold that it was aught else than the assault of a desperate and demoniacal malice from without, that recognized in the nature of man a possibility of falling, and that thus far consistently, though impiously, dared even in the person of the Son of Man to make proof of its hitherto resistless energies." As Dr. Meyer accepts the doctrine of the personality of the Satan (see p. 102), his theory of the Temptation seems the more difficult to reconcile with sound exegetical principles.

The discrepancies between Matthew's account of the time of the last Passover and John's are treated by Dr. Meyer in his commentary on the fourth gospel, and therefore do not come within the scope of this preface. It only remains to notice the rising of the dead from their graves, which, according to Matthew, accompanied the death of Christ and the bribery of the guard appointed to watch His tomb. Of the former of the two events Dr. Meyer thus speaks: "The opening of the graves is to be regarded as divine symbolism, according to which the death of Jesus is to be understood as preparing the way for the future resurrection of believers, to the eternal life of the Messianic kingdom. *The thing thus signified* by the divine sign was so moulded and ampli-

<sup>1</sup> Life of Christ, pp. 112, 113, text and notes.

fied in the course of tradition, that it became ultimately transformed into an historical incident : *πολλὰ σώματα τῶν κεκοιμ. ἁγίων ἠγέρθη.*"<sup>1</sup> The supernatural opening of the graves is, therefore, considered by our learned author to be historical, but the actual rising of the dead to be legendary. But if we can believe that the graves of dead saints were supernaturally opened, there can be no difficulty in also believing that their occupants came forth. The divine symbolism which Dr. Meyer sees in the first fact is only made more complete by the additional fact. It is easier to reject the whole of this passage of the gospel than to make an excision of one of its parts. The latter course, in the absence of manuscript authority, is arbitrary ; the former is entirely consistent for those who are disposed to reduce the supernatural in the life and death of Jesus to a minimum. It is true that this event as given by Matthew was made, several centuries after, the basis of extravagant legends ; but the same is equally true of the narrative of the crucifixion itself. These subsequent legendary insertions bear too on their face the marks of being inventions. Thus in the *Acta Pilati*, cited by Dr. Meyer, the high priests being angry with Joseph of Arimathea, sentence him in these words : " For the present remain under guard, but on the LORD'S DAY early you will be delivered to death." <sup>2</sup> This shocking anachronism shows at once that the so-called *Acta Pilati* is a forgery. We do not, therefore, attach as much importance as Dr. Meyer seems to do to the engrafting of legend upon this passage of Matthew's gospel ; it proves nothing in the face of the harmony of the passage with the rest of the first gospel, and the support which it has in the testimony of ancient manuscripts.<sup>3</sup>

Upon the improbability of a mythic origin of this account, Davidson reasons very pertinently : " It cannot be said, with any degree of probability, that the two verses describing the unusual phenomenon of some persons awaking from their graves, and going into Jerusalem, are spurious. Neither external nor internal testimony can be adduced in favor of that hypothesis, advocated as it has been by Stroth and Bauer. Other writers have resorted to a mythic explanation of the event. In the Epistle to the Colossians, and in the Apocalypse, Christ is declared to be the *first-born from the dead*, and, therefore, the mythic theory would

<sup>1</sup> Condensed from note on chap. xxvii. 51, 52.

<sup>2</sup> See works of Huidekoper, vol. ii., p. 137.

<sup>3</sup> On this point Ellicott says very pertinently : " If the *Evang. Nicod.* tends to prove anything, it is this : that the ancient writer of the document regarded Matthew xxvii. 52 as an authentic statement, and as one which no current traditions enabled him to embellish, but which was adopted as a convenient starting-point for his legendary narration." " Life of Christ," p. 324.

have introduced the passage in the description of Jesus's *resurrection*, not in that of his *death*. It is difficult to conceive of its insertion on mythic principles, in the position it now occupies, especially as that very position occasions some perplexity." <sup>1</sup>

With respect to the setting of the watch over the grave of Christ, and the bribing of the guards after the resurrection, Dr. Meyer's reasons for concluding the whole to be unhistorical are : (1) The improbability that the women would have gone to the grave to embalm the body, if they had known there was a watch. (2) The improbability that the members of the Sanhedrim would have so little understood their own interest as to leave the body of Jesus in the hands of the disciples instead of taking possession of it themselves. (3) The improbability that Pilate would take no notice of the neglect of duty by his own soldiers. We do not consider that these difficulties are insuperable. In the first place, the women might easily have been unaware that a guard had been placed over the grave. They were not official persons ; they did not move in the circle of official persons. Their position was a very humble one indeed ; and they doubtless spent the intervening Sabbath day in retirement, mourning the loss of Him they loved. In the second place, the giving of the body of Jesus to His friends, or the withholding it from them, was not in the power of the Sanhedrim. The disposition of it was determined by the Roman governor. (Matt. xxvii. 57, 58.) And the powerlessness of the members of the Sanhedrim in this regard may have all the more prompted them to ask for soldiers to watch the sepulchre. Even though Pilate had weakly yielded to the clamors of the Jewish mob, there was enough of humanity in him to incline him to give to the disciples of Jesus the privilege of burying their Master. In the third place, we must not assume too confidently that we understand the state of the governor's mind. Between Roman contempt for whatever was Jewish, the awe with which the bearing of Jesus had inspired him, and the superstition which mysteriously clings to scepticism, and is its dark shadow, he may have drifted into a condition of irresolution and hesitancy which left him but imperfectly master of himself. Under such circumstances he might be willing to accept the story of the soldiers as a welcome relief, and might for this reason not care to examine it too narrowly. " Had he heard," says Davidson, " the true circumstances attendant on the rising of Jesus from the dead, his fears would have been excited, and his conscience rendered doubly uneasy. Such tidings must have been disagreeable to his agitated spirit. But when he learned that the body had been stolen by the disciples at

<sup>1</sup> Introduction to the New Testament, vol. i., p. 79.

night, his fears had not to be allayed, nor were his superstitious feelings to be quieted. He felt that the part which he had taken in putting Christ to death was unattended by the guilt and impiety in which it must have presented itself had Jesus proved Himself the Son of God by rising from the dead. Thus the information given by the Sanhedrim to Pilate, false though it was, found a welcome reception."<sup>1</sup>

These and all like criticisms need not detract from our estimate of the great merit of Dr. Meyer as an expositor of the New Testament. Fifty-two years have elapsed since the publication of his first volume, and these years have only confirmed the first judgment of his great merit. He is independent, yet reverent; acutely grammatical, yet clear-sighted in discerning the spiritual; and utilizing the labors of his predecessors in all the past centuries, his work is "rich with the spoils of time." Considering exegesis purely as a historical science, he seeks the sense of Scripture "by the positive method of studying the grammar, the *usus loquendi*, and the connection in detail, as well as in its wider and widest sense." The result is an exemplar of exegetical tact and conscientious research applied to the elucidation of the New Testament. In one of his golden sentences he tells us that in the task of exegesis, "we have always to *receive* what Scripture gives to us, and never to *give* it aught of our own." If he has not always succeeded in realizing his lofty ideal, this is no more than comes to all men, for supreme excellence is beyond our reach. But to have thoroughly mastered his commentary is itself an education in exegesis. It must not be forgotten, that when his exegetical works first appeared, myth and legend were, throughout Germany, as one might say, in the air. "All history originates in myth," was the accepted dictum of scholars, and the application of the formula to the Old and New Testaments was fearlessly made. The gospel records were examined with an almost preternatural suspicion; and the disposition to concede legendary admixtures with their history was strong, even among orthodox men. That Dr. Meyer should share to some extent in this wavering need not repel us from him. His exegetical integrity is conspicuous in his treatment of those parts of Matthew which he thinks have had a legendary origin. For he first interprets them on sound principles, seeking for their exact meaning, and then expresses his doubts of their historical accuracy. We see all through these volumes, into which such vast learning has been compressed, the working of an honest and thoroughly Christian mind.

We of the English-speaking race realize but imperfectly the terrible-

<sup>1</sup> Introduction to the New Testament, vol. i., pp. 82, 83.



ness of the conflict through which the Scripture records have passed in Germany during this century. We should not, therefore, be surprised to find the marks of the conflict in the opinions of German scholars with whose spirit we are most in sympathy. Even the loving and lovable Neander, who has done so much in the sphere of Church history to vindicate the leading principles of evangelical theology, shares with Dr. Meyer the opinion that parts of Matthew are legendary.<sup>1</sup> But our faith in the historical accuracy of the first gospel need not be disturbed by these deflections from the right line of thinking, and our criticism may be well disarmed by Neander's confession of the dimness which surrounded him "growing out of the errors and defects of an age just freeing itself from a distracting infidelity."<sup>2</sup> And in the same sweet temper Dr. Meyer sees in the spread of German theological literature throughout the world that "it communicates what has been given to it, in order, by the mutual working of the spirit, to receive in its turn from abroad; stimulates, so far as in it lies, in order that it may itself find stimulus and furtherance, instruction and correction; and in all this lends its aid, that the divided theological strivings of the age, and the various tendencies of religious national character, may be duly brought closer together, and united in the eternal focus of all general science, which is truth and nothing but truth."<sup>3</sup> In this spirit, so thoroughly Christian, we can receive the results of the laborious German study of the Old and New Testaments. And we need the results of these labors; for our German brethren have been driven by the stress of the conflict in the midst of which they have lived to a broader and deeper exploration of the sources of religious truth. Where all has been put in peril—even our most precious spiritual possessions—all has been dared to save from peril. And if scholars like Dr. Meyer show here and there a scar, we know that they have fought a good fight. And if German theological literature is ready to receive what we have to give, we can heartily welcome the rich treasures which it dispenses to us with such a liberal hand.

The Rev. Dr. J. A. Spencer, of New York, has added translations to the Greek and Latin quotations, and the Rev. G. F. Behringer, of Brooklyn, N. Y., has prepared the Topical Index and exercised a general supervision of the work while passing through the press.

GEORGE R. CROOKS.

DREW SEMINARY, MADISON, N. J.,  
July 20th, 1884.

<sup>1</sup> See, for instance, his *Life of Christ*, pp. 26, 27.

<sup>2</sup> Address to his Christian Brethren in the United States, *Life of Christ*, x.

<sup>3</sup> Preface to the American edition of the *Epistle to the Romans*, p. viii.

## PREFATORY NOTE BY THE EDITOR.

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THE translation of this first volume of the Commentary on Matthew has been made from the last (sixth) edition of the original, which had been carefully revised by Dr. Meyer himself, and which has been recently edited from his manuscript, with very slight alterations, by Dr. Albert Ritschl, of Göttingen. The translator of the portion extending from the sixth chapter to the end is the Rev. Peter Christie, of Abbey St. Bathans, who has performed his work with care and ability; but the whole has been revised and carried through the press by myself. As in the volumes of the series already published, reference has been made throughout to the English translations of Winer's and Buttmann's Grammars of New Testament Greek, and frequently also to translations of other German works, quoted or referred to by Dr. Meyer. For the copious Bibliographical list prefixed to the book, I am indebted to my learned friend and co-editor Professor Dickson, who has also translated the biographical sketch of Dr. Meyer by his son, which accompanies it.

For a statement of the circumstances which have led to the issue of the Commentary of Dr. Meyer in an English translation, of the special grounds for preferring it to the kindred work of de Wette, and of the reasons which have induced the editors to undertake the work of revising the several portions of the translation in the interests of technical accuracy and uniformity, the reader may be referred to the "General Preface," prefixed by Dr. Dickson to the volume first issued, viz. *Romans*, vol. I.

It is only necessary to say further, that the editors are not to be held as concurring in Dr. Meyer's opinions on some matters embraced in this volume, such as his theory of the original composition of the Gospel, and his views regarding the credibility of certain portions of the history.

FREDERICK CROMBIE.

ST. MARY'S COLLEGE, ST. ANDREWS,  
31st October, 1877.

## BIOGRAPHICAL NOTICE OF DR. MEYER

BY HIS SON, DR. GUSTAV MEYER, PH.D.

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My father, who died on the 21st June 1873, was born in Gotha on the 10th January 1800. On the 12th January he was baptized in the St. Margaret's Church, and received the names *Heinrich August Wilhelm*. His father was shoemaker to the ducal court, and was a native of Rügheim in Lower Franconia. An old family document,—a certificate of my grandfather's baptism,—composed with the pleasing diffuseness of the olden time, states that Rügheim was "under the dominion of the most reverend Prince and Lord of the Holy Roman Empire, Lord Francis Louis, Bishop of Bamberg and Würzburg." It is a peculiarity of this document, drawn up in 1781, that the name is never written Meyer, but always Majer or Mayer. My late father was a tender child, and a crayon portrait which has been preserved, representing him when a boy of about seven years of age, shows a pale and delicate face—in which, however, the large, earnest-looking eye suggests an active mind. His bodily training was anything but effeminate. He practised swimming and skating, not merely as a schoolboy and a student, but at a much later age, when such exercises had long been given up by many of his companions. And it was in truth not a time for rearing boys tenderly. One of his earliest recollections was of the autumn of 1806, when, not quite seven years old, he saw the prisoners from the battle of Jena confined in the churches of his native town. Gotha lay in the line of retreat of the beaten French in the days of October 1813; and he was an eye-witness of the way in which the Cossacks drove before them and made havoc of the magnificent Imperial Guard.

He received his school training in the Gymnasium of his native town, which had a reputation passing far beyond the narrow bounds of the little province, and could point to pupils drawn from the most remote regions. His teachers were Döring, Kaltwasser, Galletti, Kries, Schulz, Regel, Uckert, Rost, and eventually also Bretschneider as re-

ligious instructor. At the Gymnasium of Gotha he laid the foundations of his classical culture ; there he first acquired a deep and thorough familiarity with the laws of the Greek and Roman languages,—a tenacious adherence to which was a characteristic feature of his later labors, and not unfrequently brought on him the reproach of pedantic stiffness. While he greatly lamented the neglect of modern languages during his days at school, he was yet far from granting that the methods of instruction pursued in the Gymnasia of more recent times, or the requirements of the *Abiturient* examination, were preferable to those of his youth. He conceived that in former times there were greater facilities for each individual following out his own course of self-development. It was not to be denied that an *Abiturient* of the present day, after having passed a good examination, could show a greater extent and wider range of knowledge ; but it was to be feared that this knowledge was more of an encyclopædic nature, and excluded thoroughness and depth. Be this as it may,—and the question is not even now to be held as decided,—the grammar-schoolboy, August Meyer, who had gradually been advanced to the highest class and to the foremost place in it, must have been esteemed by his teachers as one who had well bestowed his time and strength on following out his predominant bias—bordering perhaps on one-sidedness—for the classical languages.

The third centenary celebration of the Reformation was duly honored even in the Gymnasium at Gotha. To Meyer was entrusted the Latin address on the occasion, which was to be delivered in hexameters. There lies before me the third edition of Heyne's *Tibullus*, which was presented to him by some of the citizens “ in celebration of the jubilee festival of the Reformation, 1817, upon the recommendation of his teachers.” Half a year after this incident, important at all events in the career of a grammar-schoolboy, namely, at Easter 1818, he passed his *Abiturient*-examination, and entered the University of Jena to study theology. “ These were different times,” he was wont to say, “ from the present. Everything was much simpler and less luxurious than now, when the course of study costs more than twice as much, and yet not twice as much is learned.” All honor to the greater simplicity of those days ; but unless money had had a far greater value then than now, such a course of study, moderate as it was in price, would not have been possible for him even with the strictest frugality. The father of the young student of theology had sustained a serious loss of means by the continuance of the troubles of war, the quartering of troops in large numbers, severe sickness, and other misfortunes. His son cost him at Jena 80 thalers (£12) half-yearly. He had no exhibition, no

free board ; only he had, of course, mostly free clothing, the renewal of which was as a rule reserved for the holidays. And yet he was withal no recluse. The charm of the fresh student-life, which, just after the War of Liberation, burst into so fair a bloom, had strong attractions for him. He was a member of the great *Burschenschaft*. Most leaves of his note-book exhibited the crossed rapiers with the G. E. F. V. of the fraternity. Thoroughly simple must have been the social life of that joyous academic youth of 1818 and 1819 ! Should these lines perhaps meet the eyes of one or another of my father's old comrades, especially in Thuringia,—and some are still there, he was wont to say, but not many,—they will possibly awaken recollections of the cheap *Commerse* in the public market, of the drinking and guitar-playing, of the rapier duels fought out in the open street, of the journeyings home at vacation time,—fifteen hours on foot from Jena to Gotha, without putting up for the night, not seldom in bad weather, in snow and rain. Many who shared these journeys are doubtless no longer surviving. One who, on account of his ever-ready knowledge of Greek, was called by his friends the Count of *ἐπί*, equally prepared for conflict with the rapier or with the tongue, was especially often mentioned by him, and held in sincere esteem. He was called away long before him, and died universally respected as a Head-master in our province. After the unhappy deed of Karl Sand in March 1819, and the dissolution of the great *Burschenschaft* which thereupon ensued, my father took no further part in student-life, but applied himself all the more zealously to those studies of which he had not hitherto been neglectful. His theological teachers were Gabler, Schott, Danz, Baumgarten-Crusius, Kosegarten the Orientalist, Eichstädt the philologist, Fries the philosopher, and Luden the historian. As he was fond of recalling—and not without regret that their days were over—the lectures read in Latin, such as Schott's, he often also, and with pleasure, called to mind the discussions on theological subjects, which were started by the young students even in their walks and were conducted *in Latin*. He felt himself least attracted by the prelections on philosophy ; his whole bent was already at that time decidedly towards the field of languages.

After a curriculum of two years and a half, at Michaelmas 1820 he left the University ; and entered, as domestic tutor, the educational institution of Pastor Oppermann, who subsequently became his father-in-law, at Grone near Göttingen. The time for young theologians then was similar to what it is now. They were wholly, or almost wholly, spared that long and laborious career of domestic tutorship, which led many a one, amidst the subsequent crowd pressing forward to the study of theology, to lose heart and hope. At Easter 1821 he underwent his

examination as *candidate* at Gotha, and soon he had the choice between an appointment in the Gymnasium of his native city and a pastorate. He chose the latter ; and in December 1822 was nominated as pastor at Osthausen in the district of Kranichfeld, which subsequently (1826) was ceded, on the division of the ducal inheritance, from Gotha to Meiningen. In January of the following year, when exactly twenty-three years old, he was installed as pastor in Osthausen ; and in July of the same year he brought home from Grone to fair Thuringia his youthful bride. How soon afterwards came a change of times ! To the candidates who not long thereafter appeared in numbers exceeding the demand,—men, who had but finished their examinations at the age of thirty, whose hair not seldom began to get suspiciously grey while they were still domestic tutors, and who counted the duration of their affianced state at least by *lustres*,—it must have sounded almost like a fable, that a young theologian had established for himself a home of his own as an independent pastor at the age of twenty-three. God, who bestowed on him this great favor, granted to him also a duration of the married state for almost forty years.

The pleasant leisure which fell to the young pastor's lot in a community of about 400 souls—for which down to the close of his life he cherished the utmost affection—did not make his mind indolent or his hands idle. It was natural that so juvenile a pastor should still for a time address himself to private study before coming before the public as an author, and all the more so in his case, seeing that in 1827 he went to Hannover for the purpose of passing a *Colloquium*, with a view to acquire the privilege of naturalization in the then existing kingdom. But as early as the year 1829 there was issued by Vandenhoeck and Ruprecht—the esteemed publishing-house, with which he so long maintained most friendly relations—the first portion of his work on the New Testament, containing the Greek text and the German translation. In the year 1830 followed his *Libri symbolici Ecclesiae Lutheranae*. In the same year—as a fruit of his *Colloquium*, and probably also of the services already rendered by him in the field of theological literature—he was appointed as pastor at Harste, near Göttingen. Although he had paved the way for such a step by acquiring naturalization in 1827, and had by his marriage with the pastor's daughter in Grone become half a Hannoverian, and indeed a man of Göttingen, the breaking up of the home established seven years before at Osthausen was a sore trial to my parents. On the day after Christmas, amidst a severe snowstorm, when they doubly missed their wonted comfortable abode, they set out on their perilous journey from Osthausen amidst tears shed alike by those departing and by those left behind. It was not till the third day that

the hardships and perils of the winter-migration were over. Their new relations were not at first of too agreeable a nature. They needed to be gradually inured to their new position in life before they could feel themselves at home in it. With the far less perfect communication at that time between the several districts of our country, and with the loose connection subsisting between one portion of the Germanic Federation and another, a journey from the Meiningen to the Göttingen district was a more distant, and a transference of abode thither in more than one respect a more difficult, matter than at present. Yet, in spite of the many new impressions which had to be formed and assimilated,—the power of which did not permit him in the remotest degree to anticipate that he would part from this community also with deep pain,—my father did not allow his scientific labors to lie in abeyance. In the beginning of the year 1832 appeared the second part of his work on the New Testament, containing the Commentary. The long time that elapsed between the first part (1829) and the second is explained by “the change of his place of abode, and the edition of the *Libri symbolici*, issued in the jubilee-year of the Augsburg Confession” (Preface, 20th Jan. 1832). The Commentary, according to the original plan, was to form two divisions, the first of which was to extend to the Book of Acts (inclusive), and the second was to embrace the remaining books. That this idea proved a mistaken one; that the work has extended to 16 divisions; that his own strength did not suffice to overtake the constantly increasing labor; that new editions were continually needed; that an English translation of it is in the press,—all this is evidence of the rare favor which the Commentary has retained for more than forty years among the theological public of all schools. It would be surprising, if in so long a period the standpoint of the author, diligent as he was and unwearied in research, had not undergone modifications; and that in the course of years his views did become more positive, is a fact well known to his readers; but to the principle of grammatico-historical interpretation, on which so much stress is laid in the Preface of 1832, he remained unalterably faithful down to the close of his life. And as a zealous representative of this school he will maintain his place in the history of exegesis, whatever new literary productions time may bring to light.

With a rare activity of mind, he had the skill to lay hold of whatever—whether from friends or from opponents—could be of service to him. The circumstance that he mastered without difficulty the contents of the most voluminous Latin exegetes, and most conscientiously consulted the old Greek expositors, cannot surprise us, when we consider his preponderant leaning to classical studies; but the facts, that he used with

ease commentaries written in English and French, that he never left out of view works composed in Dutch, and that he made himself master of Gothic so far as in a critical and exegetical point of view he had need of it,—all serve to attest alike his uncommon qualifications and his iron diligence. Everything new that made its appearance in the field of theological literature, especially in the domain of exegesis, excited his interest; sparing in self-indulgence otherwise, he conceived that, so far as concerned the acquisition of books, he had need to put a restraint on himself; as regards edition, place of publication, size, rarity, and the like, he had an astonishing memory. The administration of a large and liberally supported library seemed to him to be an enviable lot. The theological public hardly needs to be told that studies so comprehensive in range required of course years, and many years, to reach maturity, and that between the Commentary on Matthew of the year 1832 and the fifth edition of the same work in 1864, a very considerable difference in every respect is discernible. Among the mss. left behind him I find a sixth edition of his Commentary on the Gospel of Matthew, which, although according to his own expression not yet quite ripe for the press, to judge from a superficial glance through it, deserves in every respect to be pronounced an improvement on its predecessor. He was in the habit of long polishing at a work and correcting it, before he marked it “ready for the press.” The ninth division—the Epistles to the Philippians, Colossians, and Philemon—was being printed in a fourth edition, when an incurable visceral disorder threw him on his last short, but painful, sickbed.

It was beyond doubt in great measure a result of the favor which his Commentary enjoyed, that the author was at a comparatively early age withdrawn from the quiet work of a rural pastor and called to Hoya as superintendent at Michaelmas 1837. In this position as *Ephorus* and as preacher in a country town, whose inhabitants must be presumed to have had other claims than those of simple villagers, two aspects of his nature had opportunity to show and further develop themselves—that of the practical man of business, and that of the pulpit orator. In the first-named relation he was thoroughly exact; his principle was “to be always ready.” To postpone disagreeable affairs, to put off irksome reports, was just as impossible for him as to leave accounts unpaid. He vied with his fellow-commissary, the no less exact von Honstedt, former high-steward at Hoya, in the quick despatch of the business on hand, and the art of gaining something from the day—namely, by early rising. As a pulpit orator he strove honestly and with success to expound the word of the cross in plain and simple form as the power of



God unto salvation, and he was listened to with pleasure so long as he acted as a preacher (till Midsummer 1848).

His ministry in Hoya lasted only four years, during which the publication of his Commentary went on with unabated vigor. At Michaelmas 1844 he was called to Hannover as Consistorialrath, Superintendent, and chief pastor of the *Neustädter St. Johanniskirche*. I well remember the many attestations of unfeigned affection and cordial attachment, when on the clear sunny autumn day, thirty-two years ago, he departed from Hoya to enter upon the more stirring and more responsible career before him in the capital. None but a man in the prime of his vigor could do justice at once to his position in the supreme ecclesiastical court, and to the duties of superintendent and pastor in a community of more than 5000 souls. He had but little ministerial help in his pastoral office. It was his duty to preach every Sunday forenoon; a scantily paid court-chaplain, who was obliged to make up the deficiency of his income by giving private lessons, had regularly the service in the afternoon, and was expected, moreover, to act for him in any pastoral duties when at any time he was hindered from discharging them. But how often it happened that he was called away even from the sittings of the Consistory to administer baptism to infants apparently dying and the communion to the sick, because his court-chaplain was under the necessity of giving private lessons somewhere! It required, in truth, a stubborn following out of his principle of "being always ready" (as in fact it was his wont, almost without exception, to prepare for his sermon even on the Monday), to remain faithful to his vocation as an exegete amidst this burden of work. It was again the early hours of the morning which put him in a position to do so. He obtained an honorable recognition of the services thus rendered at Easter 1845, when he was nominated by the Faculty at Göttingen Doctor of Theology, "*propter eximiam eruditionem artemque theologiam eamque praecepue editis excellentissimis doctissimisque in libros Novi Testamenti commentariis, quibus consensu omnium de ornanda et amplificanda hermeneutica sacra praeclarissime meruit, comprobata.*"

Hitherto the lines of the son of the court-shoemaker in Gotha had fallen in pleasant places; but he was now to see days in which the hand of the Lord was to be laid heavily upon him. It was doubtless in part a result of the unusual demands made on his strength—to which was added his taking part in the Church Conference at Berlin in the winter of 1846—that at the end of February in that year he was stretched by a severe visceral affection on a sickbed, which long threatened to be his last. But the goodness of God averted the danger, and preserved him still for a number of years to his friends and to theological science.

The strenuous care of the now long departed Hofrath Holscher was successful in putting him on the way to slow recovery, which was accelerated in a most gratifying manner by a visit to the mineral waters of Marienbad. But the old indomitable strength was gone. This he perceived only too plainly, even when he had for the second time gratefully felt the benefit of the Bohemian medicinal springs. His weakened health imperatively demanded a change in his manner of life, and a consequent diminution of the burden of labor that lay upon him. Henceforth he became—what he had never previously allowed himself the time for—a habitual walker. Every morning between 7 and 8 o'clock, after having previously devoted some hours to exegesis, in wind and storm, summer and winter, even on the morning of the Sundays when he had to preach, he took his accustomed walk, to which he ascribed in no small degree his gradual recovery of strength. At the same time he became a zealous water-drinker, and he called water and walking his two great physicians. The lightening of his labor, that was so essentially necessary, came at Midsummer 1848, when he resigned his duties as Ephorus and pastor, in order to devote himself henceforth solely to the Consistory, in which, however, as may readily be understood, the measure of his labors became greater in point both of quality and of quantity. Many of the clergy of our province belonging to the days when there were still three examinations to be passed and that in Latin, will recollect with pleasure the time when he conducted the preliminary, and regularly took part in the stricter, trials. His easily intelligible Latin, and his definite and clear mode of putting questions, were specially spoken of with praise.

His aged mother witnessed with just pride his enjoyment of the fruit of his exertions; she did not die till the year 1851, after she had had, and had conferred, the pleasure of a visit to him at Hannover. On the Christmas eve of 1858 he stood by the bier of a son of much promise, who, as a teacher of the deaf and dumb at Hildesheim, was carried off by typhus, away from his parental home, in the flower of his age, at twenty-three. This blow was no doubt far more severe than that by which, in 1847, God took from him a boy of seven years; but under this painful trial the word of the cross approved itself to him a power of God. In May 1861 he became *Oberconsistorialrath*. The constant uncertainty of his health, moreover, and in particular a very annoying sleeplessness, made him even at that time entertain the idea of superannuation. In the summer of 1863 he sought and found partial relief at the springs of Homburg. In January 1864 the hand of God dissolved the marriage-tie, which he had formed in the year 1823. In the preface to the fifth edition of the Commentary on St. Matthew he has

penned a well-deserved tribute to the memory of the faithful companion of his life, who had shared with him the joys and sorrows of forty years.

From the Midsummer of this year down to his death—exactly, therefore, nine years—he lived under the same roof with me, affectionately tended by my wife, the teacher, friend, companion, I might almost say playmate, of his two granddaughters.

On 1st October 1865 he retired from official life, on which occasion, in honorable recognition of his lengthened services, he obtained a higher decoration of the Guelphic Order which he had already worn since 1847—the cross of a Commander of the Second Class. At first he retained some share in conducting the examinations; but this official employment, too, he soon gave up. Twice after his superannuation he was present by direction of the Government at Halle to take part in the Conference, which occupied itself with the settlement of a uniform text for Luther's translation of the Bible, and the fruit of which was the edition of 1870, published at the Canstein Bible-Institute. Now that, at the age of sixty-five, he was released from professional activity in the strict sense of the term, he could devote his life the more tranquilly to science and to the pleasure of the society of his friends. His two granddaughters accompanied him regularly on his walks in the morning; and I know several houses, the inmates of which looked out every day upon the company regularly making its appearance, in which hoary age, with blooming youth playing around it, seemed to return to the bright days of childhood. And the kindly grandfather in the midst of his granddaughters on these morning walks was not monosyllabic or mute. On these occasions jest and earnest alternated with instructions and reflections of the most varied character. Punctually every morning at the same hour he returned home from these walks, which he continued to his last day of health. But he returned not in order to be idle. He was wont by way of joke, even after his superannuation, to speak of how precisely his time was meted out, and how strictly he had to husband it. The earlier rapidity of his writing no doubt ceased, and increasing age imperatively demanded pauses, where his more youthful vigor would not have even felt the need of a break.

To all political party-proceedings he was thoroughly hostile; but he followed the mighty events of the years 1866 and 1870 with the liveliest interest. When the German question was being solved by blood and iron, when old thrones tottered and fell, he had a cordial sympathy with much that was disappearing irretrievably; but he did not obstinately close his eyes to the gratifying fruit which sprang up on the bloody soil of 1866. Difficult as it certainly would have been for the

old man to reconcile himself to altogether new relations of allegiance, he sincerely rejoiced over the increasing strength of Germany, and that with the greater reason, because he knew from the experiences of his youth how sad was the prospect in those days when Germany was simply a geographical idea. And if the year 1866 may have kept alive some bitter recollections now and then in one who had grown grey in the service of the kingdom of Hannover, he well understood the language of thunder, in which God spoke to the nations in 1870, and he recognized the sovereign sway of the Almighty, who with strong arm saved us from the house of bondage. To a man, who in the years of his boyhood had so often heard the French shout of victory, had seen the great Napoleon, had passed through the times of the Rhenish Confederation, and had grown up to manhood in the period when so many political hopes were nipped in the bud, the blows of Weissenburg and Wörth, the united onset of all Germans, appeared almost like a fable. How often he changed the direction of his accustomed walks, in order to hear at the telegraph-office of new victories and heroic deeds ! And how grateful was he, who had shared in the times of sore calamity and ignominy, for what God permitted the Germans to achieve ! He was born under the last Emperor of the house of Hapsburg ; could anything else be expected of the Protestant exegete, than that he should cordially rejoice at the mode in which the German Empire was reconstituted on the 18th January 1871 at Versailles ?

In the sphere of religion, as in that of politics, all ill-temper and irritation were odious and repugnant to him. He had, in the course of time, as every reader of his exegetical work well enough knows, become more positive in his views ; but he was far removed from any confessional narrow-mindedness or persecuting spirit. He desired that there should be no stunting or spoiling of the homely, simple words of Scripture either from one side or another ; and he deeply lamented it, wherever it occurred, let the cause of it be what it would. He never concealed his conviction ; it has gone abroad everywhere in many thousand copies of his book ; and he carried with him to the grave the hope that it would please God, in His own time, to complete the work of the Reformation.

A mere outward observer of the tranquil and regular course of life of my late father might not surmise, but those who were in closer intercourse with him for the last two years could not conceal from themselves, that his day was verging to its close. No doubt he still always rose, summer and winter, immediately after four o'clock ; he was constantly to be seen beginning his walks at the same time ; his interest in his favorite science was still the same ; but his daily life became more

and more circumscribed in its range, and the pendulum of his day's work vibrated more and more slowly, so that its total cessation could not but be apprehended. The journeys to the house of his son-in-law, Superintendent Steding at Drausfeld, where he had so often found refreshment and diffused joy by his visits, had long since ceased. After a fall, which he met with about a year before his death, his walks were curtailed. To this outward occasion he attributed what was probably a consequence of gradual decline of strength and advancing age.

The Lord of life and death, who had so graciously dealt with him for seventy-three years, as he himself most gratefully acknowledged, spared him also from prolonged suffering at the last. On the 15th June he still followed quite his usual mode of life; he spent the afternoon with contentment and cheerfulness in his garden, then took a little walk, and went to rest punctually at eight o'clock, as he always did in his latter years. The walk on that Sunday afternoon was to be his last, and the unfolding glories of the summer were not to be seen by him again with the bodily eye. During the night, towards one o'clock, he awoke us, as he was suffering from violent iliac pains. With the calmest composure he recognized the hand of the Lord, which would remove him from the scene of his rich and fruitful labors. He declared that he was willing and ready to depart, asking only for a speedy and not too painful end. The medical aid which at once hastened to his side afforded indeed momentary relief by beneficial injections of morphia; but the eye of science saw the same danger as those around him had immediately felt and foreboded.<sup>1</sup> It was an incurable visceral affection, which was conjectured to be connected with the severe illness that he had happily survived twenty-seven years before. On the 19th June a transient gleam of hope shone once more for a short time. "Willingly," he said on this day, after an uneasy night, "would I still remain with you; but willingly am I also ready to depart, if God calls me." It was but a brief gleam of the setting sun before the approach of night. This we could not but soon perceive, and this he himself saw with the manly Christian self-possession, by means of which he had been so often in life a comfort and example to us. Soon after there set in a state of half-slumber, during which the most diversified images flitted in chequered succession before his mind. Now he saw himself

<sup>1</sup> I may here be allowed, under the natural impulse of melancholy recollection conscious of its indebtedness, to mention with the most sincere thanks the considerate and devoted care of the physicians in attendance on him—the chief-physician Dr. Köllner and chief-staff-physician Dr. Hübener. So often did they afford to their dying patient the great blessing of mitigating his pain, where their tried skill had limits assigned to it by a higher hand.

seated before a large page from the New Testament, on which he was employed in commenting, while he fancied that he held the pipe in his mouth. In this way had he devoted many a quiet morning hour to his favorite study, when his window had been the only one lighted up in the street. Then, again, he busied himself with the Fatherland ; "Germany, Germany above all," we heard him distinctly say. Was it that the recollections of his cheerful student-days, when the *Burschenschaft* was full of fervor and enthusiasm specially for the Fatherland, became interwoven with the mighty events of his latter years ? Soon afterwards he saw clearly the cross, of which he had so often during his long life experienced and diffused the blessing. On the 20th June there was given the fatally significant intimation that he might be allowed to partake of anything which he wished. He made no further use of it than to take some beer, of which he had always been fond. But it was only for a passing moment ; and the beer also soon remained untouched, just as his pipe and box, formerly his inseparable attendants, had since his sickness lost their power of attraction. Violent vomiting and the weary *singultus*, which hardly abated for a moment, announced but too plainly that the end of that busy life was closely approaching. Shortly before 10 P.M., on the 21st June, he entered without struggle upon his rest. His wish, often and urgently expressed during his lifetime and also on his deathbed, that his body might be opened for medical examination, was complied with on the following day. The result was to exhibit such visceral adhesion and intussusception,—beyond doubt an after-effect of his earlier illness,—that even the daring venture of a surgical operation could not have been attended with success. On Midsummer-day he was buried in the Neustädter churchyard, where he had so often, during the exercise of his pastoral functions, stood by the open grave of members of his flock. On the cross at his tomb are placed the words from Rom. xiv. 8 : "Whether we live, we live unto the Lord ; whether we die, we die unto the Lord. Whether we live therefore or die, we are the Lord's."

HANNOVER, December 1873.

## PREFACE TO THE PRESENT (SIXTH) EDITION.

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THE venerable author of the Critical and Exegetical Handbook to the Gospel of Matthew, who was called away from this life this day just two years ago, left behind him a complete revision of the book with a view to a sixth edition of it. He was most conscientiously careful in keeping the successive editions, that were ever being called for, of the several portions of his Commentary on the New Testament thoroughly on a level with the competing critical and exegetical labors of his contemporaries. Accordingly he had prepared in good time the matter to be substituted for the fifth edition of the present part, which appeared in 1864. The few material changes and the supplementary additions, by which this edition is distinguished from its predecessor, are thus wholly the work of Meyer. The undersigned, out of friendship for the publisher, and out of dutiful affection towards the author, with whom he was closely connected in his latter years, undertook to look over the manuscript, and has accordingly deemed himself entitled merely to make alterations of minor compass in form and style. This Preface, therefore, has no other object than simply to introduce the book afresh to the theological public, to whom there is no need that I should descant on the merits of the deceased author in order to keep alive his memory and the enduring intellectual influence of his work.

PROFESSOR DR. A. RITSCHL.

GÖTTINGEN, 21st June, 1875.





## EXEGETICAL LITERATURE.

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[THE following list—which is not meant to be exhaustive, but is intended to embrace the more important works in the several departments to which it applies—contains commentaries, or collections of notes, which relate to the New Testament as a whole, to the four Gospels as such, to the three Synoptic Gospels (including the chief Harmonies), or to the Gospel of Matthew in particular, along with the principal editions of the Greek New Testament that are referred to in the critical remarks prefixed to each chapter, and the more noteworthy Grammars and Lexicons of New Testament Greek. It does not include (with the exception of some half-dozen works that contain considerable exegetical matter) the large number of treatises dealing with questions of Introduction or of historical criticism in relation to the Gospels, because these are generally specified by Meyer when he refers to them; nor does it contain monographs on chapters or sections, which are generally noticed by Meyer *in loc.* Works mainly of a popular or practical character have, with a few exceptions, been excluded, since, however valuable they may be on their own account, they have but little affinity with the strictly exegetical character of the present work. The editions quoted are usually the earliest; *al.* appended denotes that the book has been more or less frequently reissued; † marks the date of the author's death; *c.* = *circa*, an approximation to it.—W. P. D.]

- ALBERTI (Johannes), † 1762, Prof. Theol. at Leyden : *Observationes philologicae in sacros N. F. libros.* 8°, Lugd. Bat. 1725.
- ALEXANDER (Joseph Addison), D.D., † 1860, Prof. Bibl. and Eccl. History at Princeton : *The Gospel according to Matthew explained.* 12°, New York [and Lond.] 1861.
- ALFORD (Henry), D.D., † 1871, Dean of Canterbury : *The Greek Testament, with a critically revised text . . . and a critical and exegetical commentary.* 4 vols. 8°, Lond. 1849-61, *al.*
- ANGER (Rudolph), † 1866, Prof. Theol. at Leipzig : *Synopsis Evangeliorum Matthaei, Marci, Lucae.* . . . 8°, Lips. 1852.
- ANNOTATIONS upon all the books of the O. and N. Testament . . . by the joint labour of certain learned divines thereunto appointed . . . [by the Westminster Assembly of Divines]. 2 vols. 2°, Lond. 1645, *al.*
- ANSELM, of Laon, † 1117, Teacher of Schol. Theol. at Paris : *Glossa interlinearis.* 2°, Basil. 1502, *al.*
- AQUINAS (Thomas), † 1274, Scholastic philosopher ; *Catena vere aurea in quatuor Evangelia.* 2°, *s. l.* 1474, *al.*  
[Translated by Dr. Pusey and others. 4 vols. in 8. 8°, Oxf. 1841-45.]
- ARETIUS (Benedict), † 1574, Prof. Theol. at Berne : *Commentarii in quatuor Evangelia.* 8°, Lausannae, 1577, *al.*  
*Commentarii in N. T.* 2°, Paris. 1607, *al.*
- ARIAS MONTANO (Benito), † 1598, Spanish monk, Editor of the Antwerp Polyglott : *Elucidationes in quatuor Evangelia.* 4°, Antwerp. 1573.

- ARNAULD (Antoine), † 1694, Port Royalist: *Historia et concordia evangelica*.  
12<sup>o</sup>, Paris. 1643, *al*.
- ARNOLDI (Matthias): *Commentar zum Evangelium des h. Matthäus*.  
8<sup>o</sup>, Trier, 1856.
- AUGUSTINUS (Aurelius), † 430, Bishop of Hippo: *Exegetica commentaria* in  
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# THE GOSPEL OF MATTHEW.

## INTRODUCTION.

### SEC. I.—BIOGRAPHICAL NOTICE OF MATTHEW.

**R**EGARDING the life and ministry of the Apostle Matthew, exceedingly little is known to us that is historically certain. In Mark ii. 14, his father is named *Alphaeus*. According to Euthymius Zigabenus, Grotius on Matt. ix. 9, Paulus, Bretschneider, Credner, Ewald, and others, this individual is said to have been identical with the father of James the Less. But this assumption is rendered extremely improbable by the circumstance, that in the lists of the apostles (Matt. x. 3 ; Mark iii. 18 ; Luke vi. 15 ; Acts i. 13) Matthew is not grouped along with that James, and that the name מַתְּתָי was of very frequent occurrence, and it would only be admissible if in Mark ii. 14 the name *Levi* designated a different person from the Apostle Matthew, in which case Levi would not have been an apostle.

It was *Matthew* who, before he passed over to the service of Jesus, was called *Levi*, and was a collector of taxes by the lake of Tiberias, where he was called away by Jesus from the receipt of custom. From Matt. ix. 9, compared with Mark ii. 14 and Luke v. 27, it is sufficiently evident that the two names *Matthew* and *Levi* denote the same individual ; for the agreement between these passages in language and contents is so obvious, that *Levi*, who is manifestly called to be *an apostle*, and whose name is yet *wanting* in all the lists of the apostles, must be found again in that Matthew who *is named* in all these lists ; so that we must assume that, in conformity with the custom of the Jews to adopt on the occasion of decisive changes in their life a name indicative of the change, he called himself, after his entrance on the apostolate, no longer לֵוִי, but מַתְּתָי, *i.e.* מַתְּתָי (Theodore = Gift of God). This name, as in the cases of Peter and Paul, so completely displaced the old one, that even in the history of his call, given in our Gospel of Matthew, he is, at the expense of accuracy, called, in virtue of a historical *ιστερον προτερον*, by the new name (ix. 9) ; while Mark, on the other hand, and after him Luke, *observing here* greater exactness, designate the tax-gatherer, in their narrative of his call, by his Jewish name, in doing which they might assume that his identity with the Apostle Matthew was universally known ; while in their lists of the apostles (Mark iii. 18 ; Luke vi.

15 ; Acts i. 13), where the *apostolic* names must stand, they rightly place the name *Matthew*.

In this way we dispose of the view, opposed to the prevailing tradition, that Matthew and Levi were *two different* individuals (Heracleon in Clement of Alexandria, *Strom.* iv. 9, p. 505, ed. Potter ; and Origen, c. *Celsus*, i. 13), and yet two tax-gatherers (Grotius, Michaelis, and Sieffert, *Ursprung d. erst. kanon. Ecang.* p. 59, Neander, Bleek doubtfully), where Sieffert supposes that in the Gospel of Matthew the similar history of the call of Levi was referred through mistake by the Greek editor to Matthew, because the latter also was a tax-gatherer. So also, substantially, Ewald, Keim, Grimm in the *Stud. u. Kritik*. 1870, p. 723 ff. From Clement of Alexandria, *Paedag.* ii. 1, p. 174, ed. Potter, we learn that the Apostle Matthew was an adherent of that stricter Jewish-Christian asceticism which refrained from eating animal food (comp. on Rom. xiv. 1 ff.) ; and we have no reason to doubt that statement. Regarding his labors beyond the limits of Palestine (*ἰσ' ἐξέρος*, Euseb. *H. E.* iii. 24) nothing certain is known, and it is only more recent writers who are able to mention particular countries as the field of his labor, especially *Ethiopia* (Rufinus, *H. E.* x. 9 ; Socrates, *H. E.* i. 19 ; Nicephorus, ii. 41), but also Macedonia and several Asiatic countries. See, generally, Cave, *Antiquitt. Ap.* p. 553 ff. ; Florini, *Exercitatt. hist. philol.* p. 23 ff. ; Credner, *Einleitung*, I. p. 59. His death, which according to Socrates took place in Ethiopia, according to Isidore of Seville, in Macedonia, is already stated by Heracleon (in Clement of Alexandria, *Strom.* iv. 9, p. 595, ed. Potter) to have been the result of natural causes ; which is also confirmed by Clement, Origen, and Tertullian, in so far as they mention only Peter, Paul, and James the Elder as martyrs among the apostles. As to his alleged death by martyrdom (Nicephorus, ii. 41), see the Roman martyrology on the 21st Sept. (the Greek Church observes the 18th Nov.), *Acta et Martyr. Matth.* in Tischendorf's *Acta Apost. Apocr.* p. 167 ff.

## SEC. II.—APOSTOLIC ORIGIN AND ORIGINAL LANGUAGE OF THE GOSPEL.

(1.) *In the form in which the Gospel now exists, it cannot have originally proceeded from the hands of the Apostle Matthew.* The evidence in favour of this view consists not merely of the many indefinite statements of time, place, and other things which are irreconcilable with the living recollection of an apostolic eye-witness and a participator in the events, even upon the assumption of a plan of arrangement carried out mainly in accordance with the subject-matter ; not merely in the partial want of clearness and directness, which is a prominent feature in many of the historical portions (even ix. 9 ff. included), and not seldom makes itself felt to such a degree that we must in this respect allow the preference to the accounts of Mark and Luke ; not merely in the want of historical *connection* in the citation and introduction of a *substantial* portion of the didactic discourses of Jesus, by which the fact is disclosed that they were not originally interwoven in a liv-



ing connection with the history ; but also—and these elements are, in connection with the above, decisive—the reception of narratives, the unhistorical character of which must certainly have been known to an apostle (such as, even in the history of the Passion, that of the watchers by the grave, and of the resurrection of many dead bodies) ; the reception of the preliminary history with its legendary enlargements, which far oversteps the original beginning of the gospel announcement (Mark i. 1, comp. John i. 19) and its original contents (Acts x. 37 ff. ; Papias in Eusebius, *H. E.* iii. 39 : τὰ ἐπὶ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα, “the things which were spoken or done by Christ”), and which already presents a later historical formation, added to the original gospel history ; the reception of the enlarged narrative of the Temptation, the non-developed form of which in Mark is certainly older ; but most strikingly of all, the many, and in part very essential, corrections which our Matthew must receive from the fourth Gospel, and several of which (especially those relating to the last Supper and the day of Jesus’ death, as well as to the appearances of the risen Saviour) are of such a kind that the variations in question certainly exclude apostolic testimony on one side, and this, considering the genuineness of John which we must decidedly assume, can only affect the credibility of Matthew. To this, moreover, is to be added the relation of dependence (see Section IV.) which we must assume of our Matthew upon *Mark*, which is incompatible with the composition of the former by an apostle.

(2.) *Nevertheless, it must be regarded as a fact, placed beyond all doubt by the tradition of the church, that our Matthew is the Greek translation of an original Hebrew (Aramaic) writing, clothed with the apostolic authority of Matthew as the author.* So ancient and unanimous is this tradition. For (a) *Papias*, a pupil, not indeed (not even according to Irenaeus, v. 33. 4) of the *Apostle* John, but certainly of the *Presbyter*, says,<sup>1</sup> according to the statement of Eusebius (iii. 39), in the fragment there preserved of his work *λογίων κυριακῶν ἐξηγήσεις*,<sup>2</sup> “Exposition of our Lord’s discourses :” *Ματθαῖος μὲν οὖν Ἑβραϊδὶ*

<sup>1</sup> Eusebius introduces the above-quoted statement regarding Matthew with these words : *περὶ δὲ τοῦ Ματθαίου ταῦτα εἰρηγται*. There can be no doubt that these are the words of *Eusebius*, and that their meaning is, “regarding *Matthew*, however, it is thus stated (in *Papias*),” since there immediately precede the words *ταῦτα μὲν οὖν ἰστέονται τῷ Παπῖν περὶ τοῦ Μάρκου*. It may be doubted, however, whether Eusebius, as he has just quoted with regard to *Mark* what Papias relates concerning him from a communication received from the *Presbyter*, meant to quote the statement of Papias which follows respecting *Matthew* as derived from the same source or not. As Eusebius, however, in what precedes, refers to the *Presbyter* only the statement of Papias regarding *Mark*, and that purposely at the very beginning (*ἀναγκάσιος νῦν προήσομεν . . . παράδοξιν, ἣν περὶ Μάρκον ἐκτίθεται διὰ*

*τούτων καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· Μάρκος, κ.τ.λ.*,” “We shall now perforce set forth . . . a tradition which was put forward respecting Mark in these words ; and the *Presbyter* said this, Mark, etc.”) ; as he, on the other hand, introduces the statement regarding Matthew with the quite simple expression *περὶ δὲ τοῦ Ματθ. ταῦτα εἰρηγται*, without again making any mention of the *Presbyter*,—we can thus discover no sufficient reason for taking this statement also to be derived from a communication of the *Presbyter*. It contains, rather, only the simple quotation of what *Papias* says regarding Matthew. This in answer to Sleffert, Ebrard, Thiersch, Deltzsch, and others.

<sup>2</sup> See on Papias and his fragment, Holtzmann, *Synopt. Evang.* p. 248 ff. ; Welzschöcker, *Untersuch. ab. d. evang. Geschichte*, p. 27 ff. ; Ewald, *Jahrb.* VI. p. 55 ff. ; Steltz in Herzog’s *Encycl.* XI. p. 79 f. ; Zyro, *neue Be-*

διαλέκτῳ τὰ λόγια συνετάξατο (αἰ. συνεγράφατο), ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος : "Matthew wrote (lit. put together) the discourses in the Hebrew dialect, and each one interpreted them as he could." An attempt has indeed been made to weaken this very ancient testimony, reaching back to the very apostolic age, that Matthew wrote in Hebrew, by means of the well-known σφόδρα γὰρ μικρὸς ἦν τὸν νοῦν<sup>1</sup> "for he was a man of small understanding," which Eusebius states regarding Papias ; but Eusebius by that expression refers to what he had stated immediately before regarding the *millenarianism* of the man. A simple historical remark, which stood in no connection either with millenarianism or with accounts of fabulous miracles (to which Papias, according to Eusebius, was inclined), cannot, owing to that depreciatory judgment, be *à priori* regarded as suspicious, especially if, as in the present case, there is added the confirmation of the whole subsequent tradition of the church. The supposition, however, that Papias is indebted for his statement to the Nazarenes and Ebionites (Wetstein, Hug), is pure imagination ; since one *narrative*, which he had in common with the Gospel according to the Hebrews (Eusebius, iii. 39 : ἐκτίθεται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἀμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἦν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει, "he mentions also another history about a woman, accused before the Lord of many sins, which the gospel according to the Hebrews contains," where these last words belong to Eusebius, and do not contain a remark of Papias), stands altogether without any reference to the above statement concerning Matthew. (b) Irenaeus, *Haer.* iii. 1. 1, relates : ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου κ. τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων κ. θεμελιούντων τὴν ἐκκλησίαν, "Matthew also published a gospel, among the Hebrews, in their own dialect, when Peter and Paul were in Rome, and were founding the Church." Against this it has been objected, that Irenaeus borrowed his judgment from Papias, whom he esteemed very highly as the friend of Polycarp (*Haer.* v. 33). But, irrespective of this, that if this objection is to deprive the testimony of weight, the authority of Papias must first fall to the ground, it is extremely arbitrary, seeing we have now no longer any other authorities contemporary with Papias, to regard him, and no one else, as the author of the tradition in question, which, yet, is uncontradicted throughout the whole of ecclesiastical antiquity. And Irenaeus was not the man to repeat at random. See Tertullian, *de test. anim.* i. ; Hieronymus, *ep. ad Magn.* 85. (c) Of *Pantaenus*, Eusebius (v. 10) says : ὁ Πάντανος καὶ εἰς Ἰνδοὺς (probably the inhabitants of Southern Arabia) ἐλθεῖν λέγεται· ἐνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ

*leucht. d. Papiasstelle*, 1869 ; Zahn in the *Stud. u. Kritik*, 1866, p. 649 ff. ; Hilgenbach in the *Jahrb. f. d. Theologie*, 1868, p. 819 ff. In answer to the two last (who regard Papias as a pupil of the Apostle John), see Steltz in the *Stud. u. Kritik*, 1868, p. 68 ff., and in the *Jahrb. f. d. Theologie*, 1869, p. 138 ff. ; comp. also Overbeck in Hilgenfeld's *Zeitschrift*, 1867, p. 35 ff., and Hilgenfeld, *ibidem*, p. 179

ff. [also, *D. Papias-Fragment*, von Wilh. Welfenbach, Glessen 1874 ; and *D. Papias-Fragment*, von Carl L. Leimbach, Gotha 1875.—Ed.].

<sup>1</sup> The counterbalance of praise, that Papias was ὁτι μάλιστα λογιώτατος καὶ τῆς γραφῆς εἰδήμων (Eusebius, iii. 39), falls to the ground, as these words are spurious.

παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἔνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφὴν· ἦν καὶ σώζεσθαι εἰς τὸν δηλοῦμενον χρόνον, "Pantae-nus is also said to have gone to the Indians; the story is that he found there the gospel of Matthew, among some who had the knowledge of Christ before his arrival: to whom Bartholomew, one of the apostles, is said to have preached, and to have left with them the gospel of Matthew in the Hebrew, which was also preserved among them to the time indicated." This testimony, which is certainly independent of the authority of Papias, records, indeed, a *legend*; but this description refers not to the *Hebrew Matthew of itself*, but to the statement that Pantae-nus *found* it among the Indians, and that Bartholomew had *brought it thither* (Thilo, *Acta Thomae*, p. 108 f.). Irrespective of this, Pantae-nus, in keeping with his whole position in life, certainly knew so much Hebrew that he could recognize a Hebrew Matthew as such. If, however, the objection has often been raised, that it is not clear from the words whether an *original* Hebrew writing or a *translation* into Hebrew is meant (see also Harless, *Lucubr. evangelia canon. spectant.* Erlangen 1841, I. p. 12), there speaks in favour of the former view the tradition of the entire ancient church concerning the original Hebrew writing of Matthew, a tradition which is followed by Eusebius (see afterwards, under e); he must therefore have actually *designated* it as a translation, if he did not wish to recall the fact which was universally known, that the Gospel was composed in Hebrew. The same holds true of the account by Jerome, *de vir. illust.* 36: "Reperit [Pantae-nus in India], Bartholomaeum de duodecim apostolis adventum Domini nostri Jesu Christi juxta Matthaei evangelium praedicasse, quod *Hebraicis literis scriptum* revertens Alexandriam secum detulit." (d) Origen in Eusebius, vi. 25: *ἐν πρώτῳ μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι γράμμασιν Ἑβραϊκοῖς συνεταγμένον*, "The first written was that by him, who was once a publican, but afterwards an apostle of Jesus Christ, Matthew, who gave it to Jewish believers, composed in Hebrew." He indicates tradition, indeed, as the source of his narrative (*ὡς ἐν παραδόσει μαθόν*); but the witness of tradition on so thoroughly undogmatic a point from the mouth of a critical and learned investigator, who, in so doing, expresses neither doubt nor disagreement, contains especial weight; while to make Origen derive this tradition from Papias and Irenaeus (Harless, *l.c.* p. 11), is just as arbitrary as to derive it merely from the Jewish Christians, and, on that account, to relegate it to the sphere of error. (e) Eusebius, iii. 24: *Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἐμελλε καὶ ἐφ' ἑτέροισι ἵκναι, πατρίῳ γλώττῃ γραφὴν παραδούς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λείπον τῇ αὐτοῦ παρουσίᾳ τοῖς αὐτοῖς ὡς ἐστέλλετο, διὰ τῆς γραφῆς ἀπεπλήρου*, "For Matthew, having formerly preached to the Hebrews, when he was about to go to other peoples delivered to them in their own language, the gospel according to him; and thus supplied by this gospel the lack of his presence among them." Comp. *ad Marin. Quaest.* ii. in Mai, *Script. vet. nov. collectio*, I. p. 64 f.: *ἀλεγκται δὲ ὁψὲ τοῦ σαββάτου παρὰ τοῦ ἐρμηνεύσαντος τὴν γραφὴν ὁ μὲν γὰρ εὐαγγελιστὴς Ματ-*

θαῖος Ἑβραῖδι γλῶττι παρέδωκε τὸ εὐαγγέλιον, κ.τ.λ., "It was read, late upon the Sabbath, by a translator; for Matthew published his gospel in the Hebrew tongue." It is already evident from the latter passage that Eusebius relates that the Gospel was composed in Hebrew, not merely as a matter of history, but that he himself also adopted that view, against which his own remark on Ps. lxxviii. 2 has been erroneously appealed to (in Montfaucon, *Collect. Patr. Grec.* I. p. 466); ἀντὶ τοῦ φθέγξομαι προβλήματα ἀπ' ἀρχῆς Ἑβραῖος ὢν ὁ Ματθαῖος οἰκεία ἐκδίδει κέχρηται εἰπὼν ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς. "Instead of 'I will speak forth dark sayings from of old,' Matthew, being a Hebrew, used his own edition, saying: 'I will proclaim things hidden from the foundation.'" For οἰκεία ἐκδίδει cannot here be his own (Greek) translation of the passage of the Hebrew psalm (Marsh, Hug, and several others), but only—as the reference to Ἑβραῖος ὢν, and the antithesis to *Aquila* which there follows, clearly show—a vernacular, *i.e.* Hebrew edition of the original text, so that the meaning is: Matthew transcribed the words of the psalm from a Hebrew edition into his (Hebrew) Gospel; the result of which was, that in the Greek they now agree neither with the LXX. (φθέγξομαι προβλήματα ἀπ' ἀρχῆς) nor with *Aquila*, the Greek editions of which (ἀνθ' οὗ ὁ μὲν Ἀκύλας ὁμβρήσω αἰνίγματα ἐξ ἀρχῆθεν, ἐκδίδωκεν, "instead of which *Aquila* has expressed it: 'I will pour forth riddles from the olden time'"), Eusebius continues, had no influence on Matthew, who wrote in Hebrew. (f) Cyril of Jerusalem, *Catechet.* 14: Ματθαῖος ὁ γράψας τὸ εὐαγγέλιον Ἑβραῖδι γλῶσση τοῦτο ἐγραψεν, "Matthew, the same who wrote the Gospel in the Hebrew dialect, wrote this." (g) Epiphanius, *Haer.* xxx. 3: Ματθαῖος μόνος Ἑβραϊστὶ καὶ Ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἐκθεσὶν τε καὶ κήρυγμα, "Matthew alone made his setting forth and proclamation of the Gospel in the New Testament according to the Hebrew and in Hebrew characters." Comp. li. 5, also xxx. 6, where a converted Jew testifies that he discovered the Hebrew Matthew in a treasure-chamber. (h) Jerome, *Praef. in Matt.*: "Matthaeus in Judaea evangelium Hebraeo sermone edidit ob eorum vel maxime causam, qui in Jesum crediderant ex Judaeis," "Matthew, in Judea, published the Gospel in the Hebrew language, chiefly for the sake of those who, from among the Jews, had believed on Jesus." Comp. *de vir. ill.* 3, where he assures us that he discovered the original Hebrew text among the Nazarenes in Beroea in Syria, and that he transcribed it. Comp. also *Ep. ad Damas.* IV. p. 148, ed. Paris; *ad Hedib.* IV. p. 173; *in Jes.* III. p. 64; *in Hos.* III. p. 134. — The testimonies of Gregory Nazianzen, Chrysostom, Augustine, and of later Fathers, may, after those already mentioned, be passed over, as well as that also of the Syrian Church in Asseman's *Bibl. Orient.* III. p. 8. — The weight of this unanimous and ancient tradition has secured acceptance down to the most recent times, notwithstanding the opposition of many critics,<sup>1</sup> for the hypothesis that Matthew wrote in Hebrew (Richard Simon, Mill, Michaelis, Marsh, Storr, Corrodi, J. E. Ch. Schmidt, Haenlein, Eichhorn, Bertholdt, Ziegler, Kuinoel,

<sup>1</sup> See the history of this controversy in Credner, *Einleitung*, I. p. 78 ff.; Neudecker, p. 195 ff.

Gratz, Guericke, Olshausen, Klener (*de authent. Ev. Matth.*, Göttingen 1861), Sieffert, Ebrard, Baur, Weisse, Thiersch, Tholuck, Lange, Luthardt (*de compos. Ev. Matth.*, Leipsic 1871), Güder (in Herzog's *Encycl.* IX. p. 166), and others). The opposite view of a *Greek* original of our Gospel, from which the polemic interest which operated in the older Protestantism, in opposition to tradition and the Vulgate, has long ago disappeared, is found in Erasmus, Cajetan, Beza, Calvin, Flacius, Gerhard, Calov., Erasmus Schmidt, Clericus, Lightfoot, Majus, Fabricius, Wetstein, Masch (*Grundriss d. Ev. Matth.*, Halle 1755), Schubert (*Diss.*, Göttingen 1810), Hug, Paulus, Fritzsche, Theile (in Winer's and Engelhardt's *krit. Journal*, II. p. 181 ff. 346 ff.), Buslav (*Diss.*, 1826), Schott, Credner, Volkmar, Neudecker, Kuhn, B. Crusius, Harless, Thiersch (with reference to the canonical Matthew, which, according to him, is a second edition of the apostle's original work in Hebrew), de Wette, Bleek, Ewald, Ritschl (in the *theolog. Jahrb.* 1851, p. 536 ff.), Köstlin (*Ursprung u. Compos. der synopt. Ev.*, Stuttgart 1853), Hilgenfeld, Anger (*Ratio, quæ loci V. T. in Ev. Matth. laudantur*, 3 Programme, Leipsic 1861 f.), Holtzmann (*synopt. Ev.* 1863), Tischendorf, Keim, and others, predominantly also by Delitzsch, *but is entirely destitute of any external foundation, as the unanimous tradition of the church is rather insuperably opposed to it*; while to deduce the latter from an error occasioned by the Gospel according to the Hebrews (Bleek, Tischendorf, Keim, and others), *is a decision of critical peremptoriness which must give way especially before the testimony of Jerome, who was minutely acquainted with the Gospel according to the Hebrews, as well as with the Hebrew Matthew.* The loss of the Hebrew original is all the more explicable the more early and widely the Greek Matthew was circulated; while the heretics obtained possession of the Hebrew work, and caused it to lose canonical authority. The *internal* grounds, moreover, on which stress has been laid, are sufficient only to show that our Matthew might be an original composition in Greek, but not that it *is* (actually) such. For the dissemination of the Greek language in Palestine at that time (Hug) so little excludes, especially considering the predilection of the people for their own language (Acts xxi. 40, xxii. 2), the composition of a Hebrew Gospel, that it only makes the early translation of such a work into Greek more conceivable. If, further, it has been observed (Credner, sec. 46) that to the Hebrew feminine  $\text{מִלָּה}$  no male function (i. 18) can be ascribed without the antecedent medium of the Greek tongue, as indeed in the Gospel according to the Hebrews the *maternal* position towards Christ is actually assigned to the Holy Spirit (Credner, *Beiträge*, I. p. 402 f.); so, on the other hand, it holds good that in i. 18 no male function of the Spirit is at all spoken of, but a generation in which the specifically *sexual* meaning remains out of consideration, as, moreover, the Greek  $\text{πνεῦμα}$  is not *masculine*. The unimportant play upon the word in vi. 16 might already have its impress in the original, but may also, either from intention or accident, have originated with the translator. With respect to xxvii. 46, see the remarks *in loc.* The frequent identity of expression, moreover, in Matthew with Mark and Luke, does not necessarily point to an original composition of the former in Greek, but leaves this question quite unaffected,

as the translated *Matthew* might either have been made use of by the later *Synoptics*, or might even have originated also from the use of the latter, or of common sources. The most plausible support for an original composition in Greek is found in the circumstance that a portion, although a small one, of the quotations from the Old Testament, especially those which are cited as Messianic predictions (comp. Jerome, *de vir. ill.* 3; and see, especially, the copious dissertation by Credner, *Beiträge*, I. p. 393 ff.; Bleek, *Beitr.* p. 57 ff.; Ritschl, in the *theolog. Jahrb.* 1851, p. 520 ff.; Küstlin, p. 36 ff.; Anger, *L.c.*; Holtzmann, p. 258 ff.; Keim, *Gesch. Jesu*, I. p. 59 ff.), do not follow the LXX., but deviate with more or less freedom from it, although taking account also of the same, and follow the original text as the case requires. This presents the appearance of not being the work of a translator, who would have adhered more mechanically to the LXX. But, irrespective of the fact that this observation is by no means always beyond doubt with regard to the individual passages to which it is applied (Delitzsch in the *Zeitschr. f. Luther. Theologie*, 1850, p. 463 f., and *Entsteh. u. Anl. d. kanon. Ev.* I. p. 13 ff.; Weiss in *Stud. u. Kritik*. 1861, p. 91 f.), we are not at liberty to prescribe limits so narrow either to the freedom and peculiarity of the manner of citation which was followed in the Hebrew work, or to that of the translator,—who, as generally throughout his work, so also in the rendering of the quotations, might go to work with pragmatic independence,—that the tradition of a Hebrew original of the Gospel would be excluded as incorrect. This conclusion no more follows, than it would be at all necessary to suppose that the translator must have had as the basis of his text that of a *different* writer, more familiar with the Old Testament (Baur); or that this variation betrays evidence of the hand of a second redactor (Hilgenfeld, Keim).

(3.) *The original Hebrew writing, however, from which our present Matthew proceeded through being translated into Greek, must, apart from the language, have been in contents and form, in whole and in part, substantially the same as our Greek Matthew.* The general evidence in favor of this view is, that throughout the ancient church our Greek Matthew was already used as if it had been the authentic text itself. Accordingly, although the church knew that it was a text which had arisen only through a translation, it cannot have been aware of any essential deviation from the original. Jerome, however, in particular, *de vir. ill.* 3, who was minutely acquainted with the Hebrew original, and made a transcript of it, makes mention of it in such a way that the reader can only presuppose its agreement with the translation, and makes (on Matt. vi. 11, *ad Hedib.* IV. p. 173, on *ὁψέ*, xxviii. 1) exegetical remarks, which rest upon the presupposition that it is a literal translation. The same holds true in reference to the passages of Eusebius quoted under 2 *c.* On the whole, no trace is anywhere found that the Greek Gospel in its relation to the original Hebrew work was regarded as anything else than a translation in the proper sense; and therefore the opinion which has recently become current, that it is a *free redaction*, extended by additions (Siefert, Klenner, Schott, *über d. Authenticit. d. Ev. Matth.*, 1834, Delitzsch), is destitute of all historical basis. If, however,

our Greek Gospel of Matthew is to be regarded as a simple translation, not as an altered and extended revision ; if, moreover, the Hebrew work, which was translated, consequently possessed, at the time when the translation was made, the same substantial extent, contents, and expression which are presented by our present Matthew,—then it follows, agreeably to what is observed under (1.), that the Hebrew document cannot have been composed by the apostle in the shape in which it was translated into Greek.

(4.) Notwithstanding, the Apostle Matthew must have had in the Hebrew composition, of which our present Gospel is a translation, so substantial a part, that it could, on sufficient historical grounds, vindicate its claim to be regarded, in the ancient and universal tradition of the church, as the Hebrew εὐαγγέλιον κατὰ Ματθαίον. To ascertain what this part was, we must go back to the oldest of the witnesses in question, which in fact discloses the original relation of the apostle to the Gospel which bears his name. The witness of Papias, namely, in Eusebius, iii. 39 (above under 2 a), declares that Matthew, and that in the Hebrew tongue, “τὰ λόγια συνετάξατο,” “put together the discourses,” where the—to us unknown—context of the Fragment must have shown the λόγια to be those of the Lord. According to this view, his own work, composed by himself, was a σύνταξις or (according to the reading συνεγράψατο) a συγγραφή τῶν λόγιων, consequently nothing else than a placing together, an orderly arrangement (comp. on σύνταξις with gen. in this literal sense, Polybius, xxx. 4. 11, i. 4. ii. 8, iv. 5. 11 ; Diodorus Sic. i. 3, xiv. 117), of the sayings of the Lord (Acts vii. 38 ; Rom. iii. 2 ; Heb. v. 12 ; 1 Pet. iv. 11) ; as in the Classics also λόγια is always used of sentences, especially divine, oracular sentences, and the like (Krüger on Thucyd. ii. 8. 2). A similar undertaking was that of Papias himself, in his work : λογίων κυριακῶν ἐξηγήσεις, “exposition of the Lord’s discourses,” which consisted of five books (συγγράμματα). He also gave the λόγια of Christ ; but in such a way that he explained (ἐξηγήσατο, comp. on John i. 18) their divine meaning historically (Eusebius himself quotes such a history), and from other sources (thus, according to Eusebius, he also made use of testimonies from some New Testament Epistles) ; Matthew, on the other hand, had given no ἐξηγήσεις, but only a σύνταξις of the Lord’s sayings. The work of Papias was an Interpretatio (Jerome : “*explanatio*”) ; that of Matthew was only an orderly Collectio of the same. Schleiermacher in the Stud. u. Kritik. 1832, p. 735, has the merit of having brought forward and made good<sup>1</sup> the precise and proper meaning of λόγια : he has been rightly

<sup>1</sup> Although he did not correctly hit the meaning of the second part of the testimony of Papias : ἡμένηυσεν δ’ αὐτὰ ὡς ἦν δυνατόν ἑκαστος. He referred this ἡμένηυσεν to the explanation furnished by the addition of the relative histories. But the bearing of ἡμένηυσεν is to be sought simply in ἑβραϊσὶ διαλέκτοις, so that the meaning which Papias wishes to convey must be this : every one translated (Xen. Anab. v. 4. 4 ; Esdras iv. 7 ; additions to Esther vii. fn.) the λόγια, which were arranged together in Hebrew, accord-

ing to his capacity,—which refers to that use which, whether ecclesiastically or privately, the Greek Christians made of Matthew’s collection of Hebrew sayings, in order to render them intelligible, by such a process of translation, to those who needed a translation in order to understand them. They were translated (orally and in writing) by every one who undertook the work, as well as he was able to do it. When Papias wrote this, such a self-translation, varying always according to the capacity of each

followed by Schneckenburger, *Ursprung des ersten kanon. Evang.* 1834, by Lachmann in the *Stud. u. Kritik.* 1835, p. 577 ff., Credner, Weisse, Wieseler, B. Crusius, Ewald, Köstlin, Reuss, Weizsäcker, and others;<sup>1</sup> also by Holtzmann, p. 251 ff.; Steitz in the *Stud. u. Kritik.* 1868, p. 68; Grau, *Entwicklungsgeschicht. d. N. T. I.* p. 173 f.; Scholten, *d. älteste Evang. übers. v. Redepenning*, 1869, p. 244 f. On the other hand, many others have found in the *λόγια* even evangelic history, so that it would be a designation *a potiori* for the entire contents of a Gospel. So Lücke in the *Stud. u. Kritik.* 1833, p. 501 f., Kern, Hug, Frommann in the *Stud. u. Kritik.* 1840, p. 912 ff., Harless, Ebrard, Baur, Delitzsch, Guericke, Bleek, Weiss (partly), Hilgenfeld, Thiersch, Güder, Luthardt, Kahnis, Anger, Keim, Zahn. This is quite untenable, because Papias shortly before designates the entire contents of a Gospel (that of Mark) in quite a different way, viz.: τὰ ἐπὶ τοῦ Χριστοῦ ἡ λεχθέντα ἢ πραχθέντα, "the things said or done by Christ" (comp. Acts i. 1); and because, in the title of his work: ἐξήγησις τῶν λογίων κυριακῶν, he undoubtedly understood the *λόγια* in the proper sense of the word, i.e. τὰ λεχθέντα, *effata*, so that the history which his book contained belonged not to the *λόγια*, but to the ἐξήγησις which he gave of the *λόγια*. And with a comparative glance at this his literary task, he says of Peter: οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων (var. λογίων), "not as if he were making a methodical arrangement of the Lord's words"—words which are not therefore to be used to prove the identity of meaning between *λόγια* and λεχθέντα and πραχθέντα (as is still done by Keim and Zahn); comp. § 4, Rem. 1. On the other hand, our Matthew contains in its present shape so much proper history, so much that is not given as a mere accompaniment of the discourses, or as framework for their insertion, that the entire contents cannot be designated by the one-sided τὰ *λόγια*, especially if we look to the title of the work of Papias itself. The later Patristic usage of τὰ *λόγια*, however (in answer to Hug and Ebrard), does not apply here, inasmuch as the view, according to which the contents of the N. T. in general, even the historical parts, were regarded as inspired, and in so far as *λόγια τοῦ θεοῦ*, did not yet exist in the time of Papias nor in his writings (Credner, *Beitr.* I. p. 23 f.; Kahnis, *vom heilig. Geist.* p. 210 ff.; Holtzmann, p. 251), against which view the ὡς γέγραπται in Barnabas 5 can prove nothing (comp. on John, *Introd.* § 2, 2).—According, then, to this opinion, the Apostle Matthew, agreeably to the

individual, was no longer requisite, as our Greek Matthew had already attained ecclesiastical authority, and the *λόγια*, originally written in Hebrew, were contained in it. It is because he was aware of this that ἡρμηνεύσει is employed, and this ought not to have been called in question (Bleek, Holtzmann, and others); but it does not follow that the whole of our Gospel of Matthew (only composed in Hebrew) was the original work written by the apostle himself.

<sup>1</sup> Comp. also Réville, *Etudes crit. sur St. Matth.* 1862, p. 1 ff., who has sought to de-

termine more exactly out of our Matthew the parts of the original *λόγια*. Holtzmann's view is different: he seeks to reconstruct the collection of sayings chiefly out of Luke. See his *synopt. Evang.* p. 140 ff.; according to him, Luke made more use of it than Matthew, the 5th and 23d chapters of the latter being derived from special sources. Weizsäcker, *Weisse (protest. Kzeit.* 1863, No. 23), Grau, and others, rightly defend the view, that the collection of sayings is preponderantly contained in the first Gospel, whose name already rests upon this.



testimony of Papias, has composed a *digest of the sayings of Christ*,<sup>1</sup> and that in the Hebrew tongue, but not yet a proper gospel history, although, perhaps, the *λόγια* might be briefly accompanied, now and again, with special introductory remarks of a historical kind, and a gospel history was thereby, in some measure, formed beforehand. It is this collection of sayings now which obtained and secured for the Gospel, which was afterwards further elaborated out of it, the name of the apostle as author, the name *εὐαγγέλιον κατὰ Μαθαῖον*. The collection of Hebrew sayings, namely, such as it proceeded from the apostle, was, in the hands of the Hebrew Christians, for whom it was intended, *gradually expanded by the interweaving of the history into that gospel writing which, translated into Greek, presents itself in the present Gospel*; and which, under the name of the apostle, rightly obtained the recognition of the church in so far that the *σύνταξις τῶν λόγων*, which was composed by Matthew himself, was substantially contained in it, and was the kernel out of which the whole grew. *This apostolic kernel by itself perished*; but the name of the apostle, which had passed over from it to the Hebrew Gospel work which so originated, led to the latter being regarded as the original composition of Matthew himself,—a view which lies at the foundation of the testimonies of Irenaeus, Origen, Eusebius, Epiphanius, Jerome, and others. In any case, however, this Hebrew work, which gradually grew out of the collection of sayings, must, *before it was translated into Greek, have undergone a systematic, final redaction*, by means of which it received the form which corresponds to our present Greek Matthew, for the latter is always attested only as a *translation*; and it is precisely to this *final redaction, before the translation was made, that the recognition of the work by the church as apostolic must have been appended and confirmed*, because in the rendering of the work into Greek, the Hebrew was only *translated*,—a view which underlies the testimonies and quotations of the Fathers throughout. The Hebrew original, which arose out of the apostle's collection of sayings, and which corresponds to our present Matthew, fell, after it was translated, into obscurity, and gradually became lost,<sup>2</sup> although it must have been preserved for a long time as an isolated work in Nazarene circles (besides and alongside of the so-called Gospel according to the Hebrews), where it was still found in Beroea by Jerome, who made a transcript of it, and who also testifies that it existed down to his own day in the library of Pamphilus at Caesarea (*de vir. illust.* 3). — That the translator was one individual, is attested by the fixed style of expression which runs throughout the whole (Credner, *Einleit.* § 37; Holtzmann, p. 292 ff.); who he was, cannot be at all determined: “quod quis postea in Graecum transtulerit, non satis certum est,” “who afterwards may have translated it into

<sup>1</sup> It is arbitrary to think only of *longer, actual discourses* (Köstlin), and to exclude shorter sayings, gnomen, and the like. *Both* are to be understood. So also Photius, *Cod.* 228, p. 248, where τὰ κυριακὰ λόγια corresponds to the τὰ ἀποστολικὰ κηρύγματα which follow. Without any reason, Anger, III. p. 7, employs the passage as a proof

that *λόγια* denotes the entire Gospel. See, on the other hand, also Welzsäcker, p. 32.

<sup>2</sup> The Syriac Matthew, which Cureton has edited, and which he regards as a translation of the original Hebrew writing (London 1858), has been derived from the Greek text. See Ewald, *Jahrb.* IX. p. 77 ff.

Greek is not satisfactorily known," Jerome. The opinions, that the translation was executed by *Matthew himself* (Bengel, Guericke, Schott, Olshausen, Thiersch), or at least with his co-operation (Guericke),—or by *another apostle* (Casaubon, Gerhard), perhaps James the Lord's brother (*Synopsis S. S. Pseudo-Athanasius*), or even by John (Theophylact, *Scholia on Matthew*, Subscriptions in the mss.), or was prepared *under the eye and commission of the apostles* (Ebrard),—or that *two* of the disciples of Matthew had written down, the one in Aramaic, the other in Greek, the tradition preserved by the apostle (Orelli, *Selecta Patr. Eccles. Capita*, 1821, p. 10),—easily connect themselves with dogmatic presuppositions, but are destitute of all historical foundation, and must, in consequence of the testimony which Papias bears as to what Matthew wrote, altogether fall to the ground. — If, as the result of all that precedes, the share of the apostle in the work which bears his name must be referred back to his Hebrew *σύνταξις τῶν λογίων*, and in so far the book as a whole cannot be called apostolic in the narrower sense, but "already a secondary narrative" (Baur), *the apostolic authenticity, which has been strictly defended down to the most recent time, can remain only in a very relative degree*. If, however, the gospel history thereby loses this direct guarantee, so far as in many single points it would lack the weighty authority of the apostle and eye-witness as a voucher, yet the gain is to be more highly estimated which it derives from being completely emancipated from the contradictory statements of two apostles on which apologetic harmonists, since Augustine, Osiander, Chemnitz, Gerhard, Calovius, Bengel, Storr, and others,<sup>1</sup> have exercised their inventive ingenuity with the Sispyhus-labour of a one-sided acuteness, and from seeing the decisive authority of John in relation to the first Gospel altogether unshackled. To this authority must also be subordinated the discourses of Jesus in individual parts, which, considering the genetic development under which our Matthew gradually grew up out of the collection of sayings, cannot have remained unchanged (especially those relating to the last things and to the last Supper). Yet the greater portion of them, so far as they belong to the non-Johannean stage of action, are independent of and unaffected by the Johannean accounts of the discourses. If, namely, as our Gospels furnish the actual proof of it, there was formed earliest of all a *Galilean cycle* of gospel history

<sup>1</sup> See, especially, Thelle in Winer's *krit. Journ.* II. p. 181 ff. 346 ff.; Heldenreich, *das. III.* p. 129 ff. 385 ff.; Kulnoel, Fritzsche, Kern, Schott, Guericke; Olshausen, *Apostolica Ev. Matth. or. def.*, Erlangen 1835-37; Rôrdam, *de fide patr. eccles. antiquiss. in his, quas de orig. evv. can. maxime Matth. tradider.*, Hafniae 1839; Harless, Ebrard, Thiersch, Delitzsch, Hengstenberg, and others.

<sup>2</sup> Even the most recent, which is set forth in the most consistent form with the acuteness of comprehensive learning by Wieseler in his *chronol. Synopse*, 1843 (translated by Venables), and later, down to his *Beitr. zur Würdig. d. Ev.* 1869; in the most bulky

shape with the roughness of passionate feeling by Ebrard in his *wissensch. Krit. d. evang. Gesch.* ed. 3, 1868 (2d ed. translated; Clark, Edinburgh). Harmonizers have done much harm by fostering the opinion that the gospel history needed their brittle support. The substance of this history is altogether independent of such help, as was already correctly recognized by Griesbach. The discord of harmonists, however, with each other is only the process of the self-dissolution of their artificial labors, the result of which has been less to the advantage of the history itself than of its opponents.

which extended itself to Judea only at the last great termination of the history ; so it is conceivable enough, since Galilee was actually the principal theatre of the ministry of Jesus, that Matthew in his *σύνταξις τῶν λογίων* already confined himself to this cycle, while it was reserved for John first, when evangelic historical composition had reached its culminating point, to include the whole of the Judaic teaching and acting,—nay, by supplementing that older and defective range of narrative, to place it in the foreground of the history. Delitzsch, in connection with his fiction of a pentateuchal construction of our Gospel (see afterwards, Section IV.), without any reason regards Matthew as the *creator* of the Galilean gospel type : he only connected himself with it by his collection of sayings, which an apostle could also do if he did not wish to write a *history* of Jesus.

REMARK.—The Hebrew Matthew was adopted, as by the Hebrew Christians in general, so by the *Nazarenes* and *Ebionites* in particular, as *their* Gospel, and was overlaid (by the Ebionites, who omitted the two first chapters, still more than by the Nazarenes) with heretical and apocryphal additions and partial changes, as well by spinning out as by omitting, by which process arose the *εὐαγγέλιον καθ' Ἑβραίους*, "the gospel according to the Hebrews;" see the fragments of the same collected from the Fathers in Credner's *Beitr.* I. p. 380 ff.; by Hilgenfeld in his *Zeitschrift*, 1863, p. 345 ff.; and in the *N. T. extra Canon. recept.* IV. According to Eusebius, iii. 39, Papias had already received into his work an apocryphal history, which was contained <sup>1</sup> in the *εὐαγγέλιον καθ' Ἑβραίους*, and which had been already made use of by Ignatius, *ad Smyrn.* 3 (see Jerome, *de vir. illust.* 16), and by Hegesippus (see Eusebius, iv. 22, iii. 20; Photius, *Bibl. Cod.* 232). This essential relationship of the *εὐαγγέλιον καθ' Ἑβραίους*—the contents of which, according to the remains that have been preserved, must have been extensive,<sup>2</sup> and wrought up with skill and some degree of boldness (see Ewald, *Jahrb.* VI. p. 37 ff.)—to the Hebrew Gospel of Matthew, makes it explicable how the former might be regarded by many who did not possess an exact acquaintance with it, as the Hebrew Matthew itself (Jerome, *contra Pelag.* iii. 2, "Ut plerique autumant;" *ad Matt.* xii. 13, "quod vocatur a plerisque Matthaei authenticum," "which is called by many the authentic gospel of Matthew.") To the number of these belonged also Epiphanius, who says (*Haer.* xxix. 9) that the *Nazarenes* possessed τὸ κατὰ Ματθ. εὐαγγέλιον πληρέστατον (comp. Irenaeus, *Haer.* iii. 11. 7) *ἑβραϊστί*, but who, nevertheless, does not know whether it also contained the genealogy. Of the *Ebionites*, on the other hand, he states (*Haer.* xxx. 3. 13) that they did not possess the Gospel of Matthew in a

<sup>1</sup> The remark of Eusebius, ἦν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει, leaves it doubtful whether he intended by the remark to note the apocryphal character of this history, or at the same time to point to the source from which Papias had taken it. According to the connection, since two apostolic letters had just previously been mentioned as having been used by Papias; and now, with the addition of the above remark, another, i.e. a non-apostolic history is quoted, which Papias is said to have narrated,—it is more probable that Eusebi-

us wished to point to the use of the Gospel according to the Hebrews by Papias (in answer to Ewald and several others). The history itself (περὶ γυναίκος ἐπὶ πολλαῖς ἀμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, "respecting a woman who had been accused of many sins before the Lord"), moreover, is not to be regarded as that of the adulteress in John.

<sup>2</sup> According to the stichometry of Nicephorus, it contained 2200 στίχοι; the Gospel of Matthew, 2500. See Credner, *zur Gesch. d. Canon.* p. 120.

complete form, but *νεοθρευμένον καὶ ἡκροτηριασμένον*, "adulterated and mutilated," and quotes passages from the Ebionitic *Ἐβραϊκόν*. We must suppose that he had an exact acquaintance only with the Ebionite edition of the Gospel according to the Hebrews, probably derived from Ebionite writings. Jerome, on the other hand, had a minute acquaintance with the *evangelium secundum Hebraeos*, and, in opposition to the view which has recently become current, definitely distinguished it from the Hebrew Matthew.<sup>1</sup> Of the latter, namely, which he found in use among the Nazarenes at Beroea, he made a transcript (*de vir. illust.* 3); the Gospel according to the Hebrews, of which, consequently, there could not have been as yet any widely diffused and recognized translation, he translated into Greek and Latin (*de vir. illust.* 2, *ad Mich.* vii. 6, *ad Matt.* xii. 13), which of course he did not do in the case of the Hebrew Matthew, as that Matthew was everywhere extant in Greek and also in Latin. Jerome consequently could not share the erroneous opinion of the *plurique* above mentioned; and the very precarious assumption—precarious because of his well-known acquaintance with the Hebrew language—that he held it at a former time, but abandoned it afterwards (Credner, de Wette, Holtzmann, Tischendorf, and several others), or at least expressed himself more cautiously regarding it (Hilgenfeld), is altogether baseless, and is only still more condemned by Credner's arbitrary hypothesis (*Beiträge*, I. p. 394). It is, however, also conceivable that it was precisely among the Nazarenes that he found the Hebrew Matthew, as they naturally attached great value to that Gospel, out of which their own Gospel, the *evangelium secundum Hebraeos*, had grown. Of the former (*de vir. ill.* 3), as well as of the latter (*c. Pelag.* iii. 2), there was a copy in the library at Caesarea. As Jerome almost always names only the *Nazarenes* as those who use the *evangelium sec. Hebraeos*, while he says nothing of any special *Ebionitic* Gospel; nay, on *Matt.* xii. 13, designates the Gospel according to the Hebrews as that "*quo utuntur Nazareni et Ebionitae*," "which the Nazarenes and Ebionites use," he does not appear to have known any special Ebionitic edition, or to have paid any attention to it; while he simply adhered to the older, more original, and more widely disseminated form of the work, in which it was authoritative among the Nazarenes, and was certainly also retained in use among the Ebionites side by side with their still more vitiated gospel writing. The supposition that the *evangelium sec. Hebraeos* arose out of a Greek original (Credner, Bleek, de Wette, Delitzsch, Reuss, Hilgenfeld, Holtzmann; comp. also Sepp, *d. Hebr. Evang.* 1870), has against it the statement of the Fathers (Eusebius, iv. 22; Epiphanius, *Haeres.* xxx. 3. 13; and especially Jerome), who presuppose a

<sup>1</sup> It is objected to this (see also Anger, III. p. 13), that Jerome in his epistle to Hedibia (*Opp.* I. p. 826, ed. Vallarsi), on ch. xxviii. 1, remarks: "*Mihi videtur evangelista Matthaeus, qui evangelium Hebraico sermone conscripsit, non tam vespere dixisse quam sero, et eum, qui interpretatus est, verbi ambiguitate deceptum, non sero interpretatum esse, sed vespere*," "The Evangelist Matthew, who wrote his Gospel in the Hebrew tongue, seems to me to have said not so much in the evening as late in the day; it seems also that he who interpreted it, deceived by the ambiguity of the word, ren-

dered it not late, but in the evening." Because Jerome employs here only a *videtur*, the word is said to betray on his part a non-acquaintance with the original Hebrew writing. This objection is erroneous. Jerome rather means that the Hebrew word employed by Matthew is ambiguous; that it may signify *vespere* and *sero*; that Matthew appears to have expressed by it the latter conception, while the translator took it in the former sense. What Hebrew word stood in the passage Jerome does not state; it may probably have been בִּקְנִיּוֹת הָעֶשְׂרִית.

Hebrew original ; while, further, there stands in conflict with it the old and widely disseminated confusion between that Gospel and the original Hebrew work of Matthew. The alleged wavering, moreover, between the texts of Matthew and Luke, which has been found in some fragmentary portions, is so unessential (see the passages in de Wette, sec. 64a), that the fluidity of oral tradition is fully sufficient to explain it. Just as little can that hypothesis find any support from the individual passages, which are still said to betray the Greek original (of Matthew), from which the *evangelium sec. Hebraeos* arose by means of an Aramaic edition. For, as regards the *ἐγκρίς*, "the oil and honey cake," in Epiphanius, *Haer.* xxx. 13, see on Matt. iii. 4. And when Jerome, on ch. xxvii. 16, relates that in that Gospel the name *Barabbas* was explained by *filius magistri eorum*, "the son of this master," it has been erroneously assumed that the Greek accusative *Βαραββῶν* was taken as an indeclinable noun (בַּר רַבְרָן = בררן). So Paulus, Credner, Bleek, Holtzmann. Such a degree of ignorance of Greek, precisely when it is said to be a translation from that language, cannot at all be assumed, especially as the Greek *Βαραββῶν* was written with only one *ρ*, and the name מַרְבָּבָס and *Barabβās* was very common. "*Filius magistri eorum*" is rather to be regarded simply as an instance of forced rabbinical interpretation, where מַרְבָּבָס was referred, in the improper sense of *magister*, to the devil ; and in support of this interpretation, an *eorum*, giving a more precise definition, was, freely enough, subjoined.<sup>1</sup> When, further, according to Jerome on Matt. xxiii. 35, *filius Jojadae*, "the son of Joiada," stood in the Gospel according to the Hebrews in place of *υἱοῦ Βαραχίου*, this does not necessarily presuppose the Greek text, the mistake in which was corrected by the Gospel according to the Hebrews, but the *בַּר יוֹדָה* may just as appropriately, and quite independently of the Greek Matthew, have found its way in, owing to a more correct statement of the tradition, in room of the erroneous name already received into the original Hebrew text. Just as little, finally, is any importance to be attached to this, that, according to Jerome on Matt. vi. 11, instead of *τὸν ἐπιούσιον*, "the coming," there stood in the Gospel according to the Hebrews *בָּרַךְ*, since there exists no difference of meaning between these two words. See on Matt. l.c. None of these data (still less that which, according to Jerome, the Gospel according to the Hebrews, ch. xxv. 51, contained respecting the breaking of the *supraliminare* templi, "the lintel of the Temple ;" and what was formerly adduced, still especially by Delitzsch, *Entsteh. u. Anl. d. kanon. Evang.* I. p. 21 f.) is fitted to lay a foundation for the opinion that that apocryphal Gospel was derived from a Greek original, and especially from our Greek Matthew, or from the (alleged) Greek document which formed the foundation of the same, which is said to have undergone in the Gospels of the Nazarenes and Ebionites only other redactions, independently of the canonical one (Hilgenfeld, *Evang.* p. 117). — The converse view, that our Greek Matthew proceeded from a Greek translation of the Gospel according to the Hebrews, which was subjected to modification of various kinds until it finally became fixed in its present shape in our canonical Gospel of Matthew (probably about the year 130 A.D.), Schwegler, Baur, renders necessary the unhistorical supposi-

<sup>1</sup> Quite in the same way has even Theophylact himself explained the name by *τὸν υἱὸν τοῦ πατρὸς αὐτῶν, τοῦ διαβόλου*. See on ch. xxvii. 16. The interpretation of the

name as "*filius patris, h. e. diaboli*," was, on the whole, very common. See Jerome on Ps. cviii., *Opp.* vii. 2, p. 206.

tion, which especially contravenes the testimony of Jerome, that the Hebrew writing of Matthew was identical with the Gospel according to the Hebrews ; leaves the old and universal canonical recognition of our Matthew, in view of the rejection by the church of the Gospel according to the Hebrews, unexplained ; overlooks, further, that the assumed transformations which our canonical Matthew underwent prior to its being finally fixed, must—since, according to the unanimous testimony of the church, it is a *translation*—have related not to the Greek, but only to the Hebrew work ; and it must, finally, refer the relative quotations of Justin (and of the Clementines, see Uhlhorn, *Homil. u. recog. d. Clemens*, p. 119 ff.) to the Gospel according to the Hebrews, or assume as a source the Gospel of Peter and other unknown apocrypha (Schliemann, Schwegler, Baur, Zeller, Hilgenfeld, after Credner's example), although it is precisely our Matthew and Luke which are most largely and unmistakably employed by Justin in his quotations from the ἀπομνημονεύματα τῶν ἀποστόλων, "memoirs of the Apostles," although freely and from memory, and under the influence of the oral tradition which had become current, and which stood at his command (Semisch, *d. Apost. Denkwürdigk. Justin's*, 1848 [Eng. transl. Messrs. Clark's Cab. Libr.] ; Delitzsch, *Entsteh. u. Anl. d. kanon. Evang.* I. p. 26 ff. ; Ritschl in the *theolog. Jahrb.* 1851, p. 482 ff.). See, generally, on the priority of the Gospel of Matthew to that of the Gospel according to the Hebrews, which is most decidedly and persistently denied by Hilgenfeld ; Köstlin, p. 118 ff. ; Bleek ; *Beitr.* p. 60 ff., *Einl.* p. 104 ff. ; Frank in the *Stud. u. Kritik.* 1848, p. 369 ff. Ewald, *Jahrb.* VI. p. 36 ff. ; Keim, *Gesch. Jesu*, I. 29 ff. ; Grau, *Entwicklungsgesch. d. N. T.* I. p. 265 ff. ; Volkmar, and others.

### SEC. III.—READERS, AND OBJECT OF THE GOSPEL—TIME OF ITS COMPOSITION.

Not merely was the collection of discourses composed by Matthew himself intended for the Jewish Christians of Palestine, but the Hebrew Gospel also, which gradually grew out of that collection, as *already appears* from the language of the work itself, and as is confirmed by the testimonies of the Fathers (Irenaeus, *Haer.* iii. 1 ; Origen in Eusebius, vi. 25 ; Eusebius, Jerome, and others). Hence the frequent quotations from the O. T. to prove that the history of Jesus is the fulfilment of Messianic prophecy,—quotations, amongst which are to be classed even such as, without some explanatory addition, were intelligible only to those who were acquainted with the Hebrew language (i. 22) and the Hebrew prophetic manner of expression (ii. 23) ; and hence, also, as a rule, all in the Gospel is presupposed as known which, in reference to manners and customs, to religious and civil, to geographical and topographical relations, could not but be known to residents in Palestine as such ; while, on the contrary, by the other evangelists (comp. Mark vii. 2—4 with Matt. xv. 2), such remarks, explanations, etc. as were unnecessary for the inhabitant of Palestine, are frequently added in consideration of readers living out of that country. That the unknown translator, however, had also in view Jewish Christians *out of Palestine*, is clear from the very fact of his undertaking a translation. It was in reference to such readers that some interpretations of specially noteworthy names

(i. 28, xxvii. 83), and the translation of the exclamation on the cross in xxvii. 46, were added by the translator, to whose account, however, pragmatical observations such as those in ch. xxii. 23, xxviii. 8, 15, are not to be placed.

The *object* which was to be attained, both by Matthew's collection of discourses as well as by the Gospel, could be no other than *to demonstrate Jesus to be the Messiah*, which demonstration is carried out in the Gospel by means of the history and teaching of Jesus (in the collection of discourses by means of His teaching) in such a way that Jesus is set forth as *He who was promised in the O. T.* Credner, *Einl.* I. p. 60 ; Ewald, *Jahrb.* II. p. 211. We must regard, however, as entirely alien from this view,<sup>1</sup> the premature thought of a Jewish Christian (Petrine) *party writing* (so the anonymous work, *Die Evangelien, ihre Geschichte, ihre Verfasser*, Leipzig, 1845), with which the universalism which pervades the Gospel from iii. 9 to xxviii. 19 is in decided conflict. The chronological and even historical exactness, which could be in harmony only with a later period (Luke i. 3), retired into the background before this didactic purpose, and the tradition which dominates the Gospel found therein that quite unlimited room to play which was allowed it by the belief of the community, while it was not lessened on account of its wanting the testimony of an eye-witness, owing to its redactor not being an apostle. Considering the Palestinian destination of the work, and the contents assigned it by the collection of the discourses, and by the history itself and its tradition, it was natural and necessary that it should set forth much that was in *antithesis to an unbelieving Judaism and its degenerate leaders*. We are not, however, to assume a special *tendential character* referring to that (Köstlin), or the prosecution of an *anti-Ebonitic* aim (Grau), as that antithesis has its basis in the position of Christ Himself and of His historical work ; while upon a Gospel intended for Palestinian Jewish Christians it could not but impress itself spontaneously, without any special purpose, more than on other Gospels.<sup>2</sup>—The principal sections of the Gospel

<sup>1</sup> According to Hilgenfeld, *Evangelien*, p. 106 ff. (see also *Zeitschr. f. wiss. Theol.* 1862, p. 33 ff., 1865, p. 43 ff., 1866, p. 136 ff., and elsewhere), our Gospel is the product of *two opposed factors*. It originated in an apostolic *fundamental document*, which was composed from the particularistic standpoint of strict and close Judaism ; the later canonical *working up* of which, however, was effected soon after the destruction of Jerusalem, from the point of view that the Christianity which had been disdainfully rejected by the Jews had a universalistic destination for the heathen world. According to this theory, the incongruous portions are, with great arbitrariness, assigned by Hilgenfeld—although they are irreconcilable even with the scantiest systematic plan of a tendential redaction—to the one or the other of the factors which are supposed as the deter-

mining elements, and transposed in part to places where they do not now stand. With much greater caution Baur recognizes the *impartiality* of the Gospel ; declares it, however, to be at least not altogether free from a particular interest, and from certain tendential leanings, and regards it, besides, as the original and most credible Gospel, although he holds it to have grown up out of the Gospel according to the Hebrews by a process of lengthened development. See, in answer to Hilgenfeld, Holtzmann, p. 378 ff. ; Keim, *Geschichtl. Christ.* p. 54 ff. The latter, however, while laying on the whole decided emphasis on the unity of the Gospel, admits that additions of very varying value were made by the individual who worked up the whole (*Gesch. Jesu*, I. p. 63 ff.).

<sup>2</sup> When the principal source of the discourses in Matthew, the collection of say-

are as follow : (1) History of the birth and childhood, ch. i., ii. ; (2) Preparations for His appearance as Messiah, ch. iii.-iv. 11 ; (3) Messianic ministry in Galilee, until His departure from the theatre of His work up to that time, xix. 1 ; (4) Setting out for Judea, and completion of His Messianic ministry and destiny, ch. xix.-xxviii. 20. Plans of a more complicated character (see in Luthardt, *l. c.* p. 14 ff.) are the outcome of subjective presuppositions.

As regards the *time* of composition, the tradition of the church assigns to the Gospel of Matthew the *first* place amongst the canonical Gospels (Origen in Eusebius, vi. 25 ; Epiphanius, *Haer.* li. 4 ; Jerome, *de vir. ill.* 3). Eusebius states more precisely (iii. 24) that Matthew wrote when he wished to take his departure from Palestine ; Irenaeus, however, iii. 1, 2 (comp. Eusebius, v. 8), while Peter and Paul were preaching at Rome. Of these two notices, the first is very indefinite ; but between the two there certainly lies a long period of time, especially since, at the dates when Paul made his first apostolic journeys to Jerusalem (Gal. i. and ii.), there is at least no longer any express trace of Matthew's residence in that city. This very varying tradition of the time of composition is, however, conceivable without any difficulty from this consideration, that Matthew's *collection of sayings* must in reality have been composed at a far earlier date than the *Gospel* which bears his name. The time when the one originated was easily transferred to the other, as at a later date, when the *first was no longer extant*, the two writings were not, in general, separately distinguished. Nothing, however, could be more natural than that Matthew, when he wished to follow his vocation amongst strangers, should present his Palestinian hearers with a well-arranged collection of the Lord's sayings, which might remain with them as a legacy in place of his oral preaching. The *Gospel*, which then gradually grew out of this collection of sayings, might have been in constant process of formation down to the time indicated by Irenaeus (from 60-70), and then have received its last redaction, after which also the translation soon followed, consequently shortly *before* the destruction of Jerusalem. For as the Hebrew work is in any case to be placed before the destruction of Jerusalem, so also is the Greek translation ; because in xxiv. 29 ff. the Parousia is so definitely predicted as commencing immediately after the desolation of Palestine (comp. xvi. 28, xxiv. 34), that all attempts to evade this conclusion remain ineffectual. On the other hand, we are not to infer from xxiii. 35, xxiv. 15 (Hug, Credner), that at the time when the last chapters were composed the Romans had already taken possession of Galilee, and were upon the point of conquering Judea.<sup>1</sup>—Any more precise

ings, arose, the sharp party severance of Judaism from Paulinism still belonged to the *future*. Comp. Holtzmann, p. 377 ff. By introducing in this way these party divisions into our Gospel, we commit a great *ὁρροπον πῶτον*. In Jesus Himself, the consciousness that he was destined for the Jews, and also that he was destined for all nations, lay side by side with each other ;

but with Him the two come into view always according to the relations of the moment,—the latter most decidedly at His departure in xxviii. 19.

<sup>1</sup> With regard to xxii. 33, see the commentary. The parenthesis, moreover, in xxiv. 15, ὁ ἀναγινώσκων νοεῖτε, only draws attention sharply to the remarkable prediction, but contains nothing from which



determination of the *locality* where it was composed is nowhere pointed to, not even in xix. 1 (see on the passage), where Köstlin finds the residence of the writer presupposed as being in the country to the east of the Jordan, to which view Holtzmann also is inclined (p. 414 f.).

**REMARK.**—The above notice of time given by Eusebius is more precisely determined : by Eusebius of Caesarea, in the *Chronicon*, as the year 41 ; by Cosmas Indicopleustes, as in the time of the stoning of Stephen ; by Theophylact and Edth. Zigabenus, as eight years after the ascension ; by the Alexandrine *Chronicon* and Nicephorus, as fifteen years after the ascension. All these are the outcome of a desire to place the Gospel as early as possible. In modern times, the determination of the time within the 60 years has been for the most part **rightly** adhered to (Keim, 66). Still, in so doing, any alleged use of the Apocalypse (Hitzig, Volkmar) is to be left out of consideration.

#### SEC. IV.—RELATIONSHIP OF THE FIRST THREE GOSPELS.<sup>1</sup>

The strange mixture of agreement and divergence in the Synoptics when compared with each other, in which there appears an obvious communion, not merely as to the matter and extent and course of the history, but also as to the words and transactions, extending even to the most accidental minutiae and to the most peculiar expressions,—partly, again, a very varying peculiarity in the manner of receiving and dealing with the subject-matter, as well as in the selection of the expressions and links of connection (see the more minute demonstration of this relation in de Wette, *Eint.* sec. 79, 80 ; Credner, sec. 67 ; Wilke, *neutestament. Rhetorik*, p. 435 ff. ; Holtzmann, p. 10 ff.), has, since the mechanical strictness of the older theory of inspiration had to yield its place to the claims of scientific investigation, called forth very different attempts at explanation. *Either* all the three Gospels have been derived from a common source, *or* critics have contented themselves with the old hypothesis (see already Augustine, *de consensu Evang.* i. 4), that one evangelist made use of the other, —the later of the earlier one or more, where, however, ancient evangelical writings and the oral traditions of the apostolic age have been called in, and could not fail to be so, by way of aid.

the ββίλιγμα τ. ἐρημώσεως should announce itself as already begun. Baur, p. 605, deduces from the assumption that the ββίλιγμα τῆς ἐρημώσεως. In xxiv. 15 is the pillar of Jupiter which Hadrian caused to be erected upon the site of the ruined temple, that the Gospel falls within the years 130-140. But see remark 3, after chap. xiv. Köstlin, rightly understanding the destruction in the year 70, yet deals much too freely with the εὐθὺς in xxiv. 29, so as to extend it to a period of about 10 years, and accordingly places the composition of the Gospel *after* the destruction of Jerusalem, about 70-80, when it originated amid the most lively expectation of the Parousia. Within the same time Hilgenfeld also places the final

redaction; the fundamental document, however, as early as 50-60.

<sup>1</sup> On the history of the investigations bearing upon this subject, see Weiss in the *Stud. u. Krit.* 1861, p. 678 ff. ; Hilgenfeld in his *Zeitschrift*, 1861, p. 1 ff. 187 f., 1882, p. 1 ff., 1885, p. 171 ff., and in his work, *der Kanon u. d. Kritik d. N. T.* 1863 ; Holtzmann, *die synopt. Evangelien*, p. 15 ff. ; Weissäcker, p. 10 ff. ; Keim, *Geschichte Jesu*, I. p. 99 ff. ; Volkmar, *Relig. Jesu*, p. 375 ff., and *Uepr. der Evangelien*, 1866, also *die Evangelien oder Markus u. d. Synopsis*, etc., 1870 ; Scholten, *d. älteste Evang.*, German transl. by Redepenning, 1869 ; Hilgenfeld in his *Zeitschrift*, 1870, 2 and 4.

## I.

A. After Clericus (*Hist. eccl. II. prim. saec.*, Amstelodami 1716, p. 429) had already directed attention, with a view to the explanation of the affinity in question, to ancient gospel writings composed by eye- and ear-witnesses, —while, at a later date, Semler in his translation of Townson's *Discourses on the Four Gospels*, Halle 1783, I. pp. 221, 290, had assumed one or more original Syro-Chaldaic writings, as Lessing also had (*theol. Nachl.* 1785, p. 45 ff.) already regarded the Gospel according to the Hebrews as the common source, in which he was followed by Niemeyer (*Conjecturae ad illustr. plurimor. N. T. scriptor. silentium de primord. vitas J. Ch.*, Hal. 1790), C. F. Weber (*Untersuch. üb. d. Ev. d. Hebr.* 1806), Paulus (*Introductio in N. T. capita selectiora*, Jenae 1799), Thiess, (*Kommentar*, I. p. 18 f.), Schneckenburger, and several others,—it was, first, pupils from the school of Eichhorn (Halfeld and Russwurm in the *Göttinger Preisschriften*, 1793, and see the work of the latter on the origin of the first three Gospels, Ratzeb. 1797), and, soon after, Eichhorn himself (in *d. Bibl. d. bibl. Literatur*, 1794, p. 759, ff.), who came forward with the *hypothesis*, which has become famous, of an *original written Gospel*, which, with manifold modifications, was adopted by Marsh (Remarks and Additions to Michaelis, *Einkl. aus dem Engl. von Rosenmüller*, Gött. I. 1795, II. 1803), Ziegler (in Gabler's *neuest. theol. Journ.* IV. p. 417), Hänlein, Herder (partly), Gratz (see afterwards), Bertholdt, Kuinoel, and several others.

According to Eichhorn, an original Syro-Chaldaic Gospel, composed about the time of the stoning of Stephen, contained the sections common to all the three evangelists; but in such a way that four, likewise Aramaic, editions of the same served as a foundation for the Synoptics,—namely, edition A to Matthew; edition B to Luke; edition C, composed of A and B, to Mark; and besides these, still an edition D to Matthew and Luke alike. The less, however, that in this way the *verbal* agreement was explained, and that too of the Greek Gospel, consisting, as it does so often, of casual and unique expressions, the less could more complicated attempts at explanation fail to be made. Herbert Marsh, *l.c.* II. p. 284 ff., set up the following genealogy: (1)  $\aleph$ , an original Hebrew Gospel; (2)  $\kappa$ , a Greek version of the same; (3)  $\aleph + a + A$ , a transcript of the original Hebrew Gospel, with smaller and larger additions; (4)  $\aleph + \beta + B$ , another transcript of the same, with other smaller and larger additions; (5)  $\aleph + \gamma + \Gamma$ , a third transcript, again with other additions; (6)  $\Delta$ , a Hebrew gnomology in various editions. The *Hebrew Matthew*, according to this theory, originated by means of  $\aleph + \Delta + a + A + \gamma + \Gamma$ ; the *Gospel of Luke*, by means of  $\aleph + \Delta + \beta + B + \gamma + \Gamma + \kappa$ ; the *Gospel of Mark*, by means of  $\aleph + a + A + \beta + B + \kappa$ ; the *Greek Matthew*, however, was a translation of the Hebrew Matthew, with the addition of  $\kappa$ , and of the Gospels of Luke and Mark.

In order to remove the objections which were raised against him, Eichhorn (*Einkl.* I. p. 353 ff.) expanded his view in the following way:—(1) An original Hebrew Gospel; (2) a Greek version of this; (3) a peculiar recension of number 1; (4) a Greek version of number 3, with the use of number

2 ; (5) another recension of number 1 ; (6) a third recension, derived from numbers 3 and 5 ; (7) a fourth recension from number 1, with larger additions ; (8) Greek version of number 7, with the use of number 2 ; (9) a *Hebrew Matthew*, derived from numbers 3 and 7 ; (10) a *Greek Matthew*, from number 9, with the assistance of numbers 4 and 8 ; (11) *Mark*, derived from number 6, with the use of numbers 4 and 5 ; (12) *Luke*, from numbers 5 and 8. The hypothesis of an original written gospel received a somewhat more simple shape from Grätz (*neuer Versuch der Entstehung der drei ersten Evang. zu erklären*. Tüb. 1812) as follows :—(1) An original Hebrew Gospel ; (2) an original Greek Gospel, derived from former, with many additions ; (3) shorter evangelic documents ; (4) *Mark* and *Luke* arose out of number 2, with the help of number 3 ; (5) a *Hebrew Matthew*, derived from number 1, with additions, partly its own, partly borrowed from a document which here and there agreed with the gnomology employed by Luke ; (6) a *Greek version of the Hebrew Matthew*, in making which the Gospel of Mark was consulted, and additions derived from it ; (7) interpolations from the Gospels of Matthew and Luke, by means of mutual transpositions of many sections from the one to the other.

Considering the entire want of any historical basis for the existence of an original written Gospel of the kind in question, although it could not but have been regarded as of very high authority ; considering the meagre and defective materials of which it must needs have been composed ; considering the contradictions which the testimonies of Luke in his preface, and of the fragment of Papias, carry in themselves to an original *written* Gospel ; considering the artificial nature of the structure which is raised up upon a presupposed basis by the arbitrary calling in of materials at will ; considering the accumulated and strangely trivial cultivation of authorship, which is presupposed, in opposition to the spirit, the wants, and the hope of the apostolic age ; considering the dead mechanical way especially in which the evangelists would have gone to work, altogether without that independent idiosyncrasy which, in the case of apostles and apostolic men, cannot, even in respect to their written activity in the service of the church, be conceived of as wanting without doing injury to the historical character and spirit of the original Christian age ; considering the high authority, finally, which the Synoptics have attained, but which they could scarcely have reached by a style of writing history so spiritless, so laboriously fettered, and of so compilatory a character :—it can only be regarded as an advance and a gain, that these artificial hypotheses have again disappeared, and are worthy of note only as evidences of an inventive conjectural criticism, which, when we consider the theological character of its time, cannot astonish us even in respect of the approval which it received. A beneficial recoil from this approval was brought about first by Hug (*Einl.* 1808, 4te Aufl. 1847), who simply went back to the critical use to which Mark subjected Matthew, and Luke both his predecessors, consequently in harmony with the order of succession in the Canon,—a view which, at the present day, is held most decidedly by Hilgenfeld.

The assumption also of *many kinds of original gospel writings and essays* as

sources of the Synoptics (after Clericus, *l. c.*, Semler, Michaelis, Koppe, and others ; first, in reference to the third Gospel, by Schleiermacher, *üb. d. Schriften des Luk.* Berlin 1817 [Eng. transl. by late Bishop of St. David's]), is by no means sufficient to solve the riddle, especially if we keep in view the harmony of the three in respect of their plan and design as a whole ; for if we were to explain all the peculiarities of the relation in this way, we would be entangled in a mosaic work of multitudinous combinations and separations, in which there would again fall to the share of the evangelists themselves nothing but a curiously mechanical skill as their undeserved fate.

B. Far greater reputation, nay, even permanent approval down to the most recent time (Guericke, Ebrard, Thiersch, and many others ; also Schleiermacher, *Einl.*, ed. Wolde, 1845). has been attained by the hypothesis of an *original oral Gospel*, which, after Eckermann (*theol. Beitr.* V. 2, p. 148), Herder (*Regel d. Zusammenstimm. unserer Evangel.* in: *von Gottes Sohn, der Welt Heiland*, 1797), has found its most thoroughgoing representative<sup>1</sup> in Gieseler's celebrated *Vermuth über die Entstehung und frühesten Schicksale der schriftl. Evang.*, Leipzig 1818. According to this hypothesis, which may be compared with that of Wolf regarding the origin of Homer, the doctrines, acts, and destinies of Christ were, among the apostles and first Christians at Jerusalem, the oft-repeated subject of their conversation, in a greater or less degree, always in proportion as they appeared more or less as witnesses for the Messiahship. The memory of one disciple thus aided that of another in the way of correction and arrangement, so that the facts and discourses were apprehended in a firm living recollection. By this process, however,—through which men who were destined to be fellow-laborers with the apostles were prepared for their vocation, instruction being imparted by one apostle in the presence of the others,—these ἀπομνημονεύματα attained a continuous historical shape ; and in order to prevent any disfiguration, the expression also, and therewith, at the same time, the thought, became fixed,<sup>2</sup> which might take place all the more easily, considering that the state of culture among the first narrators was pretty much the same. There was thus formed a standing, as it were stereotype, narrative, which comprised the sections common to the three Synoptics. As, however, some portions of the history formed more the topic of conversation and of narration to the converts, and others less, always according to their greater or less importance,—which determined, also, a more or less free form of address ; and as, in addition, special recollections of the apostles flowed into their addresses,—there are explained in this way the diver-

<sup>1</sup> See, besides, Sartorius, *drei Abh. üb. wichtig. Gegenst. d. exeg. u. system. Theol.* 1830 ; Rettig, *Ephemerid. exeg. Theol.* I., Glessen 1824 ; Schulz in the *Stud. u. Kritik.* 1839 ; Schwarz, *über das Verwandtschaftsverhältn. d. Evangelien*, 1844. In reference to Mark, Knobel, *de ev. Marci orig.* 1831. Here, belongs also Kalchreuter in the *Jahrb. f. deutsche Theol.* 1861, p. 507 ff., who refers the harmony, without any written medium, to

the original Gospel of *Christian recollection.*

<sup>2</sup> Compare the Rabbinical rule in *Schabb.* f. 15. 1 : " Verba praeceptoris sine ullâ Immutatione, ut prolata ab illo fuerant, erant recitanda, ne diversa illi affingeretur sententia," " the words of the teacher, without any change, as they have been uttered by him, were to be repeated, lest a contradictory sense should be affixed to them." See, generally, Gieseler, p. 106 ff.

gencies which are found in some parts of the historical narrative. This oral narrative was impressed upon the memory of those who were intended for the vocation of teaching by frequent repetition. The language of this original type of oral Gospel, the Aramaic, was with all care translated into Greek, when Hellenists in increasing numbers were received into the community. Finally, the word became fettered by the letter, whereby, the individual author, in selecting and setting forth his material, fell in with the wants of his readers ; so that *Matthew* handed on a purely Palestinian ; *Mark*, a Palestinian Gospel, modified abroad, and for strangers out of Palestine ; *Luke*, a Pauline Gospel.

The want, however, of all historical testimony for a *standing* apostolic tradition of that kind ; the mechanical method, opposed to the living spirit of the apostolic age and activity, which is presupposed in order to its origination and establishment ; the mechanical literary manner in which the evangelists are said to have continued the oral account which pre-existed ; the incompleteness and limitation, beyond which a narrative of that kind could not have risen ; the want of agreement precisely in the all-important histories of the passion and resurrection of Christ ; the circumstance that, as already appears from the Acts of the Apostles and the New Testament Epistles, the preachers of the apostolic age (see on Acts xxi. 8) had to deal chiefly with the whole redemptive work of Christ, and that therefore they, by preference, announced His incarnation, His manifestation and ministry, in brief, condensed summary (see, *e.g.*, Acts x. 37-42), His doctrine as a fact viewed as a whole, the testimony to His miracles, His sacrificial death, His resurrection, glorification, and second advent, in doing which they possessed, in their own recollection, and *relatively* in the living tradition, material and warrant enough for the preaching also of the individual doctrines, discourses, acts, and destinies of the Lord, which they certainly had likewise to do in the discharge of this great chief vocation of theirs (comp. 1 Cor. xi. 23, ch. xv. 1 ff. ; see also what Papias says of Mark, as the hearer of Peter, in Eusebius, iii. 39), and did not need a previous stereotype didactic preparation ; the want of every trace of such a standing type in the New Testament Epistles ; finally, the testimonies of Luke and Papias, which are exactly opposed to an original Gospel tradition in the sense *assumed* ; the complete breaking through of such already by Luke, and its annulling by John :—all these are just so many reasons why any explanation of the synoptic Gospels upon that hypothesis of an original oral Gospel (without prejudice, however, to the necessary and great influence of oral tradition in general) must be renounced, even apart from this, that the formation of such an original Gospel, by means of the designed co-operation of the apostles, would be simply irreconcilable with the contradictions which are presented by the Gospel of John.

## II.

*The view, according to which one evangelist made use of the other*,—where however, the *gospel tradition*, as it existed in a living form long before it was recorded in writing (Luke i. 2), as well as old *written documents*, com-

posed before our Gospels (Luke, *i.e.*), come also essentially into consideration,—is the only one which is fitted to enable us to conceive of the synoptic relationship in a natural manner, and in agreement with the history.

The order in which the three originated has, according to this view, been very variously determined. Namely, (1.) according to the order of the canon, *Matthew* wrote first, *Mark* made use of him, and *Luke* of both. So Grotius, Mill, Wetstein, Bengel, Townson (*Abhandlungen über d. vier Evangel., aus dem Engl. von Semler*, Leipzig 1783, I. p. 275, II. p. 1 ff.), Seiler (*de temp. et ord., quo tria ev. pr. can. scripta sunt*, Erlangen 1805, 1806), Hug, Credner,<sup>1</sup> Hengstenberg, Grau, and several others; of the Tübingen school, Hilgenfeld (*d. Markus-Evangel.*, Lpz. 1850, *krit. Untersuch. üb. d. Evangel. Justin's*, etc., Halle 1850, also in the *theolog. Jahrb.* 1852, p. 102 ff., 158 ff., 1857, p. 381 ff., 408 ff., and *die Evangelien nach ihrer Entstehung*, and 1854, *d. Urchristenthum*, 1855, and in his *wiss. Zeitschrift*, 1859, 1861, 1862, 1863, 1865, 1867, 1870; also in his *Kanon u. Kritik. d. N. T.* 1868), who refers our canonical Matthew to an apostolic documentary work—of a strictly Judeo-Christian character—between the years 60 and 70, which, however, received, immediately after the destruction of Jerusalem, a freer treatment, and in this way attained its present shape, as he also places, as an intermediate link, between Matthew and Mark, not merely the Petrine-Roman tradition, but also a Petrine edition of Matthew, a Gospel of Peter, which was also made use of by the author of our Mark, while he makes the Gospel of Luke to arise out of a Pauline working up of the two first Gospels, and other sources about 100 years after Christ. Augustine's opinion (*de consen. ev. i. 4*) already was: "*Marcus Matthaeum subsequutus tanquam pedisequus et brevior ejus videtur*," "*Mark, having come next to Matthew, seems to be his follower and abbreviator*," which Koppe (*Marcus non epitomator Matthaei*, 1782) rightly controverts, as is done afterwards also by Herder and others, proceeding from other principles; and especially by those who assign to Mark the priority among the three (see subsequently). (2.) Matthew, Luke, Mark, the so-called hypothesis of *Griesbach*. So Owen, *Observations on the Four Gospels*, London 1764; Stroth in *Eichhorn's Repert.* IX. p. 144; and especially Griesbach, *Commentat. qua Marci ev. totum e Matthaei et Lucae commentariis decerpt. esse monstratur*, Jen. 1789, 1790 (also in his *Opusc.*, ed. Gabler, II. p. 385 ff.); Ammon, *de Luca emendatore Matthaei*,

<sup>1</sup> According to Credner, *Einleit.*, it was not long after the destruction of Jerusalem, "on the border of the transition period from historical tradition to legend," that attempts at a written record of the gospel history were first made. There were found in existence about that time both the Hebrew collection of sayings by the Apostle Matthew, and also those observations which Mark, the companion of Peter, had set down accurately, indeed, but without reference to arrangement, probably after the apostle's death. A Palestinian writer made that work of Matthew, with the aid of Mark's memoranda, as well as of oral tra-

dition, the basis of a written redaction of the gospel history, and there thus originated "our first canonical Gospel, rightly entitled *κατὰ Ματθαίον*." Another took those memoranda of Mark as the foundation of his work, and, arranging and supplementing, worked up the history in agreement with them, and thus arose the *εὐαγγέλιον κατὰ Μάρκον*. Luke, along with oral tradition, already made use of *συγγράμματα* of the gospel history, and amongst these probably of our Matthew and Mark, but more certainly of the *λόγια*, which Matthew himself had written, and of the observations which Mark himself had recorded.

Erl. 1805; Saunier, *üb. d. Quellen des Ev. Mark.*, Berlin 1825; Theile, *de trium prior. ev. necessitud.*, Leipzig 1825, and in Winer's and Engelhardt's *krit. Journ.* V. 4, p. 400 f., Siefert, Fritzsche, Neudecker, Kern, de Wette, Gfrörer, *heil. Sage*, p. 212 ff., Strauss, Schwarz, *neue Untersuch. üb. d. Verwandtschaftsverhältnisse d. synop. Evang.*, Tübingen 1844, p. 277 ff., Bleek, Schwegler in the *theolog. Jahrb.* 1843, p. 203 ff., and in the *nachapost. Zeitalter*, I. p. 457 ff., Baur, p. 548 ff., and *d. Markus-Evangel.*, Tüb. 1851, also in the *theolog. Jahrb.* 1853, p. 54 ff.; and frequently Strauss, Zeller, Dölling, Köstlin,<sup>1</sup> Kahnis, Keim. Among these defenders of the priority of Matthew, Delitzsch, in a manner which is peculiar to himself, believes that he has demonstrated the same (see his *neue Unters. üb. Entstehung und Anlage d. kanon. Evangelien*, I. p. 59), namely, by means of a presumed *pentateuchic* plan of the Gospel in harmony with the setting forth of Christianity as a new, not less divine νόμος, raised above that of Moses. This discovery, however, is nothing else than a playing of the Rabbinical mind with a fanciful typology (see especially Lücke: *de eo, quod nimium artis acuminisque est in ea, quae nunc praecipue factitatur sacrae scripturae . . . interpretatione*, Gött. 1853; Baur in the *theolog. Jahrb.* 1854, p. 235 ff.; Weiss in the *deutsch. Zeitschr. Beibl.* 1854, 3), for the sake of laying a foundation for the confident assertion of the author, that to think of the priority of Mark will be henceforth quite impossible,—a remark which has been already abundantly refuted by experience.

(3.) *Mark, Matthew, Luke.* So Storr, *üb. d. Zweck d. evang. Gesch. u. d. Briefe des Johannes*, p. 274 ff., and *de fontibus evang. Matt. et Lucas*, Tüb. 1794 (also in Velthusen, *Commentatt.* III. p. 140 ff.); from Mark, namely, the Hebrew Matthew, and partly, also, Luke were derived, and that the Greek translator of Matthew then made use of Mark and Luke.

The order, *Mark, Matthew, Luke*,<sup>2</sup> is maintained also by Lachmann in the

<sup>1</sup> According to Köstlin, our *Matthew*, which first arose between the years 70-80, was composed with the use of the Apostle Matthew's collection of discourses, as well as of the Petrine Gospel, which is intended in Papias' testimony regarding Mark, and of other sources, and experienced its last catholic redaction about the years 90-100. *Luke* made use of *Matthew*, although not as a principal source, but chiefly of South-Palestinian, Judeo-Christian sources, and wrote still in the first century, in Asia Minor, where the Gospel long circulated as a private writing, until it became known in Rome also, where ecclesiastical use was not made of it probably till after the middle of the second century. Our *Mark*, finally, an epitomized, neutral, and irenic work, is dependent upon *Matthew* and *Luke*, as well as on the older written source of *Mark*, is a product of the idea of catholicity upon an originally Judeo-Christian basis, and originated in the Roman Church in the first

decennium of the second century. Generally the consideration of the Gospels as *tendential writings*, in which the development of early Christianity into the Old Catholic Church is said to disclose itself, is peculiar to the school of *Baur*, where, however, *Hilgenfeld* claims for his method of apprehending the subject the character of the literary-historical, a name which does not change the nature of the tendential view.

<sup>2</sup> Against this reputed "*pet child of the most recent criticism*," Keim, in particular (Inaugural Address *d. menschl. Entwickl. J. Ch.*, Zürich 1861, and in his *Gesch. Jesu*), has come forward in support of *Matthew*, and to the prejudice of *John*. *Hilgenfeld* continues most zealously to contend against the priority of *Mark*; Kahnis, *Dogmatik*, I. p. 409, classes the same among the "*hardest aberrations of modern criticism*."—Klostermann (*d. Markus-Evang. nach s. Quellenwerthe*, 1867) rejects the hypothesis of an

*Stud. u. Kritik.* 1835, p. 570 ff. ; Weisse, *evang. Gesch.* 1838, and *Evangelienfr.* 1856, Ewald, Reuss, Thiersch ; Tobler, *Evangelienfr.* 1858 ; Ritschl in the *theolog. Jahrb.* 1851, p. 480 ff. ; Plitt, *de compos. evang. synopt.* 1860 ; Weiss in the *Stud. u. Kritik.* 1861, p. 29 ff., 646 ff., and in the *Jahrb. f. D. Theolog.* 1864, p. 49 ff., 1865, p. 319 ff. ; compare his *Markus-Evangel.* 1871 ; Eichthal, *les évangiles*, 1863 ; Schenkel ; Wittichen in the *Jahrb. f. D. Th.* 1862, p. 314 ff., 1866, p. 427 ff. ; Holtzmann, *d. synopt. Evangelien*, 1863 ; Weizsäcker, who assumes a written source common to the three, the extent and arrangement of which may be recognized substantially in the representation of Mark ; Scholten, *d. älteste Evang., krit. Unters., aus d. Holland.* v. Redepenning, 1869. Amongst these, Ewald and Scholten especially have laid down, in very dissimilar ways, a most complicated order of origination. This, according to Ewald, is as follows :—(1) *The oldest Gospel*, describing the most prominent events in the life of Jesus, made use of by the Apostle Paul, probably composed by the Evangelist Philip in the Greek language, but with a Hebrew coloring ; (2) *the Hebrew collection of sayings by Matthew*, containing chiefly large portions of discourses, but also narrative introductions ; (3) *the Gospel of Mark*, for which 1 and 2 were used, yet of independent origin, although no longer preserved quite in its original form ; (4) *the book of the higher history*, which undertook to depict in a new fashion the very heights of the gospel history, and from which proceeds, e.g., the copious narrative of the temptation in Matthew and Luke ; (5) *our present Gospel of Matthew*, written in Greek, with the use of 1–4, especially, however, of Mark, and the collection of sayings, probably also of a writing upon the preliminary history ; (6, 7, 8) *three different books, which may still be pointed out from the Gospel of Luke* ; (9) *the Gospel of Luke*, in which all the hitherto enumerated writings, with the exception, however, of Matthew, were used. According to Scholten, however, a sketch by John Mark, after undergoing a first revision (*Proto-Markus*), was united with Matthew's collection of sayings (*Proto-Matthaeus*), through which process arose a *Deutero-Matthaeus*, a second recension of which (*Trito-Matthaeus*) produced our first canonical Gospel ; the latter, however, must also have been already known to a second redactor of the *Proto-Markus*, i.e. to our canonical Mark (*Deutero-Markus*), as is shown by its putting aside the history of the birth. The view of Holtzmann is simpler, who regards an original Mark (A) as the sole basis of our present Mark, which, however, was also used, after the collection of sayings (Δ), by Matthew and Luke, yet in such a way that these two, along with A and Δ, made use also of other smaller written sources and oral traditions. Weiss, again, supposes the *λόγια* to be the original Gospel, with which portions of the history, of the nature of sketches, yet without the history of the birth and passion, were already combined, and then makes our Mark follow at once, as a working up of the original Gospel with the recollections of Peter. The question, whether Luke made use of our Matthew, is denied,

original Mark ; finds, however, in our Mark the traces of an earlier and more original

representation of the history, which may again be recognized in our first Gospel.



not merely by Ewald, but also by Weisse, Reuss, Thiersch, Plitt, Weiss, Holtzmann, Weizsäcker.

(4.) *Mark, Luke, Matthew.* So Wilke (*der Urevangelist*, 1838), B. Bauer. Comp. also Hitzig, *üb. Johann. Markus und seine Schriften*, 1843; and especially Volkmar, *die Evangelien od. Markus u. d. Synopsis*, etc., 1870, according to whom the Gospel of Mark is said to be a self-conscious didactic poem upon a historical basis; the Gospel of Luke a Pauline renewal of the original didactic writing against a Jewish-Christian reaction; while the Gospel of Matthew is a combination of both in the universalistic Jewish-Christian sense. See also Volkmar, *Uepr. uns. Evangelien nach d. Urkunden*, 1866.

(5.) *Luke, Matthew, Mark.* So Büsching, *die vier Evangelisten mit ihren eigenen Worten zusammengesetzt*, Hamb. 1766; Evanson, *The Dissonance of the Four generally received Evangelists*, 1792.

(6.) *Luke, Mark, Matthew.* So Vogel (in Gabler's *Journ. für auserl. theol. Lit.* I. p. 1 ff.). A more minute statement and criticism of these various views belongs to the science of Historico-Critical Introduction. It may here suffice to note the following points.

Since the testimony of Papias regarding the work of Mark furnishes no reason (see remark 1, p. 29) for regarding this work as different from our second canonical Gospel; and since our present Gospel of Matthew is not identical with the *σύνταξις τῶν λογίων* which the apostle composed, but is a non-apostolic historic product which gradually grew up out of this apostolic writing; since, finally, Luke, who already presupposes a manifold evangelic literature, and who wrote after the destruction of Jerusalem, must be regarded in any case as the last of the Synoptics, while the tradition, which assigns the first place to Matthew, may be fully conceived and explained from the very early existence of that apostolic *σύνταξις τῶν λογίων*,—the Gospel of *Mark* thus most naturally presents itself, on a historical consideration of the origin of the three synoptic Gospels—and that without the assumption, which is devoid of historical testimony, and throws everything back into uncertainty, of an original writing,<sup>1</sup> differing from its present form—as the one which is the oldest amongst the three, and which alongside of oral tradition and other original evangelic written sources, exercised

<sup>1</sup> Weisse, Ewald, Köstlin, Reuss, Scholten, and several others. It has been sought to determine the unknown magnitude of an original Mark, against which Weiss and Kleutermann have also decidedly declared themselves, partly by means of a multitude of interpolations (comp. also Wilke and Volkmar) which our Mark contains, partly by means of many large omissions which it is said to have experienced, partly by the assumption of many variations in expression, and in the setting forth of individual details. Holtzmann reduces the literary treatment which this original writing received through Mark—(1) to abbreviations

of the discourses, and to the passing over of minutiae in the narratives; (2) to an important abbreviation at the beginning, and a great gap, occasioned by the Sermon on the Mount, with which, at the same time, two miracles have fallen out; (3) to brief explanatory additions and insertions. Weizsäcker goes further in comparing the evangelic fundamental document, which he assumes, with the present Mark. Wittichen, too, finds in the latter a *redaction* of the fundamental document; while Scholten brings out the original Mark only after many arbitrary excisions.

a dominant influence upon the others. With this assumption that Mark is the oldest of the Synoptics, the distinctive internal character of this Gospel is quite in harmony,—the omission of all preliminary histories which cannot be explained as resulting from design (according to Baur, from neutrality), the beginning [of the history] with the appearance of the Baptist, the as yet altogether undeveloped narrative of the temptation, the circumstantial treatment of the history of the miracles, the freedom from legendary insertions in the history of the Passion which are found in Matthew, the objective character which, nevertheless, indicates the theological design and method, and especially the original stamp of direct liveliness and picturesque clearness of style and description. "This enamel of the fresh flower, this full pure life of the materials" (Ewald, *Jahrb.* I. p. 204), cannot be explained from the "tendency towards what is drastic and striking" (Kahn), or from a purely "subjective manner on the part of the author" (Köstlin), and is not reconcilable with the assumption of a compilatory treatment; while the peculiar omission, moreover, and abbreviation on the one side, and the numerous, more circumstantial narratives and individual features on the other, which Mark exhibits, when compared with Matthew, would be conceivable neither psychologically nor historically, if Mark were the copyist and extractor of Matthew (or even of Matthew and Luke). See especially Weiss, Holtzmann, Weizsäcker, Klostermann. The Gospel of Mark, which, agreeably to its extent, arrangement, and presentation of the gospel material, flowed most directly from the early Christian tradition, must have preceded our present Gospel of Matthew, and it is only the actual composition of the Apostle Matthew's collection of sayings, which can be regarded as the source which Mark, and that with the independence of his peculiar object, which did not go in quest of copious accounts of *discourses*, made use of from Matthew. His Gospel, moreover, had the authority of Peter in its favor (see the fragment of Papias); and it is all the more explicable, when the Hebrew Gospel of Matthew gradually formed itself amongst the Christians of Palestine out of the Apostle Matthew's collection of sayings, that it obtained a very substantial influence not only upon the shaping of this itself as to contents and form, but was also, at its final redaction and subsequent translation into the Greek language, made use of in such a way that the community even of expressions, which appears so often in the portions that are common, is thereby explained, exactly as at a later time again Luke had the Gospel of Mark also as one of his sources, and by the manner in which he made use of it, might make it appear as if it occupied a middle position between the first and third Gospels, borrowing in a dependent manner from both; a view by which a crying injustice is done to Mark under the domination of the Griesbachian hypothesis' (especially, also, by de

<sup>1</sup> Lachmann, *N. T.*, ed. maj. Praef. p. xvi., appropriately says that this hypothesis represents Mark as "*ineptissimum derultorem, qui nunc taedio, modo cupiditate, tum negligentia, denique recordi studio, inter evangelia Matthaei et Lucae incertus feratur atque oberret.*" The most thorough demonstra-

tion of its inaccuracy, see in Holtzmann, p. 118 ff. Compare also the whole of his excellent section upon the linguistic character of the Synoptists (p. 271 ff.). The correct recognition of the linguistic peculiarities of the three decidedly excludes any mechanical compilation.

Wette, Baur, Köstlin, Bleek, Keim). If accordingly, besides oral tradition, the *σύνταξις τῶν λόγιων* of the Apostle Matthew, and our Gospel of Mark, are to be regarded as the chief Christian sources of our first Gospel, to the latter of which sources the relation of our Matthew is often directly that of omission and extraction, there yet must also have been other original evangelic writings in existence, which were worked up along with these when the Gospel was moulding itself into shape. Such individual writings are certainly to be recognized in the genealogy and in the preliminary history, and though less certainly determinable, yet also not to be denied in the further course of the history. The uniformity of the linguistic stamp, which exists in general, finds its sufficient explanation partly in the final redaction which preceded the translation, partly in the unity of the translator.

REMARK 1.—The testimony of the Presbyter John (not of the Evangelist John, as Zahn, Riggenbach, and Klostermann think), in Papias, regarding Mark, as quoted in Eusebius iii. 39, is as follows:—"Μάρκος μὲν, ἑρμηνευτῆς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα· οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὅτερον δὲ, ὡς ἔφη, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων (al. λόγιων, as Laemmer reads). Ὡστε οὐδὲν ἤμαρτε Μάρκος οὕτως ἐνια γράψας ὡς ἀπεμνημόνευσεν· ἐνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς. Ταῦτα μὲν οὖν ἱστορεῖται τῷ Παπίᾳ περὶ τοῦ Μάρκου." "Mark, being Peter's interpreter, wrote accurately as he remembered them, but yet not in order, the things which were said or done by Christ. For he was not a hearer of the Lord, nor did he follow Him, but as I said, afterwards accompanied Peter, who, as he had need, shaped his teaching, but not as if making a methodical arrangement of the Lord's sayings. So that Mark made no mistake in writing what he remembered. For he was careful in one respect—to omit nothing of the things that he had heard, or to falsify anything in relation to them. This is the account which Papias gives of Mark." This statement, now, in the opinion of Credner (compare also Schleiermacher in the *Stud. u. Kritik*. 1832, p. 758 ff.), Schnuckenburger, Weisse, Schwegler, Baur, Köstlin, and others, is said not to be appropriate to our Gospel of Mark, because *τάξις*, in general, is a feature that is applicable to it. According to Baur, the work meant by Papias is to be conceived of as after the fashion of the Clementine Homilies; according to Köstlin, as a Petrine gospel, containing for the most part discourses of Jesus; according to Ewald and Hilgenfeld, its contents were at least of greater extent than our Mark. But the meaning of the above passage is as follows:—After Mark had become the interpreter, i.e. not the translator (Grimm in the *Stud. u. Kritik*. 1872, p. 686), but the secretary of Peter, he committed to writing so much of what had either been spoken or done by Christ as his memory enabled him to recall, although not in the order of historical succession. He could not have adopted the latter plan, because he had been neither a hearer nor a follower of the Lord; but at a later date, as mentioned (*ut dicit*, namely, in the words *ἐρμην. Πέτρου γενόμε.*), he became a follower of Peter, "who regulated his doctrinal teaching according to the requirements of the oc-

casion, though not in such a way as if he had intended to set forth the discourses of the Lord in an orderly combination. Mark therefore committed no error in having written down some things in the shape that his recollection presented<sup>1</sup> them to him; for one thing he made of importance, to omit nothing of what he had heard (from Peter), and to falsify none of the statements." The *ἐγραψεν*, mentioned at the beginning of the statement, refers then to the writing down which immediately followed the hearing of the addresses of Peter, which might take place *οὐ τάξει*, not according to historical order, but only in the form of notices, in the fashion of *Adversaria*. The *γράφας*, on the other hand, that follows, refers to the later composition of the Gospel, as clearly appears from the *ἐνια* which stands beside it (in opposition to the preceding *δοσα*). This *ἐνια*, however, brings into prominence some things, out of the entire contents of his Gospel, which might, indeed, have been expected to be given in a different way from that in which Mark's memory recalled them, i.e. in a better pragmatic arrangement and connection; but in reference to which the presbyter justifies the evangelist on the ground of the accidental, fragmentary style and fashion in which his notices regarding the matter of the Gospel originated. It is not, then, to the gospel writing of Mark as a whole, but only to a few individual portions of it (*ἐνια*), that the presbyter denies the property of *τάξις*; and he explains this defect, and offers an excuse for it.<sup>2</sup> If, then, there is no ground stated in the words of Papias for any intention to point out in the Gospel of Mark generally a deficiency in definite arrangement (Ebrard, Reuss),—or at least a deficiency in closeness of succession, perhaps also in chronological certainty (Zahn),—these words cannot, on the other side, serve also to prove that our present Gospel is not intended. The *οὐ τάξει*, seeing it is limited only to some things, is to be left entirely in its objective accuracy, as an attested defect in the Gospel of Mark, without our having to refer this attestation to a comparison—lying at its basis—with another Gospel, especially with John (Ewald, *Jahrb.* I. p. 206) or with Matthew (Ebrard, Hilgenfeld, Weiss, Bleek, Holtzmann, and several others), or even with the work of Papias

<sup>1</sup> Namely, without bringing this *ἐνια* into the historically connected arrangement. We might also explain *ὡς ἀπεμνην.* : as he has related it in his treatise (comp. Plato, *Theag.* p. 121 D, *Tim.* p. 20 E, *Crit.* 110 B; Xenophon, *Cyr.* viii. 2. 13; Demosthenes, 345. 10. *al.*), i.e. in no better order. But the above view is to be preferred on account of the correlation with *δοσα ἐμνημόνευσεν*.—Observe, moreover, that it is not said that Mark wrote *only ἐνια*, and that therefore he in general wrote *incompletely* (so still Weizsäcker, p. 29); but that he wrote some things *in such way*, etc. Köstlin, Weiss, Klostermann, have taken the right view.

<sup>2</sup> Compare also Klostermann, *d. Markusevangel.* p. 327, who, however, misunderstands the introduction to the passage of Papias, in interpreting, in a way which is linguistically incorrect, *δοσα*, which is quantitative, as *qualitative* (consequently, as if *οἷα* stood in the passage), and *ἐμνην.* II. *γενόμεν.* as a modal definition of *δοσα* . . . *ἐγραψεν* (so also Grau, I. p. 178), where *ἐμνηνευτής* is said to

be a *figurative* expression, in so far as Mark presented to his hearers the addresses of Peter, which they themselves could not hear; and thereby was, as it were, an interpreter of the apostle. Apart from this extension of the meaning of *ἐμνηνευτής*, which is forced and artificial, and more appropriate to a poetic context than to one of so simple a nature, and which is opposed, moreover, to the testimonies of the Fathers such as Irenaeus, III. 10. 6, Tertullian, *c. Marc.* iv. 5, *al.*, Klostermann explains the passage as if the words were: *Μάρκος μὲν ἐμνηνευτής Πέτρου ἐγένετο, οἷα ἐμνημόνευσεν ἀκριβῶς γράφας*, or: *Μ. μὲν οἷα ἐμνην. ἀκριβῶς ἐγραψεν, οὕτως ἐμνηνευτής Πέτρου γενόμενος*. Klostermann also errs in this, that he expunges the comma after *οὐ μὲν τάξει*, and, again, supplies *ἀκριβῶς ἐγραψεν* after *πραχθέντα*. *Ὅσα ἐμνημόν.* is, rather, an intermediate clause; and the *τὰ ὑπὸ τοῦ Χριστοῦ*, etc., is that which Mark wrote *ἀκριβῶς, οὐ μόνον τάξει*.

(Weisse). The inference, moreover, is not to be drawn from the present passage, that the alleged original Mark contained chiefly *discourses* of Christ (Köstlin), since *οὐχ ὡς περ συνταξιν τῶν κυριακῶν ποιούμενος λόγων* characterizes a *potiori* the instructions of Peter, and that in a *negative* manner in comparison with Papias' own work, which had the *λόγια* as its contents. Peter, in his *διδασκαλίας*, certainly communicated the Lord's sayings, but in a sporadic manner, according to the measure of the varying needs [of his hearers], but not in such a way as if he had wished to produce a *σύνταξις* of them; and he connected them in so far with the relative *historical* instructions, that his companion Mark might write down from the addresses of the apostle to which he had listened, not merely *τὰ ὑπὸ τοῦ Χριστοῦ λεχθέντα*, but *τὰ ἢ λεχθέντα ἢ πραχθέντα*.

REMARK 2. — With regard to the order of the synoptic Gospels in respect of their origin, the tradition of the church is unanimous for the priority of Matthew, and almost unanimous for assigning a middle position to Mark, in opposition to which there is only the isolated notice in Eusebius vi. 14, by Clement of Alexandria, in favor of the hypothesis of Griesbach: *προγεγράφθαι ἐλεγεν τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας*, "He said that those Gospels which contain the genealogies were written first." That unanimous tradition, however, is reconcilable also with our view regarding the origin of the Gospels, in so far, namely, that Matthew in reality wrote before Mark, i.e. his *σύνταξις τῶν λογίων*, out of which our present Gospel then grew up. To this relation to the first written source of the Gospel is the *origin* of that tradition to be referred.—Altogether without reason has Baur, in the *theol. Jahrb.* 1853, p. 93, with the approval of Volkmar, interpreted the predicate of Mark, *ὁ κολοβοδάκτυλος* (*with the mutilated finger*), in the *Philosophumena Origenis*, which cannot, without arbitrariness, be understood otherwise than quite in its proper sense (see Ewald, *Jahrb.* VII. p. 197), of the epitomatory character of the Gospel.

REMARK 3.—Although the Gospel of Mark is the oldest of the Synoptics, and has apparently preserved in part purer and more original traditions than the Gospel of Matthew, it may still be partially inferior in point of originality to the tradition which has stamped its impress upon the latter, since Mark could mainly work up his notices, gathered from his connection with Peter, only by help of *tradition*; and since, on the other side, the Gospel of Matthew was moulded into shape *gradually*, and in *Palestine* itself, so that in any case, even apart from the apostolic collection of sayings, which passed over substantially into this Gospel, many older elements of tradition, and older documentary portions than any in Mark, may have been preserved in it. To the critical comparison of the narratives given in Matthew with those of Mark, no hindrance can then be interposed by the placing of the latter first; as in Mark in comparison with Matthew, so also in Matthew in comparison with Mark, we may recognize more original elements, and thus, in so far, partly assign to the first also a primary position.



## SUPERScription.

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### *Εὐαγγέλιον κατὰ Ματθαῖον.*

THIS superscription has the oldest and best witnesses in its favor. Κατὰ Ματθαῖον (B M, Codd. Lat.) is in conformity with this, because whole volumes bore the title of Εὐαγγέλιον. All longer superscriptions are of later date, as : τὸ κ. Μ. εὐαγγέλιον ; τὸ κ. Μ. ἅγιον εὐαγγέλιον ; εὐαγγέλιον ἐκ τοῦ κ. Μ. ; ἐκ τοῦ κ. Μ. εὐαγγέλιον. Both the latter are derived from Lectionaries. — Instead of Ματθαῖος, Lachmann and Tischendorf write Ματθαῖος, after B D M.

Εὐαγγέλιον signifies in the old language a *present given in return for joyful news*,<sup>1</sup> or a *sacrifice offered up for the same*.<sup>2</sup> First in later Greek only does it also mean *the good news itself*.<sup>3</sup> So throughout the N. T. (corresponding to the Hebrew מְבִרָה), where it signifies κατ' ἐξοχήν, "pre-eminently," *the joyful news of the Messiah's kingdom*,<sup>4</sup> which news preached Jesus as the Messiah. So also in the superscriptions of the Gospels, which present the knowledge of salvation by Jesus as the Messiah in *historical form, in the form of a historical demonstration of the Messiahship of Jesus*. The designation of our writings as *news of salvation by the Messiah (εὐαγγέλιον)* is derived from the most remote ecclesiastical antiquity.<sup>5</sup> — κατὰ Ματθαῖον] The knowledge of Messianic salvation, *as it was shaped (in writing) by Matthew*.<sup>6</sup> There is thus also a εὐαγγέλιον κατὰ Ματθαῖον, κατὰ Μάρκον, and so on.<sup>7</sup> It is incorrect, however, to maintain, as do others, and even Kuinoel, after older writers, that κατὰ denotes *simply* the genitive. For if so, then, firstly, this case, which certainly most obviously suggested itself, and which would also have been analogous to Paul's expression, τὸ εὐαγγέλιόν μου (Rom. ii. 16, xvi. 25), would have been employed ; secondly, the Hebrew ל of authorship, which is to be viewed as the dative of connection, is not applicable here, because the LXX. does not express it by κατὰ ; thirdly, even in the passages which are quoted from Greek writers, the genitival relation is not contained di-

<sup>1</sup> Hom. Od. 152. 166; Plut. Ages. 33; 2 Sam. iv. 10; Cic. Att. ii. 12.

<sup>2</sup> Xen. Hell. i. 6. 26, iv. 3. 7; Aristoph. Eq. 656; Diod. Sic. xv. 74; Pollux, v. 129.

<sup>3</sup> Plut. Sert. 11; Lucian. Asin. 26; Appian, B. C. iv. 30; LXX. 2 Sam. xviii. 25.

<sup>4</sup> Matt. iv. 23, ix. 35, xxiv. 14; Acts xx. 24.

<sup>5</sup> See Justin. Apol. i. 66, Dial. c. Tryph. 100.

<sup>6</sup> In Villouison's Scholia on Homer we have the expressions: "Ομηρος κατὰ Ἀρίσταρχον, κατὰ Ζηρόδοτον, κατὰ Ἀριστοφάνην.

<sup>7</sup> Comp. Euseb. iii. 24: Ματθαῖος . . . γραφῇ παραδούς τὸ κατ' αὐτὸν εὐαγγ. Matthew is in this way designated as the *author* of this written form of the Gospel, which in itself is one (Credner, *Gesch. d. Canon*, p. 87.

rectly, but is only derived in the relation of the thing to the persons, as in the numerous passages in Polybius.<sup>1</sup> It is quite opposed to history (Introduction, sec. 2) when *others*<sup>2</sup> fall into the opposite extreme, and draw the inference from *κατά* that the composition is not here ascribed to the evangelists, but that all that is said is, that the writings are composed *after them*, i.e. *after their manner*. So Faustus the Manichæan in Augustine; <sup>3</sup> Volkmær, who sees himself driven, by the fact that Luke and John were the authors of the third and fourth Gospels, to the arbitrary assumption that the superscriptions of the first two Gospels are to be regarded as original, while those of the third and fourth were intentionally added by a third hand for the sake of uniformity, after the proper meaning of the *κατά* in the first two had come to be lost. Even in the titles of the apocryphal gospels (*εὐαγγέλιον καθ' Ἑβραίων*) *κατά* designates not the readers, for whom they were intended, but the gospel, as it had shaped itself under the hands of the Hebrews, etc., the gospel *as redacted by the Hebrews*, in this sense also shortly termed *Ἑβραϊκόν*.<sup>4</sup>

## CHAPTER I.

Vv. 1-17. In the writing of the names there are manifold variations in mss., verss., and Fathers. Lachm. and Tisch. have in vv. 1, 6, 17 *Δαυείδ*, which is attested throughout as the manner of writing the word by the oldest and best mss.; ver. 5. *Ἰωβηὶδ*, after B C Δ Ν, verss. Fathers; ver. 8 f. *Ὁζείων*, *Ὁζείας*, after B Δ Ν; ver. 10. *Ἀμώς*, after B C M Δ Ν, verss. Epiph.; ver. 10 f. *Ἰωσείων*, *Ἰωσείας*, after B Δ Ν, Sahid.; ver. 15. *Μαθθάν*, after B\*. Lachmann has, besides, in ver. 5, *Βοός*, after C, and Tischendorf (8th ed.) *Βοός*, after B Ν; Lachm. and Tisch. (8th ed.) in ver. 7 f. *Ἀσάφ*, after B C Ν, verss. — Ver. 6. *ὁ βασιλεὺς*, which B Γ Ν, 1, 71, Syr. Copt. Sahid. Arm. al. omit (deleted by Lachm. and Tisch.), has the preponderance of voices in its favor; its emphasis being overlooked on account of what precedes, it was regarded as superfluous, and was easily passed over. — Ver. 11. After *ἐγέννησε*, MU Curss. have *τὸν Ἰωακείμ*. *Ἰωακείμ δὲ ἐγέννησε*. A later interpolation (yet already before Irenæus), but put in circulation after Porphyry had already reproached the church with a defective genealogy. — Ver. 18. B C P S Z Δ Ν, Curss. Eus. Ath. Max. have *γένεσις*. So also Lachm. and Tisch. Others: *γέννησις*, which has been adopted by Elz. Scholz, and Rinck. The former is to be preferred, because the latter might very easily arise from the frequently preceding *ἐγέννησε* and *ἐγεννήθη*, and might also appear more appropriate to the connection (*partus modus*). Comp. ii. 1, Luke i. 14. — Ver. 19. *παρὰδειγματίσαι*] Lachm. and Tisch. have *δειγματίσαι*, only, indeed, after B Z Ν\* I, Schol. on Orig., and

<sup>1</sup> Schweighauser's *Ler.* p. 323; comp. already, Thuc. vi. 16 5: *ἐν τῷ κατ' αὐτοὺς βίῳ*; Bernhardt, p. 241; Valckenaer, *Schol.* I. p. 4; Buttmann, *N. T. Gramm.* p. 137 [E. T. pp. 136, 137]. See also 2 Macc. ii. 13: *ἐν τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεμιάδ*, and Grimm on the passage.

<sup>2</sup> Eckermann in the *theolog. Beitr.* 5 Bd. 2 St. p. 106 ff.

<sup>3</sup> c. *Faust.* xxvii. 2, xvii. 2, xxxiii. 3; Credner's *Einleit.* §§ 88-90; Jachmann in Illgen's *Zeitschr.* 1842, 2, p. 13.

<sup>4</sup> Epiph. *Haer.* xxx. 13.



Euseb., but correctly, as *δειγματίζω* is preserved only in Col. ii. 15, while *παράδειγματίζω* (Heb. vi. 6) is common in the LXX. and elsewhere, and suggested itself, therefore, as the better known and stronger expression (comp. Scholion in Tisch.). — Ver. 24. *διεγερθεῖς*] Lachm. and Tisch. (8th ed.) have *ἐγερθεῖς*, after B C\* Z K, Curs. Epiph. The less current compound verb gave place to the very common (comp. ii. 14) simple form. — Ver. 25. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον] Lachm. and Tisch. have simply *υἱόν*, after B Z K, 1, 33, Copt. Sahid. Syr.<sup>ac</sup> Codd. It. Ambr. al. Certainly (comp. especially Bengel) the Received reading has the appearance of having originated from Luke ii. 7 (where there is no various reading). The witnesses, however, in favor of the *Recepta* greatly preponderate; the virginity of Mary, also (against which, according to the testimony of Jerome, doubts were raised in consequence of the *πρωτότοκον*), certainly more probably suggested the removal of the *πρωτότοκον* than its insertion. Comp. Mill and Wetstein. Finally, had *υἱόν* merely been the original reading in the present passage, the *πρωτότοκον* in Luke ii. 7 could scarcely have remained unassailed.

Ver. 1. Βίβλος γενέσεως] *Book of origin*; סֵפֶר תּוֹלְדוֹת, Gen. ii. 4, v. 1, LXX.<sup>1</sup> The first verse contains the title of the genealogy which follows in vv. 2-16, which contains the *origin* of Christ from the Messianic line that runs on from the time of Abraham (genitive of contents).<sup>2</sup> The evangelist adopted the genealogical piece of writing (*βίβλος*), and which “velut extra corpus historiae prominet,” “as it were stands out beyond the body of the history” (Grotius), without alteration, as he found it, and with its title also. *Others*<sup>3</sup> take *γένεσις* as meaning *life*, and regard the words as a superscription to the entire Gospel: *commentarius de vita Jesu*. Contrary to the usage of the language; for in Judith xii. 18, and Wisdom vii. 5, *γένεσις* denotes the origin, the commencing point of life; in Plato, *Phaedr.* p. 252 D, it means *existence*; in Hierocles, p. 298, the *creation*, or that which is created; and in Jas. iii. 6, *τροχὸς τῆς γενέσεως* is the *τροχός* which begins with birth. And if we were to suppose, with Olearius,<sup>4</sup> that the superscription *liber de originibus Jesu Christi* was selected first with reference to the commencement of the history, to which the further history was then appended with a distinctive designation,<sup>5</sup> as *תּוֹלְדוֹת* also confessedly does not always announce a mere genealogy (Gen. v. 1 ff., xi. 27 ff.), nay, may even stand without any genealogical list following it<sup>6</sup>—so the immediate connection in which *βίβλος* . . . *Χριστοῦ* stands with *υἱοῦ Δαυ.*, *υἱοῦ Ἀβρ.*, here necessitates us to think from the very beginning, in harmony with the context, of the genealogy merely; and the commencement of ver. 18, where the *γένεσις* in the narrower sense, the actual origination, is now related, separates the section vv. 18-25 distinctly from the preceding genealogical list, so that the first words of chap. ii., *τοῦ δὲ Ἰησοῦ γεννηθέντος*, connect themselves, as carrying on the narrative, with vv. 18-25, where the origin of Jesus, down

<sup>1</sup> Comp. Gen. vi. 9, xi. 10.

<sup>2</sup> So Beza, Calvin, Grotius, Bengel, Wetstein, Paulus, Kulnoel, Gratz, de Wette, Baumgarten-Crusius, and others.

<sup>3</sup> Bede, Maldonatus, Schleusner.

<sup>4</sup> Comp. Hammond and Vitringa, also Euthym. Zigabenus.

<sup>5</sup> Comp. Catonis Censorii *Origines*.

<sup>6</sup> Gen. ii. 4, xxxvii. 2 ff.

to His actual birth, is related. This is, at the same time, in answer to Fritzsche, who translates it as *volumen de J. Christi originibus*, and, appealing to the words in the beginning of ch. ii., regards βιβλος γενέσεως, κ.τ.λ., as the superscription of the first chapter (so also Delitzsch), as well as to Olshausen (see also Ewald and Bleek), who takes it as the superscription of the first two chapters. — If the Israelite set a high value, in his own individual instance, upon a series of ancestors of unexceptional pedigree,<sup>1</sup> how much more must such be found to be the case on the side of the Messiah! — Ἰησοῦ Χριστοῦ] The name יְהוֹשֻׁעַ (Ex. xxiv. 13; Num. xiii. 16), or, after the exile, יֵשׁוּעַ (Neh. vii. 7), was very common,<sup>2</sup> and denotes *Jehovah is helper*. This meaning, contained in the name Jesus (comp. Sir. xvi. 1), came to full personal manifestation in Christ, see ver. 21. Χριστός corresponds to the Hebrew מָשִׁיחַ, anointed, which was used partly of priests;<sup>3</sup> as a prophet also, according to 1 Kings xix. 16, might be an anointed person. From the time of the Book of Daniel—for throughout the whole later period also, down to the time of Christ, the Messianic idea was a living one amongst the people<sup>4</sup>—this theocratic name, and that as a king's name, was applied, according to the Messianic explanation of the second Psalm, to the king of David's race, whose coming, according to the predictions of the prophets, was ever more ardently looked for, but with hopes that became ever purer, who was to raise the nation to its theocratic consummation, to restore the kingdom to its highest power and glory, and extend His blessings to the heathen as well, while, as a necessary condition to all this, He was, in a religious and moral respect, to work out the true spiritual government of God, and bring it to a victorious termination. See on the development of the idea and hope of the Messiah, especially Ewald.<sup>5</sup> According to B. Bauer,<sup>6</sup> Jesus is said to have first developed the Messianic idea out of His own consciousness, the community to have clothed it in figures, and then to have found these figures also in the Old Testament, while the Jews first received the idea from the Christians! In answer to this view, which frivolously inverts the historical relation;<sup>7</sup> and on the Messianic ideas of the Jews at the time of Christ, especially Hilgenfeld,<sup>8</sup> according to whom, however, the original self-consciousness of the Lord had been matured at an earlier date, before he found<sup>9</sup> for it, in

<sup>1</sup> Rom. xi. 1; Phil. iii. 5; Josephus, c. Ap. ii. 7; Lightfoot, *Hor. Heb.* p. 178.

<sup>2</sup> See the different persons who bear this name in Keim, *Gesch. J. I.* p. 384 ff.

<sup>3</sup> Lev. iv. 3, v. 16, vi. 15, Ps. cv. 15; partly of kings, 1 Sam. xxiv. 7, 11, Ps. ii. 2, Isa. xlv. 1, comp. Dan. ix. 25, 26.

<sup>4</sup> Comp. Langen, *d. Judenthum in Palästina zur Zeit Christi*, 1866. Welssenbach, *Jesu in regno coel. dignitas*, 1868, p. 47 ff.

<sup>5</sup> *Gesch. Christ.* p. 133 ff., ed. 3 [E. T. by Glover, p. 140 ff.]; Bertheau in *d. Jahrb. f. D. Th.* IV. p. 598 ff., V. p. 486 ff.; Riehm in *d. Stud. u. Kritik*, 1865, I. and III. [E. T., Clark, Edinburgh, 1876].

<sup>6</sup> Comp. Volkmar, *Rel. Jesu*, p. 113.

<sup>7</sup> See Ebrard, *Kritik. d. evang. Gesch.*, ed.

3, § 120 ff. [E. T. 2d ed., Clark, Edinburgh, p. 485 f.].

<sup>8</sup> *Messias Judaeorum libris eorum paulo ante et paulo post Christum natum conscriptis illustratus*, "the Messiah of the Jews illustrated by their books written a little before and a little after the birth of Christ," 1869; also Holtzmann in *d. Jahrb. f. d. Theol.* 1867, p. 389 ff.

<sup>9</sup> In connection with this view, we would be obliged to acquiesce in the belief of a very radical misunderstanding, which would permeate the gospel history from the baptism and the witness of John, namely, that the evangelists "apprehended as a beginning what was rather a result." On exegetical grounds this cannot be justified.

His confession of Himself as the Messiah, a name that might be uttered before His contemporaries, and an objective representation that was conceivable for Himself. — The *official name* *Χριστός*, for Jesus, soon passed over in the language of the Christians into a *nomen proprium*, in which shape it appears almost universally in the Epistles and in the Acts of the Apostles, with or without the article, after the nature of proper names in general. In the Gospels, *Χριστός* stands as a proper name only in Matt. i. 1, 16, 17, 18; Mark i. 1; John i. 17; and appropriately, because not congruous to the development of the history and its connection, but spoken from the standpoint of the much later period of its composition, in which *Ἰησοῦς Χριστός* had been already long established as a customary name in the language of Christians; as here also (comp. Mark i. 1) in the superscription, the whole of the great name *Ἰησοῦς Χριστός* is highly appropriate, nay, necessary. — Further, Jesus could be the bearer of the idea of Messiah, for the realization of which He knew from the beginning that He was sent, in no other way than in its national definiteness, therefore also without the exclusion of its political element, the thought of which, however,—and this appears most fully in John,—was transfigured by Him into the idea of the highest and universal spiritual government of God, so that the religious and moral task of the Messiah was His clear aim from the very outset, in striving after and attaining which He had to prepare the way for the Messiah's kingdom, and finally had to lay its indestructible, necessary *foundation* (founding of the new covenant) by His atoning death, while He pointed to the future, which, according to all the evangelists, was viewed by Himself as near at hand, for the final *establishment*, glory, and power of the kingdom, when He will solemnly appear (Parousia) as the Messiah who is Judge and Ruler. — *νιὸν Δαυὶδ*] for, according to prophetic promise, He *must* be a descendant of David, otherwise He would not have been the Messiah.<sup>1</sup> David is designated as *Abraham's* descendant, because the genealogical table must begin nationally with Abraham, who, according to the promise, is the original ancestor of the series of generations (Gal. iii. 16), so that consequently the venerable chiefs of this genealogy immediately appear in the superscription. Luke's point of view (iii. 23) goes beyond the sphere of the nation, while Mark (*i.e.*) sets out from the theocratico-dogmatic conception of the Messiah. [See note I., p. 55.]

Vv. 2, 3. K. τ. ἀδελφοὺς αὐτ. ] “Promissiones fuere in familia Israelis,” “the promises were in the family of Israel,” Bengel.—Vr. 3. These twin sons of Judah were illegitimate, Gen. xxxviii. 16–30. The Jews were inclined to find a good side to the transgressions of their ancestors, and alleged here, *e.g.*, that Tamar entertained the idea of becoming an ancestress of kings and prophets. See Wetstein and Fritzsche. The reason why Tamar is here brought forward, as well as Rahab, Ruth, and Bathsheba in vv. 5, 6 (for οὐκ ἦν ἔθος γενεαλογεῖσθαι γυναῖκας, “it was not the custom for women to be reckoned in genealogies,” Euth. Zigabenus), is not “*ut tacitas Judaeo-*

<sup>1</sup> John vii. 42; Rom. i. 3; Acts xiii. 22 f.; the Messiah is called pre-eminently משיח מלך.

Matt. xii. 23, xxi. 9, xxii. 42; Luke xviii. 39. Comp. Wetstein, and *Babylon. Sanhedr.* fol. 97.

*rum objectioni occurreretur*," "to meet a tacit objection of the Jews," Wetstein ; for the reproach of illegitimate birth was not raised against Jesus in the apostolic age, nor probably before the second century,<sup>1</sup> and would be very indelicately referred to by the naming of these women ; nor the point of view of *exactness* (Fritzsche), which would not explain why *these* women and no others were mentioned ; least of all the tendency to *cast into the shade* the Jewish genealogical tree (Hilgenfeld). In keeping with the whole design of the genealogical register, which must terminate in the wonderful one *who is born of woman*, that reason cannot, without arbitrariness, be found save in this, that the women named entered in an *extraordinary manner* into the mission of continuing the genealogy onwards to the future Messiah, and might thereby appear to the genealogist and the evangelist as *typi Mariæ*,<sup>2</sup> and in so doing the historical stains which cleaved to them (to Ruth also, in so far as she was a Moabitess) were not merely fully compensated by the glorious approval which *they* found precisely in the light in which their history was regarded by the nation,<sup>3</sup> but far outweighed and even exalted to extraordinary honors. See the numerous Rabbinical passages, relating especially to Tamar, Rahab, and Ruth, in Wetstein *in loc.*, and on Heb. xi. 31. Olshausen is too indefinite : "in order to point to the marvellous gracious leading of God in the ordering of the line of the Messiah." Luther and some of the Fathers drag in here what lies very remote : because Christ interested Himself in *sinner*s ; Lange, more remote still, "in order to point to the righteousness which comes, not from external holiness, but from faith ;" and Delitzsch,<sup>4</sup> "because the *sinless* birth of Mary was prepared throughout by *sin*."

Ver. 5. *Boaz* is also called, in Ruth iv. 21 and 1 Chron. ii. 11, son of Salma ; but his mother *Rahab* is not mentioned. The author without doubt drew from a tradition which was then current, and presupposed as known (according to Ewald it was apocryphal), which gave Salma as a wife to her who had risen to honor by her conduct in Jericho (Heb. xi. 31 ; Jas. ii. 25). The difficulties which, according to Rosenmüller, Kuinoel, and Gratz, arise from the chronology,—namely, that Rahab must have become a mother at seventy or eighty years of age,—are, considering the uncertainty of the genealogical tradition, which already appears in Ruth iv. 20, as well as the freedom of Orientals in general with regard to genealogies, not sufficient to justify here the assumption of some other Rahab.<sup>5</sup>

Ver. 6. Τὸν Δαυεὶδ τὸν βασιλέα] Although an apposition with the article follows the proper name, yet Δαυεὶδ also takes the article, not for the sake of uniformity with the preceding name (de Wette), but in order to designate David demonstratively, as already marked out in ver 1. In ver. 16, also, the article before Ἰωσὴφ, which is accompanied by an apposition, has, in

<sup>1</sup> See Thilo, *ad Cod. Apocr. I. p. 526 f.*

<sup>2</sup> Paulus, de Wette, Ebrard ; comp. Gro-tius on ver. 8.

<sup>3</sup> Heb. xi. 31 ; Jas. ii. 25.

<sup>4</sup> In Rudelbach and Guericke's *Zeitschrift*,

1850, p. 575 f.

<sup>5</sup> According to *Megill. l. 14, 2*, and *Kohleth R. 8, 10*, Joshua married Rahab,—a tradition which is *not* followed by our genealogy.

keeping with the deep significance of his paternal relation to Jesus, demonstrative power.<sup>1</sup> — The *τὸν βασιλέα* also, and the subsequent emphatic repetition of *ὁ βασιλεὺς*, are a distinction for David, with whom the Messiah's genealogy entered upon the kingly dignity. — *τῆς τοῦ Οὐρίου* Such methods of expression by the simple genitive suppose the nature of the relationship in question to be *known*, as here it is that of *wife*.<sup>2</sup>

Ver. 8. *Ἰορὰμ . . . Ὀζίας* Three kings, Ahaziah, Joaz, and Amaziah, are wanting between these.<sup>3</sup> The common opinion is that of Jerome, that the omission was made for the sake of obtaining an *equal division* of the names, in order not to go beyond the three Tesseradecades. Such omissions were nothing unusual.<sup>4</sup> The evangelist accepted the genealogical list without alteration, just as he found it; and the cause of that omission cannot be pointed out, but probably was only, and that without special design, the similarity of those names, in which way the omission also which occurs in ver. 11 is to be explained. Ebrard and Riggenbach, erroneously introducing the point of view of theocratic illegality (comp. Lange), are of opinion that Matthew omitted the three kings for this reason, that Joram, on account of his marriage with the daughter of Jezebel, and of his conduct, had deserved that his posterity should be exterminated down to the fourth generation;<sup>5</sup> that Matthew accordingly declared the descendants of the heathen Jezebel, down to the fourth generation, unworthy of succeeding to the theocratic throne. This breaks down at once before the simple *ἐγέννησε*. The omissions are generally not to be regarded as *consciously* made, otherwise they would conflict with ver. 17 (*πάσαι*), and would amount to a falsification.

Ver. 11. The son of Josiah was Joakim, and his son was Jechoniah. Here, consequently, a link is wanting, and accordingly several uncials, curs., and a few versions<sup>6</sup> contain the supplement: *Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακίμ*. *Ἰωακίμ δὲ ἐγέννησε τὸν Ἰεχονίαν* (1 Chron. iii. 15, 16). The omission is not, with Ebrard, to be explained from the circumstance that under Joakim the land passed under the sway of a foreign power (2 Kings xxiv. 4), and that consequently the theocratic regal right became extinct (against this arbitrary view, see on ver. 8); but merely from a confusion between the two similar names, which, at the same time, contributed to the omission of one of them. This clearly appears from the circumstance that, indeed, several *brothers* of *Joakim* are mentioned (three, see 1 Chron. iii. 15), but not of *Jechoniah*. Zedekiah is, indeed, designated in 2 Chron.

<sup>1</sup> Kühner, II. p. 520.

<sup>2</sup> Comp. *Hectoris Andromache*, *Luther's Katharina*, and the like. See Kühner, II. p. 285 f. Winer, p. 178 [E. T. p. 237].

<sup>3</sup> 2 Kings viii. 24; 1 Chron. iii. 11; 2 Chron. xlii. 1, 11, xxiv. 27.

<sup>4</sup> 1 Chron. viii. 1; Gen. xlii. 21. See Sur-enhusius, ββλ. καταλλ. p. 97. Lightfoot, *Hor.* p. 181. On the same phenomenon in the Book of Enoch, see Ewald in the *Kieler Monatschrift*, 1852, p. 520 f.

<sup>5</sup> So already some of the Fathers, Maldonatus, Spanheim, Lightfoot.

<sup>6</sup> Amongst the *editions* this interpolation has been received into the text by Collinaeus, H. Stephens, and Er. Schmidt, also by Beza (1st and 2d); by Castalio in his translation. It has been defended by Rinck, *Lucub. crit.* p. 245 f.; Ewald assumes that ver. 11 originally ran: *Ἰωσίας δὲ ἐγένν. τ. Ἰωακίμ καὶ τοὺς ἀδελφοὺς αὐτοῦ Ἰωακίμ δὲ ἐγένν. τὸν Ἰεχονίαν ἐν τῇ μετοικ. βαβ.* The present form of the text may be an old error of the copyists, occasioned by the similarity of the two names.

xxxvi. 10 as the brother of the latter (and in 1 Chron. iii. 16 as his *son*), but was his *uncle* (2 Kings xxiv. 17; Jer. xxxvii. 1). That our genealogy, however, followed the (erroneous)<sup>1</sup> statement in 2 Chron. xxxvi. 10, is not to be assumed on account of the *plural* τοῖς ἀδελφοῖς, which rather points to 1 Chron. iii. 15 and the interchange with Joiakim. It is quite in an arbitrary manner, finally, that Kuinoel has assigned to the words καὶ . . . αὐτοῦ their place only after Σαλαθιήλ, and Fritzsche has even entirely deleted them as spurious. — ἐπὶ τῆς μετοικ. Βαβυλῶνος] *during* (not *about* the time, Luther and others) the migration.<sup>2</sup> The statement, however, is inexact, as *Jechoniah* was *carried away* along with others (2 Kings xxiv. 15). The *genitive* Βαβυλ. is used in the sense of εἰς Βαβυλῶνα.<sup>3</sup>

Ver. 12. Μετὰ . . . μετοικ.] *After the migration had taken place.*<sup>4</sup> Not to be translated "*during the exile*" (Krebs, Kypke), which is quite opposed to the language, — μετοικεσία] *change of abode, migration*; consequently here, "*the being carried away to Babylon*," not the sojourn in the exile itself, which would lead to an erroneous view of the μετά.<sup>5</sup> — Σαλαθιήλ] he is called in Luke iii. 27 a son of *Neri* and a grandson of *Melchi*; a variation which, like many others in both genealogies, is to be acknowledged, and not put aside by the assumption of several individuals of the same name, by the pre-supposing of levirate relationships (Hug, Ebrard), or arbitrary attempts of any other kind. 1 Chron. iii. 17. When, however, in Jer. xxii. 30 the father of Sealthiel is prophetically designated as יְרֵמְיָהּ, the prophet himself explains this in the sense that none of his descendants will sit upon the throne of David.<sup>6</sup> Moreover, according to 1 Chron. iii. 19, *Pedaiah* is wanting here between *Salathiel* and *Zerubbabel*. Yet *Zerubbabel* is elsewhere also called the son of *Salathiel* (Ezra iii. 2, v. 2; Hag. i. 1; Luke iii. 27), where, however, 1 Chron. iii. 19 is to be regarded as a *more exact* statement.<sup>7</sup> Observe, moreover, that also according to 1 Chron. iii. both men belong to the *Solomonic* line.

Ver. 13. None of the members of the genealogy after *Zerubbabel*, whose son *Abiud* is not named in 1 Chron. iii. 19 f. along with the others, occurs in the O. T. The family of David had already fallen into a humble position. But even after the exile, the preservation and, relatively, the restoration of the genealogies remained a subject of national, especially priestly, concern.<sup>8</sup> This concern could not but be only all the more lively and active in reference to the house of David, with which the expectation of the Messiah was always connected.

Ver. 16. 'Ιακώβ . . . 'Ιωσήφ] In Luke iii. 24, Joseph is called a son of

<sup>1</sup> See Bertheau, p. 430.

<sup>2</sup> See Bernhardt, p. 246; Kühner, II. p. 430.

<sup>3</sup> Comp. Eurip. *Iph. T.* 1073: γῆς πατρῶας νόστος. Matt. x. 5: ὁδοὺς ἐθνῶν; iv. 15, *al.* Winer, p. 176 [E. T. p. 234].

<sup>4</sup> 1 Chron. iii. 16; 2 Kings xiv. 8; Joseph. *Antt.* x. 9.

<sup>5</sup> The above meaning is yielded by the Hebrew יְרֵמְיָהּ, 1 Chron. v. 23; Ezek. xii. 11;

2 Kings xxiv. 16; Nah. iii. 10. Comp. the LXX. *Anthol.* 7. 731 (Leon. Tar. 79). The usual word in the classics is μετοικησις (Plato, *Legg.* 8, p. 850 A), also μετοικισμός (Plutarch. *Popl.* 23).

<sup>6</sup> Comp. Paulus in *loc.*, Hitzig on *Jerem. i. c.* The Talmudists are more subtle, see Lightfoot in *loc.*

<sup>7</sup> See Bertheau.

<sup>8</sup> Comp. Joseph. *c. Apton.*

*Eli*. This variation, also, cannot be set aside. As in the case of most great men who have sprung from an obscure origin, so also in the case of Jesus, the ancestors of no reputation were forgotten, and were given by tradition in varying form. The view, however,<sup>1</sup> that Luke gives the genealogy of *Mary*, and consequently that in Luke iii. 24 Joseph is entered as *son-in-law* of Eli, or Eli as maternal grandfather of Jesus,<sup>2</sup> is just as baseless and harmonistically forced an invention as that of Augustine;<sup>3</sup> or of Wetstein, Delitzsch, that Joseph was the *adopted* son of Eli; or that of Julius Africanus in Eusebius i. 7, that Matthew gives the *proper* father of Joseph, while Luke gives his *legal* father according to the law of Levirate marriage (Hug), or conversely (Schleiermacher, after Ambrose and others). The contradictions which our genealogy presents to that of Luke are to be impartially recognized. See a more minute consideration of this in Luke after ch. iii. — It is well known that the Jews<sup>4</sup> call Jesus the son of Pandira<sup>5</sup> or Panthera.<sup>6</sup> — ἀνδρα is to be rendered *husband*, and not (Olshausen, after Theophylact, Grotius) *betrothed*. For when the genealogist wrote, Joseph had been long ago the *husband* of Mary; and the *signification* of ἀνδρα is never that of *sponsus*. — εἰς ἧς see on Gal. iv. 4. — ὁ λεγόμενος Χριστός] if the assumption of Storr,<sup>7</sup> that this addition expresses the doubt of the genealogist, an unbelieving relative of Jesus, is a pure imagination, and completely opposed to the standpoint of the evangelist, who adopted the genealogy, still we are not to say, with Olshausen,<sup>8</sup> that λέγεσθαι here means *to be called*, and also *actually to be*. This would be to confuse it improperly with καλεῖσθαι.<sup>9</sup> The genealogical source, which found a reception in our Matthew, narrates in a purely historical manner: *who bears the name of Christ* (iv. 18, x. 2, xxvii. 17); for this *name*, which became His from the official designation, was the *distinctive* name of *this* Jesus.<sup>10</sup>

Ver. 17. This contains the remark of the evangelist in accordance with (οὖν) this genealogical tree, contained in vv. 2–16. The key to the calculation, according to which the thrice-recurring fourteen links are to be enumerated, lies in vv. 11, 12. According to ver. 11, Josiah begat Jechoniah at the time of the migration to Babylon; consequently Jechoniah must *be included* in the *terminus ad quem*, which is designated by εἰς τῆς μετοικεσίας Βαβυλῶνος in ver. 17. The same Jechoniah, however, must just as necessarily again begin the third division, as the same begins with ἀπὸ τῆς μετοι-

<sup>1</sup> Epiphanius, Luther, Calovius in answer to Grotius, Bengel, Rosenmüller, Paulus, Gratz, Hofmann, Olshausen, Ebrard, Lange, Arnoldi, Bisping, Außerlen.

<sup>2</sup> Spanheim, Wieseler, Riggenbach in the *Stud. u. Kritik*. 1855, p. 585 ff., Krafft.

<sup>3</sup> *de consen.* ev. ii. 3.

<sup>4</sup> The Talmud, and in Origen, *c. Celsum*, i. 32.

<sup>5</sup> מְלִיכָא. Epiphanius, *Haeres.* 78. 7, thus (Πάτρις) terms the father of Joseph. John of Damascus, *de fide Orthodox.* iv. 15, removes this name still further back in the roll of ancestors. The Jewish book, *Tole-*

*doth Jeschu*, calls the father of Jesus, Joseph Pandira. See Elsenmenger, p. 105; Paulus, *ezeget. Handb.* I. p. 156 f., Thilo, *Cod. apoc.* I. p. 526 f.

<sup>6</sup> See Paulus, *ezeget. Handb.* I. p. 290; Nitzsch in the *Stud. u. Kritik*. 1840, i: Keim, *Leben Jesu*, I. p. 368; Ewald, *Gesch. Christi*, p. 187, ed. 3.

<sup>7</sup> *Zweck d. evangel. Gesch. u. d. Briefe Joh.* p. 273.

<sup>8</sup> Comp. Gersdorf, and already Er. Schmidt.

<sup>9</sup> See Winer, p. 571 [E. T. 769].

<sup>10</sup> Comp., besides, Remark 3, after ver. 17.

κεσίας Βαβυλῶνος. Jechoniah, however, who was himself *begotten* at the time of the migration, did not become a *father* until after the migration (ver. 12), so that he therefore belonged as *begotten* to the period *ἕως τῆς μετοικ.* Βαβυλ., but as a *father* to the period *ἀπὸ τῆς μετοικ.* Βαβυλ., standing in his relation to the epoch of the *μετοικεσία* as a *twofold person*. It is not so with *David*, as the latter, like every other except Jechoniah, is only named, but not brought into connection with an epoch-making event in the history, in relation to which he might appear as son and father in a twofold personality. He has therefore no right to be counted twice. According to this view, the three tesseradecades are to be thus divided,<sup>1</sup>—

I. 1. *Abraham*; 2. *Isaac*; 3. *Jacob*; 4. *Judah*; 5. *Perez*; 6. *Hezron*; 7. *Ram*; 8. *Aminadab*; 9. *Naasson*; 10. *Salma*; 11. *Boaz*; 12. *Obed*; 13. *Jesse*; 14. *David*.

II. 1. *Solomon*; 2. *Rehoboam*; 3. *Abijah*; 4. *Asa*; 5. *Jehoshaphat*; 6. *Joram*; 7. *Uzziah*; 8. *Jotham*; 9. *Ahaz*; 10. *Hezekiah*; 11. *Manasseh*; 12. *Ammon*; 13. *Josiah*; 14. *Jechoniah* (ἐπὶ τῆς μετοικεσίας, ver. 11).

III. 1. *Jechoniah* (μετὰ τὴν μετοικεσίαν, ver. 12); 2. *Salathiel*; 3. *Zerubbabel*; 4. *Abiud*; 5. *Eliakim*; 6. *Azor*; 7. *Zadok*; 8. *Achim*; 9. *Eliud*; 10. *Eleazar*; 11. *Matthan*; 12. *Jacob*; 13. *Joseph*; 14. *Jesus*.

In the third division we have to notice that *in any case Jesus also must be counted*, because ver. 17 says *ἕως τοῦ Χριστοῦ*, in keeping with ver. 1, where *Ἰησοῦς Χριστός* is announced as the subject of the genealogy, and consequently as the last of the entire list. If Jesus were not included in the enumeration, we should then have a genealogy of *Joseph*, and the final terminus must have been said to be *ἕως Ἰωσήφ*. Certainly, according to our Gospel, no proper *γενεά* existed between Joseph and Jesus, a circumstance which in reality takes away from the entire genealogical tree its character as a genealogy of *Jesus* in the proper sense. The genealogist himself, however, guards so definitely against every misinterpretation by the words *τὸν ἀνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς*, that we distinctly see that he means to carry the descent of Jesus *beyond Joseph* back to David and Abraham, only in so far as Joseph, being *husband of the mother of Jesus*, was His father, merely putatively so indeed, but by the marriage his father in the eye of the law, although not his *real parent*. After all this, we are neither, with Olearius, Bengel, Fritzsche, de Wette (who is followed by Strauss,<sup>2</sup> Delitzsch, Bleek, and others, to divide thus: (1) Abraham to David, (2) David to Josiah, (3) Jechoniah to Christ; nor, with Storr,<sup>3</sup> Rosenmüller, Kuinoel, Olshausen: (1) Abraham to David, (2) David to Josiah, (3) Josiah to Joseph; nor are we to say, with Paulus, that among the unknown links, vv. 13–16, one has fallen out owing to the copyists; nor, with Jerome, Gusset, Wolf, Gratz, to make Jechoniah in ver. 11 into Joiakim, by the insertion of which Ewald

<sup>1</sup> Comp. Strauss, 2d ed.; Hug, *Gutachten*; Wieseler in the *Stud. u. Kritik*. 1845, p. 377; Köstlin, *Uebers. d. synopt. Evang.* p. 30; Hilgenfeld, *Evang.* p. 46; also Riggenbach in the *Stud. u. Kritik*. 1856, p. 580 f.; *Leb. Jes.* p. 261. So early as Augustine, and at a later date, Jansen and several others, count

Jechoniah twice; so also Scheggr; substantially also Chrysostom, Theophylact, Euth. Zigabenus, who only express themselves awkwardly in saying that the time of the *Exile* is placed *ἐν ταύταις γενεαῖς*.

<sup>2</sup> 4th ed., I. p. 139.

<sup>3</sup> *Diss. in libror. hist. N. T. loca*, p. 1 ff.



completes (see on ver. 11) the second tesseradecade, without counting David twice ; nor, with Ebrard, Lange, Krafft, to insert *Mary* as an intermediate link between Joseph and Jesus, by whose marriage with Joseph, Jesus became heir to the theocratic throne. The latter is erroneous on this account, that it contradicts the text, which does not speak of succession to the theocratic throne, but of *γενεαι*, the condition of which is *ἐγέννησε* and *ἐγεννήθη*. — We must assume that the *reason for the division* into three tesseradecades was not merely to *aid the memory*,<sup>1</sup> which is not sufficient to explain the emphatic and solemn prominence given to the equal number of links in the three periods, ver. 17 ; nor even the *Cabbalistic number of the name David*,<sup>2</sup> as it is not David, but *Jesus*, that is in question ; nor a reminiscence of the forty-two encampments in the wilderness,<sup>3</sup> which would be quite arbitrary and foreign to the subject ; nor a requirement to the reader to seek out the theocratic references concealed in the genealogy (Ebrard), in doing which Matthew would, without any reason, have proposed the proper design of his genealogical tree as a mere riddle, and by his use of *ἐγέννησε* would have made the solution itself impossible : but that precisely from Abraham to David fourteen links appeared, which led the author to find fourteen links for the two other periods also, in which, according to Jewish idiosyncrasy, he saw something special, which contained a mystic allusion to the systematic course of divine leading in the Messiah's genealogy, where perhaps also the attraction of holiness in the number seven (the double of which was yielded by the first period) came into play.<sup>4</sup> It is altogether arbitrary, however, because there is no allusion to it in Matthew, when Delitzsch<sup>5</sup> explains the symmetry of the three tesseradecades from this, that Matthew always makes a generation from Abraham to David amount to eighty years, but each of the following to forty, and consequently has calculated 1120 + 560 + 560 years. To do so is incorrect, because *γενεαι* receives its designation from *ἐγέννησε*, it being presupposed that *γενεά* denotes a *generation*.

REMARK 1. — It is clear from *πᾶσαι* that the evangelist supposed that he had the genealogical tree *complete*, and consequently was not aware of the important omissions.

REMARK 2. — Whether *Mary* also was descended from David, as Justin,<sup>6</sup> and other Fathers, as well as the Apocrypha of the N. T., already teach,<sup>7</sup> is a point

<sup>1</sup> Michaelis, Eichhorn, Kuinoel, Fritzsche.

<sup>2</sup> *ἡ* 7, i. e. 14 ; so Surenhusius, Ammon, *Leben Jesu*, I. p. 178.

<sup>3</sup> Origen, Luther, Gfrörer, *Philo*, II. p. 422, after Num. xxiii.

<sup>4</sup> Comp. Synops. Soh. p. 132. 18 : " *Ab Abraham usque ad Salom. quindecim sunt generationes, atque tunc luna fuit in plenilunio, a Salomone usque ad Zedekiam iterum sunt quindecim generationes, et tunc luna defect, et Zedekias effossi sunt oculi,*" "from Abraham to Solomon are fifteen generations, and then the moon was at its full ; from Solomon to Zedekiah are again fifteen generations, and then the moon was eclipsed

and the eyes of Zedekiah were torn out." See also Gen. v. 3 ff., xi. 10 ff., where, from Adam to Noah, and from Noah to Abraham, ten links in each case are counted.

<sup>5</sup> In Rudelbach and Guericke's *Zeitschrift*, 1850, p. 587 ff.

<sup>6</sup> *Dial. c. Tryph.* xxiii. 45. 100, Irenaeus, III. 21. 5, Julius Africanus, *ap. Eusebium*, I. 7, Tertullian.

<sup>7</sup> e.g. *Protev. Jacobi*. 10, *de nativ. Mariæ*.

<sup>8</sup> In the Testament of the Twelve Patriarchs, on the other hand, the tribe of Levi is definitely alluded to as that to which Mary belonged. See pp. 542, 546, 654, 689. In another passage, p. 724, she is represent-

upon which any evidence from the N. T. is entirely wanting, as the genealogical tree in Luke is not that of Mary. Nor can a conclusion be drawn to that effect, as is done by the Greek Fathers, from the Davidic descent of Joseph; for even if Mary had been an heiress, which, however, cannot at all be established (comp. on Luke ii. 5), this would be quite a matter of indifference so far as her descent is concerned, since the law in Num. xxxvi. 6 only forbade such daughters to marry into another tribe.<sup>1</sup> The Davidic descent of Mary would follow from passages such as those in Acts ii. 30, Rom. i. 3, 4, 2 Tim. ii. 8, comp. Heb. vii. 14, if we were certain that the view of the supernatural generation of Jesus lay at the basis of these; Luke i. 27, 32, 69 prove nothing, and Luke ii. 4 just as little;<sup>2</sup> we might rather infer from Luke i. 36 that Mary belonged to the tribe of Levi. The Davidic descent of Jesus, however, is established as certain by the predictions of the prophets, which, in reference to so essential a mark of the Messiah, could not remain without fulfilment, as well as by the unanimous testimony of the N. T.,<sup>3</sup> and is also confirmed by Hegesippus,<sup>4</sup> according to whom, grandsons of Jude, the Lord's brother, were brought, as descendants of David (ὡς ἐκ γένους ὄντας Δαυὶδ), before Domitian. To doubt this descent of Jesus, and to regard it rather as a hypothesis which, as an abstraction deduced from the conception of Messiah, had attached itself to the Messianic predicate *Son of David*,<sup>5</sup> is the more unhistorical, that Jesus Himself lays down that descent as a necessary condition of Messiahship.<sup>6</sup>

REMARK 3.—As the evangelist relates the divine generation of Jesus, he was therefore far removed from the need of constructing a genealogy of Joseph, and accordingly we must suppose that the genealogy was found and adopted by him.<sup>7</sup> Add to this that, as clearly appears from Luke, various genealogical trees must have been in existence, at the foundation of which, however, had originally<sup>8</sup> lain the view of a natural γένεσις of Jesus, although the expression of such a

ed as a descendant of Judah. Comp. on Luke i. 36, and see Thilo, *ad Cod. apocr.* p. 375. Ewald's remark, that the *Protevangelium Jacobi* leaves the tribe of Mary undetermined, is incorrect, ch. x. b. In Thilo, p. 212, it is said: ὅτι Μαρίας ἐκ φυλῆς Δαβὶδ ἐστίν, "Mary is of the tribe of David."

<sup>1</sup> Ewald, *Alterth.* p. 239 f. [E. T. p. 206], Saalschütz, *M. R.* p. 829 f., and in later times was no longer observed; see Delitzsch, *l.c.* p. 582.

<sup>2</sup> In answer to Wieseler, *Beitr. z. Würdig. der Evang.* p. 144.

<sup>3</sup> Rom. i. 3; 2 Tim. ii. 8; Heb. vii. 14; John vii. 41; Rev. v. 5, xxii. 16.

<sup>4</sup> In Eusebius iii. 30.

<sup>5</sup> Comp. Schleiermacher, Strauss, B. Bauer, Weiss, Schenkel, Holtzmann, Eichthal.

<sup>6</sup> See on Matt. xxii. 42 ff.; besides Kelm, *Gesch. Jesu*, I. p. 326 ff., also Weiss, *ibid.* Theolog. § 18, and Ewald, *Gesch. Chr.* p. 242 ff. ed. 3.

<sup>7</sup> Harduin, Paulus, Olshausen, and most moderns, but was not his own composition (older view, de Wette, Delitzsch).

<sup>8</sup> It must be admitted that the genealo-

gies owe their origin to the view that Joseph's paternal relation was real, and that their original purpose bore that Joseph was the actual, and not merely the putative, father of Jesus, because otherwise the composition of a genealogical tree of Joseph would have been without any motive of faith. But we must also grant that the evangelists, so early as the time when they composed their works, found the genealogies with the definite statements announcing the putative paternal relationship, and by that very circumstance saw it adapted for reception without any contradiction to their belief in the divine generation of Jesus. They saw in it a demonstration of the Davidic descent of Jesus according to the male line of succession, so far as it was possible and allowable to give such in the deficiency of a human father, that is, back beyond the reputed father. The circumstance, however, that Joseph recognized Jesus as a lawful son, presented to him in a miraculous manner, although he was not his flesh and blood (Delitzsch and others), assuredly leads, in like manner, only to a γένεσις which is not real.

view had already disappeared from them, so that Matt. i. 16 no longer ran 'Ιωσήφ δὲ ἐγέννησεν Ἰησοῦν, and in Luke iii. 23, ὡς ἐνομίζετο was already interpolated. Such anti-Ebionitic alterations in the last link of the current genealogical registers of Jesus are not to be ascribed, first, to the evangelists themselves (Strauss, Schenkel); nor is the alteration in question which occurs in Matthew to be derived from a supposed redactor who dealt freely with a fundamental gospel document of a Judaistic kind (Hilgenfeld). The expression ὁ λεγόμενος Χριστός in ver. 16 rather betrays that the genealogical written source passed over into the Gospel in the shape in which it already existed; neither the author nor an editor would have written ὁ λεγόμενος (comp. vv. 1, 18), or, had they made an alteration in ver. 16, they would not have allowed it to remain.

Ver. 18. Τοῦ Ἰησοῦ Χριστοῦ] provided with the article, and placed first with reference to ver. 16. "The origin of *Jesus Christ*, however, was as follows." — μνηστεύεισιν] On the construction.<sup>1</sup> On the *betrothal*, after which the bride still remained in the house of her parents without any closer intercourse with the bridegroom until she was brought home.<sup>2</sup> — γάρ] explicative, *namely*<sup>3</sup> — πρὶν ἢ] belongs as much as the simple πρὶν to the Ionic, and to the middle age of the Attic dialect; it is, however, already found alone in Xenophon,<sup>4</sup> as also in Thucydides, v. 61. 1, according to our texts (see, however, Krüger *in loc.*), but is foreign to the Attic poets. With the aorist infinitive, it denotes that the act is fully accomplished.<sup>5</sup> — συνιθῆναι] Chrysostom, Theophylact, Euth. Zigabenus, Erasmus, Maldonatus, Jansen, Bengel, Elsner, Loesner, and others understand it of *cohabitation in marriage*. The usage of the language is not opposed to this.<sup>7</sup> Just as correct, however, in a linguistic point of view (Kypke, *Obs.* p. 1 f.), and at the same time more appropriate to the reference to vv. 20, 24, is the explanation of *others*<sup>8</sup> of the *bringing home* and of *domestic* intercourse. *Others*<sup>9</sup> combine both explanations. But the author in the present case did *not* conceive the cohabitation in marriage to be connected with the bringing home, see ver. 25. — εὐρέθη] Euth. Zigabenus (comp. Chrysostom and Theophylact) appropriately renders it: ἐφάνη. Εὐρέθη δὲ εἶπε διὰ τὸ ἀπροσδόκητον, "was seen, or appeared; but he said was found, on account of its being a thing unexpected." Εὐρέθῃναι is nowhere equivalent to εἶναι.<sup>10</sup> — ἐν γαστρὶ ἔχειν or φέρειν, to be pregnant, very often in the LXX., also in Greek writers.<sup>11</sup> — ἐκ πν. ἀγ.] without the article.<sup>12</sup> יְהוָה יְהוָה or יְהוָה קָדֵשׁ, רִיחַ נְשֵׁימָה, πν.

<sup>1</sup> See Buttmann, *neut. Gram.* p. 270 f. [E. T. 315].

<sup>2</sup> See Malmonides, *Tract.* מ' ש"א; Saalschütz, *M. R.* p. 728 ff.; Keil, *Archaeol.* § 109.

<sup>3</sup> See Klotz, *ad Devar.* p. 284 ff.; Baumlein, *Partik.* p. 86 ff.

<sup>4</sup> See Elmsley, *ad Eur. Med.* 179; Reisig, *ad Soph. Oed. Colom.* 36.

<sup>5</sup> Kühner, *ad Anab.* iv. 5. 1.

<sup>6</sup> Klotz, *ad Devar.* p. 726. Comp. Acts ii. 20, vii. 2; Mark xiv. 30; John iv. 49; Tob. xiv. 15.

<sup>7</sup> See the passages of Philo in Loesner, *Obs.* p. 2; Joseph. *Ant.* vii. 9. 5; Diodorus Siculus, iii. 57, *Test. XII. Patr.* pp. 600, 701.

<sup>8</sup> Luther, Beza, Er. Schmid, Lightfoot, Grotius, Kypke, Kulnoel, Fritzsche, de Wette, Arnoldi, Bleek.

<sup>9</sup> Calvin, Wetstein, Rosenmüller, Olshausen.

<sup>10</sup> See Winer, p. 573 [E. T. 709].

<sup>11</sup> Herodotus, ii. 32, *Vit. Hom.* ii.; Plato, *Legg.* vii. p. 798 E.

<sup>12</sup> See Winer, p. 116 [E. T. 151].

ἅγιον, πν. τοῦ Θεοῦ, is the personal divine principle of the higher, religious-moral, and eternal life, which works effectually for the true reign of God, and especially for Christianity, which rules in believers, and sanctifies them for the Messiah's kingdom, and which, in reference to the intellect, is the knowledge of divine truth, revelation, prophecy, etc., in reference to morals is the consecration of holiness and power in the moral life of the new birth with its virtues and world-subduing dispositions, bringing about, in particular, the truth and fervor of prayer, the pledge of everlasting life. Here the πνεῦμα ἅγιον is that which produces the human existence of Christ, through whose action—which so appeared only in this, the single case of its kind—the origin of the embryo in the womb of Mary was causally produced (ἐκ) in opposition to human generation, so that the latter is thereby excluded. It is not, however, that divine power of the Spirit (Luke i. 35), which only concurs in the action of human generation and makes it effectual, as in the generation of Isaac and of the Baptist, and, as the idea is expressed in the *Sohar Gen.*<sup>1</sup>—ἐκ πνεύμ. ἁγ., moreover, is added, not as an object to εἰρηθῇ, but from the historical standpoint, to secure at once a correct judgment upon the ἐν γαστρὶ ἐχούσα.<sup>2</sup>

REMARK.—As regards the conception of Jesus by a virgin, we have to notice the following points in their exegetical bearing :—(1) Mary was either a daughter of David (the common view), or she was not. See on ver. 17, Remark 2. In the first case, Jesus, whose divine generation is assumed, was, as Matthew and Luke relate, a descendant of David, although not through an unbroken line of male succession, but in such a way that His mother alone conveyed to Him the Davidic descent. But if Mary were not a daughter of David, then, by the divine conception, the possibility of Jesus being a descendant of David is simply excluded; because, on that view, the Davidite Joseph remains out of consideration, and this would be in contradiction not only with the statements of prophecy, but also with the unanimous testimony of the N. T. (2) As it is nowhere said or hinted in the N. T. that Mary was a descendant of David, we must assume that this is tacitly presupposed in the narratives of Matthew and Luke. But as a consequence of this supposition, the genealogical trees would lose all their importance, in so far as they are said to prove that Jesus was υἱὸς Δαυεὶδ (ver. 1). Joseph's descent from David, upon which in reality nothing would turn, would be particularly pointed out; while Mary's similar descent, upon which everything would depend, would remain unmentioned as being a matter of course, and would not be, even once, incidentally alluded to in what follows, say by θυγάτηρ Δαυεὶδ, as Joseph is at once addressed in ver. 20 as υἱὸς

<sup>1</sup> Comp. Schmidt in the *Bibl. f. Krit. v. Exeg. d. N. T.* I. p. 101: "Omnes illi, qui sciunt se sanctificare in hoc mundo, ut par est (ubi generant), attrahunt super id Spiritum sanctitatis et circumles ab eo illi vocantur filii Jehovae," "All those who know to consecrate themselves in this world, as is proper (when they beget), draw upon it the spirit of holiness, and going forth from it these are called sons of Jehovah." Theodore of Mopsuestia (apud Fred. Fritzsche,

*Theodori Mops. in N. T. Commentar.* p. 2): ὥσπερ γὰρ (τὸ πνεῦμα τὸ ἅγιον) κοινωνόν ἐστι πατρὶ τε καὶ υἱῷ εἰς τὴν τοῦ πατρὸς δημιουργίαν, οὕτω καὶ τὸ ἐκ τῆς παρθένου τοῦ σωτῆρος σῶμα κατεσκεύασε, "For as (the Holy Spirit) is a partner to both the Father and the Son for the creating of everything, so also He prepared the body of the Saviour from the Virgin."

<sup>2</sup> ἰδεράπευσσε τὸν λόγον, Euth, Zlgabenus.

*Δαυείδ.* (3) *Paul and Peter*<sup>1</sup> designate the descent of Jesus from David in such a way, that without calling in the histories of the birth in the first and third Gospels, there is no occasion for deriving the Davidic descent from the *mother*, to the interruption of the male line of succession, for which Gal. iv. 4<sup>2</sup> also affords neither cause nor justification. Nowhere, moreover, where Paul speaks of the *sending* of the Son of God, and of His human yet sinless nature,<sup>3</sup> does he betray any indication that he presupposes that divine conception.<sup>4</sup> (4) Just as little does *John*, whose expression *ὁ λόγος σὰρξ ἐγένετο*, although he was so intimate with Jesus and His mother, leaves the question as to the *how* of this *ἐγένετο* without a direct answer, indeed; but also, where Jesus is definitely designated by others as Joseph's son, contributes no word of correction<sup>5</sup>—nay, relates the self-designation "*Son of a man*" from Jesus' own mouth (see on John v. 27), where the context does not allow us to refer *ἀνθρώπου* to his mother. (5) It is certain, further, that neither in Nazareth<sup>6</sup> nor in Capernaum (John vi. 42), nor elsewhere in the neighborhood (John i. 46), do we meet with such expressions, in which a knowledge of anything extraordinary in the descent of Jesus might be recognized; and in keeping with this also is the unbelief of His own brethren (John vii. 3),—nay, even the behavior and bearing of Mary.<sup>7</sup> (6) We have still to observe, that what is related in ver. 18 would obviously have greatly helped to support the suspicion and reproach of *illegitimate* birth, and yet nowhere throughout the N. T. is there found the slightest whisper of so hostile a report.<sup>8</sup> If, moreover, in the narratives of the first and third evangelists, angelic appearances occur, which, according to the connection of the history, mutually exclude each other,<sup>9</sup>—namely, in Matthew, *after* the conception, in order to give an explanation to Joseph; in Luke, *before* the conception, to make a disclosure to Mary,—nevertheless that divine conception itself might remain, and in and of itself be consistent therewith, if it were elsewhere certainly attested in the N. T., or if it could be demonstrated as being an undoubted presupposition, belonging to the conception of Christ as the Son of God.

<sup>1</sup> Rom. i. 3, 4; Acts ii. 30: *ἐκ σπέρματος, ἐκ καρποῦ τῆς δαφνίας*; comp. 2 Tim. ii. 8.

<sup>2</sup> Certainly, in Rom. i. 4, Paul expressly refers Christ's relation to God as His Son to His *πνεῦμα ἁγιασμένης* not to His *σὰρξ*. See on Rom. i. 3. The supernatural generation is not a logical consequence of his system, as Weiss, *bibl. Theol.* p. 315, thinks. If Paul had conceived the propagation of sin as taking place *by means of generation* (which is probable, although he has not declared himself upon the point), he cannot, in so thinking,—after the history of the fall (2 Cor. xi. 3), and after Ps. ii. 7,—have regarded the *woman's* share as a matter of *indifference*.

<sup>3</sup> 2 Cor. v. 21; Rom. viii. 3; Phil. ii. 6 f.

<sup>4</sup> We should all the more have expected this origin to have been stated by Paul, that he, on the one side, everywhere ascribes to Christ true and perfect humanity (Rom. v. 15; 1 Cor. xv. 21, *al.*), and, on the other, so often gives prominence to His elevation

above *sinful* humanity; for which reason he also designates the *σὰρξ* of Christ—which was human, and yet was not, as in other men, the seat of sin—as *ὁμοίωμα σαρκὸς ἁμαρτίας* (Rom. viii. 3), with which Heb. ii. 14, 17 also agrees.

<sup>5</sup> I. 46, vi. 42; comp. vii. 27.

<sup>6</sup> Matt. xiii. 55; Mark vi. 3; Luke iv. 22.

<sup>7</sup> Mark iii. 21, 31; comp. on Matt. xii. 46-50; see also Luke ii. 50 f.

<sup>8</sup> The generation (nay, according to Luke ii. 5, the birth also) *before* the marriage was concluded is necessarily connected with faith in the *divine* generation. The reproach of *illegitimate* birth was not raised by the Jews until a later time (Origen, *c. Celsum*, I. 28), as a hostile and base inference from the narratives of Matthew and Luke. Thilo, *ad Cod. Apocr.* I. p. 526 f. They called Jesus a *Mamaer* [i.e. one born in incest]. See Eisenmenger, *Entdeckt. Judenth.* I. p. 105 ff.

<sup>9</sup> Strauss, I. p. 165 ff.; Keim, *Gesch. Jesu*, I. p. 362 ff.

Taking into account all that precedes, it is clear, in the first place, that the doctrine which became dominant in the church, in opposition to all Ebionitism, of the birth of Jesus Christ from a virgin, is indeed fully justified on exegetical grounds by the preliminary history in Matthew and Luke; but that, secondly, apart from the preliminary history, no glimpse of this doctrine appears anywhere in the N. T.,—nay, that elsewhere in the N. T. it has to encounter considerable difficulties of an exegetical kind, without, however, breaking down before physiological or theological impossibilities (in answer to Strauss). Exegetically, therefore, the proposition of faith, that in Jesus the only-begotten Son of God entered as man into humanity, cannot be made to depend upon the conception, which is recorded only in Matthew and Luke,<sup>1</sup> but must also, irrespective of the latter, remain fast and immutable in its full and real meaning of the incarnation of the divine Logos, which took place, and takes place, in no other; so that that belief cannot be made to depend on the manner in which Jesus was conceived, and in which the Spirit of God acted at the very commencement of His human existence. And this not merely for exegetical, but also for dogmatical reasons, since the incarnation of the Son of God is by no means to be subjected to the rule of universal sinful origin (John iii. 6) in fallen humanity (by which His whole redemptive work would be reduced to nothing); and which indeed must also—considering the supernatural conception—be conceived as exempted on the *mother's* side from this rule of traducianism.<sup>2</sup>

Ver. 19. 'Ανὴρ] Although only her *betrothed*, yet, from the standpoint of the writers, designated as her *husband*. The common assumption of a proleptic designation (Gen. xxix. 21) is therefore unfounded. It is different with τὴν γυναικά σου in ver. 20. — δίκαιος] not : *aequus et benignus*.<sup>3</sup> For δίκαιος, like פִּדְיָה, means generally, *he who is as he ought to be*;<sup>4</sup> therefore *rightly con-*

<sup>1</sup> The comparison with heathen *παρθενότητες*, called *παρθένος* in Homer, such as *Buddha*, *Zoroaster*, *Pythagoras*, *Plato*, *Romulus* (see the literature in Hase, *Leb. Jesu*, § 27 a), should have been here left entirely out of consideration,—partly because they belong, for the most part, to an entirely foreign sphere of life, have no analogies in the N. T., and amount to *apotheoses ex eventu* (Origen, *c. Celsum*, l. 37); partly because so many of the *παρθένος* are only the fruits of the lust of the gods (see Homer, *Iliad*, xvi. 180 ff.). Far too much weight has been attached to them, and far too much has been transferred to them from the Christian idea of the Son of God, when the thought is found expressed in them that nothing can come forth by the way of natural generation which would correspond to the ideal of the human mind, Olshausen, Neander, Krabbe, Schmid, *bibl. Theol.* I. p. 43; Döllinger, *Heidenth. u. Judenth.* p. 258.

<sup>2</sup> Comp. Schleiermacher, *Christl. Glaube*, § 97, p. 64 ff., and *Leben Jesu*, p. 60 ff. Too much is asserted, when (see also Geass, *Pers. Christ.* p. 218 f.) the limitation is imposed upon the divine counsel and will, that the

freedom of Jesus from original sin must necessarily presuppose the divine conception in the womb of the Virgin. The incarnation of the Logos is, once for all, a mystery of a peculiar kind; the fact is as certain and clear of itself as the manner in which it took place by way of human birth is veiled in mystery, and is in no way determinable *a priori*. This is also in answer to Philippi's assertion (*Dogmatik*. IV. 1, p. 153, ed. 3), that the idea of the God-man stands or falls with that of the birth from a virgin,—a dangerous but erroneous dilemma. Dangerous, because Mary was not free from original sin; erroneous, because God could also have brought about the incarnation of the Logos without original sin in some *other* way than by a birth from a virgin.

<sup>3</sup> So (after Chrysostom and Jerome) Euth. Zigabenus (διὰ τὴν προέγρητα καὶ ἀγαθωσύνην), Luther, Grotius, Kulnoel, Fritzsche, B. Crusius, Bleek.

<sup>4</sup> Hermann, *ad Soph. Ajac.* 543; Kühner, *ad Xen. Memor.* iv. 4. 5; Gesen. *Theol.* III. p. 1151.

*stituted*, and, in a narrower sense, *just*, but never *kind*, although kindness, compassion, and the like may be in given cases the concrete form in which the *δικαιοσύνη* expresses itself. Here, according to the context, it denotes *the man who acts in a strictly legal manner*. Δίκαιος down to δειγματίσαι contains *two concurring motives*. Joseph was an upright man according to the law, and could not therefore make up his mind to retain Mary, as she was pregnant without him; at the same time he could not bring himself to abandon her publicly; he therefore resolved to adopt the *middle way*, and dismiss her *secretly*. Observe the emphasis of λάθρα. — δειγματίσαι] *to expose*; see on Col. ii. 15. Here the meaning is: *to expose to public shame*. This, however, does not refer to the *punishment of stoning* (Deut. xxii. 23), which was to be inflicted; nor to a *judicial accusation* generally (the common view), because δειγματίσαι must mean a kind of *dismissal* opposed to that denoted by λάθρα; comp. de Wette. Therefore: he did not wish to compromise her, which would have been the result had *he given her a letter of divorce, and thus dismissed her φανερώς*. — λάθρα] *secretly, in private, i.e. by means of a secret, private interview, without a letter of divorce*. This would, indeed, have been in opposition to the law in Deut. xxiv. 1, which applied also to betrothed persons;<sup>1</sup> but he saw himself liable to a collision between the two cases,—of either, in these circumstances, retaining the bride, or of exposing her to public censure by a formal dismissal; and from this no more legal way of escape presented itself than that on which he might with the more propriety lay hold, that the law itself in Deut. *l.c.* speaks only of *married persons*, not of *betrothed*. De Wette thinks, indeed, of dismissal by a *letter of divorcement*, but *under arrangements providing for secrecy*. But the letter of divorce of itself, as it was a public document,<sup>2</sup> is in contradiction with the λάθρα. — On the distinction between θέλω and βούλομαι,—the former of which expresses *willing in general*, the action of the will, of the inclination, of desire, etc., in general; while βούλομαι denotes a *carefully weighed self-determination*.<sup>3</sup> Observe the aorist ἐβουλήθη: *he adopted the resolution*.

Ver. 20. Ἰδοί] as in Hebrew and in Greek writers, directs attention quickly to an object brought into view. Very frequent in Matthew. — κατ' ὄναρ] *in somnis*.<sup>4</sup> Frequent in later Greek, but not in the LXX. and Apocrypha; rejected by Photius, p. 149. 25, as βάρβαρον; amongst the old writers, commonly only ὄναρ.<sup>5</sup> κατὰ serves to designate the *manner and way*, and yields the adverbial meaning *in a dream*, ὅπως ὀνειρῶν ἐν τῷ ὕπνῳ, Herod. i. 88. The appearance of the angel was an appearance *in a dream*.<sup>6</sup> It might denote the *time*, if, κατὰ τοὺς ὕπνους, or καθ' ὕπνον (Gen. xx. 6), had been employed. Express visions in *dreams* in the N. T. are related only by Matthew.<sup>7</sup>—*ὡς Δ.*] The reason of this address<sup>8</sup> is not difficult to see (de Wette); it is highly *natural* in the case of the angel, because he has to bring news

<sup>1</sup> Maimonides, *Tract. Ἰῳ"ק*, c. 1; Wetstein *in loc.*; Philo, *de leg. spec.* p. 788.

<sup>2</sup> See Saalschütz, *M. R. p.* 800 ff.; Ewald, *Alttest.* p. 272 [E. T. p. 208 ff.].

<sup>3</sup> See Buttmann, *Lexil.* I. p. 26 ff. [E. T., Fishlake, p. 194 ff.], partly corrected by Ellendt, *Lex. Soph.* I. p. 316.

<sup>4</sup> Vulg., Virg. *Aen.* II. 270; ἐν ὀνειροίς, Niceph. *Schol. in Synes.* p. 442.

<sup>5</sup> See Phrynichus, ed Lobeck, p. 423 f.

<sup>6</sup> See Kühner, II. 1, p. 418.

<sup>7</sup> As in Joseph. *Antiq.* xi. 9. 8.

<sup>8</sup> Comp. besides, Acts II. 17.

<sup>9</sup> *Nominative*, see Kühner, II. 1, p. 43.

of the *Messiah*. B.-Crusius says too little : Joseph is so addressed as one *favoured by God*, or, as he for whom something miraculous was quite appropriate. Fritzsche says too much : "ut ad Mariam ducendam *promptiorem* redderet," "to render him *more ready* to take Mary as his wife." The former neglects the special connection, the latter imports a meaning. — τὴν γυναῖκά σου] apposition to Μαρίας : the Mary, *who is thy wife*: in which *proleptic* designation there lies an element *stating the cause*. This view (in answer to Fritzsche, who explains : Mary, *as thy wife*) is required by ver. 24. — ἐν αὐτῇ] not for ἐξ αὐτῆς, but also not to be translated, with Fritzsche : *per eam*, as *in* with *persons* is never merely instrumental, and as the context (ver. 18 : ἐν γαστρὶ ἔχουσα ἐκ. πν. ἁγ.) demands a different rendering ; but, quite literally, *in utero Mariae*, that which has been begotten *in her*.—The *neuter* places the embryo still under the impersonal, *material* point of view.<sup>1</sup> — ἐκ πν. ἐστὶν ἄγιον] proceeds from the *Holy Ghost* as author, by whom, accordingly, your suspicions are removed. Observe the *emphatic position*, which lays the determining emphasis upon πνεύματος, in opposition to sexual intercourse. Upon the distinction between ἐνθυμίσθαι with the genitive (*rationem habere alic. rei*) and the accusative ("when he had considered this"), see Kühner.<sup>2</sup>

Ver. 21. Τίξεται δέ] *and she will bear*. "Non additur tibi, ut additur de Zacharia, Luc. i. 13," "It is not added to thee, as it is added concerning Zachariah," Bengel. — Καλέσεις . . . Ἰησοῦν] literally : *thou wilt call His name "Jesus."*<sup>3</sup> Exactly so in Hebrew : יֵשׁוּעַ אֱתֵנִי קָרָא. The Greeks, however, would say : καλέσεις τὸ ὄνομα αὐτοῦ (or also αὐτῷ) Ἰησοῦν.<sup>4</sup> — καλέσεις] the future serves in classical writers to denote the *softened* idea of the imperative.<sup>5</sup> In the LXX. and in the N. T. it is especially used of divine injunctions, and denotes thereby the imperative sense *apodeictically*, because it supposes the undoubted certainty of the result.<sup>6</sup> So also here, where a *divine command* is issued. When Fritzsche would here retain the proper conception of the *future*, it becomes a mere *prediction*, less appropriate in the connection ; for it is less in keeping with the *design of the angelic* annunciation, according to which the bestowal and interpretation of the name Jesus is referred to a divine causality, and consequently the genus of the name itself must, most naturally, appear as *commanded*. — αὐτός] *He and no other*. — τὸν λαὸν αὐτοῦ] *The people of Israel* : because for *these* first, and then also for the heathen, was the Messiah and His work intended, John iv. 22 ; Rom. i. 16 ; Gal. iii. 14. As certainly, moreover, as the manner and fashion in which the promised one was to accomplish the salvation, and by means of His redemptive work has accomplished it, is to be conceived as being present to the eye of *God* at the sending of this news, as certainly must *Joseph* be conceived as regarding it only in its *national* definiteness, consequently as referring to the *theocratic liberation and prosperity* of the people (comp. Luke

<sup>1</sup> Comp., first, ver. 21 : τίξεται δὲ ἡ σὺν. See Wetstein, and on Luke i. 35.

<sup>2</sup> Ad Xen. *Memorabilia*, i. 1. 17 ; Krüger on *Thucyd.* i. 42. 1.

<sup>3</sup> Comp. LXX. Gen. xvii. 19 ; 1 Sam. i. 20 ;

Matt. i. 23, 25 ; Luke i. 13, 31, ii. 21.

<sup>4</sup> Matthiae, p. 935 [E. T., Kenrick, p. 675 ff.] ; Heindorf, ad *Plat. Phaedr.* p. 238 A.

<sup>5</sup> Bernhardy, p. 378 ; Kühner, II. 1, p. 149.

<sup>6</sup> Comp. Winer, p. 296 [E. T. 396 f.].



i. 68 ff.), along with which, however, the *religious and moral renewal* also was regarded as necessary; which renewal must have presupposed the antecedent *forgiveness of sin* (Luke i. 77). ἁμαρτιῶν, therefore, is to be taken, not as *punishment of sin*, but, as always, simply as *sins*. — αὐτοῦ, not to be written αὐτοῦ (for the angel speaks of Him as a third person, and without any antithesis): *His people*, for they *belong* to the Messiah.<sup>1</sup>

Vv. 22, 23. No longer the words of the *angel* (in answer to Chrysostom, Theophylact, Euth. Zigabenus, Paulus, Arnoldi), but of the *evangelist*, who continues his historical narrative, and that with a pragmatic observation, which serves to advance his object. Comp. xxi. 4, xxvi. 56 — ἵνα is never ἐκβατικόν, so that (Kuinoel and older interpreters), but always τελικόν, in order that; it presupposes here that what was done stood in the connection of *purpose* with the O. T. declaration, and consequently in the connection of the divine necessity, as an actual fact, by which the prophecy *was destined* to be fulfilled. The divine decree, expressed in the latter, *must* be accomplished, and *to that end, this*, namely, which is related from ver. 18 onwards, *came to pass*, and that *according to the whole of its contents* (ὅλον). The prophecy itself is Isa. vii. 14 according to the LXX., without any essential variation. — ἡ παρθένος corresponds here to הַלְוִיָּה, which denotes an *unmarried* young woman of nubile years, not also a young *woman* (for which Prov. xxx. 19 is erroneously appealed to by Gesenius and Knobel).<sup>2</sup> On the other hand, בְּתוּלָה means *virgin* in the strict sense of the word. The evangelist, nevertheless, interpreting the passage according to its Messianic destination, understands the pregnant Mary as a real *virgin*. Here we have to observe that such interpretations of O. T. passages are not to be referred to any principle of *accommodation* to the views of the time, nor even to a mere occasional *application*, but express the *typical* reference, and therefore with the *prophetic* meaning, which the N. T. writers *actually* recognized in the relative passages of the O. T. And in so doing, the *nearest*, i.e., the historical meaning of these passages in and of itself, did not rule the interpretation, but the concrete Messianic contents according to their historical definiteness *a posteriori*—from their actual *fulfilment*—yielded themselves to them as that which the Spirit of God in the prophecies had had in view as the ideal theocratic subject-matter of the forms which they assumed in the history of the time.<sup>3</sup> The act by which they saw them Messianically *fulfilled*, i.e. their Messianic contents become an accomplished fact, was recognized by them as lying in the purpose of God, when the declaration in question was spoken or written, and therefore as “eventum non modo talem, qui propter veritatem divinam non potuerit non subsequi ineunte N. T.,” “Not merely such an event as, on account of divine veracity, could not but follow at the entering in of the New Covenant,” Bengel. This Messianic method of understanding the O. T. in the New, which they adopted, had its justification not merely in the historically necessary connection in which the N. T. writers stood to the popular method of viewing the O. T.

<sup>1</sup> Comp. John i. 11; on the plural αὐτῶν, see Buttman, *neut. Gr.* p. 114 [E. T. 180].

<sup>2</sup> See Hengstenberg, *Christo*. II. p. 53 ff.

<sup>3</sup> Comp. Riehm in the *Stud. u. Kritik*. 1869, p. 272 f. [E. T., Clark, Edin. 1876, p. 160 ff.].

in their day, and to its typological freedom of exposition, but as it had its justification also generally in the truth that the idea of the Messiah pervades the whole of the prophecies of the O. T., and is historically realized in Christ; so also, in particular, in the holy guidance of the Spirit, under which they, especially the apostles, were able to recognize, both as a whole as well as in details, the relation of prophecy to its N. T. fulfilment, and consequently the preformations of Christian facts and doctrines, as God, in conformity with His plan of salvation, had caused them to take a beginning in the O. T., although this result was marked by varying degrees of certainty and of clearness of typological tact among the individual writers. Although, according to this view, the N. T. declarations regarding the fulfilment of prophecies are to be presupposed as generally having *accuracy* and *truth* on their side, nevertheless the possibility of erroneous and untenable applications in individual instances, in accordance with the hermeneutical license of that age, is thereby so little excluded, that an unprejudiced *examination* upon the basis of the original *historical* sense is always requisite. This way of estimating those declarations, as it does justice on the one side to their importance and ethical nature, so on the other it erects the necessary *barrier* against all *arbitrary* typological hankering, which seeks to find a connection between prophecy and fulfilment, between type and antitype, where the N. T. has not attested the existence of such.<sup>1</sup> In reference to types and prophecies generally, we must certainly say with the N. T.: *τοῦτω πάντες οἱ προφῆται μαρτυροῦσιν κ.τ.λ.*, Acts x. 43, but not with the Rabbins: "Omnes prophetae in universum *non* prophetarunt nisi de diebus Messiae," "All the prophets universally prophesied only concerning the days of the Messiah," Sanhedrin, f. 99, 1. As regards Isa. vii. 14,<sup>2</sup> the historical sense is to the effect that the prophet, by his promise of a sign, desires to prevent Ahaz from begging the aid of the Assyrians against the confederated Syrians and Ephraimites. The promise itself does not indeed refer directly, by means of an "ideal anticipation," to Mary and Jesus (Hengstenberg), but neither also to the wife of the prophet,<sup>3</sup> nor to any other mother elsewhere of an ordinary child,<sup>4</sup> but to the mother—who at the time when the prophecy was uttered was still a virgin—of the expected theocratic Saviour, *i.e.*, the *Messiah*,<sup>5</sup> the idea of whom lives in the prophetic

<sup>1</sup> Comp. also Düsterdieck, *de rei prophet. natura ethica*, Göttingen 1832, p. 79 ff.

<sup>2</sup> Comp. H. Schultz, *alttest. Theolog.* II. p. 244 ff.; Engelhardt in the *Luther. Zeitschrift*. 1872, p. 601 ff.

<sup>3</sup> Gesenius, Knobel, Olshausen, Kelm, Schenkel, and others; comp. also Tholuck, *das A. T. in N. T.* p. 43, ed. 6.

<sup>4</sup> Stähelin, H. Schultz.

<sup>5</sup> Hofmann has corrected his earlier explanation (*Weissagung und Erfüllung*, I. p. 221) in point of grammar (*Schriftbeweis*, II. 1, p. 85), but not in accordance with the meaning. He sees in the son of the virgin mother the *Israel* which does not arise in the way of a natural continuation of the present,

but in a miraculous manner, to which God again turns in mercy. In the person of Jesus this Israel of the future of salvation takes its beginning; while that which in Isaiah was figurative language, is now realized in the proper sense. With greater weight and clearness Kahnis (*Dogmatik*, I. p. 345 f.) remarks: The Virgin and Immanuel are definite but ideal persons. The latter is the Israel of the future according to its ideal side; the Virgin, the Israel of the present and of the past according to its ideal side, in accordance with which its vocation is, by virtue of the Spirit of God, to give birth to the holy seed; this Israel will one day come to its true realization in

consciousness, but has attained its *complete historic realization* in Jesus Christ.<sup>1</sup> That we might, however, from the consideration of the fulfilment of the prophetic oracle, accomplished in the birth of Jesus from a *virgin*, find in the word עלמה the mother of the Messiah designated as a *virgin*, follows, as a matter of course, from the meaning of עלמה, which by no means excludes the idea of virginity, and was not first rendered possible by the παρθένος of the LXX., by means of the "subtleties of Jewish Christians" (Keim), and this all the less that even παρθένος also in Greek does not always denote virgin in the strict sense, but also "nuptas et devirginatas."<sup>2</sup> Matthew might also just as well have made use of νεάνις, which Aquila, Theodotion, and Symmachus employ. — On the *article*, Bengel appropriately remarks: "ex specula divinae praescientiae singularem demonstrandi vim habet," "from the height of divine foreknowledge it has a singular power of demonstrating (pointing out);" she who is *present* to the prophet's eye is intended. — καλέσουσι] *they will call*. The LXX. incorrectly gives καλέσεις. The evangelist generalizes the third person singular of the original Hebrew into the plural. — Ἐμμανουήλ מַלְאָכִי אֱלֹהִים, *God is with us*, which symbolical name, according to the historical sense in the prophet, derives its significance from the saving by divine help from the destruction threatened by the war in question, but, according to its Messianic fulfilment, which the evangelist now sees beginning, has the same essential meaning as the name *Jesus*. The καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ corresponds to the καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (ver. 21), and therefore the translator of the Gospel has added the interpretation of the significant name. The Fathers of the church (Hilary, Chrysostom, Theodoret, Lactantius), and expositors like Calvin, Flacius, Maldonatus, Jansen, Schegg, interpreted it of the *divine nature* in Christ. In the divine nature of the Lord as the Son of God is found the *divine help and safety*, which make up the meaning of the name (Jerome), its dogmatic foundation in the *developed Christian consciousness*, as the latter is certainly to be assumed in the evangelists Matthew (ver. 20) and Luke (i. 35), according to whom, as a consequence of the superhuman generation, the superhuman character, not merely the Messianic vocation, is to come forth.

Ver. 24. Ἀπὸ τοῦ ὕπνου] *from the sleep in which he had had the vision*. — καὶ παρῆλ.] The course of the thought proceeds simply, without any participial construction, by means of the exegetical *and*.

Ver. 25. Ἐγίνωσκεν] *He had no sexual intercourse with her (imperfect)*. In

a virgin, who will be the mother of the Messiah. Substantially similar also is the view of W. Schultz in the *Stud. u. Kritik*. 1861, p. 713 ff., who understands by the Virgin the quiet ones in the land, the better portion of the community who are truly susceptible of the working of the Lord. But the whole style of expression, and the connection in the context farther on, are throughout not of such a character that in the Virgin and her son, *ideal*, and indeed *collective* persons, should have been present, first of

all, to the prophet's view. I must continue, even after the objections of Hengstenberg, Tholuck, W. Schultz, H. Schultz, and others, to regard Ewald's view as the right one.

<sup>1</sup> See especially Ewald on *Isaiah*, p. 389 f., ed. 2; Umbreit in the *Stud. u. Kritik*. 1855, p. 573 ff.; Bertheau in the *Jahrb. f. Deutsche Theologie*, 1859, 4; Drechsler on *Isaiah*, l. c.; Deltzsch; Oehler in Herzog's *Encykl.* IX. p. 415; Engelhardt, l. c.

<sup>2</sup> See Ellendt, *Lex. Soph.* II. p. 210.

this sense  $\Upsilon\Upsilon$  is used by the Hebrews, and  $\gammaινώσκειν$  by the Greeks of a later age (often in Plutarch); also the Latin *novi* and *cognosco*.<sup>1</sup> Since Epiphanius, Jerome, Chrysostom, Theophylact, Luther, Calvin, very many expositors have maintained, with a view to support the perpetual virginity of Mary, but in opposition to the straightforward and impartial character of the narrative, that Joseph, even after the birth of Jesus, had no sexual intercourse with Mary.<sup>2</sup>— But (1) from  $\epsilon\omega\varsigma\ \alpha\upsilon\tau\omicron\varsigma$  of itself no inference can be drawn either in *favor of* or *against* such a view, as in all statements with “until” the *context* alone must decide whether, with regard to that which had not formerly occurred, it is or is not intended to convey that it afterwards took place. But (2) that it is *here* conceived as subsequently taking place, is so clear of itself to every unprejudiced reader from the idea of the marriage arrangement, that Matthew *must* have expressed the thought, “*not only until—but afterwards also he had not*,” if such had been his meaning. That he did *not*, however, mean this is clearly shown (3) by his use of  $\pi\rho\omega\tau\acute{o}\tau\omicron\kappa\omicron\nu$ , which is neither equivalent to  $\pi\rho\acute{\omega}\tau\omicron\varsigma\ \kappa\alpha\iota\ \mu\acute{o}\nu\omicron\varsigma$  (Theophylact, Euth. Zigabenus), nor does it designate the first-born, *without* assuming others born afterwards (so formerly most expositors). The latter meaning is untenable, because the evangelist employed  $\pi\rho\omega\tau\acute{o}\tau\omicron\kappa\omicron\nu$  as an historian, from the standpoint of the time when his Gospel was composed, and consequently could *not* have used it had Jesus been present to his historical consciousness as the *only* son of Mary. But Jesus, according to Matthew (xii. 46 ff., xiii. 55 f.), had also brothers and sisters, amongst whom He was the *first-born*.<sup>3</sup> (4) All *a priori* suppositions are untenable, from which the perpetual virginity of Mary is said to appear;<sup>4</sup> of Olshausen: “it is manifest that Joseph, after such experiences, might with good reason believe that *his* marriage with Mary was intended for another purpose than that of begetting children.” Hofmann has the correct meaning.<sup>5</sup>— $\epsilon\kappa\acute{\alpha}\lambda\epsilon\sigma\epsilon$ ] is not to be referred to Mary, so that  $\epsilon\omega\varsigma\ \alpha\upsilon\tau\omicron\varsigma\ \epsilon\tau\epsilon\kappa\epsilon\ .\ .\ .\ \kappa\alpha\iota\ \epsilon\kappa\acute{\alpha}\lambda\epsilon\sigma\epsilon$  would be taken together, as Paulus, after some older interpreters, maintains, but to Joseph, as is certain after ver. 21; comp. Grotius.

<sup>1</sup> Justin, v. 2, xxvii. 3; Ovid. *Mela*. iv. 594; comp. Caesar, *de bello Gallico*, vi. 21: *feminas nullam habuisse*. See Wetstein and Kypke.

<sup>2</sup> As a logical consequence of this supposition, Joseph was made to be a worn-out old man (Thilo, *ad cod. Apocr.* I. p. 361; Keim, *Gesch. Jes.* I. p. 365), and his children were regarded either as children of a former marriage (Origen, Epiphanius, and many other Fathers), or the brothers of Jesus were transformed into cousins (Jerome). Of any advanced age in the case of Joseph there is no trace in the N. T. In John vi. 42, the Jews express themselves in such a way that Joseph might be conceived as still alive at the time.

<sup>3</sup> Lucian's remark (*Demonax*, 20), speaking of Agathocles, is correct:  $\epsilon\iota\ \mu\acute{\epsilon}\nu\ \pi\rho\acute{\omega}\tau\omicron\varsigma,\ \alpha\upsilon\tau\omicron\varsigma$

$\mu\acute{o}\nu\omicron\varsigma\ \epsilon\iota\ \delta\acute{\epsilon}\ \mu\acute{o}\nu\omicron\varsigma,\ \alpha\upsilon\tau\omicron\varsigma\ \pi\rho\acute{\omega}\tau\omicron\varsigma$ .

<sup>4</sup> Such as that of Euth. Zigabenus:  $\pi\acute{\omega}\varsigma\ \alpha\upsilon\tau\omicron\varsigma\ \epsilon\pi\epsilon\chi\epsilon\iota\rho\eta\sigma\epsilon\nu,\ \eta\ \kappa\alpha\iota\ \delta\acute{\omega}\lambda\omicron\varsigma\ \epsilon\pi\epsilon\theta\mu\eta\theta\eta\ \gamma\acute{\omega}\nu\alpha\iota\ \tau\eta\nu\ \sigma\upsilon\lambda\lambda\alpha\beta\omicron\upsilon\sigma\alpha\nu\ \epsilon\kappa\ \pi\nu\epsilon\upsilon\mu\alpha\tau\omicron\varsigma\ \hbar\gamma\iota\omicron\upsilon\ \kappa\alpha\iota\ \tau\omicron\iota\omicron\upsilon\tau\omicron\nu\ \delta\omicron\chi\epsilon\iota\omicron\nu\ \gamma\epsilon\gamma\epsilon\eta\mu\acute{\epsilon}\nu\eta\nu$ ; “how could he attempt, or even for a moment think, to know (carnally) her who was pregnant by the Holy Ghost and become a receiver of such precious treasure?”

<sup>5</sup> *Schriftbeweis*, II. 2, p. 405; so also Thiersch, Wieseler, Bleek, Ewald, Laurent, *neut. Stud.* p. 158 ff., Schenkel, Keim, Kahnis, I. p. 426 f. Comp. on the passage before us, Diogenes Laertius, III. 22, where it is said of Plato's father:  $\delta\theta\epsilon\nu\ \kappa\alpha\theta\alpha\rho\acute{\alpha}\nu\ \gamma\acute{\alpha}\mu\omicron\nu\ \phi\upsilon\lambda\acute{\alpha}\phi\alpha\iota\ \epsilon\omega\varsigma\ \tau\eta\varsigma\ \alpha\pi\omicron\kappa\upsilon\eta\sigma\epsilon\omega\varsigma$ ; see also Wetstein; Paulus, *exeget. Handb.* I. p. 168 f.; Strauss, I. p. 207 ff.

## NOTE BY AMERICAN EDITOR.

## I.

Dr. Meyer's view of Matthew's genealogical table is noticed in the Preface, page xv., *et seq.*, which see.

## CHAPTER II.

VER. 8. ἀκριβ. ἐξετάσατε] According to B C\* D K, 1, 21, 33, 82, 124, 209, Copt. Sahid. It. Vulg. Syr. p. Eus. Aug., we must read ἐξετάσατε ἀκριβῶς, with Lachm. and Tisch. — Ver. 9. ἐστῆ] B C D K, 33, 209, Or. Eus. read ἐστάθη. So Lachm. and Tisch., of the nature of a gloss; for the more precise definition of the conception in the passive, as in xxvii. 11, in almost the same manuscripts. — Ver. 11. εἶδον] Elz.: εἶπον, against decisive testimony. — Ver. 13. φαίνεται κατ' ὄναρ] C K Π, Curss. Theophyl.: κατ' ὄναρ φαίνεται, B: κατ' ὄναρ ἐφάνη. So Lachm. Latter reading is derived from i. 20, which passage also led to the κατ' ὄναρ being placed first. The Received reading is therefore here to be retained, and ver. 19, after B D Z K, Curss. Verss., to be changed into φαίνεται κατ' ὄναρ (with Lachm. and Tisch.). — Ver. 17. ὑπό] B C D Z K, Curss. Verss. Chrys. Jer. read διὰ. Corresponds to the standing style of quotation in Matth., therefore rightly approved (comp. on iii. 3) by Griesbach and Schultz, after Gersdorf; adopted by Lachm. and Tisch. — Ver. 18. ὁρῶν κ. κλαυθμός] B Z K, 1, 22, Verss. and Latin Fathers have merely κλαυθμός. So Lachm. and Tisch. The Received reading is an extension from that of the LXX. — Ver. 21. ἦλθεν] B C K: εἰσῆλθεν. So Lachm. and Tisch. 8, correctly: the compound was easily neglected. — Ver. 22. ἐπὶ] is wanting in B K, Curss. Eus. Deleted by Lachm. and Tisch. 8. But it was all the more easily omitted as unnecessary, because the syllable EI preceded it.

The genuineness of the whole of the first and second chapters has been controverted, or at least suspected, by Williams,<sup>1</sup> by Stroth,<sup>2</sup> Ammon,<sup>3</sup> J. Jones.<sup>4</sup> In answer to Williams, Flemming wrote a work,<sup>5</sup> and Velthusen;<sup>6</sup> in answer to Stroth, Henke,<sup>7</sup> to Hess, Rau.<sup>8</sup> Amongst the defenders are Griesbach,<sup>9</sup> Schubert,<sup>10</sup> Kuinoel,<sup>11</sup> Fritzsche,<sup>12</sup> Muller.<sup>13</sup> Amongst the writers of *Introduction*, Eichhorn and Bertholdt have gone over to the side of the opponents. — Both chapters are genuine — that is, they were integral portions of the Hebrew Gospel writing, of which our Matthew is the translation, and consequently belonged to the latter from the very beginning. For (1) all the Codices and Versions contain them, the

<sup>1</sup> *A Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel*, Lond. 1771, enlarged, 1790.

<sup>2</sup> Eichhorn's *Repert.* IX. p. 99 ff.; Hess, *Biblioth. d. heil. Gesch.* I. p. 208 ff.

<sup>3</sup> *Diss. de Luca emendatore Matthaei*, Erl. 1805.

<sup>4</sup> *Sequel to Ecclesiastical Researches*, etc., Lond. 1818.

<sup>5</sup> *Free Thoughts upon a Free Inquiry*, etc., Lond. 1771.

<sup>6</sup> *The Authenticity of the First and Second Chapters*, etc., Lond. 1771.

<sup>7</sup> *de ev. Matth. integritate*, etc., Helmst. 1782.

<sup>8</sup> *Symbola ad quaestionem de authentia*, etc., 1793.

<sup>9</sup> *Epimetron ad Comment. crit. in Matth.* II. p. 47 ff.

<sup>10</sup> *de infantiae J. C. historiae authentia atque indole*, Grieswald 1815.

<sup>11</sup> *Proleg.* § 6.

<sup>12</sup> *Commentar. Excurs. III.*

<sup>13</sup> *üb. d. Aechth. der ersten Kapitel des Evang. nach Matth.*, Trier 1890.

Fathers of the second and third centuries<sup>1</sup> also quote passages from them, and Celsus has made reference to them;<sup>2</sup> (2) their contents are highly appropriate to the beginning of a gospel writing composed for Jewish Christians; (3) the beginning of ch. iii. is connected with ii. 23, where the residence of Jesus at Nazareth is mentioned; iv. 13 also manifestly refers to ii. 23. The construction and style of expression are in keeping with the character of the whole Gospel.<sup>3</sup> — The main argument of those who oppose the genuineness is, *that our chapters were wanting in the Gospel of the Ebionites* (Epiph. *Haer.* xxx. 13). But on a correct estimate of the Gospel *secundum Hebraeos* in its relation to the Gospel of Matthew, that counter argument can be of no weight (see Introduction, § 2); and, in accordance with Ebionitic views, it is very conceivable that they did not admit the miraculous preliminary history, and made their Gospel (according to Epiphanius), in keeping with the original gospel type, begin at once with the appearance of the Baptist.<sup>4</sup> As, moreover, the genealogy contained in ch. i. implies the use of a piece of writing already in existence, so also the legendary character of both chapters in general,—and the certainly peculiar manner in which the third chapter is connected with them, which, amid all its literal connection with what has preceded it, passes over the whole history of the youth of Jesus,—appear to point to this, *that the portions composing both chapters were originally special gospel documents.* Ch. i. 1-16 appears to have been *one* such document by itself, then vv. 18-25 a *second*, and ch. ii. a *third*, in which are now found for the first time the locality and time of the birth of Jesus. The unity of the Greek style of expression with that in the other parts of the Gospel is not opposed to this,<sup>5</sup> but is to be explained from the unity of the translator. How much, however, considering the free style of quoting Old Testament passages, is to be set down to the account of the first author of these documents, or to that of the Hebrew editor of the Gospel, or to the translator, cannot be determined.

Ver. 1.<sup>6</sup> Γεννηθειςτος] The star is to be considered as appearing *contemporaneously with the birth* (ver. 7). But how long it was *after the birth* when the Magi came, is ascertained approximately from ver. 16, according to which, even taking into account all the cruelty of Herod, and his intention to go to work with thorough certainty, the arrival of the Magi is most probably to be placed somewhat more than a year after the birth. [See note II., p. 71.]

<sup>1</sup> Irenaeus, lib. 2. 2 f., Clement of Alexandria, and others.

<sup>2</sup> Orig. c. *Cels.* 1. 28, II. 32.

<sup>3</sup> See Griesbach, *Epimetr.* p. 57; Gersdorf, *Beitr.* p. 38 ff.; Credner, I. p. 62 ff.; Fritzsche, *l.c.* p. 850 ff.

<sup>4</sup> It is also related of Tatian (Theodoret, *Haeret.* fab. 1. 30): τὰς τε γενεαλογίας περιέχοντας καὶ τὰ ἄλλα, ὅσα ἐκ σπέρματος Δαβὶδ κατὰ σάρκα γεγεννημένων τὸν κύριον δείκνυσιν, "He mutilated the genealogies and the rest which show that the Lord was begotten of the seed of David according to the flesh." But Tatian was a disciple of Docetism, and his treatment was determined by dogmatic considerations.

<sup>5</sup> Ewald, Bleek, Holtzmann.

<sup>6</sup> See on the history of the Magi, Thilo, *Eusebii Emeseni oratio περὶ ἀστρονόμων προμисσα de magis et stella quaestione*, Hal. 1835; Münter, *Stern der Weisen*, 1827; Roth (Catholic), *de stella a magis concepta*, 1865. In reference to chronology based upon astronomical observation, Ideler, *Handb. d. Chronol.* II. p. 339 ff.; Anger in the *Zeitschr. f. histor. Theol.* 1847, p. 347 ff.; Wieseler, *chronol. Synopses u. Beiträge z. Wirtung d. Evang.*, 1869, p. 149 ff.; also in Herzog's *Encykl.* XXI. p. 548 f.; Seyffarth, *Chronol. sacr.* 1846; Weigl, *Ab. d. wahren Geburt- u. Sterbefahr. J. Chr. I.*, Sulzbach 1849; Kelm, *Gesch. J. I.* p. 375 ff.

—*δέ* is *continuative*, leading on to another history connected with the birth of Jesus which has just been related.—*Βηθλεὲμ* (house of bread) *τῆς Ἰουδαίας* to distinguish it from Bethlehem in the tribe of Zabulon, Josh. xix. 15. Our village,<sup>1</sup> designated in John vii. 42 as *κώμη*, was situated in the tribe of Judah (Judg. xvii. 9, xix. 1 ; 1 Sam. xvii. 12), six miles to the south of Jerusalem, now the little manufacturing town *Beit lachm*.<sup>2</sup>—*ἐν ἡμέραις* Ὁΐ, Gen. xxvi. 1 ; 2 Sam. xxi. 1 ; 1 Kings x. 21.—*Ἡρώδου* *Herod the Great*, son of Antipater, received in the year 714 u. c. from the Senate the dignity of king through the influence of Antony, by whom he had been not long before made tetrarch, but first came into the actual possession of his kingdom after the capture of Jerusalem by himself and Sosius in the year 717, and died, after a brilliant and flagitious reign, in 750.<sup>3</sup>—*μάγοι* [The *Magi* (𐭠𐭣𐭥)] constituted, amongst the Persians and the Medes, of whom they formed, according to Herod. i. 101, one of the six tribes, a distinguished priestly caste, and occupied themselves principally with the knowledge of the secrets of nature, astrology, and medicine.<sup>4</sup> Amongst the Babylonians also (Jer. xxxix. 3) there was, at the time when the Chaldean dynasty was in power, such an order, of which Daniel became the president (Dan. ii. 48). The name of Magi was then generally transferred, without distinction of country, to all those who had devoted themselves to those sciences, which, however, were frequently also accompanied with the practices of magic and jugglery (Acts viii. 9, xiii. 6, 8).<sup>5</sup>—*ἀπὸ ἀναρ.*] belongs to *μάγοι*, *Magi from the East*—that is, *Oriental Magi*. The position of the words most naturally suggests this connection ; but the article (*οἱ ἀπὸ ἀναρ.*) is not required, because *μάγοι* is without the article (in answer to Fritzsche, who connects it with *παρεγίνοντο*). The indefinite expression, *eastern lands* (viii. 11, xxiv. 27 ; Luke xiii. 29 ; Rev. xxi. 13), is to be left in its indefiniteness, and in so doing we are to assume that the evangelist himself had no more precise information at his command. If *Arabia* has been thought of<sup>6</sup> or *Persia*<sup>7</sup> or *Parthia*<sup>8</sup> or *Babylonia*<sup>9</sup> or even *Egypt*,<sup>10</sup> yet we have no sure hold, even in a slight degree, either in the very indefinite *ἀνατολῶν*, or in the nature of the presents in ver. 11. It was entirely baseless to determine their number from the *threefold* gifts, and to regard them as *kings*<sup>11</sup> on account of

<sup>1</sup> Bethlehem Ephrata, Gen. xxxv. 16, 19.

<sup>2</sup> See Robinson, *Pal.* II, p. 379 ff.; Tobler, *Bethl. in Paläst.* 1849, and the relative articles in Herzog and Schenkel.

<sup>3</sup> See concerning the whole family of Herod, Schlosser, *Gesch. d. Fam. Herodes*, Lpz. 1818; Ewald, *Gesch. d. Volks Isr.* IV., and *Gesch. Chr.* p. 95 ff. ed. 3; Gerlach in the *Luther. Zeitschr.* 1869, p. 18 ff.; Haus-rath, *neul. Zeitgesch.* I. and II.

<sup>4</sup> Herod. i. 82; Xen. *Cyr.* viii. 3. 6; Dlog. Laert. I. 1-9; Aelian. *V. H.* II. 17; Porphyry, *de abst. an.* iv. 16; Cic. *de div.* I. 41; Plin. *N. H.* xxiv. 20, xxx. 2; Curt. iii. 8. 8.

<sup>5</sup> See Wetstein, and Müller in Herzog's *Encycl.* VIII. p. 675 ff.

<sup>6</sup> Justin. c. *Tr.* 77 f.; Epiphanius, Tertul-lian, Maldonatus, Jansen, Cornelius à Lapide, Grotius, Lightfoot, Michaelis, Kuinoel, de Wette, Wieseler.

<sup>7</sup> Chrysostom, Theophylact, Euth. Ziga-benus, Calvin, Beza, Calovius, Petavius, Casaubon, Wolf, Olshausen.

<sup>8</sup> Hydlus.

<sup>9</sup> Paulus.

<sup>10</sup> Möller, *neue Ansichten in loc.*

<sup>11</sup> According to Bede, their names also have been commonly given as *Caspar, Melchior*, and *Balthasar* (see Petr. Comestor. *Hist. Schol.* 8), but also differently. See Beza in *loc.*, and Paulus, *evangel. Handb.* I. p. 204.



Ps. lxxviii. 30, 32, lxxii. 10; Isa. xlix. 7, lx. 8, 10 (especially since the fifth century; yet Tertullian, *c. Marcion*, already takes this view). Are we to think of *heathens* (so most expositors, including Olshausen, Krabbe, B.-Crusius, Lange, de Wette, Ewald, Hilgenfeld, Bleek, Keim), or of *Jews*?<sup>1</sup> In favor of the first, the question, Where is the new-born King of the *Jews*? is decisive. And how appropriate was it to the idea of Messiah, that the very first-fruits of the distant *heathen* appeared to do homage to the King of the *Jews* (Isa. lx. 3 ff.)! The expectation of the Jews, that their Messiah was to rule over the *world*, might at that period have been sufficiently disseminated throughout the foreign countries of the East<sup>2</sup> to lead heathen astrologers, for the object in question, to the Jewish capital.<sup>3</sup>—[Ἱεροσόλυμα] In the capital they expected to find, if not the Babe Himself, at least the most certain information regarding Him.

Ver. 2. Γάρ] *Reason of the question.*<sup>4</sup>—αὐτοῦ τὸν ἀστέρα] that is, *the star which indicates Him*. We are to think of a strange star, which had not previously been seen by them, from the rising of which they had inferred the birth of the new King of the Jews, in accordance with their astrological rules. Here we must observe the emphasis on the αὐτοῦ, which is placed first, the star which refers to *Him*, and to no other. From the word ἀστήρ (not ἀστρον) it is indisputably certain, ver. 8, that it is not a *constellation* which is meant. This is in answer to Kepler,<sup>5</sup> Münter, Ideler, Paulus, Neander, Olshausen (with hesitation), Krabbe, Wieseler, Ebrard, who think of a very close conjunction, which occurred in the year 747 u.c., of Jupiter and Saturn in the sign of the fishes; where Ebrard, however, keeping more closely to the word ἀστήρ, is of opinion that it is not that constellation itself, but the new star of the first magnitude, which Kepler saw appear in the year 1604 at the conjunction of Jupiter and Saturn, and again disappear in 1605; whilst Wieseler summons to his aid a *comet* which was observed in China in 750. The Jew Abarbanel in his *Commentary on Daniel* (1547) inferred, from a similar conjunction in the year 1463, that the birth of the Messiah was at hand, and indicates the sign of the fishes as that which is of importance for the Jews. If ver. 9, however, points only to a *miraculous* star, to one that went and stood in a miraculous manner, then it is evident that neither a *comet* (Origen, Michaelis, Rosenmüller), nor a *fixed star*, nor a *planet*, nor even a *meteor*, is what is meant, which ἀστήρ by itself might signify.<sup>6</sup> The Fathers of the church (in Suicer, *sub* ἀστήρ) thought even of an angel. The glory of the star is wonderfully portrayed in Ignatius, *Eph.* 19 (sun, moon, and stars, illuminated by it, surround it as a choir).<sup>7</sup> The universal belief of antiquity was, that the appearance of stars denoted great

<sup>1</sup> v. d. Hardt, Harenberg in the *Bibl. Brem.* VII. p. 470 ff.; Münter, Paulus, Hofmann, L. J. von Strauss geprüft, p. 240; Rettig in the *Stud. u. Krit.* 1838, p. 217.

<sup>2</sup> Sueton. *Vesp.* iv.; Tac. *H.* v. 13; Joseph. *B. J.* vi. 5. 4.

<sup>3</sup> Comp. Dio Cass. *Hist. R.* xlv. 1; Suet. *Oct.* xciv.

<sup>4</sup> "De re deque tempore ita certi sunt, ut

tantum quærant ubi," "Concerning the fact and the time they are so certain that they only ask the where," Bengel.

<sup>5</sup> de J. Chr. servator. nostri vero anno natalitio, 1605.

<sup>6</sup> Schaefer, ad Apoll. *Rh.* II. p. 306.

<sup>7</sup> Protev. Jac. xxi. See Thilo, ad *Cod. apocr.* I. p. 390 f.

changes, and especially the birth of men of importance. Wetstein in *loc.* The Jews in particular believed, in accordance with the Messianic passage, Num. xxiv. 17,<sup>1</sup> in a star of the Messiah.<sup>2</sup> — ἐν τῇ ἀνατολῇ] *Several commentators* (Hammond, Paulus, Fritzsche, Ebrard, Wieseler, Ewald) translate : *in the rising.*<sup>3</sup> In this way the ἀνατολή corresponds to the *τεχθεῖς*. And as the ordinary explanation, “*in the East*” (Luther), in accordance with ver. 1, and especially with the current usage of the word, which in the singular only rarely denotes the East,<sup>4</sup> would lead us to expect the plural,<sup>5</sup> the first rendering is to be preferred. Comp. regarding the use of the word to denote the rising of stars, Valckenaer.<sup>6</sup> — προσκυνεῖν] ΠΙΠΡΑΨΙ, *to show reverence and submission to any one by bowing down with the face toward the ground.*<sup>7</sup> To connect it with the dative (instead of the accus.) is a usage of the later Greek.<sup>8</sup>

Ver. 8. Herod was afraid, because he dreaded the overthrow of his throne ; the inhabitants of Jerusalem, however, not so much on account of the times of misfortune which were expected to precede the Messiah,<sup>9</sup> but in keeping with their special circumstances, because they dreaded the adoption by the tyrant, in the maintenance of his rule, of measures hostile to the people. — Ἰεροσόλυμα] *Feminine form*, occurring only here and in iii. 5, and without any various reading in the Codd. It is found also in Latin.<sup>10</sup> To take the name as *neuter*, and to supply πόλις,<sup>11</sup> is not grammatically possible. The feminine form must have been in actual use, although the neuter, as in ver. 1, and Ἰερουσαλήμ, were and remained the prevailing forms.

Ver. 4. Πάντας . . . λαοῦ] is regarded, after Grotius, by Fritzsche, Arnoldi, Lange, not as an *assembly of the Sanhedrin* (so commonly), but an extraordinary convocation of all the high priests and learned men. This explanation, in which, moreover, πάντας is not to be taken literally, is the correct one. Indeed, οἱ ἀρχιερεῖς καὶ γραμματεῖς, even without adding the third element of the Sanhedrin, the πρεσβύτεροι, may denote the Sanhedrin (xx. 18, xxi. 15 ; while, on the other hand, elsewhere, as in xxvi. 47, xxvii. 1, the γραμματεῖς are not mentioned along with them). But here πάντας is decisive, which would designedly draw attention to a *full* sitting of the high council, and therefore would have made it necessary not to omit an entire class of the members, but to mention in full all the three classes, as in xvi. 21, xxvii. 41 ; τοῦ λαοῦ also stands opposed to the common interpretation, as the latter, in designating the Sanhedrin in Matthew, serves only to denote the πρεσβύτεροι more precisely (xxi. 23, xxvi. 3, 47, xxvii. 1). Herod summoned together

<sup>1</sup> See Baur, *alltest. Weissag.* I., 1861, p. 346 ff.

<sup>2</sup> Bertholdt, *Christolog. Jud.* p. 55 ff.

<sup>3</sup> Comp. Luke i. 78 ; Wisd. xvi. 28 ; 2 Macc. x. 28 ; 3 Esdr. v. 47 ; Plat. *Polit.* p. 269 A ; Locr. p. 96 D ; Stob. *Eccl. Phys.* i. 20 ; Polybius, xi. 22. 6.

<sup>4</sup> As in Herodian, iii. 5. 1, ii. 8. 18.

<sup>5</sup> Gen. ii. 8 ; Judg. viii. 11 ; Ezek. xi. 1, xvii. 8 ; Bar. iv. 36 f. ; 3 Macc. iv. 15 ; Herod, iv. 8 ; Polyb. xi. 6. 4, ii. 14. 4.

<sup>6</sup> *Ad Eur. Phoen.* 506.

<sup>7</sup> Gen. xix. 1, xviii. 2, xlii. 6, xlviii. 12 ; Herod. i. 184 ; Nep. *Con.* iii. ; Curtius, v. 2, vi. 6. See Hoelemann, *Bibelstud.* i. p. 96 ff.

<sup>8</sup> Lobeck, *ad Phryn.* p. 463.

<sup>9</sup> Lightfoot on Mark xiii. 19 ; Bertholdt, *Christol.* p. 45 f.

<sup>10</sup> Tac. *Hist.* v. 2 ; Sueton. *Aug.* xciii.

<sup>11</sup> Wetstein, Grimm, Buttmann, *neut. Gr.* p. 16 [E. T. 18].

all the theologians of the nation, because he wanted a *theological* answer ; τοῖς λαοῖς belongs to both words ; observe the non-repetition of the article after καί. — ἀρχιερεῖς] certainly comprises partly the actual ruling high priest (ὁ ἀρχιερεὺς, כֹּהֵן הָאֶהָרֶשֶׁת, Lev. xv. 10), partly those who had formerly held this high official post, which very often changed hands under the Herods.<sup>1</sup> That the presidents of the twenty-four classes of priests are also to be understood (Bleek, Ewald), is nowhere certainly attested, and has against it the designation of the office itself, ἀρχιερεῖς. Both reasons, moreover, are in opposition to our including, with Wieseler, the priestly nobles, or, with Schürer, the members of the at that time privileged high-priestly families,<sup>2</sup> which is not justified by Acts iv. 6, and cannot be proved by a few individual names mentioned in Josephus, whose relation to the high-priesthood is otherwise unknown.<sup>3</sup> The last high priests who ruled before the death of Herod were Matthias (5 B.C.), and Jozarus, who soon after followed him. — γραμματεῖς] corresponds to the Hebr. סֹפְרִים — that is, first *writers*, then *learned men*.<sup>4</sup> This was the name specially of the expositors of the divine law, who, as Jewish canonists and learned councillors, belonged chiefly to the sect of the Pharisees, and in part to the Sadducees, and were held in great respect. See Lightfoot on the passage, and on xxiii. 18. — γεννᾶται] not in the sense of the future, but purely present : *where is the Messiah born ?* The theologians were to tell what they knew concerning the birthplace of the Messiah. By this question Herod leaves it quite undetermined whether the birth had already taken place, or was still to come.

Ver. 6. In Mic. v. 1 the sense is : *Although Bethlehem is too unimportant to be reckoned among the cities of the district, yet a ruler in Israel will come forth from it.* In Matthew this thought is, with a slight deviation, changed into : *Bethlehem is undoubtedly an important place, because, etc.* It is therefore unnecessary, with Grotius, to take the passage in Micah as interrogative : “Art thou, then, Bethlehem, too small,” etc., and to derive the turn of the thought with οὐδαμῶς from this interrogative interpretation (Hilgenfeld). But the Ruler to whom Micah alludes is none other than the Messianic King of David's race (see Ewald, *Proph.*), so that in the birth of Jesus this prophecy receives its complete historical fulfilment. Comp. John vii. 42. — ἐν τοῖς ἡγεμόσιν] מֵאֲלָפִים, LXX. ἐν χιλιάσιν. The Hebrew מֵאֲלָפִים denotes the subdivision of the tribes (the *thousands*),<sup>5</sup> which had their principal places and their heads (מְאֲלָפִים).<sup>6</sup> The translation by ἡγεμόσιν (Chrysostom : *φυλάρχοις*) clearly shows that either the evangelist himself had read the word in question not מֵאֲלָפִים, but מְאֲלָפִים, or that his translator had committed this mistake. In the Septuagint also מֵאֲלָפִים is rendered by ἡγεμόν, Gen. xxxvi. 15 f. ; Ex. xv. 15 ; 1 Chron. i. 51 f. ; Ps. lv. 14. According to the words as they stand in Matthew, Bethlehem, the town, appears per-

<sup>1</sup> See Schürer, *Stud. u. Krit.* 1872, p. 598 ff.

<sup>2</sup> Joseph. *Bell.* iv. 3. 6.

<sup>3</sup> Schürer, p. 688 f.

<sup>4</sup> Joseph. *Ant.* xvii. 4. 2, xvii. 6. 4.

<sup>5</sup> Ezra vii. 6, 11 ; Neh. viii. 1 ; Gesenius,

*Theo.* II. p. 966.

<sup>6</sup> Leyrer in Herzog's *Encykl.* XIII. p. 781 ff.

<sup>7</sup> See Ewald, *Alterth.* p. 328 f. ; Keil, *Arch.* II. p. 223.

<sup>8</sup> See Gesenius, *Theo.* I. p. 106.

sanctified in the midst of the heads of families (Ewald, "amongst the princes of Judah"), amongst whom it had by no means the lowest position. Fritzsche conjectures ταῖς ἡγεμονίαις, in *primariis familiarum in Judaea sedibus*. But even thus the sense of ἡγεμονία is not yet obtained. How easily, on the contrary, might the evangelist or his translator derive ἡγεμονία from ἡγεμονία, as the ἡγεμόνιος which follows must have been before him! — γῆ] not *city*, but *strip of land, province*, which includes the same, 1 Macc. v. 68. Often likewise in the tragic writers.<sup>1</sup> — ἐξελεύσεται] *will come forth*, namely, by *birth*. Thus ΜΥ, Gen. xvii. 6.<sup>2</sup> — ποιμαίνει] Comp. the Homeric ποιμένες λαῶν. In like manner ἡγεμονία is used of rulers, 2 Sam. v. 2, vii. 7; Jer. xxiii. 2 ff.; Mic. v. 8.

Ver. 7 f. Λάθρα] Inconsistently enough, as that could only arouse suspicion; but to adopt secret measures is natural to wickedness! — The question after the time of the appearance [of the star] has its reason in this, that the mistrustful Herod already thinks of the possibility of his not seeing the Magi again, and that he will then still have a hold for taking further proceedings against the mysterious child (ver. 16). — ἡκριβώσε] with the accusative does not mean: *he investigated minutely* (ἀκριβῶς περί τινος may mean this), but: after he had made them come to him secretly, *he obtained from them a minute knowledge*, and so on. Vulgate appropriately says: "Diligenter didicit."<sup>3</sup> But the passages where it means *to make exact*<sup>4</sup> do not apply here.<sup>5</sup> — τοῦ φαινομένου ἀστέρος] Grotius: "Non initium, sed *continuitas*." Herod asked: *How long does the star appear? how long does it make itself visible?* namely, since its rising in the east, where ye saw it arise (ver. 9). Thus the present is not to be taken either in the sense of the *aorist* or of the *imperfect* (de Wette, Bleek). — ἐμπύσας] not *contemporaneous* with the εἶπε (de Wette), but *prior* to it; comp. xi. 2. After he had directed them to Bethlehem (in consequence of ver. 5 f.), he added the commission, etc. Otherwise it would have been ἐπεμψεν . . . εἰπών.

Ver. 9. Ἀκούσαντες τοῦ βασιλῆως.] *After they had heard the king*, they set off on their journey. Description of their unsuspicious behaviour. Comp. Theophylact. — καὶ ἰδόν, ὁ ἀστήρ, κ.τ.λ.] They travelled by night, in accordance with Eastern custom.<sup>6</sup> — ὃν εἶδον] The *aorist* in the relative sentence, where we use the *pluperfect*.<sup>7</sup> — προῆγεν] is the *descriptive imperfect*, not *praecesserat* (Hermann, Stiskind, Paulus, Kuinoel), as if the star had again first shone upon them after they had come to Bethlehem. This explanation is ungrammatical,<sup>8</sup> and serves only to help to diminish the miraculous element, which is quite opposed to the character of the narrative. The common view alone

<sup>1</sup> See Fritzsche *in loc.* Comp. Seldler, *ad Eurip. Troad.* iv.; Ellendt, *Lex. Soph.* I. p. 361.

<sup>2</sup> Comp. Heb. vii. 5; 1 Macc. i. 10.

<sup>3</sup> Comp. Plat. *Charm.* p. 156 A; Xen. *Mem.* iv. 2. 10; Eur. *Hec.* 1192; Lucian, *Jov. trag.* 27, *Piscat.* xx.; Herodian, i. 11. 14.

<sup>4</sup> Aquila, Isa. xlii. 16; Simonides, lxxxiv.; Xen. *Cyr.* ii. 1. 26.

<sup>5</sup> Euth. Zigabenus rightly says: προσεβόησεν γὰρ, ὅτι ὅτε οὗτος (the star) ἐφάνη, τότε

πάντως ἐγεννήθη καὶ ὁ Χριστός, "He waited, because when this (the star) was visible, then surely was the Christ born."

<sup>6</sup> See Hasselquist, *Reise nach Paläst.* p. 152. Bengel appropriately remarks on ἰδόν: "Toto itinere non viderant stellam." "On the entire journey they had not seen the star."

<sup>7</sup> See Kühner, II. 1, p. 145; Winer, p. 558 [E. T. 343].

<sup>8</sup> Buttmann, *neut. Gr.* p. 173 [E. T. 200].

is in keeping with the words : *the star*, which they had seen in its rising, *went before them on their journey from Jerusalem to Bethlehem*, and took up a *position over the place* (the house) *where the child was*. Amongst the Greeks also stars are mentioned as extraordinary guides.<sup>1</sup>—ἐπάνω οὐ ἦν] See ver. 11, τὴν οἰκίαν. The going and standing of the star is *miraculous*; hence also the manner in which the particular house is indicated is left undetermined.

Ver. 10. Ἐχάρησαν].<sup>2</sup>—σφόδρα] Adverbs at the end.<sup>3</sup>—ἐχάρ. χαρ.]<sup>4</sup> Therefore here χαρὰν μεγάλην σφόδρα.<sup>5</sup>

Ver. 11. Εἰς τὴν οἰκίαν] As the Magi did not arrive till some time after the birth (ver. 1), it does not follow indeed from εἰς τ. οἰκ. *in and by itself* that the evangelist makes Jesus be born not in the stable of a friend (Luke), or in a cave (Justin and Apocrypha), but *in Joseph's house*. Certainly, however, the latter follows from this, that, according to Matthew, Bethlehem is the dwelling-place of Joseph; see Remark after ver. 23. — τὸ παιδίον μετὰ Μαρίας] The non-mention of Joseph is not to be ascribed to any design. — τοῖς θησαυροῖς] *the chests which held their treasures*.<sup>6</sup> To find symbolical references in the individual presents is arbitrary. Tertullian and Chrysostom: Incense and myrrh they presented to Him as to a God; Irenaeus, Origen (in answer to Celsus, who ridiculed the divine worship of a *νήπιος*), Theophylact, Euth. Zigabenus, Erasmus, Luther: as a king, they presented Him with gold; as a God, with incense and with myrrh, ὡς μέλλοντι γεσσασθαι θάνατον.<sup>7</sup> — It was and still is the Eastern custom not to approach princes without presents, Gen. xliii. 11.<sup>8</sup> That the gifts of the Magi are said to have enabled the poor parents to make out their journey to Egypt (Wetstein, Olshausen, and others), is a strange conceit.

Ver. 12. χρηματισθέντες] Vulgate correctly renders: *responso accepto*: passages in Wetstein, Kypke, Krebs, and Loesner. The question that preceded is *presupposed*, Luke ii. 26; Heb. xi. 7.<sup>9</sup> The *passive* is found in this meaning only in the New Testament and in Josephus.<sup>10</sup>—ἀνακλῦσαι . . . ἀνεχώρησαν] The latter is not: *they turned back* (vv. 13, 14, 22, iv. 12), but *they withdrew*, went away, made off; ἀνακλῦσαι is "*cursum reflectere*."

<sup>1</sup> Elmer, p. 5 f.; Wetstein on the passage.

<sup>2</sup> Euth. Zigabenus correctly says: ὡς εὐ-  
ρώντες τὸν ἀνευδέστατον ὁδὸν ἐπαποφορήθη-  
σαν γὰρ λοιπὸν, ὅτι καὶ τὸ ζήτουμένον εὐρήσονται,  
"As having found the unerring guide; for they were fully assured already that they will find that which was sought."

<sup>3</sup> Comp. iv. 8; Schaefer, *ad Demosth.* V. p. 367; Bornemann, *ad Xen. Anab.* II. 6. 9; *Mem.* III. 5. 17.

<sup>4</sup> "Etenim ubi nomen per se ipsum verbi significationem neque circumscribit neque intendit, adminiculo opus est vel adjectivi vel pronominalis vel articuli, quo rerum genus certum designatur," "Where a noun by itself neither limits nor marks out the meaning of the verb, there is need of the assistance of an adjective, or pronoun, or article, by which the character of things is

certainly designated," Lobeck, *Paralip.* p. 307.

<sup>5</sup> Comp. Mark v. 42 b; Wilke, *neutestam. Rhetor.* p. 380. The opposite, μεγάλην λύπην λυπεῖσθαι John iv. 11; φοβεῖσθαι φόβον μέγαν, Mark iv. 41.

<sup>6</sup> Xen. *Anab.* v. 4. 27; 1 Macc. III. 29; 4 Macc. IV. 4. See Wetstein and Valckenaeer, *ad Herod.* IV. 162.

<sup>7</sup> Comp. the Christian *Adamabuch* in Ewald, *Jahrb.* V. p. 81, which makes the three gifts and their meaning to be derived from Adam.

<sup>8</sup> 1 Sam. x. 27; 1 Kings x. 2; Aelian, V. H. I. 81; Harmer, *Beobacht. üb. d. Orient.* II. p. 1 f.

<sup>9</sup> Comp. on Acts x. 22. Bengel well says: "Sic optarant vel rogarant."

<sup>10</sup> *Antt.* III. 8. 8, xl. 8. 4.

They were not to *turn back* to Herod, from whom they had come hither, and that with the instruction, ver. 8, but were to select another way to their home,<sup>1</sup>—The divine direction had for its object, that Herod should *not at once* take measures against the true Child *who was pointed at*.

REMARK.—The narrative regarding the Magi, as it bears in Matthew the stamp of real history, has its profound truth in the *ideal* sphere, in which the Messianic idea, which was afterwards set forth, realized in all its glory in the historical life of Jesus, surrounded the little known *childhood* of this life with the thoughtful legends—its own creation—preserved in Matthew and Luke. The *ideal truth* of these legends lies in their corresponding relation to the marvellous greatness of the later life of the Lord and His world-embracing work; they are thereby very definitely distinguished from the legendary poetry, which assumed various shapes in the *Apocryphal* narratives of the infancy. Whether, moreover, any real fact may have lain at the basis of the narrative of the Magi,<sup>2</sup> and what the nature of this is, cannot be more minutely ascertained. Certainly Eastern astrologers may, according to the divine appointment, have read in the stars the birth of the Jewish Messiah, who was to be the light of the heathen, and with this knowledge have come to Jerusalem; but how easily did the further miraculous formation of the history lay hold of the popular belief in the appearance of a miraculous star at the birth of the Messiah,<sup>3</sup>—a belief which probably had its basis in Num. xxiv. 17 compared with Isa. lx. 1 ff.,<sup>4</sup> as well as in the Messianic expectation that foreign nations would bring gifts to the Messiah (Ps. lxxii.; Isa. lx.), as on other occasions, also, rich temple gifts had arrived from the East (Zech. vi. 9 ff.). It was easy to connect with this, by way of antithesis to this divine glorifying of the child, the crafty and murderous interference of Herod as the type of decided hostility, with which the *ruling power of the world*, necessarily and conformably to experience, entered with cunning and violence the lists against the manifested Messiah (Luke i.

<sup>1</sup> Luke x. 6; Acts xviii. 21; Heb. xi. 13; Herod. ii. 8; Plat. *Phaed.* p. 72 B; Diod. Sic. iii. 54.

<sup>2</sup> Schleiermacher, *Schr. d. Lukas*, p. 47, L. J. p. 75, assigned a symbolical character to the narrative. According to Bleek, the symbolical point of view ("the first destinies of the Christian church being, as it were, reflected") predominated at least in the mind of the first author; but the preference in point of historical truth is due to Luke. According to de Wette, the narratives contained in ch. ii. are to be regarded more with a dogmatico-religious than with a strictly historical eye; the dangers surrounding the child Jesus are a type of the persecutions awaiting the Messiah and His church, and an imitation of the dangers which threatened the life of the child Moses, and so on. According to Welsse, what is set forth is the recognition which Christianity met with amongst the *heathen*, the hatred it experienced amongst the *Jews*, and then how it took refuge amongst the

*Hellenists* in Egypt. According to Ewald, the inner truth of the narrative is the *heavenly Light*, and the *division amongst men*, on the other hand, into the faith of the heathen and the hatred of the Jews. According to Hilgenfeld, it is the expression of the world-historical importance of Jesus, and of the recognition which, amid the hostility of the Jews, He was to find precisely amongst the heathen. According to Köstlin, the narrative has an apologetic object, to declare Jesus in a miraculous manner to be βασιλεὺς τῶν Ἰουδαίων, at the basis of which, perhaps, was the constellation of the year 747. According to Keim, it is an ideal history, the true form of which stands before the eyes of the Christians of all ages, and which proceeded from the fundamental thought of the conflict of the Messiah with the pseudo-Messias (Herod).

<sup>3</sup> See Fabricius, *cod. pseudepigr.* I. p. 584 f.; Schoettgen, II. p. 581; Bertholdt, *Christol.* § 14.

<sup>4</sup> Schoettgen, II. p. 151 f.

51 f.), but in vain. If we were to regard the whole narrative, with its details, as actual fact (see amongst the moderns, especially Ebrard and Gerlach), the matter would be very easily decided; the difficulties also which have been raised against so extraordinary an astral phenomenon, both in itself and from the science of optics, would be authoritatively removed by means of its *miraculous nature*,<sup>1</sup> but there would still remain unexplained the *impolitic* cunning and falsehood of the otherwise so sly and crafty Herod, who allows the Magi to depart without even a guide to make sure of his designs, and without arrangements of any other kind, his expenditure of vigilance and bloodshed, which was as unnecessary as it was without result, and the altogether irreconcilable contradiction between our account and the history narrated by Luke,<sup>2</sup> according to which the child Jesus received homage of an altogether different kind, and is not threatened by any sort of persecution, but at the date when the Magi must have arrived, had been for a long time out of Bethlehem (Luke ii. 39). Considering the legendary character of the star phenomenon, it is not adapted to serve as a chronological determination of the birth of Christ, for which purpose it has been used, especially by Weiseler and Anger, who calculate, according to it, the beginning of the year 750 as the date of that birth.<sup>3</sup>

Ver. 13. Ἀναχωρ. δὲ αὐτῶν] The divine direction and flight into Egypt must be conceived as taking place *immediately* after the departure of the Magi. — Ver. 16. φαίμεται] historic present. — The continuation of the narrative in connection with the legend of the murder of the children by Herod makes Jesus take refuge in *Egypt*, not because it was near at hand, not subject to Herod, and inhabited by many Jews, but because a residence in Egypt, and that as an antitype to that of the Israelites in that country, was in accordance with the passage in Hos. xi. 1 (ver. 15). A later age named *Matorea*, near Leontopolis, as the locality.<sup>4</sup> — ἕως ἂν ἐπιω σοί] until I shall have told thee (ἂν, of a case occurring), that is, that thou shouldst come back again. Ellipsis of the common “ἔ” is, since the time of Homer,<sup>5</sup> in universal use. — τοῦ ἀπολέσαι] Expression of the *intention*.<sup>6</sup>

Ver. 15. τὸν νῆδον μου] refers in Hos. xi. 1 (quoted according to the original text) to the people of Israel (Ex. iv. 22; Jer. xxxi. 9). The Septuagint has τὰ τέκνα αὐτοῦ (Israelis). Upon the ἵνα πληρωθῇ, see on i. 22. Here it refers to the *arrival of Jesus in Egypt and His residence there*, which could not but take place as an antitype to the historical meaning of Hos. xi. 1, in order that that declaration of the prophet might receive its Messianic fulfilment.

<sup>1</sup> Eusebius, *Demonst. ev.* 9; John of Damascus, *de fide Orthod.* ii. 7.

<sup>2</sup> The assumption (Paulus, Olshausen, Wieseler, Lichtenstein, Ebrard) that the presentation in the temple took place before the arrival of the Magi, breaks down at once before Luke ii. 39. See, besides, Strauss, I. p. 284 ff. The accounts in Matthew and Luke are *irreconcilable* (Schleiermacher, *L. J.* pp. 65 ff., 75). This is also recognized by Bleek, who gives the prefer-

ence to Luke.

<sup>3</sup> Ideler, Münter, Schubert, Huschke, Ebrard, 747; Kepler, 748; Lichtenstein and Weigl, 749; Wurm, 751; Seyffarth, 752.

<sup>4</sup> See Paulus, *Merkw. Reisen in d. Orient*, III. p. 256; Schubert, *Reise in d. Morgenl.* II. p. 170.

<sup>5</sup> Nägelsbach on the *Iliad*, pp. 60, 130, ed. 3.

<sup>6</sup> See Kühner, II. p. 204; Buttm. *neut. Gr.* p. 232 [E. T. 270].

Ver. 16. Ἐνεπαίχθη] *mocked*, made a fool of.<sup>1</sup> The words are from *Herod's* point of view. — ἀπὸ διετούς] Whether this is to be taken as *masculine*, a *bienni*, from two years onwards,<sup>2</sup> or as *neuter*, a *bimatu*, from the age of two years,<sup>3</sup> is not determined by the similar passages, Num. i. 3, xx. 45; 3 Esdr. viii. 1; 1 Chron. xxvii. 23; 2 Chron. xxxi. 16. It is in favor, however, of the latter view, that although *several* are spoken of, yet the *singular* always stands (not ἀπὸ διετών); so likewise the analogy of ἐπὶ διετές.<sup>4</sup> — καὶ κατωτέρω] (beginning) from two years old and (continuing) *downwards*. The opposite expression is: καὶ ἐπάνω (Num. i. 3; 2 Chron. xxxi. 16). The boys of two years old *and* younger, in order the more unfailingly to attain his purpose. — ἡκριβώσε] *he had obtained precise* knowledge (ver. 7). He had therefore ascertained from the Magi that, agreeably to the time of the appearance of the star, the child could not be more than two years old at the most. — ἐν πᾶσι τοῖς ὁρίοις αὐτῶν.] The houses and courts outside of Bethlehem which yet belonged to its borders.

Ver. 18. Jer. xxxi. 15 (freely quoted according to the Septuagint) treats of the leading away of the Jews to Babylon, whose destiny Rachel, the ancestress of the children of Ephraim, bewails. According to the typically prophetic view in *Matthew*, the lamentation and mourning of Rachel, represented by the prophet, has an antitypical reference to the murdering of the children of Bethlehem, who are *her* children, because she was the wife of Jacob, and the mother of Joseph and Benjamin (Gen. xxxv. 18). And this reference was all the more obvious that, according to Gen. xxxv. 19,<sup>5</sup> Rachel was buried at Bethlehem (Robinson, I. p. 373). According to Chrysostom, Theophylact, Euth. Zigabenus, Piscator, Fritzsche, Rachel is regarded as the representative of Bethlehem, or of the mothers of Bethlehem. But why, in keeping with the antitypical view of the prophet's words, should not *Rachel herself* appear as lamenting over the massacre of those children? *Rama*, however, where, according to the prophet, that lamentation resounded, is here the type of *Bethlehem*. — Regarding the *position* of Rama (now the village *er Ram*), near to Gibeah, two hours to the north of Jerusalem, belonging at one time to Ephraim, at another to Benjamin, and on its identity, which is denied by others, with the Ramah of Samuel.<sup>6</sup> There the exiles were kept in custody, Jer. xl. 1. — κλαίονσα] The *participle*, which in general never stands for the finite tense (in answer to de Wette), has here its government either with ἡκολούθη (Fritzsche) or with οὐκ ἤθελε, where *kai* is to be translated "*also*" (*Rachel weeping . . . was also inaccessible to consolation*).<sup>7</sup>

<sup>1</sup> Sophocles, *Ant.* 794; Lucian, *Trag.* 331; Jacobs, *ad Anthol.* XI. p. 108; Luke xviii. 22; and frequently in N. T., LXX., and Apocrypha.

<sup>2</sup> Syr., Ar., Erasmus, Beza, Bengel, Fritzsche, Bleek.

<sup>3</sup> Vulg., Castallo, Calvin, Er. Schmid, Rosenmüller, Gratz.

<sup>4</sup> Dem. 1135. 4; Aesch. in *Ctes.* 122; ἐπὶ τριετές, Arist. *H. A.* v. 14. Comp. likewise Arist. *H. A.* ii. 1, and ἀπὸ τριετούς, Plat.

*Legg.* vii. p. 794 A.

<sup>5</sup> Where, however, the words בֵּית לָחֶם בְּיָמֶיהָ are to be regarded as a gloss. See Thenius on 1 Sam. x. 2; Graf in the *Stud. u. Kritik* 1854, p. 868.

<sup>6</sup> Gesenius, *Thes.* III. p. 1275; Thenius, Winer, von Raumer, Keim; see Graf in the *Stud. u. Kritik* 1854, p. 858 ff.; Pressel in Herzog's *Encycl.* XII. p. 515 f.

<sup>7</sup> On the distinction between *kai* οὐκ and οὐδέ, see Hartung, *Paritkoll.* 1. p. 212 f.



The first is to be preferred as the most natural and most appropriate to the emotional style, so that *ῥαγὰ κλαίοντα* links itself on as an *apposition*, and then the author "sequentium sententiarum gravitate commotus a participio ad verbum finitum deflectit," "moved by the gravity of the following sentiments, turns from the participle to a finite verb," Kühner, *ad Xen. Mem.* ii. 1. 30.<sup>1</sup>

**REMARK.**—The slaughter of the children at Bethlehem is closely connected with the appearance of the Magi, and was in its legendary character already extended as early as Justin (c. Tr. 78) to all the children of Bethlehem. Josephus, who makes such minute mention of the cruelty of Herod,<sup>2</sup> is silent regarding this event, which, had it been known to him as a matter of history, he would most probably have mentioned on account of its unexampled *brutality*. The confused narrative of Macrobius (*Sat.* ii. 4)<sup>3</sup> can here determine nothing, because it first proceeded directly or indirectly from the Christian tradition. Finally, the slaughter of the children itself appears not only as an altogether superfluous measure, since, after the surprising homage offered by the Magi, the child, recently born under extraordinary circumstances, must have been universally known in the small and certainly also provincial village of Bethlehem, or could at least have been easily and certainly discovered by the inquiries of the authorities; but also as a very unwise measure, since a summary slaughter of children could by *no means* give the absolute certainty which was aimed at. To understand the *origin* of the legend, it is not enough to point back to the typical element in the childhood of Moses, or even to the dangers undergone in childhood by Romulus, Cyrus, and so on (Strauss); but see the Remark after ver. 12. It is arbitrary, however, to exclude the flight of Jesus into Egypt from this cycle of legends, and to explain it historically in an altogether strange fashion, from the terrible commotion in which, after the death of Herod, Jerusalem and the surrounding localities were plunged.<sup>4</sup> It is indissolubly connected with the slaughter of the children, and stands or falls with it; in the preliminary history of Luke there is no place whatever for it.

Vv. 20, 21. *Τεθνήκασι . . . ἡγεῖντες*] is to be understood *simply of Herod*. The plural is very often used where the conception of a species is to be expressed, and then denotes the subject, not according to *number*, but chiefly according to the category to which it belongs.<sup>5</sup> Frequently, particularly in the tragic writers, it contains a special emphasis,<sup>6</sup> which also announces itself in the present passage. *Others*<sup>7</sup> regard it as including *Herod* and his *councillors* or *servants*. Ver. 19 is decisive against this view. *Others*:<sup>8</sup> the

<sup>1</sup> On the tragic designation *οὐκ εἶναι, mortuum esse*, comp. xlii. 38; Thuc. ii. 44. 2; Herod. iii. 65; Weinstein *in loc.*; Ellendt, *Lex. Soph.* I. p. 515.

<sup>2</sup> *Antt.* xv. 7. 8, xvi. 11. 3, xvii. 2. 4; see Ottli *Spicileg.* p. 541.

<sup>3</sup> Ed. Bipont. p. 341 of Augustus: "Cum audisset, inter pueros, quos in Syria Herodes, rex Judaeorum, intra bimatum jussit interfici, filium quoque ejus occisum, ait: mellus est Herodis porcum (*ῥῖον*) esse quam filium (*ῥῖον*)."<sup>4</sup> A confusion of the murder of An-

tipater (Joseph. *Antt.* xvii. 7) with our history, as if a son of the king himself (in answer to Wieseler, *Beitr.* p. 154) had been among the murdered Syrian children.

<sup>4</sup> Ammon, *L. J. I.* p. 226 f.

<sup>5</sup> Reisig, *ad Soph. Oed. C.* 966, and *Conject. in Aristoph.* p. 58; Wunder, *ad Soph. O. R.* 361; Elwert, *Quaestion. ad philolog. sacr.* 1860, p. 10 f.; Winer, p. 185 [E. T. §19].

<sup>6</sup> Hermann, *ad Viger.* p. 739.

<sup>7</sup> Euth. Zlgabenus.

<sup>8</sup> Gratz, B. Crusius, de Wette.

plural is put, *because the words are taken from Ex. iv. 19.* But there the plural is required not only by the πάντες, which stands in the text, but likewise by the whole connection. The resemblance to Ex. iv. 19 is either accidental, or, more probably, intentionally selected in the consciousness of being a historical parallel. — εἰς γ. Ἱερ.] Note the *extent* and *indefiniteness* of the designation; Joseph could thus afterwards turn his steps to *Galilee* without acting in opposition to the instruction. Comp. 1 Sam. xiii. 19; Ezek. xi. 17. — [ζηρεῖν τὴν ψυχὴν] ψῆ-ν-ψῆ seek the soul—that is, *seek after one's life* (Rom. xi. 3). The present participle with the article used as a substantive.<sup>1</sup> Herod died in *Jericho* (according to Gerlach, in Jerusalem) in the year 750, his genitals and bowels being eaten up of worms,<sup>2</sup> in the thirty-seventh year of his reign, and in the seventieth of his age.<sup>3</sup> The tyrant *became a prey to despair* at his death, an attempt at suicide having failed in his last extremity.

Ver. 22. Augustus, after the death of Herod and the complications connected with it,<sup>4</sup> divided the kingdom amongst his three sons in such a manner that *Archelaus* received the half of the four quarters of the kingdom, namely, Judea, Idumaea, and Samaria; *Antipas*, Galilee and Perea; *Philip*, Batanea, Trachonitis, and Auranitis.—Both the latter were called *Tetrarchs*, but Archelaus obtained the title of *Ethnarch*,<sup>5</sup> which was to be exchanged for the title of king should he prove worthy of it. But after nine years he was banished by Augustus on account of his cruelty to Vienne,<sup>6</sup> and died there. His territory was added to the province of Syria, and placed under the administration of a procurator.—βασιλεύειν is therefore here taken generally: *reign*, as it often is in the classics. On ἀντί, compare Herod. i. 108; Xen. *Anab.* i. 1, iv. 2; 2 Chron. xxxiii. 20; 1 Macc. iii. 1, ix. 31, xiii. 4. — [ἐφοβήθη] for Archelaus resembled his father in his suspicious and cruel temper.<sup>7</sup> — [ἐκεῖ ἀπελθεῖν] a well-known attraction: adverbs of rest with verbs of direction, xvii. 20.<sup>8</sup> — [Γαλιλαίας] *in the portions of his district belonging to Galilee* (xv. 21, xvi. 13; Acts ii. 10), so that he avoided Judea, and did not return to Bethlehem. The voluptuary Antipas was known to be more humane than Archelaus.

Ver. 23. Ἐλθὼν] to Galilee. — εἰς πόλιν] εἰς does not belong to ἐλθὼν (Fritzsche, Olshausen), but to κατόκησεν, beside which it stands in Gen. xiii. 18; κατόκ. includes the *movement* connected with the settlement, and that in such a way that the latter was the *predominating* element in the thought of the writer: he went and settled *at Nazareth*.<sup>9</sup> — Nazareth<sup>10</sup>] in

<sup>1</sup> See Winer, p. 108 f. [E. T. 219]. Comp. Dissem, *ad Dem. de cor.* p. 238.

<sup>2</sup> Joseph. *Bell.* i. 83. 1, 5; *Antt.* xvii. 6. 5; Euseb. *H. E.* i. 68.

<sup>3</sup> Josephus, *Antt.* xvii. 8. 1, xvii. 9. 3.

<sup>4</sup> Comp. Schneckenburger, *neutest. Zeitgesch.* p. 201 ff.; Hausrath, *neut. Zeitgesch.* i. p. 284 ff.; Keim in Schenkel's *Bibelles.*

<sup>5</sup> Josephus, *Antt.* xvii. 8. 1, xvii. 11. 4.

<sup>6</sup> Josephus, *Antt.* xvii. 13. 2; B. J. ii. 7. 3.

<sup>7</sup> Josephus, *Antt.* xvii. 11. 2. f.

<sup>8</sup> John vii. 35, viii. 21, xi. 8, xviii. 8; Rom.

xv. 24; LXX. Deut. i. 87; 2 Sam. xvii. 18; Winer, p. 439 [E. T. 591]; Bernhardt, p. 340 f.

<sup>9</sup> Comp. iv. 13; Acts vii. 4; 2 Chron. xix. 4. See Kühner, i. p. 471.

<sup>10</sup> Upon the form of the name Ναζαρέ, which, although attested as ancient in many ways, is yet found only in a few passages in the mss. of the N. T., and very unequally supported (Tischendorf, 8th ed., has received it into the text in iv. 13, and in Luke iv. 16), see Keim, l. p. 319; comp. also

Lower Galilee, in the tribe of Zabulon, situated on a hill (Luke iv. 20), with pleasant environs.<sup>1</sup> Mentioned neither in the O. T. nor in Josephus. — *ἵνα*] in order that. See i. 22. — *διὰ τῶν προφ.*] not the plural of category (ver. 20, so Fritzsche), according to which Isaiah only could be meant, but *the prophets generally*, Luke xviii. 31; Rom. i. 2. — *ᾠδὴ*] not the *Recitativum*, although its use in the Gospel of Matthew cannot be denied, vii. 28, ix. 18, xiv. 26, xxvii. 48, 47, but “*that*,” as no individual express statement is quoted. — *Ναζωπαῖος*] of Nazareth, xxvi. 71. In Isa. xi. 1, the Messiah, as the offspring of David, is called נָצִי, *shoot*, with which, in the representation of the evangelist, this designation was identified, only expressed by another word, namely, נִצְּרָה (Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12; Isa. iv. 2); therefore he wrote, *διὰ τῶν προφητῶν*. In giving this prophetic title of נָצִי to the Messiah, he entirely disregards the historical meaning of the same (LXX. Isa. xi. 1: ἀνθρ), keeps by the relationship of the name Nazareth to the word נָצִי, and recognizes, by virtue of the same, in that prophetic Messianic name *Nazer*, the typical reference to this, that Jesus, through His settlement in Nazareth, was to become a *Ναζωπαῖος*; the translator therefore, rightly apprehending this typical reference, expressed the Hebrew נָצִי by *Ναζωπαῖος*, although he may have also found in the original Hebrew draft of the Gospel נָצִי |2, or, more probably, נִצְּרָה. The evangelist must in any case have derived the name Nazareth from נָצִי, and it is likewise probable in itself.<sup>2</sup> But *others*<sup>3</sup> regard the words as a quotation from a lost prophetic book. But *always*, where in the N. T. the *prophets* are quoted, those in the completed canon are meant. *Others*<sup>4</sup> are of opinion that *Ναζωπαῖος* refers to the despised and melancholy position of the Messiah depicted by the prophets in accordance with Ps. xxii., Isa. liii. For Nazareth was despised, see John i. 47, vii. 52. But the question here is not as to a prophetic *description* (of the lowliness of the Messiah), but as to the definite prophetic *name* (κληθήσεται), to which the settlement in Nazareth may correspond; and, indeed, the evangelist must have found the *name itself* in the prophets, and not have inserted it *ex eventu*, namely, because Nazareth served to make the Messiah an object of misapprehension (in answer to

Delitzsch, *Jesus u. Hillel*, p. 18. In the passage before us it is without any support, as well as in xxi. 11, and in the remaining passages of the other evangelists, except Luke i. 26, iv. 16. The form *Ναζαρέθ* is often found in use, as also *Ναζαρέτ*. But it is the admission of *Ναζαρέτ* (or *Ναζαρέθ*) alone into the text that can be justified, and that as the *standing* reading, all the more that even in iv. 13 and in Luke iv. 16 there is by no means a decisive predominance of testimony for *Ναζαρέτ*, which has no support, moreover, in Acts x. 38. Although *Nazara* was the *original* form of the name (see in answer to Ewald's doubts, Keim, II. p. 421 f.), which is probable, it must notwithstanding have been strange to the evangelists.

<sup>1</sup> Robinson, *Paläst.* III. p. 419 ff.; Ritter, *Ersk.* XVI. p. 730 ff.; Furer, *Wander. durch Paläst.* p. 267 ff.; Tobler, *Nasar. in Paläst.*, 1808.

<sup>2</sup> See Hengstenberg, *Christol.* II. p. 124 ff. “*Ervindt Hebraei*” already referred the *Ναζωπ.* κληθ. back to the נָצִי; see Jerome on Isa. xi. 1, and, more recently, Piscator, Casaubon, Jansen, Maldonatus, Surenhusius, Bauer (*bibl. Theol.* I. p. 168), Fritzsche, Gieseler, Kern, Krabbe, de Wette, B. Crusius, Küstlin, Bleek, Hengstenberg, Kahnis, Anger, formerly also Hilgenfeld.

<sup>3</sup> Chrysostom, Theophylact, Clericus, Grätz.

<sup>4</sup> Michaelis, Paulus, Kuinoel, Gersdorf, Käufler, Olshausen, Ebrard, Lange.

Hofmann, *Weissag. u. Erfüll.* p. 66). For that reason also the opinion of others is to be rejected,<sup>1</sup> who, after Tertullian and Jerome, take Ναζ. for the Hebrew נִיזִי, *that it might be fulfilled . . . that He shall be (called) a Nazarite*. Jesus had neither represented Himself to be *such* a consecrated person, Matt. xi. 19, nor can any passage in the prophets be pointed out as referring to this; therefore Ewald, in opposition to διὰ τῶν προφ., assumes the statement to be taken from an *Apocryphal* book, in which the Messiah, on His first appearance, was represented as a *Nazarite*, so that the evangelist was led, from the similarity of the word, to infer a reference to Nazareth. If, however, in Ναζωπαῖος the Hebrew נִזְי, *Preserver*, has been supposed to be contained, and that in such a way that it had as its basis either Ex. xxxiv. 6 f.,<sup>2</sup> then something entirely foreign is thus imported, as in those passages there is to be found neither a designation of the Messiah nor any prophetic declaration. Still more arbitrary is the reference of Hitzig<sup>3</sup> to Isa. xlix. 6, where נִזְי has been taken as *singular*, and explained as a predicate of the Messiah, as the leader of those who are saved. Delitzsch has referred to Isa. xlii. 6; so that Christ is predicted as He who is preserved in dangers (נִזְי, Isa. xlix. 6), whilst Nazareth was His *place of concealment*.

REMARK.—The evangelist expresses himself in ver. 23 in such a manner that throughout the narrative Nazareth cannot appear to the reader as the original dwelling-place of Joseph and Mary. Bethlehem rather, according to his account, appears to be intended as such (ver. 22), whilst Nazareth was the place of sojourn under the special circumstances which occurred after the death of Herod. The account given by Luke is quite different. This variation is to be admitted, and the reconciliation of both accounts can only be brought about in an arbitrary manner,<sup>4</sup> which is all the more inadmissible that, on the whole, the narratives of Matthew and Luke regarding the birth and early infancy of Jesus in important points mutually exclude each other. Amid all their other variations, however, in the preliminary history in which they are independent of one another, they agree in this, that *Bethlehem was the place of birth*, and it is in opposition to the history to relegate this agreement to the sphere of dogmatic reflection, and to transport the birth of Jesus to *Nazareth*,<sup>5</sup> since the designa-

<sup>1</sup> Erasmus, Beza, Calvin, Grotius, Wetstein, Hilgenfeld.

<sup>2</sup> Zuschlag in Guericke's *Zeitschr.* (1854, III. p. 417 ff., or Pa. xxxi. 24 (Riggenbach in the *Stud. u. Krit.* 1855, p. 606 f.)

<sup>3</sup> In the *theol. Jahrb.* 1842, p. 410.

<sup>4</sup> That Joseph, brought to Bethlehem by the census, settled there. Matthew accordingly represents Bethlehem as his *dwelling-place*. The flight to Egypt, however, again soon broke up the residence in Bethlehem, so that the sojourn was only a passing one, and therefore Luke rightly regarded the subsequent settlement at Nazareth as a *return thither*. See Neander, Ebrard, Hofmann, Krabbe, Lange. Wieseler's reasons also (*chronolog. Synopse*, p. 85 ff.) against the view that Matthew makes *Bethlehem* appear as

the original dwelling-place of Jesus, will not stand. This view is to be regarded, by the account in Matthew, which is to be looked on as *independent*, and *standing by itself*, as a necessary *exegetical result* by means of ver. 22, and is undoubtedly confirmed by ver. 23, where Joseph's settlement in Nazareth appears as something *new*, which must occur *in order to fulfil a prophetic prediction*, so that consequently no reader of Matthew could come to think that Nazareth had been Joseph's dwelling-place. Wieseler, however, has, moreover, strikingly demonstrated the unhistorical nature of the view that Jesus was *born* at Nazareth.

<sup>5</sup> Strauss, Hilgenfeld, Keim.

tion of Jesus as belonging to Nazareth<sup>1</sup> finds its natural and complete explanation in the short and passing sojourn of His parents at Bethlehem after His birth, whereas, had Jesus Himself been a *native* of Galilee, He would neither have found a believing reception amongst His people, nor, on the other hand, could His Messiahship have been held to be based on a prophetic foundation. Comp. also Luke ii. 39 and John vii. 42.

NOTE BY AMERICAN EDITOR.

II.

In relation to the visit of the Magi to Jerusalem, see Preface to this volume, page xiii., *et seq.*

<sup>1</sup> Matt. xiii. 54; Mark vi. 1; Luke iv. 19.

## CHAPTER III.

Ver. 2. *καὶ λέγων*] Lachm. and Tisch. have merely *λέγων*, only after B  $\aleph$ , Hil. and some Verss. The superfluous *καὶ* was easily overlooked. — Ver. 3. *ἐπὶ*] B C D  $\aleph$ , 1, 13, 33, 124, 157, 209, Syr<sup>sc</sup> Sahid. Aeth. Vulg. It. Sax. read *διὰ*; so Griesbach, Gersdorf, Schulz, Lachm., Tisch. Correctly; see on ii. 17. — Ver. 4. The position *ἦν αὐτοῦ* (Lachm., Tisch.) is, by means of B C D  $\aleph$ , 1, 209, so sufficiently attested, that it must be preferred to the ordinary position *αὐτοῦ ἦν*, which spontaneously suggested itself to the copyists. — Ver. 6. *Ἰορδάνῃ*] B C\* M  $\Delta$   $\aleph$ , Curss., and many Verss. and Fathers, add *ποταμῷ*; so Lachm. and Tisch. 8. Addition from Mark i. 5. — Ver. 7. The *αὐτοῦ* was easily passed over after *βάπτισμα* as unnecessary; it is wanting, however, only in B  $\aleph^*$ , Sahid. Or. Hil., but is deleted by Tisch. 8. — Ver. 8. *καρπὸν ἄξιον*] Elz. has *καρποὺς ἄξιους*, after too weak testimony. Retained by Fritzsche. It arose from the copyists, who deemed the plural more appropriate to the sense, and had Luke iii. 8 in view. — Ver. 10. *δὲ καὶ*] Lachm. Tisch.: *δέ*, which is so preponderantly attested by B C D M  $\Delta$   $\aleph$ , Curss. Verss. Or. Ir. Did. Bas., that *δὲ καὶ* is to be regarded as introduced from Luke iii. 9. — Ver. 14. Instead of *ὁ δὲ Ἰωάννης*, Lachm. and Tisch. 8 have only *ὁ δέ*, after B  $\aleph$ , Sahid. Eus. Correctly; the name was much more easily interpolated than omitted. — Ver. 16. The transposition *εἰθὺς ἀνέβη* in B D  $\aleph$ , Curss. Verss. and Fathers (so Lachm. and Tisch.), is a change, which assigned to the *εἰθὺς* its more usual place (Gersdorf, L. p. 485). — *αὐτῶ]* is bracketed by Lachm., deleted by Tisch., but has a decided preponderance of witnesses in its favor, and its significance was easily misunderstood and passed over. — *καὶ*] before *ἐρχόμε*. is to be defended on decisive testimony, against Tisch. 8; comp. on ver. 2.

Ver. 1. *Ἐν . . . ἐκείναις*]  $\text{ܕܢܗܝܢ ܕܡܕܢܚܐ}$ , Ex. ii. 11, 23; Isa. xxxviii. 1. Indefinite determination of time, which, however, always points back to a date which has preceded it. Mark i. 9; Luke ii. 1. Here: *at the time when Jesus still sojourned at Nazareth*. The evangelist passes over the history of the youth of Jesus, and at once goes onwards to the forerunner of the Messiah; for he might not have had at his command any written documents, and sufficiently trustworthy traditions regarding it, since the oldest manner of presenting the gospel history, as still retained in Mark, began first with John the Baptist, to which beginning our evangelist also turns without further delay. It employs in so doing only the very indefinite transition with the same simplicity of unstudied historical writing, as in Ex. ii. 11, where by the same expression is meant the time when Moses still sojourned at the court of Egypt, though not the time of his childhood (ver. 10), but of his manhood. Accordingly, the following hypotheses are unnecessary; that of *Paulus*: in the original document, from which Matthew borrowed the following narrative, something about John the Baptist may have preceded, to

which this note of time was appended, which Matthew retained, without adopting that preliminary matter; of *Holtzmann*: that a look forward to Mark i. 9 here betrays itself; of *Schneckenburger*:<sup>1</sup> that in the gospel according to the Hebrews *ἐν ταῖς ἡμέραις* 'Ἡρώδου erroneously stood, instead of which Matthew put the indefinite statement before us; of *Hilgenfeld*:<sup>2</sup> in the older narrative, which lay at the foundation of our Matthew, the genealogical tree of Jesus was perhaps followed by *ἐν ταῖς ἡμέραις* 'Ἡρώδου τοῦ βασιλέως τῆς 'Ιουδαίας ἦλθεν (or *ἐγένετο*) 'Ιωάννης.<sup>3</sup> The correct view was already adopted by Chrysostom and his followers, Beza, Camerarius, Bengel: "Jesu habitante Nazarethae, ii. 23; notatur non breve, sed nulla majori mutatione notabile intervallum," "Jesus dwelling at Nazareth, ii. 23; there is noted a not brief interval, yet not remarkable for any great change." It is Luke iii. 1 which first gives the more precise determination of time, and that very minutely. — *παράγινεται*] Historic present, as in ii. 13.<sup>4</sup> Opposed to this is the *ἐν τῇ ἐρήμῳ* that follows. Matthew has only the more general and indefinite expression: *he arrives, he appears*. Luke xii. 51; Heb. ix. 11. — *ὁ βαπτιστ.*] Josephus, *Antt.* xviii. 5. 2: 'Ιωάνν. ὁ ἐπικαλούμενος βαπτιστής. — *ἐν τῇ ἐρήμῳ τῆς 'Ιουδαίας* יְרֵדָה, בְּרֵךְ, Judg. i. 16, Josh. xv. 61, a level plain adapted for the feeding of cattle, sparsely cultivated and inhabited,<sup>5</sup> which begins at Tekoa, and extends as far as the Dead Sea.<sup>6</sup> The mention of the locality is more precise in Luke iii. 2 f.; but that in Matthew, in which the wilderness is not marked off geographically from the valley of the Jordan, which was justified by the nature of the soil,<sup>7</sup> and involuntarily called forth by the following prophecy, is not incorrect. Comp. Ebrard (in answer to Strauss); Keim, *l.c.* p. 494.

Ver. 2. *Meravoeire*] denotes the *transformation of the moral disposition*, which is requisite in order to obtain a share in the kingdom of the Messiah.<sup>8</sup> In the mouth of John the conception could only be that of the *Old Testament* (מִצְוָה, מִשְׁפָּט), expressing the transformation according to the moral requirements of the *law*, but not yet the *Christian* idea, according to which *μετάνοια* has as its essential inseparable correlative, faith in Jesus as the Messiah (Mark i. 15), after which the Holy Spirit, received by means of baptism, establishes and completes the new birth from above into true ζωή. — *ἤγγικε*] *it is near*; for John expected that Jesus would set up His kingdom. Comp. iv. 17, x. 7. — *ἡ βασιλεία τῶν οὐρανῶν*].<sup>10</sup> *The kingdom of heaven* (the plural is

<sup>1</sup> *ib.* d. *erste kanon.* Ev. p. 120.

<sup>2</sup> *Evang.* p. 55.

<sup>3</sup> Compare also Keim, *Gesch. J. I.* p. 61.

<sup>4</sup> Euth. Zigrabenus: *ἔθεν ὁ 'Ιωάννης παραγίνετο*; ἀπὸ τῆς ἐνδοξίας ἱρήμων.

<sup>5</sup> The idea of a flat surface called בְּרֵךְ is given us partially in the *Lüneburger Heath*. See generally, Crome, *Beiträge zur Erklärung des N. T.* p. 41 ff. Not to be confused with עֲרֵבָה, *steppe*, concerning which see Credner in the *Stud. u. Krit.* 1833, p. 798 ff. Compare in regard to our wilderness, Robinson, *Pul.* II. p. 431.

<sup>6</sup> Winer, *Realwörterb.* s.v. *Wüste*; Tobler, *Denksblätter aus Jerus.* p. 682; Keim, *Gesch. J.* I. p. 494 f.

<sup>7</sup> Josephus, *Bell.* III. 10. 7, iv. 8. 2 f.

<sup>8</sup> *Sanhedrin* f. 97, 2: "81 Israelitae poenitentiam agunt, tunc per Goëlem liberantur."

<sup>9</sup> John III. 8, 5; Tit. III. 5 f.; Acts II. 38.

<sup>10</sup> See Fleck, *de regno div.* 1829; Weissbach, *Jesu in regno coelorum dignitas*, 1868; Keim, *Gesch. J.* II. p. 40 ff.; Kamphausen, *d. Gebet des Herren*, p. 56 ff.; Wittichen, *d. Idee des Reiches Gottes*, 1872.

to be explained from the popular idea of seven heavens ; see on 2 Cor. xii. 2) corresponds to the Rabbinical מלכות השמים,<sup>1</sup>—an expression which is used by the Rabbins mostly indeed in the *ethico-theocratic* sense, but also in the *eventually* historical meaning of the theocracy, brought to its consummation by the Messiah.<sup>2</sup> In the N. T. this expression occurs only in Matthew, and that as the usual one, which, as that which was most frequently employed by Jesus Himself, is to be regarded as derived from the collection of sayings (in answer to Weiss). Equivalent in meaning to it are : βασιλεία τοῦ θεοῦ (also in Matthew, yet much rarer and not everywhere critically certain), βασιλ. τ. Χριστοῦ, ἡ βασιλεία.<sup>3</sup> The kingdom of the Messiah is *designated* by ἡ βασιλ. τ. οὐρ., because this kingdom, the *consummated theocracy* in its glory, is no earthly kingdom, John xviii. 36, but *belongs to heaven*, appears to us as descending from heaven, where, up till that time, its blessings, its salvation, and its δόξα are preserved by God for bestowal at some future period. Although among the Jewish people the theocratic idea, of which the prophets were the bearers, had preserved its root,—and from this people alone, in accordance with its divine preparation and guidance, could the realization of this idea, and with it the salvation of the world, proceed, as, indeed, the profounder minds apprehended and cherished the mighty thought of Messiah in the sense of the true rule of God, and of its destination for the world,—yet the common idea of the people was predominantly political and particularistic, frequently stamped with the fanatical thought of a world-rule and with millenarian ideas (the Messiah raises up the descendants of Abraham, then comes the kingdom which lasts a thousand years, then the resurrection and the condemnatory judgment of the heathen, the descent of the heavenly Jerusalem, and the everlasting life of the descendants of Abraham on the earth, which has been transformed along with the whole universe). In the teaching of Christ, however, and in the apostolic writings, the kingdom of the Messiah is the actual consummation of the prophetic idea of the rule of God ; and as it is unaccompanied by millenarian ideas (which exist only in the non-apostolic Apocalypse), so also is it without any national limitation, so that participation therein rests only on faith in Jesus Christ, and on the moral renewal which is conditioned by the same, and “God all in all” is the last and highest aim, without the thought of the world-rule, and the expectation of the renewal of the world, of the resurrection, of the judgment, and also of the external glory losing their positive validity and necessity,—thoughts which rather form the subject of living Christian hope amidst all the struggles and oppressions of the world. Moreover, those expressions, βασιλεία τῶν οὐρανῶν, κ.τ.λ., never signify anything else than the *kingdom of the Messiah*,<sup>4</sup> even in those passages where they *appear* to denote the (invisible) church, the moral kingdom of the Christian religion, and such like ; or to express some modern abstraction of the concrete conception,<sup>5</sup> which is one given in the history,—an

<sup>1</sup> Schoettgen, *Diss. de regno coelorum*. I. in his *Horae*, I. p. 1147 ff., and Wetstein *in loc.*

<sup>2</sup> Targum, Mich. iv. 7b in Wetstein.

<sup>3</sup> Comp. Isa. xx. 6 ; Dan. ii. 44, vii. 14 ff.,

26 f.

<sup>4</sup> Koppe, *Exc. I. ad Thess.*

<sup>5</sup> e.g. an organized commonwealth under the principle of the divine will (Tholuck) ;



appearance which is eliminated by observing that the manner of expression is frequently *proleptic*, and which has its historical basis in the idea of the nearness of the kingdom, and in the moral development which necessarily precedes its manifestation (comp. Matt. xi. 12, xii. 28, xvi. 19).<sup>1</sup> That *John the Baptist* also had, under divine revelation, apprehended the idea of the Messiah's kingdom in the ethical light, free from any limitation to the Jewish people (John i. 29), without, however, entirely giving up the political element, is already shown by ver. 7 ff. It cannot, however, be proved, and is, considering the divine illumination of the Baptist, improbable, and also without any foundation in xi. 3, that too much has been put into his mouth by ascribing to him the definite announcement of the kingdom. If Josephus, in his account of John, makes no mention of any expression pointing to the Messiah,<sup>2</sup> yet this may be sufficiently explained from his want of susceptibility for the higher nature of Christianity, and from his peculiar political relation to the Romans.

Ver. 3. Ἰάω] does not belong to John's discourse, ver. 3, so that by οὗτος he points to himself, as Er. Schmid, Raphel, Fritzsche, Paulus, Rettig<sup>3</sup> maintain, since so prominent a self-designation has no basis in the connection (John i. 23; on the other hand, John vi. 50, 58); further, the descriptive present *est* is quite in keeping with *παράγινεται* in ver. 1; and αὐτὸς δέ, ver. 4, is quite in keeping with the sense of the objectively and generally delivered prophetic description (the *voice of one calling*, and so on), and leads to the *concrete person* thereby intended. — ἐν τῇ ἐρήμῳ] belongs in the original text to *ἐτοιμάσατε*, and in the LXX. also there is no reason for separating it from it; but here it belongs to *βοῶντος*, according to ver. 1: *κηρύσσω ἐν τῇ ἐρήμῳ*. This in answer to Rettig, Hofmann,<sup>4</sup> and Delitzsch. — The passage, Isa. xi. 3, quoted according to the LXX., contains historically a summons to prepare the way for Jehovah, who is bringing back his people from exile, and to make level the streets which He is to traverse, after the analogy of what used to take place in the East when rulers set out on a journey (Wetstein and Münthe). In this the evangelist recognizes (and the Baptist himself had recognized this, John i. 23) the typically prophetic reference to John as the prophet who was to call on the Jews to prepare themselves by repentance for the reception of the Messiah (whose manifestation is the manifestation of Jehovah). In Isaiah, the voice which calls is that of a herald

arrangement of things in which this will have come to its consummation, and now alone is operative (Hofmann). Schleiermacher: "The idea of the kingdom of God must have originated in Christ from His self-consciousness and His perception of sin, if He conceived of His life as disseminated among the masses."

<sup>1</sup> Comp. on Rom. xiv. 17; 1 Cor. iv. 30; Col. i. 12, iv. 11; Matt. vi. 10.

<sup>2</sup> *Ant.* xviii. 5. 2: Κρίνει τοῦτον Ἡρώδης, ἀγαθὸν ἀνδρα καὶ τοὺς Ἰουδαίους κελύοντα ἀρετῇ ἐπαικούντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βα-

τισμῷ συνέναι· οὗτος γὰρ καὶ τὴν βάντισιν ἀποδεκτὴν αὐτῷ φανείσθαι, μὴ ἐπὶ τινος ἀμαρτάνων παραιτήσει χρωμένων, ἀλλ' ἐφ' ἀγαθίᾳ τοῦ σώματος, ἃτε δὴ καὶ τῆς ψυχῆς δικαιοσύνην προσεκεκαθαμένους. [See Whiston's translation of Josephus's Works.]

<sup>3</sup> "Causa, cur Johannes ita exoriri tum debuerit, uti v. 1, 2, describitur, quia sic praedictum erat." "The cause why John at that time ought thus to appear (arise) is described in vv. 1 and 2, because it had been so predicted," Bengel.

<sup>4</sup> In the *Stud. u. Krit.* 1838, p. 206 f.

<sup>5</sup> *Wetstag. u. Erf.* II. p. 77 f.

of Jehovah, who desires to begin his journey ; in the Messianic fulfilment, it is the voice of the Baptist. — Faith in a God-sent forerunner of the Messiah, based on prophecy (Mal. iii. 1 ; Luke i. 17, 76) and confirmed by Jesus Himself (xi. 10, xvii. 11), and attested as realized in the appearance of the Baptist, had in various ways<sup>1</sup> assumed the form of the expectation of the return of one of the ancient prophets. Comp. xvi. 14 ; John i. 21.

Ver. 4. Αὐτός] *ipse* autem Johannes, the historical person himself, who is intended (ver. 8) by that *φωνή* of Isaiah.— *εἶχε . . . καμήλου*] *He had his* (distinctive, constantly worn) *robe of camels' hair*. The reading is *αὐτοῦ*, which is neither to be written *αὐτοῦ* (it is used from the standpoint of the narrator, and without any reflective emphasis), nor is it superfluous. Whether are we to think of a garment of camels' skin, or a coarse cloth of camels' hair? Er. Schmid and Fritzsche are of the former opinion. But as *hair* alone is expressly mentioned as the material<sup>2</sup> (comp. also Mark i. 6), the latter is to be preferred. Even at the present day coarse cloth is prepared from camels' hair for clothing and for covering tents.<sup>3</sup> Of clothes made from the hides of camels (probably, however, from sheep and goat-skins, compare Heb. xi. 37) there is not a trace to be found among either ancient or modern Oriental saints.<sup>4</sup> — *δερματίνην*] not of a luxurious material, but like Elijah, 2 Kings i. 8, whose copy he was.<sup>5</sup> Dress and food are in keeping with the asceticism of the Baptist, and thereby with the profound earnestness of his call to *μετάνοια*. "Habitus quoque et victus Johannis *praedicabat*," "the dress also and the food of John *were preaching*," Bengel. — *ἀκρίδες*] Several kinds of *locusts* were eaten, Lev. xi. 22.<sup>6</sup> This is still the custom in the East, especially amongst the poorer classes and the Bedouins. The wings and legs are torn off, and the remainder is sprinkled with salt, and either boiled or eaten roasted.<sup>7</sup> The conjectures of the older writers, who, deeming this food unworthy of John, have substituted sometimes *cakes* (*ἐγκρίδες*),<sup>8</sup> sometimes *crabs* (*καρίδες*), or *fruits of the nut kind* (*ἀκρόδρυα*), and other articles, deserve no consideration. — *μέλι ἄγριον*] Com-

<sup>1</sup> See Bertholdt, *Christol.* p. 58.

<sup>2</sup> Comp. Josephus, *Bell. Jud.* xvii. 24. 8 : *ὡς ἀντὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἑαυταῖς ἐκ τριχῶν πεποιημένας*.

<sup>3</sup> See Harmar, III. p. 356.

<sup>4</sup> Harmar, III. p. 374 ff.

<sup>5</sup> Comp. Ewald, *Gesch. d. Volks Isr.* III. p. 539.

<sup>6</sup> Comp. Plin. *N.H.* vi. 35, xi. 32, 35.

<sup>7</sup> Niebuhr, *Reise*, I. p. 402; Harmar, I. p. 274 f.; Rosenmüller, *altes und neues Morgenl. in loco*.

<sup>8</sup> Epiph. *Haer.* xxx. 13 quotes from the Gospel according to the Hebrews : *καὶ τὸ βρῶμα αὐτοῦ, φῆσι, μέλι ἄγριον, οὃ ἡ γένσις ἦν τοῦ μάννα ὡς ἐγκρίς ἐν εἰλαίῳ* (conjecture : *ἐν μέλιτι*, "His food, he says, was wild honey, the taste of which was that of manna, as a cake in oil (or, in honey).") A confusion has here been supposed between *ἀκρίδες* and *ἐγκρίδες*, and it has been inferred that that

Gospel was derived from Greek sources, especially from the Greek Matthew. So also Credner, *Beitr.* I. p. 344 f.; Bleek, *Beitr.* p. 61; Harless, *Erl. Weihnachtsprogr.* 1841, p. 21. Comp. Delltzoeh, *Entsteh. u. Anl. d. kanon. Ev.* I. p. 20. But that passage from the Gospel to the Hebrews contains only *one* kind of sustenance employed by John, the *μέλι ἄγριον*, the taste of which is described according to Ex. xvi. 31, Num. xi. 8. The Ebionites *altogether omitted the locusts*, as being animal food, but did not substitute, as Epiphanius erroneously supposes, *ἐγκρίδες* for *ἀκρίδες*. The resemblance of the tree honey to the manna could not but be welcome to their Jewish point of view ; but because the word *ἐγκρίς* occurs in the books of Moses in the description of its taste, they adopted it ; this has no relation whatever to our *ἀκρίδες*.

monly : *honey prepared by wild bees, which in the East flows out of the clefts of the rocks.*<sup>1</sup> It is still frequently found in abundance at the present day in the Jewish wilderness.<sup>2</sup> Others (Suidas, Salmasius, Reland, Michaelis, Kuinoel, Fritzsche, Schegg, Bleek, Volkmar) understand *tree-honey*, a substance of the nature of honey which issues from palms, figs, and other trees.<sup>3</sup> This explanation of *tree-honey* is to be preferred, as, according to Diod. Sic. l.c. and Suidas, the predicate ἄγριον, as *terminus technicus*, actually designates *this* honey, whilst the expression μέλι ἄγριον cannot be proved to be employed of the honey of wild bees (which, moreover, is the *common* honey).

Ver. 5. Ἡ περίχωρος τοῦ Ἰορδάνου [יַרְדֵּן] Gen. xiii. 10, 11 ; 1 Kings vii. 47 ; 2 Chron. iv. 17. The country on both sides of the Jordan, now *E'gor*.<sup>4</sup> The whole passage conveys an impression of *solemnity*, with which also the naming of the town and district, instead of the *inhabitants*,<sup>5</sup> is connected. The baptism of John has been erroneously regarded as a modified application of the Jewish baptism of proselytes.<sup>6</sup> For the baptism of proselytes, the oldest testimony to which occurs in the Gemara *Babyl. Jebamoth* xlv. 2, and regarding which Philo, Josephus, and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem.<sup>7</sup> The reception of proselytes was accomplished, so long as the temple stood, by means of circumcision and the presentation of a sacrifice, which was preceded, like every sacrifice, by a lustration, which the proselyte performed on himself. It is not, however, with this lustration merely, but chiefly with the religious usages of the Jews as regards washings, and their symbolical meaning,<sup>8</sup> that the baptism of John has its general point of connection in the history of the people, although it is precisely as *baptism* and accompanied by the *confession of sin*, that it appears only as something new given to this dawn of the Messiah's kingdom, under the excitement of the divine revelation, of which John was the bearer. Venerable prophetic pictures and allusions, like Isa. i. 16, iv. 4, xlv. 44, 3 Ez. xxxvi. 25, Zech. xiii. 1, Ps. li. 4, might thus serve to develop it still further in the soul of this last of the prophets. What was symbolized in the baptism of John was the *μετάνοια*.<sup>9</sup> To this, however, the immersion of the *whole* of the

<sup>1</sup> Euth. Zigabenus : τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ὑπὸ τῶν μελισσῶν γεωργούμενον, "The honey in the clefts of the rocks produced by the bees." Bochart, *Hieroz.* II. 4. 12 ; Suicer, *Thez.* II. p. 330 ; Ewald, *Gesch. Isr.* III. p. 50.

<sup>2</sup> Schulz, *Leitungen d. Höchsten auf den Reisen durch Eur. As. Afr.* V. p. 133 ; Rosenmüller, I. 1, p. 7 ; Oedmann, *Sammungen aus d. Naturk. sur Erkl. d. heil. Schr.* VI. p. 136 f.

<sup>3</sup> Diod. Sic. xix. 94 ; Wesseling *in loc.* ; Plin. *N. H.* xv. 7 ; Suidas, s. v. ἀγρίος. Comp. Heyne, *ad Virg. Eccl.* iv. 30. Similarly, Polyænus, iv. 8. 32 : τὸ ἔν τῳ μέλι, the Persian *manna*.

<sup>4</sup> See Robinson, *Pal.* II. p. 498 ff. Comp. Lightfoot, *Hor.* p. 216.

<sup>5</sup> Nägelsbach on the *Iliad*, p. 108 ff. ed. 3.

<sup>6</sup> So Selden (*Jus. nat.* II. 2), Lightfoot (*Hor.* p. 230 ff.), Danz (in Meuschen, *N. T. ex Talm.* III. pp. 233 ff., 287 ff.), Ziegler (*theol. Abh.* II. p. 132 ff.), Elsenlohr (*hist. Bemerk. üb. d. Taufe*, 1804), Kaiser (*bibl. Theol.* II. p. 160), Kuinoel, Fritzsche, Bengel, *üb. d. Aller d. Jüd. Proselytent.* 1814.

<sup>7</sup> Schneckenburger, *üb. d. Alter der Jüd. Proselytent. u. deren Zusammenst. m. d. joh. u. chr. Ritue*, 1823 ; Paulus, *exeg. Handb.* I. p. 307 ff.

<sup>8</sup> Gen. xxxv. 2 ; Ex. xix. 10 ; Num. xix. 7, 19 ; 1 Sam. xvi. 5 ; Judith xii. 7.

<sup>9</sup> Comp. Josephus, *Antt.* xviii. 5. 2. See this passage of Josephus above on ver. 2. Without any reason has this meaning been discovered in it, that John viewed his

baptized person, as the *μετένοια*, was to purify the whole man, corresponded with profound significance, and to this the specifically Christian view of the symbolic immersion and emersion afterwards connected itself<sup>1</sup> by an ethical necessity. — *ἐξομολογ.*] In the same way as in the case of the sin-offering,<sup>2</sup> and in general to be taken as a venerable pre-condition of divine grace and blessing, Ps. xxxii. 5, li. 1 ff.; Ezra ix. 6; Dan. ix. 5. — The *participle* is not to be taken as if it were conditional (Fritzsche: *si . . . confiterentur*"), as the subjection to this condition, in the case of every one who came to be baptized, is necessarily required as a matter of course; but: they were baptized *whilst they confessed*, during the confession, which is conceived as connected with the act of baptism itself. Whether is it a summary or a specific confession which is intended? Both may have taken place, varying always according to the individuals and their relations. The *compound*,<sup>3</sup> however, expresses, as also in Acts xix. 18, Jas. v. 16, an *open* confession.

Ver. 7. The *Pharisees* (from פָּרִישׁ, *separavit*, the *separated ones*, διὰ τὴν ἐπελο-περισσοθησκειαν, "on account of their excessive will-worship,"<sup>4</sup> received, besides the law, also tradition; taught the doctrine of fate, without, however, denying the freedom of the will; of immortality, and that in the case of pious persons, in pure bodies; of good and evil angels, and were, in all the strictness of external righteousness, according to law and statute, the crafty, learned, patriotic, and powerful supporters of the degenerate orthodoxy. The *Sadducees*<sup>5</sup> recognized merely the written law, and that not only of the Pentateuch, but of the whole of the O. T., although according to the strict exposition of the letter, and to the exclusion of tradition; they denied the existence of higher spirits, of fate and personal immortality, and adhered to a strict code of morals; they had less authority with the people than the exclusive orthodox Pharisees, against whom they formed a decided party of opposition, but had much influence over men of rank and wealth. The strictly closed order of *Essenes*, in its separation from the world and the temple, as well as in its ascetic self-satisfaction and self-sanctification, the quiet separatistic holy ones of the land, connected together by community of goods, and under obligation, besides, daily to perform holy lustrations, kept themselves far away from the movement evoked by John. — Observe that the *article is not repeated* before Σαδδουκ., because they are conceived as forming, along with the

baptism as a *means of covenant*, by explaining βαπτισμῶ συνίναι to mean: *to unite through or for baptism* (Strauss, Keim, Hausrath). The meaning of the passage is rather: John commanded the Jews *to be wise* in the exercise of virtue, and so on (*sapere*, comp. Rom. iii. 11; 2 Cor. x. 12), *by means of baptism*.

<sup>1</sup> Rom. vi. 3 ff.; Tit. iii. 5.

<sup>2</sup> Lev. xvi. 21 ff.; Num. v. 7.

<sup>3</sup> Josephus, *Antt.* viii. 4. 6; passages in Philo; see in Loesner.

<sup>4</sup> Epiphanius, *Haer.* i. 16.

<sup>5</sup> Epiphanius, *Haer.* i. 14: *ἐπονομάζοντες*

ἐαυτοὺς Σαδδουκαίους εἶπεν ἀπὸ δικαιοσύνης τῆς ἐπικλησέως ὀρμωμένους, "They call themselves Sadducees, viz., from δικαιοσύνη (righteousness), the surname cheering on." The Jewish tradition derives it from the proper name Zadok. R. Nathan, *ad Pirke Aboth*, i. 3. The latter is to be preferred, with Ewald, Geiger, Hitzig, and others; see Keim, *Geach. J.* i. p. 275. Hausrath, *Zeitgesch.* i. p. 118. That name, however, is to be understood as that of an old and distinguished priestly family; 2 Sam. vii. 17, xv. 24; Ezek. xlviii. 11; 1 Macc. vii. 14.

Pharisees, *one unworthy category*.<sup>1</sup> — *ἐνί*] not *contra* (Olearius), which would be quite opposed to the context, but *telic*, in order to be baptized; comp. Luke xxiii. 48. Why should the Pharisees and Sadducees not also have come to baptism, since they shared with the people the hope of the Messiah, and must have felt also on their part the extraordinary impression made by the appearance of John, and the excitement awakened by it, and, in keeping with their moral conceit, would easily enough have compounded with the confession of sins? It is, however, already probable *a priori*, and certain, by means of Luke vii. 30, that they, at least so far as the majority were concerned, did *not* allow themselves to be baptized, although they had come with this intention, but were repelled in terror by the preaching of repentance and punishment, ver. 8 ff. — There exists, therefore, no variation between this and Luke vii. 30; the Pharisees and Sadducees are no addition by Matthew (Ewald, Holtzmann), and neither is Matthew to be blamed for committing a historical mistake, occasioned by John i. 24 (Schneckenburger, Bleek), nor is Luke to be charged with want of originality in this section (de Wette). But the former relates with more minuteness than Luke (iii. 7: τοῖς . . . ὁχλοῖς) in *separating* the persons in question from the mass along with whom they came. — *γεννήματα ἐχιδνῶν*] *cunning, malignant men!* xii. 34, xxiii. 33; Isa. xiv. 29, lix. 5; Ps. lviii. 5.<sup>2</sup> — *τῆς μελλούσης ὀργῆς*] is to be understood of the divine wrath which is revealed at the Messianic judgment (Rom. ii. 5; 1 Thess. i. 10). The common belief of the Jews referred this to the heathen.<sup>3</sup> John, however, to the godless generally, who would not repent. The *wrath* of God, however, established as a unity in the holy nature of the divine love as its inseparable correlate, is not the *punishment* itself, but the *holy emotion* of absolute displeasure with him who opposes His gracious will, and from this the punishment proceeds as a necessary manifestation of righteousness. The revelation of the divine wrath is not limited to the last judgment (Rom. i. 18; 1 Thess. ii. 16; Luke xxi. 28), but in it attains its consummation. Comp. Rom. i. 18 and Eph. ii. 3, and so on, especially Ritschl, *de ira Dei*,<sup>4</sup> 1859; Bartholomaei in the *Jahrb. f. deutsche Theol.* 1861, II. p. 256 ff.; Weber, *vom Zorne Gottes*, 1862. — *φυγεῖν ἀπό*] is, like קָרַח (Isa. xlvi. 20, xxiv. 18), *constructio praegnans*: *to flee away from*, xxiii. 33; Mark xvi. 8; John x. 11.<sup>5</sup> The *infinitive aorist* designates the activity as *momentary*, setting forth the point of time when the wrath breaks forth, in which the *flight* also is realized. *Meaning of the question*: Nobody can have instructed you, that you should escape. Comp. xxiii. 33: πῶς φύγητε.

<sup>1</sup> "Nempe repetitur articulus, ubi distinctio logica aut emphatica ita postulat," Disson, *ad Dem. de cor.* p. 374.

<sup>2</sup> Wetstein on the passage. Comp. Dem. 799. 4: *καὶ ἔχιν τὴν φύσιν ἀνθρώπου*, "a bitter man and a viper as to his nature."

<sup>3</sup> Bertholdt, *Christol.* pp. 203 ff., 223 ff.

<sup>4</sup> Who determines the conception, p. 24, thus: "Certum argumentum justitiae divinae ab humana diversae, quatenus valet ad defendendum adversus homines contuma-

citer Deo fidem denegantes finem ejus summum et absolutum, per Christum cum genere humano communicatum," "It is a sure argument of divine justice being different from human, since it avails for defending, against men stubbornly denying faith in God, its complete and absolute end, imparted through Christ to the human race."

<sup>5</sup> Rom. Od. xii. 120: *φυγεῖν κάρτιστον ἀπ' αὐτῆς*, Xen. *Mem.* ii. 6. 31; Plat. *Phaed.* p. 62 D.

Ver. 8. *Ὁν*] Deduction from what precedes. *In your impenitent condition you cannot escape from the wrath; proceed then to exhibit that morality of conduct which is appropriate to the change of mind as its result.* Instead of your unrepentant condition, I require of you a practical repentance, the hindrance and opposition to which arises from your overweening conceit as children of Abraham (ver. 9). What John here requires applied, indeed, to the people in general, but was *especially appropriate* to their scholastic leaders.—*τῆς μετανόιας* is governed by *ἄξιον* (Acts xxvi. 20); on *καρπὸν ποιεῖν*, like *עֲשֵׂה פֶרִי* (occurring likewise in Greek writers), borrowed from fruit-trees; <sup>1</sup> *καρπ.* is *collective*, Gal. v. 22; Eph. v. 9; Phil. i. 11.

Ver. 9. *Δόξετε*] *Do not allow yourselves to suppose, do not say to yourselves*, 1 Cor. xi. 16; Phil. iii. 4. — *λέγειν ἐν ἑαυτοῖς* לֵבָבְךָ מֵמַר, *cogitare secum*. It objectively represents reflection as the language of the mind. Ps. iv. 5, x. 6, xiv. 1; Matt. ix. 21; Luke iii. 8, vii. 49.<sup>2</sup> — *πατέρα . . . Ἀβραάμ*] The Jews of the common sort and their party leaders believed that the descendants of Abraham would, as such, become participators of salvation in the Messiah's kingdom, because Abraham's righteousness would be reckoned as theirs.<sup>3</sup> — *ὅτι δύναται, κ.τ.λ.*] *God is able, notwithstanding your descent from Abraham, to exclude you from the Messiah's salvation; and, on the other hand, to create and bring forth out of these stones, which lie here around on the bank of the Jordan, such persons as are GENUINE children of Abraham.*<sup>4</sup> It is an anticipation, however, to find the calling of the *heathen* here indicated. It follows first from this axiom.

Ver. 10. *Already, however* (it is then high time), *is the decision near at hand*, according to which the unworthy are excluded from Messiah's kingdom, and are consigned to Gehenna. — In *ἔσθ* is contained the thought that the hearers did not yet expect this state of things; see Baeumlein, *Partik.* p. 139; the *presents* ἐκκρίπτεται and βάλλεται denote *what is to happen at once and certainly*, with demonstrative definiteness, not the general idea: *is accustomed to be hewn down*, against which *ὅν* is decisive (in answer to Fritzsche), the meaning of which is: "that, as a consequence of this, the axe, etc., every tree will be, and so on."<sup>5</sup>

Ver. 11. Yet it is not I who will determine the admission or the exclusion, but He who is greater than I. In Luke iii. 16 there is a special reason assigned for this discourse, in keeping with the use of a more developed tradition on the part of the later redactor. — *εἰς μετάνοιαν*] denotes the *telic reference* of the baptism (comp. xxviii. 19), which *imposes an obligation* to μετάνοια. To the characteristic *ἐν ὕδατι εἰς μετάνοιαν* stands opposed the

<sup>1</sup> Comp. vii. 17 f. *al.*; *καρποποιός*, Eur. *Rhes.* 964.

<sup>2</sup> Dellitzsch, *Psych.* p. 180 [E. T. 218]. Comp. λέγειν πρὸς ἑαυτὸν in Plat. *Phaed.* p. 88 C.

<sup>3</sup> *Sanhedrin*, f. 901: לְכָל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. Bereschlith, R. xviii. 7. Wetstein on the passage. Bertholdt, *Christol.* p. 206 ff. Comp. in the N. T., especially John viii. 33 ff.

<sup>4</sup> That is, as Euth. Zigabenus strikingly

expresses it: οἱ τὰς ἀρετὰς αὐτοῦ μιμούμενοι καὶ τῆς αὐτῆς αὐτοῦ καταξιούμενοι μερίδος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, "Those imitating his virtues and counted worthy of the same lot with him in the kingdom of heaven." Comp. Rom. iv., ix. 6 ff.; Gal. iv.; John viii. 39 f.

<sup>5</sup> See upon the *present*, Dissen, *ad Pind.* *Nem.* iv. 39 f., p. 401.

higher characteristic ἐν πνεύματι ὕδατι κ. πυρί, the two elements of which together antithetically correspond to that "baptism by water unto repentance;" see subsequently. — ἐν is, agreeably to the conception of βαπτίζω, not to be taken as *instrumental*, but as *in*, in the meaning of the *element*, in which baptism takes place.<sup>1</sup> — ὁ δὲ ὁπίσω μου ἐρχόμενος] that is, *the Messiah*. His coming as such is always brought forward with great emphasis in Mark and Luke. The present here also denotes the near and definite beginning of the future. — ἰσχυρότ. μου ἐστίν] In what special relation he is *more powerful* is stated afterwards by αὐτὸς ὑμᾶς βαπτίσει, κ.τ.λ. — οὐ οὐκ εἰμὶ, κ.τ.λ.] In comparison with Him, I am too humble to be fitted to be one of His lowest slaves. To bear the sandals of their masters (βαττάσαι), that is, to bring and take them away, as well as to fasten them on or to take them off (the latter in Mark and Luke), was amongst the Jews, Greeks, and Romans the business of slaves of the lowest rank.<sup>2</sup> — αὐτόν] He and no other, i. 21. — ὑμᾶς] was spoken indeed to the Pharisees and Sadducees; but it is not these only who are meant, but the *people of Israel* in general, who were represented to the eye of the prophet in them, and in the multitude who were present. — ἐν πν. ὑδ. κ. πυρί] in the Holy Spirit, those who have repented; in fire (by which that of Gehenna is meant), the unrepentant. Both are *figuratively* designated as βαπτίζειν, in so far as both are the two opposite sides of the *Messianic lustration*, by which the one are sprinkled with the Holy Ghost (Acts i. 5), the others with hell-fire, as persons baptized are with water. It is explained as referring to the *fire of everlasting punishment*, after Origen and several Fathers, by Kuinoel, Schott,<sup>3</sup> Fritzsche, Neander, de Wette, Paulus, Ammon, B. Crusius, Arnoldi, Hofmann, Bleek, Keim, Volkmar, Hengstenberg, Weber,<sup>4</sup> Gess.<sup>5</sup> But, after Chrysostom and most Catholic expositors, others (Erasmus, Beza, Calvin, Clericus, Wetstein, Storr, Eichhorn, Kauffer, Olshausen, Glöckler, Kuhn, Ewald,) understand it of *the fire of the Holy Spirit, which inflames and purifies the spirits of men*.<sup>6</sup> These and other explanations, which take πυρί as not referring to the punishments of Gehenna, are refuted by John's own decisive explanation in ver. 13: τὸ δὲ ἄχρπον κατακάσει πυρί ἀσβεστον. It is wrong, accordingly, to refer the πυρί to the *fiery tongues* in Acts ii.<sup>7</sup> The omission of καὶ πυρί is much too weakly attested to delete it, with Matthaci and Rinck.<sup>8</sup>

Ver. 12. *And fire*, I say; for what a separation will it make! — οὐ] assigns a reason, like our: *He whose* [German, *Er, dessen*].<sup>9</sup> It is not, however, as Grotius, Bengel, Storr, Kuinoel think, pleonastic, but the literal translation is to be closely adhered to: *whose fan is in his hand*; that is, he who has *his* (to him peculiar, comp. ver. 4) fan in his hand ready for use.

<sup>1</sup> Mark i. 5; 1 Cor. x. 2; 2 Kings v. 14; Polyb. v. 47. 2: βαπτίζομενοι ἐν τοῖς ῥέμασι; Hom. Od. ix. 392.

<sup>2</sup> See Wetstein, Rosenmüller, *Morgenl. in loc.*; comp. Talmud. *Kiddusch*. xxii. 2.

<sup>3</sup> *Opusc.* II. p. 198.

<sup>4</sup> *Vom Zorne Gottes*, p. 319 f.

<sup>5</sup> *Christi Vers. u. Werk*, I. p. 310.

<sup>6</sup> Comp. Isa. iv. 4.

<sup>7</sup> Euth. Zigabenus, Maldonatus, Elsner, Er. Schmid, Bengel, Ebrard.

<sup>8</sup> *Lucubr. crit.* p. 248. See Griesbach, *Comm. crit.* p. 25 f.

<sup>9</sup> See Ellendt, *Lex. Sopla.* II. p. 371; Kühner, II. p. 939.

Comp. LXX. Isa. ix. 5. According to Fritzsche, ἐν τῇ χειρὶ αὐτοῦ is exegetical: "cujus erit ventilabrum, sc. in manu ejus." But such exegetical remarks, which fall under the point of view of *Appositio partitiva*, stand, as they actually occur, in the same case with the general word, which they define more minutely (οὐ τὸ πῦρον, τῆς χειρὸς αὐτοῦ).<sup>1</sup> — ἀλωνα] ἀλωξ,<sup>2</sup> in Greek writers commonly after the Attic declension, is the same as [ἄλ], a circular firmly-trodden place upon the field itself, where the grain is either trodden out by oxen, or thrashed out by thrashing machines drawn by oxen.<sup>3</sup> The floor is *cleansed* in this way, that the seed grains and the pounded straw and similar refuse are not allowed to lie upon it indiscriminately mingled together, in the state in which the threshing has left this unclean condition of the floor, but the grain and refuse are separated from each other in order to be brought to the place destined for them. In the *figure*, the *floor*, which belongs to the Messiah, is not the *church* (Fathers and many others), nor *mankind* (de Wette), nor the *Jewish nation* (B. Crusius), but, because the *place* of the Messiah's activity must be intended (Ewald), and that, according to the national determination of the idea of the Baptist, the *holy land*, as the proper sphere of the work of the Messiah, not the *world* in general (Bleek), as would have to be assumed according to the Christian fulfilment of the idea. In accordance with this view, we must neither, with Zeger, Fischer, Kuinoel, de Wette, explain τ. ἀλωνα, according to the alleged Hebrew usage (Job xxxix. 12; Ruth iii. 2), as *the grain* upon the floor; nor, with Fritzsche, regard the cleansing as effected, *removendo inde frumentum*, which is an act that does not follow *until* the floor has been cleansed. The διακαθαρίζειν, to *purify thoroughly*, which is not preserved anywhere except in Luke ii. 17, designates the cleansing from one end to the other; in classical writers διακαθαίρειν.<sup>4</sup> — ἀποθήκην] *place for storing up, magazine*. The *grain stores* (σιτῶθλιον, Polyb. iii. 100, 4; θησαυροὶ σιτῶν, Strabo, xii. p. 862; σιτοδόκη, Pollux) were chiefly dry subterranean vaults.<sup>5</sup> — ἄχυρον] not merely chaff in the narrower sense of the word (יֵצֶר), but *all those portions of the stalk and ear which contain no grain*, which are torn in pieces by the threshing, and remain over (יֵצֶר).<sup>6</sup> These were used as fuel.<sup>7</sup> — The sense, apart from figurative language, is: *The Messiah will receive into His kingdom those who are found worthy* (comp. xiii. 30); *but upon the unworthy He will inflict in full the everlasting punishments of Gehenna*. Comp. Mal. iii. 19. — ἀσβεστω] *which is not quenched*.<sup>8</sup> Not, therefore: which is not extinguished *till all is consumed* (Paulus, Bleek).

REMARK.—John i. 26 is not to be regarded as parallel with Matt. iii. 12, for, according to John, the Baptist speaks *after* the baptism of Jesus, and to the

<sup>1</sup> See Eph. iii. 5, and remarks *in loc.*

<sup>2</sup> Xen. *Oec.* xvii. 6; Dem. 1040. 23.

<sup>3</sup> Kell, *Arch.* II. p. 114; Robinson, III. p. 370. Similarly in Greek writers; see Hermann, *Privatalth.* xv. 6, xxiv. 3.

<sup>4</sup> Plat. *Pol.* iii. pp. 399 E. 411 D; Alciph. iii. 26.

<sup>5</sup> Jahn, *Archdol.* I. 1, p. 376.

<sup>6</sup> Herod. iv. 72; Xen. *Oec.* xvii. 1, vi. f.; Gen. xxiv. 25; Ex. v. 7.

<sup>7</sup> Mishna tract, *Schabbath* II. 1; *Parah.* iv. 3. Paulsen, *vom Ackerbau der Morgenl.* p. 150.

<sup>8</sup> Hom. *Il.* xvii. 89; Pind. *Isthm.* iii. 72; Dion. Hal. *Ant.* I. 76, corresponding to the thing portrayed; comp. Isa. lvi. 24.



members of the Sanhedrim. And doubtless he had often given expression to his testimony regarding Christ, who was the point which the prophet had in view in his preaching of repentance and baptism.—That he is not yet definitely designated in Matthew as *Elijah* (Luke i. 17; Matt. xi. 10, 14), is rightly regarded as an evidence of the *truth* of the gospel narrative, which has not anticipated the subsequently developed representation of John. To relegate, however, the announcement of the Messiah from the preaching of the Baptist into the realm of *legend* (Strauss) is a mockery of the entire evangelical testimony, and places it below the narrative of Josephus, which was squared according to the ideas of political prudence (*Anth.* xviii. 5. 2).

Ver. 13. *Tότε*] *at that time*, when John thus preached the advent of the Messiah, and baptized the people, vv. 1–12. — ἀπὸ τ. Γαλιλ.] See ii. 23. It belongs to *παρὰ*. The position is different in ii. 1. — τοῦ βαπτισθ. ὑπ' αὐτοῦ] Jesus wished to be baptized by John (genitive, as in ii. 13), but not in the personal feeling of *sinfulness*,<sup>1</sup> or as the bearer of the guilt of *others*;<sup>2</sup> not even because He, through His *connection* of responsibility with the *unclean people*, was unclean according to the Levitical law (Lange), or because He believed that He was obliged to regard the *collective guilt* of the nation as *His* guilt (Schenkel); just as little in order to *separate Himself inwardly* from the *sins* of the nation (Baumgarten), or make it certain that His *σὰς ἀσθενείας* should not be opposed to the life of the Spirit,<sup>3</sup> or because the meaning of the baptism is: *the declaration that He is subjected to death for the human race* (Ebrard); not even to bring in here the *divine decision as to His Messiahship* (Paulus), or to *lay the foundation for the faith of others in Him*, so far as baptism is a symbol of the regeneration of *those who confess Him*,<sup>4</sup> or in order to *honor the baptism of John* by His example,<sup>5</sup> or to bind Himself to the *observance of the law*;<sup>6</sup> or because He had to conduct Himself, before the descent of the Spirit, merely as an Israelite in general. The opinion also of Schleiermacher, that the baptism of Jesus was the *symbolical beginning of His announcement of Himself*, and, at the same time, a *recognition of John's mission*, is foreign to the text. The true meaning appears from ver. 15, namely, *because Jesus was consciously certain that He must, agreeably to God's will, subject Himself to the baptism of His forerunner, in order* (vv. 16, 17) *to receive the Messianic consecration*; that is, the *divine declaration that He was the Messiah*,<sup>7</sup> and thereby to belong from that moment solely and entirely to this great vocation. The Messianic consciousness is not to be regarded as first commencing in Him at the baptism, so that He would be inwardly born, by means of baptism, to be the Messiah, and would become conscious of His divine destination, to full purification and regeneration as the new duty of His life; but the *πρέπον ἐστὶν ἡμῖν*, ver. 15, presupposes a clear certainty regarding His vocation; and John's relation to the same, as in general the existence of that consciousness, must have been the necessary result of His own consciousness, which had attained the maturity of human

<sup>1</sup> B. Bauer, Strauss, Pécaut.

<sup>2</sup> Rügenbach, Kraft.

<sup>3</sup> Hofmann, Weissag. und Erfüll. II. p. 82.

<sup>4</sup> Ammon, L. J. I. p. 268.

<sup>5</sup> Calvin, Kuinoel, Keim.

<sup>6</sup> Hofmann, Krabbe, Osiander.

<sup>7</sup> ἵνα ἀναδείχθῃ τῷ λαῷ, "That he might be exhibited to the people," Euth. Ziegnerus.

development, that He was the Son of God. But that baptism, to which He felt certain that He must submit Himself, was to be for Him the *divine ordination to the Messiahship*. It is clear, according to this, that *His* baptism was quite *different* from that of others, so far as in Him, as a sinless being, there could be no confession of sin ; but the lustrative character of the baptism could only have *the* meaning, that from that moment He was taken away from all His previous relations of life which belonged to the earthly sphere, and became, altogether and exclusively, the Holy One of God, whom the Father consecrated by the Spirit. Although he was this God-sanctified One from the beginning, yet now, as He was aware that this was the will of God. He has, by the assumption of baptism, solemnly bound and devoted Himself to the full execution of His unique destiny,—a *devotion* which was already more than a *vow* (Keim), because it was the actual entrance into the Messianic path of life, which was to receive at the very threshold its divine legitimation for all future time. In so doing, He could, without any consciousness of guilt (xi. 29), associate Himself, in all humility (xi. 29), with the multitude of those whom the feeling of guilt impelled to baptism ; because in His own consciousness there was still the negation of absolute moral goodness, to which He, long afterwards, expressly gave so decided expression (xix. 17). [See note III., p. 89, *seq.*]

Ver. 14. According to John i. 33, it was revealed to the Baptist that He upon whom he should see the Spirit descending was the Messiah. It was accordingly not until this moment that the *recognition* of Jesus as the Messiah entered his mind ; and therefore, in the Gospel of John, he says of the time which *preceded* this moment : *καὶ ὁὐκ ᾔδειν αὐτόν*. The passage before us is not in contradiction with this, for the *recognition* of the Messiahship of Jesus does not yet lie at its foundation, but *the prophetic anticipation* of the same, which on the approach of Jesus, as that solemn decision was about to begin through the revelation of the *σημεῖον*, seized the soul of the Baptist involuntarily and miraculously, and yet psychologically, in keeping with the spiritual *rapport* prepared by revelation. Comp. Luther : “he *scent*s the Spirit.” Accordingly, we are not to assume in our passage either a recognition only of higher excellence (Hess, Paulus, Hofmann), or a contradiction with John (Strauss, de Wette, Keim), or, after Lücke, Holtzmann, and Scholten, that the oldest and shortest tradition of Matthew contained merely vv. 16, 17, while vv. 14, 15 were a later addition of the complete Matthew,<sup>1</sup> which Hilgenfeld seeks to support from the silence of Justin regard-

<sup>1</sup> According to Epiphanius, *Haer.* xxx. 13, the Gospel according to the Hebrews contained the conversation, although with embellishments, but placed it *after* the baptism. The want of originality of this narrative in *itself* (in answer to Schneckenburger, Hilgenfeld) already shows its apocryphal and extravagant character. The correctness of its *position* has found favour, indeed, with Bleek (p. 179 f., and in the *Stud. u. Krit.* 1833, p. 436), Usteri (in the same, 1839,

p. 446), and Lücke, and Keim also, at the expense of our Gospel ; but, after what has been said above, without any reason, as the want of agreement between Matthew and John is only apparent, and is not to be removed by changing the meaning of the simple and definite *οὐκ ᾔδειν αὐτόν*. See on John i. 31. The *Wolfenbüttel Fragmentist* (rom *Zwecke Jesu*, p. 133 ff.) has notoriously misused John i. 31 to assert that Jesus and John had long been acquainted with each

ing the refusal of the Baptist, whilst Keim gives, indeed, the preference to the statement of Matthew over that of John, but still allows it to be very problematical. — *δεικνύειν*] Stronger than the simple verb. The word (which does not occur elsewhere in the N. T. nor in the LXX., yet in Judith iv. 7, xii. 7, and frequently in the classical writers) is *selected*, in keeping with the serious opposition of the astonished John. The *imperfect* is *descriptive*, and, indeed, so much so, that “vere incipit actus, sed ob impedimenta caret eventu,” “truly it begins actions, but on account of hindrances is lacking in result.”<sup>1</sup> John actually repelled Jesus, and *did not baptize Him at once*, but only when the latter had made representations to the contrary effect. — *ἐγὼ χρεῖαν*, κ.τ.λ.].<sup>2</sup> Thus spoke John in the truest feeling of his own lowliness and sinfulness, in the presence of the long-longed for One, the first recognition of whom suddenly thrilled him. — *καὶ οὐ ἐρχη πρὸς με* ;] A question indicative of the *astonishment* with which the Baptist, although he had received the divine declaration, John i. 33, was yet seized, through the impression made on him by the *presence* of the Lord. Moreover, this discourse necessarily excludes the idea that he too connected the baptism of Jesus with the profession of a confession of His sins. Yet the apocryphal *Praedicatio Pauli*, according to Cyprian,<sup>3</sup> had already made Jesus deliver a confession of sin ; in the *Evangelium sec. Hebraeos*, on the other hand, quoted by Jerome, c. *Pol.* iii. 1, Jesus answers the request of His mother and His brethren to let Himself be baptized along with them : “ Quid peccavi, ut vadam et baptizer ab eo ? nisi forte hoc ipsum quod dixi ignorantia est.”

Ver. 15. *Ἄρτι*] *now*, suffer it *just now*. The antithesis of time is here not that of the past (see on Gal. i. 9), but of the future, as in John xiii. 37 ; 1 Cor. xiii. 12.<sup>4</sup> — The meaning : “ *sine paulisper*” (Fritzsche),<sup>5</sup> is not sufficient. Schneckenburger, p. 122, regards the *ἄρτι* as having been inappropriately transferred from the Gospel according to the Hebrews. Erroneously, as it there belongs (in the sense : *let it remain*) to the apocryphal addition, according to which *John*, after the baptism of Jesus, prays *the latter* to baptize him ; and Jesus answers : *ἄρτι, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα*.<sup>6</sup> This apocryphal outgrowth is manifestly a farther spinning out of the tradition, as recorded in Matthew. Several of the Fathers likewise inferred from *ἄρτι*, in our verse, that John was afterwards baptized by Jesus. — *ἡμῖν*] *to thee and to me*. To refer it *merely* to Jesus (Chrysostom, Theophylact, Euth. Zigabenus, Glöckler), or, *in the first place* to Jesus (de Wette, Bleek), is opposed to the context. See ver. 14. — *πᾶσαν δικαιοσύνην*] *all righteousness*, all which as duty it is obligatory on us to do.’ If I

other, and had come to an understanding to work to each other’s hands, but to conceal this from the people.

<sup>1</sup> Schaefer, *ad Eur. Phoen.* 81. Kühner, II. 1, p. 123.

<sup>2</sup> Grotius : *Si alter nostrum omnino baptizandus sit, ego potius ab te, ut dignissimo, baptismum petere debui*, “ If only one of us is to be baptized, I ought rather to seek baptism from thee, as the most worthy.”

<sup>3</sup> *Opp.* p. 142, Rigalt (Credner, *Beitr.* I. p.

360 ff.)

<sup>4</sup> Chrysostom : οὐ διηνεκῶς ταῦτα εἶναι, ἀλλ’ ὁψεί με ἐν τοῖς οἷς ἐπιθυμῶ : ἄρτι μόντοι ὑπόμεινον τοῦτο, “ These things shall not perpetually be, but thou shalt see me in those things which thou desirest ; now, however, bear this patiently.”

<sup>5</sup> Comp. de Wette : “ *let it be for once*.”

<sup>6</sup> Epiphanius, *Haer.* xxx. 13.

<sup>7</sup> Ch. F. Fritzsche in Fritzschor. *Opusc.* p. 81. Comp. *πληρ. εὐδίδειαν*, 4 *Macc.* xiv. 15.

do not allow myself to be baptized, and thou dost not baptize me, there remains something unfulfilled (therefore, *οὐτω*) which ought to be done by us, in accordance with the divine will ; then satisfaction is not made by us to all righteousness.<sup>1</sup>

Ver. 16. *Εἰθὺς*] which cannot belong to *ἀνεψυχθ.* (Maldonatus, Grotius, B. Crusius), nor can it be referred to *βαπτισθεῖς* by supposing a *hyperbaton* (Fritzsche).<sup>2</sup> Matthew would have written, *καὶ εἰθὺς βαπτισθεῖς*. It belongs to *ἀνέβη*, beside which it stands : *after He was baptized*, He went up straightway, etc. This *straightway* was understood at once as a matter of course, but does not belong, however, merely to the *descriptives*, but to the *circumstantial* style of the narrative, *setting forth* the rapid succession (of events). — *ἀνεψυχῆσαν αὐτῷ οἱ οὐρανοί*] designates neither a *clearing up* of the heavens (Paulus), nor a *thunderstorm* quickly discharging itself (Kuinoel, Ammon), since the poetic descriptions, as in Sil. It. i. 535 ff., are quite foreign<sup>3</sup> to our simple historical narrative ; as, moreover, neither in the Gospel according to the Hebrews, nor in Epiphanius,<sup>4</sup> is a thunderstorm meant. Only an *actual parting of the heavens*, out of which opening the Spirit came down, can be intended. Ezek. i. 1 ; John i. 52 ; Rev. iv. 1 ; Acts vii. 56 ; Isa. lxiv. 1. — *αὐτῷ* does not refer to *the Baptist*,<sup>5</sup> since ver. 16 begins a new portion of the history, in which John is no longer the subject. It refers to *Jesus*, and is the dative of *purpose*. *To Him* the heavens open ; for it was *on Him* that the Spirit was to descend. Comp. Vulgate. — *εἰδε*] *Who?* not John, but *Jesus*, without *ἐν αὐτῷ* standing for *ἐφ' αὐτόν*.<sup>6</sup> The Gospel according to the Hebrews clearly referred *εἰδε* to Jesus, with which Mark i. 10 also decidedly agrees.<sup>7</sup> — *ὥσει περιστρεπών*] The element of comparison is interpreted by modern writers not as referring to the *shape* of the visibly descending Spirit, but to the *manner of descent*, where partly the *swiftness* (Fritzsche), partly the *soft, gentle movement* (Bleek) and *activity* (Neander), and the like, have been imagined as referred to. But as all the four evangelists have precisely the same comparison (Mark i. 10 ; Luke iii. 22 ; John i. 32), which, as a mere representation of the manner of the descent, would be just as unessential as it would be an indefinite and ambiguous comparison ; as, farther, Luke expressly says the Spirit descended, *σωματικῶς εἰδει ὥσει περιστρεπών*, where, by the latter words, the *σωματ. εἰδει* is defined more precisely<sup>8</sup>—so that interpretation appears as a groundless attempt to lessen the miraculous ele-

<sup>1</sup> Comp. on *ῥάσαν* the plural expression *δικαιοσύναι* in Sir. xlv. 10 ; Job ii. 14.

<sup>2</sup> See Kühner, II. 2, p. 642.

<sup>3</sup> See Drackenborch, *ad SU. II.* iii. 136 ; Heyne, *ad Virg. Aen.* iii. 198.

<sup>4</sup> *Haer.* xxx. 18, nor in Justin, *c. Tryph.* 88. In the Gospel according to the Hebrews : *περιλαμψεν τὸν τόπον ὡς μέγα*. Justin : *κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνέφθη ἐν τῷ Ἰορδάνῃ*. "A great light shone round the place," Justin : "Jesus, having gone down to the water, a fire also was kindled in the Jordan."

<sup>5</sup> Beza, Heumann, Bleek, Kern, Krabbe,

de Wette, Baur.

<sup>6</sup> Kuinoel ; Kühner, II. 1, p. 499 f. ; Bleek on the passage.

<sup>7</sup> Schmidt in the *Jahrb. f. D. Th.* 1869, p. 655, erroneously says : If Jesus were the subject, *ἐφ' αὐτόν* must necessarily have been put. See Buttmann, *neut. Gr.* p. 97 f. [E. T. 111 f.].

<sup>8</sup> Comp. the Gospel according to the Hebrews in Epiphanius, *Haer.* xxx. 18 : *εἶδε*, namely, Jesus, *τὸ πνεῦμα τοῦ θεοῦ τὸ ἅγιον ἐν εἰδει περιστρεπῶς κατελθούσης* ; also Justin, *c. Tr.* 88.

ment, and only the old explanation,<sup>1</sup> that *the form of a dove actually appeared*, can be received as the correct one. So also Paulus (who, however, thought of a real dove which accidentally appeared at the time !), de Wette, Kuhn,<sup>2</sup> Theile,<sup>3</sup> Keim, Hilgenfeld, who compares 4 Esdr. v. 26. The symbolic element of this divine σημειον (see remarks after ver. 17) rests just in its appearance in the *form of a dove* which descends.

Ver. 17. Φωνή . . . λέγουσα] Here neither is ἐγένετο to be supplied, after Luke iii. 22 ; nor does the participle stand for the finite tense. See on ii. 18. But literally : *and lo, there, a voice from heaven which spoke*.<sup>4</sup>—ὁ ἀγαπητός] *dilectus*, not *unicus* (Loesner, Fischer, Michaelis, and others). The *article*, however, does not express the strengthened conception (*dilectissimus*), as Wetstein and Rosenmüller assert, but is required by *grammar* ; for the emphasis lies on ὁ υἱός μου, to which the characteristic attribute is added by way of distinction.<sup>5</sup> Exactly so in the same voice from heaven, xvii. 5.—ἐν ᾧ εὐδόκησα] Hebraistic construction imitative of נִי־בְרָכָה.<sup>6</sup>—The *aorist* denotes : *in whom I have had good pleasure* (Eph. i. 4 ; John xvii. 24), who has become the object of my good pleasure.<sup>7</sup> The opposite is ἐμίσησα, Rom. ix. 18 ; ἠχθῆρε κρονίων, Hom. *Il.* xx. 306.—The divine voice solemnly proclaims Jesus to be the *Messiah*, ὁ υἱός μου ; which designation, derived from Ps. ii. 7,<sup>8</sup> is in the divine and also in the Christian consciousness not merely the name of an office, but has at the same time a metaphysical meaning, having come forth from the Father's being, κατὰ πνεῦμα, Rom. i. 4, containing the Johannine idea, ὁ λόγος σὰρξ ἐγένετο (according to Matt. i. 20, Luke i. 35, also the origin of the corporeity). That the passage in Isa. lxii. 1 (comp. Matt. xii. 18) lies at the basis of the expression of that voice, either alone (Hilgenfeld) or with others (Keim), has this against it, that ὁ υἱός μου is the characteristic *point*, which is wanting in Isaiah *l.c.*, and that, moreover, the other words in the passage do not specifically correspond with those in Isaiah.

REMARK.—The fact of itself that Jesus was baptized by John, although left doubtful by Fritzsche, admitted only as possible by Weiss, who makes it rather to be a baptism of the Spirit, while relegated by Bruno Bauer to the workshop of later religious reflection, stands so firmly established by the testimony of the Gospels that it has been recognized even by Strauss, although more on *à priori* grounds (*L. J. I.* p. 418). He rejects, however, the more minute points as unhistorical, while Keim sees in it powerful and speaking figures of spiritual occur-

<sup>1</sup> Origen and the Fathers in Suicer, *Thes. s.v. νεμεσσησά*, Euth. Zigabenus, Erasmus, Luther.

<sup>2</sup> *L. J. I.* p. 319.

<sup>3</sup> *Zur Biogr. Jesu*, p. 48.

<sup>4</sup> Comp. xvii. 5 ; Luke v. 12, xix. 20 ; Acts viii. 27 ; Rev. iv. 1, vi. 2, vii. 2.

<sup>5</sup> Comp. Kühner, *II.* 1, p. 529 f.

<sup>6</sup> See Winer, p. 218 [E. T. 291]. Fritzsche, *ad Rom.* II. p. 371 (Polybius II. 12. 13 does not apply here) ; frequently in LXX. and Apocrypha.

<sup>7</sup> See Hermann, *ad Viger.* p. 746 ; Bern-

hardy, p. 381 f. ; Kühner, *II.* 1, p. 134 f.

<sup>8</sup> In the Gospel according to the Hebrews the words of the voice ran, according to Epiphanius, *Haer.* xxx. 13 : σὺ μὲν εἰ ὁ υἱὸς ἀγαπητός, ἐν σοὶ εὐδόκησα· καὶ πάλιν· ἐγὼ σήμερον γεγέννηκά σε. So also substantially in Justin, *c. Tr.* 88. Manifestly an addition from later tradition, which had become current from the well-known passage in Ps. ii. Nevertheless, Hilgenfeld regards that form of the heavenly voice as the more original. See on the opposite side, Weiss, *Evangelienfrage*, p. 190 ff.

rences which then took place on the Jordan ; Schenkel again introduces thoughts which are very remote ; and Weizsäcker recognizes in it the representation of the installation of Jesus into His vocation as Ruler, and that by the transformation of a vision of Jesus into an external fact, and refers the narrative to later communications probably made by the Lord to His disciples. The historical reality of the more minute details is to be distinguished from the legendary embellishments of them. The first is to be derived from John i. 32-34, according to which the Baptist, after an address vouchsafed to him by God, in which was announced to him the descent of the Spirit as the Messianic σημεῖον of the person in question, saw the Holy Spirit in the form of a dove descend upon Jesus, and abide upon Him, and, in accordance with this, delivered the testimony that Jesus was the Son of God. The seeing of the Baptist, and the testimony which he delivered regarding it, is accordingly to be considered as based on John i. 32-34, as the source of the tradition preserved in the Synoptics, in the simplest form in Mark. According to Ewald, it was in spirit that Jesus saw (namely, the Spirit, like a dove, consequently "in all its liveliness and fulness," according to Isa. xi. 2) and heard what He Himself probably related at a later time, and that the Baptist himself also observed in Jesus, as He rose up out of the water, something quite different from what he noticed in other men, and distinguished Him at once by the utterance of some extraordinary words. But, considering the deviation of John's narrative from that of the Synoptics, and the connection in which John stood to Jesus and the Baptist, there exists no reason why we should not find the original fact in John.<sup>1</sup> Moreover, that seeing of the Spirit in the form of a dove is a spiritual act, taking place in a vision (Acts vii. 55, x. 10 ff.), but which was transformed by the tradition of the apostolic age into an external manifestation, as the testimony of John (John i. 34), which was delivered on the basis of this seeing of his, was changed into a heavenly voice (which therefore is not to be taken as *Bath Kol*, least of all "as in the still reverberation of the thunder and in the gentle echo of the air," as Ammon maintains, *L. J.* p. 273 f.). The more minute contents of the heavenly voice were suggested from Ps. ii. 7, to which also the old extension of the legend in Justin, c. *Tryph.* 88, and in the *Ev. sec. Hebr.* in Epiph. *Haer.* xxx. 13, points. Consequently the appearance of the dove remains as an actual occurrence, but as taking place in vision,<sup>2</sup> as also the opening of the heavens.<sup>3</sup> Origen designates the thing as θεωρία νοητική, "a beholding with the mind (or intelligence)."<sup>4</sup> Finally, the question<sup>5</sup> whether before the time of

<sup>1</sup> Comp. Neander, *L. J.* p. 88 f.; Schleiermacher, p. 144 ff.; Ewald, *Geach. Chr.* p. 280f.

<sup>2</sup> Orig. c. *Cels.* i. 43-48. Theodore of Mopsuestia: ἐν εἰδει περισσεύας γενομένη ἡ τοῦ πνεύματος καθόδος οὐ πᾶσιν ὡφθῆ τοῖς παροῦσιν, ἀλλὰ κατὰ τινε πνευματικὴν θεωρίαν ὡφθῆ μόνῃ τῇ Ἰωάννῃ, καθὼς ἶδος ἦν τοῖς προφήταις ἐν μέσῳ πολλῶν τὰ πᾶσιν ἀθεώρητα βλέπειν . . . ὁπτασία γὰρ ἦν, οὐ φύσις τὸ φαινόμενον. "The descent of the Spirit in the form of a dove was not seen by all those present, but in accordance with a spiritual vision it was seen by John alone, just as it was customary with the prophets, in the midst of many, to see the things not seen by all . . . for the phenomenon was a vision, not na-

ture."

<sup>3</sup> Jerome: "Non resurrectione elementorum sed spiritualibus oculis, "Not by an opening of the elements, but with spiritual eyes."

<sup>4</sup> Comp. Grotius, Neander, Krabbe, de Wette, Bleek, Weizsäcker, Wittichen.

<sup>5</sup> Talmudic and Rabbinical witnesses, but no pre-Christian ones, are in existence for the Jewish manner of regarding it (amongst the Syrians the dove was held sacred as the symbol of the brooding power of nature ; see *Creuzer, Symbol.* II. p. 80). See *Chagig.* ii., according to which the Spirit of God, like a dove, brooded over the waters (comp. *Bereshith rabba*, f. iv. 4; *Sohar*, f.

Christ the Jews already regarded the dove as a symbol of the Divine Spirit, is so far a matter of perfect indifference, as the Baptist could have no doubt, *after the divine address vouchsafed to him*, that the seeing the form of a dove descending from heaven was a symbolical manifestation of the *Holy Spirit*; yet it is probable, from the very circumstance that the *ἐκτασία* took place precisely in the form of a dove, that this form of representation had its point of connection in an already existing emblematic mode of regarding the Spirit, and that consequently the Rabbinical traditions relating thereto reach back in their origin to the pre-Christian age, without, however (in answer to Lücke on John), having to drag in the very remote figure of the dove descending down *in order to brood*, according to Gen. i. 2. Here it remains undetermined in what properties of the dove (innocence, mildness, and the like)<sup>1</sup> the point of comparison was originally based. Moreover, according to John i. 32 ff., the *purpose* of what took place in vision does not appear to have been the *communication* of the Holy Spirit to Jesus (misinterpreted by the Gnostics as the reception of the λόγος), but the making known of Jesus as the Messiah to the Baptist on the part of God, through a *σημεῖον* of the Holy Spirit. In this the difficulty disappears which is derived from the divine nature of Jesus, according to which He could not need the bestowal of the Spirit, whether we understand the Spirit in itself, or as the communicator of a *nova virtus* (Calvin), or as *πνεῦμα προφητικόν* (Thomasius), or as the Spirit of the divine *ἐξουσία* for the work of the Messiah (Hofmann), as the spirit of office (Kahn), which definite views are not to be separated from the already existing possession of the Spirit. The later doubts of the Baptist, Matt. xi. 2 ff. (in answer to Hilgenfeld, Weizsäcker, Keim), as a momentary darkening of his higher consciousness in human weakness amid all his prophetic greatness, are to be regarded neither as a psychological riddle nor as evidence against his recognition of Jesus as the Messiah, which was brought about in a miraculous manner; and this is the more conceivable when we take into consideration the *political* element in the idea of the Messiah entertained by the imprisoned John (comp. John i. 29, Remark). If, however, after the baptism of Jesus, His Messianic appearance did not take place in the way in which the Baptist had conceived it, yet the continuous working of the latter, which was not given up after the baptism, can carry with it no well-founded objection to the revelation of Jesus as the Messiah, which is related in the passage before us. Comp. on John iii. 23.

## NOTE BY AMERICAN EDITOR.

## III.

The points of Dr. Meyer's exposition of the narrative of the Baptism of Christ, contained in this chapter, may be thus stated. (1) The fact of the bap-

xix. 8, on Gen. i. 2, according to which the Spirit brooding on the water is the *Spirit of the Messiah*. Targum on Cant. ii. 12: "Vox turturis, vox Spiritus s." Ir. Gliborim, *ad Gen.* i. 2; *Bemidb. rab.* f. 250. 1. See also Sohar, Num. f. 63, 271 f., where the dove of Noah is placed in typical connection with the Messiah; in Schoettgen, II. p. 537 f.

Comp. besides, Lutterbeck, *neutest. Lehrbegr.* I. p. 259 f.; Keim, *Gesch. J.* I. p. 539 The dove was also regarded as a sacred bird in many forms of worship amongst the Greeks.

<sup>1</sup> Theodore of Mopsuestia: *φιλόστοργον κ. φιλόανθρωπον ζῶον*.

tism is admitted. (2) He finds the real facts of the event in John i. 32, and distinguishes the additional or differing statements in Matthew as legendary embellishments. (3) John the Baptist saw the descent of the Spirit, as a spiritual act in the form of a vision, and founded his testimony to Jesus as the Messiah thereon. (4) The vision of John was transformed by tradition into an external act, and his testimony into a voice from heaven. (5) The words "This is my beloved Son" are formed out of Psalm ii. 7 ("Thou art my Son," etc.).

It will be seen that Dr. Meyer relies, here as elsewhere, on his theory of the origin of Matthew—to wit, that this apostle wrote only a collection of the sayings of Christ, and that the narrative of events was added by another hand, possibly by other hands. We have already characterized this theory, as having no sure foundation in the testimony of antiquity (see Preface, page v., *et seq.*). Nothing remains, then, but to relegate the distribution of the matter in Matthew into historical and legendary, to the category of purely subjective criticism. But this species of criticism, in the nature of the case, yields very uncertain results. Thus Schenkel, who follows the same method, comes to conclusions directly the opposite of Dr. Meyer's. Thus he tells us: "The account of the fourth gospel can prefer no claim to historical credibility in the usual sense of the word. . . . There is not the slightest probability that the Baptist ever distinctly recognized the Messianic destiny of Jesus, to say nothing of his bearing testimony before the whole people to the divine Sonship of Jesus. Just as little ground is there for the assumption that it had been revealed to him in a vision, and at the baptism of Jesus, that Jesus was the Messiah. . . . Not in the fourth gospel, but in the first three, especially in the second, is the relation between John and Jesus most correctly represented."<sup>1</sup> Thus, what one of these scholars on the grounds of subjective criticism affirms, the other denies. With one, John only has the true account of Christ's baptism; for the other, the Synoptists alone are the exact reporters. Whether the ground of such subjective criticism be the congruity or otherwise of the narrative with the critic's personal judgment of reasonableness, or the congruity or the reverse of the narrative with what is assumed to be the Christian consciousness, the results are alike discordant. Renan does no more than caricature this method when he refers the statements of all the gospels to a standard of æsthetic congruity. He tells us boldly: "In such an effort to revivify the lofty souls of the past, we must be permitted to some extent to divine and conjecture. A great life is an organic whole, which cannot be represented by the simple agglomeration of little facts. The method of art in such a subject is a good guide. . . . Suppose that in restoring the Minerva of Phidias according to the texts, an unnatural, maimed, artificial whole should be produced; what must we conclude therefrom? But one thing: that the texts demand artistic interpretation, that they must be gently entreated, until they finally combine to produce a whole in which all the materials are happily fused."<sup>2</sup> Very properly we reject with scorn such a treatment of the Gospels as this. But is it anything more than a logical result of subjective criticism applied to the evangelists, when the criticism is without the support of historical or documentary authority? The Christian consciousness of the Church universal in past ages has not found it impossible to receive, in its obvious sense, the narrative of a divine testimony to Jesus, at the

<sup>1</sup> "Character of Jesus," American ed., vol. I. pp. 71, 72.

<sup>2</sup> "Life of Jesus," Amer. ed., pp. 47, 48.



time of His baptism ; nor is the symbolism here more difficult to accept than the symbolism of the day of Pentecost.

There is an ambiguity in the word vision, the noticing of which may protect us from confusion of thought. It may mean subjectively something seen by a person in an exalted state of mind, but which has reality for that person only ; or it may mean objectively something externally exhibited by supernatural power as a divine symbol, and which may be perceived by one or more persons. Dr. Meyer, as we understand him, holds that the vision of the opening heavens and the descending Spirit was an experience of John the Baptist in the first sense ; but we quite agree with Lange in saying, "The fact that this was a vision does not exclude the objective reality of this miraculous event ; on the contrary, it is in perfect accordance with it."<sup>1</sup> And Lange also says well : "The objections raised by modern criticism against the historical character of this narrative fall to the ground the moment we acknowledge the supernatural element in the life of our Saviour." As to the assertion that the tradition quoted by Justin Martyr, to wit : "when he had stepped into the water, a fire was kindled in the Jordan,"<sup>2</sup> is presumption of the legendary character of Matthew's narrative, we fail to see its force. The acute and lively but not closely logical Justin might pick up this story from some one of the apocryphal gospels current in his time. Still, the growth of apocryphal legends in the second century cannot prove that Matthew is here legendary—no more than the story that the Wandering Jew saw Christ on the way to Calvary is proof that the account of the Crucifixion is a legend.

On the purpose of the vision Dr. Meyer is more satisfactory. It was "not the communication of the Holy Spirit to Jesus, but the making known of Jesus as the Messiah to the Baptist, on the part of God through a *σημειον* of the Holy Spirit" (p. 89). We can add that it was a testimony from heaven to the divine Sonship of Jesus, not only for the Baptist, but for others also. The view that Jesus here first received the qualifications for his office is contradicted by the whole tenor of His life. It is contradicted also, as Neander reminds us, by His own testimonies of Himself. "In all these there is manifested the consciousness of His own greatness, not as something acquired, but as unoriginated, and inseparable from His being. He does not speak like one who has become what He is by some sudden revolution."<sup>3</sup>

<sup>1</sup> "Com. on Matt.," Amer. ed., p. 78.

<sup>2</sup> "Dialogue with Trypho," chap. 88.

<sup>3</sup> "Life of Christ," Amer. ed., p. 62.

## CHAPTER IV.

VER. 4. *ὁ ἀνθρώπος*.] Elz., Scholz omit the *ὁ*. It might easily have been added from the LXX. in Deut. viii. 3, where, however, it is wanting in several witnesses; but as the article is superfluous, and the witnesses in its favor greatly preponderate, there are decisive reasons for retaining it. — *ἐπὶ παντί ἐν παντί* is found in C D, 13, 21, 59, 124, 300; approved by Griesb., adopted by Fritzsche, Lachm., Tisch. Rightly; *ἐπὶ* was just as easily suggested by the first clause of the sentence by itself as by the reading of the LXX., which is attested by preponderating witnesses. — Ver. 5. *ἰσῆσιν*] B C D Z M, 1, 33: *ἰσῆσεν*. Recommended by Griesb., adopted by Lachm. and Tisch. 8. The aorist interrupts and disturbs the representation as present, and has been introduced from Luke iv. 9. — Ver. 6. *λέγει*] Lachm., but upon very slight authority, reads *εἶπεν*, which is not to be adopted, even in ver. 9, instead of *λέγει*, with Lachm. and Tisch. 8, after B C D Z M and Curs. It is taken from Luke. — Ver. 10. *ὁπίσω μου*] is wanting in Elz., deleted also by Fritzsche and Tisch. 8, bracketed by Lachm. The witnesses are greatly divided, and the preponderance is uncertain (against it: B C\* K P S V Δ M, Curs., Or. Ir. and other Fathers, and several Verss., among which Syr. Vulg.; in favor: C\*\* D E L M U T Z, and several Curs., Justin., and many Fathers and Verss., amongst which is It.). An old insertion from xvi. 13, where the circumstance that *Peter* is there the person addressed, might cause the less difficulty that he also is called *Satan*. In Luke iv. 8, *ἔπαγε ὁπίσω μου σαρ.* is also an interpolation. — Ver. 12. *ὁ Ἰησοῦς*] is wanting in B C\* D Z M, 16, 33, 61, Copt. Aeth. Or. Eus. Aug. The omission is approved by Griesbach. Rightly; the addition of the subject suggested itself the more easily that a new section begins in ver. 12. Comp. ver. 18. Deleted also by Tisch. — Ver. 18. *δέ*] Elz. adds *ὁ Ἰησοῦς*, against decisive testimony. Comp. on ver. 12. — Ver. 23. *ὁλῆν τ. Γαλιλ.*] Lachm.: *ὁλῆ τ. Γαλιλαίᾳ*, without evidence, as not merely C but B also has *ἐν ὁλῇ τ. Γαλ.*, which Tisch. has adopted, 8th ed. M\* has merely *ἐν τῇ Γαλ.* The reading of Tisch. 8 is to be adopted; the Received reading is a change made to harmonize with the more common construction.

Vv. 1–11. Temptation of Jesus. Mark i. 12 f.; Luke iv. 1 ff.'—The narrative in Matthew (and Luke) is a later development of the tradition, the older and still undeveloped form of which is to be found in Mark. —

<sup>1</sup> Alex. Schwellzer, *exeg. hist. Darstellung d. Versuchsgesch. in s. Kritik d. Gegensätze zw. Rationalism. u. Supernat.* 1833; P. Ewald, *d. Versuch. Christi mit Bezugnahme auf d. Versuch. d. Protoplasten*. 1838; Kohlschütter in the *Sächs. Stud.* 1843; Ullmann, *Sündlosigk. Jesu*, ed. 7, 1863; Graul in *Guericke's Zeitschr.* 1844, 3; Pfeiffer in the *Deutsch. Zeitschr.* 1851, No. 36; Koenemann

(purely dogmatic) in *Guericke's Zeitschr.* 1850, p. 586 ff.; Laufs in the *Stud. u. Krit.* 1853, p. 335 ff.; Nebe, *d. Versuch. d. Herrn s. äussere Thatfache*, 1857; v. Engelhardt, *de Jesu Chr. tentatione*, 1858; Held in *Hilgenfeld's Zeitschr.* 1866, p. 384 ff.; Haupt in the *Stud. u. Krit.* 1871, p. 309 ff.; Pfleiderer in *Hilgenfeld's Zeitschr.* 1870, p. 188 ff.

ῥύρε] when the Holy Spirit had descended upon Him. — ἀνέχθη] *He was led upwards, i.e.* from the lower ground of the river bank to the higher lying wilderness. Luke ii. 22, xxii. 66. — τὴν ἐρημον] the same wilderness of Judea spoken of in ch. iii. According to the tradition, we are to think of the very rugged wilderness of *Quarantania* (wilderness of Jericho, Josh. xvi. 1).<sup>1</sup> But in that case a more precise, distinctive designation must have been given; and Mark i. 13, ἢν μετὰ τῶν θηρίων, is a point which has a sufficient basis in the idea of the wilderness in general. Nothing in the text points to the wilderness of *Sinai* (Chemnitz, Clericus, Michaelis, Nebe). — ὑπὸ τοῦ πνεύματος] *by the Holy Spirit*, which he had received at His baptism. ἀνέχθη does not indicate (Acts viii. 39; 2 Kings ii. 16) that He was transported in a miraculous, involuntary manner, but by the *power* of the Spirit, which is expressed still more strongly in Mark i. 12. *Others* (Bertholdt, Paulus, Glöckler) understand *Jesus'* own spirit, Paulus regarding it as an ecstatic condition. This would be opposed to the context (iii. 16), and to the view of the matter taken by the Synoptics, which, in Luke iv. 1, is expressed without any doubt whatever by the words πνεύματος ἀγίου πλήρης.<sup>2</sup> — πειρασθῆναι] designates the purpose for which the Spirit impelled Jesus to go into the wilderness: *πειράζειν*, to put to the proof, receives its more precise definition in each case from the connection. Here: *whether the Messiah is to be brought to take an unrighteous step which conflicts with His calling and the will of God.* — ὑπὸ τοῦ διαβόλου] In what shape the devil appeared to Him, the text does not say; and the view of the evangelist as to that is left undetermined. Yet the appearance must be conceived of as being *directly* devilish, not at all as taking place in the form of an *angel of light* (Ambrose, Menken), or even of a *man*. [See note IV., p. 108.]

**REMARK.**—The two opposed principles, ὑπὸ τοῦ πν. and ὑπὸ τοῦ διαβ., are essentially related to one another; and the whole position of the history, moreover, immediately after the descent of the Spirit on Jesus, proves that it is the victory of Jesus, *filled with the Spirit* (Luke iv. 1, 2), over the devil, which is to be set forth. It appears from this how erroneous is the invention of Olshausen, that the condition of Jesus in the wilderness was that of one who had been abandoned by the fulness of the Spirit. The opinion of Calvin is similar, although more cautiously expressed, ver. 11: "Interdum Dei gratia, quamvis praesens esset, eum secundum carnis sensum latuit."

Ver. 2. Νηστεύσας] to be taken *absolutely*. Luke iv. 2. Comp. Deut. ix. 9; Ex. xxxiv. 28; 1 Kings xix. 8. It is explained, without reason, by Kuinoel, Kuhn, and many others in the sense of deprivation of the *usual* means of nourishment. This *relative* meaning, which, if presented by the context, would be admissible,<sup>3</sup> is here, however, where even the nights are

<sup>1</sup> Robinson, *Pal.* II. p. 552; Schubert, *Reise*, III. p. 73; Raumer, p. 47.

<sup>2</sup> Euth. Zigabenus well remarks: ἐκδόσωιν ἑαυτὸν μετὰ τὸ βάπτισμα τῷ ἁγίῳ πνεύματι καὶ ἐν αὐτοῦ ἄγεται πρὸς δ' ἂν ἐκεῖνο κλεῖψῃ, καὶ ἀφάγεται εἰς τὴν ἐρημον ἐπὶ τῷ πολεμῶντι ὑπὸ

τοῦ διαβόλου, "After his baptism he gives Himself up to the Holy Spirit, and by him is led to whatever that one may order, and is led up into the wilderness, for the war to be made upon him by the devil."

<sup>3</sup> Kuhn, *L. J. I.* p. 364 ff.

mentioned as well as the days, contradicted by the context, the supernatural character of the history, the intentionally definite statement of Luke (iv. 2), and the types of Moses and Elijah. It is just as irrelevant to change the *forty* days as a sacred number into an *indefinite measure of time* (Köster); or, as a round number, into *several days* (Neander, Krabbe). That, moreover, the forty days' fast became the *occasion of the temptation*, cannot appear as *out of keeping* (Strauss, de Wette) *with the object*, but, according to ver. 1, was contained in the *design of the Spirit*. — ἵστερον] of itself superfluous, indicates, however, the circumstance that the hunger did *not* attack Him *until* He had fasted.<sup>1</sup>

Ver. 3. Ὁ πειράζων] Part. present taken substantively. See on ii. 20. Here : *the devil*. Comp. 1 Thessa. iii. 5. — εἰ] does not indicate that Satan had doubts of Jesus being the Son of God (Origen, Wolf, Bengel), or was not aware of it (Ignat. *Phil. interpol.* 9), comp. xxviii. 40; but the *problematical* expression was to *incite* Jesus to enter upon the unreasonable demand, and to prove Himself the Son of God.\* — υἱὸς τοῦ θεοῦ] See iii. 17. The devil makes use of *this* designation of the Messiah, not because he deemed Jesus to be only a man, who *υιοθετήθη τῷ θεῷ διὰ τὰς ἀρετὰς αὐτοῦ*, "was adopted as a Son by God on account of His virtues" (Euth. Zigabenus), or because he had become doubtful, owing to the hungering of Jesus, of His divinity, which had been attested at His baptism (Chrysostom); but because Jesus' supernatural relation to God is well known to him, whilst he himself, as the principle opposed to God, has to combat the manifestation and activity of the divine. Observe that by the position of the words the emphasis lies on *υἱός* : if Thou standest to God in the relation of *Son*. — εἰπὲ, ἰνα] ἰνα after verbs of commanding, entreaty, and desire, and the like, does not stand in the sense of the *infinitive*, as is commonly assumed (Winer, de Wette, Bleek), in opposition to the necessary conception of the words, but is, as it always is, an expression of the *purpose*, *in order that*, the mistaking of which proceeds from this, that it is not usual in the German language to express the object of the command, and so on, in the form of a *purpose*. Here : *speak* (utter a command) *in order that* these stones, and so on. Comp. xx. 21.\* — ἄρτος] *Bread*, in the proper sense; not, like ὄψις, food in general. Comp. vii. 9. — The Son of God must free Himself from the state of hunger, which is unbecoming His dignity, by an act similar to the divine creation, and thus employ His divine power *for His own advantage*. The tempter introduces his lever into the *immediate situation of the moment*.

Ver. 4. Deut. viii. 3, after the LXX., contains the words of Moses

<sup>1</sup> Bengel : "Hactenus non tam fuerat tentatio, quam ad eam praeparatio," "Thus far it had not been so much a temptation as a preparation for it." Comp. the similar usage of εἶρα and ἐρεῖρα after participles by classical writers, Stallbaum, *ad Plat. Phaed.* p. 70 E.

<sup>2</sup> Euth. Zigabenus : φέρο, ὅτι παρακινεῖται σὺν τῷ λόγῳ, καθάπερ ἐνεδιδόχεις ἐπὶ τῷ μὴ

εἶναι υἱὸς θεοῦ, "He thought, that he would be irritated by the word, as if being reproached for not being the Son of God."

<sup>3</sup> The oldest examples from Greek writers after ἰδὲλαιν, ὄψρα, in Hom. *Il.* i. 133 (see Nägelsbach thereon), occur in Herodotus and Demosthenes. See Schaefer, *ad Dem.* 279. 8 : ἀξιοῦν, ἵνα βοηθήσῃ; Kühner, *II.* 2, p. 519. — οἱ λίθοι οὗτοι] comp. iii. 9.

addressed to the Israelites, which have reference to the divinely-supplied manna. Note how Jesus repels each one of the three temptations, simply with the sword of the Spirit (Eph. vi. 17). — ἐπ' ἀρτω] the preservation of life does not *depend* upon bread alone.<sup>1</sup> This construction is a common one in classical writers with ἐκ, ἀπό, or the simple dative. — ζήσεται] The future tense designates in Deut. i. 1, and in LXX. as well as here, simply *the future*, that *which will happen*, the case which will occur under given circumstances. So also in classical writers in general sentences.<sup>2</sup> — ὁ ἀνθρώπος] *universal: Man*. So in the original text and in the LXX.; there is the less reason to depart from this, and to explain it: *de insigni illo homine*, that is, Messiah (Fritzsche), as the *application* of the universal statement to *Himself* on the part of Jesus was a matter of course. — ῥήματι] *Word*, in its proper sense. By every statement which proceeds from the mouth of God, that is, *through every command which is uttered by God*, by which the preservation of life is effected in an extraordinary, supernatural manner (without ἀρτος).<sup>3</sup> Comp. Wisd. xvi. 26. ῥῆμα is not *res* (רֶשֶׁת), not even in xviii. 16, Luke ii. 15, Acts v. 32, 1 Macc. v. 37, since ἐκπορ. διὰ στόμου θεοῦ necessarily points to the meaning of *word, declaration*, which, however, is not to be explained, with Fritzsche (comp. Usteri and Ullmann): *omni mandato divino peragendo*.

Ver. 5. Παράλαβ[.] *he takes Him with him*, 1 Macc. iii. 37, iv. 1, and frequently in Greek writers. — τὴν ἁγίαν πόλιν] שְׁרָרָא יֵרֵךְ, Isa. xlviii. 2, lli. 1; Neh. xi. 1. *Jerusalem*, the city of *God*, on account of the national temple.<sup>4</sup> Even at the present day it is called by the Arabs: *the place of the Sanctuary*, or the *Holy City* [El Kuds].<sup>5</sup> The designation has something *solemn* in contrast to the devil. — ἱστησιν] not "*auctor erat, ut Christus (with him) illuc se conferret*," "he was the contriver, that Christ should bring Himself thither (with him)," (Kuinoel, Fritzsche), but: *he places Him*, which implies the involuntary nature of the act on the part of Jesus, and the power on the part of the devil. Comp. Euseb. *H. E.* ii. 23: ἱστησαν . . . τὸν Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, "They placed James upon the wing of the temple." A more precise determination of what is certainly a miraculous occurrence (conceived of by Jerome as a carrying away *through the air*) is not given in the text, which, however, does not permit us to think of it as something internal taking place in the condition of a trance (Olshausen). Comp. Acts viii.

<sup>1</sup> Examples of ζῆν ἐνί in Kypke, *Odes*. I. p. 14 f.; Markland, *ad Max. Tyr. Diss.* xxvii. 6; Bergler, *Ad alciaphr.* p. 294.

<sup>2</sup> Dissen, *ad Dem. de cor.* p. 369.

<sup>3</sup> Amongst the Israelites it was effected by means of the manna; therefore we must not say with Euth. Zigabenus: πᾶν ῥῆμα ἐκπορευόμενον διὰ στόματος θεοῦ ἐπὶ τὸν πεινῶντα δίκην τροφῆς συνέχει τὴν ζωὴν αὐτοῦ, "Every word proceeding out of the mouth of God to the man hungering after nourishment, keeps together his life." Comp. Chrysostom: δύναται ὁ θεὸς καὶ ῥήματι θρῆψαι τὸν πεινῶντα, "God is able even by a word to nourish the hungry one." Pfleiderer also refers it to the power of

spiritual nourishment contained in the divine word; as also Calovius, who says: "Revocat a verbo *potentiae*, quo lapides erant in panem convertendi, ad verbum *gratiae*, cui adhaerentes vivunt, etiamsi pane careant." "He recalls from a word of *power*, by which stones were to be converted into bread, to a word of *grace*, to which men adhering shall live, even though they lack bread."

<sup>4</sup> V. 35, xxvii. 53; Luke iv. 9; Sir. xxxvi. 13, xlix. 6; Josephus, *Antt.* iv. 4. 4; Lightfoot, *Hor.* p. 43; Ottil Spicilleg. p. 9.

<sup>5</sup> Hamelsveld, *bibl. Geogr.* I. p. 204 ff.; Rosenmüller, *Morgenl. in loc.*

88. — τὸ πτερίγιον τοῦ ἱεροῦ] *the little wing of the temple*<sup>1</sup> is sought for by many on the temple building itself, so that it is either its *battlement* (Luther, Beza, Grotius), that is, the parapet surrounding the roof, or the *ridge* (Fritzsche, Winer), or the *gable, pediment* (Vulgate : pinnaculum ; Paulus, Bleek), the two latter from their wing shape (Λ), or *roof* generally (Keim, and older expositors.<sup>2</sup> But, apart from this, that the roofing of the temple house, according to Josephus, *Antt.* v. 5. 6, vi. 5. 1, was furnished on the top with pointed stakes as a protection against birds, and, moreover, on account of the extreme sacredness of the place, would hardly be selected by tradition as the spot where the devil stationed himself, the τοῦ ἱεροῦ is opposed to it, which does not, like *ναός*, designate the main building of the temple, properly speaking, but the whole area of the temple with its buildings.<sup>3</sup> The view, therefore, of those is to be preferred who, with Euth. Zigabenus, Olearius, Reland, Valckenaer, seek the πτερίγιον in an outbuilding of the temple area ; where, however, it is again doubtful whether *Solomon's portico* or the *στοὰ βασιλική*, the former (Josephus, *Antt.* xx. 9. 7) on the east side, the latter (Josephus, *Antt.* xv. 11. 5) on the south, both standing on an abrupt precipice, is intended. Wetstein and Michaelis prefer the former ; Kuinoel, Bretschneider, B. Crusius, Arnoldi, the latter. In favor of the latter is the description of the giddy look down from this portico given in Josephus.<sup>4</sup> In Hegesippus, quoted by Eus. ii. 23 (where James preaches downwards from the πτερίγιον τοῦ ναοῦ, and the scribes then go up and throw him down), it is not the gable, but the *pinnacle*, the balustrade of the temple building, which formed a projection (ἀκρωτήριον), that we are to think of.<sup>5</sup> The article denotes that the locality where the occurrence took place was *well known*.

REMARK.—The second temptation in Matthew is the third in Luke. The transposition was made with a view to the order in which the localities succeeded each other. But in a climactic point of view, how inappropriate is the order in which it occurs in Luke, and how appropriate is that in Matthew,<sup>6</sup> whose greater originality must here also be maintained against Schneckenburger and Krafft. The variation itself, however, is not removed by the circumstance that Matthew only continues the narrative with τότε and πάλιν (Ebrard), but it remains and is unessential.

Ver. 6. In Ps. xci. 11, 12, according to the LXX., it is God's providential

<sup>1</sup> Amongst the Greeks (Strabo, Plutarch, the Scholiasts), πτερόν, wing, is specially used in an architectural sense. See the *Lexica*, also Müller, *Archæol.* § 220. 3. On πτερυγί in this sense, comp. Poll. vii. 121 ; on πτερύγιον, Joseph. *Antt.* xv. 11. 5 ; on πτέρωμα, Vitruv. iii. 3. 9.

<sup>2</sup> See especially Krebs on the passage that is indicated.

<sup>3</sup> See Tittmann, *Synon.* p. 178 f.

<sup>4</sup> εἰ τις ἀπ' ἀκροῦ τοῦ ταύτης τέγουσ ἀμφω συντιθεῖς τὰ βᾶθρ διαπτενέει, σκοταδιαν, οὐκ ἐξικνουμένης τῆς ὕψους εἰς ἀμέτρητον τὸν βυθόν,

"If any one looked down from the top of the battlements, or down both those altitudes, he would become giddy, while his sight could not reach to the immeasurable depth."

<sup>5</sup> Comp. Hesychius : πτερύγιον· ἀκρωτήριον.

<sup>6</sup> Luther : At the first temptation, the devil appeared as a *black* one ; at the second, where he puts forth a word of Scripture, a *light, white* one ; at the third, "quite as a *divinely majestic* devil, who comes out straightway, indeed, as if he were God Himself."

care for the pious in general that is spoken of. Here the tempter, who now himself grasps the weapon of Scripture, which had just been used against him, cunningly applies the *typical* expressions in the Psalms (the figure is borrowed from maternal anxiety) *strictly* to the Messiah. — *δτι*], not the *recitative*, but a *part of the passage*. — The Son of God, in reliance on the divine protection, must undertake a *daring miracle of display* in order to win over the masses for Himself. For the multitudes, with a view to influencing whom this miracle is proposed, are understood to be, *as a matter of course*, on the temple area; and therefore we are not to assume, with Kohlschütter, Ullmann, Engelhardt, that it was *only* an exhibition of divine favor and protection, and no public spectacle, which was aimed at. On that view no sufficient reason is shown why Jesus is brought from the wilderness to the most populous centre of the metropolis.<sup>1</sup>

Ver. 7. Πάλιν] *reruns*, never signifies in the N. T., not even in 2 Cor. x. 7, Gal. v. 3, 1 John ii. 8, *at quoque, e diverso*, a meaning which it frequently has in classic writers (Ellendt, *Lex. Soph.* II. p. 485), as Erasmus, Er. Schmid, Schleusner, B. Crusius, have interpreted it; but here means, *on the other hand*, looking back to the γέγραπται of the devil in ver. 6, and introducing another passage of Scripture as something which *again* has been written; comp. v. 38. — *οὐκ ἐκπειράσεις*] future, as in i. 21; the compound strengthens the meaning; comp. on 1 Cor. x. 9. — The meaning is: “Do not let it be a question whether God will save thee from dangers on which thou hast entered *uncalled*.”<sup>2</sup>

Ver. 8 f. Πάσας . . . κόσμον] כָּל-מַמְלָכוֹת וְחֶאֱרָץ, Ezra i. 2. Not a hyperbolic expression: *amplissimum terrarum tractum*, but actually *all* the kingdoms of the world, Luke iv. 5. The devil could indeed regard only all *heathen lands* as his disposable possession;<sup>3</sup> but even unto those remote heathen lands, and beyond, and far beyond the small country of Palestine, has the marvellous height of the mountain enabled the eye to look; the Holy Land, with the temple and the peculiar people of God, certainly belonged besides to the Son of God as a matter of course; therefore to explain it away as *omnes Palaestinae regiones* (Krebs, Loesner, Fischer, Gratz) is quite away from the point. — *ἐὰν περ . . . μοι*] If thou wilt have cast Thyself down before me as Thy master, and thereby have manifested Thy homage (ii. 2) to me. By the fulfilment of this demand the devil would have made Jesus unfaithful to Himself, and would have secured his own world-rule over Him. Where the mountain in question is to be sought for (according to Michaelis, it was *Nabo*, according to others, the *Mount of Olives, Tabor, Moriah, Horeb*), considering the miraculous nature of the scene (Luke iv. 5: *ἐν στιγμή χρόνου*), not even to be asked; just as little is *δείκνυσθαι* to be rationalized as if it denoted not merely the actual *pointing*, but also the *verbis demonstrare*,

<sup>1</sup> Euth. Zigabenus strikingly remarks: *διὰ πειρασμοῦ ἵνα αὐτὸν ἐπιλαβῇ*, “He attempts to catch him through vainglory.”

<sup>2</sup> Bengel well says: *Scriptura per scripturam interpretanda et concilianda*, “Scripture is to be interpreted and harmonized through Scripture.”

<sup>3</sup> Flacius: *Si habuisset expressum mandatum dei, non fuisset tentatio*, “If he had had an express command of God, it had not been a temptation.” Deut. vi. 16 (LXX.), comp. Ex. xvii. 2.

<sup>4</sup> Luke iv. 6; Lightfoot, p. 1068; Eisenmenger, *entd. Judenth.* II. p. 880 ff.

(Kuinoel, Glöckler); the *δόξα αὐτῶν*, moreover, is the *external* splendor of the kingdoms that lay before His eye.

Ver. 10. Ὑπαγε] The spurious words *ὀπίσω μὲν* would have to be explained : *go behind me*—that is, go back that I may see thee no longer ! ἀφανίσθητι, Euth. Zigabenus. *ὀπίσω* with the genitive belongs to the LXX. and the Apocrypha, after the Hebrew, פ' וְיָרָא ; in this way the Greeks construe *ὀπίσθεν*. —*σατανᾶ*] to infer from this that Jesus now for the first time (too late) recognizes Satan (de Wette), is arbitrary, and opposed to the representation of the matter in ver. 1, according to which Jesus cannot have been unaware of the intention of the Holy Spirit, who impelled Him to go into the wilderness. That He now *calls Satan by name*, is in keeping with the growing intensity of the emotion in general, as well as with the *personal* address of the tempter in ver. 9.<sup>1</sup>—*κύριον*, κ.τ.λ.] *Jehovah alone shalt thou worship*, do homage to Him only as thy master. Deut. vi. 13, according to the LXX., freely applied to the proposal of Satan. According to *this* arrangement, it is by the way of obedience to God that Jesus is aware that He will attain to the government of the world. John xviii. 36 ; Phil. ii. 6 ff. ; Matt. xxviii. 18 ; Acts x. 36 ff.

Ver. 11. Ἀγγέλων] *Angels*, without the article. — *διακόνουν*] *ministered* to Him. The remark of Bengel is correct : “*sine dubio pro eo, ac tum opus erat, sc. allato cibo*,” “without doubt, even as then there was need, *sc. food being brought*.”<sup>2</sup> Concerning the use of *διακονεῖν* in this sense ;<sup>3</sup> and how pragmatically does *this* appearance of angels, after a series of temptations that have been victoriously withstood, correspond to the appearance of Satan in ver. 3 ! Comp. 1 Kings xix. 5. *Others*, not referring it to food, say that *extraordinary divine support* (John i. 52) is intended,<sup>4</sup> on which view the angels themselves are partly left out, partly effaced from the narrative ; whilst Chrysostom (who compares the carrying of Lazarus by angels into Abraham's bosom), Theophylact, Euth. Zigabenus, Grotius, do not enter into any more minute exposition of the *διακονεῖν*. But considering the appropriateness of the above definite explanation, it is not right to be satisfied with one that is indefinite and wavering.

REMARK.—According to the representation of the evangelists, the temptation of Jesus by the devil appears in the connection of the history as a *real external marvellous occurrence*. See Ch. F. Fritzsche in Fritzscheior. *Opusc.* p. 122 ff. To abide by this view (Michaelis, Storr, Ebrard, P. Ewald, Graul, Könemann, Arnoldi, Schegg, Delitzsch, Nebe, Engelhardt, Hofmann, Riggensbach, Baumgarten) is a necessary consequence of the denial of any legendary elements in the canonical Gospels, and is equally justifiable with this denial in general. The evangelists were aware that they were *relating a real external history* in time and space (in answer to Kuhn, Lichtenstein), and the choice only remains between

<sup>1</sup> “*Tentatorem, quum is maxime suaversi videri vult, Satanam appellat*,” “He calls the tempter *Satan*, when that one wishes to seem especially *friendly*,” Bengel.

<sup>2</sup> So Luther, Piscator, Jansen, Wolf, Hammond, Michaelis, Paulus, Fritzsche, Strauss,

de Wette, Ewald, Bleek, Nebe, Kelm.

<sup>3</sup> See Wetstein, and Matthiae, ad *Phil.* 284.

<sup>4</sup> Calvin, Maldonatus, Kuinoel, Olshausen, Kuhn, Ammon, Ebrard.



adopting either this view or assuming *that of an ideal history in the garb of legend, gradually brought into shape by the power of the idea*. All attempts at explaining away the devil and his external appearance are arbitrary contradictions or critical carplings, opposed to the design and representations of the evangelists, more or less of a rationalistic character. This holds good, not merely of the absurd, and, in relation to the third act, even monstrous view of those who, instead of the devil, introduce one or even various *individuals*, perhaps a member of the Sanhedrim or high priest, who wished to examine Jesus and to win Him over, or destroy Him (Herm. v. d. Hardt, *Exegesis loc. difficilior. quat. ev.* p. 470 ff. ; Basedow, Venturini, Möller, *neue Ansichten*, p. 20 ff. ; Rosenmüller, Kuinoel, Feilmoser in the *Tüb. Quartalschr.* 1828, 1, 2), but also of the view which regards the event as a *vision*, whether this was brought about by the devil (Origen? Pseudo-Cyprian, Theodore of Mopsuestia), or by God (Farmer, *Inquiry into the Nature and Design of Christ's Temptation*, London, 1761 ; comp. also Calvin on ver. 5), or by *natural means* (Balth. Becker, Scultetus, Clericus, Wetstein, Bolten, Bertholdt, Jahn, Gabler, Paulus, Gratz, Pfeiderer), or of those who view it as a significant *morning dream* (Meyer in the *Stud. u. Kritik.* 1831, p. 319 ff.),—which interpretations, moreover, are in contradiction with the clear repose and moral definiteness of the divine-human consciousness of Jesus, in virtue of which there never occurs in His life any condition of ecstasy, or a trace of any special manifestations in dreams. Akin to this, but equally offensive to the gospel history, and besides by no means leaving unaffected the moral character of the development of Jesus Himself, if we look to Heb. ii. 18, iv. 15, is the view which transforms the occurrence into an *internal history*, which took place in the thoughts and fancy of Jesus (Döderlein, Eichhorn, *allg. Bibl.* III. p. 283 ff. ; Thaddaeus, d. i. Dereser, *d. Versuch. Christi*, Bonn, 1794 ; Hezel, Angusti, Bretschneider, Weisse, *Kritik d. ev. Gesch.* II. p. 12 ; Hocheisen in the *Tüb. Zeitschr.* 1833, 2 ; Kohlschütter, Pfeiffer, Bink, Ammon, Laufs, Schenkel, Held). On this view the devil has again been recently brought forward, on grounds exegetically justifiable, as the operating principle (Krabbe, Hofmann, Schmid, *bibl. Theol.* I. p. 65 ; and very indirectly also by Ullmann) ; while, in a more arbitrary manner, it has been attributed to the disciples that they apprehended in an objective form the inner fact related to them by Jesus, that He had rejected the false idea of the Messiah ; while Neander, *L. J.* p. 120 ff., substantially giving up the reality of the history of the temptation ("a fragmentary symbolical setting forth of the facts of His inner life," where the manner of the devil's co-operation is left undetermined), holds hesitatingly by its truth ; and Kuhn, moreover, is divided between the historical and unhistorical view of the manner of its occurrence. To those who transfer the history into the inner life of Jesus' spirit, belong also Hase and Olshausen, the former of whom recognizes it in the whole history of His mental growth, probably externalized by Himself, with reference to Ex. xvi., Deut. viii. 2, Ps. xci. 11 f., into an individual fact, but in the tradition assumed to be actual history, and who volatilizes the devil into the spirit of the world ; while Olshausen, notwithstanding the *ἐνδὸς τοῦ πνεύματος* in ver. 1, finds the reality of the occurrence in this, that the soul of Jesus was exposed to the full operations of the kingdom of darkness ; while Lange regards the internal temptation of Jesus as caused by the devil, but brought about by human means—that is, as an assault of the sympathetic in-working of the national and world spirit upon His soul, and as the tentative representatives of this spirit, drags in, by an invention that is his own, the

deputation of the Sanhedrim, which had been despatched to John (John i. 19), as they were on their way back to Jerusalem. With more caution and with profounder historical insight, Keim (comp. Weizsäcker, p. 239 ff.) regards the history of the temptation in the light of the victorious beginning of the struggle with Satan, xii. 25 ff., where the historical kernel is the heavy weight of questions and doubts which were imposed on the soul of Jesus whilst He was calmly meditating upon the *obligation* and the *manner* of His vocation to the Messiahship, and on His decision to enter upon it, which had so powerfully taken hold of Him on the banks of the Jordan; on this initial victory Jesus could not have left His disciples without some information. But however we may apprehend the narrative as an historical occurrence in the mind of Jesus, the monstrous nature of the external formation of the history remains the more inexplicable the more directly its origin is brought into connection with Jesus Himself and His circle of disciples, especially as the threefold details of the temptation were still unknown to Mark. To view the event as a *parable*, is in contradiction to the narrative, arbitrary in itself, and alien to the style of parabolic address employed by Jesus elsewhere. So, after older writers, who, however, endanger the sinless character of Jesus, it has been viewed as a symbolical address of Jesus or of one of His disciples directed against false Messianic hopes. See Schleiermacher, *Schr. d. Lukas*, p. 54 f., and *L. J.* p. 157 ff.; B. Crusius, *bibl. Theol.* p. 303, and on *Matthew*, p. 82; Usteri in the *Stud. u. Krit.* 1829, p. 455 ff., who at a later time recanted this opinion, and regarded the narrative as a myth (1832, p. 768); Richter, *formam narrat. Matth.* iv. 1-11. *parabolicam ex Judaeor. opinione de duplici Adamo esse repetend.*, Viteb. 1824; Schweizer, Bleek; comp. Theile, *z. Biogr. J.* p. 49: "a warning directed by some adherent or another in support of the spiritually moral view, in opposition to the chief elements of the earthly Messianic hope." Against the parabolic character, see Hasert in the *Stud. u. Krit.* 1830, p. 74 f.; Strauss, *L. J. I.* p. 444 f.; Schmid, *bibl. Theol.* I. p. 60; Engelhardt, Nebe. — As now, however, the history of the temptation in the first and third evangelists, viewed as an actual external occurrence, contains not merely a legendary magical scenery which is still foreign to the oldest Gospel, but also absolute impossibilities and contradictions with the moral character of Jesus as filled with the Spirit, who does not at once get rid of Satan, but allows him to proceed to the utmost extreme; as, moreover, this occurrence on the other side stands in contradiction with the devil's cunning and craftiness (Paulus, *exegel. Handb.* I. p. 376), whose assaults as proceeding from the devil against the Son of man would be planned with as much clumsiness as pointlessness,—there thus remains nothing else than to explain the narrative which in Mark still exhibits its first undeveloped beginnings, the first crystallizations of its ideal contents, the subject of which the narrators deemed to be true history, and repeated as such, as a legend, the contents of which, regarded as thought, possessed historical truth, and which arose among Jewish Christians,<sup>1</sup> being derived from the idea of the Messiah as opposed to the devil, and

<sup>1</sup> Various conceptions from the legendary or mythical point of view, see in Theiss, Löffler, *kl. Schr.* II. p. 185 ff.; Fritzsche, Usteri in the *Stud. u. Krit.* 1832, p. 768 ff.; Strauss, I. p. 479 f.; de Wette, Gfrörer, *Gesch. d. Urchr.* I. 1, p. 379 ff.; Ewald.—The locality of the temptation, the wilderness,

was at once suggested as the idea gradually assumed bodily form from the sojourn of Jesus with the Baptist, and from the popular belief that demons had their dwellings in the wilderness; the *forty days*, however, found their venerable point of connection in the types of Moses and Elias (hardly of the

the necessity and complete realization of which was exhibited in the whole life and work of Christ, placed, like a compendious programme, an "*epitome omnium tentationum*" (Bengel), at the beginning of the Messianic career, which commenced at the baptism. Not as if there had not been on the part of Jesus after His baptism, and before His entrance on His work, the most serious preparation and most intense concentration of thought in still retirement, in which the whole opposition of the devil, as well as the manner of His own struggles and conquests which had been peculiarly determined by God, must have presented themselves vividly before His eyes; although this alone could not have given rise to the history of the temptation. For that purpose it was necessary that His holy life, that actual victory over Satan, should first be completed. That narrative might now first have arisen in the living history-moulding power of the ideas which prevails generally throughout the preliminary history, first of all in the form in which it appears in Mark, but soon after gradually expanded into detail, yet again silently excluded by John, considering the impossibility of assigning a place to it in connection with his history. Its expanded form, however, as it lies before us in Matthew and Luke, *corresponds with the highest internal truth to the main relations of the opposition directed by the power of the devil against the second Adam and His kingdom*,—an opposition which is decidedly to be recognized from the very beginning onwards to the end, and victory over which was the condition of His whole work. *In this way the contents of the narrative, the psychological factors of which are quite as much the temptability as the sinlessness of the Lord, certainly belong to the history, but not as a concrete occurrence with its three individual acts, but as a summary reflection of the work of Jesus in His vocation in relation to the demoniacal kingdom, without, however, our being obliged to assume as an historical foundation any internal temptation taking place in thought, and any originally symbolic representation of the same, which was transformed into actual history in the course of tradition (de Wette).* This foundation is rather the complete victory of our Lord over the craft and power of the devil, as the whole course of His Messianic life is a series of temptations by the devil, with the result of the latter being conquered both in detail and in the main (Heb. ii. 18, iv. 15); comp. John xiv. 30. With profound meaning and truth (for *from the very beginning* must Jesus make experience of the enemy of His kingdom, begin the struggle with him, and become certain of the right victory) has the synoptic tradition unanimously assigned to the narrative the early place which it occupies; and the attempt cannot be successful to maintain a later special situation as the historical seat of its origin, as Pfleiderer does, who transposes the vision which he assumes into the time of ch. xv. xvi., making use, moreover, of John vi. 26 for the first act of the temptation. That the history of the temptation in Matthew is even a later insertion derived from oral tradition (Köstlin), is a very arbitrary inference, from the circum-

*forty years' duration of the wanderings of the people in the wilderness, which Delitzsch, Baumgarten, and others drag in here as a type.)* They are also not excluded by the statement of Justin. c. Tr. 108, that, according to the ἀποκρυσφ. τ. ἀποστ., the devil came to Jesus ἀπὸ τοῦ ἀραβήτου αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ ἰορδάνου, "together with his going up from the river Jordan;" but this statement agrees with Mark i. 12 f. As re-

gards the *individual temptations*, the *first* was thus connected with the forty days' fast of Moses, Deut. ix. 9, 18; the second, with the necessity which existed in the case of the Messiah of His being accredited by miracles; the *third*, with the certainty of the Messiah's rule over the world, by means of which the government of the devil must come to an end.

stance that ver. 12 does not make any reference to the history of the temptations; Matthew follows Mark, and quotes his short notice from a special source.—The existence of Satan, as well as his *personality*, is attested throughout the whole of the New Testament, and is altogether independent of the view which may be taken of this individual narrative; see in answer to Hofmann, *Schriftbew.*, Philippi, *Dogm.* III. p. 332 ff. ed. 2.

Ver. 12. Fritzsche gives the sense and connection of vv. 12 to 16 thus: "Post conditi in carcerem Johannis famam discessit Jesus in Galilaeam, et relicta Nazareth Capharnaumi quidem consedit, ut, quemadmodum apud prophetam est, magnis, amisso Johanne, tenebris oppressi Galilaei splendida Messiae luce fruerentur," "After the report of John's being cast into prison, Jesus departed into Galilee, and having left Nazareth, settled in Capernaum, so that, as it is in the prophet, John being lost, the Galileans, oppressed by great darkness, might enjoy the magnificent light of the Messiah." But it appears, from the words in ver. 12, that Jesus, upon learning that the Baptist had been delivered over to Herod, deemed it dangerous to appear in the same district where the latter had baptized and excited so much attention, and that therefore He withdrew into the more remote Galilee (comp. xii. 15, xiv. 18). This belonged, indeed, to the dominion of Herod Antipas, who had caused the Baptist to be apprehended (xiv. 3); but it removed Jesus more from his attention and that of the hierarchical party, and gave Him the natural retirement of home. According to John iii. 24, John had *not yet been apprehended*, and the journey to Galilee was occasioned by the marriage at Cana (ii. 1). In Luke iv. 14 no external reason is stated for the journey, which is a later avoidance of the inaccuracy of the earlier tradition (retained in Mark and Matthew) (in answer to Schneckenburger). The contradiction, however, between Matthew and John is to be recognized, and to the latter is to be assigned the preference in point of accuracy.<sup>1</sup> Comp. on John iii. 24. A longer intervening period between the temptation and the return to Galilee is not hinted at by Matthew (nor even by Mark), and is excluded by Luke.

Vv. 13, 14. Καφαρναούμ] so, with Lachmann, Tischendorf, we must write ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ, *vicus Nachumi*, not χωρίον παρακλήσεως (Origen), or *villa pulcherrima* (Jerome). It was a prosperous manufacturing town on the north-west shore of the Lake of Tiberias. Not mentioned in the Old Test.; in Josephus.<sup>2</sup> It has now disappeared, and not even can its site be determined with certainty (*Tell Húm*? so also Wilson's *Lands of the Bible*, II. p. 137 ff.,

<sup>1</sup> We cannot say that it is the journey to Galilee, John vi. 1, which is intended in our passage (Wieseler, *chronol. Synopses*, p. 161 f., and *Beitr. z. Würdig. d. Ev.* p. 174 ff.), for that Matthew conceived the journey recorded by him as the *first* after the sojourn in the wilderness, is shown not only by the whole context, but also by ver. 13 ff., where the *settling down* at Capernaum is related, and the reason assigned for it; and by ver. 17, where Jesus first actually

begins His office as teacher. This holds good against the frequent assumption that the journey to Galilee, Matt. iv. 12, coincides with John iv. 3, 43-45 (Kuhn, Ebrard, Lange, Mäcker, *Ueberset. d. Matth. u. Joh.*, 1868, p. 9). Exegetically, the discrepancy must remain a blank, which is also recognized by Bleek and Keim; by the latter, however, in such a way that he denies to John's account a strictly historical character.

<sup>2</sup> *Vit. lxxii.*, κώμη Κεφαρνώμη.

and Furer in Schenkel's *Bibelles*. III. p. 494 f., likewise Ritter, Ewald, and several others; Robinson,<sup>1</sup> III. p. 543 ff., and *Later Researches*, p. 457 ff.; Saulcy, II. p. 491 ff.; Ritter, *Erdk.* XV. 1, p. 338 ff.). The designation of the situation by τ. παραθαλ. and ἐν ὁρίοις, etc. (where the boundaries of both tribes touch each other), is given with reference to the following prophecy, for which even the position of these boundaries was not a matter of indifference,<sup>2</sup> as, in consequence of it, the settlement in Capernaum had reference to the districts of both the tribes. — καταλιπ. τ. Ναζαρ.] *why*, Matthew does not say, but see Luke iv. 16 ff. Misconceived in Nazareth, Jesus preferred as a place of settlement the more populous, and, through intercourse with strangers, the more liberally-minded Capernaum. Considering His migratory life and work, neither viii. 5 f. nor viii. 20 can be regarded as not agreeing with the statement in our passage (in answer to Hilgenfeld).

Vv. 15, 16. As the evangelist, ii. 23, found a prophecy in support of the settlement at Nazareth, so also now for the removal to Capernaum, viz. Isa. viii. 22, ix. 1 (quoted from memory, but adhering to the LXX.): *The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness*, and so on. — γῆ is not the *vocative*, but the *nominative*, corresponding to ὁ λαός, etc., ver. 16. The article was not required.<sup>3</sup> As, by the ὁδὸν θαλάσσης, the τὴν παραθαλασσίαν expressed of Capernaum in ver. 13 is prophetically established, so must θαλάσσης, in the sense of the evangelist, refer to the Sea of *Galilee*, the Lake of Gennesareth. These words, namely, determine the situation of γῆ Ζαβ. and γῆ Νεφθ., and are to be translated *seaward*. The absolute accusat. ὁδὸν is quite Hebraistic, like הַדֶּרֶךְ in the sense of *versus*,<sup>4</sup> — a usage which is partly retained in the LXX. 1 Kings viii. 48, ὁδὸν γῆς αὐτῶν, in the direction of *their land*; exactly so in 2 Chron. vi. 38, and most probably also in Deut. i. 19. In this sense has the evangelist also understood הַדֶּרֶךְ הַיָּם in the original text of the passage before us; so also Aquila and Theodotion, not the LXX., according to B (in A, by an interpolation). No completely corresponding and purely Greek usage is found, as the accusatives of direction,<sup>5</sup> do not stand independent of a verb. πέραν τοῦ Ἰορδ. is not, like ὁδὸν θαλ., a determination of the position of γῆ Ζαβ. and γῆ Νεφθ., as these tribes were situated on *this side* the Jordan, while πέραν (in answer to Bengel),<sup>6</sup> can never signify *on this side*;<sup>7</sup> but it designates, after these two lands, a new land as the theatre of the working of Jesus, viz. *Peræa* (comp. on ver. 25), whose customary designation was עֵבֶר הַיַּרְדֵּן, πέραν τοῦ Ἰορδάνου — that is, *the land east of Jordan*. The evangelist includes this land as well as Γαλιλ. τ. ἐθνῶν, because it stands in the prophetic passage along with the others (not with reference to the Peræan ministry of Jesus, de Wette, Bleek, which

<sup>1</sup> According to Robinson, it is the present *Κλάς Μινιὰ*, farther south than Tell Hâm; so also Sepp, Keim.

<sup>2</sup> In answer to Hengstenberg, *Christol.* II. p. 98.

<sup>3</sup> See Winer, p. 114 f. [E. T. 22].

<sup>4</sup> Ezek. viii. 5, xl. 20, xli. 11 f., xlii. 1 ff.;

1 Kings viii. 48; 2 Chron. vi. 38; Deut. i. 2, 19.

<sup>5</sup> In Bernhardt, p. 14 f., comp. Kühner, II. 1, p. 268 f.

<sup>6</sup> Kuinoel, Linder in the *Stud. u. Krit.* 1862, p. 553.

<sup>7</sup> Crome, *Beitr.* p. 83 ff.

has no place here), leaving it, besides, to the reader to decide that it was only in γῇ Ζαβουλὼν . . . θαλάσσης that the specific *element* of locality which was to be demonstrated from the prophecies was contained. The citation, moreover, which specially sets forth that Jesus, after He had quitted Nazareth, settled at Capernaum, on the borders of Zebulon and Naphtali, in their telic connection with a divine prediction (*iva* of the divine determination), shows in this very circumstance the Messianic fulfilment of the historical relation of the prophetic declaration, according to which there was announced to northern Galilee safety and salvation from the oppression of the Assyrians, and consequently theocratical, political salvation. — Γαλ. τ. ἐθνῶν לְלִי הַגִּיל (district of the heathen), that is, in keeping with the originally appellative term לְלִי, which had become a proper name, *Upper Galilee*, in the neighborhood of Phoenicia, inhabited by a mixed population of heathens and Jews.<sup>1</sup>

Ver. 16. Ὁ λαὸς ὁ καθήμενος, κ.τ.λ.] In opposition to Γαλιλαία τῶν ἐθνῶν, whose inhabitants are characterized as *darkened*, that is, devoid of divine truth, and sunk in ignorance and sin. The great light, however, which these darkened ones saw is Jesus. — καὶ τοῖς καθημένοις, κ.τ.λ.] repeats the same thought, with the climactic designation of darkness: ἐν χώρα κ. σκιᾷ θανάτου, in the land and darkness, which belong to death. *Death*, that is, *spiritual death* (viii. 22, see on Luke xv. 24), the negation of that living activity which recognizes the truth and is morally determined, is *personified*; the land, whose inhabitants are spiritually dead, *belongs to it as the realm of its government, and darkness surrounds it*. The common interpretation of it as ἐν διὰ δυοῖν: "*in regione et in spissis quidem tenebris = in regione spissis tenebris obducta*," "*hendiadys: in a region and thick darkness = a region covered with thick darkness*" (Fritzsche), is, indeed, admissible, but unnecessary,<sup>2</sup> and takes away from the poetic description, which is certainly stronger and more vivid if θάνατος is connected not merely with σκιᾷ (תְּמִלָּה, *infernalis obscuritas*, i.e. crassissima), but also with χώρα. On the significant καθημενος, comp. Lam. l.c. Pind. Ol. i. 133: ἐν σκότῳ καθημενος.<sup>3</sup>

Ver. 17. Ἀπὸ τότε] *from that time onwards*—that is, after this return to Nazareth and Capernaum. It determines the commencement of the preaching not *merely* from Capernaum onwards. In the N. T. ἀπὸ τότε stands only here, xvi. 21, xxvi. 16; Luke xvi. 16. More frequently in the writers of the κοινή, LXX., Ps. xciii. 2.<sup>4</sup> — βασ. τῶν οὐρανῶν] See on iii. 2. Jesus in the presence of the people does not yet designate Himself as the Messiah, but announces in quite a general way the nearness of the Messianic kingdom, the divinely-ordained bearer of which He knew *Himself* to be; this is quite in keeping with the humility and wisdom of His first appearance, when He

<sup>1</sup> Strabo, xvi. p. 760; 1 Macco. v. 15: Γαλιλ. ἀλλοφύλων. Its geographical limits are defined by Joseph. *Bell.* iii. 3. 1.

<sup>2</sup> See Fritzsche, *Exc.* IV. p. 856; Nägelsbach on Hom. *Il.* iii. 100.

<sup>3</sup> "*Sedendi verbum aptum notandae solitudinis inertis*," "*a verb of sitting suitable for denoting a waste wilderness*" (Bengel).

Comp. especially, Jacobs, *ad Anthol.* VI. p. 397; Bremi, *ad Dem. Phil.* I. p. 119. Nägelsbach on Hom. *Il.* i. 134. — αὐτοῖς] see Winer, p. 139 f. [E. T. 265]; Buttmann, p. 125 [E. T. 381].

<sup>4</sup> Wetstein *in loc.* Not in classical writers. Phrynichus, ed. Lobeck, p. 461.

resumed the preaching of John. The view, that at the beginning He did not regard Himself as the Messiah, but only as a forerunner like John, and only at a later time appropriated to Himself the Messianic idea (Strauss, Schenkel), is in contradiction to all the four Gospels. But in His self-*attestation* as the Messiah He proceeded to work, according to the Synoptics, in a more *gradual* manner than He did according to John.<sup>1</sup>

Ver. 18. Comp. Luke v. 1 ff. — *θάλασσ. τῆς Γαλιλ.*] Lake of Gennesareth or Tiberias (see on John vi. 1) is 140 stadia long and 40 broad, with romantic environs, and abounding in fish (Josephus, *Bell.* iii. 10. 7), about 500 feet below the level of the Mediterranean.<sup>2</sup> — *τὸν λεγόμεν. Πέτρον*] not a *ὑπερτον πρότερον*, but see on xvi. 18. That the evangelists always have (with the exception of the diplomatic passage, John i. 43) the name *Peter*, which in Paul is certainly found only in Gal. ii. 7 f., not *Cephas*, is explained in the case of Matthew by the circumstance that his Gospel is only a translation, and that at the time of its composition the Greek name had become the common one.

Vv. 19, 20. *Δεῦτε ὀπίσω μου*] *come here after me!* לְךָ אֶחָד (2 Kings vi. 19; 1 Kings xi. 5), *be my pupils*. The disciples were in constant *attendance* on their teacher.<sup>3</sup> — *ποίησω . . . ἀνθρώπων*] *I will put you in a position to gain men, that they may become members of the kingdom of the Messiah*. Words borrowed from the domain of hunting and fishing (Jer. xvi. 16) often denotes the winning over of souls for themselves or others.<sup>4</sup> Here the typical phraseology suggested itself from the *circumstances*. — *εἰθώς*] belongs to ἀφέντες, not to ἡκολ. — ἡκολ.] as disciples. — *καταρτίζ.*, either *arranging* (Bengel) or *repairing* (Vulgate and most commentators). We cannot determine which; Luke has ἀπέπλυναν.

REMARK.—The want of harmony between Matthew iv. 18 ff. and John i. 35 ff. is to be recognized, and is not (as the Fathers of the church, Kuinoel, Gratz, Olshausen, Hofmann, Krabbe, Neander, Ebrard, Arnoldi, Luthardt, Bleek, Riggensbach, Lange, Ewald, Hausrath, Märcker, have attempted) to be removed by supposing that in Matthew it is a *second* calling of the apostles in question that is recorded, viz. that they had already been at an earlier date (John i. 35 ff.) disciples of Jesus in the wider sense of the word, but that now for the first time they had become so in the narrower sense—that is, had become apostles. Comp. on John, remark after ch. i. Matthew does not even agree with Luke v. 4 ff. See remarks on the passage, and Keim, *Gesch. J.* II. p. 215. We must in any case (in answer to Baur, Hilgenfeld) seek the true history of the occurrence in John, in whose account a merely preliminary adherence to Jesus is the less to be thought of, that immediately afterwards *οἱ μαθηταὶ αὐτοῦ* go with Him to Cana (ii. 2), to Capernaum (ii. 12), and to Jerusalem (ii. 17, 22). This also in answer to Lücke on John, I. p. 466 f., and to Wieseler, who distinguishes a *threefold act* in the selection of the disciples: the preliminary calling in John i. 35; the setting apart to be constant attendants, Matt. iv. 18 ff., ix. 9 ff.; and

<sup>1</sup> Comp. Gess, *Christ's Person u. Werk*, I. p. 247 ff.

599 ff.

<sup>2</sup> Schoettgen, *Hor. in loc.*

<sup>3</sup> See Robinson, *Pal.* III. pp. 499, 509; Ritter, *Brak.* XV. 1, p. 384 ff.; Ritschl in Herzog's *Encycl.* V.; Kelm, *Gesch. J.* I. p.

<sup>4</sup> Wetstein and Loesner, Hemsterhusius, *ad Lucian. Dial. Mort.* viii.; Burmann, *ad Phaedr.* iv. 4. Comp. on 2 Cor. xi. 20.

the selection of the Twelve to be apostles, Matt. x. 2-4. Wieseler (*chronol. Synopse*, p. 278) lays especial weight on the circumstance that John names τοὺς δώδεκα for the first time in John vi. 67. But John in general, with the exception of this passage (and the verses 70 and 71 belonging to it), only once again expressly mentions the τοὺς δώδεκα (viz. in xx. 21), which is determined by the antithetic interest in the context. Especially in vi. 67 are the Twelve opposed to those others, many of whom had deserted Him. Previously, however, John had no opportunity, where this or any other antithetical relation might give him occasion, to give prominence to the number of the Twelve.—Besides, the history of the calling in Matthew, if it were not in contradiction to John, would by no means bear in itself a mythical character (Strauss finds in it a copy of the call of Elisha by Elijah, 1 Kings xix. 19 ff.), but is to be explained from the great, directly overwhelming impression made by the appearance of Jesus on minds prepared for it, which Matthew himself experienced (ix. 9); and this also is to be applied to the Johannine account. This narrative, which Schenkel and Keim relegate to the sphere of free invention, does not exclude the profound and certainly original words, "fishers of men," which may have proceeded from the mouth of Jesus to His first called disciples on that day, John i. 40; and upon the basis of these words the narrative of the call, as it is preserved in Matthew and Mark, might easily be formed.

Vv. 23, 24 serve by way of introduction to the Sermon on the Mount, where the description is manifestly exaggerated as regards the time of the first ministry of Jesus, and betray the work of a later hand in the redaction of our Gospel. Comp. ix. 35.—The *synagogues* were places of assembly for public worship, where on Sabbaths and feast days (at a later period, also on the second and fifth days of the week,<sup>1</sup> the people met together for prayer, and to listen to the reading of portions of the Old Testament, which were translated and explained in the vernacular dialect. With the permission of the president, any one who was fitted might deliver addresses.<sup>2</sup> In the N. T. only in Matthew (x. 35, x. 1).—ἐν τῇ λαῷ] belongs to θεραπ. Comp. Acts v. 12, vi. 8.—Observe that such *summary accumulations* of the activity of Jesus in healing as v. 23 f. (viii. 16, xii. 15) are not mentioned in John's Gospel. They are, moreover, especially at so early a date, not in keeping with the gradual progress of the history, although explicable enough in the case of a simple historian, who, easily anticipating the representation which he had formed from the whole history, gives a summary statement in the account of a single portion of the narrative.

Ver. 24. Εἰς ὅλην τὴν Συρίαν] His reputation spread from Galilee into the whole province.—πάντας τοὺς κακῶς ἔχοντας] *all the sufferers* that there were. The following ποικίλ. νόσοις belongs not to κακῶς ἔχοντας (Syriac, Euth. Zigenbenus), but to συνεχομένους.—νόσοις κ. βασάνοις] *Sicknesses and torments*.—The first is general, the last special.—καὶ δαίμων. καὶ σελήν. κ. παραλυτ.] makes

<sup>1</sup> Jerusalem *Megillah*, f. 75. 1; Babylonian *Bava Cama*, f. 82. 1.

<sup>2</sup> Vitringa, *de synagoga veterum*, Franeker 1696; Kell, *Archæol.* § 30; Leyrer in Herzog's *Encycl.* XV. p. 299 ff.; Keim, *Gesch. J. I.* p. 432 ff.—ἀντὶν] *of the Galileans*.—πᾶσαν]

*every kind of sickness which was brought to Him*. See Hermann, *ad Viger.* p. 728, *μαλακία*, *weakness, deprivation of strength through sickness*. Herod. *Vit. Hom.* 36, and often in the LXX. Comp. *μαλακίζομαι* and *μαλακίω*, Lobeck, *ad Phryg.* p. 389.



prominent three special kinds of what had previously been described in a general manner, so that the first *kai* is to be rendered: *especially also, particularly also*. — *δαμονιζομένους*] according to the popular view, shared by the evangelist: *possessed by demons* (ix. 34, xii. 26), whose bodies had become the seat and organ of demoniacal working; *δαμόνιον* is not a diminutive form, *little devil* (Ewald, Keim), but the neuter of *δαμόνιος* as substantive.<sup>1</sup> They were real sick persons with diseases of a peculiar character (mania, epilepsy, delirium, hypochondria, paralytic condition, temporary dumbness), whose sufferings, being apparently inexplicable from physical causes, were believed to have their foundation not in an abnormal organization, or in natural disturbances of the physical condition, but in diabolical possession—that is, in the actual indwelling of demoniac personalities, very many of which might even be counted in one sick person (Mark v. 9, xvi. 9).<sup>2</sup> This belief, which is conceivable from the decay of the old theocratic consciousness and of its moral strength, which referred all misfortune to God's sending, is, however, a belief which rendered healing possible only through the acceptance of the existing view leaving the idea itself untouched, but made it all the more certain for the Messiah, who has power over the kingdom of devils, and who now, in the pure manifestation of Jesus, accompanied with miraculous working, stood victoriously opposed to all diabolic power.<sup>3</sup> If

<sup>1</sup> See Stallbaum, ad Plat. *Ap. Socr.* p. 27 f.

<sup>2</sup> After the old view of actual bodily possession of the sick had, after Balth. Becker (*bezauberte Welt*, iv. 5 ff.), Mead (*medica sacra*, ix.), Wetstein, been, especially by Semler, (*Comment de daemoniaco*, 1760, u. *umständliche Untersuch. d. dämonischen Leute*, 1763), successfully refuted, and had disappeared altogether (see also Timmermann, *de daemoniaco. evangelior.* 1766; Winzer, *de daemonologia N. T.*, 1812, 1821), although attempts at its defence were not wanting (Storr, *Opusc.* I. p. 53 ff.; Eschenmayer, *Mysticism*, 1823; Jahn, *Nachträge zu s. theol. Werken*, 1821), the old view was again brought forward, partly before (v. Meyer, *Bibeldeut.* p. 40 ff.; Olshausen on Matt. viii. 28, and others), partly after, the assaults of Strauss (Krabbe, Hoffmann, Ebrard, Arnoldi, Hofmann, Steinmeyer), and supported with more or less acuteness, and with turns of a partly obscure and evasive character, especially by means of comparisons with magnetism. Dellitzsch, *bibl. Psychol.* p. 293 ff.; Ebrard in Herzog's *Encycl.* III. p. 240 ff. Not so, however, Lange, II. 1, 285 ff., who, regarding the condition as a natural one, refers it to a *nervous* disease, having an *elective affinity* with demoniacal influences, which the patient as well as the people represented to himself as possession. By this the old view is not retained even in appearance. Against its tenability, however, irrespective of all ob-

jections of a physiological and medical kind, the following are decisive proofs: (1) The non-occurrence of demons in the O. T.; (2) the undisputed healing of the same by exorcists (Matt. xii. 27; Mark ix. 38; Josephus, *Antt.* viii. 2. 5; Justin. c. *Tryph.* 85; Lucian. *Philopseud.* 16); as well as (3) the non-occurrence of reliable instances in modern times (? Justinus Kerner, *Gesch. Besessener neuerer Zeit.*, Carlsruhe 1834), although the same *sicknesses*, which were deemed to be demoniacal, are common; and (4) the *complete silence of John*, which (comp. especially Luke ix. 49) is the more eloquent the more essentially he also regards miraculous healing as belonging to the work of the Messiah, and the conquest of the devil as the Messiah's task. In John, moreover, diabolical possession is found mentioned (xiii. 27), but not as the effect of physical sickness, but of spiritual domination and obduracy, the so-called *obsessio spiritualis*. Comp. John vii. 28, viii. 48, x. 20. Definite references to the expulsion of demons from the sick are wanting also in Paul's Epistles, although they *might* be included with others in 1 Cor. xii. 9. Observe, moreover, (5) the demoniacs were not *at all* filled with godless dispositions and anti-Christian wickedness, which, nevertheless, was necessarily to be expected as the result of the real indwelling of *devils*.

<sup>3</sup> Comp. Ewald, *Jahrb.* VII. p. 54 ff., also Bleek, Neander, p. 237 ff.

we assume, however, that *Jesus Himself* shared the opinion of His age and nation regarding the reality of demoniacal possession of the sick (Strauss, Keim, Weiss), we find ourselves in the dilemma of either being obliged again to set up the old doctrine upon the authority of Jesus, or of attributing to the latter an erroneous belief not by any means remote from the religious sphere, and only of a physiological kind, but of an essentially religious character, and which would be irreconcilable with the pure height of the Lord's divine knowledge. — καὶ σελην. κ. παραλυτ.] *Epileptics*, whose sufferings, it was observed, increased as the month advanced (Wetstein), and *sufferers from nervous diseases*.<sup>1</sup> Epilepsy also might be of such a kind as to be regarded as *demoniacal* sickness (xvii. 15; here, however, is meant the form of sickness which is regarded as natural.

Ver. 25. Δεκαπόλις] a strip of land with ten cities,<sup>2</sup> chiefly inhabited by the heathen, on the other side of the Jordan, in the north-east of Palestine. As to the towns themselves, which were reckoned as included in it, and to which Scythopolis, Gadara, Hippos, and Pella certainly belonged, there was, so early as the time of Pliny (H. N. v. 16), no unanimity of opinion.<sup>3</sup> — πέρα τοῦ Ἰορδάνου] as in v. 15, xix. 1, Mark iii. 8, a geographical name: *Peraea*,<sup>4</sup> the land east of the Jordan, from Mount Hermon down to the river Arnon.

## NOTE BY AMERICAN EDITOR.

## IV.

Dr. Meyer's ascription of Matthew's history of the Temptation of Christ to a legendary formation has already been noticed in the Preface, to which the reader is referred. Summarily stated, his opinion is: (1) That the legend is true as thought, but untrue as history. (2) That Matthew's story contains absolute impossibilities and contradictions of the moral character of Jesus, as filled with the Spirit (p. 100, *et seq.*). (3) That the exclusion of this history by John from his gospel is a fact of some weight. But the omission of all reference by John to the temptation of Christ is sufficiently accounted for if we suppose his gospel to be, of purpose, supplementary to the others, and for this supposition there is ancient testimony. Points (1) and (2) apparently exclude each other; for it is difficult to perceive how the legend can be ideally true, and at the same time contradictory of the moral character of Jesus. To be ideally true here means to be conformable to the idea of the Son of God. There is nothing in Matthew's narrative incompatible with the dignity of Jesus, nothing out of harmony with the nature of the work He had assumed for mankind, and nothing that lowers our estimate of His perfect purity. The contradictions of His moral character, supposed to be found in the narrative, are, we apprehend, purely imaginary.

No one has shown better than Dr. Meyer, in few words, the untenableness of many of the suppositions which seek to explain the process of the Tempta-

<sup>1</sup> Richter, *de paralyet*, 1775.<sup>2</sup> Josephus, *Vit.* 9.<sup>3</sup> Lightfoot, *Hor.* p. 563 ff.; Vaihinger inHerzog, III.; Holtzmann in Schenkel's *Bibelles.*<sup>4</sup> Josephus, *Bell.* ix. 8. 3; *Plin.* v. 15.

tion, while denying, in a greater or less degree, the objective truth of the account given by the Synoptists. Ullmann, who supposes that the experience of Jesus "consisted in tempting thoughts during a time of mental clearness and self-possession," disposes of the theory of legend in a single pregnant sentence: "That the evangelists," he writes, "should commence their account of the distinctively Messianic portion of Christ's life, directly with a fable, is entirely inconsistent with their character as writers, and is throughout incredible."<sup>1</sup> Thus, among those who reject the entire verity of this passage of the gospel history, as given us by the Synoptists, there is no agreement; each theory suppresses the others, and the result is confusion. Our most rational course, therefore, is to accept this part of the narrative as being equally valid with the other parts, especially as it is supported by the same manuscript testimony.

Reference has been made in the Preface to the point that in the gospels we are in the midst of the supernatural. On this Trench says finely, in his notes upon the Temptation of Christ: "It is nothing wonderful that the endeavors should have been many to explain away the Temptation, to exhaust it of its supernatural element, and so to reduce it to the level of an occurrence, explicable by the laws habitually at work around us and within us. Now if our Lord's life had been itself such an occurrence, it would be certainly perplexing to find a fragment of wonder, such as this is, intruding into the midst of that life; nor would the instinct be unnatural, which, as it everywhere desires moral harmony and keeping, should endeavor in some way or another to get rid of an event out of all such harmony and keeping with the other events of that life. But if the manifestation of the Son of God in the flesh be itself the wonder of all wonders, then that this should be surrounded by a group of secondary wonders, that there should be nothing common in His life, or, to speak more accurately, very much altogether uncommon, this might have been expected beforehand. What would indeed be startling and perplexing would be the absence of everything supernatural from such a life—the fact that He whose name is Wonderful (Isa. ix. 6) should have fallen at once into the common course and order of things, and never, either by what He did or what was done in respect of Him, have testified that there was any difference between Himself and the other children of men."<sup>2</sup>

<sup>1</sup> "Sinlessness of Jesus," Clark's Bib. Cabinet, vol. xxxvii. p. 54.

<sup>2</sup> "Studies in the Gospels," Amer. ed., p. 58.

## CHAPTER V.

VER. 1. *αὐτῶν*] is wanting in Lachm., after B. Correction, with a view to improve the style. — Ver. 5. Lachm. Tisch. have this verse *before* ver. 4, but on too weak authority (D, 33, Lat. Verss. Syr<sup>sc</sup> Or. Eus. and other Fathers). A logical bringing together of the *πρωτοὶ τῷ πνεύματι* and of the *πραεῖς*. — Ver. 9. *αὐτοί*] bracketed by Lachm., deleted by Tisch. 8, wanting in C D M, 13, 134, Lat. Verss. Syr. Hil. But how easily would the omission occur in writing, since here the similarly ending *νιοί* follows (otherwise in ver. 4 ff.)! — Ver. 11. *ῥῆμα*] is deleted by Lachm. and Tisch. 8, after B D M, Vulg. It. and other Verss. and some Fathers. But as the word is altogether unnecessary as far as the meaning is concerned, it might easily be omitted, especially after the syllable PON. — *ψευδόμενοι* is wanting only in D, Codd. of the It., and some Fathers, including Origen. Suspected, indeed, by Griesbach, and deleted by Fritzsche, Tisch. 7; wrongly, however, since the word is quite decisively attested (again restored by Tisch. 8). A definition that appeared so much a matter of course might easily be passed over. — Ver. 13. *βληθῆναι ἐξω καὶ*] Lachm. Tisch. 8; *βληθὲν ἐξω*, after B C M, 1, 33. An attempt to help out the style. — Ver. 22. *εἰκὴ*] is wanting in B M, 48, 198, Vulg. Aeth. Or. and some other witnesses. Expressly rejected as spurious as early as Jerome and Augustin. *Retr.* i. 19, and Pseud.-Athan. Iren. and Hil. place it after *ὄργη*. Deleted by Fritzsche, Lachm. Tisch. It is an inappropriate addition, resulting from bias, although of very ancient date (already in Syr. It. Eus.). — Ver. 25. The second *σε παραδῶ* is wanting only in B M, 1, 13, 124, 127\* Arm. Aeth. 13, 124, 127\* Chrys. Hilar. Arn. Deleted by Lachm. and Tisch. 8. Passed over as unnecessary, because its emphasis was mistaken. — Ver. 27. *ῥηθῆν*] Elz. adds *τοῖς ἀρχαίοις*, for which, however, decisive testimony is wanting. Taken from vv. 21 and 33. — Ver. 28. *ἐπιθ. αὐτήν*] Elz.: *ἐπιθ. αὐτῆς*, against decisive testimony. M, 236, Clem. Or. Chrys. Isid. Tert. have no pronoun at all. So Fritzsche and Tisch. 8. But the testimony for *αὐτήν* is too strong, and the omission might easily have arisen from its being unnecessary. — Ver. 30. *βληθῆν εἰς γέενναν*] Lachm. and Tisch.: *εἰς γέενναν ἀπέλθῃ*, after B D? M, Curss. and many Verss. and Fathers; it is uncertain whether also in Or. Correctly; the Received reading is derived from ver. 29. — Ver. 31. *ὅτι*] is wanting in B D L M, Curss. Vulg. It. Chrys. Suspected by Griesbach, deleted by Lachm. and Tisch. Rightly. An addition that easily suggested itself. See the exegetical remarks on ii. 23. — Ver. 32. *ὃς ἀν' ἀπολύσῃ*] Lachm. and Tisch. 8: *πᾶς ὁ ἀπολύων*, after B K L M Δ Π M, Curss. Vulg. It. and other verss. A change made in accordance with vv. 22, 28; Luke xvi. 18. — *μοιχᾶσθαι*] Lachm. and Tisch. 8: *μοιγενθῆναι*. So B D M, Curss. Theoph. Or. Chrys. Theod. A gloss (*to be seduced to adultery*) to distinguish it from *μοιχεύειν*, which follows. Lachm. has afterwards *καὶ ὁ ἀπολελυμένην γαμήσας*, after B and some Curss., connected with the reading *πᾶς ὁ ἀπολύων* at the beginning of the verse. — Ver. 39. *ραπίσει*] B M, 33: *ραπίζει*; so Tisch. 8. Correctly; the future is a conformation to ver. 41. — Ver. 42. *δίδου*] Lachm. and Tisch.: *δός*, after B D

κ, 13, 124, Clem. The Received reading is taken from Luke vi. 30. — Ver. 44. τοῖς μισοῦσιν] Elz.: τοὺς μισοῦντας, against the best and most numerous witnesses. To exchange, with Lachm. and Tisch., the whole passage from εὐλογ. to μοι. ὑμῶς, after B κ, Curs. Copt. Syr<sup>cur</sup> and many Fathers (including Or. Eus.), and to explain it as an interpolation from Luke, is too bold, since in Luke vi. 27 f. the sentences stand in different order. Omissions, however, caused by the Homoeoteleuta might easily occur. ἐπηρεαζόντων ὑμῶς καὶ is, however, very suspicious; it is wanting in B κ, Curs. and many Verss. Or. (five times; he has the words twice, but then καὶ διωκ. ὑμῶς is wanting); also in Cypr. Aug. Lucif. and in others stands after διωκ.; it therefore betrays itself as an interpolation from Luke vi. 28. — Ver. 47. ἀδελφοὺς] φίλους, in E K L M S Δ Π, Curs. Arm. Goth. Bas. Lucif., is a gloss. — ἐθνικοί] Elz., Matthaei and Scholz have τελῶναι, against B D Z κ, Curs. Verss. and Fathers. Brought hither from ver. 46. — Ver. 48. ὁ ἐν τοῖς οὐρανοῖς] Lachm. and Tisch.: ὁ οὐράνιος; also approved by Griesb., in accordance with very important witnesses. Is to be preferred; the Received reading flowed as a gloss from ver. 45.

Ver. 1.<sup>1</sup> τοὺς ὄχλους] see iv. 25. The evangelist does not determine either the time or place precisely, yet he by no means agrees with Luke vi. 17. — The μαθηταὶ αὐτοῦ are not the *twelve apostles* (Fritzsche, Hilgenfeld), against which ix. 9 is already decisive, but, besides the first four that were selected (iv. 18 ff.) *His disciples* generally, “qui doctrinam ejus sectabantur,” Grotius. — εἰς τὸ ὄρος] The article is not indefinite: *upon a mountain* (Luther, Kuinoel), which explanation of the article is always incorrect (Bengel on xviii. 17), but also not *generic*; *upon the hilly district*, or *on the heights* (Ebrard, Bleek), as ὄρος in the singular (on the plural, comp. xviii. 12, xxiv. 16) in the N. T. is always only a *single hill*, as in classical writers; but τὸ ὄρος designates that hill *which is situated in the place, where* Jesus saw the ὄχλους.<sup>2</sup> *Others* (Fritzsche, de Wette) make it the *well-known* hill; comp. Delitzsch: “the Sinai of the New Testament;” Ewald: “the holy hill of the gospel history.” These are arbitrary presuppositions, opposed to the analogy of xiv. 23, xv. 29. It is a misuse of the article, however, to assume that in the Gospels the same mountain is always designated by τὸ ὄρος.<sup>3</sup> Tradition points out the “mount of beatitudes” as near the town of *Saphet*.<sup>4</sup>

Ver. 2. Ἀνοίγειν τὸ στόμα] after אָפֶה אֶפֶה.<sup>5</sup> Individual instances also amongst classical writers.<sup>6</sup> This phrase belongs to the distinctly *descriptive* style of narrative, and denotes of itself nothing else than the opening of the mouth to speak, where the connection alone indicates whether in this descriptive element the *emphasis* of *solemnity*, of *boldness*, or the like is contained or not.<sup>7</sup> Here, where the first extensive discourse of Jesus, which forms the great programme for the membership of His kingdom, follows,

<sup>1</sup> See on the Sermon on the Mount, the exposition of Tholuck, ed. 5, 1872. [Achelis, *Die Bergpredigt*, 1875.] Luther's exposition (sermons of 1530), which appeared in 1532.

<sup>2</sup> Comp. John vi. 8; Euth. Zlgabenus: τὸ ὄρος τὸ πλεῖστον.

<sup>3</sup> Gfrörer, *heil. Sage*, I. p. 130; B. Bauer; Volkmar.

<sup>4</sup> See Robinson, *Palestine*, III. p. 485. Comp. also Schubert, III. p. 263; Ritter, *Erdk.* XV. 1, p. 387; Kelm, *Gesch. J.* II. p. 236.

<sup>5</sup> Vorstius, *de Hebraismis*, p. 708 ff.

<sup>6</sup> Aristophanes, *Av.* 1730; Aeschylus, *Prom.* 612; Lucian, *Philops.* 33.

<sup>7</sup> Comp. on 2 Cor. vi. 11; Eph. vi. 19.

the solemn character of the moment, "He opened His mouth," is not to be mistaken ; compare xiii. 35. A similar indication of purpose in Job iii. 1, Dan. x. 16, Acts viii. 35, x. 34, but not in Acts viii. 14. Luther well says, "There the evangelist makes a preface and shows how Christ placed Himself to deliver the sermon which He intended ; that He goes up a mountain, sits down, and opens His mouth, that men may see that He was in earnest." — αὐτοῦς τοὺς μαθητάς. Jesus at first directed His discourse to the entire circle of His disciples, but kept also in view the ὄχλοι, who, according to vii. 28, pressed after Him, and became hearers of the discourse ; see also Luke vi. 20, vii. 1.

Vv. 8-10. *The beatitudes in general*, in order to set forth, first in a general way, the moral conditions of future participation in the Messiah's kingdom.—"That is, indeed, a fine, sweet, friendly beginning of His teaching and sermon. For He does not proceed, like Moses, or a teacher of the law, with commands, threats, and terrors, but in a most friendly manner, with pure attractions and allurements, and pleasant promises," Luther.—μακάριοι.<sup>1</sup> What the blessedness is (ἡ εὐτυχία) which He means, is stated by all the causal sentences<sup>2</sup> with ὅτι in vv. 8-10, viz. that which is based on *this*, that they will attain the salvation of the kingdom, which is nigh at hand.—οἱ πτωχοὶ τῷ πνεύματι the עניים, עניים<sup>3</sup> were those who, according to the theocratic promise of the O. T., had to expect the Messianic blessedness (Luke iv. 18). Jesus, however, according to Matthew, transports the idea of the poor (*les misérables*) from the politico-theocratic realm (the members of the oppressed people of God, sunk in poverty and external wretchedness) into the purely moral sphere by means of the dative of more precise definition, τῷ πνεύματι (comp. ver. 8) : the poor in reference to their spirit, the *spiritually poor*—that is, those who feel, as a matter of consciousness, that they are in a miserable, unhappy condition ; comp. Isa. lvii. 15 ; Prov. xxix. 23. The πτωχεία intended is then *subjectively* determined according to the consciousness of the subject, so that these latter (comp. vv. 4-6) are conceived of as those *who feel within them the opposite of having enough, and of wanting nothing in a moral point of view* ; to whom, consequently, the condition of moral poverty and helplessness is a familiar thing,—as the praying publican, Luke xviii. 10 (the opposite in Rev. iii. 17 ; 1 Cor. iv. 8), was such a poor man. We have intended to supply an "*also*" before τῷ πνεύματι, nor, with Baur, to explain it as if it meant οἱ πτωχοὶ, ἀλλὰ τῷ πνεύματι πλοῦσοι ; comp. 2 Cor. vi. 10.<sup>4</sup>

<sup>1</sup> "Initiale hoc verbum toties repetitum indicat scopum doctrinae Christi," "This initial word so often repeated shows the goal of Christ's doctrine," Bengel.

<sup>2</sup> These causal sentences justify also the usual enumeration of the Makarisms as the "*seven beatitudes*." For vv. 3 and 10 contain the *same* promise, which, therefore, is to be counted only *once* in order to retain the number seven ; comp. Ewald, *Jahrb.* I. p. 133 ; also Köstlin and Hilgenfeld. Others, like Welzschöcker and Keim, counting ver. 10 specially with the others, arrive at the

number *eight*. But Delitzsch, to bring out an analogy with the Decalogue, reckons, besides the μακάριοι in ver. 11, the χαίrete κ. ἀγαλλ. also in ver. 12, as "the full-sounding finale," and in this way knows how to force out ten beatitudes.

<sup>3</sup> See Isa. lxi. 1, lxvi. 2, and the post-exilic Ps. xxxvii. 11.

<sup>4</sup> Chrysostom is substantially correct (comp. Theophylact) : οἱ ταπεινοὶ κ. συντετριμένοι τὴν διάνοιαν, "the lowly and broken-hearted." Comp. de Wette in the *Stud. von David und Creuser*, III. 2, p. 309 ff. ; de morte

Comp. ἐψηλός πνεύματι, Eccles. vii. 8. They are not different from the μὴ βλέποντες in John ix. 39. They know that in point of knowledge and moral constitution they are far from divine truth. The declaration that such are blessed, however, at the beginning of the Sermon on the Mount, is in perfect accordance with the *fundamental condition* of participation in the kingdom of the Messiah, the μετανοεῖτε, with the call to which both Jesus and John began their public appearance. The πτωχεῖα τῷ πνεύματι is the precondition of πλουτεῖν εἰς θεόν (Luke xii. 21), and of becoming a true πλοῦσιος τῷ πνεύματι (Barnabas 19). These poor people *are* humble, but we are not to say that πτωχ. τ. πν. signifies the humble (in answer to Kuinoel and older interpreters); for which reason we have not to appeal to Isa. lxvi. 2, where הָיִי does not agree with הָיִי.<sup>1</sup> Older Catholics (Maldonatus and Corn. à Lapide), after Clement of Alexandria and many Fathers, taking πνεύματι of the *self-determination*, misused our passage in support of the vow of *voluntary poverty*.<sup>2</sup> Others (Olearius, Michaelis, Paulus) connect τῷ πνεύματι with μακάριοι: *the poor are spiritually happy*. Opposed to this is the position of the words and ver. 8. Moreover, no example is found in the N. T. or in the Jewish writings, where, in the case of beatitudes, to the μακάριος, or בְּרָכָה, or בְּרִיךְ, any more precise designation of fortune was immediately subjoined.<sup>3</sup> According to Köstlin, p. 86, the τῷ πνεύματι, which is not expressly read in the Clementines (see Homily xv. 10) and Polycrates ii. (as also τὴν δικαιοσ. ver. 6), is said to be a limiting addition proceeding from later reflection, one of the many changes which must be assumed as having taken place in the original collection of discourses.<sup>4</sup> But see on Luke vi. 23. — ἡ βασιλ. τ. οὐρ.] *the kingdom of heaven* belongs to them (see on iii. 2), namely, as a certain possession *in the future*. Comp. the following *futures*. Observe in all the beatitudes, vv. 3-10, the symmetrically emphatical position of αὐτῶν, αὐτοί; *it is just they who*.

Ver. 4. Οἱ πενθοῦντες] Comp. Isa. lxi. 2, lvii. 17 f. After Chrysostom, these have frequently been understood as those who mourned over their own *sins* and those of others. These are not excluded, but they are not exclusively or specially meant by the general expression (Keim). They are generally *those who are in suffering and distress*. Think, for example, of Lazarus, of the persecuted Christians (John xvi. 20; Heb. xii. 11), of the suffering repentant ones (2 Cor. vii. 9), and so on; for that no unchristian πενθεῖν, no λίπη τοῦ κόσμου, is meant, is (2 Cor. vii. 10) understood of itself from the

script. p. 86 f. Jerome strikingly says: "Adjunxit spiritus, ut humilitatem intelligeres, non penuriam," "He added, in spirit, that you might understand by it lowliness, not want."

<sup>1</sup> Fritzsche, in a way that is not in harmony with the moral nature and life of the whole discourse, limits the meaning to that of *discernment*: "Homines ingenio et eruditione parum florentes," "men flourishing to small extent in ability and education:" so also Chr. Fritzsche, *Nov. Opusc.* p. 241, in which meaning (consequently equivalent to

οἱ πτωχοὶ τῇ διανοίᾳ, as Origen, *de princ.* iv. 22, calls the Ebionites) the saying was already made a subject of ridicule by Julian.

<sup>2</sup> On the other hand, Calovius strikingly remarks: "Paupertas haec spiritualis non est consilii, sed praecepti," "This spiritual poverty is not of counsel, but of command."

<sup>3</sup> Comp. especially, Knapp, *Scripta var. arg.* pp. 251-280.

<sup>4</sup> Comp. also Hilgenfeld, Ewald, Bleek, Wittichen, *Jahrb. f. D. Theol.* 1862, p. 322; Holtzmann, p. 176; Schenkel, and others.

whole surroundings. The *πενθούντες* shall, Rom. viii. 18, 2 Cor. iv. 17, John xiv. 13, be *comforted* as a matter of fact in the Messiah's kingdom by the enjoyment of its blessedness (Luke ii. 25), xvi. 25), therefore the Messiah Himself is also called *ΜΠΝΠ*.<sup>1</sup> According to the beatitudes, which all refer to the Messiah's kingdom, there is no mention of *temporal* comfort by the promise of the forgiveness of sins, and so on.<sup>2</sup>

Ver. 5. According to Ps. xxxvii. 11, where the LXX. have *οἱ δὲ πραεῖς κληρονομήσουσι γῆν*. The *πραεῖς* (xi. 29, xxi. 5) are the *calm, meek sufferers* relying on God's help, who, without bitterness or revenge as the *ταπεινοὶ καὶ ἡσυχιοὶ* (Isa. lxvi. 2), suffer the cruelties of their tyrants and oppressors.<sup>3</sup> The very ancient popular (Gen. xv. 7 f.) theocratic conception : *to come into possession of the land* (of Palestine) (in Ps. xxxvii. : after the expulsion of their haughty enemies), has been raised to its antitypical Christian idea, so that *the Messiah's kingdom* and the receiving possession of it is intended. Comp on Gal. iii. 18 ; Eph. i. 11.

Ver. 6. Concerning *πενῆν* and *διψῆν*, which regularly govern the genitive *with the accusative*, where the object is conceived as that which endures the action, see examples of this rare use in Kypke, *Obs.* I. p. 17 ; Loesner, *Obs.* p. 11 ; and especially Winer, p. 192 [E. T. 256]. The metaphorical meaning (Isa. lv. 1 ; Ps. xlii. 3 ; Sir. li. 24) of the verbs is that of *longing desire*.<sup>4</sup> The *δικαιοσύνη*, however, is the *righteousness*, the establishment of which was the aim of Christ's work, and the condition of participation in the Messiah's kingdom. They are designated as such whose "great earnestness, desire, and fervor" (Luther) are directed towards a moral constitution free from guilt. Luther, besides, strikingly draws attention to this, that before all these portions of the beatitudes, "faith must first be there as the tree and headpiece or sum" of righteousness. — *χορτασθήσονται*] not generally *regni Messiani felicitate* (Fritzsche), but, as the context requires, *δικαιοσύνης* : they will obtain righteousness in full measure, namely, in being declared to be righteous (Rom. v. 19 ; Gal. v. 5, and remarks thereon) at the judgment of the Messiah (Matt. xxv. 34), and then live for ever in perfect righteousness, so that God will be all in all (1 Cor. xv. 28). Comp. 2 Pet. iii. 18. On the *figurative χορτάζ.*, Ps. xvii. 15, cvii. 9.

Ver. 7. *Οἱ ἐλεήμονες*] the *compassionate* (Heb. ii. 17 ; Hom. *Od.* v. 191) in general, not, as de Wette arbitrarily limits it, in opposition to the desire for revenge and cruelty *against the heathen*, which were contained in the ordinary Messianic hopes. — *ἐλεηθήσονται*] that is, in this way, that they get assigned to them the salvation of the Messiah's kingdom, which will be the highest act of the divine *compassion*, Luke i. 72 ; Rom. ix. 16, v. 17. The divine maxim, which lies at the foundation of the statement, Matt. vii. 2, xxv. 35. Kienlen is wrong when he says the *ἐλεηθ.* refers to the forgiveness

<sup>1</sup> Schoettgen, *Hor.* II. p. 18 ; Wetstein, I. p. 685.

<sup>2</sup> This in answer to Kienlen in the *Stud. u. Kritik.* 1848, p. 681.

<sup>3</sup> The opposite is *χαλεποί* (Plat. *Pol.* vi. p. 498 B), *πικροί* (Dem. 815, 5), *ἀγριοί*, and the like ; Plat. *Def.* p. 412 D : *πρώτης κατάστασις*

*κινήσεως τῆς ἐν' ὀργῆς· κράσις ψυχῆς σύμμετρος*, "Meekness is a calming down of excitement produced by passion ; a moderated temperament of soul." Comp. 1 Pet. iii. 4.

<sup>4</sup> See Pricæus and Wetstein *in loc.* ; as regards *διψ.*, also Jacobs, *ad Anthol.* VI. p. 26, VIII. p. 238.



of the sins which still cleave even to the regenerate ; it points to this, that the entire bestowal of Messianic salvation is the work of divine grace, which follows in its procedure its own moral rules (faith working by *love*).

Ver. 8. Οἱ καθαροὶ τῇ καρδίᾳ] denotes the *moral blamelessness of the inner life*, the centre of which is the heart, in conformity with the view that πᾶσα ἀμαρτία ῥύπον ἐντίθει τῇ ψυχῇ, "Every sin puts a foul mark on the soul."<sup>1</sup> How this purity is actually attained (by justification and the sanctification of believers) remains even now left over to the future.—τὸν θεὸν ὁψοντα] certainly refers, according to the analogy of all the other beatitudes, to the αἰὼν μέλλων, but is not (in accordance with the Oriental idea of great good fortune in being an intimate friend of the king's, 1 Kings x. 8 ; Esth. i. 14) to be taken as a typical designation of the *Messianic happiness in general* (Kuinoel, Fritzsche, and others), nor as an *inward seeing of God (knowledge, becoming conscious of God, inmost fellowship with God)*, as de Wette also understood it to mean direct *spiritual fellowship with God* here on earth and there in heaven ; but, as the words do not allow us to understand it differently : *of the seeing of God who gloriously reveals Himself in the Messiah's kingdom, a seeing which will be attained in the condition of the glorified body.*<sup>2</sup> Passages like Ex. xxxiii. 20, John i. 18, vi. 46, Col. i. 15, Rom. i. 20, 1 Tim. vi. 16, are not opposed to it, because they refer to seeing with the earthly eye. The seeing of God, who, although Spirit (John iv. 24), has His essential form of manifestation (Phil. ii. 6), will one day be the consummation of the προσαγωγή obtained through Christ (Rom. v. 2). Comp. Clem. Hom. xvii. 7.

Ver. 9. Οἱ εἰρηνοποιοὶ] not the *peaceful* (εἰρηνοί, Jas. iii. 17, 2 Macc. v. 25 ; or εἰρημόνοτες, Sir. vi. 7), a meaning which does not appear even in Pollux, i. 41, 153 (Augustine thinks of the *moral inner harmony* ; de Wette, on the contrary, of the inclination of the contemporaries of Jesus to war and tumult ; Bleek reminds us of Jewish party hatred), but : *the founders of peace*,<sup>3</sup> who as such minister to God's good pleasure, who is the God of peace (Rom. xvi. 20 ; 2 Cor. xiii. 11), as Christ Himself was the highest Founder of peace (Luke ii. 14 ; John xvi. 33 ; Eph. ii. 14 ff.).—νιοὶ θεοῦ κληθήσονται] again a characteristic designation of *community in the future kingdom of the Messiah*, so far, namely, as the participators in it have obtained the νιοθεσία, a relation which begins with their reception into the kingdom ; comp. on Luke vi. 35. If we import the conception of *being loved by God* (Kuinoel), or of *resemblance to God* (Paulus, de Wette), and the like, then we are not in harmony with the expression, and, contrary to the context, we identify it with the conception of the *temporal Sonship of God*, as it appears in John as a being begotten by God ; in Paul, as adoption ; see John i. 12, 14. Certainly this temporal Sonship is the moral premiss of that future one ; but it is only the latter which can here be meant ; comp. Rom. viii. 19, 23.—κληθήσονται] What they *are* is designated as expressly *recognized* by the (honorable)

<sup>1</sup> Origen, Hom. in Joh. lxxviii. 2. Comp. Ps. lxxviii. 1, xxiv. 4 ; 1 Tim. i. 5, iii. 9 ; Plat. Crat. p. 408 E. ψυχὴ καθαρά, p. 405 B, al.

<sup>2</sup> Rev. vii. 15, xxii. 4 ; 1 John iii. 2 ; Heb.

xii. 14.

<sup>3</sup> Xen. Hist. Gr. vi. 3. 4 ; Plut. Mor. p. 279 B ; comp. Col. i. 20 ; Prov. x. 10.

name in question, by which they are called. That *καλεῖσθαι* does not stand for *εἶναι*. See Fritzsche on i. 16 ; Winer, p. 571 f. [Eng. Tr. 769].<sup>1</sup>

**REMARK.**—In the beatitudes, vv. 3-9, the various characteristic designations of the Messianic happiness ingeniously correspond to the various designations of the subject, so that in the first declaration, ver. 3, the subject of the promise, the kingdom of the Messiah, is named expressly, and *as a whole*, and in the following it is always those *individual* sides of the happiness of this kingdom that are brought forward which correspond to the subjects designated. Thus, to those who mourn corresponds the state of being comforted ; to the patient sufferers, who now allow themselves to be oppressed, the future condition of possession and mastership ; to the hungry, that of being filled ; to the merciful, the receiving of mercy ; to the pure in heart, the seeing of God, of which no impure person is capable ; to the founders of peace, the sonship of God, who Himself in His own Son has reconciled men to Himself, and to one another. Merely different beams of light from the same glory. At the close, after the seven independent beatitudes, in ver. 10, which is the foundation and transition to the following direct address, the Messiah's kingdom is once more *expressly named*, and *as a whole*, as in the beginning, ver. 3. In this way vv. 3-10 form an *ingenious and profound harmonious whole*. To this unity and completeness belongs also the *series of the subjects*, which, *taken together*, set forth the whole *position* (vv. 3-5) and the whole *endeavors and life* (vv. 6-9) of the future member of the kingdom. For as to his *position*, he is full of *lowly feeling* (ver. 3), a *bearer of suffering* (ver. 4), in *quiet patience* (ver. 5). But as to his *endeavors and life* : full of *fervor after moral perfection* (ver. 6), he cherishes towards others the feeling of *compassionate love* (ver. 7), and by the *purity of heart* which he attains (ver. 8), his outward actions tend towards *peace* (ver. 9), whether he also suffer *persecution* (this by way of transition to ver. 11) for righteousness' sake—all springing from the one root, faith in his Lord.

Ver. 10. Comp. 1 Pet. iii. 14, iv. 14. — *δικαιοσύνη*, as in ver. 6 *ἐνεκεν δικ.*, is, as to substance, not different from *ἐνεκεν ἐμοῦ*, ver. 11. In communion with Christ there is righteousness, and in this *ἐνεκεν ἐμοῦ* is expressed the full *Messianic consciousness*,<sup>2</sup> the certain holy self-feeling of which for the persecuted begins (Acts ix. 4).—To take the *αὐτῶν ἐστὶν ἡ βασιλ. τ. οἰκ.* differently from ver. 3,<sup>3</sup> is purely arbitrary. See rather the preceding remark.

Vv. 11, 12. Comp. Isa. li. 7 ff. Application of ver. 10 to the disciples. To explain *ὀνειδίζειν*, to *make reproaches*,<sup>4</sup> and *διώκειν* (comp. 1 Cor. iv. 12), with Beza, Raphel, and Wolf, of indignities and accusations *before the court*, is an unwarrantable limitation. The whole of the hostility which is to

<sup>1</sup> Comp. Eur. *Hec.* 625 : ὁ δ' ἐν πολίταις τίμιος κεκλημένος, "He who among citizens bears the name of honorable;" and Pfugk on the passage; Hom. *Il.* ii. 200; and Nagelsbach *in loc.*

<sup>2</sup> This putting forward the person as Lord and Master is, in Weizsäcker's view, p. 151, a reason for regarding ver. 11 f. as a later explanation to the original text. But even in the whole train of the discourse that follows from ver. 17 onwards, such a per-

sonal assertion comes out strongly enough; comp. especially the constant symmetrical recurrence of *ἵνα δι' ἡμῶν ὑμεῖν*, and immediately in ver. 17 the expression of the Messianic consciousness, *ἡλθόν, κ.τ.λ.*

<sup>3</sup> Kienlen in *d. Stud. u. Krit.* 1848, p. 678: ver. 8 is the *entrance* into the kingdom of God; ver. 10, the *consummation* in the same, comp. Lange.

<sup>4</sup> Wurm, *Dinarch.* p. 77.

assail His disciples stands even now before the soul of the Lord, and He prepares them for it ; there is accordingly no reason to see in vv. 10-12 an addition by the evangelist (Hilgenfeld).—The *ψευδόμενοι*, which is to be defended as genuine (see the critical remarks), easily and appropriately connects itself with *καθ' ὑμῶν*, so that the latter forms with *ἐνεκεν ὑμῶν* an emphatic correlative ; the whole participial definition, however, from *εἰπωσι* to *ῥῆμα*, is appended as a statement of modality, “in their speaking falsely *against you for my sake*”—that is, because you belong to *me*, which is their motive for making lying statements against you. On *ψευδεσθαι* with *κατά*, *contra*, comp. Jas. iii. 14 ; often thus amongst Greek writers.

Ver. 12. Ὁ μισθός] comp. *κατεργάζεται*, 2 Cor. iv. 17, and remarks thereon. The *article* denotes : the reward which is *destined, kept in readiness* for you,<sup>1</sup> and that for the indignities, persecutions, and lies borne through faith in me. — *ἐν τοῖς οὐρανοῖς*] is great in heaven. A reference to the *book of life*<sup>2</sup> is not yielded by the text, which only presents the idea that the reward is *laid up in heaven* until the future communication of it, which begins with the establishment of the kingdom, and therefore not *ἔσται*, but *ἔστι*, is to be supplied ; and this is to be taken not as irrespective of time (de Wette), but as present. — γάρ] assigns the reason from the recognized certainty (x. 41) that to the *prophets*, who formerly were persecuted in like manner (xxiii. 29 ff.), great reward is reserved in heaven for future communication in the kingdom of the Messiah.—The *prophets* (comp. vii. 52) are a typical example for the disciples. On the *conception* of *μισθός*, which *κατὰ χάριν λογίζεται* (Rom. iv. 4), comp. xx. 1 ff. ; Luke xvii. 10.<sup>3</sup>

Vv. 13-16. The course of thought : The more important and influential your destined calling is, all the less ought you to allow yourselves to be dispirited, and to become faithless to your calling through indignities and persecutions ; you are the *salt* and the *light* ! Weizsäcker rightly claims for this section (in answer to Holtzmann, Weiss) originality in this connection, in which it attaches itself with great significance to the last beatitude and its explanation.

Ver. 13. Τὸ ἀλας τῆς γῆς] A figure of the power which counteracts corruption, and preserves in a sound condition—the effect which salt has upon water (2 Kings ii. 20), meat, and such like. Thus the ministry of the disciples was destined by the communication of the divine truth to oppose the spiritual corruption and powerlessness of men, and to be the means of bringing about their moral soundness and power of life. An allusion to the use of salt in *sacrifices* (Mark ix. 49) is not hinted at here (in answer to Tholuck).<sup>4</sup> Without this salt humanity would have fallen a prey to spiritual *φθορά*. Fritzsche, overlooking the positive *efficacy* of salt, derives the figure only from its *indispensable nature*. Observe, moreover, how the expression τῆς γῆς, as a designation of the *mass* of the inhabitants of the earth, who are to be

<sup>1</sup> Matt. xxv. 34 ; Col. i. 5.

<sup>2</sup> Fritzsche, Gratz, Phil. iv. 3, Rev. iii. 5, xx. 15, xxi. 27, Dan. xii. 1.

<sup>3</sup> See generally Weiss in *d. Deutsch. Zeltschr.* 1868, p. 40 ff. ; *Bibl. Theol.* p. 104 ff.

<sup>4</sup> Comp. rather Col. iv. 6 ; Theodoret, Heraclion (in Cramer, *Cat.* p. 83) : ἀλας τ. γῆς ἐστιν τὸ ψυχικὸν ἀρτυμα, “Salt of the earth is the natural seasoning.”

worked upon by the salt, is as appropriately selected for this figure as τοῦ κόσμου for the following one. And Jesus thus even now throws down the thought of *universal* destination into the souls of the disciples as a spark to be preserved. — μωρανθῆ] *will have become savorless*, Mark ix. 50 : ἀναλον γένηται.<sup>1</sup> — ἐν τίνι ἀλισθήσεται ;] *by what means will it again receive its salting power?*<sup>2</sup> Laying figures aside : If you, through failing to preserve the powers bestowed upon you, and by allowing them to perish, become in despondency and torpidity unfaithful to your destiny and unfitted for your calling, how will you raise yourselves again to the power and efficiency appropriate to your vocation, which you have lost.<sup>3</sup> Your uselessness for your calling will then be an *irreparable damnum* !<sup>4</sup> Luther differently : *Wherewith shall one salt?*<sup>5</sup> Putting figure aside : Who, then, will supply your place ? However appropriate in itself this meaning might be, nevertheless εἰς οὐδὲν ἰσχύει stands opposed to it.<sup>6</sup> See also Mark ix. 50. — ἐπὶ τῶν ἀνθρ.] ab hominibus “*obviis quibusque*,” Bengel.

Ver. 14. Τὸ φῶς τοῦ κόσμου] *As the natural light illumines the world, which in itself is dark, so are ye intended to spiritually enlighten humanity.* Christ is *principaliter* the Light (John i. 4, ix. 8, xii., *al.*) ; the disciples *mediatē* (Eph. iii. 9), as the mediators of His divine truth to men ; and all Christians in general are, as those who are enlightened, also, on their part, bringers of light, and light in the Lord (Phil. ii. 15 ; Eph. v. 8). — οὐ δύναται πόλις, κ.τ.λ.] If you would desire timidly to withdraw into concealment (comp. vv. 11, 13), then that would be conduct as opposed to the purpose for which you are destined as if a town set on a hill should wish to be concealed, or if one were to place (ver. 15) a light under a bushel.—No *definite* town is intended ; Saphet has been conjectured.<sup>7</sup> We are not to think of *Jerusalem* (whose destination the disciples are, in the opinion of Weizsäcker, to realize, p. 386). It is just any city *in general situated upon a hill*.

<sup>1</sup> Dioscorides in Wetstein : ῥίζαι γευσάμεναι μωραί, “*Roots insipid to one tasting.*”

<sup>2</sup> Theophylact : διωρθωθήσεται.

<sup>3</sup> Whether the salt can really become quite insipid and without power, and thus lose its essential property, is not at all the question. Jesus puts the case. We need not therefore either appeal, with Paulus, to the salt which has been exposed to the weather and become tasteless, which Maundrell (*Reise nach Pal.* p. 162 ; Rosenmüller, *Morgenland, in loc.*) found in the district of Aleppo, or make out of the common cooking salt, *saltpetre* (Altmann, Vriemoet), or *asphalt* (v. d. Hardt, Schoettgen), or *sea salt* (Ebrard).

<sup>4</sup> “*Non enim datur sal salis*,” Jansen. Grotius well says, “*ipsi emendare alios debebant, non autem expectare, ut ab aliis ipsi emendarentur*,” “*They themselves ought to correct others, but not to wait, in order that they themselves may be corrected by others.*” Augustine, *de serm. in mont.* i. 16.

<sup>5</sup> Erasmus, *Paraphr.* : “*quid tandem erit reliquum, quo multitudinis insulsa vita conditurus?*” “*What at length will be left by which the insipid life of the multitude may be made savory?*”

<sup>6</sup> This εἰς οὐδὲν ἰσχύει, etc., clearly sets forth its *utter uselessness for the purpose for which it was designed*, not the exclusion from the community, or the being rejected by Christ (Luther, Chemnitz, and others), to which the idea, “*it is fit for nothing but*,” is not appropriate. It would be different if Christ had said βληθήσεται ἔξω, etc. Theophylact understands exclusion from the dignity of *teacher* ; Chrysostom, Erasmus, and others, the most supreme contempt.—Observe, moreover, that the expression ἰσχύει (*has power for nothing except, etc.*), and so on, contains an *acumen* in its relation to the following passive βληθήσεται, etc.

<sup>7</sup> See, on the other hand, Robinson, *Pal.* III. p. 587.

Ver. 15. Ἰπὸ τὸν μέδων] <sup>1</sup> The article denotes the grain measure *that is at hand in the house.* It was one-sixth of the μέδωνος, the μέδωνος, according to Boeckh, 3602 Paris cubic inches [nearly 12 gallons English]. What Hebrew measure did Jesus mention? most probably ἱσάρ, as in Mark xiii. 33.—The *καὶ* is the *consecutivum*: *and*, and thus, that is, placed upon the candlestick.<sup>2</sup> On the *lamps* which were in domestic use, and the *candlesticks* upon which they were placed, see as regards the Greeks, Hermann, *Privatalterth.* xx. 23.<sup>4</sup>

Ver. 16. Οὕτω] like a burning lamp upon its stand. — τὸ φῶς ὑμῶν] the light, of which you are the trusted possessors. This *shines before men*, if the disciples come forward publicly in their office with fidelity and courage, do not draw back, but spread abroad the gospel boldly and freely. — ὅπως ἴδωσιν ὑμῶν, κ.τ.λ.] *that they may see the excellent works done by you.* These are not their virtues in general, but, in accordance with the whole context from ver. 11, their *ministry* as faithful to its obligations, their *specific works as disciples*, which, however, are also of a *moral nature*. — καὶ δοξάσωσι, κ.τ.λ.] that He has made you fit (2 Cor. iii. 5) to perform such works, they must recognize Him as their author; comp. ix. 8; 1 Pet. ii. 12. The opposite, Rom. ii. 24. — τ. πατ. ὑμῶν τ. ἐν τοῖς οὐρ.] see on vi. 9. This designation of God, which Christ gives forth from the fundamental standpoint of His gospel, already presupposes instructions previously given to the disciples upon the point. Observe, moreover, that here it is not ὑμῶν which, as formerly, has the emphasis.

Vv. 17-48. Messianic *fulfilment* of the law by the setting forth of which Jesus now, after He had made clear to the disciples their high destiny, desired to establish before all other things *the relation of His ministry to the religion of the Old Testament*, introducing it, indeed, with *μὴ νομίσητε*, κ.τ.λ.; because the thought of an *abrogation* of the law by the Messiah (which was actually current among the Jews, upon the basis of Jer. xxxi. 31,<sup>5</sup> and therewith a renewal of religion from the very foundation, might easily suggest itself so as to become highly injurious, and might give to the work of the disciples themselves an altogether perverted direction, as it was, moreover, maliciously laid hold of by their enemies in order to accuse the Lord (xxvi. 61) and His disciples (Acts vi. 14, xxi. 21). The more designedly Jesus introduces and carries through this part (of His discourse), the less does it suffice to assume the occasion thereto as arising from the law retiring into the background in His daily life, and from a neglect of the law thus inferred (Keim); or from this, that Jesus was accustomed to set out, not from the law, but from the universal truths of faith, from testimonies of nature and life (Weizsäcker, p. 346). In this way the twice sharply emphasized "destroy" especially would appear altogether out of proportion.

Ver. 17.<sup>6</sup> A *connection* with what precedes is not to be artificially sought

<sup>1</sup> Fulgentius, iii. 6: "incarnamque modio contegit."

<sup>2</sup> On μέδωνος, comp. Plat. *Demetr.* 33.

<sup>3</sup> Comp. iv. 19; Maetzner, *ad Lycurgum*, p. 233.

<sup>4</sup> Becker, *Charikl.* II. p. 214 ff.; as to the Greek expression λυχνία, Lobeck, *ad Phryn.* p. 313.

<sup>5</sup> See Gfrörer, *Jahrh. d. Heile*, II. p. 341.

<sup>6</sup> Special writings upon the passage:—

out. Jesus breaks off and introduces the *new section without any intermediate remarks*, which corresponds precisely to its pre-eminent importance (for He shows how the *Christian δικαιοσύνη*, having its root in that of the *Old Testament*, is its consummation). On *μὴ νόμος. δεῖ ἔλθ.*, comp. x. 84. — *ἡ* never stands for *καί*,<sup>1</sup> but is always *distinctive*. Here, to abrogate the one or the other. I have to abrogate neither that nor this. The *νόμος* is the divine *institute* of the law, which has its *original document* in the Pentateuch. The further Old Testament revelation, in so far as its final aim is the Messiah and His work, is represented by *οἱ προφῆται*, who make up its principal part; accordingly, *ὁ νόμος* and *οἱ προφῆται* summarily denote the *whole Old Testament revelation* (comp. Luke xvi. 6), partly as a living divine economy, as here; partly as *γραφῆς*, as in Luke xxiv. 27.<sup>2</sup> Moreover, in the expression *τοὺς προφῆτας* we are not to think of their *predictions as such* (the Greek Fathers, Augustine, Beza, Calovius, and others; also Tholuck, Neander, Harnack, Bleek, Lechler, Schegg, and others), as nobody could imagine that *their* abrogation was to be expected from the Messiah, but, as the connection with *νόμος* shows (and comp. vii. 12, xxii. 40; Luke xvi. 29), and as is in keeping with the manner in which the idea is carried out in the following verses, their contents as *commands*, in which respect the prophets have carried on the development of the law in an ethical manner.<sup>3</sup> In *νόμος*, however, to think merely of the *moral law* is erroneous, as it always signifies the *entire* law, and the distinction between the ritualistic, civil, and moral law is modern; comp. on Rom. iii. 20. If, afterwards, sentences are given from the *moral law*, yet these are only quotations by way of illustration from the *whole*, from which, however, the *moral* precepts very naturally suggested themselves for quotations, because the idea of righteousness is before the mind. He has fulfilled the *entire* law, and in so doing has not destroyed the slightest provision of the ritualistic or civil code, so far as its *general moral idea* is concerned, but precisely *everything* which the law prescribes is raised to an ideal, of which the old legal commands are only *στοιχεῖα*. Theophylact well illustrates the matter by the instance of a silhouette, which the painter *οὐ καταλείβει*, but carries out to *completion*, *ἀναπληροῖ*. — *καταλῦσαι* often employed by classical writers to denote the dissolution of existing constitutions,<sup>4</sup> which are thereby rendered non-existent and invalid.<sup>5</sup> — The *πλήρωσις* of the law and the prophets is their fulfilment by the re-establishment of their *absolute* meaning, so that now nothing more is wanting to what they ought to be in accordance with the divine ideas which lie at the

Baumgarten, *doctrina J. Ch. de lege Mos. ex oral. mont.* 1838; Harnack, *Jesus d. Christ oder der Erfüller d. Gesetzes*, 1849; J. E. Meyer, *über d. Verhältn. Jesu und seiner Jünger zum alttest. Gesetz*, 1853. See especially, Ritschl, *altkath. K.* p. 35 ff.; Bleek in *d. Stud. u. Krit.* 1853, p. 304; Lechler, *ibidem*, 1854, p. 787 ff.; Weiss, *ibidem*, 1858, p. 50 ff., and *ibid. Theol.* § 27; Ewald, *Jahrb.* X. p. 114 ff. The collection of sayings is to be simply regarded as the *source* of this section, not any special treatise upon the

position of Jesus towards that law (Holtzmann); comp. Weiss in *d. Stud. u. Krit.* 1864, p. 56 f.

<sup>1</sup> See Winer, p. 410 [E. T. 549 f.]; comp. on 1 Cor. xi. 27.

<sup>2</sup> Acts xxiv. 14, xxviii. 22; Rom. iii. 21.

<sup>3</sup> Ritschl, *altkath. Kirche*, p. 36 f.

<sup>4</sup> Specially also of the abrogation of laws, Isocr. p. 129 E; Polyb. iii. 8. 2.

<sup>5</sup> Comp. 2 Mac. ii. 22; John vii. 23; also *νόμον καταργεῖν*, Rom. iii. 31; *ἀθετεῖν*, Heb. x. 23; Gal. iii. 15.

foundation of their commands. *It is the perfect development of their ideal reality out of the positive form, in which the same is historically apprehended and limited.* So substantially, Luther, Calvin (comp. before them Chrysostom; he, however, introduces what is incongruous), Lightfoot, Hammond, Paulus, Gratz, de Wette, Olshausen, Ritschl, Ewald, Weiss, Hilgenfeld; likewise Schleiermacher,<sup>1</sup> and others. Comp. Tholuck (who, however, brings together the too varying elements of different explanations), also Kahnis,<sup>2</sup> who understands it as the development of what is not completed into something higher, which preserves the substance of the lower. This explanation, which makes absolute the righteousness enjoined and set forth in the law and the prophets, is converted into a certainty by the two verses that follow. The matter is represented by  $\pi\lambda\eta\rho.$  as a *making complete*,<sup>3</sup> in opposition to  $\kappa\alpha\tau\alpha\lambda\iota\upsilon\sigma\alpha\iota$ , which expresses the *not allowing the thing to remain.* Others (Bretschneider, Fritzsche): *facere quas de Messia prescripta sunt*; others (Käuffer, B. Crusius, Bleek, Lechler, Weizsäcker, after Beza, Elsner, Vorst, Wolf, and many older interpreters): *legi satisfacere*, as in Rom. xiii. 8, where, in reference to the *prophets*,  $\pi\lambda\eta\rho.$  is taken in the common sense of the fulfilment of the *prophecies*,<sup>4</sup> but thereby introducing a reference which is not merely *opposed to the context* (see ver. 18 f.), but also an unendurable *twofold* reference of  $\pi\lambda\eta\rho.$  Luther well says: "Christ is speaking of the *fulfilment*, and so deals with *doctrines*, in like manner as He calls '*destroying*' a not acting with works against the law, but a breaking off from the law with the *doctrine*." The fulfilling is "showing the right kernel and understanding, that they may learn what the law is and desires to have."—*I did not come to destroy, but to fulfil*; the object is understood of itself, but the declaration delivered in this *general* way is more solemn without the addition of the pronoun.

**REMARK.**—The Apostle Paul worked quite in the sense of our passage; his writings are full of the fulfilment of the law in the sense in which Christ means it; and his doctrine of its abrogation refers only to its validity for justification to the exclusion of faith. It is without any ground, therefore, that this passage, and especially vv. 18 f., have been regarded by Baur<sup>5</sup> as *Judaistic*, and supposed not to have proceeded in this form from Jesus, whom, rather in opposition to the higher standpoint already gained by Him (Schenkel), the Apostle Matthew has apprehended and edited in so *Judaistic* a manner (Köst-

<sup>1</sup> L. J. p. 314 ff.

<sup>2</sup> Dogmat. I. p. 474.

<sup>3</sup> John xv. 11; 2 Cor. x. 6.

<sup>4</sup> See especially, Euth. Zigabennus, Calovius, and Bleek.

<sup>5</sup> Vitringa, who compares  $\pi\lambda\eta\rho.$ , even brings out the meaning "*to expound*." The explanation of Kulnoel goes back to the *legi satisfacere*, but gives as meaning, *docendo vivendoque stabilire*. Comp. Keim, "to teach the law, to do it, and to impose it." The older dogmatic exegetes, who explained it by *satisfacere*, here found the *satisfactio activa*. See, for example, Er. Schmid

and Calovius; recently, Philippi, *vom 1881. Gehors. Chr.* p. 34; Baumgarten, p. 15. On the other hand, B. Crusius and also Tholuck. According to Bleek, p. 304, Christ has fulfilled the moral law by His sinless life, the ceremonial law by His sacrificial death, by means of which the prophecies also are fulfilled. According to Lechler, Jesus fulfils the law as *doer*, by His holy life and sacrificial death; as *teacher*, in teaching mankind rightly to understand and fulfil the commandments.

<sup>6</sup> *Neutest. Theol.* p. 55.

lin, p. 55 f.), or the supposed Matthew has made to speak in so anti-Pauline a way;<sup>1</sup> according to Hilgenfeld,<sup>2</sup> ver. 17 is indeed original, but in accordance with the view of the Hebrew gospel; vv. 18 f., however, is an anti-Pauline addition; Weissäcker sees in ver. 19 only an interpolation; but Schenkel finds in vv. 18 f. the proud assertion of the Pharisee, not Jesus' own conviction. Paul did not advance beyond this declaration,<sup>3</sup> but he applied his right understanding boldly and freely, and in so doing the breaking up of the old form by the new spirit could not but necessarily begin, as Jesus Himself clearly recognized (comp. ix. 16; John iv. 21, 23 f.) and set forth to those who believed in His own person and His completed righteousness (comp. Ritschl). But even in this self-representation of Christ the new principle is not severed from the O. T. piety, but is the highest fulfilment of the latter, its antitypical consummation, its realized ideal. Christianity itself is in so far a law.<sup>4</sup>

Ver. 18. Ἀμὴν γὰρ λέγω ὑμῖν] *for verily* (ἀμὴν = ἀληθῶς, Luke ix. 27), that is, agreeably to the truth, *do I tell you*. What He now says serves as a *confirmation* of what preceded. This form of assurance, so frequently in the mouth of *Christ*, the bearer of divine truth, is not found in any *apostle*. — ἕως ἂν παρέλθῃ, κ.τ.λ.] *until heaven and earth shall have passed away*. These words of Jesus do not indicate a terminus, after which the law shall no longer exist (Paulus, Neander, Lechler, Schleiermacher, Planck, Weissäcker, and others), but He says: *onwards to the destruction of the world the law will not lose its validity in the slightest point*, by which popular expression<sup>5</sup> the duration of the law *after* the final catastrophe of the world is neither taught nor excluded. That the law, however, fulfilled as to its ideal nature, will endure in the new world, is clear from 1 Cor. xiii. 3 (ἀγάπη); 1 Pet. i. 25; 2 Pet. iii. 3 (δικαιοσύνη). The *unending* authority of the law is also taught by Bar. iv. 1.<sup>6</sup> The passage in 1 Cor. xv. 28 is not opposed to our explanation; for if God is all in all, the *fulfilled law of God* yet stands in its *absolute authority*. — ἕως ἂν πάντα γένηται] not: until all the prophecies are fulfilled, that would then be down to the Parousia (Wetstein, J. E. Meyer, comp. Ewald); nor even till all is carried out theocratically which I have to perform (Paulus), or what lies shut up in the divine decree (Köstlin), or even until the event shall occur by means of which the observance of the law becomes impossible, and it falls away of itself (Schleiermacher); but, in keeping with the context, *until all which the law requires shall be accomplished* (vi. 10), nothing any longer left unobserved. This sentence is not co-ordinate to the first ἕως, but *subordinate*.<sup>7</sup> "So long as the world stands

<sup>1</sup> Gfrörer, *A. Sage*, II. p. 84.

<sup>2</sup> In his *Zeitschr.* 1867, p. 374.

<sup>3</sup> Comp. Planck in *d. theol. Jahrb.* 1847, p. 263 ff.

<sup>4</sup> Comp. Wittichen, p. 328; Holtzmann, p. 457 f.; Weissäcker, p. 348 f.; see also on Rom. iii. 27; Gal. vi. 2; 1 Cor. ix. 21.

<sup>5</sup> Luke xvi. 17; Job xiv. 12.

<sup>6</sup> Tob. i. 6; Philo, *vit. Mos.* II. p. 658; Joseph. *c. Ap.* II. 38, and the Rabbins. See Bereschith *R.* x. 1, "omni rei suus finis, coelo et terrae suus finis, una excepta re, cui

non suus finis, haec est lex." "To everything is its own end, to heaven and to earth its own end, one thing only excepted, to which there is not its own end, i.e., this law;" Schemoth *R.* vi., "nulla littera aboletur a lege in aeternum," "No letter is effaced from the law for ever;" Midrash *Cohel* I. 71, 4, (lex) "perpetuo manebit in secula seculorum," "The law will remain forever and ever."

<sup>7</sup> Kühner, *ad Xen. Mem.* I. 2. 36.



shall no iota<sup>1</sup> of the law pass away till all its prescriptions shall be realized." All the requirements of the law shall be fulfilled; but before this fulfilment of all shall have begun,<sup>2</sup> not a single iota of the law shall fall till the end of the world. Fritzsche: *till all* (only in thought) *is accomplished*. He assumes, accordingly, agreeably to the analogous use of conditional sentences,<sup>3</sup> a double protasis: (1) *ἕως ἂν παρέλθῃ*, κ.τ.λ., and (2) *ἕως . . . γένηται*. But the parallel passages, Matt. xxiv. 34, Luke xxi. 32, are already opposed to this; and after the concrete and lively *ἕως ἂν παρέλθῃ ὁ οὐρανὸς κ. ἡ γῆ*, this general and indefinite *ἕως ἂν πάντα γένηται* would be only a vague and lumbering addition. As correlative to *ἐν* and *μία*, *πάντα* can only mean all *portions of the law*, without, however, *any definite point of time* requiring to be thought of, in which all the commands of the law will be carried out, according to which, then, the duration of the present condition of the world would be conformed. This thought is rendered impossible by the nearness of the Parousia, according to xxiv. 29, 34, as well as by the growth of the tares until the Parousia, according to xiii. 30. The thought is rather, *the law will not lose its binding obligation, which reaches on to the final realisation of all its prescriptions, so long as heaven and earth remain*. — Observe, moreover, that the expression in our passage is different from xxiv. 35, where the permanency of the *λόγοι* of Christ after the end of the world is directly and definitely affirmed, but that in this continued duration of the *λόγοι* of Christ the duration of the *law* also is implied, *i.e.* according to its *complete* meaning (in answer to Lechler, p. 797); comp. on Luke xvi. 17. "The *δικαιοσύνη* of the new heavens and of the new earth will be no other than what is here taught," Delitzsch. So completely one with the idea of the law does Jesus in His spiritual greatness know His moral task to be, not severed from the latter, but placed in its midst.

Ver. 19. Conclusion from ver. 18. On *ὅς ἐάν* with the conjunctive of the aorist, denoting that which was probably to happen in the future (*the contingent futurum exactum*).<sup>4</sup> — *ἀντὶ* like *καταλύσαι*, ver. 17;<sup>5</sup> Fritzsche and

<sup>1</sup> *ἰῶτα*, the *smallest* letter, and *κεφαλαία*, *horn*, a little stroke of writing (Plut. *Mor.* p. 1100 A, 1011 D), especially also in single letters (Origen, *ad Ps.* xxxiii.), by which, for example, the following letters are distinguished: α and 2, γ and 7, π and 7. See Lightfoot, Schoettgen, and Wetstein. Both expressions denote the smallest portions of the law; see ver. 19.

<sup>2</sup> In this is contained the *perpetually* abiding obligation of the law; for that condition of things, in which *no* part of the law remains unfulfilled, in which, consequently, all is accomplished, will *never* occur until the end of the world. Of the *πάντα*, moreover, *nothing* is to be excluded which the law contains, not even the *ritualistic* portions, which are to be *morally* fulfilled in their ideal meaning, as *e.g.* the Levitical prescription regarding purification by moral purification, the sacrificial laws by moral

self-sacrifice (comp. Rom. xii. 1), and so on, so that in the connection of the whole, in accordance with the idea of *πλήρωσις*, not even the smallest element will perish, but retains its importance and its integral moral connection with the whole. Comp. Tholuck; Gess, *Christi Pers. und Werk*, I. p. 202; and before him, Calvin on ver. 17.

<sup>3</sup> Heindorf and Stallbaum. *ad Plat. Phaed.* p. 67 E; Kühner, II 2, p. 288 f.

<sup>4</sup> See Winer, p. 287 f. [E. T. 285]; Kühner, II. 2, p. 229; *ἐάν* for *ἂν*, see Winer, p. 291 [E. T. 290].

<sup>5</sup> Comp. on *λύειν* in the sense of *abrogating, overturning of laws*, John vii. 23; Herod. iii. 82; Demosth. xxxi. 12. 186. 14. Ebrard (on Olshausen) erroneously explains it: "the mechanical dissolution of a law into a multitude of casuistical and ritualistic precepts." The *τούτων τῶν ἐλαχίστων* should have prevented this view. Amongst

Arnoldi (after Castalio, Beza, Wolf, and others) : *transgressus fuerit*, on account of the *ποίησις* in the opposition.<sup>1</sup> But this *ποίησις* partly forms a very appropriate antithesis to the *λύσις* in our sense, which, after *καταλύσαι* in ver. 17, would be abandoned only from arbitrariness ; partly there is by no means wanting between *λύειν* and *διδάσκειν* an appropriate, *i.e.* a climactic, distinction (they shall declare it to be of no authority, and *teach* accordingly); partly it is not credible that Jesus should have declared that the transgressor of the law was *ἐλάχιστον ἐν τῇ βασ. τ. οὐρανῶν*, see xi. 11. *Doing* (*ποίησις*) and *teaching* (*διδάξῃ*) refer, as a matter of course, without it being necessary to supply any object besides the general word "*it*" (translated : *whosoever shall have done and taught it*), to that which is *required* in the smallest commandment, and that in the sense of the *πλήρωσις*, ver. 17. — *τῶν ἐντολῶν τούτων τῶν ἐλαχίστων*] *τούτων* points back to what is designated by *ἰῶτα* and *κεφαλαί* in ver. 18, not forwards to vv. 22, 28 (Bengel) ; *ἐλαχίστων* refers, therefore, not to the Pharisaic distinctions between great and small commandments,<sup>2</sup> but to what *Jesus Himself* had just designated as *ἰῶτα* and *κεφαλαί*, those precepts which in reality are the least important. They stand, however, in accordance with the *πλήρωσις* of the law, in essential organic connection with the ideal contents of the whole, and can therefore be so little regarded as having no authority, that rather he who does this (*λύειν*), and teaches others to act in this manner (*διδάξῃ*), will obtain only one of the lowest places (one of the lowest grades of dignity and happiness) in the kingdom of the Messiah. He is not to be *excluded* (as Augustine, Luther, Calvin, Calovius, Wolf, Bengel, and others have misinterpreted the meaning of *ἐλάχ. κληθ.*), because his antinomianism is not a principle, not directed against the law as such, but only against individual precepts of the law, which *in themselves* are *small*, and whose importance *as a whole* he does not recognize.<sup>3</sup> — Note the correlation of *τῶν ἐλαχίστων . . . ἐλάχιστος . . . μέγας*.

Ver. 20. Γάρ] Unnecessary difficulties have been raised on account of this connection (Ritschl and Bleek, who even declare *δέ* to be more appropriate), and the obvious sense passed over (de Wette, who, as well as Hilgenfeld, refers back to ver. 17). Jesus does not state any ground for recognizing why there must be distinctions of rank in the kingdom (Ritschl), which must be understood as a matter of course ; but He assigns the reason—and how important was that for the vocation of the disciples !—for the *ποίησις κ. διδάξῃ* which He had just uttered, in accordance with its necessary connection : "For if ye do not unite *acting* with teaching, then can ye not enter into the kingdom, being upon the same stage of righteousness as the scribes

Greek writers also the simple verb represents the compound that has preceded it ; comp. on Rom. xv. 4.

<sup>1</sup> Comp. also Ritschl, p. 40.

<sup>2</sup> See especially, Wetstein, p. 295 n.

<sup>3</sup> Ver. 19 stands in so essential a connection with the discourse, that the supposition of Olshausen, that Jesus had in view special acts of an antinomian tendency on the part of some of His disciples, appears just

as unnecessary as it is arbitrary. Köstlin and Hilgenfeld find here a very distinct disapproval of the Apostle Paul and of the *Paulinites*, who break free from the law ; nay, Paul, thinks Köstlin, was actually *named* by Jewish Christians the smallest (Eph. iii. 8), as he so names himself (1 Cor. xv. 9). A purely imaginary combination. Comp. 1 Cor. iii. 15.

and Pharisees" (xxiii. 2 f., 14). — περισσ. πλείον is to be rendered: *shall have been more abundant than*.<sup>1</sup> — ἡ δικαιοσύνη ὑμῶν] *your moral righteousness*, as in vv. 8, 10, not the *justitia fidei* (Calovius), although the truly moral life rests upon the latter. — τῶν γραμμάτων. κ. Φαρισαίων.] well-known *comparatio compendiarum* for τῆς δικαιοσύνης τῶν, κ.τ.λ.<sup>2</sup> It is understood, besides, as a matter of course, that Jesus here has in view the false righteousness of the Pharisees *in general*, so that nobler manifestations, like Gamaliel, Nicodemus, and others, do not determine His general judgment.

Ver. 21. There now follow on to the end of the chapter six—neither five (Hilgenfeld) nor seven (Köstlin)—*antithetic examples* of the fulfilling of the law of Jesus, not merely derived from the Decalogue, or from its second table (Keim), but from the Pentateuch generally; not, however, of an antinomian kind, consequently not in opposition to the divine law itself (Chrysostom and many Fathers, Maldonatus, Neander, Bleek, Socinians and Arminians), but opposed, indeed, to all the manifold limitations and one-sided *apprehensions* and *applications* of the same, as it was represented and followed out in life by the common traditional Judaism, and specially by the *Pharisees*, without insight into the deeper unity and the purely moral absolute meaning.<sup>3</sup> That use of the law produced a false *legalism*, without sincerity and virtue, in opposition to which Jesus wishes to develop and assert the true and full righteous *morality* out of the divine law. — ἡκούσατε] from the law which is read before you,<sup>4</sup> and from the instruction which you have received regarding its exposition. — τοῖς ἀρχαίοις] may grammatically be taken not only as a *dative* (Chrysostom, Theophylact, Euth. Zigabenus, Luther, Erasmus, Grotius, Wetstein, Bengel, and many others; also Tholuck, Neander, de Wette, Ritschl, Bleek, Weizsäcker), but also as an *ablative*: *by the ancients*; so Beza, Piscator, Schoettgen, Raphel, and many; also Paulus, Kuinoel, Fritzsche, Olshausen, Baumgarten, Ewald, Lechler, Keim. On the *first* rendering, which most obviously suggests itself,<sup>5</sup> the ancients are *the Jewish generations of earlier times* (before Christ), to which Moses and his followers (xxiii. 2 f.), the scribes, spoke (de Wette, Ritschl), not simply the Israelites in the time of Moses, to whom the *latter* spoke (Neander, Bleek); on the *latter* view it is *Moses* (who would not have to be excluded, as Keim maintains), and *his ancient expositors learned in the Scripture*; for there follow their sayings, which are partly *without*, partly accom-

<sup>1</sup> These men thought and appeared to make themselves prominent by abundant acts of δικαιοσύνη, whilst they "ceremonialem et forensem morali missa tutati sunt," "observed ceremonial and external, but neglected moral righteousness" (Bengel). An abounding in righteousness on the part of His disciples in a *higher degree and measure* of morality, which πλείον, however, in accordance with the actual relation of the thing compared, contains in itself an essentially *quite different* kind of δικαιοσύνη, is required by Christ on the ground of faith in Him. That external righteousness,

whilst the heart is impure, "does not belong to heaven, but to hell" (Luther). Comp. περισσένειν ὑπὲρ τῆς, 1 Mac. iii. 30.

<sup>2</sup> Kühner, II. p. 847.

<sup>3</sup> Comp. also Hofmann, *Schriftbew.* I. p. 599 f.; Harless, *d. Ehescheidungfrage*, 1861, p. 7 f.; Weiss, Keim.

<sup>4</sup> John xii. 34; Rom. ii. 13; Gal. iv. 21; Acts xv. 21.

<sup>5</sup> See Kühner, II. 1, p. 368 f.; Winer, p. 206 [E. T. 277].

<sup>6</sup> Rom. ix. 12, 26; Gal. iii. 16; Rev. vi. 11, ix. 4.

panied *with*, additions proceeding from the scribes. The decision between these two views is given not merely by the constant usage of the N. T., which joins ἐρρέθη with the dative, but also by the antithesis ἐγὼ δὲ λέγω ὑμῖν, in which ἐγὼ corresponds to the logical subject of ἐρρέθη, and ὑμῖν τοῖς ἀρχαίοις; the latter consequently cannot itself be the subject. Luther therefore rightly renders: *that it is said to them of old time*.<sup>1</sup> Pointless objections are made by Keim, II. p. 248, who even finds in this view something opposed to the sense; because the people of the present day have not yet heard of that which was enjoined on them of *old time*, but of what has been enjoined upon themselves. On the other hand, it is to be recollected that it was precisely a peculiarity of the Jewish method of instruction, and still is so, to refer the present generation to those of old time, to inculcate upon the former the παράδοσις which had been common in ancient times, and had been already given to their forefathers. Thus the people of the present time have certainly heard in the synagogues *what was said to them of old time*.<sup>2</sup> καλῶς εἰρηται τοῖς παλαιοῖς, ὅτι, κ.τ.λ., "well has it been said to the ancients, that," etc. — οὐ φονεῖσιν] Ex. xx. 12. The prohibition refers to the act, though not by itself, but as the effect of anger, of hostility, and so on; for there is also a putting to death which is permitted, nay, even commanded. The Pharisaic explanation and application of the legal saying was confined to the literal prohibition of the act; the fulfiller of the law lays open the whole *disposition* that deserves punishment, which, as the ethical condition of the act, was aimed at by the prohibition of the latter. The following words contain a *traditional addition*, although one not alien to the law, by the scribes, who interpreted that prohibition externally.— κρισις, according to ver. 22, opposed to the Sanhedrin, is the *local court*, found, according to Deut. xvi. 18, in every city of Palestine, to which it belonged to take cognizance of and to punish even murder (*execution by the sword*).<sup>3</sup> According to the Rabbins, it consisted of twenty-three members; according to Josephus, of seven.<sup>4</sup> To the higher court of justice, the *Sanhedrin*, ver. 22, it belonged to take cognizance also of crimes punishable by *stoning*.

Ver. 22. I, on the other hand, as the fulfiller of the law, already declare unrighteous *anger* to be as worthy of punishment as the act of murder was declared to be to those of old time; as still more worthy of punishment, however, the expression of such anger in *injurious language*, to which I, in the worst cases, even assign the punishment of hell. Observe (1) that Jesus does not at all enter into the question of *murder itself*, by which He makes it to be felt that it was something unheard of amongst those who believed on Him; (2) that for the same reason He does not mention any outbursts of

<sup>1</sup> Instead of ἐρρέθη, Lachmann and Tischendorf have, after B D E K V, the form ἐρρήθη. Both forms are found in Plato (see Heindorf, *ad Gorg.* p. 46), to whom, however, Schnelder, *ad Pol.* V. p. 450 A, everywhere assigns the latter as the proper one. The first is the more common in the later Greek, and therefore to be preferred in the

N. T. See in general, Lobeck, *ad Phryn.* p. 447. Comp. on Rom. ix. 12; Gal. iii. 16.

<sup>2</sup> Comp., moreover, Diodorus Siculus xii. 20.

<sup>3</sup> Chron. xix. 5; Josephus, *Ant.* iv. 8. 14.

<sup>4</sup> See generally, Tholuck, Kell, *Arch.* II. 250 ff.

anger in acts, such as ill-usage and the like ; (3) that the abusive words, which are quoted by way of example, represent different degrees of outbursts of anger in speech, in accordance with the malignity of the disposition from which they proceed ; and (4) that *κρίσις, συνέδριον, γέννα*, illustrate different degrees of greater culpability before God (for *κρίσις* and *συνέδριον* are also analogical representations of *divine*, although *temporal*, penal judgment), down to the everlasting damnation ; so that (5) as the general moral idea in the concrete discourse, whose plastic ascent in details is not to be pressed, *the highest and holiest severity appears in the point of unlovingness* (comp. 1 John iii. 15), and therein lies *the ideal consummation* of the law, *οὐ φονεύσεις*, not only in itself, but also in the antithesis of its traditional threat, *ὅς δ' ἂν φονεύσῃ*, etc. — *ὁ ὀργιζόμεν.*] has the emphasis of opposition to *φονεῦν*. — *τῷ ἀδελφῷ*] does not go beyond the popular conception (a member of the nation, comp. ver. 47), out of which grew at a later time the representation and designation of *Christian brotherly* fellowship. The conception of the *πληθίων* from the point of view of humanity, Luke x. 29, is not contained in the *ἀδελφός*. — If *εἰκῇ* were genuine (but see critical remarks), then this idea would be contained in it, that Jesus does not mean simply being angry, but the being angry without a reason (Rom. xiii. 4 ; Col. ii. 18), the anger of mere passionateness, *without moral justification*.<sup>1</sup> There is, moreover, a holy anger, which has its basis in what is right, and in its relation to the unholy world.<sup>2</sup> But never ought it to be *unloving and hostile* anger ; and that *such* an anger is here meant is shown by the context, therefore *εἰκῇ* would not even be an *appropriate* closer definition. — *πακά*] as Jerome and Hesychius already correctly interpret it, is the Chaldee *ܡܦܪܐ*, *vacuus*, that is, *empty head* ! — At that time a very common word of opprobrium.<sup>3</sup> That it is, so far as regards its idea, of the same nature with *μωπή* that follows, speaks rather in favor of than against this common interpretation.<sup>4</sup> Ewald thinks of the Aramaic *ܡܦܪܐ*, and interprets it: *rascal*. — *μωπή*] *ῥῶν*, *fool*, but in the *moral sense*,<sup>5</sup> as the virtuous man was rightly regarded as wise<sup>6</sup> and the wicked as foolish ; therefore equivalent to "*wicked*," and thus a stronger word of opprobrium, one affecting the moral character, than *πακά* ; see Wetstein. — *εἰς τὴν γένναν*] literally : *into hell*,<sup>7</sup> which is to be regarded as a pregnant expression from the idea of being *cast down* into

<sup>1</sup> *εἰκῇ* would stand as equivalent to *ἀλογίστως*, "unreasonably" (Polyb. i. 52. 2), *παράλογως*, "unexpectedly" (Polyb. i. 74. 14), *ἀσεβώς*, "heedlessly" (Polyb. iv. 14. 6).

<sup>2</sup> Comp. on Eph. iv. 26.

<sup>3</sup> Buxtorf, *Lex. talm.* p. 2254; Lightfoot, *Hor.* p. 264; Wetstein in loc.

<sup>4</sup> Comp. *κενός* (Jas. ii. 20; Soph. *Ant.* 709), *κενόφωνος* (Aesch. *Prom.* 761), *κενόκρανος* (Sibyll. iii. p. 418).

<sup>5</sup> Hupfeld on Ps. xiv. 1.

<sup>6</sup> Comp. Xen. *Mém.* iii. 9. 4.

<sup>7</sup> The attributive genitive *τοῦ πυρός* (xiii. 42; 2 Thess. i. 8), as an expression of the specific nature, is to be explained from the

well-known popular representation of hell (comp. iii. 11, xviii. 8 f., xxv. 41, and elsewhere). The explanation of Kulnoel, who follows the older interpreters, "is dignus est, qui in valle Hinnomi vivens comburatur," "that one is worthy to be burned alive in the valley of Hinnom," is, irrespective of the illegality of burning alive, opposed to the constant usage of *γέννα* as signifying *hell*, which usage also forbids us to think of the burning of the body in the valley of Hinnom (Michaëlis) after execution, or at least of a casting forth of the latter into this detested place (B. Crusius, comp. Tholuck).

hell.<sup>1</sup> Plastic representation with the increasing liveliness of the discourse, instead of the more abstract dative. No example elsewhere. *γέννα*, properly *גֵּנָה* *נָה*, or *גֵּנָה-נָה* *נָה* (*גֵּנָה*, name of a man otherwise unknown; other interpretations, as "*valley of howling*," are arbitrary), a valley to the south of the capital, where the idolatrous Israelites had formerly sacrificed their children to Moloch.<sup>2</sup> The name of this *hated* locality was transferred to the subterranean abode of the damned.<sup>3</sup> So always in the N. T., where, however, it is found only in the Synoptics and James.

Ver. 23 f. *Ἐάν . . . προσφέρῃς* [*If thou, then, art about to present thy sacrifice* (*δῶρον*, viii. 4, xv. 5, xxiii. 18, also in the LXX., Apocrypha, and Greek writers); consequently, art already occupied with the preparation of the same in the temple.<sup>4</sup> This explanation is required by the words *ἐμπροσθεν τοῦ θυσ.* (*ad aram*), ver. 24. — *ἐπὶ τὸ θυσιαστ.*] *to the altar*, in order that the priests may offer it upon the same. — *καὶ μνησθῇς, κ.τ.λ.*]<sup>5</sup> The *injured* part is the *ἀδελφός*; differently in Mark xi. 25, where *forgiveness* is required. — *ἐμπροσθ. τοῦ θυσιαστ.*] A closer definition added to *ἐκεῖ*. — *πρῶτον*] *in the first place* (vi. 33), before everything else, what thou now hast to do. Compare *τότε* afterwards. It is to be connected with *ὑπάγε* (Luther, Erasmus, Castalio, Bengel, and many others; also Gersdorf, p. 107; de Wette, Ewald, Arnoldi, Bleek).<sup>6</sup> The connection with *διαλλάγ.* (Beza, Calvin, Er. Schmidt, and many others; also Kuinoel, Fritzsche, Tholuck, and others) overlooks the essential moment which is contained in the connection precisely by the *ὑπάγε*, the unavoidable, surprising, nay, repellent removal of oneself from the temple. For that *ὑπάγε* is not here merely an appeal, *age*, is shown by the context through the words *ἀφες ἐκεῖ*, etc. In xviii. 15, xix. 21, also, it means *abi*. — *διαλλάγηθι*] *be reconciled*, deal so that a reconciliation may begin with him who has been injured by thee. Comp. 1 Sam. xxix. 4, and on the passage 1 Cor. vii. 11. In this way the act of sacrifice receives the moral foundation of a disposition pleasing to God, by which it is no mere external work, but is at the same time *λογικὴ λατρεία*, Rom. xii. 1.<sup>7</sup> Moreover, the distinction asserted by Tittmann to exist between *διαλλάσσειν* and *καταλλάσσειν*, that the former denotes the removal of *mutual* hostility, the latter that of *one-sided* enmity (*Synon.* p. 102), is decidedly erroneous.<sup>8</sup>

Ver. 25 f. The precept, to be reconciled with the injured person in order

<sup>1</sup> Winer, p. 200 [E. T. 267]; Buttmann, p. 148 [E. T. 170].

<sup>2</sup> Kings xliii. 10; Jer. vii. 32, xix. 2; Ritter, *Erzk.* XVI. 1, p. 372; Robinson, *Pal.* II. p. 38.

<sup>3</sup> Lightfoot, *Hor.*; Wolf on the passage; Eisenmenger, *Entdecktes Judenthum*, II. p. 323 ff.

<sup>4</sup> The severance of the Jewish believers from the temple service was only to begin at a later time, John iv. 21. The Catholic exegesis knows, indeed, how to find here the permanent sacrifice of the Eucharist, regarding which Christ is said in the passage before us to have given a law which is

for ever valid, Döllinger, *Christenthum und Kirche*, p. 250 f., ed. 2.

<sup>5</sup> "inter rem sacram magis subit recordatio offensarum, quam in strepitu negotiorum," "The recollection of offences comes up in the midst of sacred things rather than in the noise of business," Bengel.

<sup>6</sup> Comp. vii. 5, xiii. 30, xxiii. 26.

<sup>7</sup> Flacius well remarks, *s. v. munus*: "Vult primam haberi rationem moralium, secundum ceremonialium," "He wishes the reason of moral things to be esteemed first, of ceremonial things second."

<sup>8</sup> Fritzsche, *ad Rom.* I. p. 276 ff.

not to be cast into hell by God the judge, is made clear by the prudential doctrine of satisfying a creditor in order not to become liable to imprisonment. To abide merely by the *prudential doctrine* itself which the words convey, <sup>1</sup> is opposed to the context (vv. 21-24) ; to take the *φυλακή*, however, as the representation of *purgatory* (many Catholics, not Schegg), or of *Sheol* (not Gehenna) (Olshausen), is forbidden by the idea of the judgment, which also excludes the vague and indefinite "transference of that which is destructive for the external life to that which is destructive in a higher sense" (de Wette). Luke xii. 58 has the precept in quite a different connection ; but this does not justify us in not regarding it in the present passage as belonging to it (Pott, Kuinoel, Neander, Bleek, Holtzmann, Weiss, and others), since it may be given here and there as a popular symbolical proverb ; while precisely here it is most clearly and simply appropriate to the connection. — *εἰνωῶν*] be *well disposed*—that is, inclined to satisfy him by making payment or composition. — *τῷ ἀντιδίκῳ σου*] The *opponent* (in a law-suit) is to be conceived of as a *creditor* (ver. 26). The *injured brother is intreated* ; comp. ver. 23. Explanations of the Fathers referring it to the *devil* (Clement of Alexandria), to *God* (Augustine), to the *conscience* (Euth. Zigabenus), see in Tholuck. — *ταχὺ*] *without delay, without putting off*, xxviii. 7 f. ; John xi. 29 ; Rev. ii. 16.<sup>2</sup> — *ἕως ὅτου*] If by *ταχὺ* it was intimated that the compliance should *begin* without delay, so it is now stated that it *shall remain* till the extreme termination : even until thou art with him on the road to the judge—even then still shalt thou yield compliance. Not *of itself* (in answer to Tittmann, *Synon.* p. 167), but, in virtue of the context, is *ἕως* the *inclusive* "until," as according to the context it may also be *exclusive* (comp. on the passage, i. 25).—The *servant of justice* (*δικαιοσύνης*) belongs to the representative of the legal act ; and who is meant thereby, is evident from xiii. 41 f. — *βλεψόν*] The *future*, which might be dependent on *μήποτε*,<sup>3</sup> taken *independently*, gives the appropriate emphasis to the tragic closing act.—In ver. 26 is by no means contained the *finality* of the condition of punishment, but its *non-finality* ; since the *ἀποδιδόναι*, that is, the removal of the guilt of sin, is for him who is in *this φυλακή* an impossibility, xviii. 34, xxv. 41, 46, etc. *ἕως* states, then, a terminus which is never reached. Comp. xviii. 34.—The *quadrans* is  $\frac{1}{4}$  *As* in copper, or 2 λεπτά,  $\frac{1}{2}$  of a farthing (Mark xii. 42) ; see on the Roman coins in circulation amongst the Jews, Cavedoni, *bibl. Numismat.* I. p. 78 ff.

Ver. 27 f. From vv. 28-30 it appears that the tradition of the Pharisees limited the prohibition in Ex. xx. 14 to adultery proper, and left out of consideration adulterous desires. — *βλέπων*] *he who looks upon a woman*, opposed to the actual *μοιχεύειν*. — *γυναῖκα*] *woman* in general, so that it may be a married (Erasmus, Grotius, Tholuck, de Wette, Bleek) or an unmarried one ; for the *βλέπων* is conceived of as a married man, as is clear from the signification of *οὐ μοιχεύσεις*, which means *adultery*. — *πρὸς τὸ ἐπιθυμῆσαι αὐτήν*]

<sup>1</sup> Theophylact, Vatablus, and others, including Paulus.

<sup>2</sup> "Tarda est superbia cordis ad deprecandum et satisfaciendum," Bengel.

<sup>3</sup> Winer, p. 468 f. [E. T. 629] ; Buttmann. *neut. Gr.* p. 201 [E. T. 233] ; see on the passage, Col. ii. 8.

not *ita ut*, etc., not even in accordance with (Weiss), but, agreeably to the constant usage of *πρός* with the infinitive, to denote the *telic* reference (vi. 1, xxvi. 12, and elsewhere) : *in order to desire her*. The *βλέπειν*, which terminates in lustful desire, which is kindled and felt to be strengthened by gazing on, is designated.<sup>1</sup> He who looks upon a woman with *such* a feeling has already (*jam eo ipso*, Bengel), in virtue of the adulterous desire with which he does so, committed *adultery* with her in his heart, which is the seat of feeling and desire. Thus he is, as regards his moral constitution, although without the external act, already an *adulterer*. Similar proverbs from the Rabbinical writers in Lightfoot and Schoettgen ; from the Greek and Roman writers in Pricaeus. On *μοιχεύειν* with the accusative, comp. Plato, *Rep.* p. 360 B. — *ἐπιθυμειν* with the accusative, is rare and late.<sup>2</sup> Even if *αὐτὴν* were spurious, it could not be explained with Fritzsche : “ *ut adsit mutua cupiditas*,” “that desire may be mutual.”

Ver. 29.<sup>3</sup> *Unconditional self-denial*, however, is required in order not to stumble against the prohibition of adultery in its complete meaning, and thereby to fall into hell. Better for thee that thou decidedly deprive thyself of that which is so dear and indispensable to thee for the temporal life, and the sacrificing of which will be still so painful to thee, than that thou, seduced thereby, and so on. In the *typical* expression of this thought (comp. on Col. iii. 5) the *eye* and *hand* are named, because it is precisely these that are the *media of lust* ; and the *right* members, because to these the popular idea gave the superiority over the left.<sup>4</sup> The non-typical but *literal* interpretation<sup>5</sup> is not in keeping with the *spirit* of the moral strictness of Jesus ; and to help it out by supplying a limitation (perhaps in the *extreme case*, to which, however, it cannot come ; comp. Tholuck) is arbitrary. The view, however, which is, indeed, also the *proper* one, but *hyperbolical*, according to which the plucking out is said to represent only the *restraining or limiting the use*, does not satisfy the strength of the expression. So Olshausen, comp. already Grotius. Only the *typical* view, which is also placed beyond doubt by the mention of the *one* eye, satisfies the *words* and *spirit* of Jesus. Yet, having regard to the plastic nature of the figures, it is not the thought “as is done to *criminals*” (Keim), but merely that of thoroughgoing, *unsparing self-discipline*.<sup>6</sup> — *σκανδαλίζει*] a typical designation, borrowed from a *trap* (*σκανδάλη* and *σκανδάλεθρον*, the trap-spring), of the idea of *seducing* to unbelief, heresy, sin, etc. Here it is the latter idea. The word is not found in Greek writers, but in the LXX. and Apocrypha, and very

<sup>1</sup> Ὁ γὰρ σπουδάζων ὁρᾶν τὰς εὐμόρφους ὄψεαι, αὐτὸς μάλιστα τὴν κάμινον ἀνάπτει τοῦ πάθους, “He who is eager to gaze on beautiful faces does himself kindle up the furnace of passion,” Chrysostom. Comp. Augustine: “*qui hoc fœne et hoc animo attenderit, ut eam concupiscat, quod jam non est titillari delectatione carnis, sed plene consentire libidini*,” “Who should apply himself, with this end and purpose in view, viz., to long after her, which in fact is not merely to be pleased by fleshly delight, but fully to consent to

lust.”

<sup>2</sup> Comp. Ex. xx. 17 ; Deut. v. 20 ; Judith xvi. 22 ; see Winer, p. 192 [E. T. 253].

<sup>3</sup> Comp. xviii. 8 f. ; Mark ix. 43 ff. Holtzmann assigns the original form to Mark. On the other hand, see Weiss.

<sup>4</sup> Ex. xxix. 20 ; 1 Sam. xi. 2 ; Zech. xi. 17 ; Aristotle, *de animal. incesu*, iv.

<sup>5</sup> Pricaeus, Fritzsche, likewise Ch. F. Fritzsche in his *Nov. Opusc.* p. 347 f., Arnoldi.

<sup>6</sup> Gal. v. 24, vi. 14 ; Rom. viii. 13.



frequently in the N. T. Observe the *present*. What is required is not to take place only after the completion of the seduction. — συμφέρει γὰρ σοι, ἰνα, κ.τ.λ.] not even here, as nowhere indeed, does *iva* stand instead of the *infinitive* (comp. xviii. 6), but is to be taken as *teleological*: “*it is of importance to thee (this plucking out of the eye), in order that one of thy members may be destroyed, and not thy whole body be cast into hell.*” Thus Fritzsche alone correctly; comp. Käuffer. The alleged forced nature of this explanation is a deception arising from the *customary* usage of the infinitive in German. — καὶ μὴ ὅλον . . . γέναν] namely, at the closely impending establishment of the kingdom; comp. x. 28. Ver. 30 is the same thought, solemnly repeated, although not quite in the same words (see the critical remarks).<sup>1</sup>

Ver. 31 f.<sup>2</sup> In Deut. xxiv. 1 there is stated as a reason for the dismissal which is to be carried out, דָּבָר טִיב, *something hateful, loathsome*.<sup>3</sup> This was explained by the strict Rabbi *Sammai* and his adherents as referring to adultery and other unchaste behavior; but the gentle Rabbi *Hillel* and his school as referring to everything in general that displeased the husband.<sup>4</sup> Rabbi Abika went still further, who allowed dismissal if the husband found a more beautiful woman; see Wetstein. To these and other<sup>5</sup> ill-considered principles—for Hillel's doctrine had become the prevalent one—Christ opposes Himself, and draws out from the original and inmost nature of marriage (comp. xix. 4 ff.) a firm rule, preserving the sanctity of the idea, and admitting only *that* as a ground of separation by which *the nature of marriage and its obligations is, as a matter of fact, directly and immediately destroyed*.<sup>6</sup> — ἀπολογία] not *repudiare constituerit* (Fritzsche after Grotius), but *will have dismissed*. In this is implied the *oral declaration* of dismissal, the accomplishment of which as a fact is to take place by means of a letter of divorce. The *command* to give the letter of divorce, moreover, the use of which was already in existence before the law, is only indirectly implied in Deut. xxiv. 1; comp. on xix. 7. The *Greek* expression for the dismissal of the woman is ἀποπέμπειν.<sup>7</sup> On the wanton practice of the Greeks in this matter, see Hermann, *Privatalterth.* § 80. — ἀποστάσιον] *departure*, that is, by means of a βιβλίον ἀποστάσιον.<sup>8</sup> In Demosthenes, 790. 2, 940. 15, it is the desertion of his master, contrary to duty, by a manumitted slave.<sup>9</sup> The

<sup>1</sup> “Sane multos unus membri neglecta mortificatio perdit,” “Truly, mortification of one member being neglected destroys many (persons),” Bengel.

<sup>2</sup> The assertion that, if Jesus had delivered this declaration *here*, the discussion regarding divorce in ch. xix. could not have taken place (Köstlin, p. 47; Holtzmann, p. 178 f.), has no foundation, especially as in xix. 8, Mark x. 2, the discussion is called forth by the Pharisees; comp. Weiss. Olshausen and Bleek also find in ch. xix. the historical position for the declaration, which Hilgenfeld regards as a non-original appendix to what precedes; which is also substantially the judgment of Ritschl, who regards the metabatic *et* in ver. 31 as in-

roducing an objection to vv. 29, 30.

<sup>3</sup> See Ewald, *Alterthum*. p. 372; Kell, *Archäol.* II. p. 74 f.; Gesenius, *Thes.* II. p. 1068.

<sup>4</sup> Josephus, *Antt.* iv. 8. 23; *Vita*, 76. Lightfoot, p. 278 ff.; Ewald, *Jahrb.* X. p. 56 ff.

<sup>5</sup> See Othonis, *Lex. Rabd.* p. 504.

<sup>6</sup> Comp. Harless, *Ehescheidungsfrage*, p. 17 ff.

<sup>7</sup> Bekker, *Anecd.* p. 421; Bremi, *ad Demadv. Onetor.* iv. p. 92.

<sup>8</sup> Deut. xxiv. 1; Matt. xix. 7; Mark x. 4; Jer. iii. 8.

<sup>9</sup> Hermann, *l.c.* § 37. 17.—The formula of the letter of divorce, see in *Alpheus. in Gitlin*, f. 600; in Lightfoot, p. 277.

object of the same was to prove that the marriage had been legally dissolved, and that it was competent to enter into a second marriage with another man (Ewald, *l.c.*). Observe, moreover, how the saying of the scribes, which has been quoted, is a mutilation of the legal precept, which had become traditional in the service of their lax principles, as if it, beside the arbitrary act of the man, were merely a question of the formality of the *letter of divorce*.

Ver. 32. Παρεκτός λόγου πορν.] that is, except (see on 2 Cor. xi. 28) if an act of whoredom, committed by the woman during marriage,<sup>1</sup> is the motive<sup>2</sup> (and see on Acts x. 29). In spite of the point of controversy which lies at the foundation, Paulus and Gratz are of opinion—most recently especially, Döllinger<sup>3</sup>—that by πορνεία, which does not mean adultery, 'whoredom before marriage' is meant, so that the man, instead of a virgin, receives one who is no longer so.<sup>4</sup> The correct view is already to be found in Tertullian, and in the whole old exegetical tradition, where, however, on the Catholic side, the permission was limited only to separation *a toro et mensa*. On the subject, comp. the explanation which was specially called forth on a later occasion, xix. 8 ff. But in Mark x. 11, Luke xvi. 18 (also 1 Cor. vii. 10 f.), this exception is not expressed, not as if Jesus had at the beginning made greater concessions to the pre-Christian Jewish marriages, and only at a later time completely denied the dissolubility of marriage,<sup>5</sup> nor even as if παρεκτός, κ.τ.λ., were a later modification, and not originally spoken by Christ (Bleek, Wittichen, Weiss, Holtzmann, Schenkel, and others), but Mark and Luke regard this exception by itself, understanding it as a matter of course; and rightly so,<sup>6</sup> since adultery *eo ipso* destroys the essence of all marriage obliga-

<sup>1</sup> Consequently adultery, John viii. 41; Amos vii. 17; Hos. iii. 3; Sir. xxvi. 9, xiv. 12.

<sup>2</sup> λόγος, comp. Thuc. i. 102, iii. 6, lxi. 4.

<sup>3</sup> *Christenthum und Kirche*, p. 392 ff., 480 ff., ed. 2 (comp. Baumlein in the *Stud. und Krit.* 1857, p. 336).

<sup>4</sup> It means in general every kind of whoredom (Dem. 403. 26, 483. 25, 612. 5). Where it specially refers to adultery (μοιχεία) this is clear from the context, as here and xix. 9. Thus, for example, it means also the idolatry of the people of God, because that is adultery against Jehovah, πορνεία, as in Hos. i. 2; Ezek. xvi. 15, xxiii. 43.

<sup>5</sup> How can one seriously suppose that Jesus could have laid down so slippery an exception! Indelicate, uncertain, unwise, a welcome opening to all kinds of severity and chicanery, especially considering the jealousy of the Jews. And the exception would have to hold good also in the case of marriages with widows!

<sup>6</sup> Hug, *de conjugii christ. vinculo indissolub.* 1816, who therefore declares, in xiv. 9, μή ἐν πορνείᾳ to be spurious.

<sup>7</sup> But by the circumstance that Jesus here expressly quotes as an exception this actual ground of separation, which was under-

stood as a matter of course, He excludes every other (comp. especially Calovius); and it is incorrect to say that, while He grants one actual ground of separation, He still allows several others (Grotius, de Wette, Bleek, and others; comp. also Werner in *d. Stud. u. Krit.* 1858, p. 703 ff.), which is quite opposed to the point of view of moral strictness, from which He excepts only that case in which the actual dissolution of the marriage in its innermost nature is directly given.—That Christ bases His answer on the question of divorce purely upon the nature of the divine ordinance of marriage as it was already given at the creation (*una caro*, ix. 5), not upon its object, is of decisive importance for the legislation in question, where we have also to observe that the altered form of divorce (the *judicial*) can make no change in the principles laid down by Jesus. Otherwise the legislation relating to marriage is driven on and on, by way of supposed consistency, to the laxity of the Prussian law and that of other lands (comp. the concessions of Bleek). Moreover, as regards malicious desertion, the declarations of Christ admit of application only so far as that desertion *quoad formam*, consequently according to its essential na-

tions.<sup>1</sup> But as the exception which Jesus here makes cannot become devoid of meaning by means of Lev. xx. 10 (in answer to Schegg, see John viii. 8 ff.), so also it is not to be annulled on critical grounds, which in view of the witnesses is impossible (in answer to Keim here and on xix. 9). The second half of the verse also, *καὶ ὅς, κ.τ.λ.*, cannot be condemned with Keim on the authority of D and Codd. in Augustine. — *ποιεῖ αὐτὴν μοιχᾶσθαι*],<sup>2</sup> although, according to that principle, she is still the wife of the first husband; therefore the man also, if he marries again, *μοιχᾶται* (xix. 9). — *καὶ*] not causal, but *and*, and on the other side. — *μοιχᾶται*] because he has intercourse with a person who, according to the divine law, is the wife of another. That by *ἀπολελυμένην*, a woman who is dismissed *illegally*, consequently *not on account of adultery*, is intended, was understood as a matter of course, according to the first half of the verse.

Ver. 33. Πάλιν] as in iv. 7. — *ὅν ἐπιορκήσεις*] Doctrinal precept, according to Ex. xx. 7; Lev. xix. 13. It is not to the *eighth commandment* that Jesus refers (Keim, following an artificially formed scheme), but the *second commandment* forms the fundamental prohibition of perjury. — The Pharisaic tradition made arbitrary distinctions between oaths that were binding (by Jehovah) and those that were not binding.<sup>3</sup> The second half of the precept quoted (formulated after Num. xxx. 8; Deut. xxxiii. 22) was so weakened by them, that special emphasis was laid upon the words *τῷ κυρίῳ*, and other oaths were deprived of their obligatory powers.

Vv. 34-36. *Μὴ ὁμῶσαι ὅλως*] *to swear not at all* (the adverb placed emphatically at the end, compare ii. 10), dependent upon *λέγω ὑμῖν*,<sup>4</sup> interdicts *all kinds of swearing* in general;<sup>5</sup> not merely that of *common life*, which is at

ture, is fully equivalent to adultery, which, however, must always be a question in each individual case. It cannot be shown from 1 Cor. ix. 15 that malicious desertion was regarded as a reason for dissolving Christian marriage. See on the passage. — Of *that* case of separation, where the *man* commits adultery, Christ does not speak, because the law, which does not know of any dismissal of the man on the part of the woman, presented no occasion to it. But the *application* of the principle in the case of adultery on the part of the woman to that of the man as a ground of divorce rightly follows in accordance with the moral spirit of Jesus; comp. Mark x. 12; Gal. iii. 28; 1 Cor. xi. 11.

<sup>1</sup> Comp. Weiss in *d. Zeitschr. f. Christl. Wissenschaft.* 1856, p. 361.

<sup>2</sup> "Per alias nuptias, quarum potestatem dat divortium," "through other marriage of which divorce gives the power," Bengel.

<sup>3</sup> Comp. also Philo, *de Spec. Legg.* p. 770 A. See Lightfoot, p. 280; Eisenmenger, II. p. 490; Wetstein on ver. 36; Michaelis, *Mos. Recht*, V. p. 141 ff., upon their loose

principles regarding this matter.

<sup>4</sup> Comp. Plat. *Phaed.* p. 59 E, *Menex.* 240 A), in which the *command* is implied (Jacobs, *ad Anthol.* X. p. 300; Kühner, *ad Anab.* v. 7. 34; Wunder, *ad Soph. O. C.* 837.

<sup>5</sup> Comp. West in the *Stud. u. Krit.* 1832, p. 221 ff.; Nitzsch, *christl. Lehre*, p. 363 ff.; Werner in the *Stud. u. Krit.* 1858, p. 711 ff.; Wutke, *Stuttg.* II. § 277; Achells in the *Stud. u. Krit.* 1867, p. 436 ff. Jerome had already remarked, with striking simplicity: "evangelica veritas non recipit juramentum cum omnis sermo fidelis pro jurejurando sit," "Evangelical truthfulness does not pledge itself with an oath, since every faithful word is equivalent to an oath." The emphatic *ὅλως* forbids, however, the limitation only to the forms of the oath that are afterwards mentioned (Althaus in *d. Luther. Zeitschr.* 1868, p. 504, and already Theophylact, 1), so that the oath by the name of God would remain unaffected; in like manner, the restriction of the prohibition to *promissory* oaths (Ficker in the same *Zeitschr.* 1870, p. 633 ff., and already Grotius).

variance with reverence for God (Luther, Calvin, Calovius, Bengel, Fritzsche, Ewald, Tholuck, Harless, Hilgenfeld, Keim, and others), nor even merely oaths regarded "*ex Judæorum sensu.*"<sup>1</sup> The simple prohibition,—given, however, to the disciples, and for the life of fellowship of true believers,—and in so far not less *ideal* than the requirements that have preceded, appears from the words themselves (comp. Jas. v. 12), and also from ver. 37. Christianity as it *should* be according to the will of Christ, should know *no oath at all.*<sup>2</sup> To the consciousness of the Christian, God should always be so vividly present, that, to Him and others in the Christian community, His yea and nay are, in point of reliability, equivalent to an oath. His yea and nay are oath enough. Comp. on *ὅλως*, *prorsus.*<sup>3</sup> Accordingly, it is only in the incomplete temporal condition of Christianity, as well as in the relation to the world in which it is placed, and to the existing relations of the department of public law, to which it conforms itself, that the oath has its necessary, indeed (comp. Heb. vi. 16), but conditional and temporary existence. Christ Himself has sworn (xxvi. 63 f.); Paul has frequently sworn (Rom. i. 9; 2 Cor. i. 23, xi. 3 f.; Gal. ii. 20; Phil. i. 8); nay, God swears to His own people (Gen. xxii. 16, xxvi. 3; Num. xiv. 23; Isa. xlv. 23; Luke i. 73; Acts vii. 17; Heb. vi. 13). Therefore Anabaptists and Quakers are wrong in rejecting an oath *without any exception*, as was already done by Justin, Irenæus, Clement, Origen, Chrysostom, Jerome, and other Fathers. The various but altogether arbitrary explanations of those who here recognize no absolute prohibition may be seen in Tholuck. The *direct* oath, *by God*, is not indeed expressly mentioned along with others in what follows; its prohibition, however, is implied, just as a matter of course, and entirely, first of all in the general *μὴ ὀμόσαι ὅλως*, as it is the reference to God which constitutes precisely the fundamental conception and nature of the oath, and, as in the doctrine here discussed, ver. 33, the direct oath is contained not only in *οὐκ ἐπιορκ.*, according to Lev. xix. 12, but also expressly in *ἀποδώσεις τῷ κυρίῳ*, etc. If Christ, therefore, had intended to forbid merely the oaths of common life, He would, instead of the altogether general statement, *μὴ ὀμόσαι ὅλως*, have made use of a form of expression excluding oaths to be taken in relation to the magistracy (probably by a *παρεκ τῶς*, as in ver. 32). It is true, indeed, that in the special prohibitions which follow, He mentions only indirect oaths,—consequently not those that are valid in a court of justice,—but just because the prohibition of the direct oath was already contained in *μὴ ὀμόσ.* *ὅλως*, first of all and before all other kinds of oaths; and His object now is simply to set forth that even indirect swearing fell under the general prohibition of swearing. And He sets this forth in such a way, that in so doing the prohibition of the direct oath forms the *presupposition* of His demonstration, as it could not otherwise be expected after *μὴ ὀμόσαι ὅλως*. What a scanty *πλήρωσις* of the law—and one

<sup>1</sup> Thus Matthæi, *doctrina Christi de jure-jur.* Hal. 1847.

<sup>2</sup> τὸ μὴ ὀμνεῖν ὅλως ἐπιτείνει μάλιστα τὴν εὐσέβειαν, "not to swear at all augments especially piety," Euth. Zigabenus.

<sup>3</sup> = παντελῶς Hesychius, Xen. *Mem.* i. 2. 35: προαγορεύομεν τοῖς νέοις ὅλως μὴ διαλέγεσθαι, "We charge you not to discourse at all with young men," Oecon. xx. 20.

altogether out of keeping with the ideal character of the points which preceded—would it have been had Jesus only intended to say : I forbid you “*the wanton oaths of the streets, of the markets*” (Keim), in all their forms !—*μήτε ἐν τῷ οὐρ., κ.τ.λ.*] *not to swear in general, nor (specially) by heaven, nor by earth.*<sup>1</sup>—The kinds of swearing censured by Jesus were very common amongst the Jews.<sup>2</sup>—*θρόνος θεοῦ* and *ὑποπόδιον . . . αὐτοῦ*] (Isa. lxvi. 1 ; Matt. xxiii. 22). — *τοῦ μεγ. βασι.*] of *Jehovah* (Ps. xlviii. 2, xcvi. 4 ; Job xiii. 18 ff. : therefore the holy city, iv. 5). — *μήτε ἐν τῇ κεφαλῇ*] Not merely the Jews,<sup>3</sup> but also the heathen,<sup>4</sup> swore *by their head.*<sup>5</sup> — *ὁμνῆεν* is by the Greek writers connected with *κατά τινος*, or with the accus. (Jas. v. 12). Here, as in xxiii. 16 ff., Jer. v. 7, Dan. xii. 7, with *ἐν* (in harmony with the idea that the oath cleaves to the object appealed to, comp. on *ὁμολογεῖν ἐν*, x. 32), and with *εἰς* (directing the thought,<sup>6</sup> after the Hebrew *עַל* *עַל*). — *οὐ δύνανται, κ.τ.λ.*] *for thou art not in a condition to make one single hair (if it is black) white or (if it is white) black.* There is, of course, no allusion to the *dyeing* of hair. Wolf, Köcher, Kuinoel, and others incorrectly render it : *thou canst not produce a single white or black hair.* On such a signification, what means the mention of the color ? *The meaning of the whole passage is :* “Ye shall not swear by all these objects ; for all such oaths are nothing less than the oath directly by God Himself, on account of the relation in which those objects stand to God.” In the creature by which thou swearest, its Creator and Lord is affected.

Ver. 37. *Let your manner of asseveration be affirmation or negation, without an oath.* The repetition of the *ναὶ* and *οὐ* is intended to make prominent the earnest and decisive nature of the assurance.<sup>7</sup> Similar examples of *וַיֹּאמֶר וַיֹּאמֶר* in the Rabbins, in Lightfoot, and Schoettgen, p. 41.<sup>8</sup> As a

<sup>1</sup> See on *μήτε* . . . *μήτε*, Klotz, *ad Devar.* p. 709 ; Kühner, II. 2, p. 828 f. ; Winer, p. 454 [E. T. 612] ; also Bauemlein, *Part.* p. 222.

<sup>2</sup> Philo, *de Spec. Legg.* p. 770 A ; Lightfoot, *l.c.* ; Meuschen, *N. T. ex Talm. Illustr.* p. 58.

<sup>3</sup> If *μὴ* were here the reading (Fritzsche), then the meaning would be : *not even* by thy head ; see Hartung, *Partik.* I. p. 196. But this reading is neither critically admissible—as it has only *μὴ* in its favor—nor exegetically necessary, since the series of negations is symmetrically continued with *μήτε ἐν τ. κεφ. σ.*, which symmetry is not interrupted by *ἐν*, because the latter does not stand *before ἐν τῇ κεφ. σ.* Matthew *might* have written *μὴ* (comp. also Bornemann, *ad Xen. Anab.* III. 2. 27 ; Ellendt, *Lex. Soph.* II. p. 123), but he was not *obliged* to do so.

<sup>4</sup> *Berachoth*, f. III. 2 ; Lightfoot, *Hor.* p. 281.

<sup>5</sup> Eur. *Hcl.* 625.

<sup>6</sup> Doughty, *Anal.* II. p. 7 f. ; Wetstein on the passage. Comp. the exposition of Virg. *Aen.* ix. 300.

<sup>7</sup> Comp. Plut. *Oth.* 18.

<sup>8</sup> In answer to Beza's erroneous explanation, “let your affirmative discourse be *yea*, and your negative, *nay* ;” and, in answer to Grotius (comp. also Erasmus), who takes the second *ναὶ* and *οὐ* to refer to the *act* which corresponds to the assurance, so that the meaning would be : “*sicem a nobis praestari debere in promissis etiam injuratis*,” “Faith ought to be kept by us in promises even unsworn,” see Fritzsche on the passage. According to Hilgenfeld, the original text is said to have been, in accordance with the quotations in Justin (*Apol.* I. 16, p. 63) and the Clementines (Rom. III. 55, xix. 2) : *ἵστε δὲ ὅτι ναὶ ναὶ, καὶ τὸ οὐ οὐ*. Comp. Jas. v. 12 ; 2 Cor. I. 17. Matthew would appear again to introduce an assurance like an oath. Keim also deems the form of statement as given by Matthew to be less correct.

<sup>9</sup> Comp. the *ναὶ καὶ οὐ Πυθαγορείον*, “the Pythagorean *yea* and *nay*,” in Ausonius, *Idyll.* 17 : “*Si consentitur, mora nulla intervenit, est, est ; Si controversum, dissensio subjicit, non*,” “If there is agreement, no

matter of course, by this representation other asseverations—made, however, without an oath—are not excluded. — τὸ δὲ περισσ. τούτ.] whatever is more than yea and nay (τούτων), that is *swearing*. — ἐκ τοῦ πονηροῦ] Euth. Zigabenus: ἐκ τοῦ διαβόλου : *auctorem habet diabolum*, “has the devil for its author.” So Chrysostom, Theophylact, Beza, Zwingli, Castalio, Piscator, Wetstein, and others; also Fritzsche, Keim.<sup>1</sup> Others (Luther, Calovius, Bengel, Rosenmüller, Kuinoel, Paulus, Tholuck, de Wette, Baumgarten-Crusius, Ewald, Bleek, and others) take τοῦ πονηροῦ as *neuter*, so that it would have to be explained: *is in the category of evil*, is sinful.<sup>2</sup> But how insipid and devoid of meaning is the closing thought if this be the meaning! how energetic if δ πονηρός, xiii. 19, 38, is intended! And by this energetic rejection of the oath amongst the ideal people of God, to whom the *completed* law applies, there is no opposition to the *Old Testament* sacredness of an oath. But if under the completed law the mere yea and nay are to have the weight and reliability of an oath, then this highest moral standard and ordinance of truthfulness would be again taken away and perverted by him who nevertheless should swear; while the yea and nay would again be deprived of the guarantee of truthfulness, which, like all opposition to the truth, would be *diabolical* (John viii. 44). The oath by God could not be rejected by Jesus, *in and by itself*, as ἐκ τοῦ πονηροῦ, for it certainly rests upon the divine law; but (in answer to Keim) it has, upon the standpoint of the *πλήρωσις* of the law, given way to the yea and nay, therefore its re-establishment would only be a desertion of these higher stages, a falling away from the moral *τελείωσις* up to which Christ means to fulfil the law. This could not proceed from God, but only from the enemy of His will and kingdom. In a similar way, as Theophylact rightly saw, circumcision in the O. T. is ordained of God, and is worthy of honor; but to uphold its validity in Christianity to the injury of faith, and of righteousness by faith, is sinful, devilish; 2 Cor. xi. 8, 14. So also with sacrifices, festival days, prohibition of meats, and so on.

Ver. 38. Ὁφθαλμὸν . . . ὀδόντος] supply δώσει, which supplement is presupposed as well known from the saying referred to (see Ex. xxi. 24). In the usual formula (comp. also Lev. xxii. 20, xxiv. 20; Deut. xix. 21) is expressed the *jus talionis*, the carrying out of which was assigned to the *magistracy*.<sup>3</sup> Instead of seeking and asserting this right before the magistracy, the Christian, in the feeling of true brotherly love, free from all desire of revenge, is to exercise self-denial, and to exhibit a self-sacrificing spirit of concession. Comp. 1 Cor. vi. 7. This *principle* of Christian morality, laid down absolutely as an ideal, by no means excludes, under the determining circumstances of sinful life, the duty of seeking one's legal rights, as is clear, moreover, from the history of Christ and His apostles. That Jesus, moreover, is speaking against the misuse by the Pharisees of the legal

delay intervenes, *te is te*: If there be dispute, discord will ensue, (it will be) no.”

<sup>1</sup> Comp. John viii. 44; 1 John iii. 8, 12.

<sup>2</sup> Comp. the use of ἐκ τοῦ ἐμφανούς, ἐκ τοῦ εὐπρεπούς, etc., Matthiae, p. 1334.

<sup>3</sup> Comp. XII. Tab.: “si membrum rupit, ni cum eo pacit, tallo esto,” “If he has broken a limb, unless he come to an agreement with that one, let there be retaliation in kind.”

standard, as a standard within the sphere of social life, is a groundless supposition of Luther, Beza, Calvin, Calovius, Bengel, B. Crusius, Keim, and others, especially as in ver. 40 *κριθῆναι* follows. But certainly the Pharisees may, unlovingly enough, in cases occurring in social life, have claimed those rights before the magistracy, and have influenced others also to practise similar unloving conduct. Glosses in reference to the payment in money of legal *talio*, see in Lightfoot.

Vv. 39, 40. τῷ πονηρῷ] is neither to be understood of the *devil* (Chrysostom, Theophylact), nor, as *neuter* (Augustine, Luther, Castalio, Calvin, Ewald, and others), of *injustice*; but, in accordance with the antithesis ἀλλ' ὅστις σε παίζει, etc., and with vv. 40 and 41: *homini maligno*. — Christ names first the *right* cheek, although the blow most naturally strikes first the left, but after the common fashion of naming the left *after* the right. — *κριθῆναι*] *to go to law*. Vulgate well renders: *in iudicio contendere*.<sup>1</sup> It refers to *legal* controversy, not to the extra-judicial beginnings of contention (de Wette; also Beza, Grotius, Kuinoel, and others), by which the *distinction* between the two cases, vv. 39 and 40, is quite overlooked. — χιτῶνα] ἡνδρῶν, the shirt-like *under-garment*, *tunica*; on the other hand, ἱμάτιον] ἡνδρῶν, ἡνδρῶν, the mantle-like *over-garment*, *toga*, which also served for a covering by night, and might not therefore be retained as a pledge over night; Ex. xxii. 26; Deut. xxiv. 13. The ἱμάτιον was more valuable and more indispensable than the χιτῶν; that is the point which, according to Matthew, Jesus has in view. It is different in Luke vi. 29 (according to the order of succession in covering the body). — λαβεῖν] by the lawsuit, which follows from *κριθῆναι*; whilst the pettiness of the object is not opposed to this, seeing that the method of illustration is by way of concrete example.

Ver. 41. Ἀγγαρεύειν, passed over from the Persian<sup>2</sup> into Greek, Latin (*angariare*, Vulgate,<sup>3</sup> and into the Rabbinical dialect (אָנגאַרירן, Lightfoot on the passage), *to force into transport service*. The Persian arrangements respecting post messages, instituted by Cyrus, justified the couriers (ἀγγαροί) in *making requisitions* from station to station of men, or cattle, or carriages for the carrying on of their journey.<sup>4</sup> Here it refers to *continuing a forced journey*, comp. xxvii. 32. — μίλιον] One thousand steps, or eight stadia, one-fourth of a German mile. A late word found in Strabo.

REMARK.—The spirit of the ethics of Jesus, His own example (John xviii. 22 f.) and that of the apostles (Acts xxiii. 3, xvi. 35, xxvi. 25, xxv. 9 f.), require us to recognize, in these manifestly typical representations, vv. 39-41, not precepts to be literally followed, but precepts which are certainly to be determined according to their idea. This idea, which is that of love, yielding and putting to shame in the spirit of self-denial, and overcoming evil with good, is concretely represented in those examples, but has, in the relations of external life and its individual cases, the measure and the limitation of its moral practice. Comp.

<sup>1</sup> Comp. on 1 Cor. vi. 1; Rom. iii. 4; and see Wetstein, Nägelsbach on the *Iliad*, p. 205, ed. 3.

<sup>2</sup> See Gesenius, *Thes.* I. p. 23.

<sup>3</sup> Augustine, *ep.* 3.

<sup>4</sup> Buxtorf, *Lex. Rabb.* p. 131.

<sup>5</sup> Herodotus, viii. 28; Xenoph. *Cyrop.* viii. 6. 17; Josephus, *Ant.* xii. 2. 3. See Doughty, *Anal.* II. p. 9 f.

on ver. 38. Luther appropriately lays emphasis here upon the distinction between what the Christian has to do as a *Christian*, and what as a *worldly person* (in so far as he is in a position or an office, and so on). The Lord leaves to the state its own jurisdiction, xxii. 21.

Ver. 42. A precept (in opposition to selfishness) which does not stand indeed in essential connection with what precedes, but which is still brought into connection with it through the natural connection of the thoughts. According to Ewald, who here lays weight<sup>1</sup> upon the number *seven* in the quotations of the O. T. laws, there must have stood after ver. 41 in the original collection of sayings the following words: ἡκούσατε, ὅτι ἐπρόφητῶν οὐ κλέψετε, ἀποδώσεις δὲ τὸ ἱμάτιον τῷ πτωχῷ· ἐγὼ δὲ λέγω ὑμῖν· τῷ αἰτοῦντι, and so on, and then, ver. 40. The command that is wanting was put together from Ex. xx. 15; Deut. xxiv. 12 f. A very thoughtful conjecture, which is followed by Holtzmann; but unnecessary, for this reason, that the contents and order of the sentences, vv. 40–42, attach themselves to one fundamental thought; and improbable, because not merely an omission, but also a transposition, is assumed, and because τῷ αἰτοῦντι, κ.τ.λ., does not correspond to the prohibition of *thieving* as its fulfilment. — *δὰς*.] That Jesus did not think of lending out at *interest*, appears from Ex. xxii. 24.<sup>2</sup>

Ver. 43. Τὸν πλεόνειον σου] In Lev. xix. 18, ἑλῆν denotes a *member of the nation*, whereby the proselyte also is included with others; hatred towards the heathen, however, is not conceived of by the legislator as an antithesis that follows of itself, and therefore we may all the less assume that Jesus Himself introduced *into the law* hatred of one's enemies, as an abstraction from the national exclusiveness, in which the law keeps Judaism towards heathenism, as if it *commanded* this hatred (Weiss, Bleek). The casuistic tradition of the *Pharisees*, however, explained Lev. xix. 18, as the antithetical τ. ἐχθρόν σου shows, of a *friend*, and deduced therefrom (perhaps with the addition of passages like Deut. xxv. 17–19, comp. Mal. i. 3) the antithesis (which confessedly was also a principle of the common Hellenism: καὶ μισήσεις τὸν ἐχθρόν σου, by which was meant not the *national enemy* (Keim), but the personal (σου) *private enemy*, in opposition to the law (Ex. xxiii. 4 f.; Lev. xix. 18) and to the pious spirit of the Old Covenant.<sup>3</sup> Jesus Himself also may have understood the Pharisaic addition only to refer to *private enemies*, as is clear from His antithesis, vv. 44 ff.

Ver. 44. Observe the *entire* love which is here required: *disposition, word, act, intercession*.<sup>4</sup> But it is as ἀγαπᾶν (to esteem highly), not as φιλεῖν (amare), that we are required to love our enemy.<sup>5</sup> It rests upon the clearness and strength of the moral will to separate between the *person* of the enemy and his hostile *disposition* towards us, so that the latter does not prevent us

<sup>1</sup> Jahrb. I. p. 182 f.

<sup>2</sup> Lev. xxv. 37; Deut. xv. 7, xxiii. 20; Ewald, *Allerthümer*, p. 242 f. [E. T. 181];

<sup>3</sup> See Stallbaum, ad Plat. *Phl.* 110, p. 154; Jacobs, ad *Del. epigr.* p. 144.

<sup>4</sup> Ps. vii. 5, xxxv. 18 f.; Job xxxi. 29; Prov. xxiv. 17, 29, xxv. 21 f.; comp. Gen. xiv. 1; 1

Sam. xxiv. 7, xviii. 5; 2 Kings vi. 22.

<sup>5</sup> "Primo fere continetur tertium, et secundum quarto," "The third is almost entirely contained in the first, and the second in the fourth," Bengel.

<sup>6</sup> Comp. on John xi. 5.



from esteeming the former, from blessing it, and applying to it acts of kindness and intercession. The Christian receives this moral clearness and strength, and the consecration of enthusiasm thereto, in his self-experience of the divine love of one's enemy in Christ.<sup>1</sup>

Ver. 45. Ὅπως γένησθε υἱοί, κ.τ.λ.] is commonly understood, in keeping with the *ὅτι τὸν ἥλιον, κ.τ.λ.*, that follows, of the *ethical* condition of *similarity to God*, according to which the child of God also exhibits in himself the divine disposition and the divine conduct (Eph. v. 1 f.). But the correct interpretation is given by ver. 9, and is supported by *γένησθε* (for *γίνεσθαι* is never equivalent to *εἶναι*). What is meant is, as in ver. 9, the *obtaining of the coming salvation in the kingdom of the Messiah*, which, according to the connection, as in ver. 9, is designated as the *future sonship of God*, because the participators in the Messianic blessedness must necessarily be of the same moral nature with God as the original type of love; therefore the words that follow, and ver. 48. — *τοῦ ἐν οὐρανῷ*.] See on vi. 9. As to the thought, comp. Seneca.<sup>2</sup> — *ὅτι*] is not equivalent to *ὅς*, but the simple *as* (for), stating that *ὅπως γένησθε υἱοί, κ.τ.λ.*, is rightly said. Fritzsche here inappropriately (comp. already Bengel) drags in the usage of *εἰς ἕκκινον ὅτι*.<sup>3</sup> — *ἀνατέλλει*] transitive.<sup>4</sup> — *τὸν ἥλιον αὐτοῦ*.] The goodness of God towards His enemies (sinners) Jesus makes His believers feel by the *experimental proof* of His *all* good administration in nature—a proof which, like every one derived *a posteriori* in favor of a single divine attribute, is, on account of opposing experiences (God also *destroys* the good and the evil through natural manifestations), in itself insufficient, but, in *popular* instruction, has its proper place, and is of assured efficacy, with the same right as the *special* consideration of *individual* divine attributes in general.

Ver. 46. *Argumentum e contrario* in favor of the command to love one's enemy; for the mere love of one's *friend* belongs to no higher stage of moral life than that of the publicans and heathens.—In what follows neither is a *μόνον* to be supplied after *τοῖς ἀγαπ. ὑμᾶς*, nor is *ἔχετε* to be taken for *ἔξετε* (both in answer to Kuinoel and others). Jesus opposes the doctrine, "*Love them who love you*," and views the *reward*, as in ver. 12, vi. 1, as a possession, preserved in heaven with God, to be realized in the kingdom of the future. — *οἱ τελῶναι*] the *tax-gatherers* (partly natives, partly Romans), who were employed in the service of the Roman knights, who farmed the revenues. They were generally greatly hated amongst the Jews on account of their severity and avarice, especially, however, *for being the servants of the Roman power*.<sup>5</sup>

Ver. 47. *And if ye shall have welcomed your brethren alone* (saluted them

<sup>1</sup> xviii. 21 ff.; Eph. iv. 32; Phil. ii. 1 f.; 1 John iv. 10 f.

<sup>2</sup> *De Benef.* iv. 26: "Si deos imitaris, da et ingratia beneficia; nam et sceleratis sol ortalur, et piratis patent maria." "If you imitate the gods, bestow kindnesses upon even the ungrateful; for the sun arises upon even the accursed, and seas lie open to pirates."

<sup>3</sup> See on John ii. 18, ix. 17, etc.

<sup>4</sup> Hom. *Il.* v. 777; Pind. *Isthm.* vi. 5, v. 111; Soph. *Philo.* 1123; Diod. Sic. xvii. 7; LXX. Gen. iii. 18; Sir. xxxvii. 17; Clem. *Cor.* I. 20.

<sup>5</sup> Magnifica appellatio; ipse et fecit solem et gubernat et habet in sua unius potestate" (Bengel).

<sup>6</sup> Wetstein on the passage; Kelm, II. p. 217 f.

lovingly), what special thing have you done? The conception, "*to act in a friendly manner*" (Luther, Tholuck, Bleek, Hofmann), is not the *significatio*, but certainly the *adsignificatio* of ἀσπάζεσθαι, as often in classic writers.<sup>1</sup> — τοὺς ἀδελφ. ὑμῶν μόνον] is not to be limited to the members of families and other close associations (Tholuck and others), as was already done by the reading φίλους, approved of by Griesbach; but it refers to the *members of the nation*, and applies to the national *particularism* of the Jews; consequently the *national* antithesis is οἱ ἔθνικοι. Comp. Bleek. — τί περισσόν] *what preference? what distinguishes you above others.*<sup>2</sup> Instead of τί περισσόν, Justin<sup>3</sup> quotes τί καινόν, which substantially agrees with τί περισσόν, and belongs only to another form of the idea, not to a higher point of view (Hilgenfeld).<sup>4</sup>

Ver. 48. Ἔσεσθε] imperatively. — οὖν] draws a deduction from vv. 44–47, where the emphatic ὑμεῖς forms the sublime antithesis to the last-mentioned publicans and heathens. The highest summary of the unending obligation of Christian love. — τέλειοι] ἐν μηδενὶ λειπόμενοι, Jas. i. 4. Euth. Zigabenus well remarks: οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτελεῖς εἰσιν εἰς ἀγάπην: οἱ δὲ τοὺς ἐχθροὺς, οὗτοι τέλειοι, "They who love those that love them are incomplete in regard to (true) love; but they who love their enemies are perfect."<sup>5</sup> Thus the closing admonition stands in close relation to what precedes. Others (Beza, Fritzsche, Kuinoel, Ewald, who also regards vii. 12 as originally belonging to this passage): *integri, sine vitiiis* in general, without exclusive reference to the commandment of love. They consider the verse as the top-stone of the whole discourse, directed from ver. 20 onwards against the Pharisees. But this anti-Pharisaic tendency is still continued also in ch. vi., and the pointing to the example of God would at least not be appropriate to vv. 27 ff. and to 31 ff. — ὥστε] equality of the moral *modality*, ver. 45, by which the relation of the adequate *degree* is not required, and yet the ideal task, the obligation of which is never exhausted (Rom. xiii. 8 ff.), is for ever made sure. Observe, moreover, how this ὥστε corresponds, indeed, to the Platonic conception of virtue (ὁμοιοῦσθαι τῷ θεῷ); the latter, however, is surpassed, on the one side, by the specific requirement of *love* as similarity to God; and, on the other, by the idea of God as the *heavenly Father*.

<sup>1</sup> Comp. ἀσπάζεσθαι καὶ φιλεῖν, Stallbaum, ad Plat. *Ap.* p. 29 D, and *Rep.* 499 A.

<sup>2</sup> "Ut decet filios Dei," Bengel. Comp. Rom. iii. 1; Soph. *O. R.* 841.

<sup>3</sup> *Apol.* i. 15.

<sup>4</sup> See Ritschl in the *Theol. Jahrb.* 1851, p.

490 f.

<sup>5</sup> Comp. Luther: "after the example of the heavenly Father, who does not please nor divide His love," and already Ignatius, ad *Philad.*, interpol. 3.

## CHAPTER VI.

VER. 1. After *προσέχ.* Tisch. inserts *δέ*, no doubt only in conformity with L Z  $\aleph$ , Curss. Verss.; yet correctly, inasmuch as *δέ* would be readily omitted from its coming immediately after the syllable TE, and from its reference not being noticed. — *δικαιοσύνην*] Elz. Matth. Scholz have *ἐλεημοσύνην*, against B D  $\aleph$ , 1, 209, 217, It. (Brix. excepted) Vulg. Or. and some other Fathers. A false gloss. — Ver. 4. *αὐτός*] not found in B K L U Z  $\aleph$ , Curss. Vulg. It. Copt. Syr<sup>sc</sup> and several Fathers. It seemed superfluous, and was accordingly omitted, and that all the more readily that it is likewise wanting in vv. 6, 18. Cancelled by Fritzsche, Lachm. and Tisch. 8. — *σοι*] Elz. Griesb. Matth. Scholz add *ἐν τῷ φανερώ*, which is not found in B D Z  $\aleph$ , Curss. Codd. gr. in Aug. Syr<sup>sc</sup> Copt. Vulg. and several Fathers. Also in the case of ver. 6, the testimonies in favor of omitting are essentially the same; while, as regards ver. 18, the testimony for excluding is far more decided. It should be retained in vv. 4 and 6, but in ver. 18 it is an interpolation, and ought to be deleted.<sup>1</sup> — Ver. 5. *προσεύχη, οὐκ ἐστὶν*] Lachm. and Tisch.: *προσεύχησθε, οὐκ ἐσσεσθε*, after B Z, 1, 22, 116, Copt. Sahid. Aeth. Goth. It. Vulg. Or. Chrys. Aug. Correctly; the singular was occasioned by the use of that number in what precedes and follows.  $\aleph$  has *προσεύχη οὐκ ἐσσεσθε*; see, however, Tisch. on Cod.  $\aleph$ . — Ver. 12. *ἀφίμεν*] D E L  $\Delta$  II, 157, 253, Ev. 26: *ἀφίμεν*; B Z  $\aleph^*$ , 1, 124 (on the margin), Harl. For. Or. Nyss. Bass.: *ἀφήκαμεν*. So Lachm. and Tisch. The latter is to be adopted. The reading of the Received text and *ἀφίμεν* are from Luke xi. 4, into which, again, as quoted in Origen (once), *ἀφήκαμεν* has found its way from our present passage. — Ver. 13. *πονηροῦ*] Elz. Matth. add the doxology: *οὗ σου ἐστιν ἡ βασιλεία καὶ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν*. Against a preponderance of testimony, and contrary to the whole connection with ver. 14 f. A very old (Syr.) addition from the liturgy; one, however, that has assumed a variety of forms. — Ver. 15. *τὰ παραπτ. αὐτῶν*] is correctly deleted by Tisch. It is wanting in D  $\aleph$ , Curss. Vulg. It. Syr. Aug., and how easy was it mechanically to insert it as a supplement from ver. 14! — Ver. 18. *σοι*] Elz. Fritzsche add *ἐν τῷ φανερώ*; see on ver. 4. — Instead of *κρυπτῷ*, Lachm. and Tisch., in both instances, have *κρυφαίῳ*, after B D  $\aleph$ , 1, 22; correctly, seeing that *κρυπτῷ* is the common reading, and derived from vv. 4, 6. — Ver. 21. Instead of *ὁμῶν*, B  $\aleph$ , 1, 128, and important Verss. and Fathers, have *σου* both times, which Griesb. has recommended, and Fritzsche, Lachm. Tisch. have adopted. Correctly; *ὁμῶν* is taken from Luke xii. 34. — Ver. 22. After the first *ὀφθαλμός* Lachm. has *σου*, only after B, Vulg. Aeth. Codd. It. Or. Hil. Taken from the one which follows. Then in what comes next Lachm. places the  $\eta$  immediately after *ὁν*, only according to B. In  $\aleph$  and several Verss. and Fathers *ὁν* is omitted; deleted by Tisch. 8, against decisive testimony. Coming as it does after *ἐάν*, it might easily be left out

<sup>1</sup> Lachm. and Tisch. have deleted *ἐν τῷ φανερώ* in all the three passages; in ver. 18 it is also erased by Griesb. Matth. and Scholz.

through an oversight on the part of the transcriber. — Ver. 25. καὶ τ[ι] Fritzschē, Lachm. ἡ τ[ι], according to B, Curs. and a few Verss. and Fathers. Too inadequate testimony. \* Curs. Verss. and Fathers, who are followed by Tisch. 8, omit καὶ τ[ι] π[ι]ντε altogether. In conformity with Luke xii. 22. — Ver. 28. Instead of ἀβάνει, κοπιᾷ, and νῆθει, Lachm. and Tisch. have the plurals, after B \* Curs. Ath. Chrys. Correctly. See Luke xii. 27. Likewise in ver. 32, where Lachm. and Tisch. have ἐπιζητοῦσιν, the sing. is used to conform with Luke xii. 30. — Ver. 33. τ. βασιλ. τ. θεοῦ κ. τ. δικαιοσ. αὐτοῦ] Lachm. : τ. δικαιοσ. καὶ τὴν βασιλείαν αὐτοῦ, only after B. In \*, τ. θεοῦ is wanting; and its omission, in which Tisch. 8 concurs, is favored by the testimony of the reading in B. Several Verss. and Fathers also leave out τ. θεοῦ, which, as being a supplement, ought to be deleted. The testimony is decisive, however, in favor of putting τ. βασιλ. first. — Ver. 34. τὰ ἐαυτῆς] Lachm. and Tisch. have merely ἐαυτῆς, according to important testimony. Correctly; from the genitive not being understood, it was attempted to explain it by means of τὰ, and in other ways (περὶ ἐαυτῆς, ἐαυτῆν, ἐαυτῇ).

Ver. 1. *Connection*: However (προσέχετε δέ, be upon your guard), to those *doctrines and prescriptions* regarding the true δικαιοσύνη, I must add a *warning* with reference to the *practice* of it (ποιεῖν, 1 John iii. 7). This warning, stated in general terms in ver. 1, is then specially applied in ver. 2 to *almsgiving*, in ver. 5 to *prayer*, and in ver. 16 to *fasting*. Accordingly δικαιοσύνη is *righteousness* generally (v. 6, 10, 20), and not *benevolence* specially, which, besides, it never means, not even in 2 Cor. ix. 10, any more than צדקה (not even in Prov. x. 2, xi. 4; Dan. iv. 24), which in the LXX., and that more frequently by way of *interpretation*, is rendered by ἐλεημοσύνη, in which the δικαιοσύνη manifests itself by acts of charity.<sup>1</sup> — On εἰ δὲ μήγε, after which we are here to supply προσέχετε τὴν δικαιοσύνην. ἢ μὴ ποιεῖν, etc., see on 2 Cor. xi. 16. — μισθὸν . . . οὐρανοῖς] See on v. 12, 46.

Ver. 2. Μὴ σαλπίσσης] *do not sound a trumpet*, metaphorically: *make no noise and display with it* (Chrysostom, Theophylact, Euth. Zigabenus).<sup>2</sup> Here ἐμπρ. refers to the idea of a person sounding a trumpet, which he holds up to his mouth. Others (Calvin, Calovius, Wolf, Paulus, also τινές referred to by Euth. Zigabenus) render: *cause not a trumpet to be sounded before thee*. They think that, in order to make a display, the Pharisees had actually made the poor assemble together by the blowing of trumpets. But the expression itself is as decidedly incompatible with this extraordinary explanation as it is with the notion that what is meant (Homberg, Schoettgen) is the sound produced by the clinking of the *money, dropped into* the alleged trumpet-like *chests in the temple* (see on Mark xii. 41), and this notwithstanding that it is added, ἐν τ. σιναι. κ. ἐν τ. ῥύμ.<sup>3</sup> In the *synagogues* it was

<sup>1</sup> Comp. Tob. ii. 14, xii. 9.

<sup>2</sup> Comp. Achill. Tat. viii. p. 507; Cic. ad Div. xvi. 21: "te buocinatorum fore existimationis meae," "that you will be a trumpeter of my good name;" Prudent. de Symmach. ii. 68.

<sup>3</sup> On the injunction generally, comp. Babyl. Chagig. f. v. 1: "R. Jannai vidit

quendam nummum pauperi dantem palam; cui dixit: praestat non dedisse, quam sic dedisse," "Rabbi Jannai saw a certain person giving money to a poor man openly (ostentatiously); to whom he said, it is better not to have given at all, than to have given in this wise."

the practice to collect the alms on the Sabbath ; Lightfoot and Wetstein on this passage. — ὑποκριται] in classical writers means *actors* ; in the New Testament, *hypocrites*.<sup>1</sup> — ἀπέχουσι . . . αὐτῶν] inasmuch as they have already attained what was the sole object of their liberality, popular applause, and therefore have nothing more to expect. ἀπέχειν, *to have obtained, to have fully received*. See on Phil. iv. 18.

Ver. 3. Σοῦ δέ] in emphatic contrast to hypocrites. — μὴ γνώτω ἡ ἀριστερά σου, κ.τ.λ.] The right hand *gives*, let not the left hand know it. Proverbial way of expressing entire freedom from the claiming anything like self-laudation. For sayings of a similar kind among the Fathers, see Suicer, *Theol.* I. p. 508. De Wette, following Paulus, thinks that what is referred to is the *counting* of the money *into the left hand* before it is given away with the right. This is out of place, for the warning is directed, not against a narrow calculating, but against an *ostentatious* almsgiving. For the same reason we must object to the view of Luther, who says : “ When you are giving alms with the right hand, see that you are not seeking to *receive* more with the left, but rather put it behind your back,” and so on.

Ver. 4. Ὁ βλέπων ἐν τῷ κρυπτῷ] *who sees, i.e. knows what goes on in secret*, where He is equally present. Grotius and Kuinoel arbitrarily take the words to be equivalent to τὰ ἐν τῷ κρ. — αὐτὸς ἀποδώσει σοι] *He Himself will reward you*, that is, at the Messianic judgment (*i.e. ἐν τῷ φανερῷ*, 2 Cor. v. 10) ; αὐτός forms a contrast to the *human* rewards, which the hypocrites, with their ostentatious ways of acting, managed to secure in the shape of applause from their fellow-men, ver. 2.

Ver. 5. Οὐκ ἐστὲ] See the critical remarks. The future, as in v. 48. — ἐτι] as in v. 45. — φιλοῦσιν] *they have pleasure in it, they love to do it*,—a usage frequently met with in classical writers,<sup>2</sup> though in the New Testament occurring only here and in xxiii. 6 f. — ἐστῶτες] The Jew *stood*, while praying, with the face turned toward the temple or the holy of holies, 1 Sam. i. 26 ; 1 Kings viii. 22 ; Mark xi. 25 ; Luke xviii. 11 ;<sup>3</sup> at other times, however, also in a kneeling posture, or prostrate on the ground. Therefore the notion of *fixi, immobiles* (Maldonatus), is not implied in the simple ἐστῶτες, which, however, forms a feature in the *picture* ; they *love to stand there and pray*. — ἐν ταῖς γυνιαῖς τ. πλ] not merely when they happen to be surprised, or intentionally allow themselves to be surprised (de Wette), by the hour for prayer, but also at other times besides the regular hours of devotion, turning the most sacred duty of man into an occasion for hypocritical ostentation.

Ver. 6. Ταμεῖον] *any room in the interior of the house*, as opposed to the synagogues and the streets. We are therefore not to think exclusively of the *closet* in the strict sense of the word, which was called ὑπερῶνον ; see note on Acts i. 13. For the expression, comp. Isa. xxvi. 20 ; for ταμεῖον, *conclave*.<sup>4</sup> — ἀποδώσει σοι] for thy undemonstrative piety. It is not public prayer in

<sup>1</sup> “ Hypocritis est mixtura malitiae cum specie bonitatis,” Bengel.

<sup>2</sup> Ellendt, *Lex. Soph.* II. p. 910 f.

<sup>3</sup> Lightfoot, p. 292 f.

<sup>4</sup> See Xen. *Hell.* v. 4. 5 ; Matt. xxiv. 26 ; Sir. xxix. 12 ; Tob. vii. 17.

itself that Jesus condemns, but praying in an ostentatious manner; rather than *this*, He would have us betake ourselves to a lonely room.<sup>1</sup>

Ver. 7. Δέ] indicating a transition to the consideration of *another* abuse of prayer. — βαττολογεῖν]<sup>2</sup> is not to be derived, with Suidas, Eustathius, Erasmus, from some one of the name of *Battus* (passages in Wetstein), who, according to Herod. v. 155, was in the habit of stammering, but, as already Hesychius correctly perceived (κατὰ μῆψιν τῆς φωνῆς), is to be regarded as a case of *onomatopoeia* (comp. Βάτταλος as a nickname of Demosthenes, βατταρίζω, βατταρισμός, βατταριστής), and means, properly speaking, to *stammer*, then to *prate*, to *babble*, the same thing that is subsequently called πολυλογία. B M have the form βατταλογ.; see Tisch. 8. — οἱ ἔθνηκοι] Whose prayers, so wordy and full of repetitions (hence, *fatigare Deos*), were well known.<sup>3</sup> In Rabbinical writers are found recommendations sometimes of long, sometimes of short, prayers (Wetstein). For an example of a Battological Jewish prayer, see Schoettgen, p. 58. f., comp. Matt. xxiii. 15; and for disapproval of long prayers, see Eccles. v. 1, Sir. vii. 14. — ἐν τῇ πολυλογίᾳ αὐτῶν] *in consequence of their much speaking*; they imagine that this is the cause of their being heard.<sup>4</sup>

Ver. 8. οὖν] seeing that you are expected to shun heathen error. — οἶδε γὰρ, κ.τ.λ.] so that, this being the case, that βαττολογεῖν is superfluous.

Ver. 9. "Having now rebuked and condemned such false and meaningless prayer, Christ goes on to prescribe a short, neat form of His own to show us how we are to pray, and what we are to pray for," Luther.—The emphasis is, in the first place, on οὕτως, and then on ὑμεῖς, the latter in contrast to the heathen, the former to the βαττολογεῖν; while οὖν is equivalent to saying, "inasmuch as ye ought not to be like the heathen when they pray." Therefore, judging from the context, Christ intends οὕτως to point to the prayer which follows as an example of one that is *free from vain repetitions*, as an example of what a prayer *ought to be* in respect of its form and contents *if the fault in question is to be entirely avoided*, not as a direct prescribed pattern (comp. Tholuck), excluding other ways of expressing ourselves in prayer. The interpretation, "*in hunc sensum*" (Grotius), is at variance with the context; but that of Fritzsche (in some *brief* way such as this) is not "very meaningless" (de Wette), but *correct*, meaning as he does, not brevity in itself, but in its relation to the *contents* (for *comprehensive* brevity is the opposite of the vain repetitions). — On the Lord's Prayer, which now follows, see Kamphausen, *d. Gebet d. Herrn*, 1866; J. Hanne,

<sup>1</sup> Theophylact: ὁ τόπος οὐ βλάπτει, ἀλλ' ὁ τρόπος καὶ ὁ σκόπος.

<sup>2</sup> Simplic. *ad Epict.* p. 340.

<sup>3</sup> Terent. *Heautont.* v. i. 6 ff.

<sup>4</sup> As to the thing, consider the words of Augustine: "Abest ab oratione multa locutio, sed non desit multa precatio, si fervens perseveret intentio;" the *former*, he adds, is "rem necessariam superfluum agere verba," but the *multum precari* is: "ad eum, quem precamur, diuturna et pla cordis

excitatione pulsare," "Let much *speaking* be absent from prayer, but let not much *supplication* be wanting, if fervent purpose steadfastly abides;" the *former*, he adds, is "to accomplish a necessary duty with superfluous words," but the *supplicating* much is, "to urge us, with long continued and pious rousing up of soul, to Him whom we supplicate." (*Ep.* 180. 20, *ad probam.*)

in *d. Jahrb. f. D. Th.* 1866, p. 507 ff. ; and in Schenkel's *Bibelles.* II. p. 346 ff. According to Luke xi. 1, the same prayer, though in a somewhat shorter form, was given on a different occasion. In regard to this difference of position, it may be noted : (1) That the prayer cannot have been given on *both* occasions, and so given twice (as I formerly believed) ; for if Jesus has taught His disciples the use of it as early as the time of the Sermon on the Mount, it follows that their request in Luke xi. 1 is unhistorical ; but if, on the contrary, the latter is historical, then it is impossible that the Lord's Prayer can have been known in the circle of the disciples from the date of the Sermon on the Mount. (2) That the characteristic *brevity* of Luke's version, as compared with the fulness of that of Matthew, tells in favor of Luke's originality ; but, besides this, there is the fact that the *historical basis* on which Luke's version is founded leaves no room whatever to suspect that legendary influences have been at work in its formation, while it is perfectly conceivable that the author of our version of Matthew, when he came to that part of the Sermon on the Mount where warnings are directed against meaningless repetitions in prayer, took occasion also to put this existing model prayer into our Lord's mouth. Schleiermacher, Baumgarten-Crusius, Sieffert, Olshausen, Neander, de Wette, Ewald, Bleek, Holtzmann, Weiss, Weizsäcker, Schenkel, Hanne, Kamphausen, also rightly declare themselves against the position of the prayer in Matthew as unhistorical. The *material* superiority of Matthew's version (see especially Keim) remains unaffected by this verdict. On the *Marcionitic* form, especially in the first petition, and on the priority of the same as maintained by Hilgenfeld, Zeller, Volkmar, see the critical notes on Luke xi. 2-4. — *πάτερ ἡμῶν*] This form of address, which rarely occurs in the O. T.,<sup>1</sup> but which is constantly employed in the N. T. in accordance with the example of Jesus, who exalted it even into the *name* for God,<sup>2</sup> brings the petitioner at once into an attitude of perfect confidence in the divine love ; "God seeks to entice us with it," and so on, Luther.<sup>3</sup> But the consciousness of our standing as children in the *full and specially Christian sense* (comp. on v. 9), it was not possible perfectly to express in this address till a *later time*, seeing that the relation in question was only to be re-established by the atoning death. — *ὁ ἐν τοῖς οὐρανοῖς*] distinguishes Him who is adored in the character of Father as the *true* God, but the *symbolical* explanations that have been given are of an arbitrary character (Kuinoel, "Deus optime maxime, benignissime et potentissime ;" de Wette, "the elevation of God above the world ;" Baumgarten-Crusius, "God who exists for all men ;" Hanne, "Father of all"). Surely such a line of interpretation ought to have been precluded by ver. 10, as well as by the doctrine which teaches that Christ has come from heaven from the Father, that He has returned to heaven to the right hand

<sup>1</sup> Isa. lxiii. 16 ; Deut. xxxii. 6 ; in the Apocrypha, in Wisd. ii. 16, xiv. 3 ; Sir. xlii. 1 ; II. 10 ; Tob. xiii. 4 ; 3 Mac. vi. 8.

<sup>2</sup> Mark xiv. 36 ; Weiss, *Evangelien*/fr. p. 200 ff.

<sup>3</sup> In his translation, Luther renders it

here and in Luke xi. 2 by *unser Vater* ; in the Catechism and manuals of prayer and baptism, *Vater unser*, after the Latin *Pater noster*. See Rienecker in *d. Stud. u. Krit.* 1837, p. 336 f. Kamphausen, p. 30 f.

of the Father, and that He will return again in majesty from heaven. The only true God, though everywhere present (2 Chron. ii. 6), nevertheless has *His special abode* in heaven; heaven is *specially the place where He dwells in majesty, and where the throne of His glory is set*,<sup>1</sup> from which, too, the Spirit of God (iii. 16; Acts ii.), the voice of God (iii. 17; John xii. 28), and the angels of God (John i. 52) come down. Upon the idea of God's *dwelling-place* is based that very common Jewish invocation אֱלֹהֵינוּ שְׁכָנָם (Light-foot, p. 229), just as it may be affirmed in a general way that "πάντες τὸν ἀνωτάτω τῷ θεῷ τόπον ἀποδίδουσι," "all men assign the highest place to the Deity," Aristot. *de Coelo*, i. 3.<sup>2</sup> On heaven as a *plural* (in answer to Kamphausen), comp. note on 2 Cor. xii. 2; Eph. iv. 10. — ἀγιασθήτω] Chrysost., Euth. Zigabenus, *δοξασθήτω*; more precisely, *let it be kept sacred* (Ex. xx. 8; Isa. xxix. 23). God's name is, no doubt, "holy in itself" (Luther), objectively and absolutely so; but this holiness must be *asserted and displayed* in the whole being and character of believers ("ut non existiment aliquid sanctum, quod magis offendere timeant," Augustine), inwardly and outwardly, so that disposition, word, and deed are regulated by the acknowledged perfection of God, and brought into harmony with it. Exactly as in the case of שְׁרָרָא, Lev. x. 3, xxii. 2, 32; Ezek. xxviii. 22, xxxviii. 23; Num. xx. 13; Sir. xxxiii. 4; 1 Pet. iii. 15. — τὸ ὄνομα σου] Everything which, in its distinctive conception, Thy name embraces and expresses, *numen tuum*, Thy entire perfection, as the object revealed to the believer for his apprehension, confession, and worship. So יְהוָה, Ps. v. 12, ix. 11; Isa. xix. 23; Ezek. xxxvi. 23; and frequently also in the Apocrypha. Everything impure, repugnant to the nature of God, is a profanation, a βεβηλοῦν τὸ ὄνομα τὸ ἅγιον (Lev. xviii. 21).—Observe once more that the three *imperatives* in vv. 9, 10 are not meant to express the idea of a *resolution and a vow* (Hanne, comp. Weizsäcker), which is opposed to προσέχουτε, but they are *airhura* (Phil. iv. 6), *supplications and desires*, as in xxvi. 39, 42. [See note VI., p. 159, seq.]

Ver. 10.<sup>4</sup> Ἐλθὲτω, κ.τ.λ.] *Let the kingdom of the Messiah appear*. This was likewise a leading point in the prayers of the Jews, especially in the *Kaddisch*, which had been in regular use since the captivity, and which contained the words, *Regnet tuum regnum; redemptio mox veniat*.<sup>5</sup> Here, likewise, *the kingdom of God* is no other than *the kingdom of the Messiah*, the advent of which was the supreme object of pious longing.<sup>6</sup> This view of the kingdom and its coming, as the *winding up of the world's history*, a view

<sup>1</sup> Isa. lxvi. 1; Ps. li. 4, cii. 19, cxv. 3; Job xlii. 12 ff.; Acts vii. 55, 56; 1 Tim. vi. 16.

<sup>2</sup> Comp. the θεοὶ εὐπανίαιες of Homer.

<sup>3</sup> Comp. generally, Ch. F. Fritzsche, *nov. Opusc.* p. 218 ff. Augustine, *Ep.* 187. 16, correctly thinks that there may be an allusion to the heavenly temple, "ubi est populus angelorum, quibus aggregandi et coaequandi sumus, cum finita peregrinatione quod promissum est sumserimus," "Where is the host of angels, to whom we are to be joined and made equal, when, our peregrin-

ation being finished, we shall have attained that which is promised."

<sup>4</sup> On the inverted order of the second and third petition in Tertullian, see Nitzsch in the *Stud. u. Krit.* 1890, p. 846 ff. This transposition appeared more logical and more historical.

<sup>5</sup> Hence the canon, כָּל בְּרִכָּה שֶׁאֵין בָּהּ מְלִכּוּת אֱלֹהֵינוּ בָּרִכָּה. Bab. Berac. f. 40. 2.

<sup>6</sup> Luke ii. 25, xvii. 20; Mark xv. 43; Luke xlii. 18, xliii. 51; 2 Tim. iv. 8.



which was also shared by the principal Fathers (Tertullian, Chrysostom, Augustine, Euth. Zigabenus), is the only one which corresponds with the historical conception of the βασιλεία τ. θεοῦ throughout the whole of the N.T.; comp. on iii. 2, the kingdom *comes* with the Messiah who comes to establish it; Mark xi. 9, 10; Luke xxiii. 42. The *ethical* development xiii. 31 ff., xxiv. 14; comp. on iii. 2, v. 3 ff., 48; also on Acts iii. 21), which necessarily precedes the advent of the kingdom (Luke xix. 11) and prepares the way for it, and with which the diffusion of Christianity is bound up, xxviii. 19 (Grotius, Kuinoel), forms the *essential condition* of that advent, and through ἐλθέτω, κ.τ.λ., is *thus far indirectly* (as the means toward the wished-for end) *included* in the petition, though not expressly mentioned in so many words, so that we are not called upon either to substitute for the concrete conception of the future kingdom (Luke xxii. 18) one of an ethical, of a more or less rationalistic character (Jerome, Origen, Wetstein: of the moral sway of Christianity; Baumgarten-Crusius: the development of the cause of God among men), or immediately to associate them together. This in answer also to Luther ("God's kingdom comes first of all in time and here below through God's word and faith, and then hereafter in eternity through the revelation of Christ"), Melanchthon, Calvin, de Wette, Tholuck, "the kingdom of God typified in Israel, coming in its reality in Christ, and ever more and more perfected by Him as time goes on;" comp. Bleek. — γενήσῃτω, κ.τ.λ.] *May Thy will* (vii. 21; 1 Thess. iv. 3) *be done, as by the angels* (Ps. ciii. 21), *so also by men*. This is the practical moral necessity in the life of believers, which, with its ideal requirements, is to determine and regulate that life until the fulfilment of the second petition shall have been accomplished. "Thus it is that the third petition, descending into the depths of man's present condition and circumstances, damps the glow of the second," Ewald.<sup>1</sup> Accordingly the will of God here meant is not necessarily the voluntas *decernens* (Beza), but *præcipiens*, which is fulfilled by the good angels of heaven. This petition, which is omitted in Luke, is not to be taken merely as an *explanation* (Kamphausen) of the one which precedes it, nor as *tautological* (Hanne), but as exhibiting to the petitioner for the kingdom *the full extent of moral requirement*, without complying with which it is impossible to be admitted into the kingdom when it actually comes. As, according to ver. 33, the Christian is called upon to strive after the *kingdom* and the *righteousness* of God; so here, after the petition for the coming of the *kingdom*, it is asked that *righteousness*, which is the thing that God *wills*, may be *realized* upon the earth.

Ver. 11. Τὸν ἄρτον] same as ὀψῆς, *victus*; Gen. xviii. 5; Prov. xxx. 8; 2 Thess. iii. 12; Sir. x. 26; Wisd. xvi. 20. — τὸν ἐπιούσιον] occurring nowhere else in the Greek language but here and in Luke xi. 3.<sup>2</sup> It is *possible* that it may be derived from οἰσία, and accordingly the phrase has been supposed to mean: *the food necessary for subsistence*, 'ἔν ὀψῇ, Prov. xxx. 8. So Syr.,

<sup>1</sup> "Coelum norma est terrae, in qua aliter alia fiunt omnia." "Heaven is the pattern for earth, where all things are inharmonious," Bengel.

<sup>2</sup> See Origen, *de Orat.* § 27: τοῖς πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν, "it seems to have been formed by the evangelists."

Origen, Chrysostom, Theophylact, Euth. Zigabenus, Etym. M.; Beza, Maldonatus, Kuinoel, Tholuck, Ewald (de Wette undecided), Arnoldi, Bleek, Weizsäcker, Keim, Hanne, and probably this explanation has also given rise to the rendering "*daily bread*" (It., Chrysostom, Luther), *ἐπιμέρος*, Jas. ii. 15.<sup>1</sup> But *oicia* does not mean *subsistence* (*σβρασις*), but <sup>2</sup> *essence*, as also *reality*, and, finally, *possessions*, *res familiaris*, in which sense also it is to be taken in Soph. *Trach.* 907 (911), where the words τὰς ἀπαύδας οἰκίας denote a home without children. In deriving the expression, therefore, from *oicia*, the idea of *necessary food*<sup>3</sup> must be brought out in a very indirect way (as Gregory of Nyssa: that which is requisite or sufficient for the support of the body; comp. Chrysostom, Tholuck, Hitzig). Again, if the word were to be derived from *oicia* (*εἶναι*), it would have to be spelt, not *ἐπιόσιος*, but *ἐπιόσιος*, in a way analogous to the forms *ἐπὶοσία*, *overplus*, *ἐπὶοσιώδης*, *non-essential*, which come from *εἶναι*. Forms in which there is either a different preposition (such as *πεπιόσιος*), or in which the derivation has no connection with *εἶναι* (as *ἐπιόσκειν*), have been brought forward without any reason with a view to support the above ordinary explanation. After all this we must, for reasons derived from grammatical considerations (in answer to Leo Meyer, Weizsäcker, Kamphausen, Keim), prefer the other possible derivation from *ἐπιόσια* (therefore from *ἐπὶναι*), *dies crastinus*,<sup>4</sup> which is already expressly given by Ambrose, *lib. v. de sacram.* 4. 24, and according to which we should have to interpret the words as meaning *to-morrow's bread*.<sup>5</sup> This explanation, furnished historically by the Gospel according to the Hebrews, where Jerome found כּחָר, is recommended in the context by the *σήμερον*, which, besides, has no correlative, nor is it incompatible with ver. 34, where the taking no *thought* for to-morrow does not exclude, but rather presupposes (1 Pet. v. 7), the *asking* for to-morrow's bread, while, moreover, this request is quite justified as a *matter of prayer*, considering how certain is the uncertainty of life's duration. *The granting to-day of to-morrow's bread* is, accordingly, the narrow limit which Christ here assigns to prayers

<sup>1</sup> Comp. Victorinus, c. Ar. ii. p. 273, Augustine.

<sup>2</sup> Ast, *Lex. Plat.* II. p. 491 f.

<sup>3</sup> To this amounts also the view of Leo Meyer in Kuhn's *Zeitschr. f. vergleich. Sprachforsch.* VII. 6, p. 401 ff., who, however, regards the word as expressing adjectively the idea of the aim involved in the *ἐπι*: "*what ἐπι is*." In this Kamphausen substantially concurs. The word is said to be derived from *ἐπὶναι*: "*belonging to*," in which the idea of being "*sufficient*" or *necessary* is understood to be implied. But in that case we should also have expected to find *ἐπιόσιος*, and besides, *ἐπὶναι* certainly does not mean *to belong to*, but *to be by*, also *to be standing over*, *to impend*, and so on. This explanation of *ἐπιόσιος* is an erroneous etymological conjecture. Bengel very properly observes: "*ἐπι non semper quidem in compositione ante vocalem amittit, sed*

*amittit tamen in ἐπὶναι*," "*ἐπι does not indeed always lose in composition before a vowel, but yet it loses in ἐπὶναι*." [See Lightfoot, *A Fresh Revision of the English New Testament*, Appendix on the words *ἐπιόσιος*, *ἐπιόσιος*.—Ed.]

<sup>4</sup> Lobeck, *ad Phryn.* p. 464; Prov. xxvii. 1.

<sup>5</sup> Not what is necessary for the *next* meal (Rettig in the *Stud. u. Krit.* 1833, p. 238). Baumgarten-Crusius, correctly, "*to-day, what we need for to-morrow*." On *σήμερον* was founded the very ancient (*Constitut. apost.* vii. 24. 1 f., Tertullian, Cyprian) *daily* use of the Lord's Prayer. So Ar., Aeth., Copt., Sahid., Erasmus, *Annot.*, Scalliger, Salmasius, Grotius, Wolf, Bengel, Wetstein, Valckenaer, *Schol.* I. p. 180, and V; also Winer, p. 22 [E. T. 120], Fritzsche, Käuffer, Schegg, Döllinger, Hilgenfeld, Holtzmann, Schenkel, Wittichen.

for earthly objects,—a limit not open to the charge of want of modesty (Keim), inasmuch as it is fixed only at *de die in diem*. Of late, Olshausen and Delitzsch ("the bread necessary for man's *spiritual* and *physical* life") have again adopted, at least *along with* the other view, the erroneous explanation,—exegetically inconsistent with *σήμερον*, but originating in a supposed perverse ascetism, and favored by the tendency to mystical interpretation generally, no less than by the early (Irenaeus, *Haer.* iv. 18) reference to the Lord's Supper in particular,—the explanation, namely, that what is here meant is *supernatural*,<sup>1</sup> *heavenly food* (John vi.), as, indeed, many Fathers (Cyprian and Jerome) and older expositors understood *both* kinds of bread to be included. [See note V., p. 158, *seq.*]

Ver. 12. Ὡς καὶ ἡμεῖς, κ.τ.λ.] does not indicate the *extent* (Chrysostom, Baumgarten-Crusius) to which forgiveness is asked from God, which is not in harmony with the tone of the prayer; rather is ὥς the *as* which *assigns the reason as well as makes the comparison*, doubtless not as being directly equivalent to *nam* (Fritzsche), but it expresses the existence of a frame of mind on the part of the petitioner corresponding to the divine forgiveness: *as then*, we also, and so on.<sup>2</sup> Yet not as though human forgiveness can be supposed to *merit* the divine pardon, but the former is the necessary moral "*requiritum subjecti*" (Calovius) in him who seeks forgiveness from God.<sup>3</sup> — ἀφῆκαμεν] see the critical remarks. Jesus justly presupposes that the *believer* who asks from God the remission of his own debts *has already forgiven* (Sir. xxviii. 2; Mark xi. 25) those who are indebted to him—that, according to Luke, he does it at the *same time*.

Ver. 13. After the petition for *forgiveness* of sin, comes now the request to be *preserved* from *new* sin, negatively and positively, so that both elements constitute but *one* petition. Luke makes no mention whatever of the ἀλλὰ ὅσαυτα, etc. — μὴ εἰσέλtyης, κ.τ.λ.] Neither the idea of mere *permission*,<sup>4</sup> nor the *emphatic* meanings which have been given, first to the *εἰσέλtyης*,<sup>5</sup> then to the *πειρασμός*,<sup>6</sup> and lastly, to the *εἰς*,<sup>7</sup> are in keeping with the simple terms employed; such interpretations are rationalistic in their character, as is also, once more, the case with Kamphausen's limitation to temptations *with an evil result*. *God leads into temptation* in so far as, in the course of His administration, He brings about a state of things that may lead to temptation, i.e.,

<sup>1</sup> The expression was derived partly from *trāns* (as Ambrose)—the bread of the world to come (so again Weiss, *Evangelienfr.* p. 201); partly from *vivēre*, in which case it was interpreted to mean: the bread requisite for the *life of the soul*; or, as though it were *superabundantialis*: panis *superabundantis*; as in the Vulg. and Jerome ("super omnes subantias"). Melancthon fully and pointedly expresses his opposition to the view of heavenly bread, when he says: "Its advocates are deficient in *eruditio et spirituale iudicium*." However, it is likewise found in Erasmus's *Paraphr.*; but Calvin pronounces: "*proreus absurdum est*."

<sup>2</sup> See on John xiii. 34; Schaeffer, *ad Dan.* V. p. 108; Hartung, *Partikell.* I. p. 480; Klotz, *ad Devar.* p. 766; comp. Luke xi. 4.

<sup>3</sup> Comp. xviii. 21 ff.; Apol. Conf. A. p. 115 f.; *Cal. maj.* p. 628; Kamphausen, p. 112.

<sup>4</sup> μὴ παραχρησθῆς εἰσελtyῆναι, Euth. Zigabenus, Tertullian, Melancthon.

<sup>5</sup> μὴ καταποθῆναι ὑπὸ τοῦ πειρασμοῦ, "not to be swallowed up by the temptation." Theophylact.

<sup>6</sup> Jerome, in *Ezek.* xlviii.: "in tentationem, quam ferre non possumus."

<sup>7</sup> Grotius: "*penitus* introducere, ut ei succumbas," "to bring deeply *within*, so that one would yield to it."

the *situations and circumstances that furnish an occasion for sinning*; and therefore, if a man happens to encounter such dangers to his soul, it is caused by God—it is He who *does it* (1 Cor. x. 18). In this way is solved, at the same time, the apparent contradiction with Jas. i. 18, where it is a question of subjective *inward* temptation, the active principle of which is, not God, but the man's own lusts.<sup>1</sup> In these latter are also to be found, in the case of the believer, and that in consequence of his *σάρξ* (xxvi. 41; Gal. v. 17), the great *moral danger* which renders this prayer a matter of necessity. — *ἀλλὰ ὁῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*] Rom. xv. 31; 1 Thess. i. 10; 2 Thess. iii. 2; 2 Tim. iv. 18. But *τοῦ πονηροῦ* may be *neuter* (Augustine, Luther,—see, however, *Catech. maj.* p. 532 f.,—Tholuck, Ewald, Lange, Bleek, Kamphausen) as well as *masculine* (Tertullian, Origen, Chrysostom, Theophylact, Erasmus, Beza, Maldonatus, Kuinoel, Fritzsche, Olshausen, Ebrard, Keim, Hilgenfeld, Hanne). In the former case, it would not mean “*evil*” in general,<sup>2</sup> but, according to the New Testament use of *πονηρός*, as well as the context, *moral wickedness*, Rom. xii. 9. However, it is more in keeping with the concrete graphic manner of view of the New Testament (v. 37, xiii. 19; John xvii. 15; 1 John ii. 13, iii. 8, 12; Rom. xvi. 20; Eph. vi. 16; 2 Thess. iii. 8), to prefer the *masculine* as meaning the *devil*,<sup>3</sup> whose seductive influence, even over believers, is presupposed in the seventh petition, which also supplicates divine deliverance from this *danger*, by which they know themselves to be *threatened* (*ἀπὸ* : *away from*; not *ἐκ*, as in Rom. vii. 24; 2 Cor. i. 10; Col. i. 13; 2 Tim. iii. 11, iv. 17; 2 Pet. ii. 9).<sup>4</sup> For an opposite view of a by no means convincing kind, see Kamphausen, p. 136 ff.

REMARKS.—The *Lord's Prayer*, as it stands in Matthew, is an example of a prayer rich and true in respect of its contents, and expressed in language at once brief and comprehensive; see on ver. 9. It is only in an *indirect way* that it presents itself in the light of a summary of the principal *matters* for which one is to pray (Nösselt, *Exercitatt. sacr.* p. 2 ff., Kuinoel, de Wettes), inasmuch as Jesus, as matter of course, selected and connected with each other such leading requests as were appropriate to the solemn period when the establishment of His kingdom was at hand, that, by setting before us a prayer of so comprehensive a character, He might render the model thus supplied all the more instructive. Tertullian, indeed, correctly describes the contents of it as *breviarium totius evangelii*. According to Möller (*neue Ansichten*, p. 34 ff.) and Augsti (*Denkwürdigk.* IV. p. 132), the prayer before us is made up merely of the opening words of well-known *Jewish prayers*, which Jesus is supposed to have selected from the mass of Jewish forms of devotion as being eminently adapted for the use of His disciples. Wetstein already was of opinion that it was “*ex formulis Hebraeorum concinnata*.” But between the whole of the parallels (Lightfoot, Schoettgen, Wetstein), not even excepting those taken from the synagogal prayer *Kaddisch*, there is only a partial correspondence, especially in

<sup>1</sup> Comp. Köster, *Bibl. Lehre v. d. Versuch*, p. 19 f.

<sup>2</sup> “Omne id, quod felicitati nostrae adversum est,” Olearius.

<sup>3</sup> κατ' ἐξοχὴν δὲ οὗτος ἐκεῖνος καλεῖται, “pre-

eminently is that one thus called,” Chrysostom.

<sup>4</sup> Hofmann, *Schriftbeweis*, I. p. 447; Krummacher in the *Stud. u. Krit.* 1860, p. 123 ff.

the case of the first and second petitions ; but lively *echoes* of familiar prayers would so naturally suggest themselves to our Lord, and any reason for rejecting them was so entirely wanting, that the absence of such popularly consecrated echoes, extending to the very words, would even have been matter for surprise. — Augustine divides the contents into seven petitions ; and in this he is followed by the Lutheran practice, as also by Tholuck, Bleek, Hilgenfeld. On the other hand, Origen and Chrysostom correctly make six, in which they are followed by the practice of the Reformed Church in the catechisms of Geneva and of the Palatinate, as also by Calvin, Keim. As to the *division* of the prayer in respect of *form*, it is sufficient to observe, with Bengel : “ *Petita sunt septem, quae universa dividuntur in duas partes. Prior continet tria priora, Patrem spectantia : tuum, tuum, tua ; posterior quatuor reliqua, nos spectantia.*” According to Calvin, the fourth petition is the beginning of “ *quasi secunda tabula* ” of the prayer. In regard to the *matter*, the twofold division into *coelestia* and *terrena*, which has been in vogue since Tertullian’s time, is substantially correct ; and in the more detailed representation of which there follows —after the *upward flight* towards what is of highest and holiest interest for believers, and the specific nature of which, with the aim for which it longs, and its moral condition, floats before the praying spirit—a *humble frame* of spirit, produced by the consciousness of man’s need of God’s favor, first in the temporal and then in the moral sphere, in which the realization of that with which the prayer begins can be brought about only through forgiveness, divine guidance, and deliverance from the power of the devil. The division into *vows* and *petitions* (Hanne) is inaccurate ; see on ver. 9.

Ver. 14 f. Γάρ] points back to ver. 12, the subject of which is now further discussed. — ἀφῆκε] like the preceding ἀφῆτε, placed first to render it emphatic. For the thought, the fundamental basis of which was stated in ver. 44 ff., comp. Sir. xxviii. 2 ff.

Ver. 16. Δε] indicating a transition from the subject of prayer to another kindred subject. — ὑποεβύρε] here with reference to *private fasting*, which depended on the inclination of the individual,<sup>1</sup> though regularly observed by the Pharisees on Thursday (when Moses is supposed to have ascended Mount Sinai) and on Monday (when he is believed to have come down again), but never on the Sabbath and festival days, except at the feast of Purim. Mourning attire was worn during the fasting.<sup>2</sup> — σκυθρωποί] common in the classics.<sup>3</sup> — ἀφανίζουσιν] is a play upon the word in allusion to φανῶσι. They *conceal* their countenances with a view to their “ *being seen of*,” and so on. This is intended to indicate how, partly by sprinkling themselves with ashes, and by the dirt on the unwashed face and beard, and partly by actual veiling of themselves (2 Sam. xv. 30 ; Esth. vi. 12), they contrive to prevent it being seen what their countenance is really like. It should be observed, however, that ἀφανίζειν does not mean to *disfigure*, but, even in passages

<sup>1</sup> Ewald, *Altorth.* p. 110.

<sup>2</sup> Isa. lviii. 5, li. 3 ; Joel ii. 12 ; Zech. vii. 3 ; Dan. x. 3 ; 2 Sam. xii. 20, xiii. 19 ; 1 Mac. iii. 47.

<sup>3</sup> “ Plerumque in vitio ponitur et notat hominem non solum tristem et tetricum

vultum habentem, sed fingentem vel angentem,” “ Commonly it is regarded as a defect, and denotes a man not only having a sad and sour face, but also feigning and enlarging,” Bremi, *ad Aeschin. adv. Ctesiph.* p. 290 f.

like the one quoted from Stob. *Serm.* 74, 62, with reference to a painted woman, it denotes *to make invisible, e conspectu submovere*. The Vulgate correctly renders by *exterminant*, i.e. *e conspectu remouent*.<sup>1</sup> Hence in Greek writers it is often associated with *κρύπτειν*.

Ver. 17. Dress thyself as if to go to a festive entertainment.<sup>2</sup> Of course Jesus does not intend the anointing, and so on, to be taken *literally*; but under this *form* of requirement He expresses the *sincerity* which He desires in connection with the—of itself voluntary—practise of fasting. Comp. Chrysostom. The form is one that is suited to an attitude of radical opposition to Jewish formalism. Luther: "If thou so fastest between thyself and thy Father alone, thou hast rightly fasted in that it pleases Him; yet not as if one must not go on a fast-day with few clothes, or unwashed, but the additional ceremony is rejected, because it is observed for the sake of applause, and to hoodwink people with such singular demeanor."

Ver. 18. Τῷ ἐν τῷ κρυφαίῳ] *sc. ὅντι*, i.e., *who is present where we are hidden from human eye*. He who *fasts* is ἐν τῷ κρυφαίῳ everywhere, when he is present as anointed and washed, for in this state of his person no one will be able to recognize him *as fasting*. In accordance with this, we are bound to reject the explanation of Fritzsche, who supplies *ἡγορεῖν* ("so quod clam inediam in te suscipias," "for the reason that you secretly undertake a fast for yourself"), which, however, is far-fetched, and introduces a superfluous meaning, besides being inconsistent with ver. 6. — ἀποδώσει σοι] not the fasting by itself, but the sincerely penitent and humble frame of mind, which seeks to express itself in that devout fasting which is free from everything like pretence and ostentation; there is therefore no satisfactory reason for expunging vv. 16-18 (as also vv. 1-6) from the Sermon on the Mount.<sup>3</sup>

Vv. 19-34. Comp. Luke xii. 33 f., xi. 34 ff., xii. 22 ff. The theme stated in ver. 1 is still pursued, and, without any formal indication of a transition, a new and essential point in the discourse is here introduced, viz. *care about earthly things*, which is treated (1) as striving after wealth, vv. 19-24, and (2) as care for food and raiment, vv. 25-35. To give up the idea of a fixed plan from this point onwards (de Wette), and especially to regard vv. 19-34 as an irrelevant interpolation (Neander, Bleek, Weiss), is quite unwarranted, for we must not lose sight of the fact that the discourse was intended not merely for the disciples, but for the people as well (vii. 28). The unity of the Sermon on the Mount is not that of a sermon in our sense of the word; but the internal connection of the thought in ver. 19 ff. with what goes before lies in the ἀποδώσει σοι just mentioned, and the object belonging to which is, in fact, the *heavenly treasures*.

Ver. 19. Θησαυροίς] *Treasures*. To understand particular kinds of them, either *stores of corn*, or *costly raiment*, or *gold and silver*, is a mistake, for the special treasure meant would also require to have been specially indicated. — βρώσιν] *eating, corroding* in general. Any further defining of the matter,

<sup>1</sup> Beck, *Anecd.* p. 468, 25: ὥστε τὸ ἀνελεῖν καὶ ἀφανὲς ποιῆσαι, ὅπερ ἐκάλουν διατῶσαι.  
<sup>2</sup> The taking away entirely and making to disappear, which thing men call annihila-

tion."

<sup>3</sup> Ps. xxiii. 5; Luke vii. 46; Suicer, *Thes.* I. p. 185; Wetstein.

<sup>4</sup> Wittichen, *Idee des Menschen*, p. 100.

whether with the Vulgate and Luther we understand *rust* (Jas. v. 2, 3) or *weavils* (Clericus, Kuinoel, Baumgarten-Crusius) to be meant, is arbitrary, as is also the assumption of a *ἐν διὰ θνοῖν* for *σὴς βρώσκουσα* (Casaubon in Wolf. — ἀφανίζει] *causes to disappear, annihilates*. Comp. note on ver. 16. On *ἐπὶ τῆς γῆς* (upon earth) Bengel correctly observes: "Habet vim aetiologiae," "it has the force of a bringing of proof." The thieves *dig through* (the wall),<sup>1</sup> and steal.

Ver. 20. *Ἐν οὐρανῷ*] belongs to *θησαυρίζετε*. By what means is this done? By everything which the Lord has hitherto been insisting upon from ver. 3 onwards as the condition on which those who believe in Him are to obtain eternal salvation, and which therefore constitutes the sum and substance of the *δικαιοσύνη* that comes through faith in Him. In this way, and not specially by *almsgiving*, xix. 21, which, according to v. 7, vi. 8, is here only included *along with* other matters (in answer to Chrysostom), do men gather treasures (the Messianic felicity) for themselves, which are *reserved* for us with God in heaven until the establishment of the Messiah's kingdom, in which their *bestowal* is then to take place. Comp. on v. 12.

Ver. 21. For (deep moral obligation to comply with that exhortation) if the treasure which you have gathered is upon earth, so will your heart, with its feelings, dispositions, and tendencies, be also upon the earth as in the congenial sphere of your inner life, will be ethically bound to the earth, and *vice versa*. From the *treasure*, which is the result of effort and the object of love, the *heart* also cannot be separated. In the ground of obligation just stated it is *assumed* that the *believer's* heart must be in *heaven*.<sup>2</sup>

Vv. 22, 23. *Connection*: In order to fulfil the duty mentioned in vv. 19, 20, and warranted by what is said in ver. 21, you must not allow the light within you, i.e., the reason (*ὁ νοῦς*, Chrysostom), which apprehends divine truth, to become obscured, i.e., it must be preserved in that state of normal action in which error and moral evil find no place. The obscuring of this faculty of thought and volition, by which the divine is perceived and morally assimilated, imparts a wrong tendency and complexion to the entire life of the individual man. Comp. Luther: "This is a warning not to allow ourselves to be taken in by fair colors and outward appearance, with which avarice may trick itself out and conceal the knave." The supposition that ver. 22 f. originally stood immediately behind v. 16<sup>3</sup> is therefore without sufficient logical warrant, and Luke xi. 33-36 may be a later digest of similar import. Observe, moreover, that nothing is said here about the capability of the *natural* reason, purely as such, to apprehend the divine by its own unaided efforts; for Jesus has in view those who are *believers*, whose *νοῦς* is already under the influence of the divine truth which He has revealed to them (Eph. i. 18; Rom. xxii. 2). However, the *subjective* meaning of *ὀφθαλμός* and *φῶς* must be preserved intact, nor is *φῶς* to be understood, with Hofmann,<sup>4</sup> as referring to the holy nature of *God*, which seeks to illuminate the hearts of men. — *ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός*] for without the eye

<sup>1</sup> Comp. Dem. 797. 12, 1268. 12; Job xxiv. 16; Ezek xii. 5.

John ii. 15 ff.

<sup>2</sup> Ewald, *Jahrb.* I. p. 129.

<sup>3</sup> Phil. iii. 20; Col. iii. 2 ff.; 2 Cor. iv. 17; 1

<sup>4</sup> *Schriftbew.* II. 2, p. 320.

the body is in darkness ; the blind man is without light, which comes through the medium of the eye as though it were a lamp. The subject is not ὁ ὀφθαλμός (Luther, Bengel), but ὁ λύχνος τοῦ σώμ., to which corresponds τὸ φῶς τὸ ἐν σοί, the subject in the application of the illustration.—ἀπλοῖς and πονηρός are mostly understood in the sense of : *healthy* (which many have defined more precisely as the opposite of double-sight), and *damaged*. But usage is in favor only of πονηρός being employed in this sense :<sup>1</sup> πονηρία ὀφθαλμῶν (also the German expression “*döse Augen*”), but not ἀπλοῖς, which means only *integer* in the *moral* sense of the word.<sup>2</sup> ἀπλότης ὀφθαλμῶν, as meaning the opposite of the *dishonest*, hypocritical cast of the eye. Consequently the above meaning is contrary to usage, and both words must be understood in their *moral* signification, so that Jesus has selected the predicates in His illustration in view of the state of things to which the illustration refers, and in which the darkness of the νοῦς is the result of the evil will resisting divine truth (Rom. i. 21). Therefore : if thine eye is *honest*, i.e., if it honestly does its duty,—and : if it is *good for nothing*, i.e., if it maliciously refuses to perform its functions. — φωτεινόν] *is enlightened*, so that it is clear round about him ; through the light which is perceived by the eye, no one of his members is in darkness. — εἰ οὖν, κ.τ.λ.] Inference *a minori ad majus*. — τὸ φῶς τὸ ἐν σοί] i.e., the νοῦς especially as *practical* reason (Vernunft). The figurative designation<sup>3</sup> is suggested by, and is correlative to, ὁ λύχνος, etc., ver. 22.<sup>4</sup> — σκότος] corresponds to πονηρός above, though denoting at the same time the effect of the evil condition. — τὸ σκότος πάσῃ] *sc.*, ἐστὶ : *how great then* (since the worthlessness of the outward eye involves one in darkness) *is the darkness*, τὸ σκότος, in which thou liest ! But τὸ σκότος, from being put first, is very emphatic. Luther (following the ordinary reading of the Vulg. : *ipsae tenebrae*) and Calvin interpret incorrectly : *how great will then be the darkness itself*. Thine, in that case, is the condition in which there is no susceptibility for that divine truth which would enlighten and sanctify thee ; and this darkness, how great is it !

Ver. 24. But certainly do not suppose that ye can combine the eager pursuit of wealth with striving after the kingdom of God ! no, *aut, aut* ! — οἱ] i.e. of course, two who are of opposite characters. — ἢ γὰρ . . . καταφρονήσει] he will either hate A and love B, or if not, *vice versa*, he will cleave to A and despise B. In the second clause ἐνός is *without the article*, because the idea is somewhat different from that in the first, namely : “or he will cleave to *one* (not both) and despise the *other* concerned.” — μισεῖν and ἀγαπᾶν, like מִיָּצַד and אָהַב, are used neither here nor anywhere else<sup>5</sup> “with a less forcible meaning” (de Wette, Tholuck, Bleek), so as to be equivalent to *posthabere* and *praeferre*. See, on the other hand, note on Rom. ix. 12, also Fritzsche on

<sup>1</sup> See Kypke ; comp. Plat. *Hipp. min.* p. 874 D.

<sup>2</sup> Comp. *Test. XII. patr.* p. 624.

<sup>3</sup> Philo, *de cond. mund.* I. p. 12 : ὅπερ νοῦς ἐν ψυχῇ. τοῦτο ὀφθαλμὸς ἐν σώματι, “What-ever Intelligence is in the soul, this the eye is in the body,” comp. Plat. *Rep.* vii. p. 533 D : τὸ τῆς ψυχῆς ὅμμα, Soph. p. 264 A. Creu-

zer, *ad Plot. de pulcr.* p. 361.

<sup>4</sup> Comp. Euth. Zlgabenus ; ὁ νοῦς ὁ θεωρητικὸς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχὴν, “The intellect (or reason) given for the enlightening and guiding the soul.”

<sup>5</sup> Gen. xlix. 31 ; Mal. i. 2, 3 ; Luke xiv. 26, xvi. 13 ; John xii. 25 ; Rom. ix. 13.



this passage. The *two masters* are conceived of as being of such a nature that the one is *loved*, the other *hated*, and *vice versâ*,—and that in a decided manner, without any intermediate attitude of indifference. Luther : although the world can do it skilfully ; and as it is expressed in German, by “ carrying the tree on both shoulders.” In the second alternative, then, the *καταφρονεῖν* corresponds to the *μισεῖν* as being the effect of the hatred, while to the *ἀγαπᾶν* corresponds the *ἀντὶχεσθαι* as the effect of the love. — *ἀντὶχεσθαι*] *he will hold to him*, faithfully cleave to him.<sup>1</sup> — *μαμωνᾶς*] Chaldee מַמְוֹנָא, consequently it should be spelt with only one *μ*, and derived, not from מָוֶן, but from מָוֶן, so that its origin is to be traced to מָוֶן, *thesaurus* (Gen. xliii. 23).<sup>2</sup> It means *riches*, and, according to Augustine, is, in the Punic language, equivalent to *lucrum*. In this instance it is personified owing to its connection with *δουλεῖν*, and from its antithesis to *θεῶ* : wealth conceived of as an *idol* (Plutus).<sup>3</sup>—Moreover, the idea implied in the *δουλεῖν* prevents the possible abuse of the saying. Luther says well : To have money and property is not sinful ; but what is meant is, that thou shouldst not allow them to be thy *master*, rather that thou shouldst make them serve *thee*, and that thou shouldst be *their* master. Comp. Chrysostom, who quotes the examples of Abraham and Job. According to the axiom in the text, Christ justly (see on Luke xvi. 9, the note) requires *unfaithfulness* in regard to mammon.

Ver. 25. *Δὲ τοῦτο*] because this double service is impossible. — *οὐχὶ ἡ ψυχὴ, κ. τ. λ.*] ‘The care has been unwarrantably limited to *anxious* care, a meaning which is no less unjustifiable in Sir. xxxiv. 1 ; the context would be expected to furnish such a limitation if it were intended. Jesus does not only forbid believers the πολλὰ μεριμνᾶν,<sup>4</sup> the μεριμνήματ’ εἶχειν βάρη,<sup>5</sup> or such like, but His desire is that—simply giving themselves to the *undivided* (*curae animi* *divorce trahunt*, Terence) *service* of God, ver. 24, and *trusting* to Him with true *singleness* of heart—they should be superior to *all* care whatsoever as to food, drink, etc. (Phil. iv. 6) ; nevertheless, to create for themselves such cares would amount to *little faith*, ver. 30 ff., or a *half-hearted* faith as compared with their duty of entire resignation to that God whose part it is to provide for them. It is only by absolute and perfect faith that the moral height of *αὐτάρκεια* (Phil. iv. 11 ff.), and of exemption from earthly care, is to be attained. Comp. A. H. Franke’s example in founding the orphanage. — *τῇ ψυχῇ*] Dative of immediate reference : *in regard to the soul* (as the principle of *physical* life, x. 39, xvi. 25, ii. 20), in so far as it is *sustained* by means of food and drink. In the case of μεριμνᾶν the *object* (τὶ φάγη) is in the *accusative* (1 Cor. vii. 32–34, xii. 25 ; Phil. ii. 20, iv. 6).

Ver. 26. *Τὰ πτερυγὰ τοῦ οὐρανοῦ*] עֲרֵבֵי הָעָלְמָא, *the birds that fly in the air*, in this wide, free height, are entirely resigned ! Genitive of locality, as in

<sup>1</sup> Plat. *Rep.* x. p. 600 D ; Phil. p. 56 E ; Ax. p. 369 E ; Dem. 290. 9 ; 1 Mac. xv. 34 ; Tit. l. 2.

<sup>2</sup> Gesenius, *Thes.* I. p. 552.

<sup>3</sup> Buxtorf, *Lex. Talm.* p. 1217 f.

<sup>4</sup> Chrysostom : ὁ τοῖσιν τὸ μαῖζον (life and body) δοῦν πᾶς τὸ θάνατον (food and clothing)

οὐ δόσα, “ He therefore who gave the greater (life and body), how is it that He will not give the less (food and clothing) ?”

<sup>5</sup> Xen. *Cyr.* viii. 7. 12, or the ἀλγεινὰς μεριμνάς (Soph. *Ant.* 830).

<sup>6</sup> Soph. *Phil.* 187.

ver. 28. This is manifest (in answer to Fritzsche : *towards the heavens*) from the juxtaposition of the words in Gen. i. 25, ii. 19 ; Ps. viii. 9, civ. 12.<sup>1</sup> — *ὅτι*] equivalent to *εἰς ἐκεῖνο ὅτι*, John ii. 18, ix. 17, xi. 51, xvi. 9 ; 2 Cor. i. 18, xi. 10. To this belongs all that follows as far as *αὐτόν*. — *μᾶλλον διαφέρει αὐτῶν*] This *μᾶλλον* (*magis*) only strengthens the comparative force of *διαφέρειν τινος* (*to be superior to any one*). Comp. on Phil. i. 23, and the *μᾶλλον* that frequently accompanies *προαυρεῖσθαι*.

Ver. 27. *Τὴν ἡλικίαν*] *the duration of life* (Hammond, Wolf, Rosemüller, Kuinoel, Schott, Käuffer, Olshausen, de Wette, Baumgarten-Crusius, Tholuck, Ewald, Bleek, Hilgenfeld). For, after the more comprehensive exhortation of ver. 25, Jesus passes in ver. 26 to the special subject of the *support of life* by means of *τροφή*, with which subject ver. 27 is intimately connected. Vv. 28–30 refer, in the first place, specially to the body itself, regarded by itself and as an outward object. *The duration of life determined by God is set forth under the figure of a definite lineal measure.*<sup>2</sup> In opposition to this, the only true connection, others (Euth. Zigabenus, Erasmus, Luther, Maldonatus, Jansen, Bengel, Fritzsche), following the Vulgate and Chrysostom, interpret : *the height of the body, the stature*, Luke xix. 3, ii. 52. But what an absurd disproportion would there be in *such* a relation in representing a very *trifling* addition (Luke xii. 26) by *πῆχυν* ! For *πῆχυς*, *πῆξ*, is equivalent to the whole length of the lower part of the arm, two spans or six handbreadths, Böckh,<sup>3</sup> who thinks, however, without any reason, that the *sacred ell* (*seven handbreadths*) is meant.

Ver. 28. *Καὶ περὶ ἐνδύμ.*] *the new object of care placed first in the sentence.* — *καταμάθετε consider, observe* : occurring nowhere else in the New Testament, frequent in Greek writers, Gen. xxiv. 21, xxxiv. 1 ; Job xxxv. 5. — *κρίνον, ῥοῖον*, *lilies* generally, various kinds of which grow *wild* in the East, without cultivation by human hands (*τοῦ ἀγροῦ*). There is no reason to think merely of the (flower) *emperor's crown* (Kuinoel), or to suppose that *anemones* are intended (Furer in Schenkel's *Bibelles.*) ; the latter are called *ἀνεμώναι* in Greek. — *πῶς*] relatively : how, *i.e.*, *with what grace and beauty*, they grow up ! To take *πῶς αἰξ.* *interrogatively* (Palaioretus, Fritzsche), so that *οὐ κοπ.*, etc., would form the *answer*, is not so simple, nor is it in keeping with the parallel in ver. 26. *They toil not, neither* (specially) *do they spin*, to provide their raiment. The *plurals* (*αὐξάνουσιν*, etc., see the critical remarks) describe the lilies, not *en masse*, but singly,<sup>4</sup> and indeed as though they were actual living persons.<sup>5</sup>

Ver. 29. *Ἐν πάσῃ τῇ δόξῃ αὐτοῦ*] Not even (*οὐδέ*) Solomon *when he appeared in all his glory*, not merely in his *royal robes* (Kuinoel) ; it is in *περιβάλετο*

<sup>1</sup> Comp. Hom. *Il.* xvii. p. 673 : *ὑπουρανίων πετηνῶν*. On the saying itself, comp. *Kiddushin*, s. fin. : "Vidistine unquam bruta aut volatilia, quibus esset aliqua officina? et tamen illa nutriuntur absque anxietate." "Have you ever seen brute or winged creatures who had any workshop? and yet these are supported without anxiety."

<sup>2</sup> Comp. Ps. xxxix. 6 ; Mimmermus in Stobaeus, 98. 13.

<sup>3</sup> Böckh, *Metrol. Unters.* p. 210 ff. Fenneberg, *Ab. d. Längen-, Feld- u. Wegemaasse d. Volk. d. Alterth.* 1859.

<sup>4</sup> Kühner, *ad Xen. Mem.* iv. 3. 12, *ad Anab.* i. 2. 23.

<sup>5</sup> Krüger on Thuc. i. 58. 1. Comp. in general, Schoemann, *ad Isaeum* ix. 8.

that the special *part* of the whole *δόξα* is first mentioned. On the *δόξα* of Solomon, see 2 Chron. ix. 15 ff.—*αὐτοῦ*, not *αὐτοῦ*. Observe further the *ἐν* : his glorious apparel was not equal to any *one* of these.

Ver. 30. *Τὸν χρόνον τοῦ ἄρτου*] Placed first for sake of emphasis ; *ὁ χρόνος*, however, is simply *the grass*, so that Jesus mentions the *genus* under which the lilies (which grow among the grass) are included, and that intentionally with a view to point them out as *insignificant* ; 1 Cor. iii. 12 ; 1 Pet. i. 24. — *σήμερον ὄντα*] *which to-day exists*. — *εἰς κλίβ. βαλλόμε.*] expresses what is *done* to-morrow, hence the *present*.<sup>1</sup> Dried grass with its flower-stalks and such like was also used for the purpose of heating baking ovens.<sup>2</sup> — *πολλῶ μᾶλλ.*] expressing *certainty*.

Ver. 32. The *second γάρ* does not append another reason co-ordinate with the first, but after the injunction contained in ver. 31 has been justified by the reference to the heathen (to whom they are not to compare themselves), this same injunction is provided with an *explanation* of an encouraging nature, so that the first *γάρ* is *logical*, the second *explanatory*, as frequently in classical writers.<sup>3</sup> The referring of the second *γάρ* to something to be supplied after *τὰ ἐθνη*, such as “*who know nothing of God*” (Tholuck), is arbitrary. — *οἶδε* is emphatic ; is certainly *known* to your Father, and so on. — *ὅτι*] *that*, not *ὅ, τι* (Paulus : *that, which* ; Fritzsche : *quatenus*).

Ver. 33. *Ζητεῖτε δέ*] now states what they ought to do, instead of indulging that care forbidden in ver. 31. — *πρῶτον*] *in the first place*, before you strive after anything else ; your *first* striving. In that case a *second* is, of course, unnecessary, because their food, their drink, and their raiment *προσθεθήσεται*. But in the *πρῶτον* the subordinate striving after something is not even “*darkly*” *sanctioned* (de Wette) ; on the contrary, and notwithstanding the *πρῶτον*, this striving is *excluded* as much by ver. 32 as by *καὶ . . . προσθεθ.* Accordingly, that *first* striving is the *only* one.—The simple *ζητεῖτε* is distinguished from *ἐπιζητ.* not in respect of degree, but only in such a way that the latter points out the *direction* of the striving. Hence *ἐπιζητεῖν ἐπὶ ταῦτα*, 2 Sam. iii. 8.<sup>4</sup> — *τὴν βασιλ. καὶ τὴν δικαιοσύνην αὐτοῦ*] (see the critical remarks) where the *αὐτοῦ* belonging to both substantives refers, according to ver. 32, to God, and is meant to convey the idea that what is to form the object and aim of our striving is the *Messianic kingdom*, the becoming partakers in it, the being admitted into it, and *the moral righteousness which God imparts to the believer* to assist him to attain the kingdom. — *ταῦτα πάντα*] See vv. 31, 32. The distinction between *ταῦτα πάντα* and *πάντα ταῦτα* lies merely in this, that in the former it is the demonstrative idea on which the emphasis is placed, whereas in the latter it is the idea of universality that is so.<sup>5</sup> — *προσθεθήσεται*] *will be added*, namely, to the moral result of your striving. Comp. the saying of Christ handed down by Clement,

<sup>1</sup> Comp. Buttmann, *neut. Gr.* p. 178 [E. T. 206].

<sup>2</sup> *κλίβανος*, or *ἄττις κλίβανος*, see Lobeck, *ad Phryn.* p. 179. Comp. remark on iii. 12 ; Harmer, *Beobacht. üb. d. Orient*, I. p. 229 f.

<sup>3</sup> Kühner, *ad Xen. Anab.* v. 6. 6. Fro-

scher, *ad Heron.* 11. 6.

<sup>4</sup> Comp. note on Rom. xi. 7 ; Phil. iv. 7.

<sup>5</sup> See Winer, p. 510 [E. T. 686]. Comp. Lobeck, *ad Aj.* 1023 ; Saupp, *ad Hipparch.* VI. 5.

Origen, and Eusebius,<sup>1</sup> which *differs* from our passage in the generality of its terms, and in having *aireire*.

Ver. 34. Concluding saying of this section—practical, fresh, bold, and taken from the life.—Fritzsche arranges the words thus : ἡ γὰρ ἀβριον μεριμνήσει. Τὰ ταυτῆς ἀρκετὸν τῇ ἡμέρᾳ, ἡ κακία αὐτῆς. He takes ἡ κακία αὐτῆς as in apposition with τὰ ταυτῆς ; which is forced in itself, and precluded by the reading *ταυτῆς* without *τά*. If this reading be adopted, the meaning will be as follows : *Therefore* (inference from all that has been said from ver. 25 onwards) *have no care about to-morrow ; for to-morrow will care for itself*—will have itself as the object of its care, which you ought not, to-day, to take away from to-morrow (ἡ ἀβριον is personified). *The day, i.e., every day,*<sup>2</sup> as it comes round, has enough (does not need to have anything more added, as would be the case if we cared for to-morrow) *in its own evil, i.e., in its evil nature, as represented by dangers, sorrows, and so on.* Luther well observes : Why wilt thou be concerned *beyond* to-day, and take upon thyself the misfortunes of *two* days ? Abide by that which to-day lays upon thee : to-morrow the day will bring thee something else.<sup>3</sup> In classical writers, commonly κακότης ;<sup>4</sup> μεριμνᾶν does not occur elsewhere with the *genitive*, but, like φροντίζειν τινας, may be connected with it.<sup>5</sup>

#### NOTES BY AMERICAN EDITOR.

##### V.

The rendering of ἐπιούσιον is so difficult that Tholuck quotes a scholar as saying that it is the "rack of theologians and grammarians." The history of the ancient and modern interpretations of the word is exhibited by Tholuck in his commentary on the Sermon on the Mount (Clark's Bib. Cab. v. 2, pp. 174-186). It is also given in outline from Tholuck by Alford in his Commentary on the Gospels, pp. 53, 54. On the question whether ἐπιούσιος is derived from εἶναι (to be) or ἔλναι (to go) with the preposition, Cremer controverts the position of Meyer. "Meyer," he says, "maintains this view (namely, that ἐπιούσιος is derived from ἐπιέναι—to be coming on), notwithstanding its incompatibility with Matt. vi. 34, and he does so professedly in keeping with a strictly critical canon, the application of which in exegesis is false almost as often as it is put to the test by him and others *proclivi scriptioni praestat ardua*. [The difficult is to be preferred to the easy wording]. Against this view, moreover, is Ex. xvi. 14-16, which may be taken as, so to speak, an authentic interpretation of

<sup>1</sup> *aireire* τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ *aireire* τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν, "Ask the great things, and the small will be added to you; ask also the heavenly things, and the earthly will be added to you" (Fabricius, *Cod. Apoc.* i. p. 329).

<sup>2</sup> Bernhardy, p. 315.

<sup>3</sup> Comp. on κακία (Chrysostom: *ταλαιπώρια*), Luke xvi. 25; Eccles. vii. 15, xii. 1;

Amos iii. 7; Sir. xix. 6; 2 Mac. iv. 47.

<sup>4</sup> Hom. *Il.* xi. 332; *Od.* v. 290; Herod. ii. 128; Soph. *El.* 238. Comp. however, also κακία, Thucyd. iii. 53. 1; Plato, *Legg.* vii. p. 814 A.

<sup>5</sup> Bernhardy, p. 176 f.; Krüger, § 47. 11; Kühner, IV. 1, p. 325. On the well-known neuter usage, *ἀρκετον*, *sufficient*, see Kühner, II. 1, p. 52 f.

this petition. Comparatively few of the Greek Fathers, in particular not Origen, espouse this derivation; not only is the tenor of the context against it, but the fact also that there is not a derivative single ending in *ούσιος* to be found as formed from *είναι* and its compounds. Far better is it to regard the word as one of that not uncommon class of adjectives which have been formed from *εἶναι*, or *ὄντα*—*ἐνοούσιος*, *ἐξούσιος*, *δομούσιος*, *ἐτερούσιος*, *πολυούσιος*, *ἐπξεούσιος*, *ἀνεξούσιος*, *περιούσιος*."

The difficulty, with Meyer's derivation of *ἐπιούσιος*, in disposing of *σήμερον*, is serious and has been noticed by expositors. For the reasoning by which Cremer aims to show that *ἐπιούσιος* may be derived from the substantive *οὐσία*, and also that this substantive may be taken to mean "existence," see his *Lexicon*, Eng. ed. pp. 239-241. '*Ἐπιούσιος* thus derived will mean *that belongs to existence*; Tholuck renders it "*that serves for our being or subsistence*;" Alford, *required for our subsistence, proper for our subsistence*, and adds, "*thus only σήμερον has its proper meaning*."

Tholuck's balancing of probabilities in favor of each derivation of *ἐπιούσιος* touches neatly the difficulty on either side. "Far stronger than the objection which might be raised to the derivation from *οὐσία* founded on the formation of the word, is that which stands against the derivation from *ἐπιείναι* founded upon the meaning. The readiest way to defend even that would be to say, that Christ had indeed forbidden indulging care for the morrow, but it is *just the person who prays who does not do so*. Still it might be here replied, as is done by Augustine, that a prayer for anything which the person has not seriously at heart is in reality no genuine prayer. Whoever then at his prayers actually feels in his heart the inclination to be always looking beyond the boundaries of the present day, of that man it cannot be said with truth that he is in the frame of mind which becomes a Christian."<sup>1</sup>

## VI.

It remains now to consider Dr. Meyer's objection to the historicity of Matthew's version of the Lord's Prayer and its occasion. His positions are (1) that if Luke's account of the occasion of teaching the prayer (in chap. xi. 1) is correct, then Matthew's is not; if Matthew's is correct, then Luke's is not. He decides for the accuracy of Luke's report as against Matthew's. (2) That the brevity of Luke's version tells in favor of its historical accuracy, while the author of our Matthew finds his justification for placing it just where he has from its relevancy to the line of thought immediately preceding. That is to say, to use Dr. Meyer's language, "he here takes occasion also to put this existing model prayer into our Lord's mouth!" But as the questioner, according to Luke xi. 1, is "a certain one" of the disciples, is it inconceivable that this one may not have heard, or heard of the prayer as taught in Christ's earlier ministry, and may have had a condensed repetition of the fuller form for an answer? It has been conjectured that he may have been one of the Seventy; but he may have been entirely outside both of the circle of the Twelve and the larger circle of the Seventy. Tholuck asks "if there is anything at all violent, anything forced, in the supposition that the prayer set forth by Jesus in

<sup>1</sup> Exposition of Sermon on the Mount, v. li, p. 162.

the presence of the people, as an example of how we are to avoid battology (vain repetition) in praying, and which in the context before us is so entirely destitute of the character of a formula, was not looked on by the disciples as a formula at all, or as being intended for their use, and consequently that, unmindful of this type of a true prayer, they at a later period solicited one particularly destined for themselves? Were they not in other cases also uncertain whether what the Lord said before the people had a special application to them? See Luke xii. 41. And supposing it were to be considered very unlikely that all of them should labor under a mistake, still might not that be the case with one or more? Should any, however, object that the Lord must have intimated by some word or other that they had only to call to mind the prayer which, at a former period, He had already given them, would this be the sole instance in which, of what was spoken by Christ, the essential part alone has been communicated?"<sup>1</sup>

Here, as usual, the conjectures of the critics which are supported by no documentary authority neutralize each other. Dr. Meyer holds that the "brevity of Luke's version as compared with the fulness of that of Matthew tells in favor of Luke's originality;" Olshausen, that the recension of Matthew should therefore be considered as the original form of the prayer, for what is peculiar to him cannot possibly be a mere amplification originating in later traditions; that of Luke, on the other hand, should be viewed as an abbreviated form, inasmuch as he is found dealing in a similar way with many of those passages which Matthew included in the Sermon on the Mount.<sup>2</sup> On the whole, there is no reason for maintaining Matthew's version to be a legendary formation, and there is reasonableness in supposing that there could have been an occasion when it was entirely appropriate for Christ to repeat the prayer in a condensed form.

<sup>1</sup> Sermon on the Mount, Clark's ed., vol. II. pp. 134, 135.

<sup>2</sup> Commentary on the Gospels, vol. II. p. 310. Clark's edition. For text of Luke's version of the Lord's prayer, see the Revisers' text of the New Testament, published by Palmer, in Luke, chap. xi.

## CHAPTER VII.

VER. 2, *μετρηθ*] In opposition to decisive testimony, Elz. has *ἀντιμετρηθ*., from Luke vi. 38.—Ver. 4. For *ἀπό*, Lachm. Tisch. 8 read *ἐκ*, found only in B. *κ*, Curss. With *ἐκβάλω* and ver. 5 before them, the copyists involuntarily wrote the *ἐκ*. — Ver. 6. Lachm. and Tisch. have the future *καταπατήσουσιν*, according to B C L X, 33. With such important testimony in its favor, it is to be preferred to the generally received aor. conj. — Ver. 9. The omission of *ἵσται* in B\* L, Curss. and several versions (Lachm.: *ἡ τις*), as well as the reading *ὃν αἰτήσῃ* which follows (Lachm. Tisch. 8), is meant to help out the construction. — Ver. 10. *καὶ ἐὰν ἰχθὺν αἰτήσῃ*] Lachm. Tisch. 8; *ἡ καὶ ἰχθὺν αἰτήσῃ*, as in B C *κ*, Curss. Verss., after Luke xi. 11. — Ver. 13. *ἡ πύλη*] is deleted by Lachm. and bracketed by Tisch. 8, but only, however, after *κ* Codd. of the It. and Fathers (Clem. Or. Cypr. Hilar. Lucif.). From its resemblance to *πλατεία* immediately preceding, this word was very liable to be omitted. The authority for its omission in ver. 14 is decidedly weaker (*κ* being in this case against it). Here also it is bracketed by Lachm. and Tisch. 8. — Ver. 14. *τι*] Elz. and Tisch., with a decided preponderance of testimony against them, prefer *ὅτι*, which owed its origin to *ὅτι πλατεία*, etc., ver. 13, the meaning of *τί* not being understood. — Ver. 16. *σταφυλὴν*] Schulz, Lachm. Tisch. 8 have *σταφυλάς*, according to B *κ* and several Curss. and Verss. The plural originated in consequence of *σὺλλέγ.* and *σῖκα*. — Ver. 18. Tisch. 8 has *ἐνεγκεῖν* for *ποιεῖν* in both instances, against decisive testimony. After *πάν* Lachm. has *ὅν* in brackets (C\* L Z, Curss. Verss.). An interpolation for the sake of connection, rendered in Brix. by *enim*, and in Germ. 2 by *aulem*. — Ver. 21. After *ἐν* (Lachm. Tisch. 8: *ἐν τοῖς*, according to B Z *κ*) *οὐρανοῖς*, Fritzsche, following Bengel, inserts *οὗτος εἰσελεσεται εἰς τὴν βασιλ. τῶν οὐρανῶν*, but on far too slender authority. A supplementary gloss. — Ver. 24. *ὁμοιώσω αὐτόν*] B Z *κ*, Curss. Verss. and several Fathers have *ὁμοιωθήσεται*. Derived from ver. 26 for the sake of the nominat. *πῦς*. Adopted by Lachm. and Tisch. 8. — Ver. 28. *συντελέσεν*] Lachm. Tisch. read *ἐτέλεσεν*, according to B C Z? Γ *κ*, Curss. Or. Chrys. But how easily might the syllable *συν* drop out between OTE ETE! especially as *συντελεῖν* occurs nowhere else in Matth. — Ver. 29. Lachm. inserts *αὐτῶν καὶ οἱ Φαρισαῖοι* after *γραμματεῖς*, on authorities of unequal value. The evidence is stronger in favor of *αὐτῶν*, which, moreover, is confirmed by *κ*. Tisch. has adopted merely *αὐτῶν* after *γραμματεῖς*, in which, however, he is right; because, whilst there was no reason for adding *αὐτῶν*, the omission of it was natural in itself, and suggested by Mark. i. 22.

Jesus warns (1) against judging, vv. 1-6; urges (2) to prayer, vv. 7-11; then (3) prepares for the transition, ver. 12, to the exhortation to enter the Messianic kingdom through the strait gate, vv. 13, 14; warns (4) against false prophets, vv. 15-23; and concludes with the powerful passage regarding the wise and the foolish man, vv. 24-27.

Ver. 1. Without any intermediate connection, the discourse passes on to a *new* subject. Comp. v. 17, vi. 1. — *μὴ κρίνετε*] *kρίνετε* means nothing more than to *judge*, and the context alone will decide when it is used in the sense of a *condemnatory* judgment, as in Rom. ii. 1, xiv. 4; Gal. v. 10; Heb. x. 80 (frequently in John). In this respect it resembles the Heb. *שפוט*. But in this instance it is proved by ver. 2 and vv. 3–5 that *kρίνετε* is *not* to be explained as synonymous with *κατακρίνετε*.<sup>1</sup> Nor is this required, but, on the contrary, plainly forbidden, by Luke vi. 87, for there the difference between *kρίνετε* and *καταδικάζειν* is of the nature of a climax, the latter being the result of the former. Accordingly, the correct interpretation is this: *Do not sit in judgment* upon others; do not set yourselves up as judges of their faults (ver. 3), meaning thereby an officious and self-righteous behavior (the opposite of that prescribed in Gal. vi. 1–5), *that ye may not become obnoxious to judgment, i. e., that ye may not be subjected to the divine, the Messianic, judgment*; that instead of obtaining mercy and the forgiveness of your sins in that judgment, you may not draw down upon yourselves that judicial sentence (which, according to v. 7, vi. 15, is averted by cherishing a forgiving spirit). To refer *κρίθητε* to our being judged by *others* (Erasmus, Calvin, Kuinoel, Fritzsche), and not, with Chrysostom, to the *future* judgment, is wrong; because ver. 2, if referred to the Nemesis of the existing order of things, would not be altogether true; and further, because, throughout His address, Jesus treats the idea of retribution from the Messianic point of view.<sup>2</sup> Of course it is unnecessary to say that, in forbidding judging, Christ is not speaking “*de ministeriis vel officiis divinitus ordinatis, sed de judiciis, quae fiunt extra seu praeter vocationes et gubernationes divinas*,” “concerning *ministry or duties divinely appointed*, but concerning judgments which are made *outside of or beyond divine callings and leadings*,” Melancthon. Nor does he forbid the moral judging of others in general, which is inseparable from truth and love, and is at the same time a necessary element in the duty of brotherly *φωτίζειν*.<sup>3</sup>

Ver. 2. 'Εν] Instrumental repetition of the same thought.<sup>4</sup> The second *ἐν* is also instrumental, by *means of*, and *μέτρον* is to be understood as a *measure of capacity* (Luke vi. 88).

Ver. 3. Κάρφος, a minute fragment of twig, wood, or straw, which, in entering the eye,<sup>5</sup> becomes the figurative representation of a *slight* moral fault; δοκός, again, is the figure by which a *heinous*<sup>6</sup> fault is denoted.<sup>7</sup>

<sup>1</sup> In answer to Theophylact, Euth. Zigenus, Kuinoel, and Olshausen.

<sup>2</sup> V. 1–12, 19, 20, 22, 25, 29 f., vi. 1, 4, 6, 14 f., 18, 20, 23, vii. 13, 19, 21, 23, 24 f.

<sup>3</sup> “*Canis pro cane et porcus pro porco est habendus*,” Bengel.

<sup>4</sup> *Sota*, ed. Wagenseil, p. 52. Comp. Schoettgen, p. 78.

<sup>5</sup> See Wetstein.

<sup>6</sup> The view of Theophylact, Baumgarten-Crusius, and several others, that the beam in a man's own eye is calculated to make him conscious of his *incapacity for recognis-*

*ing the faults of others*, is foreign to the context. Euler correctly observes: “That He may the more earnestly warn us, He takes a rough simile, and paints the thing before our eyes, pronouncing some such opinion as this,—that every one who judges his neighbor has a huge beam in his eye, while he who is judged has only a tiny chip, (and) that he is ten times more deserving of judgment and condemnation for having condemned others.”

<sup>7</sup> Comp. Lightfoot p. 307; Buxtorf, *Lex Talm.* p. 2060.



Tholuck prefers to find the point of comparison in the *pain* caused by the splinter or beam in the eye. This is inadmissible, for otherwise it could not be said, in reference to the *beam* in the eye, *οὐ κατανοεῖς*, i.e., *thou perceivest not, art not aware*. It is the *magnitude* of his own moral defects that the self-righteous man fails to discover. Thy *brother*, as in v. 22. Notice, further, the *arrangement of words* so appropriate to the sense in the second clause.

Vv. 4, 5. Or how will it be morally possible for thee to say? and so on. The *πῶς*, like *τί* (*cur*), ver. 3, expresses what is morally absurd.<sup>1</sup> — *καὶ ἰδοὺ, κ.τ.λ.*] The more emphatic than there being no *ἴστι*; and *lo, the beam in thine eye!* — *ἐκβάλω*] Conjunct. hortatory, and in the present instance, in the sense of calling upon oneself.<sup>2</sup> — *ὑποκριτά*] *Hypocrite*, who pretendest to be free from faults. The attribute is here taken from his demeanor as seen from its *objective side*, while the *subjective side*, which here presents itself as *hypocrisy*, is the conceit of *self-delusion*. — *διαβλέψαι*] neither imperative nor permissive (thou *mayest* see), but *future*. The *result* of self-amendment will be the earnest effort to help others to amendment. Observe the *compound* (correlative of the simple verb, ver. 3) *intenta acie spectabis*.<sup>3</sup>

Ver. 6. The endeavor to correct the faults of others must be confined within its proper limits, and not allowed to become a casting of holy things to the dogs. As is usual, however, in the case of apophthegms, this progress in the thought is not expressed by a particle (*ἀλλὰ*). To abandon the idea of connection (Maldonatus, de Wette, Tholuck), or to suppose (Kuinoel, Neander, Bleek; Weiss doubtful) that vv. 6-11, at least ver. 6, do not belong to this passage, is scarcely warranted. — *τὸ ἅγιον*] *the holy*, not the holy *flesh*, *שְׁרָרִי קָדֵשׁ*, Jer. xi. 15, Hagg. ii. 12, the flesh of sacrifices (v. d. Hardt, Paulus, Tholuck), which, besides, would require to be more precisely designated, otherwise there would be just as much reason to suppose that the holy *bread*, *שֶׁרֶץ לֶחֶם* (1 Sam. xxi. 5), or any other meat-offering (Lev. xxii. 2), was meant. Christ has in view *the holy* in general, figuratively designating in the first clause only the *persons*, and then, in the second, the holy *thing*. What is *meant* by this, as also by *τοὺς μαργαρίτας* immediately after, is the *holy*, because *divine, evangelic truth* by which men are converted, and which, by *τοὺς μαργαρ. ὑμῶν*, is described as something of the highest value, as the precious jewel which is entrusted to the disciples as its possessors.<sup>4</sup> — *Dogs and swine*, these impure and thoroughly despised animals, represent those men who are hardened and altogether incapable of receiving evangelic truth, and to whom the holy is utterly foreign and distasteful. The parallelism ought to have precluded the explanation that by both animals two *different* classes of men are intended (the *snappish*, as in Acts xiii. 46; the *filthy liars*, Grotius). — *μήποτε καταπ., κ.τ.λ., καὶ σφαμέντες, κ.τ.λ.*] applies to the

<sup>1</sup> "Est enim proprium stultitiæ, aliorum vitia cernere, oblivisci suorum," Cic. *Tusc.* iii. 30. 73.

<sup>2</sup> Used also in the singular, see Kühner, II. 1, p. 185; Nägelsbach on *Iliad*, p. 404, ed. 3; Bornemann, in *d. Böchs. Stud.* 1846,

p. 30.

<sup>3</sup> Comp. Plat. *Phaed.* p. 86 D; Arist. *de Som.* 3; Plut. *Mor.* p. 86 E.

<sup>4</sup> For Arabian applications of this simile, comp. Gesenius in Rosenm. *Rep.* I. p. 128.

*swine*, who are to be conceived of as *wild* animals, as may be seen from *αἰῶτες* and the whole similitude, so that, as the warning proceeds, the figure of the dogs passes out of view, though, as matter of course, it admits of a corresponding application.<sup>1</sup> But this is no reason why the words should be referred to *both* classes of animals, nor why the trampling should be assigned to the swine and *σπαράξ. ῥήξ.* to the dogs.<sup>2</sup> For the *future* *καταν.* (see the critical remarks), comp. note on Mark xiv. 2; Matt. xiii. 15. — *ἐν τοῖς ποσὶν αὐτ.*] instrumental. — *σπαρμέντες*] not : having *changed* to an attitude of open hostility (Chrysostom, Euth. Zigabenus), or to savagery (Loesner), but manifestly, *having turned round upon you* from the pearls, which they have mistaken for food, and which, in their rage, they have trampled under their feet; the meaning of which is, *lest such men profane divine truth* (by blasphemy, mockery, calumny), *and vent upon you their malicious feeling towards the gospel.* In how many ways must the apostles have experienced this in their own case; for, their preaching being addressed to all, they would naturally, as a rule, have to see its *effect* on those who heard it before they could know who were “dogs and swine,” so as then to entice them no further with the offer of what is holy, but to shake off the dust, and so on. But the men here in view were to be found among *Jews and Gentiles.* It is foreign to the present passage (not so xv. 26) to suppose that only the *Gentiles as such* are referred to (Köstlin, Hilgenfeld).

Vv. 7-9. The new passage *concerning prayer* begins, without any trace of connection with what goes before. Comp. note on ver. 1. It is otherwise in Luke xi. 9, which, however, does not affect Matthew's originality (in answer to Holtzmann, Weiss, Weizsäcker), nor does it warrant the opinion that some connecting terms have been omitted. Influenced by a later tradition, Luke has given the sayings in a connection of his own, and one that, so far as can be discovered, has no claim to be preferred to that of Matthew. — *αἰρεῖτε, ζηρεῖτε, κρῶτε*] Climax depicting the rising of the prayer into intense fervor, that “he may thereby urge us all the more powerfully to prayer” (Luther). — Ver. 8. The obvious limitation to this promise is sufficiently indicated by *ἀγαθά* in ver. 11 (1 John v. 14), just as the *childlike*, therefore *believing*, disposition of the petitioner is presupposed<sup>3</sup> in vv. 9-11. — Ver. 9. *ἢ*] *or*, if that were not the case, then, in the analogous human relation must, and so on. — *τίς ἐστιν . . . μὴ λίδον ἐπὶ αὐτῷ*] Dropping of the interrogative construction with which the sentence had begun, and transition to another. A similar change in Luke xi. 11.<sup>4</sup> This irregularity is occasioned by the intervening clause, *quem si filius poposcerit panem.* The sentence is so constructed that it should have run thus : *ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ;*<sup>5</sup> but after the relative clause the construction with

<sup>1</sup> Priscaus, Maldonatus, Tholuck.

<sup>2</sup> Theophylact, Hammond, Calovius, Wolf, Kuinoel.

<sup>3</sup> The specific determination of prayer that will certainly be heard, as prayer offered in the name of Jesus (John xiv. xvi.), was reserved for a further stage of development. Comp. on vi. 18, note 2. It is not the

divine relation to men in general (Baur), but to His own believing ones, that Jesus has in view. Comp. Weiss, *ibid.* *Theol.* p. 87 f., ed. 2.

<sup>4</sup> See Fritzsche, *Conject.* p. 24 ff.; Buttmann, *neut. Gr.* p. 243 f. [E. T. 284].

<sup>5</sup> i. e. ὅς, ἐὰν αὐτὸν αἰτήσῃ, see Kühner, II. 2, p. 918), ὃς αὐτὸν αἰτῶν, λίδον ἐπιβίβον αὐτῷ (without μὴ).

*μή* supersedes that at the beginning of the sentence. — *μή λίθον ἐπιδ. αὐτῷ*] surely he will not give him a stone? With regard to the things compared, notice the resemblance between the piece of bread and a stone, and between a fish and a serpent; and on the other hand, the contrast with regard to the persons: *ἐξ ὁμῶν ἀνθρώπου*, and *ὁ πατὴρ ὑμ. ὁ ἐν τ. οὐρανοῖς*.

Ver. 11. *Πονηροὶ ὄντες*] although ye, as compared with God, are morally evil.<sup>1</sup> Comp. xix. 17. Even Kuinoel has given up the false rendering, *niggardly* (in conformity with Prov. xxiii. 6; Sir. xiv. 5). — *οἰδατε δίδόναι*] not soletis dare (Maldonatius, Wetstein, Kuinoel), but ye know, understand, how to give (1 Tim. iii. 5, and see note on Phil. iv. 12), not as referring, however, to the disposition (de Wette, Fritzsche), which in so doing is rather presupposed, but appropriately pointing to the thoughtful nature of paternal love, which, in spite of the *πονηρία*, understands how to render possible the giving of good gifts to children. — *δόματα ἀγαθὰ*] wholesome gifts, in contrast to the stone and the serpent. For the second *ἀγαθὰ*, Luke xi. 13 has *πνεῦμα ἀγίου*—a later substitution of the particular for the general. For the inference a *minori ad majus*, comp. Isa. xlix. 15.

Ver. 12. At this point Jesus takes a retrospective glance at all that He has been saying since v. 17,—beginning with Moses and the prophets,—concerning our duty to our neighbor, but introducing, indeed, many other instructions and exhortations. But putting out of view such matters as are foreign to His discourse, He now *recapitulates* all that has been said on the duties we owe to our neighbor, so that *ὁὖν* points back to v. 17. The correctness of this view is evident from the following: *οὗτος γάρ ἐστιν ὁ νόμος*, etc., from which it further appears that *ὁὖν* does not merely refer back to v. 1-5 (Kuinoel, Neander, Baumgarten-Crusius). As Luther well observes: "With those words He concludes the instructions contained in those three chapters, and gathers them all into one little bundle." Fritzsche is somewhat illogical when he says that *ὁὖν* generalizes the conclusion from *οἰδατε, δόματα . . . τέκνοις ὑμῶν*, which proposition, however, was a mere lemma. Ewald thinks that ver. 12 is here in its wrong place, that its original position was somewhere before *ἀγαπᾶτε*, v. 44, and might still be repeated after v. 48; according to Bleek and Holtzmann, founding on Luke vi. 81, its original position was after v. 42. But it is precisely its significant position as a concluding sentence, along with its reference to the law and the prophets, that Luke has taken away from it. Comp. Weiss. On *θέλειν ἵνα*, see note on Luke vi. 81. — *οὕτω*] not for *ταῦτα*, as if the matter were merged in the manner (de Wette), but in such a manner, in this way, corresponding, that is, to this your *θέλειν*.—The truth of this Christian maxim lies in this, that the words *ὅσα ἂν θέλητε*, etc., as spoken by Jesus, and, on the ground of His fulfilment of the law (*ὁὖν*), which presupposes faith in Him, can only

<sup>1</sup> Chrysostom appropriately says: *ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν, οὐδὲ κακίζων τὸ γένος, ἀλλὰ πρὸς ἀντιδιαστολήν τῆς ἀγαθότητος τῆς αὐτοῦ (of God) τὴν φιλοστοργίαν τὴν περὶ τὴν πορνείαν καλῶν* ["He said this not as calumniating human nature, or reproaching the race, but for distinction of

the goodness of God, calling their fatherly love evil"]. It is not *original sin*, but the *historical manifestation* of the sin of all men, which is spoken of, of which, however, *original sin* is the internal, natural root. Comp. xv. 19; John iii. 6.

mean a willing of a truly *moral* kind, and not that of a self-seeking nature, such as the desire for flattery. — *οἷος*, etc.] *for this is the sum of moral duty*, and so on.<sup>1</sup> But being all of a *negative* character, like Tob. iv. 15, they are essentially different from the present passage. For coincidences of a more meagre kind from Greek writers, see Spiess, *Logos Spermat.* p. 24.

Ver. 18. There now follow some additional concluding exhortations and warnings, which in Luke are partly omitted, partly scattered and displaced (in answer to Calvin, Keim) and abridged. With ver. 18 comp. Luke xiii. 24. The thought is one of the *fundamental* thoughts of the Sermon on the Mount. — *εἰσέλθετε*] where the entering leads to is not stated till ver. 14. — *οὐκ*] assigning the reason *e contrario*. — *εἰς τὴν ἀπώλειαν*] i.e., *to eternal death*, as being the punishment of such as are condemned in the Messianic judgment.<sup>2</sup> The opposite is *ζωή*, the eternal life of felicity in the kingdom of the Messiah. *Wide gate and broad way*; figures representing the pleasures and excesses of sin and wickedness. *Strait gate and narrow way*; representing, on the other hand, the effort and self-denial which Christian duty imposes. It is only when regenerated that a man comes first to experience the *lightness* of the yoke (xi. 29), and of the commandments (1 John v. 8), and all the more the further progress he makes in the love of Christ (John xiv. 15 ff.) — *ἡ ἀγάπη. εἰς τ. ἀπώλ.*] refers equally to *ἡ πύλη*,<sup>3</sup> to which again the *δι' αὐτῆς* belongs. There is a similar construction in v. 14, where *αὐτὴν* in like manner refers to *πύλη*.

Vv. 14, 15. *Ti*] *quam* (Vulg.): *how* strait is the gate! as conforming to the Sept., which renders *ἵνα* in this sense by *τί*,<sup>4</sup> though not good Greek. The rendering *why*, as though there were something *sorrowful* in the question (Fritzsche), is unsuited to the whole tone of the discourse. — *εἰσίσκοντες*] The strait gate requires to be *sought*, so far is it from being readily seen, or from obtruding itself upon the attention.—By most, the gate is erroneously conceived to be at the *end* of the way; with Bengel, Schegg, and Lange, it is to be understood as at the *beginning* of it, as *opening into it*, for which reason, in vv. 13, 14, the gate is mentioned *before* the way. The entering by the strait gate is therefore the entering *into life* (into the Messiah's kingdom), but still brought about through following the narrow way, which is reached by means of the strait gate. — *προσέχετε δέ*] But in order to find it, beware, and so on. — The *ψευδοπροφήται* are not the *Pharisees* (Tholuck), nor *Jews*, pretending to be divine messengers (Bleek), nor people like *Judas the Galilean* (Acts v. 37, de Wette), but false *Christian* teachers without a divine call (xxiv. 11, 24), as is evident from vv. 21–23.<sup>5</sup> A warning in view of *coming* events, and such as Jesus knew His followers would soon be needing. — *ἐν ἐνδύμασι προβάτων*] *dressed in sheep's clothing*. Here we are not to think of *literal sheep skins* (Grotius, Kuinoel), seeing that these were worn

<sup>1</sup> For parallels from profane writers, see Wetstein; *Bab. Schabb.* f. 31. 1: "Quod tibi ipsi odiosum est, proximo ne facias; nam hæc est tota lex." "What is hateful to you yourself, do not do to your neighbor; for this is the whole law."

<sup>2</sup> Phil. i. 28; Heb. x. 29; 2 Pet. iii. 7, 16.

<sup>3</sup> Kühner, II. 1, p. 70 f.

<sup>4</sup> 2 Sam. vi. 20; Cant. vii. 6; Luke xii. 49.

<sup>5</sup> Comp. Chrysostom, Calvin, Grotius, Calovius.

by others, and were not specially the prophets' dress (comp. iii. 4), but as *emblematic of the outward appearance of innocence and gentleness*, not of the external profession of a member of the Christian church,<sup>1</sup> which would have been admissible only if the context had spoken of the church in the light of a flock, in which case the false prophets would have been far more appropriately represented as in *shepherds' clothing*.<sup>2</sup> — *ταύτην* i.e.; according to the figure; under the sheep's clothing; in *reality*; in their *true inner nature*, which is disguised by hypocrisy.<sup>3</sup>

Vv. 16-18. *Επγνώσ.* Ye *will* know them, not ye *should* (Luther). — The *καρποί* are the results of principles, as seen in the whole *behavior*, the *works* (vv. 21, 23, xii. 33), not the *doctrines* (Jerome, Calvin, Calovius). — *ἀκανθὰ κ. τριβόλοι* *Thorns and thistles* occur together in a corresponding figurative sense in Heb. vi. 8. — *οὕτω* application of those images to the false prophets, in such a way, however, that the latter, in keeping with ἀπὸ τ. καρπ. αὐτ. (comp. ver. 20), just before, appear again as *trees*. — Α δένδρον ἀγαθόν is, as contrasted with the *σαπρόν*, a *sound, healthy tree*; for a *σαπρόν* is not some tree of an inferior species, but one whose organism is *decaying* with age, etc., *rotten*, the *σαπρότης* of which,<sup>4</sup> owing to a defective and corrupted state of the sap, admits of nothing in the way of fruit but what is bad, small, and useless.<sup>5</sup> With the οὐ δύναται of the corrupt tree, comp. Rom. viii. 7 f. In this emphatic οὐ δύναται lies the *progressive* force of the simile.

Ver. 19. Simply a thought introduced by the way (not as being necessary for the logical connection of vv. 16-20), and pointing to the condemnation to Gehenna which awaits the false prophets. Comp. with iii. 10.

Ver. 20. Ἀπαγε] *itaque* (xvii. 26; Acts xi. 18), pointing to the inference from vv. 17, 18, and, by way of emphasis, introducing once more that which was already stated in ver. 16 as the theme of discourse.

Vv. 21-23. *Jesus now states in literal terms* what He meant to convey through the simile of the *fruit*. There is much that is arbitrary in the way this passage is dealt with by those who, from their having supposed the *ψευδοπορ.* of ver. 15 to be Jews, are under the necessity of adopting a different explanation in the present instance. De Wette, going against the context, sees a gradual transition from teachers who teach what is *unsound* (vv. 15-20) to such (teachers and others) as are satisfied with the *mere acknowledgment of their belief*. That it is still the same false prophets against whom the warning in vv. 21-23 is directed, appears from the use of *προφητεύσαμεν* in ver. 22, and of *οἱ ἐργαζ. τ. ἀνομίαν* in ver. 23, the latter further showing that *καρποὶ ποιητοὶ* is to be understood as denoting the *characteristic mark*

<sup>1</sup> "Nominis Christiani extrinsecus superfacies," Tertullian, *de praescr.* 4.

<sup>2</sup> Bengel well remarks: "Vestibus ut ei essent oves."

<sup>3</sup> With *ἀκακοὶ ἀπράγες*, as representing *soul-destroying agency*, comp. Acts xx. 29; John x. 12.

<sup>4</sup> Plat. *Rep.* p. 609 E; Diosc. i. 113.

<sup>5</sup> Comp. *ξύλον σαπρόν*, Job xii. 19. *σαρποὶ στέφανοι*, Dem. 615. 11. "Bonitas arboris

ipsius est veritas et lux interna, etc.; bonitas fructuum est sanctitas vitae. Si fructus essent in doctrina positi, nullus orthodoxus damnari posset," "The goodness of the tree itself is truth and internal light, etc.; the goodness of the *fruit* is holiness of life. If fruit had been placed in doctrine (alone), no orthodox Christian could be condemned," Bengel.

of such prophets. — οὐ πᾶς] not, *no one* (Elsner, Fritzsche), but, *not every one*, 1 Cor. xv. 39.<sup>1</sup> Not *all* who acknowledge me as their teacher will enter the Messianic kingdom, only *those* among them, and so on. *Many* will not enter therein. Therefore it is not the case that the teachers are not referred to till ver. 22, according to the idea of gradation which de Wette introduces into that verse: "*even those who work in my name*," and so on. — κύριε, κύριε] In addressing their teachers, the Jews employed the title כִּי or כִּי. Accordingly it came to be used as a title in addressing the Messiah (John xiii. 13 f.), and in the church itself came to be regarded as the *summary of belief*, inasmuch as it contained the full recognition of the majesty of Jesus' person (1 Cor. xii. 8; Phil. ii. 11). Christ Himself called no man *master*. It is on this occasion, and while applying to Himself this Messianic title, that He also says for the first time, ὁ πατήρ μου (comp. iii. 17). The *twice repeated κύριε* is meant to convey the idea of *earnestness*.<sup>2</sup>

Vv. 22, 23. Ἐν ἑκ. τῇ ἡμέρῃ].<sup>3</sup> — τῷ σὺ ὀνόματι] not *jussu et auctoritate sua* (as the majority of commentators, Fritzsche included), as if it had been ἐν τῷ σὺ ὀνόμ., but *by means of Thy name, i.e. through Thy name* ("Jesus Messiah"), having satisfied our religious consciousness, and having become the object of our confession. It was by this, as forming the condition and instrument, that the works in question were accomplished. In the casting out of devils and in performing miracles the name was *pronounced*.<sup>4</sup> — Notice the stress laid upon the σὺ, and the threefold repetition of the prominent words τῷ σὺ ὀνόμ., as expressing that by which the individuals in question think to shelter themselves from disapprobation and rejection, and make good their claim to the Messianic kingdom. — προφητῶν.] not in the special sense of *foretelling* (Grotius, Fritzsche), but (comp. ver. 15) with reference to those who taught under the influence of a prophetic enthusiasm (see note on 1 Cor. xii. 10). The distinguishing feature in those men is an impure, often fanatical, boldness in the faith, which, though enabling them to perform outward acts of a marvellous nature, yet fails to exercise any influence upon their own moral life—just the sort of thing described by Paul in 1 Cor. xiii. 2, and the manifestations of which are to be met with in every age, especially in times of great religious excitement.—Ver. 23. ὁμολογ.] "*aperte, magna potestas hujus dicti*," Bengel. The conscious dignity of the future *judge of the world*. — ὅτι] *Recitative*. The rendering *because*, to which a different arrangement of the words by Origen, Chrysostom, Cyprian, and others has given rise (ὅτι . . . ὑμᾶς ἀfter ἀποχωρ.), is less in harmony with the *emotion* of the passage. — ἐγνων] not *probaui* (Kuinoel), but *novi*. Because<sup>5</sup> I have never known you, have obtained no knowledge of you whatever, which I would have done (John x. 14) had ye really been

<sup>1</sup> Winer, p. 161 [E. T. 214].

<sup>2</sup> See Bornemann, *Schol. in Luc.* p. 53, and in the *Stud. u. Krit.* 1843, p. 124. Comp. xxv. 11; Add. ad *Esth.* iii. 2, 3; LXX. Ps. lxxi. 5, 16.

<sup>3</sup> Euth. Zigabenus, ἡμέραν ἐκείνην εἶπε τὴν τῆς κρίσεως, ὡς ἐγνωσμένην καὶ προσδεδοκη-

μένην, "He spoke of that day (i.e.) the day of judgment, as well known and expected." Comp. the Jewish phraseology; Schoettgen, *Hor. in loco*.

<sup>4</sup> Acts iii. 6, xix. 13; comp. on Luke ix. 49, x. 17.

<sup>5</sup> "Etai nomen meum allegatis," Bengel.

in fellowship with me.<sup>1</sup> The knowledge is the knowledge of *experience* founded upon the *possession* of a *common life*.<sup>2</sup> — ἀποχωρεῖτε, κ.τ.λ.] according to Ps. vi. 9.<sup>3</sup> οἱ ἐργαζόμενοι is used as a substantive; while ἀνομία is the antithesis of δικαιοσύνη.<sup>4</sup> Notice how in this passage the great utterance of vv. 17, 18 continues to echo to the last, and to bear the impress of the final judgment; comp. Rom. ii. 13.

Vv. 24-27. *Conclusion* of the whole sermon, but, as appears from οὖν, taking the form of an inference from what is said immediately before, where admission into the Messianic kingdom is made to depend on moral obedience. — πᾶς ὁν ὅστις, κ.τ.λ.] The nominative with rhetorical emphasis placed anacolouthologically at the beginning in x. 14, xiii. 12, xxiii. 16.<sup>5</sup> — ὁμοίωσω] This *future*, as well as ὁμοιωθήσεται, ver. 26, is not to be taken as referring to the *comparison immediately following* (which is the *common view*), which is not warranted by the interrogatory passages, xi. 16, Mark iv. 80, Luke vii. 31, xiii. 18, 20, but to be understood (like ὁμολογήσω in ver. 23) *of the day of judgment* (Tholuck), when Christ will make him who yields obedience to those sayings of His, like (*i.e.*, demonstrate as matter of fact that he is like) a wise man, and so on. 'Ὁμοίωσ' therefore does not here denote *comparare*, but the actual *making him like to*.<sup>6</sup> De Wette is at one with Fritzsche as regards ὁμοίωσω, but differs from him, however, in his view of ὁμοιωθήσεται as referring to the future result that is developing itself. — φρονίμῳ] as in xxv. 2. — ἐπὶ τὴν πέτραν] upon the rock. No particular rock is intended, but the category, as in ver. 26 : upon the sand.—Observe the emphatic, nay solemn, polysyndeta, and (instead of ὅτε or ἐπεὶ, followed by a statement of the consequence)<sup>7</sup> the paratactic mode of representation in vv. 25 and 27, as also the important verbal repetition in ver. 27, where, in the last of the assaults, προσέκοψαν (they assailed it) is only a more concrete way of describing the thing than the corresponding προσέπεσον of ver. 25. The three points in the picture are the *roof*, the *foundation*, and the *sides* of the house. — The pluperfect τεθεμελιώτο is without the augment.<sup>8</sup> — μεγάλη]<sup>9</sup> — The *meaning* of this simple but grand *similitude*, harmonizing in some of its features with Ezek. xiii. 11 ff., is this : Whoever conforms to the teaching just inculcated is certain to obtain salvation in my kingdom, though trying times may await him; but he who is disobedient will lose the expected felicity, and the dire catastrophe that is to precede the advent of the Messiah will overwhelm him with ἀπόλεια (inasmuch as the Messiah, at His coming, will consign him to eternal death).

*With regard to the Sermon generally*, the following points may be noted :—

(1.) It is the same discourse which, though according to a different tradition and redaction, is found in Luke vi. 20-49. For although it is there

<sup>1</sup> Comp. Luke xiii. 27.

<sup>2</sup> Similarly 1 Cor. viii. 3, xiii. 12; Gal. iv. 9.

<sup>3</sup> Comp. xxv. 41.

<sup>4</sup> 2 Cor. vi. 14, Heb. i. 9, as in xiii. 41, xxiii. 28, xxiv. 12.

<sup>5</sup> See Kühner, II. 1, p. 42; Winer, p. 584 f. [E. T. 718].

<sup>6</sup> Plat. Rep. p. 398 C; Matt. vi. 8, xxv. 1, xiii. 24; Rom. ix. 29. See the schollon of Photius in Matthaël, *ad Euth.* Zig. p. 290.

<sup>7</sup> Krüger, *Xen. Anab.* p. 404; Kühner, II. 2, p. 782 f.

<sup>8</sup> On this see Winer, p. 70 [E. T. 85].

<sup>9</sup> "Magna, sane totalis," Bengel.

represented as occurring at a later date and in another locality (ver. 17), and although, in respect of its contents, style, and arrangement it differs widely from that in Matthew, yet, judging from its characteristic introduction and close, its manifold and essential identity as regards the subject-matter, as well as from its mentioning the circumstance that, immediately after, Jesus cured the sick servant in Capernaum (Luke vii. 1 ff.), it is clear that Matthew and Luke do not record two different discourses (Augustine, Erasmus, Andr. Osiander, Molinaeus, Jansen, Büsching, Hess, Storr, Gratz, Krafft), but different versions of one and the same (Origen, Chrysostom, Bucer, Calvin, Chemnitz, Calovius, Bengel, and most modern commentators).

(2.) The preference as regards originality of tradition is not to be accorded to Luke (Schneckenburger, Olshausen, Wilke, B. Bauer, Schenkel, and, in the main, Bleek and Holtzmann), but to *Matthew* (Schleiermacher, Kern, Tholuck, de Wette, Weiss, Weizsäcker, Keim), because, as compared with Matthew, Luke's version is so incomplete in its character, that one sees in it merely the disjointed fragments of what had once been a much more copious discourse. In Matthew, on the other hand, there is that combination of full detail, and sententious brevity, and disregard of connection, which is so natural in the case of a lengthened extemporaneous and spirited address actually delivered, but not suited to the purpose of a mere compiler of traditions, to whose art Ewald<sup>1</sup> ascribes the structure of the discourse. The Sermon on the Mount is omitted in Mark. But the view that this evangelist originally borrowed it, though in an abridged form, from Matthew's collection of our Lord's sayings, and that the place where it stood in Mark iii. 19, just before *καὶ ἐρχ. εἰς ὄκνον*, may still be traced (Ewald, Holtzmann), rests on the utterly unwarrantable supposition<sup>2</sup> that the second Gospel has not come down to us in its original shape. On the other hand, see especially Weiss. Besides, there is no apparent reason why so important a passage should have been entirely struck out by Mark, if it had been originally there.

(3.) Since the original production of Matthew the apostle consisted of the *λόγια τοῦ κυρίου*,<sup>3</sup> it may be assumed that the Sermon on the Mount, as given in the present Gospel of Matthew, was in all essential respects one of the principal elements in that original. However, it is impossible to maintain that it was delivered (and reproduced from memory), in the precise form in which it has been preserved in Matthew. This follows at once from the length of the discourse and the variety of its contents, and is further confirmed by the circumstance that Matthew himself, according to ix. 9, did not as yet belong to the number of those to whom it had been addressed. By way of showing that the Sermon on the Mount cannot have been delivered (Luke vi. 20) till after the choice of the Twelve (Wieseler, Tholuck, Hilgenfeld, Ebrard, Bleek, Holtzmann, Keim), reasons of this sort have been alleged, that, at so early a stage, Jesus could not have indulged in such a polemical style of address toward the Pharisees. This, however, is unsatisfactory, since even a later period would still be open to a similar objection.

<sup>1</sup> *Jahrb.* I. p. 181.<sup>2</sup> Introduction, sec. 4.<sup>3</sup> Introduction, sec. 2.



On the other hand, it is to be observed further, that so important a historical connection (viz. with the choice of the Twelve) could not fail to have been preserved among the ancient traditions recorded by Matthew, if such connection had actually existed, while again it is in accordance with the natural development of tradition, to suppose that the presence of the *μαθηταί* (Matt. v. 1), which is historically certain, as well as the numerous important references to the calling of the disciples, may have led to the adoption of a later date in the subsequent traditions. Those who represent the evangelist as introducing the Sermon at an earlier stage than that to which it strictly belongs, are therefore charging him with gross confusion in his determination of the place in which it ought to stand. But although Matthew was not present himself at the Sermon on the Mount, but only reports what he learned indirectly *through* those who were so, still his report so preserves that happy combination of thoughtful purpose with the freedom of extemporaneous speech which distinguished the discourse, that one cannot fail clearly enough to recognize its *substantial originality*. This, however, can only be regarded as a *relative* originality, such as makes it impossible to say not only to what extent the form and arrangement of the discourse have been influenced by new versions of the *λόγια* on the one hand, and new modifications of the Gospel on the other, but also how much of what our Lord altered on some other occasion has been, either unconsciously or intentionally, interwoven with kindred elements in the address. But, in seeking to eliminate such foreign matters, critics have started with subjective assumptions and uncertain views, and so have each arrived at very conflicting results. Utterly inadmissible is the view of Calvin and Semler, which has obtained currency above all through Pott<sup>1</sup> and Kuinoel, that the Sermon on the Mount is a conglomerate, consisting of a great many detached sentences uttered by Jesus on different occasions,<sup>2</sup> and in proof of which we are referred especially to the numerous fragments that are to be found scattered throughout Luke. No doubt, in the case of the Lord's Prayer, vi. 9 ff., the claim of originality must be decided in favor of Luke's account. Otherwise, however, the historical connection of Luke's parallel passages is such as, in no single instance, to justify their claim to the originality in question. In fact, the connection in which most of them stand is less appropriate than

<sup>1</sup> *De natura atque indole orat. mont.* 1788.

<sup>2</sup> Strauss compares the different materials of the discourse to boulders that have been washed away from their original bed; while Matthew, he thinks, has shown special skill in grouping together the various cognate elements. This is substantially the view of Baur. Both, however, are opposed to the notion that Luke's version is distinguished by greater originality. Holtzmann ascribes to Matthew the arrangement and the grouping of the ideas, while to Jesus again he ascribes the various apothegms that fill up the outline. Weissäcker regards the discourse as *fabricated, and having no*

*reference to any definite situation, with a view, as he thinks, to show the relation of Jesus to the law, and therewith its introduction into the kingdom of God; what interrupts this branch of the discourse, which was sketched as a unity, viz. v. 11 f., vi. 9 ff., vii. 21-23, are inexplicable additions, and vii. 1-23 contains insertions which have a general relationship to the principal thoughts. According to Weiss, the following passages in particular belong to the insertions: v. 13-16, v. 25 f., vi. 7-15, vi. 19-24, vii. 7-11. The discourse, moreover, is said to have begun originally with only four beatitudes.*

that of Matthew (Luke xi. 34-36 compared with Matt. vi. 23 f. ; Luke xvi. 17 compared with Matt. v. 18 ; Luke xii. 58 ff. compared with Matt. v. 24 ff. ; Luke xvi. 18 compared with Matt. v. 32), while others leave room for supposing that Jesus has used the same expression twice (Luke xii. 33 f. comp. Matt. vi. 19-21 ; Luke xiii. 24 comp. Matt. vii. 13 ; Luke xiii. 25-27 comp. Matt. vii. 23 f. ; Luke xiv. 34 comp. Matt. v. 13 ; Luke xvi. 13 comp. Matt. vi. 24) on different occasions, which is quite possible, especially when we consider the plastic nature of the figurative language employed. For, when Luke himself makes use of the saying about the candle, Matt. v. 15, on two occasions (viii. 16, xi. 33), there is no necessity for thinking (as Weiss does) that he has been betrayed into doing so by Mark iv. 21. Luke's secondary character as regards the Sermon on the Mount is seen, above all, in his omitting Jesus' fundamental exposition of the law. In deriving that exposition from some special treatise dealing with the question of Jesus' attitude toward the law, Holtzmann adopts a view that is peculiarly untenable in the case of the first Gospel (which grew directly out of the *λόγια*) ; so, on the other hand, Weiss, 1864, p. 56 f.

(4.) Those whom Jesus addressed in the Sermon on the Mount were, in the first instance, His own disciples (v. 1), among whom were present some of those who were afterwards known as the Twelve (iv. 18 ff.), for which reason also a part of the discourse has the apostolic office distinctly in view ; but the surrounding multitude (vii. 28) had also been listening, and were deeply astonished at the instruction they received. Accordingly, it may well be supposed that though Jesus' words were intended more immediately for the benefit of *His disciples* (v. 2), the listening multitude was by no means overlooked, but formed the outer circle of His audience, so that by look and gesture He could easily make it appear what was intended for the one circle and what for the other ; comp. v. 2. What is said of ancient oratory is no less true of the animation with which Jesus spoke : "in antiqua oratione oculus, manus, digitus vice interpretis funguntur," "in ancient oratory the eye, the hand, the finger serve in place of an interpreter."<sup>1</sup> These observations will suffice to explain the presence of a mixed teaching suited to the outer and inner circle, partly ideal and partly of a popular and less abstract character (in answer to Wittichen).<sup>2</sup>

(5.) The object of the sermon cannot have been the consecration of the apostles (Zacharias, Pott, Ewald, *Jahrb.* I. p. 129), partly because the connection in which Luke places this address with the choosing of the Twelve is not to be preferred to the historical connection given in Matthew (see above, under 2) ; partly because Matthew, who does not record any passage containing special instructions for the apostles till ch. x., makes no mention whatever of such an object (he only says *ἐδίδασκεν αὐτοὺς*, v. 2) ; and partly because the contents are, as a whole, by no means in keeping with such a special aim as is here supposed. Judging from the contents, the object of Jesus, as the fulfiller of the law and the prophets, is to set forth the moral conditions of admission to the approaching Messianic kingdom. But the principle

<sup>1</sup> Wolf, *ad Leptin.* p. 365.

<sup>2</sup> *Jahrb. f. D. Th.* 1862, p. 318 ff.

of a morality rooted in the heart, on which He insists, is, seeing that it is His disciples that are immediately addressed, necessarily *faith* in Him, as Luther especially has so often and so ably maintained.<sup>1</sup> The whole discourse is a lively commentary on the words with which Jesus introduced His public ministry : μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, setting forth the great moral effects of the μετάνοια which He requires, and declaring them to be the condition of Messianic bliss for those who believe in Him. So far the discourse may be correctly described as the *inaugural address* of His kingdom, as its "magna charta" (Tholuck), less appropriately as the "compendium of His doctrine" (de Wette).

(6.) The passages in which Jesus plainly reveals Himself as the Messiah (v. 17 f., vii. 21 ff.) are not at variance with xvi. 17 (see note on this passage), but fully harmonize with the Messianic conviction of which He was already possessed at His baptism, and which was divinely confirmed on that occasion, and with which He commenced His public ministry (iv. 17); just as in the fourth Gospel, also, He gives expression to His Messianic consciousness from the very outset, both within and beyond the circle of His disciples. Consequently, it is not necessary to suppose that a ἰστέρον πρότερον<sup>2</sup> has taken place, which, according to Köstlin, had already been forced into the λόγια; nor need we allow ourselves to be driven to the necessity of assigning a later date to the discourse.<sup>3</sup> Besides, in the Sermon on the Mount, Jesus does not as yet assume to Himself any *express* or *formal* designation as Messiah, although a Messianic sense of the importance of His ἐγὼ runs through the entire discourse; and the notion that His consciousness of being the Messiah only gradually developed itself at a later period,<sup>4</sup> is contrary to the whole testimony of the Gospels.

Ver. 28. Καὶ ἐγένετο] ἦν.<sup>5</sup>—ἐπὶ] as throughout the New Testament. In classical Greek the usual construction is with the dat., sometimes with the acc., and more rarely with ἐπὶ.<sup>6</sup> The discourse, which has been listened to with deep and unwearied attention, having now been brought to a close, there follows an outburst of *astonishment*, "quod nova quaedam majestas et insueta hominum mentes ad se raperet," Calvin. This in answer to Köstlin, p. 77, Holtzmann, who regard this statement as borrowed from Mark i. 22.

Ver. 29. Ἦν διδάσκων] expresses more emphatically than a simple imperf. that it was a *continuous* thing.—ὡς ἐφοροῦν ἐχόν] as one who is invested with prophetic authority, in contrast to the γραμματεῖς, in listening to whom one could hear that they were not *authorized* to speak in the same fearless, candid, unconstrained, convincing, telling, forcible way. "All was full of life, and sounded as though it had hands and feet," Luther.<sup>7</sup>

<sup>1</sup> Comp. Hofmann, *Schriftbew.* I. p. 596 ff., Tholuck.

<sup>2</sup> De Wette, *Baur*.

<sup>3</sup> Tholuck, Hilgenfeld.

<sup>4</sup> Strauss, Schenkel, Weissenbach.

<sup>5</sup> Winer, p. 565 [E. T. 780].

<sup>6</sup> Xen. *Cyrop.* I. 4. 37; Polyb. v. 48, 2, li. 2, 3, *ad*.

<sup>7</sup> Kühner, II. 1, p. 36. Winer, p. 596 f. [E. T. 437].

<sup>8</sup> Comp. Luke iv. 22, 26; Mark i. 22, 27; Rev. ix. 19.

## CHAPTER VIII.

VER. 1. *καταβάντι δὲ αὐτῶ*] Lachm. According to Z Codd. of the It. Hil. : *καὶ καταβάντος αὐτοῦ*, instead of which B C  $\aleph^{**}$  Curss. have *καταβάντος δὲ αὐτοῦ*. A mere correction, like the similarly attested *εἰσελθόντος δὲ αὐτοῦ*, ver. 5, in Lachm. and Tisch. 8. — Ver. 2. *ἐλθόν*] Lachm. and Tisch. : *προσελθόν*, according to B E M  $\Delta$   $\aleph$  and several Curss. as well as some Verss. and Fathers. Correctly, *πρὸς* having dropped out owing to the final syllab. of *λεπρός*. — Ver. 3. *ὁ Ἰησοῦς*] is not found in B C\*  $\aleph$ , Curss. Verss. Deleted by Lachm. and Tisch. A common supplementary addition, and evidently such in the present instance, from its shifting position, for several authorities have it *before ἤφατο*. — Ver. 5. *αὐτῶ*] Elz. : *τῷ Ἰησοῦ*, contrary to decisive authorities. — Ver. 8. *λόγῳ*] Elz. : *λόγον*, against such decisive authority, that *λόγῳ* must not be regarded as introduced from Luke vii. 7; but *λόγον* seems to be a correction through ignorance. — Ver. 9. After *ἐξουσίαν* Lachm. has *τασσόμενος* (B  $\aleph$ , 4, 238, 421, Vulg. It. Chrys.); taken from Luke vii. 8. — Ver. 10. *οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον*] Lachm. : *παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσρ. εὑρον*, only according to B, Curss. and several Verss. and Fathers. The same reading, though not so well attested, is also found in Luke vii. 9. An interpretation in which the meaning of *οὐδέ* has been missed, and the prefixing of *ἐν τῷ Ἰσραὴλ* misunderstood (comp. Vulg.). — Ver. 12. *ἐκβληθήσ.*] Tisch. 8 : *ἐξελεύσονται*, on too slender authority; among the Codd. only  $\aleph^{*}$ . — Ver. 13. *αὐτοῦ*] wanting in B  $\aleph$  and several Curss. and Verss. and in Basil. Deleted by Lachm. and Tisch. 8. Passed over as unnecessary. For what immediately follows Lachm. reads *ἀπὸ τῆς ὥρας ἐκείνης*, in accordance with less important authorities (C  $\Delta$ ). In conformity with ix. 22, xv. 28, xvii. 18. — Ver. 15. *αὐτῶ*] so also Scholz, Lachm. and Tisch., according to decisive authority. The *αὐτοῖς* of the Received text, defended by Griesb. and Fritzsche, is taken from Mark i. 31, Luke iv. 39. — Ver. 18. *πολλοὺς δαχλους*] Lachm. : *δαχλον*, only according to B, but correct. Matth. would certainly have written *δαχλους πολλούς*, as in ver. 1, xiii. 2, xv. 30, and all through; for only in xiv. 14 does he put *πολύς* first, where, however, the *singul.* occurs. Besides, the reading of the Received text might easily be a gloss to strengthen the expression. — Ver. 23. *τὸ πλοῖον*] The article is omitted in B C, Curss. Or., and is deleted by Lachm., but had been left out from not being understood. So also in ix. 1, xiii. 2, in which cases it is deleted by Tisch. 8 as well. — Ver. 25. *οἱ μαθηταί*] The Received text inserts *αὐτοῦ*, which, however, is deleted, in accordance with decisive testimonies. *Οἱ μαθηταί* is also omitted in B  $\aleph$ , Verss. as well as by Jerome, Bede. Bracketed by Lachm., deleted by Tisch. 8. But the omission may be accounted for from the fact that, similarly in the parallels of Mark and Luke, this, the obvious subject, is not expressed. — *ἡμῶς*] is wanting in B C  $\aleph$  1, 13, 118, 209. Justly deleted by Fritzsche, Lachm. and Tisch.; for, while there seemed to be no reason why it should have been omitted, the insertion of it, on the other hand, would naturally suggest itself, if it did not happen to be noticed how the mode of expression is suited to the

feeling of the passage. — Ver. 28. ἐλθόντι αὐτῷ] Lachm. Tisch. 8 : ἐλθόντος αὐτοῦ, according to B C K\* and Curss. See ver. 1.—Γερασσηῶν] Fritzsche and Scholz, also Tisch. : Γαδαρηνῶν, according to B C M Δ, Curss. Syr. utr. Perss. Eus. Epiph. ; Elz. : Γεργεσηῶν, according to C\*\*\* E K L S U V X K\*. See in general, Orig. iv. p. 140. The reading Γαδαρηνῶν, which Orig. found ἐν ὀλίγοις, has topographical reasons in its favor ; Γερασσηῶν, however, is supported by Origen's statement, that in his time it was the prevailing reading.<sup>1</sup> — Ver. 29. σοί] Elz. and Scholz insert Ἰησοῦ, which is not found in B C L K, Curss. Codd. It. Copt. Cyr. Or. Taken from Mark v. 7, Luke viii. 28. — Ver. 31. ἐπίτρεπον ἡμῖν ἀπελθεῖν] Griesb. Lachm. Tisch. : ἀπόστειλον ἡμᾶς, according to B K, Curss. Syr. and the majority of Verss. Correctly; the reading of the Received text is adopted from Luke viii. 32 (where several authorities have ἀπελθεῖν instead of εἰσελθεῖν). Had it been a correction from Mark v. 12, we should have found πέμψον instead of ἀπόστειλον in the present passage. — Ver. 32. εἰς τοὺς χοίρους] as Lachm. and Tisch. 8, according to B C\* K, Curss. and most Verss. But the Recept. εἰς τὴν ἀγέλην τῶν χοίρων is to be preferred all the more that the adoption of εἰς τοὺς χοίρους, from the parallels of Mark and Luke, was favored by the greater definiteness of meaning (*into the bodies of the swine*). — After ἡ ἀγέλη Elz. inserts τῶν χοίρων. It is wanting, indeed, in B C\* M Δ K, Curss. and the majority of Verss., and is deleted by Griesb. Scholz, Lachm. and Tisch. 8. But how easily may it have been omitted as quite unnecessary, owing to the parallels in Mark and Luke! In a case where the meaning was so obvious, there was no motive for inserting it.

Ver. 1. Αὐτῷ . . . αὐτῷ] as in v. 40, and frequently in Matthew as well as in classical writers.<sup>2</sup> — The healing of the leper occurs in Luke (v. 12 ff.) before the Sermon on the Mount, and in Mark (i. 40 ff.) and Luke not till after the healing of Peter's mother-in-law. It is not to be regarded as the *earliest* of all the miracles of healing.

Ver. 2. Δεπρός] λέπρα, ΠΥΨ, a most dangerous contagious disease, descending to the fourth generation, which lacerated the body with scales, tetter, and sores.<sup>3</sup> — κύριε] To express the reverence that is founded on the recognition of higher power. — ἐὰν θέλῃς] entire resignation to the mighty will of Jesus. — καθάρισαι] from the disease that was polluting the body.<sup>4</sup> — ἐκαθαρίσθη αὐτοῦ ἡ λέπρα] and immediately *his leprosy was cleansed*.<sup>5</sup> The *leprosy* is spoken of as cleansed, according to the idea that the *disease* experiences the healing—that the *disease* is healed (iv. 28). Differently and more correctly expressed in Mark i. 42. — On θέλω, Bengel aptly observes : “echo prompta ad fidem leprosi maturam,” “speedy echo to the ripe faith of the leper.” In answer to Paulus, who understands the cleansing in the sense of *pronouncing clean*,—as also Schenkel, Keim. See Strauss, II. p. 48 ff., and Bleek.

<sup>1</sup> Γερασ. is still found in the Syr. p. on the margin, Sahid. Sax. It. Vulg. Hilar. Nyss. Ath. Juv. Prud. Adopted by Lachm. For the decision, see exegetical notes.—K\* has Γερασσηῶν, which is only another way of pronouncing Γαδαρ. ; see Grimm on 1 Maoc. iv. 18.

<sup>2</sup> See Bornemann, *ad Xen. Symp.* iv. 63 ;

Winer, p. 139 f. [E. T. 275].

<sup>3</sup> Trusen, *ibid. Krankh.* p. 108 ff. ; Kurtz in Herzog's *Encykl.* I. p. 626 ff. ; Furer in Schenkel's *Bibell.* I. p. 317 ff. ; Saalschutz, *M. E.* p. 228 ff.

<sup>4</sup> Plut. *Mor.* p. 134 D.

<sup>5</sup> John xi. 32, xiii. 26, xxii. 18, xxv. 51.

Ver. 4. *The injunction, not to mention the matter to any one*, cannot be regarded as an evidence of Matthew's dependence on Mark (Holtzman; comp. xii. 15 with Mark i. 43 and iii. 7 ff.), because the connection in Mark is supposed to be somewhat more appropriate, but is only to be taken as expressing a desire on the part of Jesus to prevent any commotion among the people with their fanatical Messianic hopes, at least as far as, by discouraging publicity, it was in His own power to do so (Chrysostom)—to prevent what, according to Mark i. 45 (Luke v. 15), actually took place through a disregard of this injunction.<sup>1</sup> The miracle was no doubt performed (ver. 1) before the people (in answer to Schenkel), and in the open air; but, in the first place, only those standing near would be in a position to hear or see the course of the miracle with sufficient minuteness; and, secondly, in giving this injunction, Jesus was also keeping in view the fact of the leper's being about to visit Jerusalem, and to sojourn there. Consequently we must reject the view of Maldonatus, Grotius, Bengel, Wetstein, Kuinoel, Paulus, Glöckler, to the effect that He wished to provide against any refusal on the part of the priests to pronounce the man clean. Equally inadmissible is that of Fritzsche, Baumgarten-Crusius, and Keim, that at present, above all, he insisted on the *more important* duty,—that, namely, of the man's subjecting himself to the inspection of the priests, which is not in accordance with the occasional *ῥα* (comp. ix. 31); nor can we accept Olshausen's view, that the motive for the injunction is to be sought in the man himself. Baur holds that the injunction is not to be regarded as historical, but only as the product of tradition, arising out of the application to Jesus of Isa. xlii. 1 ff. But the truth is, that prohibition is not once mentioned in Isa. xlii., which contains only a general description of the Messiah's *humility*. Moreover, it would not be apparent why the passage from Isaiah is not quoted here, when the injunction in question occurs for the first time, but afterwards in xii. 17. — *σενρόν* *thyself*. Instead of making a *talk* about the matter, go and present yourself *in person* before the proper authorities. — *τῷ λεπτῷ* Lev. xiv. 2. — *τὸ δῶρον* the offering prescribed in Lev. xiv. 10, 21.<sup>2</sup> — *εἰς μαρτύριον αὐτοῖς* as an evidence to them, i.e., to the people, that thou hast been healed. This reference of *αὐτοῖς* follows contextually from *ῥα*, *μὲν* *εἰπας*, and that of *μαρτύριον* (evidence that thou art cleansed) from a consideration of the object of the legal prescription in question; see Lev. xiv. 57. It is importing a foreign element, to suppose that the testimony was further meant to show that "I am not abrogating the law" (Chrysostom, Theophylact; see what follows); comp. also Fritzsche, who looks upon the words as containing a remark by Matthew himself: "Haec autem dixit, ut turbæ testaretur, se magni facere Mosis instituta." As decisive against the latter view, we have the fact that both Mark and Luke record the words *εἰς μαρτύριον αὐτοῖς*, and that, too, in such a way as to make it evident that they formed part of what was spoken by Jesus (Luke v. 14). Chrysostom and Fathers understand *αὐτοῖς* as referring to the *priests*, in which case the testi-

<sup>1</sup> Comp. ix. 30, xii. 16; Mark iii. 12, v. 43, vii. 36, viii. 26, 30; Matt. xvi. 20, xvii. 9.

<sup>2</sup> See Ewald, *Altorth.* p. 210 f.; Kell, *Archdol.* § 59.

mony is regarded as intended to show *either* (what is in itself correct) Jesus' respect for the law,<sup>1</sup> to which the person cleansed was expected to bear witness before the priests,<sup>2</sup> — or the reality of the cure, "si sc. vellent in posterum negare, me tibi sanitatem restituisse," "if they should wish to deny in the future that I have restored you to health,"<sup>3</sup> and at the same time the *Messiahship* of Jesus (Calovius). According to Olshausen, it is a testimony borne by the priests themselves that is meant; inasmuch as, by pronouncing the man clean, they become witnesses to the genuineness of the miracle, and at the same time condemn their own unbelief (a confusion of two things that are no less erroneous than foreign to the purpose). If αἰροῖς referred to the priests, then of course μαρτύριον could only be understood as meaning an evidence or proof that the cleansing had taken place (Grotius). However, the offering was not meant to furnish such evidence to the priests, but to the people, who were now at liberty to resume their intercourse with the person who had been healed.

**REMARK.**—Attempts of various kinds have been made to divest the miracles of Jesus<sup>4</sup> of their special character, and to reduce them to the order of natural events (Paulus), partly by accounting for them on physiological or psychological grounds, and partly by explaining them on certain exegetical, allegorical, or mythical principles of interpretation. Some, again, have sought to remove them entirely from the sphere of actual fact, and to ascribe their origin to legends elaborated out of Old Testament types and prophecies (Strauss); to the influence of religious feeling in the church (B. Bauer); to narratives of an allegorical character (Volkmar); to the desire to embody certain ideas and tendencies of thought in historical incidents (Baur); as well as to mistakes of every sort in the understanding of similitudes and parables (Weisse). To admit the supernatural origin of Christianity is not inconsistent with the idea of its historical continuity (Baur); but the denial of miracles involves both an avowed and a covert *impugning* of the evangelic narrative,—which, as such, is in its substance conditioned by miracles (Holtzmann, p. 510),—and consequently *does away* almost entirely with its historical character. As a further result, Christianity itself is endangered, in so far as it is matter of history and not the product of the independent development of the human mind, and inasmuch as its entrance into the world through the incarnation of the Son of God is analogous to the miracle of creation (Philippi, *Glaubensl.* I. p. 25 ff., ed. 2). The miracles of Jesus, which should always be viewed in connection with His whole redeeming work (Köstlin, 1860, p. 14 ff.), are outward manifestations of the power of God's

<sup>1</sup> Euth. Zigabenus, Bengel, Keim.

<sup>2</sup> Chrysostom: εἰς ἔλεγχον, εἰς ἀποδείξιν, εἰς κατηγορίαν, ἵνα ἀγνωμονῶσιν, "for proof, for argument, for accusation, if they act unfairly."

<sup>3</sup> Kuinoel, Erasmus, Maldonatus, Grotius

<sup>4</sup> See Schleiermacher, *L. J.* p. 206 ff.; Julius Müller, *de miraculor. J. Ch. natura et necessitate*, I. II. 1839, 1841; Köstlin, *de miraculor. quas Chr. et primi ej. discip. fecerunt, natura et ratione*, 1860; Rothe in *d. Stud. u. Krit.* 1858, p. 21 ff., and *zur Dogmat.* p. 104 ff.;

Beyschlag, *vb. d. Bedeut. d. Wunders im Christenth.* 1862; Dorner, *Jesu sündlose Vollkommenh.* 1862, p. 51 ff.; Hirzel, *vb. d. Wunder.* 1863; Güder, *vb. d. Wunder*, 1868; Steilmeyer, *Apolog. Beitr.* I. 1866; Baxmann in *d. Jahrb. f. D. Th.* 1863, p. 749 ff.; Köstlin, *ibid.* 1864, p. 205 ff.; Bender *d. Wunderbeg.* d. N. T. 1871. On the synoptic accounts of the miracles, see Holtzmann, p. 497; and on the various kinds of miracles, Keim, II. 125 ff.; on the miracles of healing, see Weissäcker, p. 360 ff.

Spirit, dwelling in Him in virtue of His Sonship, and corresponding to His peculiar relation to the world (Hirzel), as well as to His no less peculiar relation to the living God ; their *design* was to authenticate His Messianic mission, and in this lay their telic *necessity*,—a necessity, however, that is always to be regarded as only relative (Schott, *de consilio, quo Jesus mirac. ediderit, Opusc. I. p. 111 ff.*). And this according to John ii. 11. In exercising His supernatural power of healing, the usual though not always (Matt. viii. 5 ff. ; John iv. 47 ff. ; Matt. ix. 23 ff. ; Luke xxii. 51) indispensable condition on which He imparted the blessing was faith in that power on the part of the person to be healed ; nothing, however, but positive unbelief prevented this power from taking effect (Matt. xiii. 58 ; Mark vi. 5 f. ; comp. Julius Müller, II. p. 17) ; but Christ's heart-searching look (John ii. 25) enabled Him to detect those cases where the attempt would be fruitless. Moreover, the miracles of Jesus are not to be regarded as things that *contradict* or violate the laws of nature, but rather as comprehended within the great system of natural law, the harmonious connection of which in all its parts it is not for us to fathom. In this respect the phenomena of magnetism furnish an analogy, though a poor and imperfect one ; and the more that is known of the laws of nature, the idea of any annulling or suspension of these laws only appears the more absurd. See Köstlin, 1860, p. 59 ff., 1864, p. 259 ff. ; Rothe, p. 34 ff. The miracles, therefore, are "reflections in nature" of God's revelation of Himself (Beyschlag), "something strictly in accordance with law" (Nitzsch), which, in the sphere of nature, appears as the necessary and natural correlative of the highest miracle in the spiritual world—viz. the accomplishment of the work of redemption by the incarnate Son of God. As this work has its necessary conditions in the higher order of the moral world established and ruled by the holy God in accordance with His love, so the miracles have theirs in the laws of a higher order of nature corresponding to the loving purposes of the Creator, inasmuch as this latter order, in virtue of the connection between nature and spirit, is upheld by that Being whose spiritual power determines all its movements. Comp. Liebner, *Christologie*, I. p. 351 : "The miracles of Christ are occasional manifestations of the complete introduction, through the God-man, of that relation between nature and spirit which is to be perfected in the end of the world"—means by which the *λόγος* reveals Himself in His human impersonation and work, so that they are always of a moral nature, and have always a moral aim in view, unfolding, in their essential connection with His preaching, the miracle of the incarnation on which His whole work was based (Martensen, *Dogm.* § 155 [E. T. p. 301]). Observe, moreover, how the power to work miracles was a gift and *σημεῖον* of the apostles (Rom. xv. 19 ; 2 Cor. xii. 12 ; Heb. ii. 4), and a *χάρισμα* of the apostolic church (1 Cor. xii. 9 f.), a fact which warrants us in assuming, indeed in inferring a *minori ad majus*, the reality of the miracles of Jesus Himself—in general, we mean, and without prejudice to the criticism of the narratives in detail. At the same time, in the application of such criticism, the hypothesis of legendary embellishments should be treated with great caution by a modest exegesis, and all the more that, in the *fourth* Gospel, we have a series of miracles bearing the attestation of one who was an *eye-witness*, and which, in their various features correspond to many of those recorded by the Synoptists.

Ver. 5. The *centurion* was a Gentile by birth, ver. 10, but connected with Judaism (Luke vii. 3), probably from being a proselyte of the gate, and was



serving in the army of Herod Antipas. The narrative is, in the main, identical with Luke vii., differing only in points of minor importance. The question as to which of the two evangelists the preference in point of originality is to be accorded, must be decided not in favor of Matthew (Bleek, Keim), but of *Luke*, whose special statements in the course of the incident (misinterpreted by Strauss and Bruno Bauer, comp. de Wette) cannot, except in an arbitrary way, be ascribed to an amplifying tendency; they bear throughout the stamp of historical and psychological originality, and nothing would have been more superfluous than to have invented them for the sake of giving greater prominence to the man's humility, which is brought out quite as fully and touchingly in Matthew's narrative.<sup>1</sup> For the points of difference in the account John iv. 47 ff., see note on that passage.

Ver. 6. Ὁ παῖς μου] not *son* (Strauss, Neander, Baumgarten-Crusius, Bleek, Hilgenfeld, Keim), but *slave* (Luke vii. 7; Matt. xiv. 2); yet not: my *favorite* slave (Fritzsche, comp. Luke vii. 2); but either the centurion had only the *one*, or else he refers to that *one in particular* whom he *had in view*. From ver. 9, the former appears to be the more probable view. — βεβληται] *is laid down*.<sup>2</sup> The perf. as denoting the existing condition. The description of the disease is not at *variance* with Luke vii. 2, but more exact. — παραλυτ.] see on iv. 24.

Ver. 7. *And Jesus* (perceiving, from his mode of address and whole demeanor, the centurion's faith in His divine miraculous power) *answered him*: *I* (emphatically) *will come*, and so on. Fritzsche puts it interrogatively. *But*<sup>3</sup> *said Jesus to him, Am I to come and heal him* (θεραπεύω conj. aor.)? This is refining more than is necessary, and not in keeping with the simple character of the passage.<sup>4</sup>

Ver. 8. Λόγω] Dat. of the means and instrument, as in Luke vii. 7; speak it, *i.e.*, command, *with a word*, that he become whole. This is by way of expressing a contrast to the proffered *personal* service.<sup>5</sup> Here again the *iva* does not represent the infinitive construction, but: *I am not sufficient* (worthy enough) *for the purpose that* Thou shouldst go (John i. 27) under my roof.<sup>6</sup> As a Gentile by birth, and loving, as he does, the Jewish people (Luke vii.), he feels most deeply his own unworthiness in presence of this great miracle-worker that has arisen among them.<sup>7</sup>

Ver. 9. Καὶ . . . ἐξουσίαν] ἀπὸ τοῦ καθ' ἑαυτὸν ὑποδείγματος κατασκευάζει, ὅτι καὶ λόγῳ μόνῳ θύναται, "from the pattern in his own case he argues that (the Lord) has power by even a word only."<sup>8</sup> Ἀνθρ. ἐπὶ ἐξ. go together (in answer to Fritzsche). The connecting of this substantive with ἐχων, etc., serves to indicate at once his own obedience and that which he exacts and received

<sup>1</sup> Comp. Neander, Krabbe, Lange.

<sup>2</sup> Comp. ix. 2.

<sup>3</sup> καί, by way of coupling an objection, Porson, *ad Eur. Phoen.* 1373.

<sup>4</sup> Bengel well says, "Divina sapientia Jesus, eos sermones proponit, quibus elicit confessionem fidellum eosque antevertit,"

"By divine wisdom Jesus sets forth those sayings by which He elicits the confession

of the faithful, and anticipates them."

<sup>5</sup> Lobeck, *Paralip.* p. 525.

<sup>6</sup> Soph. *Ant.* 1223.

<sup>7</sup> And "non superstitione, sed fide dixit, se indignum esse," "he said, not superstitiously, but in faith, that he was unworthy," Maldonatus.

<sup>8</sup> Euth. Zigabenus.

from others. It is quite gratuitous to suppose that the centurion regards the disease as caused by *demons* that are compelled to yield to the behests of Jesus (Fritzsche, Ewald); and it is equally so to impute to him the belief that the duty of carrying out those behests is entrusted to *angels* (Erasmus, Wetstein, Olshausen, Baumgarten-Crusius). From the context it simply appears that he looked upon *diseases* as subject to Christ's authority, and therefore ready to disappear whenever He *ordered* them to do so (Theophylact, Euth. Zigabenus, Bengel, de Wette). It is thus that he commands the *fever* in Luke iv. 39, and it *ceases*.<sup>1</sup> His inference is a case of reasoning *a minori ad majus*.

Ver. 10. Οὐδὲ ἐν τ. [Ἰσρ.] *not even among Israelites*, the people of God, who are in possession of τὰς περὶ ἐμοῦ μαρτυρίας τῶν γραφῶν, "the witness of the Scriptures respecting me," (Euth. Zigabenus). So the centurion was not a proselyte of righteousness; comp. ver. 11 f., where *Jews* and *Gentiles* are contrasted with each other. And yet in him faith and humility were found inseparably united, as by nature they ought to be, and that more than in the case of the ordinary native Jew. With this unfavorable testimony against Israel, comp. the history of the woman of Canaan, xv. 22 ff.

Ver. 11. Ἀπὸ ἀνατ. καὶ δυσμ.] from the most widely separated quarters of the world—*Gentiles*. Comp. Isa. xlv. 6; Mal. i. 11.—According to Jewish ideas, one of the main elements in the happiness of the Messianic kingdom was the privilege of participating in splendid festive entertainments along with the patriarchs of the nation.<sup>2</sup> Jesus employs the expression in a symbolical sense (xxvi. 29; Luke xiii. 28, xiv. 15; Rev. xix. 9; Matt. xxii. 30; 1 Cor. xv. 50): *many Gentiles will become believers, and so have their part in the blessings of the Messianic kingdom in happy fellowship with the patriarch, of the people of God*.<sup>3</sup> Hilgenfeld sees in the whole narrative the milder comprehensive Judæo-Christianity of the author of the revised Gospel; but Keim again, while upholding the account in all other points, ascribes ver. 11 f. to the hand that framed the later version, although, with ver. 10, preparing the way for them, the words neither interrupt the connection nor clash with the then standpoint of Jesus (iii. 9), seeing that in the Sermon on the Mount (especially vii. 21 f.) He has taken away from the kingdom of God anything like national limitation.

Ver. 12. *The sons of the kingdom: the Jews*, in so far as, according to the divine promise, they have the right, as the theocratic people, to the Messiah's kingdom (John iv. 22; Rom. ix. 4, 5, xi. 16 f.), and are, in consequence, its *potential* subjects. The *article* describes them, *summarily*, in a *body*, *viós*, [ἄ], as denoting physical or moral relationship.<sup>4</sup> The *true viói τ. βασ.*, who are so in point of *fact*, see xiii. 38. — τὸ ἐξῶτερον] *which is outside*

<sup>1</sup> Observe with Bengel the "sapientia fidelis ex ruditate militari pulchre elucens," "the wisdom of faith shining forth beautifully out of his military abruptness."

<sup>2</sup> Bertholdt, *Christol.* p. 196. Schoettgen on this passage.

<sup>3</sup> In sharp contrast to incarnate (iii. 9) Jewish pride, *Tanchum* (in Schoettgen): "In

mundo futuro, (dixit Deus) mensam ingentem vobis sternam, quod gentiles ridebunt et pudebunt," "In the future world (God said) I will spread a great table for you, which the *Gentiles* shall see and be ashamed." Bertholdt, p. 176.

<sup>4</sup> Winer, p. 223 [E. T. 208].

the (illuminated) *Messianic banqueting hall*.<sup>1</sup> For the thing, see xxii. 13, xxv. 30. It is not some special *degree* of infernal punishment that is represented to us (Grotius), but the punishments themselves, and that as *poena damni et sensus at once*. — ὁ κλαυθμός . . . ὀδόντων] indicating the wail of *sufferings* and the gnashing of teeth that accompanies *despair*. The article points to the well-known (κατ' ἐξοχήν) misery reigning in hell (xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30). Found in Luke only at xiii. 28, where the same expression occurs on a different occasion,—a circumstance which is not in Luke's favor (de Wette, Gfrörer), but is to be explained from the fact that Jesus made frequent use of the figure of the Messianic reclining at table, and of the expression regarding the infernal κλαυθμός, etc.

Ver. 13. Ἐν τῇ ὥρᾳ ἐκ.] ὥρᾳ is emphatic. In the very *hour* in which Jesus was uttering these words, the slave became whole, and that through the divine power of Jesus operating upon him from a distance, as in John iv. 46 ff. The narrative is to be explained neither by a desire to present an enlarging view of the miraculous power of Jesus (Strauss), nor as a parable (Weisse), nor as a historical picture of the way in which God's word acts at a distance upon the Gentiles (Volkmar), nor as being the story of the woman of Canaan metamorphosed (Bruno Bauer); nor are we to construe the proceeding as the providential fulfilment of a general but sure *promise* given by Jesus (Ammon), or, in that case, to have recourse to the supposition that the healing was effected through sending an *intermediate agent* (Paulus). But if, as is alleged, Jesus in His reply only used an affirmation which was *halfway* between a *benediction* depending on God and the faith of the house, and a *positive act* (Keim), it is impossible to reconcile with such vagueness of meaning the simple imperative and the no less impartial statement of the result. Moreover, there exists as little a *psychical contact* between the sick man and Jesus, as at the healing of the daughter of the woman of Canaan, xv. 22, but the *slave* was cured in consideration of the *centurion's* faith.

Ver. 14. Mark i. 29 ff., Luke iv. 38 ff., assign to the following narrative another and earlier position, introducing it immediately after the healing of a demoniac in the synagogue, which Matthew omits. The account in Mark is the original one, but in none of the reports are we to suppose the evangelists to be recording the *earliest* of Jesus' works of healing (Keim). — εἰς τὴν οἰκίαν Πέτρον] in which also his brother Andrew lived along with him, Mark i. 29. Not inconsistent with John i. 45, as Peter was a *native* of Bethsaida, though he had *removed* to Capernaum. Whether the house belonged to him cannot be determined. — τὴν πενθερὰν αὐτοῦ] 1 Cor. ix. 5.

Vv. 15, 16. Διηκόνει] at table, John xii. 2 ; Luke x. 40. There is a difference, though an unimportant one, in Luke's account (iv. 39) of the *mode* in which the miracle was performed. — ὀψίας δὲ γεν.] with more precision in Mark and Luke, at sunset. Besides, in the present instance there is nothing of the special reference to the Sabbath which we find in Mark and Luke, but we are merely given to understand that Jesus remains in Peter's house

<sup>1</sup> Wetstein on this passage, comp. on ἐξώρεος, LXX. Ex. xxvi. 4, xxxvi. 10 ; Ezek. x. 5 ; not found in Greek authors.

till the evening (comp. on xiv. 15). By this time the report of the miraculous cure had spread throughout the whole place; hence the crowds that now throng Him with their sick,—a fact which accords but ill with the attempt to destroy or weaken the supernatural character of the act (“mitigating of the fever,” and that by gentle soothing words or a sympathetic touch of the hand, Keim, comp. Schenkel). — λόγῳ] without the use of any other means.

Ver. 17. This expelling of demons and healing of diseases were intended, in pursuance of the divine purposes, to be a fulfilment of the prediction in Isa. liii. 4. Observe that this prophecy is fulfilled by Jesus in *another* sense also, viz., by His atoning death (John i. 29; 1 Pet. ii. 24).—The passage is quoted from the original (Hebrew) text, but not according to the *historical meaning* of that original, which would involve the necessity of representing the Messiah, in the present instance, as the *atoning sin-bearer*,<sup>1</sup> which, however, is not suited to the connection—but rather according to that special *typical* reference, which also seems to have been contemplated by that prediction when read in the light of the acts of healing performed by Jesus. At the same time, λαμβάνειν and βαστάζειν must not be taken in a sense contrary to that of ἄρῃ and לָקַח, *to take away, to remove* (de Wette, Bleek, Grimm); but when their ailments are taken away from the diseased, the marvellous compassionate one who does this stands forth as he who *carries them away*, and, as it were, *bears the burden* lifted from the shoulders of others. The idea is plastic, poetical, and not to be understood as meaning an actual *personal feeling* of the diseases thus removed.

Ver. 18. Εἰς τὸ πέραν] from Capernaum across to the east side of the lake of Tiberias. He wished to retire. Instead of putting the statement in the pragmatic form (it is different in Mark iv. 35) adopted by Matthew, Luke viii. 22 merely says, καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν. According to Baur, it is only the writer of the narrative who, in the historical transitions of this passage (here and ver. 28, ix. 1, 9, 14, 18), “turns the internal connection of all those events into an outward connection as well.”

Ver. 19. Εἰς γραμματεῖς] Never, not even in passages like John vi. 9, Matt. xxi. 19, Rev. viii. 13,<sup>2</sup> is εἰς equivalent to the indefinite pronoun τις, to which the well-known use of εἰς τις is certainly opposed, but is always found, and that in the N. T. as well, with a certain *numerical* reference, such as is also to be seen<sup>3</sup> in the passages referred to in classical writers.<sup>4</sup> It is used (vi. 24) in the present instance in view of the ἕτερος about to be mentioned in ver. 21; for this γραμματεῖς, ver. 19, and the subsequent ἕτερος, were both of them *disciples* of Jesus. It is therefore to be interpreted thus: *one, a scribe*. It follows from ver. 21 that this γραμματεῖς already belonged to the number of Jesus’ disciples in the more general sense of the word, but he now intimated his willingness to become one of His permanent and intimate followers.—The difference in time and place which, as regards the two

<sup>1</sup> See Kleinert in *d. Stud. u. Krit.* 1862, p. 723 f.

<sup>2</sup> Blomfield, *Gloss. in Persas*, 338.

<sup>3</sup> In answer to Winer, p. 111 [E. T. p. 145]; Buttmann, *neut. Gr.* p. 74 [E. T. 85].

<sup>4</sup> Jacobs, *ad Achill. Tat.* p. 398, *ad Anthol.* XII. p. 455.

incidents, vv. 10-22 (in Mark they are omitted), is found in Luke ix. 57-60, is not to be removed. The question as to which evangelist the preference is to be assigned in point of the historical faithfulness of his narrative, falls to be decided in favor of *Matthew*,<sup>1</sup> as compared with the loose and indefinite account in Luke (Schleiermacher, Schneckenburger, Gfrörer, Olshausen, Arnoldi, Holtzmann), who, moreover, adds (ix. 61 f.) still a third, and doubtless no less historical an incident with which he had been made acquainted. Schleiermacher inaptly refers *ὅπου ἂν ἀπέρχῃ* to the various roads by which Jesus might travel to Jerusalem.<sup>2</sup> It is clear, however, from the fact of this narrative occurring so far on in Luke, that he cannot have supposed that the *γραμματεὺς* was *Judas Iscariot*, and that the *ἑτερος* was *Thomas* (Lange). As far was he from supposing that the one was *Bartholomew* and the other *Philip* (Hilgenfeld), according to the discovery already made by Clement of Alexandria.—Observe, further, how quite differently Jesus answers the *scribe* with his supposed claims as compared with the simple-minded *ἑτερος* (Ewald), and how in addressing the latter He merely says *ἀκολούθει μοι*.

Ver. 20. *Κατασκηνώσεις*] *Places of abode*, where, as in their quarters, so to speak,<sup>3</sup> they used to dwell.<sup>4</sup> Not *nests* specially. — *ὁ υἱὸς τοῦ ἀνθρ.*<sup>5</sup> Jesus, who thus designates *Himself* by this title (in Acts vii. 56 Stephen does so likewise), means nothing else by it than “*the Messiah*,” according to its *significant prophetic characteristic*, which, assuming it to be known to those whom He addressed, the Lord claims for Himself. But this self-chosen title, the expression of His full Messianic consciousness, is not founded,<sup>6</sup> not even in the first place, at least (Keim), upon Ps. viii. 5, seeing that evidence of a Messianic interpretation of this psalm is nowhere to be found in the New Testament (not even in Matt. xxi. 10). Still less again must we start with the well-known usage in Ezek. ii. 1, iii. 1 (Weizsäcker), which has nothing to do with the Messianic idea. Much rather is it to be traced, and, as specially appears from xxiv. 30, xxvi. 64, to be solely traced, to the impressive account of that prophetic vision, Dan. vii. 13, so familiar to the Jews (John xii. 34), and vividly reflected in the pre-Christian Book of Enoch,—a vision in which the Messiah appears in the clouds, *שָׁמַיָא רַבִּי, אֲנִי, בְּיָדֵי אֱלֹהִים, אֲנִי, בְּיָדֵי אֱלֹהִים*, surrounded by the angels that stand beside the throne of the divine Judge, *i.e.*, in a form which, notwithstanding His superhuman heavenly nature, is not different from that of an ordinary man.<sup>7</sup> The whole

<sup>1</sup> Rettig in *d. Stud. u. Krit.* 1838, p. 240 ff.

<sup>2</sup> Schleiermacher, *Schrift. d. Luk.* p. 189.

<sup>3</sup> Polybius, xi. 26. 5.

<sup>4</sup> Comp. xiii. 32; Wisd. ix. 8; Tob. i. 4; 2 Macc. xiv. 35.

<sup>5</sup> For the idea of the Son of man, see Scholten, *de appell. τοῦ υἱοῦ τ. ἀνθρώπου*. 1809; Böhm, *Geheimnis d. Menschensohnes*, 1839; Gass, *de utroque J. Chr. nomine*, 1840; Nebe, *Ab. d. Begr. des Namens ὁ υἱὸς τ. ἀνθρ.* 1860; Baur in Hilgenfeld's *Zeltchr.* 1860, p. 274 ff.; Hilgenfeld in his *Z. ltrchr.* 1863, p. 320 ff.; Holtzmann in the same *Zeltchr.* 1865, p.

213 ff.; Schulze, *vom Menschensohn u. v. Logos*, 1867; Weissbach, *Jesu in regno coel. dignitas*, 1868; Gess, *Christi Person u. Werk*, I. 1870, pp. 185 ff., 208 ff.; Keim, *Gesch. Jesu*, II. p. 65 ff.; Beyschlag, *Christol. d. N. T.* p. 9 ff.; Ewald, *Gesch. Chr.* p. 304 f., ed. 3; Wittichen, *Idee des Menschen*, 1868; Holsten, *z. Ec. d. Paul. u. Petr.* 1868, p. 179 ff.; Colani, *J. Chr. et les croyances musulman.* p. 112 ff., ed. 2; Weiss, *bibl. Theol.* p. 53 ff., ed. 2; Volkmar, *d. Evangelien*, 1870, p. 197 ff.

<sup>6</sup> Deltzsch, *Kahnis, Doqm.* I. p. 446.

<sup>7</sup> Hitzig, Schenkel, Keim understand by

depended, then, on whether those who were present when Jesus named Himself the Son of man would understand this predicate in Daniel's sense or not. In himself, however, this *Son of man*, whose form had been delineated in Daniel's vision, was Jesus Himself, as the historical *reality*, in so far as in His person He who there appeared in heavenly form had *come down* to earth. As often, therefore, as Jesus, in speaking of Himself, uses the words, "the Son of man," He means nothing else than "the Son of man in that prophecy of Daniel," i.e., the Messiah.<sup>1</sup> But, behind the *consciousness* which led Him to appropriate to Himself this designation from Daniel, there was, at the same time, the correlative element of His *divine* Sonship, the necessary (in answer to Schleiermacher) conviction, more decidedly brought out in John, of His divine pre-existence (as Logos), the *δόξα* of which He had left behind, in order, as the heavenly personage in Daniel's vision, *ὡς υἱὸς ἀνθρώπου*, to appear in a form of existence not originally belonging to Him. And so far those are right, who, following the Fathers, have recognized (Grotius contradicted by Calovius) the Pauline *κένωσις* in this self-designation, based as it is upon the consciousness of His pre-existent divinity. Comp. Chrysostom on John iii. 13, where he says : Jesus has so named Himself *ἀπὸ τῆς ἐλάττωτος οὐσίας* ; and Augustine, *de consens. ev.* ii. 1, who observes : in this we are taught "quid misericorditer dignatus sit esse pro nobis," "how pitifully he deemed it worthy of himself to be in our behalf." It is to import ideas historically inconsistent with Dan. vii., when, in spite of the definite nature of the expression in Dan. vii. 13, it has been so understood as if Christ meant thereby to describe Himself as *the man in the highest sense* of the word, as the

"the-Son of man" in Daniel, not the Messiah, but the *people of Israel*. This, however, is unquestionably wrong. See, on the other hand, Ewald, *Jahrb.* III. p. 231 f. On the Son of man in the Book of Enoch, see Dillmann, *d. B. Henoch*, p. xx. ff. ; Ewald, *Gesch. Chr.* p. 147 ; Welzsäcker, p. 428 ; Weissbach, p. 16 ff. ; Wittichen, *Idee des Menschen*, p. 66 ff. On insufficient grounds, Illgenfeld is disposed to delete ch. xxxvii.-lxxi. of the Book of Enoch as a Christian interpolation. Comp. Rev. i. 13, xiv. 14 ; Hengstenberg, *Christol.* III. 1, p. 10 f. ; Schulze, *alttest. Theol.* II. p. 330 f. ; Ewald, *Gesch. Chr.* p. 146 ff. ; Schulze, p. 26 ff. ; Weissbach, p. 14 ff.

<sup>1</sup> Mark viii. 27 ff., where the settled faith of the disciples is contrasted with the views of the people, is plainly a very decisive passage (in answer to Weiss, *Evangelienfrage*, p. 212 f.) in favor of the Messianic nature of the expression ; for in ver. 31 of that chapter *ὁ υἱὸς τοῦ ἀνθρώπου* is evidently identical with *ὁ Χριστός*, ver. 30. On John xii. 34, see the notes on that passage. Comp. also on Matt. xvi. 13, which passage, according to Hofmann, Weiss, u. *Erf.* II. p. 19, *Schriftbew.* II. 1, p. 79, and Kahnis, is also supposed to contradict our explanation

of the *υἱὸς τοῦ ἀνθρώπου*. Only let it be carefully observed that the expression, "the Son of man," is not directly synonymous with "the Messiah," but acquired this definite meaning for others only when first they came to refer it, in Daniel's sense, to Jesus, so that it did not *immediately* involve the idea of "the Messiah," but came to do so through the application, on the part of believers, of Daniel's prophetic vision. But we must avoid ascribing to this self-designation any *purpose of concealment* (Ritschl in *d. theolog. Jahrb.* 1851, p. 514 ; Weiss, Wittichen, Holtzmann, Colani, Illgenfeld), all the more that Jesus so styles Himself in the hearing of His disciples (already in John i. 52). Comp. with Mark ii. 8. And He so names Himself in the consciousness that in Him the above prediction has been *fulfilled*. For those, indeed, who did not share this belief, this designation of Himself continued, as well it might, to be mysterious and unintelligible, as xvi. 13. But to suppose that Jesus has chosen it "to avoid the consequences of a haphazard Messianic title" (Holtzmann), would be to impute a calculating reserve which would scarcely be consistent with His character.

second Adam, as the *ideal* of humanity,<sup>1</sup> or as *the* man toward whom, as its *aim*, the whole history of humanity since Adam has been *tending*,<sup>2</sup> or as the *true* man renewed after the image of God (Schenkel), as He who is filled with the whole fulness of God (Colani), and such like. Fritzsche supposes Jesus to have meant, *filius ille parentum humanorum, qui nunc loquitur, homo ille, quem bene nostis*, i.e., *ego*, "that Son of human parents, who now speaks, that man whom you well know, i.e., I," and that, on the strength of Dan. vii. 13, the *Christians* were the first to ascribe to the words the signification of *Messiah*. This would only be conceivable if ὁ υἱὸς τοῦ ἀνθρώπου had happened to be a current self-designation *in general*, in which case it would not be necessary to presuppose a special historical reason why *Jesus* should so frequently have used the title in reference to Himself. Consequently Baur is likewise in error in thinking that the expression denotes *the man as such* who stands aloof from nothing human, and esteems nothing human foreign to himself. In like manner Holtzmann's view, viz. that Jesus intends to describe His *central place in the circle* of the οἱ υἱοὶ τῶν ἀνθρώπων, is at variance with the original phrase as used in Daniel, and rests upon inferences from expressions which Jesus, while designated as above, has used in reference to Himself, which *predicates*, however, cannot determine the meaning of the *subject*. This, at the same time, in answer to Weizsäcker, p. 428 ff., who thinks that by that expression Jesus had endeavored to bring His followers to a *higher spiritual conception of the Messiah*, for whom it was possible to appear *without royal splendor*. In ὁ υἱὸς τοῦ ἀνθρ. He describes Himself as the great Messiah, and that in the form of a human life, but not specially as the *lowly*, self-humbling *servant of humanity* (Keim), or he who is *intimately bound up with humanity* (Gess, I. p. 186). According to the corresponding passages elsewhere, ideas of this sort are found first to emerge in predicates, and, as a rule, in the course of the context; which, however, is not the case here, where the main point is the *contrast*, as seen in the fact that He who is that Son of man of the prophet's vision has not where to lay His weary head. Finally, Holsten asserts what is contrary to the whole Christology of the New Testament, as well as irreconcilable with Rom. i. 3 f., when he says that *as Messiah of the αἰὼν οὐτος*, Jesus is Daniel's υἱὸς τοῦ ἀνθρώπου, and that *as Messiah of the future αἰὼν* He passes over into the form of existence belonging to the υἱὸς τοῦ θεοῦ, which latter He is in this present era of time, as being the Son of man, *destined* to become the Son of God. In the *analysis* of the phrase, τοῦ ἀνθρώπου is to be understood neither of *Adam* (Gregory Nazianzen, Erasmus) nor of the *Virgin Mary* (Euth. Zigabenus), but, according to Dan. *l.c.*, to be taken *generically*; so that, as far as the essential meaning goes, it is in no way different from the *anarthrous* ἀνθρώπου in Daniel. — τοῦ τῇν κεφ. κλίνῃ] i.e., a *resting-place*, a sleeping-place which He can call His own. Of course an evidence of poverty (in contrast to the earthly aims of the scribe, which the eye of Jesus had fully

<sup>1</sup> Herder, Böhme, Neander, Ebrard, Olshausen, Kahnis, Gess, Lange, Weisse, Deyschlag, Wittichen.

<sup>2</sup> Hofmann, *Schriftbew.* II. 1. p. 81; Thomaßius, *Chr. Per. u. Werk*, II. p. 15.

penetrated), but of that which is connected with an unsettled life, which is not necessarily to be identified with want (John xiii. 29, xii. 5, xix. 23).

Ver. 21. Τῶν μαθητῶν] of *His disciples*, in the more general sense of the words. This is evident from *ἐτερος*, which (see note on ver. 19) places him whom it represents in the same category with the *scribe*. According to Luke ix. 59, the *ἐτερος* is not spoken of as *μαθητής*, and is *summoned* by Jesus to follow Him, which is to be regarded as an *altered* form of the tradition. — *πρῶτον*] in the *first place*, before I follow thee, vv. 19, 22. — *θάψαι*] It was, and, to some extent, is still the practice of the Jews, to bury their dead on the very day on which they die, Matt. ix. 23, Acts v. 7 f.; and it was the sacred duty of sons to attend to the obsequies of their parents. Gen. xxv. 9; Tob. iv. 3; Schoettgen, *Horae*, on this passage.

Ver. 22. Τοὺς νεκροὺς . . . νεκροὺς] The first *νεκρ.* (not the second likewise, as Weisse improperly holds) denotes *the spiritually dead* (comp. on iv. 16, on John v. 21, 25, and on Luke xv. 24), who are without the spiritual life that comes through Christ.<sup>1</sup> The second literally; *the dead* belonging to their own circles. Fritzsche (comp. Kaeuffer, *de not. ζωῆς αἰων.* p. 34) interprets literally in both cases: *let the dead bury themselves among one another*, as a paradox by way of refusing the request. What a meaningless view of Jesus' thoughtful way of putting it! The seeming *harshness* of Jesus' reply (in answer to Weisse, Bruno Bauer) must be judged of by considering the necessity which he saw of decided and immediate separation, as compared with the danger of the contrary (Chrysostom); comp. x. 37. Moreover, it is to be inferred from ἀκολούθει μοι. Comp. with Luke ix. 60, that *this μαθητής* proceeded at once to follow the Lord, while that *γραμματεὺς* of ver. 19 probably went away like the rich young man mentioned in xix. 22.

Ver. 23 ff. Comp. Mark iv. 36 ff.; Luke viii. 22 ff. — τὸ πλοῖον] *the boat standing ready to convey them over*, ver. 18. — οἱ μαθηταὶ] not the *Twelve* in contrast to the multitude, ver. 18 (Fritzsche), which is forbidden by ix. 9, but *His disciples* generally, who, as appears from the context, are in the present instance those who had joined themselves more closely to Him, and were following Him, as the scribe also of ver. 19 and the person indicated in ver. 21 had declared their willingness to do.

Vv. 24, 25. Σεισμός] *Agitation*, specially in the sense of earthquake, here: *storm* (Jer. xxiii. 19; Nah. i. 3). — καλύπτεσθαι] The waves were dashing over the boat. — αὐτὸς δὲ ἐκάθευδε] but *He Himself was sleeping*, contrasting with the *dangerous position of the boat* in which He was.<sup>2</sup> — σώσον, ἀπολλύμεθα] Asyndeton indicating *urgent alarm*, and this alarm with Jesus present was the ground of His *rebuke*.—On the situation of the lake, as rendering it liable to gusts and storms, see Robinson.<sup>3</sup>

Ver. 26. Ἐνερίη] *inerepuit*, on account of the unseasonable fury of its waves. Similarly ʿʿ, Ps. cvi. 9; Nah. i. 4.<sup>4</sup> This *rebuking* of the elements (at which Schleiermacher took special offence) is the lively plastic poetry,

<sup>1</sup> Origen in Cramer's *Calena*: ψυχὴ ἐν κακίᾳ οὐσα νεκρά ἐστίν, "a soul being in wickedness is dead."

<sup>2</sup> "Securitas potestatis," Ambrose.

<sup>3</sup> *Pal.* III. p. 571; Ritter, *Erzk.* XV. p. 308.

<sup>4</sup> Comp. xvii. 18; Luke iv. 39.



not of the author of the narrative, but of the mighty Ruler. — On *tóte* Bengel observes: “Animos discipulorum prius, deinde mare composuit,” “He calmed the minds of His disciples first, and then the sea.” Unquestionably more original than Mark and Luke; not a case of transforming into the miraculous (Holtzmann). The miraculous does not appear till after the disciples have been addressed. — γαλήνη μέγ.] Ver. 24. σισμὸς μέγ. — Here was a greater than *Jonas*, xii. 41.

Ver. 27. Οἱ ἄνθρωποι Meaning *the people who, besides Jesus and His disciples, were also in the boat*, not the disciples<sup>1</sup> included (de Wette, Baumgarten-Crusius, Bleek), seeing that the specially chosen ἄνθρωποι (Matthew does not at all say πάντες) most naturally denotes other parties than those previously mentioned, viz. “quibus nondum innotuerat Christus,” “to whom Christ had not yet become known,” Calvin. Fritzsche’s *homines quotquot hujus portenti nuntium acceperant*, “the men, however many (they were who) had received tidings of this marvel,” is incorrect. From the nature of the case, and by means of the connection with ver. 28, Matthew represents the astonishment and the exclamation as coming immediately after the stilling of the tempest, and in the boat itself. — ὅτι] *seeing that*. Giving the reason for the ποταπός (*qualis*, see on Mark xiii. 1). — The narrative itself must not be traced to a *misconception on the part of the disciples*, who are supposed either to have attributed the cessation of the storm to the presence of Jesus and His observations regarding this condition of the weather (Paulus), or to have misapprehended the Lord’s command to be still, addressed to the storm *within* them at the moment when that which raged without was over (Hase). As little should we have recourse to a *symbolical* explanation of the fact, as though it had been intended to exhibit the superiority of the friend of God to the war of the elements (Ammon), or to represent the tranquillity of the inner life that is brought about by the spirit of Christ (Schleiermacher). But if Strauss has classed the narrative in the category of *mythical sea stories*, Keim again, though feeling sure that it is founded upon fact, is nevertheless of opinion that the actual event has been retouched, beyond recognition, with the coloring and in the spirit of the psalms (such as cvi., cvii.), while Weizsäcker sees in it nothing more than an evidence of the spiritual power with which, in a case of outward distress, Jesus so works upon the faith of His disciples that they see themselves transported into a world of miracles; the miracle, he thinks, resolves itself into the extraordinary impression produced by what had taken place. It is to do manifest violence to the clear and simple account of the Gospels, to adopt such expedients for divesting the narrative of its supernatural character, as Schenkel also has had recourse to, who thinks that, after the pilot had despaired, Jesus, with assured confidence in His destiny, stood up, and, after rebuking and

<sup>1</sup> According to Mark iv. 41, Luke viii. 25, it was the *disciples* who uttered the exclamation. Possibly a more original part of the tradition than the statement in Matthew, which presupposes a wider reflection than Mark’s account, that statement being

that what the exclamation asked the disciples already *knew*. Moreover, the preference, in all essential respects, is due to Matthew’s account; comp. Weiss in *d. Stud. u. Krit.* 1865, p. 344.

allaying the fears of those around Him, assumed to Himself the direction of the boat. The text renders it necessary to insist on treating the event (Neander, Steinmeyer) as miraculous—as a proceeding the cause of which is to be found in the divine energy dwelling in the Lord (Luke xi. 20)—in a powerful exercise of His authority over the elements, which there should be no more difficulty in admitting than in the case of His other miracles in the sphere of nature (the feeding, Cana) and upon the bodily organism (even when dead).

Ver. 28 ff.<sup>1</sup>—[Γερασσηνῶν] Since *Gerasa*, the eastern frontier town of Perea,<sup>2</sup> which Origen and others look upon as even belonging to Arabia, stood much too far to the south-east of the Sea of Tiberias, as the ruins of the town also still prove ;<sup>3</sup> since, further, the reading *Γεργεσηνῶν* has the preponderance of testimony against it, and since that reading has gained currency, if not solely on the strength of Origen's conjecture,<sup>4</sup> at least mainly on the strength of his evidence ; since, again, no trace is found of a *Gergesa* either as town (Origen : πόλις ἀρχαία) or as village (Ebrard),<sup>5</sup> expressly stating that of the ancient *Γεργεσαῖοι* (Gen xvi. 21, x. 16 ; Deut. viii. 1 ; Josh. xxiv. 11) nothing remains but their names ; since, finally, the reading *Γαδαραηνῶν* has important testimony in its favor (see the critical remarks), being also confirmed by Origen, though only as found *ἐν ὀλίγοις*, and harmonizes with geographical facts,—we are therefore bound to regard that as the original reading, whilst *Γερασσηνῶν* and *Γεργεσηνῶν* must be supposed to owe their origin to a confusion in the matter of geography. Even apart from the authority of Origen, the latter reading came to be accepted and propagated, all the more readily from the circumstance that we are made acquainted with actual *Gergesenes* through the Old Testament. On *Gadara*, at present the village of *Omkeis*, at that time the capital of Perea,<sup>6</sup> standing to the south-east of the southern extremity of the Sea of Tiberias, between the latter and the river Mandhur, consult Ritter,<sup>7</sup> Rüetschi in Herzog,<sup>8</sup> Kneucker in Schenkel.<sup>9</sup> According to Paulus, who defends *Γερασσηνῶν*, the district of *Gerasa*, like the ancient Gilead, must have extended as far as the lake ; the πόλις, however, vv. 33, 34, he takes to have been *Gadara*, as being the nearest town. The context makes this impossible. —ὅτι] According to Mark and Luke, only one. This difference in the tradition (ix. 27, xx. 30) is not to be disposed of by conjectures (Ebrard, Bleek, Holtzmann think that, as might easily enough have happened, Matthew combines with the healing of the Gadarenes that of the demoniacs in the synagogue at Capernaum, Mark i. 23 ff.), but must be allowed to remain as it is. At the same time, it must also be left an open question whether Matthew, with his brief and general narrative (Strauss, de Wette), or Mark

<sup>1</sup> Comp. Mark v. 1 ff. ; Luke viii. 26 ff.  
Comp. Ewald, *Jahrb.* VII. p. 54 ff.

<sup>2</sup> Joseph. *Bell.* iii. 8. 3, iv. 9. 1.

<sup>3</sup> Dieterici, *Reisebilder aus d. Morgenl.* 1853, II. p. 275 ff. ; Rey, *Voyage dans le Haouran*, 1860.

<sup>4</sup> On John i. 28, II. 12 ; *Opp.* iv. p. 140, ed.

de la Rue.

<sup>5</sup> Josephus, in fact, *Antt.* i. 6. 2.

<sup>6</sup> Joseph. *Bell.* iv. 7. 3.

<sup>7</sup> *Erdk.* XV. p. 375 ff.

<sup>8</sup> *Encycl.* IV. p. 636 ff.

<sup>9</sup> *Bibelles.* II. p. 313 ff.

and Luke (Weisse), with their lively, graphic representations, are to be understood as giving the more original account. However, should the latter prove to be the case, as is probable at least from the peculiar features in Mark,<sup>1</sup> it is not necessary, with Chrysostom, Augustine, Calvin, to hit upon the arbitrary method of adjustment implied in supposing that there were no doubt two demoniacs, but that the one—whom Mark (and Luke) accordingly mentions—was far more furious than the other. According to Strauss and Keim, the change to the singular has had the effect of giving a *higher idea* of the extraordinary character of a case of possession by so many demons ; Weiss and Schenkel hold the reverse ; Weiss thinks the number two owes its origin to the fact of there having been a great many demons. Mere groundless conjectures.—The demoniacs are *lunatics*, furious to a high degree ; they took up their abode among the tombs (natural or artificial grottoes in the rocks or in the earth) that were near by, driven thither by their own melancholy, which sought gratification in gloomy terrors and in the midst of impurity,<sup>2</sup> and which broke out into frenzy when any one happened to pass by. Many old burial vaults are still to be seen at the place on which Gadara formerly stood. [See note VII., p. 191 *seq.*]

Ver. 29. *Τὶ ἡμῖν κ. σοί*] See on John ii. 4. The demons, according to their nature, already recognize in Jesus, the Messiah, their mighty and most dangerous enemy.<sup>3</sup> — *πρὸ καιροῦ*] *prematurely*, i. e., *before the Messianic judgment* (xxv. 41). — *βασανίσαι ἡμᾶς*] *to hurl us, as servants of Satan, down to the torments of Hades*.<sup>4</sup> The lunatics identify themselves with the demons by whom they are possessed. It is plain, however, from their very language that they were *Jews*, and not Gentiles (Casaubon, Neander).

Ver. 30. *Μακράν*] relative idea, therefore not incompatible with *ἐκεῖ* in Mark v. 11 ; Luke viii. 32 (Wilke, Holtzmann).—Seeing the Jews were forbidden (Lightfoot) to keep *swine*, as being unclean animals, the herd must either have been the property of Gentile owners, or been the subject of Jewish trade. — *βοσκομένην*] not to be connected with *ἦν*, but with *ἀγέλην*.

Ver. 31. *Εἰς . . . χοίρων*] They mean : *into the bodies of the swine that were feeding*. To the unclean spirits in the possessed Jews, anticipating, as they certainly do, their inevitable expulsion, it appears desirable, as well as most easily attainable, that they should find an abode for themselves in impure animals.<sup>5</sup>—The request implies that the demoniacs considered themselves to be possessed by a *multitude* of evil spirits, a circumstance noticed in detail by Mark and Luke, from which, however, it may be inferred that the form of the tradition is not the same as the one made use of in our Gospel. The former is so peculiar, that, had Matthew only *abridged* it (Ewald), he would scarcely have omitted so entirely its characteristic features. On the contrary, he followed *another* version of the story which he happened to light upon, and which likewise mentioned *two* demoniacs instead of one ; comp. on ver.

<sup>1</sup> Comp. Weiss, *op. cit.*, p. 342.

<sup>2</sup> Lightfoot *in loc.*, and on xvii. 15; Schoettgen, p. 92; Wetstein *in loc.*

<sup>3</sup> And "cum *terrore* appellant filium Dei," "and with terror they call him Son of God,"

Bengel.

<sup>4</sup> Luke xvi. 23; Rev. xiv. 10, xx. 10.

<sup>5</sup> Eisenmenger, *entdecktes Judenth.* II. p. 447 f.

28. Probably this is also the source to which we are to trace the expression *daímones*, which does not occur anywhere else in Matthew, and which in Mark v. 12 is of doubtful critical authority.

Ver. 32. Ἐξελθόντες ἀπὸ τῶν, κ.τ.λ.] therefore the *demons* who, quitting those who were possessed, enter the bodies of the swine. The idea that the *demoniacs* ran away among the swine is opposed to the narrative. — καὶ ἰδοὺ, ὤρμησε, κ.τ.λ.] in consequence of the demons taking possession of the animals, and thereby producing in them a state of fury corresponding to that which had been excited in the men.

Vv. 33, 34. Πάντα καὶ, κ.τ.λ.] They reported *everything*, and *especially* how it had fared from first to last with the two demoniacs (xxi. 21). — πάντα ἡ πόλις] the Gadarenes. See ver. 28. — παρεκάλεσαν, ὅπως μεταβῇ, κ.τ.λ.] The subject of the request is conceived as *the aim in asking* (xiv. 36; Mark v. 10).—The *motive* for the request was fear lest a greater disaster should follow.

REMARK.—Seeing that all the attempts that have been made to evade the force of this narrative—such as saying that the demoniacs themselves had rushed in among the swine, or that the herd perished through some accidental and unknown circumstance (Neander), or that in the *εἰσέρχεσθαι* we have merely to think of an *operating* in some way or other upon the animals as a whole (Olshausen)—run counter to what is clearly recorded, nothing remains but either to take the whole account as *real history*, and just as it stands (Krabbe, Ebrard, Delitzsch, *bibl. Psychol.* p. 296 ff.; Klostermann, *Markusevang.* p. 101 ff.; Steinmeyer, *apolog. Beitr.* I. p. 144 ff.), in which case it will be necessary to dispose of objections in the best way possible,<sup>1</sup> or else to admit the existence of *legendary elements*, and then eliminate them. The latter course is imperative

<sup>1</sup> Paulus and Strauss object that the demons would have acted the part of very silly devils, if they had gone so far as immediately to destroy again their new abodes. It is observed by Ebrard, on the other hand, that they were unable to control their wicked desires, or (on Olshausen, p. 306) that the shock to the nervous system of the animals was so much greater than was *expected*. Theophylact and Euth. Zigabenus suppose that their intention was to do damage to the owners, that they might not be disposed to welcome Jesus. Some explain one way and others another. In reply to the objection founded on the *morality* of the thing, Ebrard (comp. Wetstein) pleads the *absolute right* of the Son of God, and that the *object* was to *punish* the Gadarenes for their avarice. Similarly Luther. Comp. Bengel: "*rei erant Gergeseni amittendi gregis; Jus et potestatem Jesu res ipsa ostendit.*" "the Gergesenes were *guilty* and deserved to lose the herd: the fact itself shows the *right and authority* of Jesus;" so Olshausen, coupling with his own the opinion of Theophylact. Schegg contents himself with supposing

that what happened was by way of *testing* the Gadarenes, to see whether, to them, the possession of eternal was of more consequence than the loss of temporal things, therefore a matter of discipline and to awaken faith; comp. Arnoldi and Ullmann, *Sündlosigkeit* p. 176. Bleek thinks the whole question of the morality is one with which he is not called upon to deal, inasmuch as the destruction was not the doing of Jesus, but of the lunatic. According to Steinmeyer, it was not the doing of the demons, but of the animals. The only way of deciding this question is to reply that, according to the text, it was not the demoniacs but the demons that caused the destruction of the swine—a result which Jesus did not anticipate. Otherwise it is vain to try further to help matters by the view that it was the Redeemer offering Himself to deliver from the power of Satan and calling for the feeling that nothing was too dear to sacrifice for the sake of this deliverance (Klostermann), in violation of that principle of justice which forbids the use of means so flagrantly unrighteous to attain a holy end.

and inevitable if we are not to look upon the condition of the demoniacs as a case of possession at all (see on iv. 24, note). According to this view of the matter, Jesus is supposed to have cured the two maniacs by means of His wonderful power, transmitting its influence through a humoring of their capricious fancies, and that this yielding to their request to be allowed to enter the swine may have led in a subsequent form of the tradition—a tradition, at the same time, which did not require to be assisted by the supposed recollection of some disaster to a herd of swine that happened about the same time on that side of the lake—to the statement being added about the drowning of the whole herd, which addition might take place all the more readily from the fact that swine were unclean and forbidden animals, and considering also how much is often due to the play of popular wit (Ewald), which, in the death of the swine, would pretend to see the demons going down at length to the hell they feared so much. Strangely enough, Lange, *L.J.* II. p. 661, inserts in the text that the *hideous yell* of the demoniac in his last paroxysm has acted like an electric shock upon the herd. Ewald likewise supposes that the last fearful convulsions of the sufferer just before he was quieted may have occasioned such a terror as might readily communicate itself to a whole herd. But in this affair of the demons, not one of the three accounts says anything whatever about last convulsions and such like. Yet Schenkel, too, boldly asserts that, just before the cure took place, there were violent outbursts of the malady, which threw a herd of swine into a panic, and sent them rushing into the water. Keim, on the other hand, favors the view that “*the introduction of the four-footed beasts owes its origin to legend*, inasmuch as it sought to expound the healing from the life, and with bitter mockery of the Jews to explain and avenge the banishing of Jesus from the district.” If this is to ascribe too much to legend,—too much to invention and wit, had not, indeed, the presence of a herd offered a handle for it,—then, to say the least of it, Weizsäcker followed the more cautious course when he abandoned the idea of finding out the fact on which the obscure reminiscence may probably have been founded,—although, when we consider the essential uniformity of the three evangelic narratives in other respects, the obscurity, if we keep out of view the difference in the naming of the locality, may not appear sufficiently great to warrant such entire abandonment.

NOTE BY AMERICAN EDITOR.

## VII.

In construing the meaning of the accounts of demoniacal possession contained in this and other passages of the synoptists, our choice lies between the theory of accommodation and the acceptance of the verity of the record. But the objections to the theory of accommodation are so weighty that they cannot be fully overcome. The supposition that Jesus cured the two demoniacs “by means of His wonderful power, transmitting its influence through the humoring of their capricious fancies,” impeaches His veracity. Trench reminds us that “in His most confidential discourses with His disciples, our Lord uses the same language” in relation to demoniacal possession as He does when addressing the people (see especially Matt. x. 8, where casting out devils is included in His charge to the Twelve). “The allegiance,” says this writer, “we owe to Christ

as the King of truth, who came, not to fall in with men's errors, but to deliver men out of their errors, compels us to believe that He would never have used language which would have upheld and confirmed so great an error in the minds of men as the supposition of Satanic influences, which did not in truth exist. For this error, if it was an error, was so little an innocuous one, that might have been safely left to drop naturally away, was, on the contrary, one which reached so far in its consequences, entwined its roots so deeply among the very ground truths of religion, that it could never have been suffered to remain at the hazard of all the misgrowths which it must needs have occasioned."<sup>1</sup>

In view of this difficulty, the theory of accommodation has been variously modified. Thus Neander draws a distinction between *material* and *formal* accommodation, the latter being moral, the former wholly immoral. But his application of this distinction is by no means satisfactory. For, in regard to Christ's humoring of the opinions "which the demoniacs themselves had of their own condition," he says, "the law of veracity in the intercourse of beings in possession of reason does not hold good where the essential conditions of rational intercourse are done away."<sup>2</sup> This might apply, if Christ had used the language of accommodation in speaking to demoniacs only; but He used the same terms in speaking to persons in their rational senses, e.g. the Twelve and the Pharisees. At best this supposition leaves on our minds a painful impression of the character of our Lord, whom we believe to be **THE TRUTH**. Neander admits that the starting-point of demoniacal possession is the dominion of the kingdom of evil and its king over the minds of the possessed persons.<sup>3</sup> But when he admits this much, he is but one step short of admitting the literal truth of the gospel narrative, and his distinction here between material and formal accommodation becomes unnecessary. He himself says, "If it could be proved that Christ had only taken up the doctrine of the existence of Satan by way of *formal* accommodation, the question of the demoniacs would be at once decided."<sup>4</sup> Most certainly; and it may be said conversely, it being proved that Christ unequivocally affirmed the personal existence of Satan, the literal truth of the gospels in relation to demoniacs is at once determined.

The objections of Dr. Meyer to the acceptance of literal truth of this and other accounts in the gospels of demoniacal possession are summed up in the note to his comment on Matt. iv. 24. The most important of these is (4) the silence of John in regard to all such cases. This argument, however, proves too much; for it is just as valid against the credibility of the synoptical account of Christ's Galilean ministry, which is omitted by John. Moreover, John admits Satanic possession (ch. xiii. 27), and quotes without remark the language of the Jews, which charged on Christ that he had a devil (*δαμόνιον*).

Both Trench and Neander find the explanation of the prevalence of demoniacal possession in the character of the age, and this furnishes an answer to another objection of Dr. Meyer, that there are no instances of demoniacal possession in modern times. "If there was anything that marked," says Trench, "the period of the Lord's coming in the flesh and that immediately succeeding, it was the wreck and confusion of men's spiritual life which was then, the sense of utter disharmony, the hopelessness, the despair which must have beset every man that thought at all — this, with the tendency to rush with a frantic eagerness into

<sup>1</sup> Miracles of our Lord, pp. 126, 127.

<sup>2</sup> Life of Christ, Amer. ed., pp. 149, 150.

<sup>3</sup> Ibid., p. 148, note.

<sup>4</sup> Ibid., pp. 145-151.

sensual enjoyments as the refuge from despairing thoughts. That whole period was the hour and power of darkness—of a darkness which then, immediately before the dawn of a new day, was the thickest. The world was again a chaos, and the creative words, 'Let there be light,' though just about to be spoken, as yet were not uttered. It was exactly the crisis for such soul maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question."<sup>1</sup>

Planck also, who admits that our Lord and other inspired teachers did accommodate themselves to imperfect or erroneous ideas of the people, yet hesitates to affirm this of demoniacal possession. He admits that it is never justifiable on the principles of hermeneutics to "apply the doctrine of accommodation to any passage, unless it can be historically shown that the passage does really contain an opinion prevalent at the time, and, further still, *unless it can be proved from internal evidence that this prevalent opinion is erroneous.*"<sup>2</sup> He concludes, therefore, that "our Lord and His apostles may have been governed by certain opinions of their time, not merely because they were opinions of their time, but because, according to their own convictions, the views which they afforded were true, correct, and well founded. Thus He may have spoken so often of demons, not merely because the people believed in their existence, *but because He believed in it Himself*; and therefore it is possible that He has not, in this matter, accommodated to the popular ideas, and it must therefore be allowed to be possible that by His declarations *He has Himself attested their existence, and that it was His intention to attest it.*"<sup>3</sup> It will not do therefore for those who find an accommodation to popular opinion in this and like passages of the gospels to assume the thing to be proved—namely, that the belief in demoniacal possession is an ancient error, wholly repugnant to reason.

<sup>1</sup> Trench, *Miracles of our Lord*, p. 184.

<sup>2</sup> "Sacred Philology," *Clark's Biblical Cabinet*, p. 160.

<sup>3</sup> *Ibid.*, p. 162.

## CHAPTER IX.

Ver. 2. ἀφένται] Lachm. Tisch. 8 : ἀφένται (also ver. 5), only according to B  $\aleph$ , Or. (once). On the other hand, σου αἱ ἁμαρτίαι (Lachm. Tisch.) for σοι αἱ ἁμ. is certainly supported by important testimony, but suspected, however, of being taken from ver. 5. — Ver. 4. ἰδών] Lachm. : εἰδώς, according to B M E\*\* Π\* Curs. Verss. Chrys.; a gloss. Comp. xii. 25; Luke vi. 8. — Ver. 5. σου] Elz. : σοι, against decisive testimony. — ἔγειραι] There is decisive testimony for ἔγειρε. Adopted by Scholz, Lachm. Tisch. Correctly; see the exegetical notes. In all the passages in which ἔγειρε occurs, there is found, as a diff. reading, ἔγειραι. — Ver. 6. ἔγερθεῖς] Lachm.; according to B, Vulg. Codd. of the It. : ἔγειρε. Mechanical repetition from ver. 5. Comp. Mark ii. 11. — Ver. 8. ἐφοβήθησαν] so also Lachm. and Tisch., according to B D  $\aleph$ , Curs. Verss. (also Vulg. It.) and Fathers. εἰσαύμασαν of the Received text is a gloss. — Ver. 9. ἠκολούθησεν] Tisch. 8 : ἠκολούθει, on the too slender authority of D  $\aleph$  and three Curs. — Ver. 12. The omission of Ἰησοῦς, favored by Lachm. and Tisch. 8, rests on too slender authority; while that of αὐτοῖς, which Lachm. and Tisch. leave out, has a preponderance of evidence in its favor. — Ver. 13. ἔλεον] Lachm. and Tisch. : ἔλεος; see the exegetical notes. — ἁμαρτωλοῦς] Elz., Fritzsche, and Scholz insert εἰς μετάνοιαν, which B D V\* Γ\* Δ  $\aleph$ , Curs. Vulg. It. Syr. utr. Perss. Aeth. al. and several Fathers omit. Supplement from Luke v. 32. — Ver. 14. πολλὰ] although deleted by Tisch. 8 (only according to B  $\aleph$  and three Curs.), has decisive testimony. — Ver. 17. ἀπολούνται] Lachm. Tisch. 8 : ἀπόλλυνται, after B  $\aleph$ , Curs. Verss. The present is due to the other verbs around it. — ἀμφοτέροι] Elz. : ἀμφοτέρα, against decisive testimony. A correction. — Ver. 18. εἰς ἔλθών] Elz. : ἐλθών, only after Curs.; others : εἰσελθών; others : τις εἰσελθών; others : τις ἐλθών; others : τις (or εἰς) προσελθών; Lachm. : εἰς προσελθών, after B  $\aleph$ \*\*. In the original, stood ΕΙΣΕΛΘΩΝ.<sup>1</sup> — Ver. 19. Tisch. 8. (comp. on ver. 9) has ἠκολούθει, after B C D. — Ver. 30, Lachm.; Tisch. have the rare Alexand. form ἐνεβριμήθη, which has B\*  $\aleph$  in its favor, and was replaced by the more usual ἐνεβριμήσατο. — Ver. 35. μαλακίαν] Elz. inserts ἐν τῷ λαῷ, against B C\* D S Δ  $\aleph$ \*\*, Curs., and several versions and Fathers. Supplement from iv. 23. — Ver. 36. ἰσχυμένοι] Elz. : ἐκλελυμένοι. The former, on which the latter is a gloss, rests on decisive testimony.

Vv. 1 ff. Mark ii. 1 ff., Luke v. 17 ff., introduce the account somewhat earlier. Matthew reports, briefly and simply, only the essential points, following, it may be, an older form of the tradition. — Τὴν ἰδίαν πόλιν] Capernaum.<sup>2</sup> See iv. 13.

<sup>1</sup> But whether εἰς ἐλθών (Griesb. Scholz, Kuinoel, Fritzsche) or εἰσελθών (Tisch.) should be written, see the exegetical notes.

<sup>2</sup> ἢ μὲν γὰρ ἦγενεν αὐτὸν ἡ Βηθλέεμ· ἢ δὲ ἔδραψεν ἡ Ναζαρέτ· ἢ δὲ εἶχεν οἰκούντα Καπερ-

ναούμ, "the city which bore Him was Bethlehem; the one which nurtured Him was Nazareth; the one in which He dwelt was Capernaum," Chrysostom.



Vv. 2, 3. Αἰτῶν] *the paralytic, and those who were carrying him.* — τέκνον] affectionately ; Mark ii. 5, x. 24 ; Luke xvi. 25, and elsewhere.<sup>1</sup> — ἀφεύωνται] *are forgiven,*<sup>2</sup> ἀνέωνται,<sup>3</sup> with ἀνεύωνται (so Bähr), however, as a different reading.<sup>4</sup> The view that Christ's words imply an *accommodation* to the belief of the Jews, and also of the paralytic himself, that diseases are inflicted by way of punishment for sins, is all the more to be rejected that Jesus elsewhere (John ix. 3 ; Luke xiii. 1) contradicts this belief. He saw into the moral condition of the sick man, precisely as afterwards, ver. 4, He read the thoughts of the scribes (John v. 14, ii. 25), and knew how it came that this paralysis was really the punishment of his special sins (probably of sensuality). Accordingly, he first of all pronounces forgiveness, *as being the moral condition necessary to the healing of the body* (not in order to help the effect upon the physical system by the use of healing psychical agency, Krabbe), and then, having by forgiveness removed the hindrance, He proceeds to impart that healing itself by an exercise of His supernatural power. — εἶπον ἐν ἑαυτ.] as in iii. 9. — βλασφημ] through the assumption of divine authority (Ex. xxxiv. 7 ; comp. with xx. 5 f.). He thereby appeared to be depriving God of the honor that belongs to Him, and to be transferring it to Himself ; for they did not ascribe to Him any prophetic authority to speak in the name of God.

Ver. 4. The power to discern the thoughts and intentions of others (comp. on ver. 3) was a characteristic mark of the expected Messiah (Wetstein), was present in Jesus in virtue of His nature as the God-man, and analogous to His miraculous power. — ἰνατί] *why ?* that is to say, ἵνα τί γέννηται.<sup>5</sup> — πονηρά] inasmuch, that is, as you regard me as a blasphemer, and that with a malicious intention ; whereas the sick man, and those who carried him, were full of faith. In contrast to them is the emphatic ὑμεῖς (*you people !*), which, being ignored by important authorities, is deleted by Tischendorf 8.

Ver. 5. Γάρ] gives a reason for the thought expressed in the preceding question,—the thought, namely, that they were *not justified* in thinking evil of Him. — τί ἐστιν εὐκοπώτερον] The meaning is unquestionably this : the latter is quite as easy to say as the former, and conversely ; the one requires no less power than the other ; the same divine ἐξουσία enables both to be done ; but in order that you may know that I was entitled to say the one, I will now add the other also : Arise, and so on. The result of the latter was accordingly the actual justification of the former. For τί in the sense of πότερον, comp. Stallbaum.<sup>6</sup> — ἔγειρε (see the critical remarks) is not a mere interjection, like ἀγε, ἔπειγε,<sup>7</sup> seeing that it is followed by καί, and that the circumstance of the *arising* has an essential connection with the incident (see ver. 2, ἐπὶ κλίν. βεβλημένον ; comp. vv. 6, 7) ; but the transitive is used

<sup>1</sup> Comp. θύγατερ, ver. 22.

<sup>2</sup> Doric (Suidas), not an Attic (*Etym. M.*) form of the perf. ind. pass. ; Herod. ii. 165.

<sup>3</sup> See also Phavorinus, p. 330, 49, and Götting, *Lehre vom Accent.* p. 82 ; Ahrens, *Dial. Dor.* p. 344 ; Giese, *Dor. Dial.* p. 334 f.

<sup>4</sup> Winer, p. 77 [E. T. 96] ; Buttmann, *neut.*

*Gr.* p. 43 [E. T. 49]. Beza correctly observes, that in the perf. is "emphasis minime negligenda."

<sup>5</sup> Hermann, *ad Vig.* p. 849 ; Klotz, *ad Devar.* p. 681 f.

<sup>6</sup> *Ad Plat. Phil.* p. 168.

<sup>7</sup> Fritzsche, *ad Marc.* p. 55 f.

*intransitively*,<sup>1</sup> as is frequently the case, especially in verbs denoting haste.<sup>2</sup>

Vv. 6, 7. Εξουσίαν ἔχει] placed near the beginning of the sentence so as to be emphatic : that the Son of man is *empowered* upon earth (not merely to announce, but) to communicate the forgiveness of sins. ἐπὶ τῆς γῆς does not belong to ἀφ. ἀμ. (Grotius),—in which case its position would convey an awkward emphasis, and the order of the words would naturally be ἀφ. ἀμ. ἐπὶ τ. γῆς (as Marcion read them),—but it is joined to ἐξουσίαν ἔχει in the consciousness of the ἐξουσία brought with Him *from heaven*.<sup>3</sup>—τότε λέγει τῷ παραλυτ.] is neither to be taken parenthetically, nor is τότε to be understood (Fritzsche), in order to justify the parenthesis ; but Matthew's style is such that no formal apodosis comes after ἀμαρτίας, but rather the call to the paralytic ἐγερθεῖς, etc. Matthew *reports* this change in regard to the parties addressed with *scrupulous fidelity* ; and so, after concluding what Jesus says to the scribes with the anacoluthon ἵνα δὲ εἰδῆτε . . . ἀμαρτίας, he proceeds to add, in the *narrative form*, "then He says to the paralytic." This is a circumstantial simplicity of style which is not to be met with in polished Greek writers, who would have omitted the τότε λέγει τῷ παραλ. altogether as a mere encumbrance.<sup>4</sup>—καὶ ἐγερθεῖς, κ.τ.λ.] therefore an immediate and complete cure, which does not favor the far-fetched notion that the declaration of Jesus penetrated the nervous system of the paralytic *as with an electric current* (Schenkel).

Ver. 8. Ἐφοβήθησαν] not equivalent to ἐθαύμασαν (not even in Mark iv. 41 ; Luke viii. 35), *but they were afraid*. This was naturally the *first* impression produced by the extraordinary circumstance ; and then they praised God, and so on.—τοῖς ἀνθρώποις] Not the plural of category (ii. 20), so that only *Jesus* is meant (Kuinoel), but *men* generally,—the human race. In one individual member of the human family they saw this power actually displayed, and regarded it as a new gift of God to *humanity*, for which they gave God praise.

Vv. 9, 10. Comp. Mark ii. 13 ff. (whom Matthew follows) and Luke v. 27 ff.—Καὶ παράγων] not : as He went *further* (as is *commonly* supposed). but (xx. 30 ; Mark i. 16, xv. 21 ; John ix. 1 ; 1 Cor. vii. 31) : as He went away from where (He had cured the paralytic), and *was passing by* (3 Macc. vi. 16 ; Polyb. v. 18. 4), the place, that is, where Matthew was. Exactly as in Mark ii. 14, and in ver. 27 below.—Ματθ. λεγόμεν.] *Named Matthew* (ii. 23, xxvi. 36, xxvii. 38), anticipation of the *apostolic* name.—τὸ τελεῶσιον] *the custom-house of the place* (Poll. ix. 28). On Matthew himself and his identity with *Levi* (Mark ii. 14 ; Luke v. 27), further confirmed in *Constitt. Ap.* viii. 22. 1, see introduction, § 1. Considering the locality, it may be assumed that Matthew already knew something of Jesus, the extraordinary Rabbi and worker of miracles in that district, and that he does not now for the first time and all of a sudden make up his mind to join the company of

<sup>1</sup> Kühner, II. 1, p. 81 ff.

<sup>2</sup> Bernhardt, p. 340. Eur. *Iph. A.* 624 :  
ἐγερ' ἀδελφῆς ἐφ' ὑμῶναιον εὐτυχῶς.

<sup>3</sup> "Coelestem ortum hic sermo sapit,"

Bengel.

<sup>4</sup> See passages from Demosthenes in  
Kypke, I. p. 48 f.

His disciples (*ἀκολουθεῖν*). What is here recorded is the *moment of the decision* (in answer to Strauss, B. Bauer). This in opposition to Paulus, who interprets thus: "Go with me into thy house!" See Strauss, II. p. 570, who, however, sweeps away everything in the shape of a historical substratum, save the fact that Jesus really had publicans among His disciples, and that probably Matthew had likewise been one of this class;—"that these men had, of course, left the seat at the custom-house to follow Jesus, yet only in the figurative sense peculiar to such modes of expression, and not literally, as the legend depicts it."

Ver. 10. 'Εἵκνυτο . . . καὶ] see note on Luke v. 12. — ἀνακειμένου] In classical Greek, *to recline at table* is represented by *κατακεῖσθαι*, as frequently also in the N. T. (Mark ii. 15, xiv. 3), though in Polybius, Athenaeus, and later writers *ἀνακεῖσθαι*, too, is by no means rare.<sup>1</sup> On the custom itself (with the left arm resting on a cushion), comp. note on John xiii. 23. — ἐν τῇ οἰκίᾳ] With the exception of Fritzsche, Bleek, Holtzmann, Keim, Hilgenfeld (yet comp. already the still merely doubtful remark of Bengel), critics have gratuitously assumed the house to have been that of *Matthew*, which accords, no doubt, with Luke v. 29 (not Mark ii. 15), but neither with the simple ἐν τῇ οἰκίᾳ (see ver. 23, xiii. 1, 36, xvii. 25) nor with the connection. Seeing, then, that the publican who *rose* from his seat at the custom-house and *followed* Jesus cannot, of course, have gone to his own residence, nothing else can have been meant but the house of *Jesus* (in which He lived). There lies the variation as compared with Luke, and like many another, it cannot be disposed of. But de Wette's objection, reproduced by Lichtenstein, Lange, and Hilgenfeld, that it is scarcely probable that Jesus would give feasts, has no force whatever, since Matthew does not say a single word about a *feast*; but surely one may suppose that, when the disciples were present in his residence at Capernaum, Jesus may have eaten, *i.e.*, have reclined at table with them. The publicans and sinners who came thither were at the same time hospitably received. — καὶ ἁμαρτωλοῖ] and in general *men of an immoral stamp*, with whom were also classed the publicans as being servants of the Roman government, and often guilty of fraudulent conduct (Luke iii. 13); comp. Luke xix. 7. Observe that Jesus Himself by no means denies the *πονηρὸν εἶναι* in regard to those associated with Him at table, ver. 12 f. They were truly diseased ones, who were now, however, yielding themselves up to the hands of the physician.

Ver. 11. 'Ιδόντες] *How* they saw it is conceivable in a variety of ways (in answer to Strauss, B. Bauer), without our requiring to adopt the precise supposition of Ebrard and de Wette, that they saw it from the guests that *were coming out* of the house. May not the Pharisees have *come thither themselves* either accidentally or on purpose? Comp. πορευθέντες, ver. 18; ἐγερθεῖς, ver. 19; and see note on ver. 18.

Ver. 12. The *whole* and the *sick* of the proverb are figurative expressions for the *δίκαιοι* and the *ἁμαρτωλοῖ*, ver. 13. In the *application* the *Pharisees* are included among the former, not on account of their *comparatively greater*

<sup>1</sup> Phrynichus, ed. Lobeck, p. 317.

(de Wette), but because of their *fancied*, righteousness, as is evident from the sentiments of Jesus regarding this class of men expressed elsewhere, and likewise from ver. 13. The thought, then, is this: "the righteous (among whom you reckon yourselves) do not need the deliverer, but the sinners." This contains an "*ironica concessio*" to the Pharisees.<sup>1</sup> The objection, that in point of fact Jesus is come to call the self-righteous as well, is only apparent, seeing that He could not direct His call to these, as such (John ix. 39 ff.), so long as they did not relinquish their pretensions, and were themselves without receptivity for healing.

Ver. 13. After having justified His holding intercourse with publicans and sinners, Jesus with the *δέ* proceeds to tell the Pharisees what they would have to do in order to their receiving His invitation to be healed: "*but go and learn what is meant by that saying of the Scripture* (Hos. vi. 6, LXX.), *I will have mercy and not sacrifice.*" You must understand that first of all, if you are to be of the number of those who are to be invited to enter the Messiah's kingdom: "*for I am not come to call righteous, but sinners*" (1 Tim. i. 15). Through that quotation from the Scripture (mentioned only by Matthew here and xii. 7), it is intended to make the Pharisees understand how much they too were sinners. According to *others*, Jesus wishes to *justify His conduct*, inasmuch as the exhibition of love and mercy constitutes the Messiah's highest duty (Ewald, Bleek). This, however, is less probable, owing to the *πορευθέντες* with which He dismisses them from His presence, the analogy of xii. 7, and the very apt allusion in *οὐ θυσίαν* to the Pharisees with their legal pride. — *πορευθ. μάθετε*] corresponds to the Rabbinical form *ולך ולך*, which is used in sending one away, with a view to fuller reflection upon some matter or other, or with a view to being first of all instructed regarding it; see Schoettgen. — *γάρ*] assigns the reason for the *πορευθέντες μάθετε*, through which *μαρτύρειν* they are first to be rendered capable of receiving the invitation to participate in the blessings of the kingdom. This invitation is uniformly expressed by the absolute *καλεῖν*. — The *masculine* *ἐλεος* is the *classical* form; the *neuter*, which rarely occurs in Greek authors,<sup>2</sup> is the prevailing form in the LXX., Apocrypha, and the New Testament, although the manuscripts show considerable fluctuation. In the present instance, the neuter, though possessing the authority of B C\* D \* (like xii. 7), was naturally adopted from the LXX. — *καὶ οὐ θυσ.*] The negative is *absolute*, in accordance with the idea *aut. . . aut.* God does *not* desire sacrifice instead of mercy, but mercy instead of sacrifice. The latter is an *accessory* (Calvin), in which everything depends on the right *disposition*, which is what God desires.

Ver. 14. Concerning *private fasting*. See note on vi. 16. On the fasting of the *Baptist*, comp. xi. 18. On the fasting of the *Pharisees* (Luke xviii. 12), to whose authority on the rigid observance of the law the disciples of John adhere.<sup>3</sup> A not inappropriate addition by Matthew (Weiss, Holtzmann). — *οὐ νηστεύουσι*] comparatively, to be understood from the standpoint

<sup>1</sup> In qua ideo offendi eos docet peccatorum intuitu, quia iustitiam sibi arrogat," "In which he shows that they are thus displeased at sight of their sins, because they

arrogate righteousness to themselves," Calvin.

<sup>2</sup> Isocr. 18, p. 378; Diod. iii. 18.

<sup>3</sup> See Lightfoot on this passage. Serar.

of the questioners, who hold the freedom of the disciples of Jesus, as contrasted with the frequent fasting of themselves and the Pharisees, to be equivalent to *no* fasting at all.

Ver. 15. Οἱ υἱοὶ (viii. 12) τοῦ νυμφῶνος] *of the bride chamber*,<sup>1</sup> are the *παράνυμφοι*, the friends of the bridegroom, who amid singing and playing of instruments conducted the bride, accompanied by her companions, to the house of her parents-in-law and to the bride-chamber, and remained to take part in the wedding feast, which usually lasted seven days.<sup>2</sup> Meaning of the figure : *So long as my disciples have me with them, they are incapable of mourning* (fasting being the expression of mourning) : *when once I am taken from them—and that time will inevitably come—then they will fast to express their sorrow*. Christ, the bridegroom of His people until His coming, and then the marriage ; see on John iii. 29. It is to be observed that this is the first occasion in Matthew on which Jesus alludes to His *death*, which from the very first He *knew* to be the divinely appointed and prophetically-announced climax of His work on earth (John i. 29, ii. 19, iii. 14), and did not *come* to know it only by degrees, through the opposition which he experienced ; while Hase, Wittichen, Weizsäcker, Keim, postpone the certainty of His having to suffer death—the latter, till that day at Caesarea (chap. xvi.) ; Holsten even puts it off till immediately before the passion ; see, on the other hand, Gess, *op. cit.*, p. 253 ff. — The *τότε*, which has the tragic emphasis of a sorrowful future (Bremi, *ad Lys.* p. 248, Goth.), expresses only *the particular time specified*, and not all time following *as well*, and while probably not *condemning* fasting in the church, yet indicating it to be a matter in which one is to be regulated, not by legal prescriptions (ver. 16 f.), but by personal inclination and the spontaneous impulses of the mind. Comp. vi. 16 ff.

Vv. 16, 17. *No one puts a patch consisting of cloth that has not been filled upon an old robe, for that which is meant to fill up the rent* (the patch put on to mend the old garment) *tears off from the* (old rotten) *cloak*, when it gets damp or happens to be spread out, or stretched, or such like. That *αὐτοῦ* does not refer to the piece of unfulled cloth (Euth. Zigabenus, Grotius, de Wette, Bleek), but to the old garment, is suggested by the idea involved in *πλήρωμα* (*id quo res impletur*, Fritzache, *ad Rom.* II. p. 469). *τί* is not to be supplied after *αἰεὶ*, but the idea is : *makes a rent*.<sup>3</sup> The *point of the comparison* lies in the fact that such a proceeding is not only *unsuitable*, but a *positive hindrance to the end in view*. "The old forms of piety amid which John and his disciples still move are not suited to the new religious life emanating from me. To try to embody the latter in the former is to proceed in a manner as much calculated to defeat its purpose as when one tries to patch an old garment with a piece of unfulled cloth, which, instead of mending it, as it is intended to do, only makes the rent greater than ever ; or as when

*de Trihaeresio*, p. 36. — πολλὰ] *frequent*, Vulg., Stallbaum, *ad Plat. Phaed.* p. 61 C, *ad Parmen.* p. 126 B ; Kühner, II. 1, p. 270.

<sup>1</sup> Joel ii. 16 ; Tob. vi. 16 ; Heliod. vii. 8.

<sup>2</sup> Pollux, *Onom.* iii. 3 ; Hirt, *de paranymph.*

*ad Hebr.* 1748 ; on the Greek *παράνυμφος*, consult Hermann, *Privatallerth.* § 81, 18.

<sup>3</sup> Comp. Rev. xxii. 19, and especially Winer, p. 553 [E. T. 767].

one seeks to fill old bottles with new wine, and ends in losing wine and bottles together. The new life needs new forms." The Catholics, following Chrysostom and Theophylact, and by way of finding something in favor of fastings, have erroneously explained the old garment and old bottles as referring to the *disciples*, from whom, as "adhuc infirmes et veteri adsueto homini" (Jansen), it was, as yet, too much to expect the severer mode of life for which, on the contrary (ver. 17), they would have to be previously prepared by the operation of the Holy Spirit. This is directly opposed to the meaning of Jesus' words, and not in accordance with the development of the apostolic church (Col. ii. 20 ff.), by which fasting, as legal penance, was necessarily included among the *στοιχεῖα τοῦ κόσμου*, however much it may have been valued and observed as the spontaneous outcome of an inward necessity (Acts xiii. 2 f., xiv. 23 ; 2 Cor. vi. 5, xi. 27). Neander suggests the utterly irrelevant view, that "it is impossible to renovate from without the old nature of man" (the old garment) through fasting and prayers (which correspond to the new patch).—*Leathern bottles*, for the most part of goats' skins' with the rough side inward, in which it was and still is the practice (Niebuhr, I. p. 212) in the East to keep and carry about wine.\*—*ἀπολύνναι*] *Future*, the *consequence* of what has just been described by the verbs in the present tense. On *εἰ δὲ μήτε*, even after negative clauses, see note on 2 Cor xi. 16.

REMARK.—According to Luke v. 33, it was not John's disciples, but the *Pharisees*, who put the question to Jesus about fasting. This difference is interpreted partly in favor of Luke (Schleiermacher, Neander, Bleek), partly of Matthew (de Wette, Holtzmann, Keim), while Strauss rejects both. For my part, I decide for Matthew ; first, because his simpler narrative bears no traces of another hand (which, however, can scarcely be said of that of Luke) ; and then, because the whole answer of Jesus, so *mild* (indeed touching, ver. 15) in its character, indicates that those who put the question can hardly have been the *Pharisees*, to whom He had just spoken in a very different tone. Mark ii. 18 ff., again (which Ewald holds to be the more original), certainly does not represent the pure version of the matter as regards the questioners, who, according to his account, are the disciples of John *and* the Pharisees,—an incongruity, however, which owes its origin to the question itself.

Ver. 18. Ἀρχὼν] *a president* ; Matthew does not further define the office. According to Mark v. 22, Luke viii. 41, it was the *synagogue-president*, named *Jairus*.—The correct reading is εἰσελθόν (comp. the critical remarks), and not εἰς ἐλθόν (Gersdorf, Rinck, de Wette, Tischendorf, Ewald), yet not as though the *εἰς* following were at variance with Matthew's usual style (xxii. 35, xxiii. 15, xxvi. 40, 69, xxvii. 14 ; see, on the other hand, v. 41, vi. 27, xii. 11, xviii. 5, xxi. 24) ; but since this, like the former incident, also occurred at that meal in the residence of Jesus (according to Matthew, not according to Mark and Luke), and as this fact was misapprehended, as most

\* Hom. II. iii. 247, Od. vi. 78, ix. 196, v. 265.

\* Comp. Judith x. 6 ; Rosenmüller, *Morgenl.* on Josh. ix. 5.

critics misapprehend it still, consequently it was not seen to what εἰσελθὼν might refer, so that it was changed into εἰς ἐλθόν. According to Matthew, the order of the incidents connected with the meal is as follows : (1) Jesus sends away the Pharisees, vv. 11-13. (2) After them, the disciples of John approach Him with their questions about fasting, and He instructs them, vv. 14-17. (3) While he is still speaking to the latter, a president enters, ver. 18, and prefers his request. Thereupon Jesus rises, i.e., from the table (ver. 10), and goes away with the ἀρχων, ver. 19 ; and it is not till ver. 28 that we read of His having returned again to His house.—ἀπὶ ἐτελεύτησεν] *has just now died*. The want of harmony here with Mark v. 23, Luke vii. 49, is to be recognized, but not (Olearius, Kuinoel) to be erroneously explained as meaning *jam moritur, morti est proxima*. Others (Luther, Wolf, Grotius, Rosenmüller, Lange) interpret, with Chrysostom, Theophylact, Euth. Zigabenus : στοχαζόμενος εἶπεν, ἐπέλαβε γὰρ, ὅτι μέχρι τότε πάντως ἂν ἀπέθανεν, "he spoke with an aim, for he supposed that by this time the maid would be entirely deceased." A harmonizing expedient.—*Laying on of the hand*, the symbol and medium in the communication of a divine benefit, xix. 13 ; Luke iv. 40, xiii. 13. See on Acts vi. 6, viii. 17 f., xiii. 8, xix. 5 ; Gen. xlviii. 14 ; Num. xxvii. 18.—The account of Mark v. 22-42, which is followed by Luke viii. 41 ff., is so unique and fresh in regard to the detail which characterizes it, that it is not to be regarded as a later amplification (Strauss, Baur, Hilgenfeld, Keim, Bleek) ; that of Matthew follows a condensed form of the tradition, which, moreover, is responsible for straightway introducing the ἐτελεύτησεν as if forming part of what the president addressed to Jesus.

Ver. 20. The particular *kind* of *haemorrhage* cannot be determined. *Some* : excess of menstruation. *Others* : haemorrhoids. From its having lasted *twelve years*, it may be inferred that the ailment was *periodical*. — δπισθεν] out of modesty. κράσπεδον] LXX. Num. xv. 38, מַצָּצָה. Such was the name given to the tassel which, in accordance with Num. xv. 38 f., the Jew wore on each of the four extremities of his cloak, to remind him of Jehovah's commands.' — The *article* points to the particular tassel which she touched. Comp. xiv. 36.

Ver. 22. Jesus immediately (see on ver. 4) perceives her object and her faith, and affectionately (θιγατερ, as a term of address, like τέκνον, ver. 2, occurs nowhere else in the New Testament) intimates to her that ἡ πίστις σου σῶσάκ σε, *on account of thy faith, thou art saved* (healed) ! The *perfect* describes what is going to happen directly and immediately, as if it were something already taking place.<sup>1</sup> Comp. Mark x. 52, Luke xviii. 42, and the counterpart of this among tragic poets, as in δλωλα, τέθηκα, and such like. The cure, according to Matthew, was effected by an exercise of Jesus' will, which responds to the woman's faith in His miraculous power, not through the mere touching of the garment (in answer to Strauss). The result was instantaneous and complete. To try to account for the miracle

<sup>1</sup> Lund, *Jüd. Heiligth.* ed. Wolf, p. 896 f. ; Kell, *Archæol.* § 102 ; Ewald, *Allerth.* p. 307.

<sup>2</sup> See Kühner, II. 1, p. 129.

by the influence of fear (Ammon), religious excitement (Schenkel), a powerful hope quickening the inactive organs (Keim), is not sufficiently in keeping with the well-authenticated result, and is inadequate to the removal of so inveterate a malady (the twelve years' duration of which must indeed be ascribed to legend). — ἀπὸ τῆς ὥρ. ἐκ.] not equivalent to ἐν τῇ ὥρ. ἐκ. (viii. 14), but the thing begins to take place *from that hour onward*. Comp. xv. 28, xvii. 18. Ἀπό and ἐν therefore express the same result, the instantaneous cure, *in forms differing according to the manner in which the thing is conceived*.—According to Eusebius,<sup>1</sup> the woman's name was *Veronica*,<sup>2</sup> and a Gentile belonging to Paneas, where she erected a statue to Jesus. However, see Robinson, *newer Forsch.* p. 537.

Ver. 23. The use of the lugubrious strains of flutes (and horns), such as accompanied the funerals of the Jews,<sup>3</sup> was known also among Greeks and Romans. — δῆλον] consisting partly of the women hired to mourn, partly of the friends and relations of the president. — θορυβοῦμ.] did not require an article, as being a mere qualifying attribute. Therefore θορυβ. is not, with Fritzsche, Ewald, to be referred to ἰδών.

Vv. 24, 25. *The maid is not to be regarded as being permanently dead, but only as sleeping and certain to come to life again, like one who awakens out of sleep.* Thus, from the standpoint of *His own purpose*, does Jesus clearly and confidently speak of her actual death.<sup>4</sup> It is wrong to found upon these words the supposition of a *mere apparent death* (Paulus, Schleiermacher, Olshausen, Ewald, Schenkel; Weizsäcker, without being quite decided). See, on the other hand, John xi. 4, 11. This hypothesis is as incompatible with the view of the evangelists as it is inconsistent with a due regard to the character of Jesus.<sup>5</sup> Keim, again, hesitates to accept the idea of an unreal death, yet continues to harbor doubts as to the historical character of the narrative. He thinks that, at least, the firm faith of the president may be accounted for by the later hopes of Christianity, which may have prompted the desire to see, in the risen Christ, the future restorer of the dead already manifesting Himself as such in His earthly ministry,—a matter in connection with which the statement in xi. 5 and the parallel of Elias and Elisha (1 Kings xvii. 17; 2 Kings iv. 8, 18. Comp. Strauss) also fall to be considered. Surely, however, a legendary anticipation of this sort would have been far more fertile in such stories! Then, apart even from the raising of Lazarus related by John, we have always (xi. 5) to show how hazardous it must be to relegate to the region of myths those cases in which Jesus raises the dead, considering what a small number of them is reported. — ἐξεβλήθη] Comp. xxi. 12. The request to retire (ἀναχωρεῖτε, ver. 24) not having been complied with, a *thrusting out* follows. Mark i. 43; Acts ix. 40.—Notice in εἰσελθόν (viz. into the chamber of death) the noble simplicity of the concise narrative. — τὸ κοπασίον] See Lobeck; <sup>6</sup> on ἡ φήμη, Wytttenbach.<sup>7</sup>

<sup>1</sup> H. E. vii. 17.

<sup>2</sup> *Evang. Nicod.* in Thilo. I. p. 561.

<sup>3</sup> Lightfoot on this passage; Geier, *de luctu Hebr.* v. § 16; Grundt, *die Trauergebräuche d. Hebr.* 1868.

<sup>4</sup> "Certus ad miraculum accedit," Bengel.

<sup>5</sup> See Krabbe, p. 327 ff.

<sup>6</sup> *ad Phryn.* p. 74.

<sup>7</sup> *ad Julian. Or.* I. p. 159, Lps.



Vv. 27, 28. *Δὸ τυφλὸς*<sup>1</sup> Matthew alone records the two miracles, vv. 27-34, but it is rash to regard them (Holtzmann) as a literary device in anticipation of xi. 5. The title "son of David" is surely conceivable enough, considering the works already done by Jesus, and so cannot serve as a ground for regarding the healing of the blind man here recorded as a variation of xx. 29 ff. (Wilke, Bleek, Weiss, Keim). — *παρὰ*. as ver. 9. — *εἰς τ. οἰκίαν* in which Jesus resided. Comp. ver. 10.

Ver. 30. f. *Ἀνέχθησαν . . . ὀφθαλμοί* *they recovered their power of seeing.*<sup>2</sup> — *ἐνεβριμήθη* (see the critical remarks) : *He was displeased with them*, and said (see on John xi. 33). The *angry tone* (Mark i. 43) of the prohibition is due to the feeling that an unsuccessful result was to be apprehended. To such a feeling correspond the strict terms of the prohibition : *take care to let no one know it* ! — *διεφήμεσαν*, κ.τ.λ.] "propter memoriam gratiae non possunt tacere beneficium," Jerome. *ἐξελθόντες* : out of the house. Ver. 28. Paulus, notwithstanding the context, interprets : out of the town. See also ver. 32, where *αὐτῶν ἐξερχομένων* can only mean : whilst they were going out from Jesus, out of His house.

Vv. 32, 33.<sup>3</sup> *Αὐτῶν*] Placed first for sake of emphasis, in contrast to the *new* sufferer who presents himself just as *they* are going out. — *ἐφάνη οὕτως*] *ἐφάνη* is impersonal, as in Thucyd. vi. 60. 2,<sup>4</sup> so that the general "it" is to be regarded as matter for explanation.<sup>5</sup> What the matter in question specially is, comes out in the context ; vv. 33, 34, *ἐκβάλλει τὰ δαιμόνια*. Therefore to be taken thus : *never has it*, viz., the casting out of demons, *been displayed in such a manner among the Israelites*. According to Fritzsche, *Jesus forms the subject ; never had He shown Himself in so illustrious a fashion.*<sup>6</sup> But in that case, how is *ἐν τῷ Ἰσραὴλ* to be explained ? Formerly it was usual to interpret thus : *οὕτως* stands for *τοῦτο* or *τοιούτῳ τι*, like the Hebrew *כֵּן* (1 Sam. xxiii. 17). A grammatical inaccuracy ; in all the passages referred to as cases in point (Ps. xlviii. 6 ; Judg. xix. 30 ; Neh. viii. 17), neither *כֵּן* nor *οὕτως* means anything else than *thus*, as in 1 Sam., *loc. cit.*, *καὶ Σαουλ ὁ πατήρ μου οἶδεν οὕτως* : *and Saul my father knows it thus*. That false canon is also to be shunned in Mark ii. 12.

Ver. 34. What a contrast to those plaudits of the people ! — *ἐν τῷ ἀρχοντὶ τῶν δαιμονίων*] His power to cast out demons originates in the prince of demons ; everything depends on the *Devil*, *he* is the power through which he works.<sup>7</sup>

<sup>1</sup> μαθόντες, περὶ ὧν ἰδανματούργει, καὶ πιστεύσαντες, αὐτὸν εἶναι τὸν προσδοκώμενον Χριστόν, "having learned concerning the wonders which He was working, and having believed that He was the long-looked-for Messiah," Euth. Zigabenus.

<sup>2</sup> Comp. John ix. 10 ; 2 Kings vi. 17 ; Isa. xxx. 5, xlii. 7 ; Ps. cxlvi. 8 ; Wetstein on this passage.

<sup>3</sup> Holtzmann thinks that this story likewise owes its origin merely to an anticipation of xi. 5. According to de Wette, Strauss, Keim, it is identical with the heal-

ing mentioned in xii. 28 ff. According to various sources "marked as a duplicate" (Keim) the demoniac, ch. xii., is blind and dumb. And see note on xii. 22.

<sup>4</sup> See Krüger in *loc.*

<sup>5</sup> See by all means Krüger, § 61. 5. 6. Nägelsbach, note on *Ilias*, p. 120, ed. 2.

<sup>6</sup> Rettig in *d. Stud. u. Krit.* 1838, p. 788 f.

<sup>7</sup> Comp. on *ἐν*, Ellendt, *Lex. Soph.* I. p. 597 ; Winer, p. 364 [E. T. 486] ; on ὁ ἀρχὸν τ. δαιμ., *Ev. Nicod.* 23, where the devil is called ἀρχιδιάβολος ; see in addition, Thilo, p. 736

Ver. 35. Here we have the commencement of a new section, which opens, vv. 35-38, with the introduction to the mission of the Twelve, which introduction has been led up to by the previous narratives. Comp. iv. 23-25. — αἰρώων] *Masculine*. Comp. iv. 23, xi. 1.

Ver. 36. Ἰδὼν δέ] in the course of this journey. — τοὺς ὄχλους] who were following Him — ἐσकुλμένοι] What is meant is not a herd *torn by wolves* (Bretschneider), which would neither suit the words nor be a fitting illustration of the crowds that followed Him; but a dense flock of sheep which, from *having no shepherd*, and consequently no protection, help, pasture, and guidance, are in a *distressing, painful* condition (*vezati*, Vulg.); and ἐρριμμένοι, not *scattered* (Luther, Beza, Kuinoel, Baumgarten-Crusius, Bleek), which is not the meaning of ῥίπτειν, nor even *neglecti*,<sup>1</sup> like the German *weggeworfen* (castaway),<sup>2</sup> which would be too *feeble*, coming after ἐσकुλμ.; but *prostrati, thrown down, stretched upon the ground* (frequently in the LXX. and Apocrypha), like sheep exhausted, that are unable to walk any farther (Vulg.: *jacentes*).<sup>3</sup> Jesus was moved with compassion for them, because they happened to be in such a plight (*essent*; notice how He has *expressed* His pity in this illustration), and then utters what follows about the harvest and the laborers. We have therefore to regard ἐσकुλμ. and ἐρριμμ. as illustrations of *spiritual* misery, which are naturally suggested by the sight of the exhausted and prostrate multitudes (that had followed Him for a long distance). — The form ἐρριμμένοι (Lachm. with *spir. len.*) is found only in D.<sup>4</sup>

Vv. 37, 38. The μαθηταὶ in the more *comprehensive* sense. The *Twelve* are expressly specified in x. 1 immediately following. — ὁ μὲν θειρισμός, κ.τ.λ.] The literal (John iv. 35) meaning of which is this: *Great is the multitude of people that may be won for the Messiah's kingdom, and that is already ripe for being so, but small the number of teachers qualified for this spiritual work; pray God therefore*, and so on. Luke x. 2 connects those words with the mission of the Seventy. They are as appropriate in the one case as in the other, and in both cases (according to Bleek, only in Luke x. 2) were actually used by Jesus. But to infer from the *illustration of the harvest* what *season of the year* it happened to be at the time (Hausrath, Keim), is very precarious, considering how the utterances of Jesus abound with all sorts of natural imagery, and especially considering that this present simile was frequently employed. — δεήθητε, κ.τ.λ.] so entirely was He conscious that *His* work was the same as a work of *God*, John iv. 34. — ἐκβάλῃ] *force them out*, a strong expression under the conviction of the urgent necessity of the case. Comp. note on Mark i. 12.

<sup>1</sup> Soph. *Aj.* 1250.

<sup>2</sup> Kypke, Fritzsche, de Wette.

<sup>3</sup> Comp. Xenoph. *Mem.* iii. 1. 7: Herodian, iii. 12. 18, vi. 8. 15; Polyb. v. 48. 5.

<sup>4</sup> See Lobeck, *Paral.* p. 18; Kühner, I. p.

508; and for the usual *spir. asp.*, Götting, *Accentl.* p. 205. On the form ἐρριμμένοι, adopted by Tischendorf after B C K, etc., consult Kühner, I. p. 908.

## CHAPTER X.

VER. 2. Tisch. 8 has *καί* before *Ἰάκωβος*, only according to B M\* Syr. — Ver. 3. *Δεββ. ὁ ἐπικλ. Θαδδ.*] Fritzsche : *Θαδδ. ὁ ἐπικλ. Δεββ.*, only according to 13, 346. Changed because *Θαδδ.* is really the proper noun.<sup>1</sup> — Ver. 4. *κανανίτης*] the form *καναναίος* (Lachm. Tisch.) is decisively attested. — Ver. 8. *καθαρίζετε*] Elz. inserts *νεκροὺς ἐγείρετε*, which words Griesb. Lachm. and Tisch. 8 (so B C\* D M) place after *θεραπεύετε*, while Fritzsche puts them after *ἐκβάλλετε*. Correctly struck out by Scholz and Tisch. 7. For besides being suspicious, owing to their omission in C\*\*\* E F G K L M S U V X Γ Π and very many Curss., also several versions and Fathers,—a suspicion that is heightened by their diversity of position in the unquestionably important authorities which witness in their favour,—they have the appearance of being an interpolation, which, in accordance with the apostolic narrative (Acts ix. 20 ff.), seemed necessary by way of completing the list of miraculous powers that had been conferred. Had the words been original, their contents would in any case have contributed much more to preserve them than to cause their omission. — Ver. 10. *ράβδον*] C E F G K L M P S U V X Δ Π Curss. Copt. Arm. Syr. p. Theoph. have *ράβδους*. Adopted by Scholz and Tisch. Altered because of the preceding plurals, and because what is spoken applies at the same time to a plurality of persons. — *ἔστι*] should be deleted, see on Luke x. 7. — Ver. 19. The reading fluctuates between *παράδιδωσιν* (Elz. Tisch. 7), *παράδωσουσιν*, and *παράδωσιν* (Tisch. 8, after B E\* M and Lachm.). The future is adopted from ver. 17; while the present, which is best authenticated, and most in accordance with the sense, would be easily transformed into the aorist by the omission, on the part of the transcribers, of the middle syllable. — *δοθήσεται* to *λαλήσετε*] is not found in D L, Curss. Arm. Codd. of It. Or. Cypr. and a few Verss. Bracketed by Lachm. Ancient omission occasioned by the homoioteleuton. — Ver. 23. *φεύγετε εἰς τὴν ἄλλην*] Griesb. : *φεύγετε εἰς τὴν ἑτέραν, κἀν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην*,<sup>2</sup> after D L, Curss. and some Fathers and Verss., however, with differences in detail. A continuous extension of the sentence. — Ver. 25. *ἐπεκάλεσαν*] Elz. : *ἐκάλεσαν*, against decisive testimony. Lachm. again (defended by Rettig in *Stud. u. Krit.* 1838, p. 477 ff.; Buttmann, *ibid.* 1860, p. 342 f.) has, instead of the accusative, the dative *τῷ οἰκοδεσπότῃ* and *οἰκιακοῖς*, only after B\*, which is to

<sup>1</sup> D, 122, Codd. quoted in Augustine, Hesychius, Rufinus, have *merely* *Δεββαίος*. B M, 17, 124, and several versions have only *Θαδδαίος*. So Lachm. I regard the simple *Δεββαίος* (with Tisch. and also Ewald) as the original reading. The other readings are derived from Mark iii. 18, because of the identity of Lebbaeus and Thaddaeus. Comp. Bengel, *Appar. crit.* Had the simple *Θαδδαίος* been the true one, it would have been impossible to see how *Δεββαίος* should

have been inserted, seeing it does not occur anywhere else in the New Testament. No doubt D and Codd. of It., also Mark iii. 18, have *Δεββαίος*, but against testimony so decisive that it appears to have come there from our present passage.

<sup>2</sup> Instead of the *ἄλλην* of the Received text, Lachm. and Tisch. 8, following B M 83, 265, Or. Petr. Ath. have *ἑτέραν*, which, however, is undoubtedly connected with the above interpolation.

be ascribed to a grammarian who took ἐπικαλεῖν as meaning *to reproach*. — Ver. 28. φοβεῖσθε] Elz., Fritzsche : φοβήθητε, against decisive testimony. Adopted from ver. 26. Likewise in ver. 31 we ought, with Lachm. and Tisch., to restore φοβεῖσθε in accordance with B D L  $\aleph$ , Curs. Or. Cyr. — ἀποκτενόντων] so also Scholz. The ἀποκτενόντων (B, Or.) of the Received text is condemned by counter testimony as a grammatical correction. But although the form ἀποκτενόντων is supported by important testimony, yet we ought, with Lachm. and Tisch., to follow C D U  $\Gamma$   $\Delta$   $\Pi$   $\aleph$  and Curs. and adopt the Aeolic-Alexandrine form ἀποκτενόντων (see Sturz, *Dial. Al.* p. 128), because ἀποκτενόντων as a present is nowhere found, while an aorist, if the verb had had that form, would have been in this instance without meaning. — Ver. 33. The position καὶ αὐτὸν (Beng. Lachm. Tisch. 8) is a mechanical alteration on account of ver. 32.

Ver. 1. Not the *choosing*, but merely the *mission* of the Twelve, is here related ; Mark vi. 7 ; Luke ix. 1. The *choosing* (Mark iii. 14 ; Luke vi. 13 ; comp. also John vi. 70), which had taken place some time before, — although a still earlier one, viz. that of the five (iv. 18 ff., ix. 9), is *recorded*, — is *assumed*, as far as the complete circle of the Twelve, to be generally known, which is certainly an omission on the part of the narrator. — ἐξουσίαν] *Authority* over unclean spirits. The following ὥστε is epexegetical : *so that they would cast them out*. But καὶ θεραπεύειν, etc., is not dependent on ὥστε also, but on ἐξουσίαν (1 Cor. ix. 5). Power was given to them both to cure demoniacs and to heal those who suffered from natural disease as well ; comp. ver. 8. The *manner* of imparting this power, whether through a laying on of hands, or breathing on them (John xx. 22) through a *symbolic* act (de Wette), or by communicating to them certain sacred words or signs, or by certain movements of the hands (Ewald), or even by magnetic influences (Weisse), or by the *mere effectual word* of the Lord (which is more likely, since nothing is specified), is not stated. — On the *genitive*, comp. Mark vi. 7 ; John xviii. 2 ; Sir. x. 4.

Ver. 2. Δώδεκα]<sup>1</sup> comp. xix. 28. On this occasion, when the *mission* is understood to take place, it is precisely the designation ἀποστόλων (not occurring elsewhere in Matthew, while in Mark it is found only in vi. 80) that is *made choice of*, though doubtless also used by Jesus Himself (John xiii. 16 ; Luke vi. 18), and from that circumstance it gradually came to be employed as the distinguishing official title. — πρῶτος Σίμων] *The first is Simon*. The further numbering of them ceases, for Matthew mentions them in pairs. The placing of Peter first in all the catalogues of the apostles (Mark iii. 16 ff. ; Luke vi. 14 ff. ; Acts i. 18) is not accidental (Fritzsche), but is due to the fact that he and his brother were looked upon as the πρωτόκλητοι (see, however, John i. 41). This accords with the pre-eminence which he had among the apostles as *primus inter pares*,<sup>2</sup> and which was recognized by Jesus Himself. For that they were arranged in the order of their rank is perfectly obvious, not only from the betrayer being uniformly put last, but

<sup>1</sup> Theophylact : κατὰ τὸν ἀριθμὸν τῶν δώδεκα φυλῶν.

<sup>2</sup> xvi. 18 ff., xvii. 1, xxiv. 10, xxvii. 26, 27,

40 ; Luke viii. 45, ix. 32, xxii. 81 f. ; John xxi. 15 ; Acts i. 15, ii. 14, v. 8 f., viii. 14, x. 5, xv. 7 ; Gal. i. 18, ii. 7.

also from the fact that in all the catalogues James and John, who along with Peter were the Lord's most intimate friends, are mentioned immediately after that apostle (and Andrew). Moreover, a conjoint view of the four catalogues of the apostles<sup>1</sup> will confirm Bengel's observation.<sup>2</sup>—*ὁ λεγόμενος Πέτρος*] *who is called Peter*,<sup>3</sup> that was his *usual* apostolic name.—*Ἀνδρέας*] Greek name,<sup>4</sup> like *Philippus* below. Doubtless both originally had *Hebrew* names which are not recorded.

Ver. 8. *Βαρθολομαῖος*] *בִּרְתָּא בִּרְיָא*, son of Tolmai, LXX. 2 Sam. xiii. 37, patronymic. His proper name was *Nathanael*; see note on John i. 46, and Keim, II. p. 311.—*Θωμᾶς*] *דָּוִד בֶּן יוֹסֵף*, *Δίδυμος*, *twin* (John xi. 16, xx. 24, xxi. 2), perhaps so called from the nature of his birth. In Eusebius and the Acts of Thomas he is called *Ἰουδας Θωμᾶς ὁ καὶ Δίδυμος*.—*ὁ τελώνης*] In reference to ix. 9 without any special object.—*ὁ τοῦ Ἀλφαίου*] Matthew's father was likewise called Alphaeus (Mark ii. 14), but this is a different person; see Introduction, sec. 1.—*Λεββαῖος*] who must be identical with *Judas Jacobi*,<sup>5</sup> Luke vi. 16 (comp. John xiv. 22), Acts i. 13; who, however, is not the author of the New Testament epistle bearing that name. *Lebbaeus* (*the courageous one*, from *לב*), according to our passage, had become his regular *apostolic* name. According to Mark iii. 18, he had the apostolic name of *Θαδδαῖος* (which must *not* be taken as the correct reading of the present passage; see the critical notes), and it is in vain to inquire how this twofold appellation has arisen. The name *Thaddaeus*, however, is not “*deflexio nominis Judae, ut rectius hic distingueretur ab Iscariot*,” “a bending of the name Judas, so that he may be more correctly distinguished from Iscariot” (Lightfoot, Wetstein), but the independent name *תָּדַי*, which is also currently used in the Talmud (Lightfoot, Schoettgen, Wetstein). There is the less reason to seek for an etymology of *Θαδδ.* such as will make the name almost synonymous with *Λεββ.*, as if from *לב* (which, however, signifies *mamma*), or even from *לֵב*, one of the names of God, and meaning *potens* (Ebrard). For the apocryphal but ancient Acts of Lebbaeus, see Tischendorf. According to these, he received the name *Θαδδαῖος* when John the

<sup>1</sup> Ewald, *Geesch. Chr.* p. 395 ff., Bleek, Keim.

<sup>2</sup> “*Universi ordines habent tres quaterniones, quorum nullus cum alio quicquam permutat; tum in primo semper primus est Petrus, in secundo Philippus . . . in tertio Jacobus Alphaei; in singulis ceteri apostoli loca permutant; proditor semper extremus.*” “All the arrangements contain three divisions of four each, of which no one changes any name with either of the others: then in the first *Peter* is always the first, in the second *Philip* . . . in the third *James the Son of Alphaeus*: in each division of the four the other apostles vary their places: the traitor is always last.”

<sup>3</sup> Schaeffer, *Met.* p. 14.

<sup>4</sup> Found even in Herod. vi. 128.

<sup>5</sup> See Thilo, p. 94 ff.

<sup>6</sup> On the relation of the genitive in *Judas*

*Jacobi* (not brother, but son), see note on Luke vi. 16; Acts i. 13. Comp. Nonnus, John xiv. 22: *Ἰουδας υἱὸς Ἰακώβου*. The view that this Judas is a *different* person from Lebbaeus, and that he had succeeded to the place rendered vacant, probably by the death of Lebbaeus (Schleiermacher, Ewald), cannot possibly be entertained, for this reason, that in that case the statement in Luke vi. 18 (*ἐκλεξάμενος*, etc.) would be simply incorrect, which is not to be supposed in connection with a matter so important and generally known (Rufinus, in *Praef. ad Origen in ep. ad Rom.*). According to Strauss, only the most prominent of the Twelve were known, while the others had places assigned them in conformity with the various traditions that prevailed.

<sup>7</sup> *Acta ap. apocr.* p. 261 ff.

Baptist baptized him, and was previously known by the name of *Labbæus*. This is in accordance with the reading of the Received text in the case of the present passage, and with the designation in the *Constit. apost.*,<sup>1</sup>—a circumstance which, at the same time, goes to show that the name of the apostle as given in Mark is to be preferred to that found in Matthew.

Ver. 4. 'Ο καναναῖος] see the critical remarks. Luke calls him ζηλωτής, the (quondam) *zealot*.<sup>2</sup> Zealots were a class of men who, like Phinehas (Num. xxv. 9), were fanatical defenders of the theocracy; and who, while taking vengeance on those who wronged it, were themselves frequently guilty of great excesses; Ewald, *Gesch. Chr.* p. 67 f. But the δ Καναναῖος (or Κανανίτης, according to the Received text) is not to be explained in this way, inasmuch as this form of the epithet is derived from the name of some place or other: the *Canaanite*, or *Cananaean*; comp. Κανανίτης in Strabo, xiv. 5, p. 674 (ἀπὸ κώμης τινος). It cannot be derived from the town of *Cana* in Galilee (Luther, Calovius); in that case it would require to have taken the form *Kanaïos*, just as the inhabitants of *Kánaui* in Aeolis<sup>3</sup> were called *Kanaïoi*.<sup>4</sup> This enigmatical name is to be explained from the fact that, in accordance with his previous character, Simon bore the surname יִנְיָק, *ζηλωτής*, a name which was correctly interpreted by Luke; but, according to another tradition, was erroneously derived from the name of a place, and accordingly came to be rendered δ Καναναῖος. — 'Ισκαριώτης] אִשְׁכַּרְיֹת, a native of Karioth, in the tribe of Judah.<sup>5</sup> 'Ιστοβος (יִשׁוּב). There is no evidence that he was the *only one* that did not belong to Galilee (which has induced Ewald to think that the place in question is the town of יִזְבֻּל (Josh. xxi. 34) in the tribe of Zebulun. The proposal of Lightfoot, to derive either from אֶפְרַיִם, *leather apron*, or from אֶסְכָּרָה, *strangulation*, is indeed recommended by de Wette; but like the interpretation אִשְׁכַּרְיֹת, *man of lies* (Paulus, Hengstenberg), it is not suited to the Greek form of the word; nor are de Wette's or Hengstenberg's objections to the ordinary explanation of the name to be regarded as unanswerable. — δ καὶ παραδόνς αὐτόν] *who also delivered him over* (not *betrayed*, in which case we should have had *προδοῦς*). A tragic reminiscence, and ever present to the mind! Καὶ has the force of *qui idem*.<sup>6</sup>

Vv. 5 ff. From this on to ver. 42 we have the instructions to the Twelve; comp. Mark vi. 8 ff., and especially Luke ix. 3 ff. As in the case of the Sermon on the Mount, so on this occasion also, Luke's parallels are irregular in their connection (in ch. ix. connected with the mission of the Twelve, in ch. x. with the mission of the Seventy). But this is only an additional reason (in answer to Sieffart, Holtzmann) why the preference as respects essential originality—a preference, however, which in no way excludes the idea of the proleptical interweaving of a few later pieces—should also in this instance be given to Matthew, inasmuch as the contents of the passage

<sup>1</sup> Λαββαῖος δ ἐπικληθεὶς Θαδδαῖος, 6. 14. 1, 8. 25.

<sup>2</sup> Luke vi. 15; Acts i. 13; Chald. יִנְיָק; Hebr. יִנְיָק; Ex. xx. 5, xxxiv. 14; Deut. iv. 24.

<sup>3</sup> Strabo, xiii. 1, p. 581.

<sup>4</sup> Parmenides in *Athen.* 3, p. 76 A.

<sup>5</sup> Josh. xv. 25; Joseph. *Ant.* vii. 6. 1.

<sup>6</sup> Klotz, ad *Devar.* p. 636.

now before us are undoubtedly taken from his collection of our Lord's sayings. — The *mission itself*, to which Luke xx. 35 points back, and which for this very reason we should be the less inclined to regard as having taken place *repeatedly* (Weisse, Ewald), was intended as a preliminary experiment in the independent exercise of their calling. For *how long?* does not appear. Certainly not merely for one day (Wieseler), although not exactly for several months (Krafft). According to Mark vi. 7, they were sent out by *twos*, which, judging from Luke x. 1, Matt. xxi. 1, is to be regarded as what originally took place. As to the *result*, Matthew gives nothing in the shape of an historical account.

Ver. 5. With the *Gentiles* (ἔθνη ἐθνῶν, way leading to the Gentiles, Acts ii. 28, xvi. 17; Kühner, II. 1, p. 286) Jesus associates the *Samaritans*, on account of the hostility which prevailed between the Jews and the Samaritans. The latter had become intermixed during the exile with Gentile colonists, whom Shalmaneser had sent into the country (2 Kings xvii. 24), which caused the Jews who returned from the captivity to exclude them from any participation in their religious services. For this reason the Samaritans tried to prevent the rebuilding of the temple by bringing accusations against them before Cyrus. Upon this and upon disputed questions of a doctrinal and liturgical nature, the hatred referred to was founded.<sup>1</sup> In accordance with the divine plan of salvation (xv. 24), Jesus endeavors, above all, to secure that the gospel shall be preached, in the first instance, to the *Jews* (John iv. 22); so, with a view to the energies of the disciples being steadily directed to the *foremost* matter which would devolve upon them, He in the *meantime* debars them from entering the field of the Gentiles and Samaritans. This arrangement (if we except hints such as viii. 11, xxi. 43, xxii. 9, xxiv. 14) He allows to subsist till after His resurrection; then, and not till then, does He give to the ministry of the apostles that lofty character of a ministry for all men (Matt. xxviii. 19 f.; Acts i. 8), such as, from the first, He must have regarded His own to have been (v. 13). The fact that *Jesus Himself* taught in travelling through Samaria (John iv.), appears to be at variance with the injunction in our passage (Strauss); but this is one of those paradoxes in the Master's proceedings about which the disciples were not to be enlightened till some time afterwards. And what *He* could do, the *disciples* were not yet equal to, so that, in the first place, they were called upon only to undertake the lighter task.

Vv. 6, 7. τὰ πρόβατα . . . Ἰσραὴλ] the members of Israel, the family of Israel (Lev. x. 6; Ex. xix. 8), the theocratic nation, who were alienated from the divine truth and the divine life, and so were found wandering in error, like sheep without a shepherd. Comp. xv. 24. And such sheep (ix. 36) were they *all*, seeing that they were without faith in Him, the heaven-sent Shepherd. For the figure generally, comp. Isa. liii. 6; Jer. l. 8; Ezek. xxxiv. 5. Ver. 7. ἡγυμην, κ.τ.λ.] being precisely the same

<sup>1</sup> Str. l. 25 f.; Lightfoot, p. 237 f.

terms as those in which Jesus Himself (iv. 17), and the Baptist before Him, had commenced their preaching (iii. 2).

Vv. 8, 9. Δωρεάν . . . δότε] with reference to the *miraculous gifts* just mentioned, not to the *teaching*, for which, as a matter of course, nothing was to be asked in return except the bare necessities of life, ver. 10 (1 Cor. ix. 4 ff.). — ἐλάβετε] refers back to ver. 1. — μὴ κτήσασθε] *you must not provide for yourselves*. — The *girdle*, which holds together the loose upper robe, served the double purpose of keeping money as well, the different kinds of which are, in the order of their value, denoted by χρυσόν, ἀργυρον, χαλκόν.<sup>1</sup> Therefore εἰς τ. ζ. ὅ : *in your girdles, is depending on κτήσ.*

Ver. 10. Μὴ] *sc. κτήσασθε*, with which εἰς ὁδόν is to be connected. Πήρα, a bag slung over the shoulder, see Duncan, *Lex. Hom.* ed. Rost, s. v. — δύο χιτῶνας] two *under-garments*, either with a view to wear both at one time (Mark vi. 9), or only one while carrying the other with them in case of need. — ὑποδήματα] namely, for the requirements of the journey, besides the pair already in use. The question whether, as Lightfoot and Salmasius think, it is *shoes* in the strict sense of the word<sup>2</sup> that are here meant, or whether it is ordinary *συνδάλια* (Mark vi. 9), is, judging from the usual Oriental mode of covering the feet, to be decided in favor of the sandals, which the Greeks also called by the same name as that in the text.<sup>3</sup> — μηδὲ ῥάβδον] nor a *staff* to carry in the hand for support and self-defence (Tob. v. 17), an unimportant variation from Mark vi. 8. — ἀξιος γὰρ, κ.τ.λ.] a general proposition, the application of which is of course evident enough. Free and unembarrassed by any ὑλικῆς φροντίδος, εἰς μόνην δὲ βλέποντες τὴν ἐγχειρισθεῖσαν αὐτοῖς διακονίαν, "worldly care, but looking to the ministration alone which was entrusted to them" (Euth. Zigabenus), such as is represented by the matters just specified, they are to rely upon God's care of them, who will cause them to realize in their own experience how true it is that the laborer is worthy of His support.

Ver. 11. Ἀξιος] according to what follows : *worthy to provide you lodging at his house*.<sup>4</sup> Jesus forbids the apostles to indulge in a fickle and frequent shifting of their quarters as a thing unbecoming their office, and as calculated to interfere with the steady progress of their labors. And He directs them to go to private houses, not to the synagogues nor to the market-places, seeing that they were unaccustomed to making public appearances, but also out of regard to the importance of domestic efforts.

Ver. 12. Εἰς τὴν οἰκίαν] This does not mean the house *at which you arrive* (de Wette), but that *which belongs to him whom, on inquiry, you find to be worthy of you* (ver. 11), and where, if the owner is worthy, you are to stay until you remove to another locality. The article is definite as referring to *κάκει*. — ἀσπάσασθε αὐτήν] Euth. Zigabenus : ἐπεβίβασθε εἰρήνην αὐτῇ, the usual form of salutation, ἡ ὁψ, Gen. xl. 23 ; Judg. xix. 20 ; Luke x. 5.

Ver. 13. Ἀξία] not "*bonis votis, quas salute dicenda contineruntur*"

<sup>1</sup> Rosenmüller, *Morgenl.* V. p. 58 f.

<sup>2</sup> ὑποδήματα κοῖλα, Becker, *Charicl.* p. 221.

<sup>3</sup> Pollux, VII. 35 ff.

<sup>4</sup> "Ne praedicationis dignitas suscipientis

infamia deturpetur," "Let not the worthiness of preaching be disfigured by ill report of him who undertakes it," Jerome.



(Fritzsche), but, as in ver. 11, *worthy of your remaining in it*. It should be noticed that ἦ and μὴ ἦ are put first for sake of emphasis ; and *should* the house *be* worthy, then come, and so on ; but if it *is not* a worthy one, then, and so on. In this way the reference of ἐξιος remains unchanged. — ἐλθέτω] *shall come*, that is *my will*. — ἡ εὐχήνη ὑμῶν] *the blessings brought by you by way of salutation*. — πρὸς ὑμᾶς ἐπιστραφήτω].<sup>1</sup> An expression which represents the idea to the senses. Isa. xlv. 23, lx. 11.

Ver. 14. Καὶ ὅς ἐάν, κ.τ.λ.] The nominative is a case of *anacoluthon*, and placed at the beginning, so as to be emphatic, as in vii. 24 : *Whoever will not have received you . . . as you quit that house or that town, shake, and so on*. — ἐξέρχεσθαι, with a simple genitive (Acts xvi. 39).<sup>2</sup> The ἐξω, which Lachmann, Tischendorf 8, insert (B D K), is a gloss upon what is a rare construction in the New Testament. Notice the *present* participle, thereby meaning "upon the threshold," and relatively "at the gate." — ἦ] *or*, should a whole town refuse to receive you and listen to you. *The shaking off the dust* is a sign of the merited *contempt* with which such people are reduced to the level of *Gentiles*, whose very dust is defiling.<sup>3</sup> This forcible meaning of the symbolical injunction is not to be weakened ; de Wette : "Have nothing further to do with them ;" Ewald : "Calmly, as though nothing had happened ;" on the contrary, it is strengthened by ver. 15. Comp. vii. 8.

Ver. 15. Ἡ Σοδ., κ.τ.λ.] *the land* (those who once inhabited the land) *where Sodom and Gomorrah stood*. The truth of this asseveration is founded on the principle in morals, that the more fully the will of God is proclaimed (Luke xii. 47 ; Matt. xi. 20 ff.), the greater the guilt of those who resist it. Notice how the resurrection of the wicked also is here assumed (John v. 29) ; observe likewise how Jesus' words bespeak the highest Messianic self-consciousness.

Ver. 16. Ἰδοί] Introduces demonstratively the thought for which vv. 14, 15 have prepared the way. Such forms of address as ἰδοί, ἄγε, etc., frequently occur in the *singular* in classical writers also, and that, too, where it is a question of plurality (xviii. 31, xxvi. 65 ; John i. 29 ; Acts xiii. 46).<sup>4</sup> — ἐγώ] here, as always, is *emphatic* (in answer to Fritzsche, de Wette, Bleek) : *It is I* who send you into the midst of such dangers ; conduct yourselves, then, in such circumstances in a manner becoming those who are *my* messengers ; be wise as serpents, and so on. — ὡς πρόβατα ἐν μέσῳ λύκων] *tantum oves*, etc., i. e., so that, as my messengers, you will be in the position of sheep in the midst of wolves. *Usually ἐν μέσῳ λύκ.* is made to depend on ἀποστέλλω, in which case ἐν, in accordance with its well-known pregnant force,<sup>5</sup> would not only express the direction of the verb, but also convey the idea of *continuing* in the position in question, while ὡς would have the meaning of *as*. This is harsh, inasmuch as the ἀποστέλλω, which

<sup>1</sup> Euth. Zigabenus : μὴδὲν ἐνεργήσαντο, ἀλλὰ ταῖς τῶν μεθ' αὐτῶν λαβόντες ἐξέλθοντες, "Let it accomplish nothing, but having received this by your own selves, depart."

<sup>2</sup> Kühner, II. 1, p. 346.

<sup>3</sup> Lightfoot, p. 381 f. ; *Mischna* Surenhusii, VI. p. 161 ; Weiststein on this passage ; Acts

xiii. 51, xviii. 6.

<sup>4</sup> Grotius, Bleek : "Nil nobis vobiscum ultra commercii est."

<sup>5</sup> See Bremi, *ad Dem. Philipp.* I. 10, p. 119, Goth.

<sup>6</sup> Bernhardt, p. 306 f.

occurs so often in the New Testament, is in no other instance (in Luke iv. 19 it is an *abstract* expression) used in such a local sense. Moreover, ἐν μέσῳ gives more striking prominence to the danger than the simple ἐν. — ἀνταρ-  
ος].<sup>1</sup> In view of the dangerous circumstances in which they would be placed, Jesus asks of them to combine (a combination to be realized under the direction of the Holy Spirit, as in ver. 19) *prudence* (in the recognition of danger, in the choice of means for counteracting it, in regard to their demeanor in the midst of it, and so on) with *uprightness*, which shuns every impropriety into which one might be betrayed in the presence of the dangers referred to, and therefore refrains from thinking, choosing, or doing anything of a questionable nature in connection with them.<sup>2</sup>—The loftiest example of this combination is *Jesus Himself*; while among the apostles, so far as we know them, the one who ranks highest in this respect is *Paul*.

Ver. 17. Δε] denoting continuation of this same matter: "But in order to comply with this injunction (*usually* the wisdom alone is arbitrarily supposed to be referred to), *be on your guard*, and so on." The passage that now follows on to ver. 23 originally formed part (comp. Mark xiii. 9 ff.) of the eschatological utterances, but the connection in which it now stands was probably that in which it was already met with in the collection of our Lord's sayings. Comp. xxiv. 9–13; Luke xxi. 12 ff. Then again, taken in detail, the different portions of this address, as given by Matthew, possess the advantage of originality.<sup>3</sup> — ἀπὸ τῶν ἀνθρώπων] The article is not meant to indicate men who are *hostile* (ver. 16, Erasmus, Fritzsche), who must have been indicated in some other way than by the *simple* article (by τῶν τοιοῦτων, or such like), or by the general expression ἀνθρώπων; but it is to be understood *generically*: *men in general, taken as a whole*, are conceived of as *hostile*, in accordance with the idea of that κόσμος to which the disciples do not belong (John xv. 19), and by which they are hated (John xvii. 14). — συνέδρια] taken generally, tribunals in general. — ἐν ταῖς σπῳγαις.] That scourging also belonged to the synagogal forms of punishment, as a matter of synagogue discipline, is placed beyond a doubt by the New Testament.<sup>4</sup> The evidence from Rabbinical literature is doubtful.

Ver. 18. Καὶ . . . δέ] *and . . . but* (always separated except in the epic poets), is of the nature of a climax, introducing still another circumstance, whereupon δέ follows this new and emphasized thought.<sup>5</sup> — ἡγεμόνας] comprises the three kinds of provincial chief magistrates, *propraetors, proconsuls, and procurators*.<sup>6</sup> — εἰς μαρτύριον . . . ἔθνεσιν] *as a testimony to them and to the Gentiles, i.e., those wrongs and that violent treatment have this as their object, that (through your confession and demeanor) a testimony regarding me may be given to the Jews and the Gentiles.*<sup>7</sup> Let it be observed: (1) that

<sup>1</sup> Etym. M.: ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀσείκλος, "one not mixed with evil, but plain and simple." Comp. Rom. xvi. 19, Phil. ii. 15, common in classical authors; see Ruhnken, *ad Tim.* p. 18.

<sup>2</sup> For Rabbinical passages bearing on the wisdom of the serpent (Gen. iii. 1) and the innocence of the dove (Hos. vii. 11), see

Schoettgen.

<sup>3</sup> Comp. Weizsäcker, p. 160 ff.

<sup>4</sup> See, besides the Synoptists, Acts xxii. 19, xxvi. 11; 2 Cor. xi. 24.

<sup>5</sup> Hartung, *Partikell.* I. p. 181 f.; Klotz, *ad Devar.* p. 645; Baumlein, *Partik.* p. 148 f.

<sup>6</sup> Fischer, *de vit. Lex. N.T.* p. 423 ff.

<sup>7</sup> Comp. viii. 4, xlv. 14.

it is arbitrary to refer εἰς μαρτύριον, as is usually done, merely to the last point, καὶ ἐπὶ ἡγεμόνας, etc., seeing that everything, in fact, from παραδύσονται onwards, belongs to one category and has one common aim; (2) that αὐτοῖς, therefore, cannot point to the ἡγεμόνας and βασιλεῖς, to whom it is commonly referred (Baumgarten-Crusius, Bleek), though not in keeping with the distinction expressed by καὶ τοῖς ἔθνεσιν, for the truth is, the procurators and kings were *Gentiles* also; but that, as is at once suggested to the reader by this adding on of καὶ τοῖς ἔθνεσιν, it rather refers to the *Jews* (Maldonatus, Bengel, Lange, Hilgenfeld, Schegg, following Theophylact), who (αὐτῶν, ver. 17) are the active subjects of παραδύσονται, μαστιγώσουσιν, and partly also of ἀχθήσεσθε; (3) that, according to the context, τοῖς ἔθνεσιν, to the *Gentiles*, refers to the ἡγεμόνας and βασιλεῖς and their *Gentile* environment; (4) and lastly, that the further reference of μαρτύριον is to be gathered from ἔνεκεν ἐμοῦ: a testimony of me, regarding my person and work. The dative case, however, is that of reference as regards the μαρτύριον; to define more specifically would be an unwarrantable liberty. This is applicable to the view adopted since Chrysostom: εἰς ἐλεγχον αὐτῶν (Theophylact, Euth. Zigabenus, Erasmus, Beza, Maldonatus, Kuinoel), although this is included in that general reference.

Vv. 19, 20. But now, when the delivering of you up actually takes place, give yourselves no anxious concern, and so on.—ἡ τί] not καὶ τί, but the distinctive expression used renders more fully prominent the two elements, the *how* and the *what*.<sup>1</sup> The difficulty, first of all, is with regard to the πῶς; observe, however, that in the sequel only τί is used.<sup>2</sup>—δοθήσεται] not docebitur, but suggeretur, by God through the Holy Spirit, Isa. l. 4; Eph. vi. 19; 1 Cor. ii. 10 ff.; Luke xxi. 15.—Observe the difference between τί λαλήσητε and τί λαλήσετε (what you *ought* to speak, and what you will speak).<sup>3</sup>—ὅν . . . ἀλλά] In this *decided*, and not in any half and half way, does Jesus conceive of that relation, in virtue of which His disciples were to become πνευματικοῖς πνευματικὰ συγκρίνοντες (1 Cor. ii. 13).—ἐστὲ] the *future* situation is thought of as *present*.

Ver. 21. Comp. Mic. vii. 6.—ἐπαναστήσ.] not merely before the judges, but generally. It is the expression in classical Greek for *rebellious* rising,<sup>4</sup> in Greek authors usually with the dative, also with ἐπὶ τινι.—θανατώσουσιν] take away life (xxvi. 59), i.e., bring about their execution. A vivid expression. Comp. also xxvii. 1. The reason of this hostile treatment is self-evident, but may be further seen from ver. 22.

Ver. 22. Ὑπὸ πάντων] Popular way of expressing the *universal* character of the hatred.—διὰ τὸ ὀμνᾶν μου] because you confess and preach it.<sup>5</sup>—ἰπομείνας] *whosoever will have persevered* in the confessing of my name.

<sup>1</sup> Dissen, *ad Dem. de cor.* p. 264, in which "elegantior notatur cura" (Bengel).

<sup>2</sup> "Ubi rō quidā obtigit, rō quomodo non deest," "where the *what* is supplied the *how* is not wanting," Bengel.

<sup>3</sup> For this use of τί, see Bernhardt, p. 443. Kühner, II. 2, p. 1016.

<sup>4</sup> ἐπαναστασις, 2 Kings iii. 4; Krüger, *ad*

*Dion.* p. 55.

<sup>5</sup> Tertullian, *Apol.* 2: "Torquemur confidentes et punimur perseverantes et absolvimur negantes, quia nominis proellum est," "We are tortured for confessing, and punished for persisting, and absolved for denying, because the contest is about our name."

This is to be inferred from *διὰ τὸ ὀνομά μιν*. Comp. note on xxiv. 13. — *εἰς τέλος*.<sup>1</sup> Others think that the end of *life* is meant, or (as also Bleek) mingle together a variety of references. Contrary to ver. 23. — *σώζεσθαι* obtain the blessedness of the Messianic kingdom.

Ver. 23. *ταύτην* and *τὴν ἄλλην* are to be understood *δεικτικῶς*. Jesus points with the finger in the direction of various towns. Your sphere is large enough to admit of your retreating before persecution in order to save others. — *γάρ*] A ground of encouragement for such perseverance. — *οὐ μὴ τελέσητε, κ.τ.λ.*] *You will not have completed your visits* to the towns of the people of Israel; *i.e.*, you will not have accomplished in all of them your mission, associated as it will be with such flights from town to town.<sup>2</sup> The interpretation: *to bring to Christian perfection* (Maldonatus, Zeger, Jansen, following Hilary; Hofmann),<sup>3</sup> is an erroneous makeshift, by way of removing the second coming farther into the future. Observe that here, too, as in ver. 5, the apostolic ministry is still confined to Israel. — *ὡς ἂν ἔλθῃ*] *until the Son of man will have come, i.e.*, the Messiah, such as He has been promised in Daniel's vision (viii. 20), who will then put an end to your troubles, and receive you into the glory of His kingdom. Jesus means neither more nor less than His *second coming* (Matt. xxiv.), which He announces even at this early stage, and as being so near, that xxiv. 14, and even xvi. 28, are not to be reconciled with this view. Different elements of the tradition, which, in the course of experience, came to view the prospect as more remote,—a tradition, however, that was still the product of the existing *γενεά* (xxiv. 34, xiv. 28). The interpretations which explain away the final coming, content themselves, some with the idea of a *vague coming after or coming to their help*,<sup>4</sup> others with the *coming through the Holy Spirit* (Calvin, Grotius, Calovius, Bleek), or with supposing that the, as yet too remote, *destruction of Jerusalem* is referred to (Michaelis, Schott, Glöckler, Ebrard, Gess); and others, again, explaining it allegorically of the *victory of Christ's cause* (Baumgarten-Crusius). On the prediction of the second coming itself, see on ch. xxiv.

Ver. 24. Similarly, what follows from here on to the close consists of anticipations of later utterances. Comp. as far as ver. 33; Luke xii. 1 ff., and from ver. 34 onward; Luke xii. 49 ff.—Do not be surprised at such intimations beforehand of the sad troubles that await you; for (as the proverb has it) you need not expect a better fate than that which befalls your Lord and Master. Comp. John v. 20; Rabbinical passages in Schoettgen, p. 98.

Ver. 25. *Ἀρκετὸν τῷ μαθητῇ, ἰνα, κ.τ.λ.*] *It is enough for the disciple he should be as his Master, i.e.*, let him satisfy himself with being destined to share the same fate; a better he cannot claim. For *ἰνα*, comp. John vi. 29 and the note upon it. — *καὶ ὁ δούλος, κ.τ.λ.*] by attraction for *καὶ τῷ δούλῳ, ἰνα γένηται*

<sup>1</sup> *Usque ad finem horum malorum* (Theophylact, Beza, Fritzsche).

<sup>2</sup> Comp. the analogous use of *ἀνίειν* (Raphel, Krebs, Loesner, on this passage), *explere*, in Tibull. l. 4. 69 (Heyne, *Odes*. p. 47); *consummare*, in Flor. l. 18. 1 (see Ducker on

the passage).

<sup>3</sup> *Weisag. u. Erfüll.* II. p. 287 f.

<sup>4</sup> Chrysostom, Theophylact, Euth. Zigabenus, Beza, Kuinoel; even Origen and Theodoret, Heracleon in Cramer's *Cat.* p. 78.

ὡς ὁ Κῆρ. αὐτοῦ.<sup>1</sup>—*Beelzeboul*, name of the *devil*, which the majority of modern critics (Kuinoel, Fritzsche, de Wette, Bleek, Grimm) agree, with Lightfoot and Buxtorf, in deriving from עֶזְרַי and בְּלִי, *dominus stercoris*, an expression intended to designate with loathing the prince of all moral impurity. It is supposed, at the same time, that the name *Beelzebub*, the Philistine god of flies, by being changed into *Beelzebub* (*god of dung*), came to be employed, in a jocular way, as a name for the devil. See below on the reading *Beelzeboul*. But, as against the meaning *god of dung*, there is (1) the form of the name itself, which, if derived from בְּלִי, should have been spelt *Beel-zaβhλ*, or *Beelzάβελ*, according to the analogy of 'Ιεζαβήλ (בְּלִי'א), or 'Ιεζάβελ (Rev. ii. 20). (2) The fact that Jesus' own designation of Himself as *οἰκοδεσπότης* is evidently chosen with reference to the meaning of *Beelzeboul*, as indeed is clear from *δεσπότης* = עֶזְרַי, and that, accordingly, the name *Beelzeboul* must contain something corresponding to *οἶκος* as well. This being so, it is preferable to derive the word from עֶזְרַי and בֵּית, a *dwelling*,<sup>2</sup> according to which the devil, as lord of his domain, in which the evil spirits dwell, was called *Dominus domicilii* (but neither *tartari*, as Paulus, nor *domicilii coelestis*, as Hilgenfeld, Keim, suppose). Jesus was, in relation to His disciples (τοὺς οἰκιακοὺς αὐτοῦ), the *Herus domesticus*, הֶרֶס הַבֵּית;<sup>3</sup> but, in malicious jest, they applied to Him the corresponding name of the devil: *Herus Domicilii*. Jerome wrote *Beelzeboul*, from בֵּית, *musca*, i.e., *Dominus muscarum*. Such was the name given to a fortune-telling divinity of the Ekronites (2 Kings i. 2, 16), which during an illness was consulted by King Ahaziah, and to which, in connection with the very ancient heathen worship of flies, was ascribed the dominion over those insects, and which therefore was supposed, at the same time, to have the power of averting this scourge of the East.<sup>4</sup> But critical testimony most decidedly preponderates in favour of the reading *Beelzeboul*, which might easily have been changed into *Beelzeboul*, on account of what is found in 2 Kings i.; and the greater the correspondence between the meaning of the former name and that of *οἰκοδεσπότης*, it is also the more likely to be the correct form.—That the Jews really *called* Jesus *Beelzeboul*, is not elsewhere stated in any of the Gospels, though from our present passage the fact cannot be doubted, while it is probably connected with the accusation in ix. 34, xii. 34, though going rather further.

Vv. 26, 27. Οὐν] inference from vv. 24, 25: since, from the relation in which, as my disciples, you stand to me as your Master, it cannot surprise you, but must only appear as a necessary participation in the same fate, if they persecute you.—The γάρ which follows, then, conjoins with the μὴ φοβ. *air.* a further *awakening consideration*—that, namely, which arises out of the *victorious publicity* which the gospel is destined to attain; whereupon is added, in ver. 27, the exhortation—an exhortation in keeping with this divine destiny of the gospel—to labor boldly and fearlessly as preachers of that which He communicates to them in private intercourse. This addition

<sup>1</sup> Winer, p. 593 [E. T. 788].

<sup>2</sup> Gussset, Michaëlis, Paulus, Jahn, Hitzig, Philistiner, p. 314; Hilgenfeld, Volkmar.

<sup>3</sup> Buxtorf, *Lex. Talm.* p. 333.

<sup>4</sup> Plin. *N. H.* x. 28; Pausan. viii. 26, 27; Aelian. *H. A.* v. 17; Solin. *Polyh.* 1.

is the more emphatic from there being no connecting particle to introduce it. The thought, "elucescet tandem orbi vestra sinceritas," "your sincerity shall shine forth at length to the world," which *others* (Chrysostom, Theophylact, Theodoret, Heracleon in Cramer's *Cat.*, Erasmus, Grotius, Beza) have found in ver. 26, as well as the reference to the *judgment* (Hilgenfeld), are equally at variance with the context, as seen in ver. 27. For the figurative contrasting of *σκορία* and *φῶς*, in the case of *λέγειν* and such like, comp. Soph. *Phil.* 578, and Wunder *in loc.*; for *εἰς τ. οὐρ*, also a common expression among classical writers for what is told in *confidence*, see Valckenaer, *ad Eurip. Hipp.* 932.

Ver. 28. *Τὸν δυνάμενον . . . γένηναι*] who is in a position to consign body and soul, at the day of judgment, to everlasting destruction in Gehenna. Comp. v. 29. It is *God* that is meant, and not the *devil* (Olshausen, Stier). Comp. Jas. iv. 12; Wisd. xvi. 13-15. — *φοβέσθαι ἀπὸ*, as a rendering of *𐤒𐤕𐤕*, [𐤕], and expressing the idea of turning away from the object of fear, occurs often in the LXX. and Apocrypha; the only other instance in the New Testament is Luke xii. 4; not found in classical writers at all, though they use *φόβος ἀπὸ*.<sup>1</sup> — *μᾶλλον*] *potius*.<sup>2</sup>

Ver. 28. Further encouragement by pointing to the providence of God. — *στρούθια*] The diminutive is used *advisedly*.<sup>3</sup> Two *small sparrows* for a single *farthing*. The latter was one-tenth of a drachma, and subsequently it was still less. It is also used by Rabbinical writers to denote the smallest possible price of anything.<sup>4</sup> — *καὶ*] is simply *and*, and placed first in the *answer*, which is, in fact, a continuation of the thought contained in the question.<sup>5</sup> — *ἐν*] a *single*. — *πεσεῖται ἐπὶ τ. γῆν*] not spoken of the bird that is *caught* in the snare or gin (Irenaeus, Chrysostom, Euth. Zigabenus), but of that which has *dropped dead* from the sky or the branches. — *ἀνευ*] *independently of, without the interference*; the reading *ἀνευ τῆς βουλῆς τοῦ πατρ. ἑμ.* is an old and correct gloss.<sup>6</sup>

Ver. 30. *Ὑμῶν δέ*] Put first by way of emphasis.<sup>7</sup> Poetical expression for the *providentia specialissima*.<sup>8</sup>

Ver. 32 f. *Πᾶς οὖν, κ.τ.λ.*] Nominative, like ver. 14. — *ἐν ἐμοί*] is neither a Hebraism nor a Syriac mode of expression; nor does it stand for the dative of advantage; nor does it mean *through me* (Chrysostom); but the personal object of confession is conceived of as the one to *whom* the confession *cleaves*. Exactly as in Luke xii. 8. Similar to *ὁμνῶν ἐν*, v. 34. — In the apodosis, notice the order: *confess will I also him* (as really one of mine, and

<sup>1</sup> Xen. *Cyr.* iii. 3. 53; Polyb. ii. 35. 9, ii. 59. 8.

<sup>2</sup> Euth. Zigabenus: *φόβον οὖν ἀνίστασθε φόβῳ, τὸν τῶν ἀνθρώπων τῇ τοῦ θεοῦ*, "Thrust away fear by fear, the fear of men by the fear of God."

<sup>3</sup> Comp. Ps. xi. 1, lxxxiv. 3; Aristot. *H. An.* v. 2, ix. 7.

<sup>4</sup> Buxtorf, *Lex. Talm.* p. 175, Lightfoot, Schoettgen.

<sup>5</sup> See Kühner, *ad Xen. Mem.* ii. 10. 2.

<sup>6</sup> Comp. the classical expressions *ἀνευ θεοῦ*,

*ἄνευ θεῶν*, and *sine Dñe*, Isa. xxxvi. 10.

<sup>7</sup> Euth. Zigabenus aptly observes: *ὅμοις δὲ τοσοῦτόν ἐστε τίμιαι, ὥστε καὶ πάσας ὑμῶν τρίχας ἡριθμημένας εἶναι παρὰ θεοῦ . . . καὶ λεπτομερῶς οἶδε πάντα τὰ καθ' ὑμᾶς*, "You are so worthy that even all the hairs of your heads have been numbered by God . . . and He knows to the smallest particle all that appertains to you."

<sup>8</sup> Comp. Luke xxi. 18; Acts xxvii. 34; 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Plato, *Legg.* x. p. 900 C.

so on). — ἐμπροσθεν . . . οὐρανοῖς] namely, after my ascension to the glory of heaven as σύνθρονος of the Father, xxvi. 64 ; comp. Rev. iii. 5. — Vv. 82 and 83 contain, as an inference from all that has been said since ver. 16, a final observation in the form of a promise and a threatening, and expressed in so general a way that the disciples are left to make the special application for themselves.—The address, which is drawing to a close in ver. 83, pursues still further the same lofty tone, and that in vivid imagery, in ver. 84, so full is Jesus of the thought of the profound excitement which He feels He is destined to create.

Ver. 84. ἤλθον βαλεῖν] The *telic* style of expression is not only rhetorical, indicating that the *result* is unavoidable, but what Jesus expresses is a *purpose*,—not the *final* design of His coming, but an *intermediate* purpose,—in seeing clearly presented to His view the reciprocally hostile excitement as a necessary transition, which He therefore, in keeping with His destiny as Messiah, must be sent first of all to bring forth. — βαλεῖν] an instance of *zeugma*, in which the thought of a sword is the predominant one, after which the verb also spontaneously suggested itself for εἰρήνην, and all the more naturally the more sudden and powerful was to be the excitement of men's minds, which He, instead of a comfortable peace, was to bring about.

Vv. 85, 86. Comp. ver. 21. Involuntary recollection of Mic. vii. 6. '— ἤλθον γάρ] solemn repetition. — διχάσαι] to separate (Plat. *Polit.* p. 264 D), i.e., to place a man in that attitude of party hostility (διχοστασία) toward his father which results in their separation, and so on. — νύμφη : young wife (common in classical writers), specially in the sense of daughter-in-law (in the LXX.). — καὶ ἐχθροὶ, κ.τ.λ.] imminent, as if already present : and a man's enemies (are) the members of his own family ! ἐχθροὶ is a predicate.

Ver. 87. Demeanor in the midst of this excitement : the love of the family on no account to take precedence of love to Christ, but quite the reverse ! The inalienable rights of family affection remain intact, but in subordination to the love of Christ, which determines how far it is of a truly moral nature. — μου ὁ ξίως] worthy to belong to me as his Lord and Master. Comp. Luke xiv. 26.

Ver. 88. To take up his cross means, willingly to undergo the severe trials that fall to his lot (2 Cor. i. 5 ; Phil. iii. 10). Figurative expression, borrowed from the practice according to which condemned criminals were compelled to take up their own cross and carry it to the place of execution ; xxvii. 32.<sup>1</sup> The form of this expression, founded as it is upon the kind of death which Christ Himself was to die, is one of the indications of that later period from which the passage from ver. 24 onward has been transferred to its present connection. Matthew himself betrays the prolepsis in xvi. 24 f. ; comp. Mark viii. 34 ; Luke xiv. 27. — ὁπίσω μου : in conformity with the Hebrew 'רמיא.<sup>2</sup>

Ver. 89. ψυχὴν and αἰσθήν have no other meaning than that of soul (ii. 20,

<sup>1</sup> Comp. also Sota xlix. 2, in Schoettgen.

divin. i. 26 ; Valer. Max. xi. 7.

<sup>2</sup> Luke xxiii. 26 ; John xix. 16 ; Artemid. ii. 56, p. 153 ; Plut. *Mor.* p. 534 A ; Cic. *de*

<sup>3</sup> Comp., however, ἀπολ. κατόπισιν τινός, Arist. *Plut.* xiii.

vi. 25, ix. 28) ; but the *point* lies in the reference of the *finding* and *losing* not being the same in the first as in the second half of the verse. "Whoever will have *found* his soul (by a saving of his life in this world through denying me in those times when life is endangered), *will lose it* (namely, through the ἀπώλεια, vii. 13, the eternal death at the second coming ; comp. Luke ix. 24 f.) ; and whoever will have *lost* his soul (through the loss of his life in this world in persecution, through an act of self-sacrifice), *will find it*" (at the resurrection to the eternal ζωή) ; σωθήσεται, ver. 22.<sup>1</sup> The *finding* in the *first* half, accordingly, denotes the saving of the ψυχή, when to all appearance hopelessly *endangered* from temporal death ; while, in the *second*, it denotes the saving of the ψυχή after it has actually *succumbed* to death, The *former* is a finding that issues in eternal death ; the *latter*, one that conducts to eternal life.

Vv. 40–42. Before concluding, the reassuring statement is added that : *In all such troubles you are to have the less hesitation in claiming to be entertained and supported by believers ; the holier the deeds and the greater (in the Messianic kingdom) the reward of those will prove to be who so receive and maintain you.*<sup>2</sup>

Ver. 41. A general expression, the special reference of which to the disciples is found in ver. 42. — εἰς ὄνομα] *from a regard to that which the name implies*, to the prophetic character.<sup>3</sup> Therefore ; for the sake of the *cause* which stamps them with their distinguishing characteristics, for sake of the divine truth which the prophet interprets from the revelation that has been made to him, and for sake of the integrity which the δίκαιος exhibits in his life. — δίκαιον] *an upright man*, correct parallel to προφήτην. The apostles, however, belong to *both* categories, inasmuch as they receive and preach the revelation (προφήται) communicated by God through Christ, and seeing that, through their faith in the Lord, they are characterized by true and holy righteousness of life (δίκαιοι).—The *reward* of a prophet and of a righteous man is the *same reward*, which they will receive (in the Messianic kingdom).

Ver. 42. "Ενα . . . τούτων] *a single one of these* (δευτικῶς) *little ones*. According to the whole context, which has been depicting the despised and painful circumstances of the disciples, and is now addressing to them the necessary encouragement, it is to be regarded as *intentional and significant* that Jesus employs the term μικρῶν (not μαθητῶν), an expression which (in answer to Wetstein) is not usual among Rabbinical writers to convey the idea of disciples. Otherwise xviii. 6. — μόνον] *only*, connected with what precedes. — τὸν μισθὸν αὐτοῦ] *the reward awaiting him*, in the kingdom of the Messiah ; v. 12.<sup>4</sup>

<sup>1</sup> For ἀπόλλ. ψυχὴν, comp. Eur. Hec. 21 ; Anth. Pal. vii. 272. 2.

<sup>2</sup> Euth. Zigabenus appropriately observes : ταῦτα εἰπὼν ἀνοίγων τοῖς μαθηταῖς τὰς οἰκίας τῶν πιστευόντων. Comp. with ver. 40, John xlii. 20 ; and with ver. 41 f., comp. Mark ix. 37, 41.

<sup>3</sup> δὲ αὐτὸ τὸ ὀνομάζεσθαι καὶ εἶναι, Euth.

Zigabenus. In Rabbinical writers we find מִשְׁכָּל. Schoettgen, p. 107 ; Buxtorf, Lex. Talm. p. 2481.

<sup>4</sup> Grotius says correctly : " Docemur hic, facta ex animo, non animum ex factis apud Deum aestimari." " We are taught here that deeds are estimated in God's sight by the spirit, not the spirit by the deeds."



## CHAPTER XI.

Ver. 2. *δα*] Elz. Griesb. Matthaei, Scholz : *δα*, against B·C\* D P Z Δ ✠, 33, 124, Syr. utr. Arm. Goth. Codd. of It. From Luke vii. 19. — Ver. 8. *ιμαριοις*] wanting in B D Z ✠, Vulg. Tert. Hil. al. Bracketed by Lachm., deleted by Tisch. Interpolation from Luke. — Ver. 9. *ιδειν*; *προφήτην*;] Tisch. : *προφήτην ιδειν*; (with mark of interrogation after *εξηλθ.*) So B Z ✠\*. The Received text, notwithstanding its preponderance of testimony, is a mechanical conformation to ver. 8 (comp. Luke). — Ver. 10. Lachm. has bracketed *γάρ* and *εγω*. The former only has important testimony against it (B D Z ✠, Codd. of It. Syr<sup>scr</sup> Or.), is likewise deleted by Tisch., though it may easily have been omitted in consequence of a comparison with Luke vii. 27. — On far too inadequate testimony, Lachm. and Tisch. 7 have *καί* instead of *δε*. — Ver. 15. *ακουειν*] is not found in B D, 32. Here and in xiii. 9, 43, it is bracketed by Lachm. and correctly deleted by Tisch. Borrowed from Mark and Luke, where, in all the passages, *ακουειν* cannot be disputed. — Ver. 16 f. *παιδιους εν αγοραις καθημενοις και προσφωνουσι τοις ταιροις αυτων και λεγουσιν*] Rinck, *Lucubr. crit.* p. 257 f.; Lachm. and Tisch. : *παιδιους καθημενοις εν αγοραις* (Tisch. 7 : *αγοραις*, Tisch. 8 : *ταις αγορ.*) *α προσφωνουντα τοις ταιροις* (Tisch. : *ετεροις*) *λεγουσιν*. On the strength of preponderating testimony this whole reading is to be preferred; it was partially altered in accordance with Luke vii. 32. But the balance of the testimony is decidedly in favor of substituting *ετεροις* for *ταιροις*; and the former is to be preferred all the more that, for exegetical reasons, it was much more natural to adopt the latter. Testimony is also decidedly in favor of *εν αγοραις*, and that without the article (which is found only in B Z ✠). — *εθρηνησ. υμιν*] Lachm. and Tisch. have merely *εθρηνησ.*, according to B C D Z ✠, Curss. Verss. and Fathers. Correctly; *υμιν* is inserted from what precedes. — Tisch. 8 has *εργων* instead of *τεκνων*, but only after B\* ✠, 124, Codd. in Jerome, and Verss. (also Syr.). An interpretation (*α. τ. εργα των υμ. α.*). — Ver. 23. *η εως του ουρανου υψωθαισα*] E F G S U V Γ II\*\*. Curss. Syr. p. Chrys. : *η εως του ουρανου υψωθης* (approved by Griesb. and Rinck, also Tisch. 7, who, however, has correctly deleted *του*). But B C D\*\* ✠, 1, 22, 42, Copt. Aeth. Pers. Wh. Vulg. Corb. For. Ir. (comp. Colb. Germ.) : *μη εως ουρανου υψωθησθ.* The reading of the Received text must be given up, then, on account of the external testimony, and either *η . . . υψωθης* or *μη . . . υψωθησθ* is to be read. The former is to be preferred. The reading *μη*, etc., originated in the final syllable of *καρμινασου* having been twice written by the copyist, which necessarily involved the change of *υψωθης* into *υψωθησθ*. The other variations arose out of a misunderstanding as to H. It was taken for the article, hence the reading in the Received text : *η . . . υψωθαισα*. The interrogative reading, *μη*, etc. (Lachm. Tisch. 8), is foreign to the sense (*you will not be raised to heaven, surely?*), a reflection that is here out of place. — *καταβιβασθησθ*] Lachm. and Tisch. 7 : *καταβησθ*, after B D, It. Vulg. Syr. al. Ir. Correctly; the reading of the Re-

ceived text is from Luke x. 15, where the testimony in favor of *καταβηθῆναι* is somewhat weaker.

Ver. 1. *Εκείθεν*] *from where* the sending out of the apostles took place. It is impossible to define the locality further; at all events *Capernaum* is not intended, but some open space (ix. 86) on the road, along which Jesus was at that time prosecuting his journey through Galilee (ix. 35). Whilst the Twelve were out on their missionary tour, Jesus continued His labors by Himself; and it was during this *interval* also that He was visited by the messengers from the Baptist. Where these latter happened to find Him, it is impossible to say. For the *return* of the Twelve, see note on ver. 25. — *αὐτῶν*] in the towns of those to whom He came (*the Galileans*). Comp. iv. 23, ix. 35, xii. 9. Fritzsche refers *αὐτῶν* to the apostles: *in which the apostles had already published the knowledge of the kingdom*. Incorrectly, for the *μετέβη, κ.τ.λ.*, follows *at once and immediately* upon the conclusion of the instructions to the Twelve.<sup>1</sup>

Vv. 2 ff. Comp. Luke vii. 18 ff., where the account is introduced somewhat earlier, and where nothing is said about the prison (but see Luke iii. 20). — *ἀκούσας, κ.τ.λ.*] Occasion of the message. See the note after ver. 5. — *ἐν τῷ δεσμῷ.*] in the fortress of Machaerus.\* See on xiv. 3. How John could hear anything of Jesus' works in prison was possible in various ways; most naturally it was through his *disciples*, with whom he was permitted to have intercourse. Luke vii. 18. — *τὰ ἔργα*] are *the deeds*, the first element in the *ποιεῖν τε καὶ διδάσκειν* (Acts i. 1). These *were* for the most part *miracles*, though there is no reason to suppose that they were exclusively so. See on John v. 36. — *πέμψας*] absolutely.<sup>3</sup> The following *διὰ τῶν μαθητ. αὐτοῦ* belongs to *εἶπεν αὐτῷ*, not to *πέμψας* (de Wette), because this latter connection would involve the supposition of a Hebraism, *וְיִשְׁלַח*, 1 Sam. xvi. 20, 1 Kings ii. 25, Ex. iv. 13, which is in itself unnecessary.

Ver. 3. *Σὺ*] Placed first for sake of emphasis. Comp. *ἔρεπον*. — *ὁ ἐρχόμενος*] *He who is coming* (Heb. x. 37), i.e., *the Messiah*, who, because His advent, as being certain and near, was the object of universal expectation, is called, *κατ' ἐξοχήν, the coming one* (*הַבָּרִךְ*), perhaps in accordance with Ps. xl. 8. Olshausen, Hilgenfeld, Keim, suggest Ps. cxviii. 26; Hengstenberg suggests Mal. iii. 1; Hitzig, Dan. ix. 26. — *ἔρεπον*] so that thou too wouldst, in that case, be only a forerunner. — *προσδοκῶμεν*] may be *conjunctive* (as commonly preferred) or *indicative* (Vulg. Erasmus, Beza, Calvin, Fritzsche). The idea of *deliberation* is, for psychological reasons, more appropriate. The *we* in the question is the expression of the *popular* expectation.

Vv. 5, 6. In words that seem an *echo* of Isa. xxxv. 5 f., 8, lxi. 1 ff., though, in accordance with existing circumstances, embracing some *additional* matters, Jesus draws His answer clearly and decidedly from the

<sup>1</sup> On the following section, see Wieseler in the *Göttingen Vierteljahrscr.* 1845, p. 197 ff.; Gams, *Joh. d. T. im Gefängn.* 1853; Gademann, in *d. Luth. Zeltchr.* 1852, 4; Grote, *ibid.* 1857, 3, p. 518 ff. Comp. also

*Erlang. Zeltchr.* 1857, p. 167 ff.; Keim, II. p. 355 ff.

<sup>2</sup> Joseph. *Antt.* xviii. 5. 2.

<sup>3</sup> Xen. *Anab.* vii. 1. 2; *Hell.* iii. 2. 9; Thuc. i. 91. 2; Bornem. *Schol. in Luc.* p. lxx.

well-known *facts of His ministry*, which prove Him to be the *ἐρχόμενος* foretold in prophecy.<sup>1</sup> The words of the answer form a *résumé* of cases such as those in viii. 2, ix. 1, 23, 27, 32; therefore they cannot have been intended to be taken in the sense of *spiritual redemption*, which Jesus might lay claim to as regards His works (in answer to de Wette, Keim, Wittichen).<sup>2</sup>—*πτωχοὶ εὐαγγελ.*] well-known passive construction, as in Heb. iv. 2, 6; Gal. ii. 7; Rom. iii. 2; Heb. xi. 2; Bernhardt, p. 341 f.—*πτωχοί*] are the *poor*, the miserable, the friendless, the oppressed and helpless multitude (comp. on v. 3), elsewhere compared to sheep without a shepherd (ix. 36), and likened a little further on to a bruised reed and smoking flax (xii. 20). Such people crowded about our Lord, who proclaimed to them the Messianic deliverance. And this deliverance they actually obtained when, as *πτωχοὶ τῷ πνεύματι*, v. 3, they surrendered themselves to His word under a deep heartfelt consciousness of their need of help.—*σκανδαλ. ἐν ἐμοί*] *will have been offended in me*, so as to have come to entertain false views concerning me, so as to have ceased to believe in me, to have come to distrust me; xiii. 57, xxvi. 31, 33; comp. on v. 29.

REMARK.—Judging from John's question, ver. 2, and Jesus' reply, ver. 6, it is neither unwarrantable nor, as far as can be seen, incompatible with the evangelic narrative, to assume that nothing else is meant than *that John was really in doubt as to the personal Messiahship of Jesus and the nature of that Messiahship altogether*,—a doubt, however, which, after the honorable testimony of Jesus, ver. 7 ff., cannot be regarded as showing a want of spirituality, nor as inconsistent with the standpoint and character of one whom God had sent as the forerunner, and who had been favored with a divine revelation, but only as a temporary eclipse of his settled conviction, which, owing to human infirmity, had yielded to the influence of despondency. This condition is so explicable psychologically from the popular nature of the form which he expected the Messianic kingdom to assume on the one hand, as well as from his imprisonment on the other, coupled with the absence of any interposition in his favor on the part of Him who, as Messiah in the Baptist's sense, should have given things a totally different turn by manifesting Himself in some sudden, overwhelming, and glorious crisis, and so analogous to undoubted examples of the same thing in other holy men (Moses, Elias), that there is no foundation for the view that, because of this question of the Baptist (which Strauss even regards as an expression of the first *beginnings* of his faith), the evangelic accounts of his earlier relation to Jesus are to be regarded as overdrawn (on the other hand, Wieseler, *l.c.* p. 203 ff.),—a view which seems to be shared by Weizsäcker, p. 320, and Schenkel. Actual doubt was the *cause* of the question, and furnished the *occasion* for informing him about the works of Jesus, which, as characteristic marks of the Messiah, formed again a counterpoise to his doubts, and so awoke an internal conflict in which the desire to call upon Jesus finally to declare Himself was extremely natural; and, accordingly, there is no reason for Strauss' wonder that, ere this, *οὐκ ἀκούσας* has not been substituted in ver. 2 as a likely reading instead of *ἀκούσας*. From all this, and without importing any

<sup>1</sup> Comp. Luke iv. 18.

<sup>2</sup> Comp. Schweizer in the *Stud. u. Krit.*

1896, p. 106 ff.; Weiss, *ibid. Theol.*, ed. 2, p. 48; Hofmann, *Schriftbew.* II. 1, p. 181.

subjective element into the accounts, it is to be considered as settled that the Baptist's question proceeded from real doubt as to whether Jesus was the *ἐρχόμενος*, yea or nay; nor is it for a moment to be limited (Paulus, Olshausen, Neander, Fleck, Kuhn, Ebrard, de Wette, Wieseler, Döllinger, and several others; comp. also Hofmann, *Weissag. u. Erf.* II. p. 75; Lichtenstein, *L. J.* p. 256; Hausrath, *Zeitgesch.* I. p. 338; Gess, *Chr. Pers. u. Werk*, I. p. 352) to doubts regarding the true nature of the Messiah's manifestation and works; but still less is the whole narrative to be explained by supposing, in accordance with the time-honored exegetical tradition, that John sent the message for the benefit of his own disciples, to confirm in them a belief in Jesus as the Messiah (Origen in Cramer's *Catena*, Chrysostom, Augustine, Jerome, Hilary, Theophylact, Euth. Zigabenus, Münster, Luther, Calvin, Beza, Melancthon, Clarius, Zeger, Jansen, Maldonatus, Grotius, Calovius, Bengel), or by seeing in it an expression of impatience, and an indirect challenge to the Messiah to establish His kingdom without delay (Lightfoot, Michaelis, Schuster in Eichhorn's *Bibl.* XI. p. 1001 ff.; Leopold, *Joh. d. Tauf.* 1825, p. 96; Kuinoel, Fritzsche, Hase). The correct view was substantially given by so early a writer as Tertullian, and subsequently by Wetstein, Thies, J. E. Ch. Schmidt, Ammon, Löffler, *kl. Schriften*, II. p. 150 ff.; Neander, Krabbe, Bleek, Riggenbach, and several others; comp. also Ewald, *Gesch. Chr.* p. 420, who, however, supposes at the same time that the disciples of John may have been urging him to tell them plainly whether they ought to transfer their allegiance to Jesus or not; similarly Keim, who thinks that John, though hesitating between the alternative: He is the Messiah and He is not so, was nevertheless more disposed in favor of the affirmative view; so also Schmidt in the *Jahrb. f. D. Th.* 1869, p. 638 ff., who notices the way in which, as he supposes, the Baptist belies his former testimony regarding Christ.

Ver. 7. The answer to John's question has been given; the disciples are withdrawing; but just as they are going away (*πορευόμενοι*) Jesus turns to the multitude that was present, and with some emotion proceeds to set forth to them, in the plainest way possible, the sacred character and the whole position of the Baptist, and by this means seeks to anticipate or correct any false opinion that might be formed regarding him.—The mark of interrogation should be placed after *θεάσασθαι* (in answer to Paulus and Fritzsche, who put it even after *ἐρημον*); according to the correct reading (see the critical remarks), the animated style of the passage does not change till ver. 9, so that *ἀλλὰ τί ἐξήλθετε* forms a question by itself. — *ἐξήλθετε*] at the time that John appeared in the wilderness. Observe that here stands *θεάσασθαι*, to behold, and immediately after the simple *ἰδεῖν*, to see. The more earnest expression is in keeping with the first question. — *κάλ. σαλ.*] figuratively, in allusion to the reed growing on the bank of Jordan, and meaning: a fickle and irresolute man. Others<sup>1</sup> understand it literally: "non credibile est, vos coivisse, ut arundines vento agitatae videretis," "it is not credible that you have come together to see reeds shaken by the wind." This is not in keeping with the qualifying expression, *ἐπὶ ἀνέμου σαλευόμενον*. And how meaningless the

<sup>1</sup> Beza, Grotius, Wetstein, Gratz, Fritzsche, de Wette.

question would be alongside the parallels in vv. 8, 9 ! Comp. 1 Kings xiv. 15 ; Ezek. xxix. 6.

Vv. 8, 9. Ἀλλὰ] *no, on the contrary* ; it is assumed that what has just been asked was not the intention.<sup>1</sup> It *seems*, from the fact of his sending those messengers, as if John were (1) a man of hesitating, unstable character, ver. 7 ; or (2) a voluptuary, whose sole concern was how to exchange his condition of hardship for one of luxurious ease, ver. 8. Jesus removes any *impression* of this sort by appealing to His hearers to consult *their own hearts* as to what they had *expected*, and what they had *found* in John. Certainly they had expected neither a man of fickle mind, nor a voluptuary ; but what they had looked for, that they had found in him, namely a prophet (xxi. 26), indeed more than a prophet ! Accordingly, there is no apparent reason for regarding<sup>2</sup> the clauses containing a statement of the *intention* as the rhetorical expression of the *result* (as if the words were τί ἐξελάβοντες εἰς τὴν ἐπ. ἐθεάσαθε). But even to find in the negative questions an *ironical allusion* to the *character of the Galileans* (Keim), is foreign to the connection, especially as the real motive is given in the third of these questions.—Ver. 9. ναὶ confirms the προφήτην ἰδεῖν which has just been asked (see the critical remarks), and that in accordance with its *result* : “ *Certainly, I tell you* (you saw a prophet), *and more.*” περισσότερον is regarded by Erasmus and Fritzsche as *masculine*.<sup>3</sup> Nowhere, however, in the New Testament does the simple περισσότερος occur as *masculine*, and in this instance the interrogative τί tells in favor of its being taken as *neuter*. Comp. xii. 41 f. Therefore to be rendered : *something more* (Vulgate : *plus*) *than a prophet*,—inasmuch, that is, as he is not only the last and greatest of the prophets, but also because he was sent by God to *prepare the way of the Messiah* through the preaching and baptism of repentance, ver. 10. In a different sense, viz., as the source, the aim, and the fulfiller of all prophecy, is *Christ* more than a prophet.<sup>4</sup>

Ver. 10 is not an interpolation by the evangelist (Weizsäcker) ; on the contrary, it forms the connecting link between vv. 9 and 11. The passage is Mal. iii. 1, and is a free rendering of the Hebrew and not from the LXX. In Malachi, Jehovah speaks of His messenger going before *Himself* ; *here*, He addresses the *Messiah* ; before *Him* will He send the messenger (not an *angel*). A free application without any substantial change in the contents of the passage, also without any special design in view ; comp. remark on iii. 8.

Ver. 11. Ἐν γυν. γυν.] *among those born of woman*. Intended to denote the category of *men* according to that nature which is peculiar to the whole race in virtue of its origin (mortality, weakness, sinfulness, and so on).<sup>5</sup> For ἐγγενεῖται (by God), comp. Luke vii. 16 ; John vii. 52 ; Acts xiii. 22 f. — μείζων] *a greater, one more distinguished generally*, and that just because he

<sup>1</sup> Hartung, *Partikell.* II. p. 38. Klotz, *ad Devar.* p. 18.

<sup>2</sup> Oppenlieder, *Zeitschr. f. luth. Theologie*, 1856.

<sup>3</sup> Symmachus, Gen. xlix. 3 : *ὁὗτος ὁ γὰρ περισ-*

*σώτερος, excellentior.*

<sup>4</sup> Comp. Kleinschmidt, *d. typolog. Citate d. vier Evang.* p. 45.

<sup>5</sup> Sir. x. 18. Comp. מִי־אֶשֶׁר, Job xiv. 1, xv. 14, xxv. 4 ; see also on Gal. iv. 4.

is this promised herald of God who was to precede the Messiah. The words do not warrant our interpreting them to mean : *a greater prophet*, as has been done by Rosenmüller, Kuinoel, and the older critics. — ὁ δὲ μικρότερος, κ.τ.λ.] *he, however, who is less in the kingdom of heaven is greater than he*. It is to be observed, (1) that neither here nor elsewhere does the comparative stand for the superlative ; (2) that, according to the context, the reference of the comparative (see *μείζων Ἰωάννου*, and afterwards *μείζων αὐτοῦ*) need not be looked for elsewhere but in Ἰωάννου τοῦ βαπτιστοῦ ;<sup>1</sup> (3) that, since ὁ μικρότερος cannot refer to Jesus, it is (xviii. 1, 4) necessarily limited and defined by ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, with which it has been connected by Isidore, Cyril, Theodoret, Heracleon (see Cramer, *Cat.* p. 85). Hence it is to be explained thus : *But he who stands lower in the kingdom of the Messiah, stands (according to the divine standard) higher than he*. Not as if John would be *excluded* (as against this, see x. 41) from the kingdom of Messiah that was about to be established, but the standpoint of those who share in the kingdom is compared with the high position which, as still belonging to the ancient theocracy, the Baptist occupies in the αἰὼν οὗτος. There he is the *greatest of all* ; yet he who is *lower* in the approaching kingdom of the Messiah, and can by no means compare himself with the eminent personage in question, is, nevertheless, *greater* than he. Thus the βασιλεία τῶν οὐρανῶν, raised above the Old Testament order of things, simply appears as the state of *perfection* towards which the theocracy, ending with John, its foremost representative, is only the *first step*. Others<sup>2</sup> interpret : *he who, as compared with him, retires into the shade* (Jesus, μικρότερος κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν πολλῶν δόξαν, “inferior in regard to age and in the estimation of many,” Chrysostom) *will, as Messiah, outshine him in the kingdom of heaven*. These expositors have rightly understood the comparative μικρότερος as comparing some one with the Baptist ; but how extremely improbable that Jesus, conscious as He was of a Messiahship that had been divinely confirmed at His baptism, and with the multitudes flocking around Him, would have spoken of Himself as μικρότερος than John the prisoner ! And is it not utterly foreign to the context to suppose that He would here have compared *Himself* with the Baptist ? Finally, were the ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, again (referred to what follows), only an awkward toning down of the *sharp* character of the statement, it would have been far more sensible (since Jesus

<sup>1</sup> Therefore not : *less than the others who participate in the kingdom*, as it has been commonly understood of late (Winer, Buttmann, Bieek, Welzsäcker, Keim), according to which view the superlative sense is developed, as in xviii. 1 ; Luke xxii. 24. So Bengel also : “ minimus in regno coelorum est minimus civium regni.” Keim sarcastically observes that, according to the view I have given above, John “would still occupy a subordinate place even in heaven,” and I confess that I am at a loss to comprehend how one can understand ver. 11 in such a way as to *exclude* (so also

Schenkel) the Baptist from the kingdom of heaven, in which, however, the patriarchs and prophets find a place. Where is the Baptist's place to be ? Outside the kingdom is τὸ σκότος τὸ ἐξώτερον, viii. 12. And outside the church, if this be understood (though erroneously) as what is meant by the kingdom, is the κόσμος of unbelievers. This also in answer to Welzsäcker, p. 411 f.; Weissenbach, p. 31 f.; Weiss.

<sup>2</sup> Chrysostom, Hilary, Theophylact, Euth. Zigabenus, Erasmus, Luther, Melancthon, Oslander, Jansen, Corn. à Lapide, Calovius, Fritzsche, Fleck, *de regno div.* p. 83.

would mean Himself as the Messiah, whose greatness in the Messianic kingdom is a matter of course) if He had merely said with regard to Himself: ὁ δὲ μικρότερος μείζων αὐτοῦ ἐστιν.

Ver. 12. After the remark in passing that ὁ δὲ μικρότερος, etc., Jesus now continues His testimony regarding John, and, in order to prove what He had just said of him in vv. 10, 11, He calls attention to the powerful movement in favor of the Messiah's kingdom which had taken place since the commencement of the Baptist's ministry. — ἀπὸ τῶν ἡμερ. Ἰωάνν.] This is not the language of one belonging to a later period, but only such as Jesus could have used at this juncture; for the days when John labored and flourished were gone by.<sup>1</sup> — βιάζεσθαι<sup>2</sup> it is taken possession of by force, is conquered (not magna vi praedicatur, according to the idea imported into the words by Loesner and Fritzsche);<sup>3</sup> πόλεως . . . τὰς βεβιασμένους; Thuc. iv. 10. 5: βιάζοιτο, it would be forced;<sup>4</sup> Elwert<sup>5</sup> would take the present indicative as meaning vult expugnari, which is not required by the context. In this way is described that eager, irresistible striving and struggling after the approaching Messianic kingdom<sup>6</sup> which has prevailed since the Baptist began to preach; it is as though it were being taken by storm.<sup>7</sup> If others have adopted the idea of a hostile violence with which the Messianic kingdom is persecuted,<sup>8</sup> or violently (Hilgenfeld) crushed and arrested (by the Pharisees and scribes), their view is partly an anachronism, and partly forbidden by the connection with ver. 13 and with what goes before. Finally, to take the verb in a middle sense, and as describing the breaking in of the kingdom which makes its way in spite of all resistance,<sup>9</sup> is certainly not contrary to usage (Dem. 779. 2; Lucian, Herm. 70), but inconsistent with the context in which βιάσθαι follows. — καὶ βιάσθαι ἀπράχουσιν αὐτήν] and those who use violent efforts drag it to themselves. The anarthrous βιάσθαι is not intended to be emphatic; such is now the character of the times, that those of whom the βιάζεσθαι holds true achieve a speedy success, in that, while they press forward to join the ranks of my followers, they clutch at the approaching kingdom as though they were seizing spoils, and make it their own. So eager and energetic (no longer calm and expectant) is the interest in regard to the kingdom. The βιάσθαι are, accordingly, believers struggling hard for its possession. Jesus Himself (this in answer to Zyro) cannot be included among those who are here in view. Those who interpret βιάζεσθαι in a hostile sense, render ἀπράχουσιν: they snatch it away from men (according to Schneckenburger, they bar the way to it), in allusion to the conduct of the scribes and Pharisees.<sup>10</sup>

<sup>1</sup> This in answer to Gfrörer, *hell. Sage*, II. p. 92, and Hilgenfeld.

<sup>2</sup> Hesychius: βιαίως κρατεῖται.

<sup>3</sup> Xen. *H. G.* v. 2. 15.

<sup>4</sup> Dem. 84. 24; Zosimus, v. 29; 2 Macc. xiv. 41.

<sup>5</sup> *Quaestio. ad philol. sacr. N. T.*, 1860, p. 19.

<sup>6</sup> Chrysostom: πάντες οἱ μετὰ σπουδῆς προσώρτες.

<sup>7</sup> Comp. the neuter usage in Luke xvi. 16: πᾶς εἰς αὐτὴν βιάζεσθαι; and further, Xen.

*Cyr.* iii. 3. 69: βιάσασθαι εἶσω; likewise Thuc. i. 63, vii. 69; Ael. *V. H.* xiii. 32; Herodian, vii. 10. 13; Polyb. i. 74. 5, ii. 67. 2, iv. 71. 5.

<sup>8</sup> Lightfoot, Schneckenburger, *Beitr.* p. 49.

<sup>9</sup> Melancthon, Bengel, Baur, Zyro in the *Stud. u. Krit.* 1860, p. 401.

<sup>10</sup> For βιάσθαι, comp. Pind. *Ol.* ix. 114; *Pyth.* i. 18. 82, iv. 420, vi. 28; *Nem.* ix. 122; Duncan, *Lex.*, ed. Rost, p. 209. In Pindar

Vv. 13, 14 are by way of showing how it happens that, *since the commencement of the Baptist's ministry*, the Messiah's kingdom has been the object toward which such a violent movement has been directed. All the prophets, and even the law, have prophesied *up till John's time*; John was the *terminus ad quem* of the period of prophecy which he brought to a close, and he who forms the termination of this epoch then steps upon the scene as the immediate forerunner of the Messiah—as the *Elias* who was to come. Accordingly, that new violent stirring of life among the people must be connected with this manifestation of Elias. Others interpret differently, while Bleek and Holtzmann are even inclined to suppose that originally ver. 13 was uttered *before* ver. 12. — καὶ ὁ νόμος] for even with this the era of prophecy began, John v. 46; Acts vii. 37; Rom. x. 6, xi. 19; although prophecy was not the *principal* function of the law, for which reason the prophets are here mentioned first. Different in v. 17. — εἰ θέλετε δεῖσθαι] *if you*—and on this it depends whether *by you* also he is taken for what he is—will not reject this assurance (see on 1 Cor. ii. 14), but *are disposed to receive it* with a view to fuller consideration. The reason for interposing this remark is to be found in the fact that the *unhappy circumstances* in which John was then placed appeared to be inconsistent with such a view of his mission. — αὐτός] no other than He. — Ἠλίας] in accordance with Mal. iii. 23 (iv. 5), on which the Jews founded the expectation that Elias, who had been taken up into heaven, would appear again in bodily form and introduce the Messiah,<sup>1</sup>—an expectation which Jesus regarded as *veritably* fulfilled in the person and work of the Baptist; in *him*, according to the ideal meaning of the prophecy, he saw the promised Elias; comp. Luke i. 17. — ὁ μέλλων ἐρχεσθαι] the usual predicate.<sup>2</sup>

Ver. 15. A request to give due attention to this important statement in ver. 14.<sup>3</sup>

Vv. 16 ff. After this high testimony respecting the *Baptist*, we have now a painful charge against the *men of his time*, whom, in fact, neither John nor Himself is able to satisfy. In expressive, appropriate, and certainly original terms (in answer to Hilgenfeld), He compares the existing generation to children reproaching their playfellows for not being inclined to chime in either with their merry or their lugubrious strains. *Usually the Jews* are supposed to be represented by those refractory playmates, so that *Jesus and John* have necessarily to be understood as corresponding to the children who play the cheerful music, and who mourn.<sup>4</sup> But (1) the words expressly intimate that the children with their music and lamentation represented the *γεμεά*, to which John and Jesus *stand opposed*, so that the latter must therefore correspond to the *ἐρέποις* who are reproached by the *παῖδια*. (2) If the arrangement of the passage is not to be arbitrarily dis-

also it is always used in a good sense. For ἀπράς, comp. Xen. *Anab.* iv. 6. 11, vi. 5. 18; Herodian, ii. 6. 10, ii. 8. 23.

<sup>1</sup> Wetstein on this passage; Lightfoot on xvi. 10; Schoettgen, p. 148.

<sup>2</sup> Bengel: "sermo est tanquam e prospectu testamenti veteris in novum," "The

language is as if from a looking forward out of the Old Testament into the New."

<sup>3</sup> Comp. xlii. 9; Mark iv. 9; Luke viii. 8; Ezek. iii. 27; Hom. *Il.* xv. 129.

<sup>4</sup> Fritzsche, Oppenrieder, Köster in the *Stud. u. Krit.* 1862, p. 346 f.



turbed, the thrice repeated λέγουσιν must be held to prove that, since those who speak in vv. 18, 19 are *Jews*, it is to *these* also that the children correspond who are introduced as speaking in ver. 16. (8) If we were to suppose that Jesus and John were represented by those children, then, according to vv. 18 and 19, it would be necessary to reverse the order of the words in ver. 17, so as to run thus : ἐθρηνήσαμεν ὑμῖν . . . πύλῃσαμεν, etc. Consequently the ordinary explanation of the illustration is wrong. The correct interpretation is this : *the παῖδια are the Jews ; the ἑτεροὶ are John and Jesus ;* first came John, who was far too rigid an ascetic to suit the tastes of the free-living Jews (John v. 35) ; then came Jesus, and He, again, did not come up to their ascetic and hierarchical standard, and was too lax, in their opinion. The former did not dance to their music ; the latter did not respond to their lamentation (similarly de Wette with a slight deviation, Ewald, Bleek, Keim). — *παῖδιος*, κ.τ.λ.] The allusion is to children, who in their play (according to Ewald, it was playing at a *riddle*) imitate the way in which grown-up people give expression to their joy and their sorrow ; Rosenmüller, *Morgenl. in loco*. — The *flute was played* at weddings and dancings. — ἐκόφασθε] beating upon the breast was the ordinary indication of *grief*.<sup>1</sup> — τοῖς ἑτέροις] the *other* children present, who are not among the number of their playmates.

Vv. 18, 19. Μῆτε ἐσθίων μῆτε πίνων] hyperbolic.<sup>2</sup> Comp. iii. 4 ; Luke i. 15 ; Dan. x. 3. In contrast to the liberal principles of Jesus, who *ate and drank* without imposing upon Himself Nazarite abstinences (like John) or regular fastings (ix. 14), or without declining (like the Pharisees) to go to entertainments provided by those in a different rank of life from His own. — δαυμόνιον ἔχει] which, through perverting His judgment, leads Him into those ascetic eccentricities ; comp. John x. 20. — φαγός] *glutton*, is a word belonging to a very late period.<sup>3</sup> — καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς] not a continuation of the words of the *Jews*, in which case ἐδικαιώθη would have to be taken ironically (in answer to Bornemann), but the closing observation of Jesus in reference to the perverse manner in which His own claims and those of John had been treated by the Jews ; *and justified* (i.e., shown to be the *true* wisdom) *has been the wisdom* (the divine wisdom which has been displayed in John and me) *on the part of her children*, i.e., on the part of those who reverence and obey her (Sir. iv. 11), who, through their having embraced her and followed her guidance, have proved how unwarranted are those judgments of the *profanum vulgus* ; comp. Luke vii. 29. *The* (actual) *confirmation has come to wisdom from those devoted to her*.<sup>4</sup> Those disciples of wisdom are the same who in ver. 12 are said βιάζειν τὴν βασιλείαν ; but the καὶ which introduces the passage “ cum vi pronuntiandum est, ut saepe in sententiis oppositionem continentibus, ubi frustra fuere, qui καίτοι

<sup>1</sup> Ezek. xx. 43 ; Nah. ii. 8 ; Matt. xxiv. 30 ; Luke xviii. 13 ; Rom. II. xviii. 31 ; Plat. *Phaed.* p. 60 A, *al.* ; Herod. vi. 58 ; Diod. Sic. i. 44 ; Koster, *Erklut.* p. 92 f.

<sup>2</sup> ἡ μὲν ἱωάννου βίαια δυσπρόσιτος καὶ τραχὺς, Euth. Zilgabus.

<sup>3</sup> See Lobeck, *ad Phryn.* p. 484 ; on the accent, Lipsius, *gramm. Unters.* p. 28.

<sup>4</sup> ἀπὸ, comp. on Acts ii. 22 ; Hermann, *ad Soph. El.* 65 ; Kühner, *ad Xen. Anab.* vi. 5. 18 ; not ὑπὸ.

requirement," "is to be proclaimed with force, as often in sentences containing opposition, where they are to no purpose who would demand *καίτοι*." <sup>1</sup> This view is in the main that of (though in some cases the *τέκνα τῆς σοφίας* has been too much limited by being understood as referring merely to the disciples of *Jesus*) Jerome ("ego, qui sum Dei virtus et sapientia Dei, juste fecisse ab apostolis meis filiis comprobatus sum"), Münster, Beza, Vatablus, Calovius, Hammond, Jansen, Fritzsche, Olshausen, de Wette, Ebrard, Bleek, Lange, Hofmann, Keim, Weiss. Yet many, while also retaining the meaning given above, take the aorist, though without any warrant from the text, or any example of it in the New Testament, in the sense of *cherishing*.<sup>2</sup> Chrysostom, Theophylact, and Castalio understand the words as expressing the thought that *the wisdom manifested in Jesus has nothing to answer for with regard to the Jews* (similarly Weizsäcker); a view to which it may be objected—first, that *δικαιοῦνται ἀπὸ τινος* cannot be taken in the sense of *to be free from the guilt of any one* (*δικ. ἀπὸ τῆς ἀμαρτίας τινός*; comp. Sir. xxvi. 29; Rom. vi. 7); and secondly, that the *Jews*, unless something in the context should specially suggest or lead to it, cannot straightway be spoken of as the children of wisdom. The latter objection is equally applicable to the explanation of Schneckenburger: *and so wisdom* (which is supposed to mean *God's care for His people*; comp. also Euth. Zigabenus and Grotius) *has been treated cavalierly* (has been arrogantly condemned) *by her own children*, which, moreover, is precluded by the fact that *δικαιοῦνται* is never used in this sense in the New Testament. Oppenrieder, p. 441 f., likewise understands the children of wisdom to refer to the *Jews*, inasmuch, that is, as they were subjected to the discipline of divine wisdom. The doings of *σοφία* were demonstrated to be righteous by the *conduct* of the *Jews*; that is to say, they had desired, instead of John, a divine messenger of a less ascetic character (and him the divine wisdom sent them in the person of Christ); while, on the other hand, instead of Christ, with His freer manner of life, they desired one more rigorously disposed (and this wish the divine wisdom had gratified by giving them the Baptist). So far Schneckenburger. But this conduct of the *Jews* was capricious and wilful, and was ill calculated to display the justice of the divine dealings, which it could have done only if it had been supposed to proceed from a feeling of real moral need, for which, however, in vv. 16-19, Jesus shows Himself by no means inclined to give them credit. Besides, one is at a loss to see, even if this view were adopted, how the *Jews* with their *foolish and obstinate* behavior should come to be called *τέκνα τῆς σοφίας*. According to Ewald,<sup>3</sup> Jesus means to say that it is just her wrong-headed children (who quarrel with her) that do most to justify the divine wisdom by their not knowing, with all their wisdom, what they would really like. But this view, again, which necessitates an antiphrastic interpretation of the *τέκνα τῆς σοφίας*, finds no support in

<sup>1</sup> Stallbaum, *ad Plat. Apol.* p. 20 B. Such a use of *καί* occurs with special frequency in John. Wolf, *ad Lept.* p. 238; Hartung, *Partikell.* I. p. 147.

<sup>2</sup> See Kühner, II. 1, p. 139; Fritzsche, *ad Rom.* I. p. 305, as Kuinoel ("sapientia non

nisi a sapientiae cultoribus et amicis probatur et laudatur, reliqui homines eam rident," etc., "Wisdom is approved and praised only by the cultivators and friends of wisdom, the rest of men laugh at it," etc.

<sup>3</sup> *Gesch. Chr.* p. 432.

the text, besides involving accessory thoughts to which there is no allusion. Similarly Calvin even understood the words to refer to the *Jews who thought themselves so wise*; before whom, however, wisdom is supposed to assert her dignity and authority through the medium of her genuine children.

Vv. 20 ff. *Then He began*, and so on (ἤρξατο). Luke introduces this upbraiding of the cities at a later stage—that is, on the occasion when the instructions were addressed to the Seventy (x. 13-15), for which he is assigned the preference by Schleiermacher, Schneckenburger, Holtzmann; while de Wette and Keim are justified in going against Luke, who generally uses considerable freedom as to the connection in which he introduces the sayings which in this chapter are all connected with the same subject.—The Gospels make no further mention of the miracles in *Chorazin* and *Bethsaida* (not far from Capernaum),<sup>1</sup> John xx. 30. — ἐν Τύρῳ κ. Σιδ., κ.τ.λ.] Even these wicked *heathen* cities would have been brought to amendment long ago with deep sorrow for their sins. The penitent sorrow is represented by ἐν σάκκ. κ. σποδῷ, a form of mourning in popular use among the *Jews* (comp. on vi. 16). — ἐν σάκκῳ] i.e., in the dark, sack-shaped mourning attire, made of coarse cloth, and drawn over the naked body; Gesenius, *Thes.* III. p. 1336. — Ver. 22. πλὴν] *however*, in the sense of *ceterum*, that is, to add nothing more, *I tell you*. Frequently used in this way by classical writers, and comp. note on Eph. v. 33. — Ver. 23. *And thou, Capernaum, who hast been exalted to heaven, i.e., raised to the highest distinction through my dwelling and laboring within thee, wilt be brought down to Hades*, namely, on the day of judgment, to undergo punishment in Gehenna; see ver. 24. Grotius, Kuinoel, Fritzsche interpret the *exaltation* of Capernaum as referring to its *prosperity*, derived from trade, the fisheries, and so on. But this is not in keeping with the connection as indicated by ἐν αἷς ἐγένοντο αἱ πλείους δυνάμεις αὐτοῦ in ver. 20.—Still more humiliating than the comparison with Tyre and Sidon, is that with *Sodom*; because the responsibility was *greatest* in the case of Capernaum — *ἐμείναν ἄν*] This ἄν, here and in ver. 21, is simply according to rule, because the antecedent clauses contain a *sumtio ficta*.<sup>2</sup>—Ver. 24. Comp. on x. 15. — ὑμῖν . . . σοί] <sup>3</sup> τὸ μὲν ὑμῖν πρὸς τοὺς πολίτας τῆς πόλεως ἐκείνης εἰρηται· τὸ δὲ σοί πρὸς τὴν πόλιν, “the *to you* is addressed to the inhabitants of that city; the *to thee* is spoken to the city.” The ὑμῖν, that is, does not refer to the audience (see ver. 22).—Observe further in vv. 21-24, first, how the passage assumes the form of a weighty *climax*; and then, secondly, the solemn *parallelism* of the antecedent clauses in vv. 21, 23, and of the threatened punishments in vv. 22, 24.

Ver. 25. Ἀποκρ. means, like Πρὸς, *to take up speech*, and that in connection with some given *occasion*, to which what is said is understood to refer by way of rejoinder. Comp. xxii. 1, xxviii. 5; John ii. 18, v. 17, *al.* However, the occasion in this instance is *not stated*. According to Luke x. 21 (Strauss, Ebrard, Bleek, Holtzmann), it was the *return of the Seventy*, of whom, however, there is no mention in Matthew. Ewald, Weissenborn,

<sup>1</sup> Robinson, *neuere Forsch.* p. 457 ff.

<sup>2</sup> Euth. Zigabenus.

<sup>3</sup> Ellendt, *Lex. Soph.* I. p. 468.

and older expositors find it in the *return of the apostles*. See Mark vi. 12, 30; Luke ix. 6, 10. This is the most probable view. Luke has transferred the historical connection of the prayer to the account of the Seventy, which is peculiar to that evangelist; while in xii. 1, Matthew assumes that the Twelve have already returned. The *want of precision* in Matthew's account, which in x. 5 expressly records the *sending out* of the Twelve, but says nothing of their *return*, is, of course, a defect in his narrative; but for this reason we should hesitate all the more to regard it as an evidence that we have here only an interpolation (Hilgenfeld) of this "pearl of the sayings of Jesus" (Keim), which is one of the purest and most genuine, one of Johannan splendor (John viii. 19, x. 15, xiv. 9, xvi. 15).—For ἐξομολογ. with dative, meaning to *praise*, comp. on Rom. xiv. 11; Sir. li. 1.—ταῦτα] *what?* the imperfect narrative does not say what things, for it introduces this thanksgiving from the collection of our Lord's sayings, without hinting why it does so. But from the contents of the prayer, as well as from its supposed occasion,—viz., the return of the Twelve with their cheering report,—it may be *inferred* that Jesus is alluding to *matters connected with the Messianic kingdom which He had communicated to the disciples* (xiii. 11), matters in the proclaiming of which they had been laboring, and at the same time been exercising the miraculous powers conferred upon them.—The σοφοί and σπουδαῖοι are the *wise and intelligent generally* (1 Cor. i. 19, iii. 10), but used with special reference to the scribes and Pharisees, who, according to their own opinion and that of the people (John ix. 40), were pre-eminently so. The novices (διδάκται), the disciples, who are unversed in the scholastic wisdom of the Jews. Comp. on this subject, 1 Cor. i. 26 ff. Yet on this occasion we must not suppose the reference to be to the simple and unsophisticated *masses* (Keim), which is not in keeping with ver. 27, nor with the idea of ἀποκάλυψις (comp. xvi. 17) generally, as found in this connection; the contrast applies to two classes of teachers, the one wise and prudent, independently of divine revelation, the others mere novices in point of learning, but yet recipients of that revelation.—Observe, further, how the subject of thanksgiving does not lie merely in ἀπεκάλυψις αὐτὰ νηπίοις, but in the *two*,—the ἀπέκρυψας, etc., and the ἀπεκάλυψας, *being inseparably combined*. Both together are the two sides of the one method of proceeding on the part of His all-ruling Father, of the necessity of which Christ was well aware (John ix. 39).

Ver. 26. Solution of the contradiction regarded as a *confirmation* of the ground for thanksgiving. Understand ἐξομολογοῦμαι σοι before ὅτι (not *because*, but *that*, as in ver. 25).—ἐμπροσθέν σου] belongs to εὐδοκία: *that thus (and not otherwise) was done* (was accomplished, comp. vi. 10) *what is well-pleasing before Thee*, in Thy sight; what is to Thee an object pleasing to look upon. Comp. xviii. 14; Heb. xiii. 21. For εὐδοκία, comp. iii. 17; Luke ii. 14.

Ver. 27. Here the prayer ends, and He turns to address the multitude (ver. 28),—but, according to Luke x. 22, it is His disciples,—still full of the great thought of the prayer, under a profound feeling of His peculiar fellowship with God.—πάντα μοι παρεδ.] It is quite as unwarrantable to limit

πάντα in any way whatever, as it is to take *παρεδόθη* as referring to the *revelation of the doctrine* (Grotius, Kuinoel, and others), or to the *representation of the highest spiritual truths* (Keim), which Christ is supposed to have been appointed to communicate to mankind. It is not even to be restricted to all *human souls* (Gess). What Jesus indicates and has in view, is the full power with which, in sending Him forth, the Father is understood to have invested the Son, a power to dispose of *everything* so as to promote the object for which He came.<sup>1</sup> Jesus speaks thus in the consciousness of the universal authority (xxviii. 18; Heb. ii. 8) conferred upon Him, from which nothing is excluded (John xiii. 8, xvi. 15); for He means to say, that between Him and the Father there exists such a relation that no one knows the Son, and so on.<sup>2</sup> On both thoughts Christ founds the invitation in ver. 28. On the relation of the words πάντα μοι παρεδ. to xxviii. 18, see note on that passage. — *ἐπιγινώσκει*] means more than the simple verb, viz., an *adequate and full knowledge*, which de Wette wrongly denies (see οὐδὲ τὸν πατέρα τις ἐπιγινώσκει). Comp. on 1 Cor. xiii. 12. Nothing is to be inferred from this passage as to the supernatural origin of Jesus (in answer to Beyschlag, *Christol.* p. 60). The *ἐπιγινώσκειν τὸν υἱόν* applies to His whole nature and thinking and acting, not merely to His moral constitution, a limitation (in answer to Weiss) which, if necessary, would have been shown to be so in the context by means of the second correlative clause of the verse. — ὃ ἐὰν βουλ. ὁ υἱὸς ἀποκαλ.] bears the impress of *superhuman* consciousness. According to the context, we have simply to regard τὸν πατέρα as the *object of ἀποκαλ.* For ἀποκαλ. with a personal object, comp. Gal. i. 16.

Ver. 28. Πάντες] *gratia universalis*. "In this *all* thou oughtest to include thyself as well, and not suppose that thou dost not belong to the number; thou shouldst not seek for another register of God," Melancthon. — κοπ. καὶ πεφορτ.] through the legal and Pharisaic ordinances under which the man is *exhausted and weighed down as with a heavy burden*, without getting rid of the painful consciousness of sin, xxiii. 4. Comp. Acts xv. 10, xiii. 39. — κἀγὼ] *emphatic: and I*, what your teachers and guides cannot do. — ἀναπαύσω] I will *procure you rest*, i.e., ἐλευθερώσω καὶ τοῦ τοιοῦτον κόπου καὶ τοῦ τοιοῦτον βάρους (Euth. Zigabenus), so as to secure the true *peace of your souls*, John xiv. 27, xvi. 33; Rom. v. 1. Ver. 29 tells in *what way*.

Vv. 29, 30. To regard *ζυγός* (Olshausen, Calvin) as referring to the *cross*, is at variance with the context. Jesus has in view *His guidance and disci-*

<sup>1</sup> Bengel: "nihil sibi reservavit pater."

<sup>2</sup> In this first clause, to supply the thought, from the first—viz., "and to whom the Father is willing to reveal it" (de Wette, following the older expositors)—is arbitrary, for Jesus has just said: πάντα μοι παρεδόθη, etc. To whomsoever the Son reveals the knowledge of the Father, to him He thereby reveals the knowledge of the Son likewise.—Hilgenfeld adopts the Marcionite reading: οὐδεὶς ἔγνω τὸν πατέρα δι' μηδ' οὐδὲ, καὶ τὸν υἱὸν εἰ μὴ ὁ πατήρ καὶ ὃ ἂν ὁ υἱὸς ἀποκαλύψῃ, "No man knew the Fa-

ther but the Son, and no man knew the Son but the Father and he to whomsoever the Son should reveal Him." This reading, being that of the Clementines, Justin, Marcion, has earlier testimony in its favor than that of the Received text, which first appears in Irenaeus in a duly authenticated form; Irenaeus, l. 20. 3, ascribes it to the Marcosians, though he elsewhere adopts it himself. However, an examination of the authorities leads to the conclusion (see Tischendorf) that it must be *excluded from the text*. Comp. also note on Luke x. 21.

*pline*, to which they are to subject themselves through faith in Him. Comp. Sir. li. 26, and the very common Rabbinical use of לִי in Schoettgen, p. 115 ff. — ὅτι] not *that*, but *because*; motive for μάθετε ἀπ' ἐμοῦ (*i.e.*, learn *in me*, learn *from me*,<sup>1</sup> with which words Jesus presents Himself as their moral example, in contrast to the character of the teachers of the law and the Pharisees, who, if they affected to be meek and humble, were, as a rule, not so *at heart* (τῇ καρδίᾳ. belongs to *both* words), but only in *appearance*, while in reality they were tyrannical and proud. Comp. 2 Cor. x. 1. — κ. εὐφρόσυνε, κ.τ.λ.] Jer. vi. 16. — χρηστός] may mean good and *wholesome*,<sup>2</sup> or *suave* (Vulg.), gentle and agreeable. The latter suits the figure and the parallelism. — τὸ φορτίον μου] *the burden which I impose* (comp. on Gal. vi. 5). — ἐλαφρόν] for it is the discipline and duty of *love*, through which *faith* manifests its practical results, 1 John v. 3. "Omnia levia sunt caritati" (Augustine), notwithstanding the strait gate and the narrow way, and the cross that is to be borne.

<sup>1</sup> Buttmann, *neut. Gr.* p. 279 [E. T. 324].

<sup>2</sup> Comp. παιδευσις χρηστή, Plat. *Rep.* p. 424 A.

# CHAPTER XII.

Ver. 3. *ἐπειράει*] Elz. and Fritzsche insert *αὐτός*, against decisive testimony. From Mark ii. 25; Luke vi. 3. — Ver. 4. *ἐφαγεν*] Tisch. 8: *ἐφαγον*, only according to B  $\aleph$ . Altered to suit what follows. — *οὗς*] Lach. Tisch.: *ὅ*, after B D 13, 124, Cant. Ver. Harl.\* Correctly; the Received text is a correction in accordance with Mark and Luke. — Ver. 6. — *μείζων*] B D E G K M S U V  $\Gamma$   $\Pi$ , Curss. and Fathers: *μεῖζον*. So Fritzsche, Scholz, Lachm. Tisch. Authority and exegesis favor the neuter, by way of explaining which the masculine would readily suggest itself. — Ver. 8. Before *τοῦ σαββάτου* Elz. inserts *καί*, which has been deleted in accordance with decisive testimony. From Mark and Luke. — Ver. 10. *ἦν τὴν*] is certainly wanting in B C  $\aleph$ , while Vulg. and Codd. of the It. Copt. leave it doubtful whether they did not read simple *ἦν*. 'Hν τὴν is deleted by Lachm. and Tisch. Correctly. The brevity of Matthew's statement was supplemented from Mark iii. 1, and hence *ἐκεῖ* came to be inserted between *ἦν* and *τὴν* (by others at a different place). — Ver. 11. Lachm., following inadequate testimony, reads *ἐγείρει* instead of *ἐγερεῖ*. An error on the part of the transcriber. — Ver. 14. The following arrangement, *ἐξελεθόντες δὲ οἱ φαρ. συμβ. ἐλ. κατ. αὐτοῦ* (B C D A  $\aleph$ , Curss. Syr. Copt. It. Vulg. Eus. Chrys. Fritzsche, Gersd. Lachm. Tisch.), is to be preferred to that of the Received text (*οἱ δ. φ. σ. ἐλ. κ. δ. ἐξ.*), as being simpler and more in keeping with Matthew's style. — Ver. 15. *δχλοι*] omitted in B  $\aleph$ , Vulg. It. Eus., deleted by Lachm. and Tisch. Homoeoteleuton. — Ver. 17. With Lachm. and Tisch. we ought to adopt *ἔνα* instead of *ὅπως*, in accordance with B C D  $\aleph$ , 1, 33, Or. Eus.; *ὅπως* was introduced for sake of variety. — Ver. 18. *εἰς ὃν*] Lachm. and Tisch. 8 (see note of the latter): *ὃν*, after B  $\aleph^*$  and several Curss. On inadequate testimony, for *εἰς* would be readily dropped out, from a mechanical effort to conform the construction to *ὃν ἡρέτισα*; *ἐν ᾧ* in D is a gloss. — Ver. 21. *τῷ ὀνόματι*] Elz. Fritzsche: *ἐν τῷ ὀνόμ.*, against decisive testimony. *ἐν* is an interpolation, as is also *ἐπὶ* in Eus. and several Curss. — Ver. 22. *τὸν τυφλὸν καὶ κωφόν*] Lachm. and Tisch. have merely *τὸν κωφόν* (B D  $\aleph$ , Copt. Syr.<sup>cor</sup> Cant. Corb. 1, Germ. 1). But *λαλεῖν* coming first in what follows gave rise partly to the omission of *τυφλόν*, partly to the inverted arrangement: *κωφόν καὶ τυφλόν* (L X  $\Delta$ , Curss. Syr. Arm). — Ver. 28. The order *ἐν πνεύμ. θεοῦ ἐγώ*, as against that of the Received text, *ἐγὼ ἐν πνεύμ.*, is supported by decisive testimony (less adequately the arrangement of Lachm. and Tisch.: *κρατᾷ ἐσονται ὁμῶν*, in ver. 27). — Ver. 29. In accordance with B C<sup>\*</sup> X, Curss., Lachm. and Tisch. have *ἀρκάσαι* instead of *διαρπάσει*. The reading of the Received text is adopted from Mark. In what follows Lachm. has *ἀρκάσει* instead of *διαρπάσει*; so also Tisch. 7, but according to testimony that is far too inadequate. Tisch. 8, following D G K  $\Pi$   $\aleph$ , Curss., reads *διαρπάσῃ*. But still the evidence in favor of *διαρπάσει* remains so strong, that there is but the more reason to look upon *διαρπάσῃ* as a supposed grammatical correction. — Ver. 31. Tisch. 8, following Lachm., has indeed also deleted the second *τοῖς ἀνθρώποις* (after B  $\aleph$ , Curss.

Verss. and a few Fathers); it is, however, to be preserved as a solemn yet superfluous repetition. — Ver. 35. Elz., against decisive testimony, inserts τῆς καρδίας after the first θησαυροῦ. A gloss. But with Tisch. 8, and on the strength of sufficient testimony, τὰ before ἀγαθά is to be maintained, in opposition to Griesb. Lachm. Tisch. 7. The article came to be omitted from a desire to conform to the second clause. — Ver. 36. The reading λαλήσουσιν, adopted by Tisch. (B C \*), is to be traced to the futures which follow. — Ver. 38. With Lachm. and Tisch. αὐτῷ should be inserted after ἀπεκριθ., in accordance with B C D L M \*, Curss. and most Verss. and Chrys. Perhaps it was omitted from being considered unnecessary. — καὶ Φαρις.] is deleted by Lachm. on too inadequate testimony. — Ver. 44. The arrangement: εἰς τ. οἰκ. μ. ἐπιστρ. (Lachm. Tisch.), as opposed to that of the Received text (ἐπιστρ. ἔ. τ. δ. μ.), finds testimony sufficiently strong in B D Z \*. Comp. Luke. — ἐλθόν] D F G X. Γ, Curss.: ἐλθών. So Fritzsche and Tisch. Correctly; the reading of the Received text is here and in Luke xi. 25 a grammatical correction. — Ver. 46. δέ] omitted in B \*, Curss. Vulg. It. Deleted by Lachm. and Tisch. 8. But how easily may it have been omitted at the beginning of the new section (one reading even begins with αὐτοῦ)! — Ver. 48. εἰπόντι Fritzsche, Lachm. Tisch.: λέγουσι, after B D Z Π \*, Curss. Correctly. The former has crept in mechanically, in conformity with ver. 47.

Ver. 1. ff. Comp. Mark ii. 23 ff.; Luke vi. 1 ff. Any one was allowed to pluck ears of corn in another man's field till he was satisfied. Deut. xxiii. 25. It is customary and allowable even at the present day.<sup>1</sup> But according to Ex. xvi. 22 ff., it might seem as if it were unlawful on the Sabbath, and it appears from tradition<sup>2</sup> that it was actually so regarded. That the disciples did not hold themselves bound by this view, is an evidence of their more liberal spirit.<sup>3</sup> — ἤρξαντο] After this plucking had begun, there came the remonstrance on the part of the Pharisees, ver. 2. — Luke, in accordance with the historical arrangement which he observes, places this incident somewhat earlier; Mark and Luke introduce it after the question about fasting. Both of them, however, mention only the first of the two proof-texts quoted by Jesus. Matthew, following a tradition that is more original as far as this matter is concerned, supplements the account in Mark, from whom, however, he essentially differs in regard to the object in plucking the corn.<sup>4</sup>

Vv. 3, 4. Ἀνέγνωτε] 1 Sam. xxi. — The spurious αὐτός is unnecessary; καὶ οἱ μετ' αὐτοῦ is connected with τί ἐποίησεν Δαυείδ.<sup>5</sup> — οἶκος τοῦ θεοῦ] in this instance the *tabernacle*, which was then at Nob. Comp. Ex. xxiii. 19. For the twelve pieces of *show-bread*, on this occasion called ἄρτοι τῆς προθέσεως, i.e., ἁֹרֹתֵי הַפֶּתִיחַ, loaves of the pile (1 Chron. xxiii. 29; Ex. xl. 23), elsewhere named ἄρτοι τοῦ προσώπου, אֹרֹתֵי הַפָּנִים, loaves of the presence (of God), 1 Sam. xxi. 7, which, as a meat-offering, stood in the holy place, arranged in two rows upon a golden table, and were renewed every Sabbath, those of the

<sup>1</sup> τίλλειν, Blomfield, *ad Aesch. Pers. Gloss.* 214.

<sup>2</sup> Robinson, II. p. 419.

<sup>3</sup> Schabb. c. 8; Lightfoot and Schoettgen on this passage.

<sup>4</sup> Comp. Weizsäcker, p. 390.

<sup>5</sup> See on Mark, and Holtzmann, p. 73.

<sup>6</sup> Comp. Thuc. i. 47. 2: εἰλεγε δὲ ὁ Στράβων καὶ οἱ μετ' αὐτοῦ, and Poppo's note.



previous week being given to the priests, see Lev. xxiv. 5 ff.<sup>1</sup> — *ei μή*] only appears to stand for ἀλλά, and retains its usual meaning of *nisi*. The language, however, assumes the tone of absolute negation : which it was not lawful for Him to eat, nor for those who were with Him, *not lawful except for the priests alone*. The neuter *δ* (see the critical remarks) indicates the category : *what, i.e., which kind of food*.<sup>2</sup>

Ver. 5. 'Ανέγνωτε] Num. xxviii. 9. — βεβηλοῦσι] that is, if one were consistently to judge according to your precepts, which forbid every sort of work on the Sabbath as being a desecration of that day.<sup>3</sup>

Ver. 6. As in ver. 3 f. Jesus had reasoned *a majori* (from the fact of David, when hungry, being allowed to eat the *show-bread*) *ad minus* (to the fact of the hungry disciples being allowed to *pluck the corn* on the Sabbath), so in ver. 5 He reasons *a minori* (viz., from the *temple*, where the Sabbath is subordinated to the sacrificial arrangements) *ad majus*, viz., to His *own* authority, which transcends the sanctity of the temple, and from acting under which the disciples might well be the less disposed to be bound to keep the Sabbath. The *key* to this argument is to be found in ver. 6, which contains the minor proposition of the conclusion : what is allowable in case of the servants of the temple, namely, to work on the Sabbath, must be conceded to the servants of Him who is greater than the temple ; I am greater than the temple ; therefore, and so on. — In all the elevation and truth of His self-consciousness Jesus points with τοῦ λεπτοῦ μείζον ἐστιν ὧδε to His *own person and character* as surpassing the temple in sanctity and greatness ; not to the Messianic work (Fritzsche, de Wette, Baumgarten-Crusius), with which the plucking of the corn had nothing to do ; nor, again, to the *interests of the disciples* ! (Paulus, Kuinoel) ; nor, finally, to the *ἐλεος* in ver. 7 (Baur). The neuter μείζον, a *greater thing*, is more weighty than the masculine.<sup>4</sup> Comp. xi. 9. — ὧδε] demonstrative, as in vv. 41, 42. Notice how sublimely great is the consciousness that God is dwelling in Him in a higher sense than in the temple ; comp. note on John ii. 19.

Ver. 7. After this defence of His disciples, He shows the Pharisees that in judging them as they had done they were animated by a perverse *disposition*. He shows how they were destitute of the compassionate love which God requires in Hos. vi. 6, while their thoughts were exclusively directed to sacrifice and ceremonial religion generally. From want of *ἐλεος*, which would have disposed them to regard the conduct of the hungry ones in a totally different light, they, *i.e.*, those ceremonialists, had condemned the disciples. See, besides, note on ix. 13.

Ver. 8. Γάρ] τοὺς ἀνταρτίους, I say, *for*, and so on.<sup>5</sup> The authority of the *Messiah* (under which His disciples have acted) is *superior to the law of the*

<sup>1</sup> Lund, *Jüd. Heiligth.*, ed. Wolf, p. 134 ff.; Ewald, *Allerth.* pp. 37, 153; Keil, *Arch.* I. p. 91.

<sup>2</sup> See Matthiae, p. 987; Kühner, II. 1. p. 55. Comp. note on Gal. i. 7, II. 16; Luke iv. 26 f.; Dindorf in *Steph. Theol.* III. p. 190 C; Fritzsche, *ad Rom.* III. p. 193.

<sup>3</sup> For βεβηλ., *profanant*, comp. Acts xxiv. 6, and see Schleusner, *Theol.* I. p. 558.

<sup>4</sup> Dissen, *ad Dem. de cor.* p. 396.

<sup>5</sup> "Majestate Christi nititur discipulorum innocentia et libertas." "The Innocence and freedom of the disciples rest upon the majesty of Christ," Bengel.

*Sabbath*; the latter is subject to His disposal, and must yield to His will.<sup>1</sup> Others (Grotius, Kuinoel) interpret thus: *Man may set aside the laws regarding the Sabbath*, whenever it is for his advantage to do so. In opposition to the regular use of ὁ υἱὸς τ. ἀνθρ., the argument is different in Mark i. 27.

Vv. 9 ff. Comp. Mark iii. 1 ff.; Luke vi. 6 ff. — Καὶ μετὰβὰς ἐκείθεν, κ.τ.λ.] therefore on the *same* Sabbath day. Different from Luke, who has ἐν ἐντέλῃ σαββάτω, to which further division of time Mark likewise fails to make any reference whatever. — αὐτῶν] *the Pharisees*, whom He had just sent away. It is impossible to say *where* the synagogue was to which those Pharisees belonged. But to take αὐτῶν without any definite reference, as in xi. 1 ("of the people of the place," de Wette, Bleek), is precluded by ἐπηρώτησαν, etc., of which the *Pharisees* mentioned in ver. 14 are to be regarded as the subject.

Ver. 10. The nature of the affection of the *withered* hand, in which there was a defective circulation (1 Kings xiii. 4; Zech. xi. 17; John v. 3), cannot be further defined. It is certain, however, that what was wrong was not merely *a deficiency in the power of moving* the hand, in which case the cure would be sufficiently explained by our Lord's acting upon the will and the muscular force (Keim).—The traditions forbade healing on the Sabbath, except in cases where life was in danger. Wetstein and Schoettgen on this passage. — *ei* in the New Testament<sup>2</sup> is so applied, in opposition to classical usage,<sup>3</sup> that it directly introduces the words containing the question.<sup>4</sup> However, in the order of ideas in the mind of the questioner is to be found the logical connection, which has occasioned and which will explain the indirectly interrogative use of *ei* (*I would like to know*, or some such expression), just as we Germans are also in the habit of asking at once: *ob das erlaubt ist?* The character of the questions introduced by *ei* is that of uncertainty and hesitation,<sup>5</sup> which in this instance is quite in keeping with the *tempting* which the questioners had in view. Fritzsche's purely indirect interpretation ("interrogarunt eum hoc modo, *an liceret*," etc.) is precluded by λέγοντες, and the passages where the question is preceded by some form of address such as κέρις in Acts i. 6; Luke xxii. 49. — ἵνα κατηγορ. αὐτοῦ] before the *local court* (κρίσις, v. 21) in the town, and that on the charge of teaching to violate the law of the Sabbath.

Ver. 11. The construction, like that of vii. 9, is a case of anacoluthon.—The *future*s indicate the supposed possible case; see Kühner, II. 1, p. 147: *what man may there be from among you*, and so on. — πρόβατον ἐν] *one*, which on that account is all the dearer to him. — καὶ ἐὰν ἐμύτοι, κ.τ.λ.] There must have been no doubt as to whether such a thing was allowable, for Jesus argues *ex concessio*. The Talmud (*Gemara*) contains no such concession, but answers the question partly in a negative way, and partly by making casuistical stipulations.<sup>6</sup> — κρατῶσι αὐτὸ κ. ἐρεπει] *descriptive*. He *lays hold of*

<sup>1</sup> Bertholdt, *Christol.* p. 162 f. For the idea, comp. John v. 18; Holtzmann, p. 458.

<sup>2</sup> Winer, p. 474 [R. T. 639]; Buttman, *neut. Gr.* p. 214 [R. T. 249].

<sup>3</sup> See Hartung, *Partikell.* II. p. 202 f.; Klotz, *ad Devar.* pp. 506, 511.

<sup>4</sup> Comp. xix. 3; Luke xiii. 23, xxii. 49; Acts i. 6; occurring also in the LXX., not in the Apocrypha.

<sup>5</sup> Hartung, l. 1; Kühner, II. 2, p. 1062.

<sup>6</sup> See the passages in Othonis, *Lex Rabd.* p. 527; Wetstein, and Buxtorf, *Synag.* c. 16.

the sheep that has fallen into a ditch (*βόθυνον*, Xen. *Oec.* xix. 3, not exclusively a well, but any kind of hole, like *βόθρος*), and, lifting out the animal lying bruised in the pit, he *sets it upon its feet*.

Ver. 12. *Ὅν*] Inference founded on the value which, according to ver. 11, is no doubt set upon an *animal* in such circumstances, notwithstanding the laws of Sabbath observance : *Of how much greater consequence, then, is a man than a sheep?* The answer is already involved in the question itself (*is of far more consequence*, and so on) ; but the final conclusion is : *therefore it is allowable to do what is right on the Sabbath*. By means of the general expression *καλῶς ποιεῖν*, which does not mean *to be beneficent*,<sup>1</sup> the *θεραπεύειν* is ranked under the category of *duty*, and the *moral absurdity* of the question in ver. 10 is thereby exposed. So, by this adroit handling of the argument, the inference of Jesus is secured against all contradiction ; de Wette's objection, to the effect that it might have been asked whether the healing did not admit of delay, is founded on a misunderstanding of the *καλῶς ποιεῖν*. This latter is the moral rule by which resting or working on the Sabbath is to be determined.

Vv. 13, 14. *Ἀπεκατέστ.*] just as He was stretching it out, and at the bidding of Jesus.<sup>2</sup> — *ἰγής*] result of the *ἀπεκατέστ.*<sup>3</sup> Mark's version of the incident is more animated, fresher, and more original (Keim's opinion is different), and likewise free from the amplification contained in what is said about the animal falling into the well. This saying is introduced by Luke in another form, and in connection with a different incident (Luke xiv. 5), which, however, would not justify us in holding, with Strauss, that the different narratives are only different settings for the saying in question, while supposing at the same time that there is even an allusion here to 1 Kings xiii. 4, 6. According to the *Evang. s. Hebr.*,<sup>4</sup> the man with the withered hand was a *mason*, who begged to be healed, that he might not be under the necessity of begging. — *ἐξελλόντες*] from the synagogue, ver. 9. — *συμβούλ.* *ἐλαβ. κατ. αὐτ., ὅπως*] they devised measures for the purpose of crushing Him (see on xxii. 15) ; the opposition to Him had now assumed this very decided character.

Ver. 15 ff. Vv. 17-21 are peculiar to Matthew. — *αὐτοὺς πάντας*] all the sick who were among the multitudes. Indefinite expression. On the condensed style of Matthew, 15 f., comp. Mark iii. 7 ff. ; Luke vi. 17 ff. — Ver. 16. *He gave them strict injunctions*, in order that, and so on (xvi. 20, xx. 31) ; for He did not wish, by creating too great a sensation, to provoke His enemies to proceed to extremities before the time. Comp. on viii. 4. — Ver. 17. This *ἐπερίμ.* *αὐτοῖς* was designed, in accordance with the divine order in history, to fulfil the prophecy that the Messiah was to act without anything like ostentatious display in His proceedings. On the *silent majesty* of Jesus, comp. Dorner, *Jesu sündlose Vollkommenh.* p. 28 ff.

<sup>1</sup> Kuinoel, de Wette, Bleek, but *recte agere* (Acts x. 33 ; 1 Cor. vii. 38 f. ; Phil. iv. 14 ; Jas. ii. 8, 19 ; 2 Pet. i. 19 ; 3 John 6).

<sup>2</sup> For the double augment, see Winer, p. 60 f. [E. T. 84].

<sup>3</sup> See Winer, pp. 491, 580 [E. T. 668, 779] ; Lübker, *grammat. Stud.* p. 33 f. ; Pflugk, *ad Hec.* 690.

<sup>4</sup> Hilgenfeld, *N. T. extra can.* IV. 16, 28.

Ver. 18. Isa. xl. 1 ff., a very free rendering of the original Hebrew text, yet not without some reminiscences of the LXX. For the עֲנִי יִשְׂרָאֵל, which the LXX. (Ἰσὰβὼς ὁ παῖς μου) and modern expositors interpret as applying to Israel as a nation, or the ideal Israel of the prophets.<sup>1</sup> Matthew understands it as referring to the *Messiah*. Similarly the Chaldee paraphrasts and Kimchi, in which they are justified by the Messianic idea, as fulfilled in Christ, running through the whole passage.<sup>2</sup> — εἰς τὴν in regard to whom. Direction of the approbation. Comp. 2 Pet. i. 17. The aorists, as in iii. 17. — ὁῶν τὸ πνεῦμα] i. e., I will make Him the possessor and the bearer of my Holy Spirit, by whose power He is to work, Isa. xi. 2, lxi. 1; Matt. iii. 16; Acts iv. 27.—κρίσιν] not: *quod fieri par est* (Fritzsch); not: *justice and righteousness* (Bleek); the *good cause* (Schegg); or the *cause of God* (Baumgarten-Crusius); not: *recta cultus divini ratio* (Gerhard); nor: *doctrina divina* (Kuinoel),—which interpretations have been given in view of the מִשְׁפָּט of the original (where it denotes *the right*, i. e., what is right and matter of duty in the true theocracy.<sup>3</sup> But in the New Testament κρίσις has no other meaning but that of *final sentence, judgment* (also in xxiii. 23); and this, in fact, is the sense in which the Hebrew was understood by the LXX. Matthew's Greek expression is doubtless to be understood no less in the sense of a *judicial sentence*, i. e., the *Messianic judgment*, for which the Messiah is preparing the way through His whole ministry, and which is to be consummated at the last day. — τοῖς ἔθνεσιν] not: *the nations*, generally, but *the heathen*. Similarly also in ver. 21. The point of fulfilment in the prediction here quoted lies simply in its serving to describe, as it does in ver. 19 f., the unostentatious, meek, and gentle nature of Christ's ministry (ver. 16), so that it is unnecessary to look to what precedes in order to find something corresponding to τοῖς ἔθνεσιν (some finding it in the *multitudes* that followed Jesus). Jesus did not preach to the *heathen* till He did it through the *apostles*, Eph. ii. 17, a matter altogether beyond the scope of the present passage. It should be observed generally, and especially in the case of somewhat lengthened quotations from the Old Testament, that it is not intended that every detail is to find its corresponding fulfilment, but that such fulfilment is to be looked for only in connection with that which the connection shows to be the main subject under consideration.

Vv. 19, 20. Contrast to the conduct of the Jewish teachers. *He will not wrangle nor cry*,<sup>4</sup> and so on.—The *bruised reed* and *smoking wick* represent those who are *spiritually miserable and helpless* (xi. 5), whom Christ does not reduce to utter hopelessness and despair, but (xi. 28), to whom He rather gives comfort, and whose moral life He revives and strengthens. And seeing that ver. 17 refers to ver. 16, they cannot be taken to represent the *sick*, whom Jesus *heals* (Hengstenberg). For those figures, comp. Isa.

<sup>1</sup> See, besides, the commentaries on Isaiah; Drechsler and Delitzsch in Rudelbach's *Zeitschr.* 1853, 2, p. 258 ff.; Tholuck, *d. Propheten u. ihre Weissag.* p. 158 ff.; Kleinert in the *Stud. u. Krit.* 1862, p. 699 ff.; F. Philipp in the *Mecklenb. Zeitschr.* 1864, 5, and 6.

<sup>2</sup> See Acts iii. 13, 26, iv. 27, 30; Hengstenberg, *Christol.* II. p. 216 ff., compared with Kleinert, *l.c.*

<sup>3</sup> Comp. Ewald on Isaiah, *l.c.*; Hengstenberg, p. 232; and see in general, Gesenius, *Thes.* III. p. 1464.

<sup>4</sup> Lobeck, *ad Phryn.* p. 337.

xxxvi. 6, lviii. 6, xliii. 17. — *ὡς ἂν ἐκβάλῃ, κ.τ.λ.*] *until He shall have led forth to victory the judgment announced by Him, i.e., until He shall have finally accomplished it at the last day.* For with this holding of the *assize* is associated the subjection to it of every hostile power. The final holding of it is the *victory* of the judgment. — In *ἐκβάλῃ, forced out*, is implied the idea of *violent effort, overcoming the resistance* offered. The words, however, do not correspond to the *מִשְׁפָּט יוֹצֵאת לְאֵת*, Isa. xlii. 3, but to the *מִשְׁפָּט יוֹצֵאת*, ver. 4, as is evident from *ὡς*, and from the words *καὶ τὰ ὀνόματι*, etc., which follow. But this is a very free quotation made from memory, with which, however, the expression in ver. 3 (*יוֹצֵאת*) is at the same time blended.

Ver. 21. *τῷ ὀνόματι αὐτοῦ*] In Hebrew, *לְתוֹרָתוֹ*; LXX., *ἐπὶ τὰ ὀνόμ. αὐτοῦ*. Matthew and the LXX. had a different reading before them (*לְשׁוֹנוֹ*). This is the only passage in the New Testament in which *ἐπιλω* is used with the *dative* (elsewhere and in the LXX. with *ἐν*, *εἰς*, or *ἐπὶ*); it is proved, however, to be good Greek from the fact of its occurring in Thuc. iii. 97. 2, and it is meant to indicate the object on which, as its cause, the hope (of salvation) is resting. *On the ground of His name, i.e., on account*<sup>1</sup> of that which the name Messiah imports, *the Gentiles will cherish hope.*

Ver. 22. In Luke (xi. 14 ff.) this incident comes in at a later stage, while he reports less of what was spoken on the occasion, and arranges it to some extent in a different, though not the original, order; Mark iii. 22 ff., who omits the incident in question, introduces the discourse which follows in a peculiar connection of his own.—The resemblance of the narrative to that contained in ix. 32 is not due to a mixing together of different incidents,—viz., the healing of the blind man on the one hand, and of the man who was dumb on the other, ix. 27, 32 (Schneckenburger, Hilgenfeld),—nor to the way in which incidents often assume a twofold form in the course of tradition (Strauss, de Wette, Keim), but is founded upon two different events: the former demoniac was dumb, the present one is blind as well,—a circumstance, however, which is not recorded by Luke, who follows a less accurate version. The term *Beelzebub*, used in this connection as in ix. 34, is one, however, which may have been found often enough upon the lips of the Pharisees. Its recurrence can no more prove that a later hand has been at work (Baur, Hilgenfeld), than the circumstance that we find ourselves back again into the heart of the contest, although from ver. 14 it seemed to have reached its utmost extremity; for the measures which in ver. 14 the Pharisees are said to have taken, have just led to further and no less bitter hostility, a hostility in keeping with the spirit of the purpose they have in view. — *καθὼς κ. βέβηκεν*.] *the thing as it actually takes place.* Casaubon and Fritzsche, without sufficient grounds, assume the existence of a *Chiasmus* here.

Ver. 23 ff. *Μήτι οὗτος, κ.τ.λ.*] Question of *imperfect yet growing faith*, with emphasis upon *οὗτος*: *May this* (who, however, does not possess the qualities looked for in the Messiah) *not possibly be the Messiah?* John iv. 29. To this

<sup>1</sup> Krüger's note on Thucydides, as above.

corresponds the emphatic *οὗτος* in ver. 24. — *ἀκούσαντες*] that question *μήτις οὗτος*, etc. — *εἶπον*] to the multitude, not to Jesus; for see ver. 25. They desire at once to put a stop to such dangerous language, and that, too, in a very demonstrative way. — *ἐν τῷ Βεελζεβοὺλ, ἀρχοντι τῶν δαιμ.*] See on ix. 34. *ἀρχοντι τ. δ.* is not to be rendered: *the ruler of the demons* (which would have required *τῷ ἀρχ.*), but: *as ruler over the demons*. Pragmatic addition. Mark iii. 22, comp. John vii. 20, x. 20, states the accusation in more specific terms. — *εἰδώς*] comp. ix. 4. The charge urged by the Pharisees is a foolish and desperate expedient proceeding from their hostility to Jesus, the absurdity of which He exposes. — *μεριθεῖσα καθ' ἑαυτῆς*] i.e., divided into parties, which contend with each other to its own destruction. In such a state of matters, a *kingdom* comes to ruin, and a *town* or a *family* must cease to exist; *σπᾶσθαι* means the same as *σπῆναι*.<sup>1</sup> — Ver. 26 *καί*] the *and* subjoining the application. — *εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει*] not: *the one Satan, the other Satan* (Fritzsche, de Wette), but: *if Satan cast out Satan*, if Satan is at once the subject and the object of the casting out, being the latter, inasmuch as the expelled demons are the servants and representatives of Satan. This is the only correct interpretation of an expression so selected as to be in keeping with the preposterous nature of the charge, for there is *only the one Satan*; there are many *demons*, but only one *Satan*, who is their head. This explanation is an answer to de Wette, who takes exception to the reasoning of Jesus on the ground that Satan may have helped Christ to cast out demons, that by this means he might accomplish his own ends. No, the question is not as to one or two occasional instances of such casting out,—in which it might be quite conceivable that “for the nonce Satan should be faithless to his own spirits,”—but as to exorcism regarded in the light of a *systematic practice, which, as such, is directed against Satan*, and which therefore cannot be attributed to Satan himself, for otherwise he would be destroying his own kingdom.

Ver. 27. A second way of rebutting the charge.—Notice the emphatic antithesis: *ἐγὼ* and *οἱ υἱοὶ ὑμῶν*. The latter (*people of your own school*; see, in general, note on viii. 12) are exorcists who have even pretended actually to cast out demons,<sup>2</sup> who have emanated from the schools of the Pharisees, not the *disciples of Jesus*, as the majority of the Fathers have supposed.<sup>3</sup> Jesus reasons *ex concessis*. — *αὐτοὶ (ipsi) ὑμῶν* are placed together for sake of emphasis.

Ver. 28. Previously it was *ἐγὼ* that was emphatic in the antecedent clause; but here it is *ἐν πνεύματι θεοῦ*: *but if it is by THE POWER OF GOD'S SPIRIT that I, on the other hand, cast out the demons, then it follows that the KINGDOM OF GOD has come to you*; in the consequent clause (the apodosis)

<sup>1</sup> See Bornemann, *ad Xen. Cyr.* II. 1, 11; Ellendt, *Lex. Soph.* I. p. 861.

<sup>2</sup> Acts xix. 13; Josephus, *Ant.* viii. 2. 5, *Bell.* vii. 6. 3; Justin, *c. Tryph.* p. 311.

<sup>3</sup> “Quod discipuli vestri daemona ejiciunt, vos Beelzebub non attribuitis; illi ergo possunt hoc in re judices vestri esse,

vos ex virulentia hæc de actionibus meis pronuntiare,” “Because your disciples cast out demons, you do not attribute it to Beelzebub; they therefore in this matter are able to be your judges, that you out of virulence affirm these things respecting my actions,” Lightfoot.

the emphasis is on the words : *the kingdom of God has come*, etc. The reasoning is founded on the axiom, that such deeds, *wrought as they are by the power of God's Spirit*, go to prove that He who performs them is no other than *He who brings in the kingdom*—the Messiah. Where the Messiah is present and working, there, too, is the *kingdom*; not yet, of course, as completely established, but preparing to become so through its preliminary development in the world. See on Luke xvii. 20 f. For *ᾠάσκειν* (used by classical writers as meaning *to anticipate*, 1 Thess. iv. 15), in the simple sense of *to reach, arrive at*, see on Phil. iii. 16.<sup>1</sup>—Notice, in the form of the reasoning in vv. 27, 28, the real *dilemma* (*tertium non datur*) : *ei δέ*, etc.

Ver. 29. 'H] Transition by way of proceeding to give further proof of the actual state of the case. — *τοῦ ἰσχυροῦ*] The article indicates the *particular* strong man (hero) with whom the *τίς* has to do.—The thought embodied in this illustration is as follows : *Or—if you still hesitate to admit the inference in ver. 28—how is it possible for me to despoil Satan of his servants and instruments* (*τὰ σκεῖνα αὐτοῦ* corresponding to the *demons* in the *application*)—*withdraw them from his control—without having first of all conquered him?* Does my casting out of demons not prove that I have subdued Satan,—have deprived him of his power, just as it is necessary to bind a strong man before plundering his house? For *ἡ*, when serving to introduce a question by way of rejoinder, see Bäumlein, *Partik.* p. 132. The *σκεῖνα* in the illustration are the *furniture of the house* (not the weapons), as is evident from *τ. οἰκίας αὐτοῦ* below. Mark iii. 27.—The figurative language may have been suggested by a recollection of Isa. xlix. 24 f.

Ver. 30. Jesus is speaking neither of the Jewish exorcists (Bengel, Schleiermacher, Neander), nor of the uncertain, fickle multitude,<sup>2</sup> neither of which would suit the context; but as little is He expressing Himself in *general terms*; so that *per' ἐμοῦ* must be applied to *Satan*, while Jesus is understood to be representing Himself as *Satan's enemy*,<sup>3</sup> for the truth is, He previously as well as subsequently, speaks of *Himself* in the first person (vv. 28, 31), and He *could* not be supposed, He who is the Messiah, to represent Himself as taking up a neutral attitude toward Satan. On the contrary, He is speaking of the *Pharisees and their bearing toward Him*, which must necessarily be of a hostile character, since they had refused to make common cause with Him as it behoved them to have done : *He that is not with me is*, as is seen in your case, *my enemy*, and so on. — *συνάγων*] illustration borrowed from harvest operations; iii. 12, vi. 26; John iv. 36.

Ver. 31. *Διὰ τοῦτο*] refers back to all that has been said since ver. 25 : *On this account*—because, in bringing such an accusation against me, ver. 24, you have as my enemies (ver. 30) resisted the most undoubted evidence of the contrary (ver. 25 ff.),—*on this account* I must tell you, and so on. — *ἀμαρ. κ. βλασφ.*] Genus and species : *every sin and* (in particular) *blaspheming* (of sacred things, as of the Messiah Himself, ver. 32). — *ἡ τοῦ πν.*

<sup>1</sup> Fritzsche, *ad Rom.* II. p. 356; Lünemann's note on 1 Thess. ii. 16.

<sup>2</sup> Elwert in the *Stud. d. Wirtemb. Geisll.* IX. 1, p. 111 ff.; Ullmann in the *Deutsch.*

*Zeitschr.* 1851, p. 21 ff.; Bleek.

<sup>3</sup> Jerome, Beza, Grotius, Wetstein, Kuinoel, de Wette, Baumgarten-Crusius.

βλασφ.] *Blaspheming of the Spirit* (Mark iii. 29; Luke xii. 10 (is the sin in question, and of which that allegation on the part of the Pharisees, ver. 24, is an instance, so that it is probably too much to say, as though the new birth must be presumed, that it can only occur in the case of a *Christian*,—a view which was held by Huther, Quenstedt, and others. As, then, in the present instance the Pharisees had hardened themselves against an unmistakable revelation of the Spirit of God, as seen in the life and works of Jesus, had in fact taken up an attitude of avowed hostility to this Spirit; so much so that they spoke of His agency as that of the devil: so in general the βλασφημία τοῦ πνεύματος may be defined to be the sin which a man commits when he rejects the undoubted revelation of the Holy Spirit, and that not merely with a contemptuous moral indifference,<sup>1</sup> but with the evil will struggling to shut out the light of that revelation; and even goes the length of expressing in hostile language his deliberate and conscious opposition to this divine principle, thereby avowing his adherence to his anti-spiritual *confession*. This sin is *not forgiven*, because in the utterly hardened condition which it presupposes, and in which it appears as the extreme point of sinful development, the receptivity for the influences of the Holy Spirit is lost, and nothing remains but conscious and avowed hatred toward this holy agency. In the case of the *Christian*, every conscious sin, and in particular all immoral speech, is also sin against the Holy Spirit (Eph. iv. 30); but what is meant by *blaspheming* the Spirit in the passage before us, is to go to the utmost extremity in apostasy from Christ and πρὸς θάνατον (1 John v. 16, and Huther's note).<sup>2</sup> For the way in which the blaspheming against the Spirit is supposed to coincide, as far as the *Christian* is concerned, with the falling away mentioned in Heb. vi. 4-6, see Delitzsch *On the Hebrews*, p. 231 ff.; Lünemann, p. 205 ff. — οὐκ ἀπεθῆσεται] should not have its meaning twisted by supplying "*as a rule*," or such like; nor, with Grotius, is οὐκ to be taken comparatively (*more heinous than all other sins*). The simple impossibility of forgiveness is just to be sought in the man's own state of heart, which has become one of extreme hostility to God.

Ver. 32. Κατὰ τοῦ υἱοῦ τ. ἀνθρ.] *against the Son of man*, such as Daniel promised that the Messiah should be. In this case also (comp. on ix. 6, viii. 20) this select expression indicates the *majesty* of the Messiah in His human manifestation, in contrast to the hostile terms with which it has been assailed. Grotius and Fritzsche erroneously understand it as in contrast to *man*

<sup>1</sup> Gurllt; see, on the other hand, Müller, *Lehre v. d. Sünde*, II. p. 598, ed. 5.

<sup>2</sup> See Grashoff in the *Stud. u. Krit.* 1833, p. 935 ff.; Gurllt, *ibid.* 1834, p. 599 ff.; Tholuck, *ibid.* 1836, p. 401 ff.; Schaf, *d. Sünde wider d. hell. G.* 1841; Jul. Müller. *l.c.*; Alex. ab Oettingen, *de pecc. in Sp. s.* 1856, where the older literature may also be found, and where the different views are criticised. At p. 87, Oettingen defines the sin thus: "Impoenitentia perpetua atque incredulitas usque ad finem, quae ex rebellante et obstinatissima repudiatione testi-

moni Sp. s. evangelio sese manifestantis et in hominum cordibus operantis protecta blasphemando in Sp. s. per verbum et facinus in lucem prodit," "Perpetual impenitence and incredulity even to the end, which, from a rebellious and most obstinate repudiation of the testimony of the Holy Spirit manifesting Himself in the Gospel and working in the hearts of men, comes into light set forth through word and deed in blaspheming against the Holy Ghost."



in general. — ἀφελθῆσεται αὐτῷ] For if the hostile expressions are directed only against the person of the Messiah as such, not against the Holy Spirit who may be recognized in that person, even without our ascribing to it a Messianic character, it is possible that fuller knowledge, change of disposition, faith, may be created by the Spirit's own influence, whereupon the man will be forgiven. Comp. Luke xxiii. 34. — ὁ αἰὼν οὗτος is the period previous to the coming of the Messiah, הַיָּמִים הַזֵּה, as Jesus understood it : *the time before the second coming*. 'Ο αἰὼν μέλλων, the period that succeeds the coming of the Messiah, הַיָּמִים הַלְלוֹת, as Jesus understood it : *the time that follows the second coming*.<sup>1</sup> — οὐτε ἐν τῷ μέλλοντι] where it would be granted in the shape of acquittal in the judgment, combined with the eternal consequences of such acquittal (everlasting felicity). The threatening of a very different fate—that is to say, the thought of endless punishment—must not be in any way softened down (Chrysostom, de Wette). Schmid, *bibl. Theol.* I. p. 358,<sup>2</sup> is quite mistaken in thinking that the period referred to is that between death and judgment, which, in fact, does not belong to the αἰὼν μέλλων at all.

Ver. 33.\* *Either make the tree good (i.e. judge it to be good), and its fruit good ; or make the tree bad, and its fruit bad* (see on vii. 17),—do not proceed in the same absurd way as you did when you pronounced an unfavorable judgment upon me, when you made the tree bad (declared me to be an instrument of the devil), and gave him credit for good fruit (the casting out of demons). ποιεῖν, similarly to our *make*, is used to denote the expression of a judgment or opinion, therefore in a *declarative* sense.<sup>4</sup> τὸ δένδρον denotes the tree on which you pronounce a judgment, and nothing is to be supplied after τὸν καρπὸν αὐτοῦ. Some (Grotius, Fritzsche), who, however, attach substantially the same meaning to the figurative terms, take ποιεῖν in the sense of *to suppose, assume, animo fingere*,<sup>5</sup> though the imperative is not so well suited to the second clauses, καὶ τὸν καρπὸν, etc. Others, understanding ποιεῖν as meaning, partly *to judge*, as well as partly *to assume*, refer it to the evil disposition of the Pharisees, which can be detected in the kind of language they indulge in. So Münster, Castalio,<sup>6</sup>

<sup>1</sup> Bertholdt, *Christol.* p. 33; Koppe, *Exc.* 1. ad *Ep. ad Eph.* p. 239 ff.

<sup>2</sup> Comp. Olshausen and Stirn in the *Jahrh. f. Deutsche Theol.* 1861, p. 300.

<sup>3</sup> Enth. Zigabenus says correctly (comp. Hilary, Chrysostom, Theophylact, Erasmus, Beza, Jansen, Raphel, Kypke, Kuinoel, Schegg, Grimm): ποιήσατε ἀντὶ τοῦ εἰπεῖν. Κατασχύνει δὲ πάλιν ἐνέρως αὐτοὺς, ὡς ἀνακόλουθα καὶ παρὰ φύσιν κατηγοροῦντας. Ἐπεὶ γὰρ τὸ μὴ ἀπελαύνεσθαι τοὺς δαίμονας οὐκ ἐκείσιν . . . τὸν δὲ ἀπελαύνοντα τούτους διέβαλλον, παραδειγματικῶς αὐτοὺς ἐλέγχει, τὸ μὴ ἔργον καλὸν κρίνοντας, τὸν δὲ ἐργαζόμενον κακόν, ὅπερ ἐστὶν ἐναντιότητος καὶ ἀνασχυντίας, “Do contrary to what you say. He now shames them again in another way, as blaming Him contrary to reason and nature. For,

since they did not cast reproach on His driving out demons . . . but slandered Him who drives them out, He convicts them by example of judging the work to be good, but the worker bad, which is mere contrariness and shamelessness.”

<sup>4</sup> John v. 18, viii. 53, x. 33; 1 John i. 10, v. 10; Xen. *Hist.* vi. 3. 5.: ποιεῖσθε δὲ πολεμίους, *you declare them to be enemies*. Stephanus, *Thesaurus*, ed. Paris, VI. p. 1292, and the passages in Raphel, *Herod.* p. 154; Kypke, I. p. 66.; among Attic writers usually in the middle voice.

<sup>5</sup> Xen. *Anab.* v. 7. 9; Ast, *Lex. Plat.* III. p. 136 f.

<sup>6</sup> “Hoc pro certo habere necesse esse, quae arbor sit bona, ejus fructum esse bonum. . . . Atqui ista vestra verba malus

Maldonatus, and others ; also de Wette, Neander, Bleek (comp. Olshausen). But in that case the imperative is no longer appropriate to the second clauses. According to Ewald,<sup>1</sup> the connection and meaning may be thus stated : "Let it not be supposed that these are but mere words ! It is exactly the words . . . that spring from the deepest source, and proceed as it were from the root of a man ; like tree, like fruit." *ποιήσατε* is a bold expression in reference not only to the fruit, as has been supposed, but also to the tree itself ("cultivate the tree well, and thus make the tree good"). But *ποιεῖν* is not used in this sense (which would have required *φύειν* instead) ; and, once more, the imperative expression would scarcely have suited the second clauses, for an alternative so *imperious* might, with much more propriety, be addressed to persons who were undecided, *neutral*. Similarly Keim, though without any further grammatical elucidation ("man either makes himself good—a tree which bears good fruit—or makes himself evil").

Ver. 34.<sup>2</sup> For *γενήμ. ἐχιδν.* comp. iii. 7. — *ὥς δύνασθε* moral impossibility founded upon the wickedness of the heart, although not denying that one may still be open to conversion, and that with conversion the impossibility in question must cease to exist. — *ἐκ γ. τ. περισσέμ. τ. καρδ.*] *out of that with which the heart is overflowing*, so that with the speaking a partial emptying, outflow, takes place.<sup>3</sup>

Ver. 35. *θησαυρός*, here the *inward treasure-house (receptaculum)* of the heart's thoughts (Luke vi. 45) which are revealed in words, through which latter they take outward shape, are *thrown out*, as it were, from the heart of the speaker through the channel of the mouth. — *πονηροῦ θησαυροῦ*] *θησαν.* of wickedness.<sup>4</sup>

Ver. 36 f. Nominative absolute, as in x. 14, 32. — *ἀργόν*] meaning, according to the context, *morally useless*, which negative expression brings out the idea more pointedly than *πονηρόν*, the reading of several Curs., would have done.<sup>5</sup> — *ἐκ γὰρ τῶν λόγων σου, κ.τ.λ.*] For on thy words will be founded thine acquittal, on thy words will be founded thy condemnation in the Messianic judgment. The connection required that this matter of a man's accountability for his *words* should be prominently noticed ; and, seeing that the words are to be regarded as the natural outcome of the *disposition*, such accountability is quite consistent with justice ; nor does it exclude responsibility for his actions as well, though this does not come into view in connection with the subject now under consideration.<sup>6</sup>

fructus est: ex quo consequens est vos stirpem esse malam," "It is necessary to hold this as certain, that whatever tree is good, its fruit is good. . . . Now indeed it is evil fruit these words of yours: from which the consequence is that you are an evil stock."

<sup>1</sup> Comp. Baumgarten-Crusius, and Holtzmann, p. 187.

<sup>2</sup> *ὅτι ἔστιν θανμαστὸν, εἰ τοιαῦτα* (the posterous nature of which Jesus has just exposed, ver. 33) *βλασφημεῖτε, πονηροὶ γὰρ ὄντες οὐ δύνασθε ἀγαθὰ λαλεῖν. Εἰτα καὶ*

*φυσιολογικῶς ἀποδείκνυσσι πῶς οὐ δύνασται*, Euth. Zigabenus.

<sup>3</sup> Beck, *idm. Seelen*, p. 68.

<sup>4</sup> Also in Eur. *Ion*, 923.

<sup>5</sup> Comp. *λόγοι ἀκαροὶ* in Plato, *Phædr.* p. 277 A.

<sup>6</sup> With reference to the bearing of this saying on justification by faith, Calovius appropriately observes: "Quid enim aliud sermones sanctorum, quam *fides sonans*?" "What else are holy words than faith sounding forth?" and *vices vered*.

Ver. 38. The narrative is more original than that in Luke xi. 16. — *σημείον*] *a manifestation of miraculous power that, by appealing to the senses, will serve to confirm thy divine mission.* In such a light they had not regarded the cure of the demoniacs, ver. 24. In thus insisting as they did upon yet further proof, they were actuated by a malicious desire to put Him to the test and reduce Him to silence. — *ἀπὸ σοῦ*] *from Thee Thy sign.* — In deference to Mark viii. 11, Luke xi. 16, many erroneously suppose that in this instance it is specially a *σημείον ἐκ τοῦ οὐρανοῦ* that is meant. In xvi. 1, however, the sign is being requested for the *second* time.

Ver. 39. *Μοιχαλίδες*] *ὡς ἀφιστάμενοι ἀπὸ τοῦ θεοῦ*, Theophylact. The Hebrew (Ps. lxxiii. 27; Isa. lvii. 8 ff.; Ezek. xxiii. 27, *al.*) conceived his sacred relation to God as represented by the figure of marriage, hence idolatry and intercourse with Gentiles were spoken of as adultery.<sup>1</sup> On this occasion Jesus transfers the figure to *moral unfaithfulness to God*, Jas. iv. 4; Rev. ii. 20 ff. — *γενεά*] *generation*; the representatives of which had certainly made the request, while the multitude, ver. 46, was likewise present. — *ἐπιζητεῖ*] See on vi. 32. — *σημείον οὐ δοθήσεται αὐτῇ*] Seeing that the demand of the Pharisees had manifestly pointed to a sign of a *higher* order than any with which Jesus had hitherto favored them,—that is to say, some wonderful manifestation, by which He might now prove, as He had never done before, that He was unquestionably the Messiah—for they would not admit that the miracles they had already seen were possessed of the evidential force of the actual *σημείον*; it is certain that, in this His reply, Jesus must likewise have used *σημείον* as meaning *pre-eminently* a confirmatory sign of a very special and convincing nature. Consequently there is no need to say that we are here precluded from looking upon the miracles in the light of signs, and that, according to our passage, they were not performed with any such object in view (de Wette); rather let us maintain, that they were certainly performed for such a purpose (John xi. 41 f., with which John iv. 48 is not at variance, comp. the note following viii. 4), though, in the present instance, it is not these that are referred to, but a sign *κατ' ἐξοχὴν*, such as the Pharisees contemplated in their demand.<sup>2</sup> — *τὸ σημ. 'Ιωνᾶ*] *which was given in the person of Jonah*, John ii. 1. Jesus thus indicates His *resurrection*, διὰ τὴν ὁμοίωσιν, Euth. Zigabenus. Notice the emphasis in the *thrice* repeated *σημείον*.

Ver. 40. *Τοῦ κήτους*] *the monster of the deep.*<sup>3</sup> The allusion is to the well-known story in Jonah ii. 1.—Jesus was dead only a day and two nights. But, in accordance with the popular method of computation (1 Sam. xxx. 12 f.; Matt. xxvii. 63), the parts of the first and third day are counted as whole days, as would be further suggested by the parallel that is drawn between the fate of the antitype and that of Jonah.<sup>4</sup>—The sign of Jonah has

<sup>1</sup> Gesenius, *Thes.* I. p. 422.

<sup>2</sup> Euth. Zigabenus (comp. Chrysostom) inaptly observes: *τί οὖν; οὐκ ἐποίησαν ἑκαστὸν σημεῖον; ἐποίησαν ἅλλ' οὐ δι' αὐτοῦ, πεπωρωμένοι γὰρ ἦσαν· ἀλλὰ διὰ τὴν τῶν ἄλλων ὁφείλειαν.* "What then? did He not make thereafter a sign? He did not, however, on their ac-

count, for they had become hardened, but for the profit of the rest."

<sup>3</sup> Hom. *Il.* v. 148; *Od.* iv. 446; Buttmann, *Lexil.* II. p. 96.

<sup>4</sup> But the question as to what Jesus meant by *ἵσται* . . . *ἐν τῇ καρδίᾳ τῆς γῆς*, whether His *lying in the grave* (so the great-

nothing to do with the withered rod that budded, Num. xvii. (in answer to Delitzsch) ; *Jonah* is the type.

REMARK.—Luke (xi. 30) gives no *explanation* of the sign of Jonah (v. 40), as is also the case with regard to Matt. xvi. 4 (where, indeed, according to Holtzmann, we have only a duplicate of the present narrative). Modern critics (Paulus, Eckermann, Schleiermacher, Dav. Schulz, Strauss, Neander, Krabbe, de Wette, Baumgarten-Crusius, Ammon, Bleek, Weizsäcker, Schenkel) have maintained that what Jesus meant by the sign of Jonah was not His resurrection at all, but *His preaching and His whole manifestation*, so that ver. 40 is supposed to be an “*awkward interpolation*,” belonging to a later period (Keim), an interpolation in which it is alleged that an *erroneous interpretation* is put into Jesus’ mouth. But (1) if in ver. 41 it is only the *preaching* of Jonah that is mentioned, it is worthy of notice that what is said regarding the *sign* is entirely brought to a close in ver. 40, whereupon, by way of threatening the hearers and putting them to shame, ver. 41 proceeds to state, not what the Ninevites did in consequence of the *sign*, but what they did in consequence of the *preaching* of Jonah ; and therefore (2) it is by no means presupposed in ver. 41 that the Ninevites had been made aware of the prophet’s fate. (3) Of course, according to the *historical* sense of the narrative, this fate consisted in the prophet’s being punished, and then pardoned again ; but according to its *typical* reference, it at the same time constituted a *σημειον*, deriving its significance for after times from its *antitype* as realized in *Christ’s resurrection* ; that it had been a sign for the Ninevites, is nowhere said. (4) If Jesus is ranked above Jonah in respect of His person or preaching, not in respect of the sign, this, according to what has been said under observation 1, in no way affects the interpretation of the *sign*. (5) The resurrection of Jesus was a sign not merely for believers, but also for unbelievers, who either accepted Him as the Risen One, or became only the more confirmed in their hostility toward him. (6) Ver. 40 savors entirely of the mode and manner in which Jesus elsewhere alludes to His resurrection. Of course, in any case, he is found to predict it only in an *obscure* sort of way (see on xiv. 21), not plainly and in so many words ; and accordingly we do not find it more directly intimated in ver. 40, which certainly it would have been if it had been an interpretation of the sign put into the Lord’s mouth *ex eventu*. The expression is a remarkable parallel to John ii. 21, where John’s explanation of it as referring to the resurrection has been erroneously rejected. It follows from all this that, so far as the subject-matter is concerned, the version of Luke

er number of expositors), or His *abode* in *Hades* (Tertullian, Irenaeus, Theophylact, Bellarmin, Maldonatus, Olshausen, König, *Lehre von Christi Höllefahrt*, Frankf. 1842, p. 54 ; Kahnis, *Dogmat.* I. p. 508), is determined by *καρδία τῆς γῆς*, to which expression the resting in the *grave* does not sufficiently correspond ; for the *heart* of the earth can only indicate its lowest *depths*, just as *καρδία τῆς θαλάσσης*, means the depths of the sea in Jonah ii. 4, from which the biblical expression *καρδία* in our present passage seems to have been derived. Again, the parallel in the *καὶ τὰ τοῦ κέντρου* is, in any case, better suited to the idea of *Hades*

than it is to that of a grave cut out of the rock on the surface of the earth. If, on the other hand, Jesus Himself has very distinctly intimated that His dying was to be regarded as a descending into *Hades* (Luke xxiii. 43), then *ἐν τῇ καρδίᾳ τ. γ.* must be referred to His sojourn there. There is nothing to warrant Güder (*Erscheinen. Chr. unter d. Todten*, p. 18) in disputing this reference by pointing to such passages as Ex. xv. 8 ; 2 Sam. xviii. 14. We should mistake the *plastic* nature of the style in such passages as those, if we did not take *כִּן* as referring to the inmost depth.

xi. 30 is not to be regarded as differing from that of Matthew, but only as less complete, though evidently proceeding on the understanding that the interpretation of the Jonah-sign is to be taken for granted (Matt. xvi. 4).

Ver. 41 f. 'Ἀναστήσονται] Men of Nineveh will *come forward*, that is to say, *as witnesses*. Similarly ⲓⲡ, Job xvi. 8; Mark xiv. 57.<sup>1</sup> Precisely similar is the use of ἐπερθήσεται below (comp. xi. 11, xxiv. 11). Others (Augustine, Beza, Elsner, Fritzsche) interpret: *in vitam redibunt*. This is flat and insipid, and inconsistent with ἐν τῇ κρίσει. — μερά] *with*, not: *against*. Both parties are supposed to be standing alongside of each other, or opposite each other, in the judgment. — κατακρ.] by their conduct, ὅτι μετενόησαν, etc.<sup>2</sup> Comp. Rom. ii. 27. — ὡδε] like ver. 6, refers to the person of Jesus, which is a grander phenomenon than Jonah. For πλείον, comp. xii. 6. — βασίλισσα νότον] *a queen from the South*, i.e., from Sheba in Southern Arabia, 1 Kings x. 1 ff.; 2 Chron. ix. 1 ff.

Vv. 43-45. Having foretold that the existing generation would be condemned on the judgment day by the Ninevites and that queen from the South, Jesus now proceeds—according to the account in Matthew, which is undoubtedly original<sup>3</sup>—to explain in an allegorical way the condition of things on which this melancholy certainty is founded. The case of this generation, He says, will be very much like that of a demoniac, into whom the demon that has been expelled from him is ever seeking to return. The demon finds his former abode ready for his reception, and, reinforced by seven others still more wicked than himself, he again enters the demoniac, making his latter condition worse than the former. So will it be with this generation, which, though it should happen to undergo a temporary amendment, will relapse into its old state of confirmed wickedness, and become worse than before. The reason of this is to be found in the fact that the people in question have never entered into true fellowship with Christ, so that their amendment has not proved of a radical kind, has not been of the nature of a new birth. Comp. Luke xi. 23, 24 ff., where the words are connected with what is said in Matt. xii. 30, and are equally allegorical, and not intended literally to describe a case in which demons have actually returned after their expulsion. — δέ] the *explanatory autem*. It is quite gratuitous to suppose that in our present Matthew something has dropped out before ver. 43 (Ewald). — ἀπὸ τοῦ ἀνθρώπου] in whom he had had his abode. — δι' ἀνδρῶν τόπων] because *deserts* (ἡ ἀνῶρος, the *desert*, in Herod. iii. 4) were reputed to be the dwelling-place of the demons.<sup>4</sup> — ἐλθόν, ver. 44 (see the critical remarks), is due to the fact that the πνεῦμα ἀκάθαρτον is viewed in the light of a δαίμων, in accordance with a construction, κατὰ σύνεσιν, of which classical writers also make a similar use.<sup>5</sup> — σχολάζοντα, σεσάρμη. κ. κεκοσμ.] *empty* (unpossessed), *except and garnished*, a climax by way of describing the man's condition as one that is calculated to

<sup>1</sup> Plat. Legg. xi. p. 987 A; Plut. Marcell. 27.

<sup>2</sup> "Ex ipsorum comparatione isti merito damnabuntur," Augustine.

<sup>3</sup> Comp. Weiss, 1864, p. 84 f.

<sup>4</sup> Tob. viii. 8; Bar. iv. 35; Rev. xviii. 2.

<sup>5</sup> See Kühner, II. 1, p. 48 f.; Bornemann in the *Sächs. Stud.* 1846, p. 40.

induce re-possession, not to indicate (Bengel, de Wette, Bleek) that healthy state of the soul which forms such an obstacle to the demon in his efforts to regain admission, that he is led to call in the assistance of others. This would be to represent the state of the case in such a way as to make it appear that the demon had found the house *barred against him*; but it would likewise be at variance with the whole *scope* of the allegory, which is designed to exhibit the hopeless *incorrigibility* of the *γενέα*, so that what is pragmatically assumed is not the idea of moral soundness, but merely that of a readiness to welcome the return of evil influence after a temporary amendment. The reinforcement by seven other spirits is not to be ascribed to the need of greater strength in order to regain possession, but rather (hence *πενήνδεκα*, not *ισχυρότερα*) to the fiendish desire now to torment the man much more than before; and so, according to our interpretation, it is no more necessary to impute the calling in of those others to the noble motive of sympathetic friendship (de Wette's objection) than it would be in the case of the legion with its association of demons. — τὰ ἔσχατα] *the last, i.e.*, the condition in which he finds himself under the latter possession; τὰ πρῶτα : when there was only one demon within him.<sup>1</sup>

Vv. 46-50. The same incident is given in Luke viii. 19 ff. in a different but extremely loose connection, and, as there recorded, compares unfavorably with Matthew's version (in answer to Schleiermacher, Keim). The occasion of the incident as given in Mark iii. 20 ff. is altogether peculiar and no doubt historical. — οἱ ἀδελφοὶ αὐτοῦ] even if nothing more were said, these words would naturally be understood to refer to the *brothers according to the flesh*, sons of Joseph and Mary, born after Jesus; but this reference is placed beyond all doubt by the fact that the *mother* is mentioned at the same time (Mark iii. 31; Luke viii. 19; John ii. 12; Acts i. 14), just as in xiii. 55 the *father* and the *sisters* are likewise mentioned along with him. The expressions in i. 25, Luke ii. 7, find their explanation in the fact of the existence of those literal *brothers* of Jesus. Comp. note on i. 25; 1 Cor. ix. 5. The interpretations which make them *sons of Mary's sister*, or half brothers, *sons of Joseph by a previous marriage*, were wrung from the words even at a very early period (the latter already to be found as a legend in Origen; the former, especially in Jerome, since whose time it has come to be generally adopted in the West), in consequence of the dogmatic assumption of Mary's perpetual virginity (nay, even of a corresponding state of things on the part of her husband as well), and owing to the extravagant notions which were entertained regarding the superhuman holiness that attached to her person as called to be the mother of Jesus.<sup>2</sup> — ἔξω] The former

<sup>1</sup> 2 Pet. ii. 20; Matt. xxvii. 64.

<sup>2</sup> The same line of interpretation is, for similar reasons, still adopted in the present day by Olshausen, Arnoldi, Friedlieb, *L.J.* § 36; Lange, *apost. Zeitalt.* p. 189 ff.; and in Herzog's *Encycl.* VI. p. 415 ff.; Lichtenstein, *L.J.* p. 100 ff.; Hengstenberg on John ii. 12; Schegg, and others; also Döllinger, *Christenth. u. Kirche*, p. 108 f., who take the

brothers and sisters for sons and daughters of Alphaeus; while Hofmann, on the other hand, has abandoned this view, which he had previously maintained (*Biblog. Zeitschr.* 1861, Aug., p. 117), in favor of the correct interpretation (*Schriftbew.* II. 2, p. 405 f.). See, besides, Clemen in Winer's *Zeitschr.* 1829, 3, p. 329 ff.; Blom, *de rois ἀδελφοῖς κυρίου*, 1839; Wieseler in the *Stud. u. Krit.*

incident (ver. 22 ff.) must therefore have occurred in some house. Mark iii. 20 ; Luke viii. 20. — ἐπὶ τοὺς μαθητὰς αὐτοῦ] not his hearers generally (τοὺς ἀχλούς), and yet not merely the Twelve (ver. 50), but those who followed Him in the character of disciples ; *these* He indicated by pointing to them with the finger. — ἰδοὺ ἡ μήτηρ μου, κ.τ.λ.] my nearest relations in the true ideal sense of the word.<sup>1</sup> True kinship with Jesus is established not by physical, but by spiritual relationship ; John i. 12 f., iii. 3 ; Rom. viii. 29.<sup>2</sup> Comp. Jesus' own requirement in x. 37. He is not to be understood as avowing a sharp determination to break off His connection with them (Weizsäcker, p. 400),—a view, again, which the account in Mark is equally inadequate to support. Besides, it is evident from our passage, compared with Mark iii. 20 f., John vii. 8, that the mother of Jesus, who is placed by the latter in the same category with the brothers, and ranked below the *μαθηταί*, cannot as yet be fairly classed among the number of His believers, strange as this may seem when viewed in the light of the early gospel narrative (Olshausen has recourse to the fiction of a brief struggle to believe). Again, judging from the whole repelling tendency of His answer, it would appear to be more probable that He declined the interview with His relations *altogether*, than that He *afterwards* still afforded them an opportunity of speaking with Him, as is supposed by Ebrard and Schegg. Be this as it may, there is nothing to justify Chrysostom and Theophylact in charging the mother and the brothers with *ostentation*, inasmuch as they had requested Jesus *to come out to them*, instead of their going in to Him. — ὅστις γὰρ, κ.τ.λ.] spoken in the full consciousness of His being the Son of God, who has *duties incumbent upon Him in virtue of His mission*. — αὐτός] *He*, no other.

1842, p. 71 ff., and note on Gal. i. 19 ; Schaf, *ueber d. Verh. des Jak. Bruders des Herrn zu Jakob. Alphäi*, 1842 ; Neander, *Gesch. d. Pflanzung u. s. w.* p. 554 ff. ; Hilgenfeld on Gal. p. 138 ff. ; Wijbelingh, *Dis. quis sit epistolae Jacobi scriptor*, 1854, p. 1 ff. ; Riggenbach, *Vorles. üb. d. Leb. d. Herrn*, p. 286 ff. ; Huther on Jas. *Einl.* § 1 ; Kahnis, *Dogm. I.* p. 426 f. ; Wiesinger, *s. Br. Judä Einl.* ; Laurent, *neut. Stud.* p. 158 ff. ; Kelm, *I.* p. 422 ff. For the various interpretations of the Fathers, see Thilo, *Cod. Apocr. I.* p. 362 ff.

<sup>1</sup> Comp. Hom. *Il.* vi. 429 ; Dem. 237. 11 ; Xen. *Anab.* i. 3. 6, and Kühner's note ; Eur. *Hec.* 280 f., and Pfäugk's note.

<sup>2</sup> In reference to the seeming *harshness* of the reply, Bengel appropriately observes : "Non spernit matrem, sed anteposit Patrem ; ver. 50, et nunc non agnoscit matrem et fratres sub hoc formali," "He does not scorn His mother, but prefers to her His Father ; ver. 50, and now, on this principle, does not acknowledge His mother and His brethren."

## CHAPTER XIII.

VER. 1. The omission of *δέ* (Lachm. Tisch. 8) is supported by B<sup>8</sup>, three Curs. It. Arm. Aeth. Or. But the apparently superfluous *δέ* might very easily be left out, coming as it does before *ἤ*. — *ἀπὸ τ. οἰκ.*] Lachm. Tisch. 8 : *ἐκ τ. οἰκ.*, after Z<sup>8</sup>, 33, Or. Chrys. Weakly attested. Yet B, Or. (once) omit the preposition altogether. — Ver. 2. *τὸ πλοῖον*] Lachm. : *πλοῖον* (B C L Z<sup>8</sup> N). But see on viii. 23. — Ver. 4. *ἦλθε*] Lachm. : *ἦλθον*, after D L Z, Curs. Since *κατέφαγεν* below necessarily presupposes the singular, this reading must be regarded as merely an error on the part of the transcriber, which was amended in B, Curs. by substituting *ἐλθόντα* and omitting the following *καί* (so Tisch. 7). Otherwise, Fritzsche, *de conform.* N. T. crit. Lachm. p. 52 f. — Ver. 7. Instead of *ἀπέπνιξαν*, with Tisch. 8, read *ἐπνιξαν*, after D<sup>8</sup>, Curs. The reading of the Received text is from Luke. — Ver. 9. *ἀκούειν*] is, with Tisch., to be deleted, in accordance with B L<sup>8</sup> N<sup>8</sup> Codd. It. See on xi. 15. — Ver. 14. *αὐτοῖς*] Elz. : *ἐν' αὐτοῖς*, against decisive testimony. An interpretation. — Ver. 15. *συνῶσι*] So Elz. 1624, 1633, 1641, Griesb. Matth. Lachm. Tisch., according to decisive testimony. Scholz : *συνιδῶσι*. — *ἰάσονται*] Lachm. Tisch. : *ἰάσμαι*, after testimony of so decisive a character that it cannot have been derived from the LXX., while the subjunctive mood may have been adopted for sake of conformity with the preceding verbs. Comp. on John xii. 40. — Ver. 16. After *ὧς* Lachm. deletes the superfluous *ὧν*, only according to B, Curs. Codd. It. Hil.; and for *ἀκούει*, he and Tisch. read *ἀκούουσιν*, after B C M X<sup>8</sup> N and Curs. Or. Eus. Cyr. Chrys. The latter is a mechanical conformation to the previous verb. — Ver. 17. *γάρ*] is deleted by Tisch. 8, only after X<sup>8</sup> N, Curs. It. Arm. Aeth. Hil. — Ver. 18. For *σπείροντος* Lachm. Tisch. 8 read *σπείραντος*, after B X<sup>8</sup> N<sup>8</sup> Curs. Syr. p. Chrys. Correctly; the *σπείρων* of ver. 3 would still be lingering in the minds of the transcribers. Therefore, in deference to still stronger testimony, should *σπείραντι* be adopted in ver. 24, with Lachm. and Tisch. 8. — Ver. 22. *τούτου*] omitted after *αἰῶνος* in B D<sup>8</sup> N<sup>8</sup> Arm. Cant. Vere. Germ. 1, Corb. 2, Clar. Deleted by Lachm. and Tisch. Explanatory addition. — Ver. 23. The form *συνιείς* (Lachm. Tisch., after B D<sup>8</sup> N<sup>8</sup>, 238, Or.) instead of *συνιών* has been adopted in consequence of ver. 19. — Ver. 25. *ἐσπεῖρε*] Lachm. and Tisch. : *ἐπέσπειρεν*, after B<sup>8</sup> N<sup>8</sup> N<sup>8</sup> (x has *ἐπέσπαρκεν*) and Curs. Arm. It. Vulg. Clem. Or. and several Fathers. Correctly; how easily might the preposition be dropped through carelessness in transcribing! More easily than that the *ἐπέσπειρεν*, which occurs nowhere else in the New Testament, should have been inserted as a gloss. — Ver. 27. The article, which in Elz. is placed before *ζίζάνια*, is deleted by Griesb. and the later critics, according to decisive testimony. So also with regard to *τῷ* before *καίρω* in ver. 30, where Fritzsche wrongly maintains *τῷ* to be necessary. — Ver. 30. *εἰς δέσμας*] D L X<sup>8</sup> Δ, Curs. Or. Chrys. Codd. I. have merely *δέσμας*, some with and others without *αὐτά*. Tisch. 7 has deleted *εἰς* (comp. Rinck), and that correctly; an explanatory addition. — Ver. 32. The form *κατασκηνοῖν* (Lachm. Tisch.) is only found in B<sup>8</sup> D; in the case



of Mark iv. 32, only in B\*. — Ver. 34. *οὐκ*] Lachm. Tisch. : *οὐδέν*, after B C M Δ \*\* Curs. Syr. p. Arm. Clem. Or. Chrys., should be adopted on the strength of this testimony, and because *οὐκ* is found in Mark, and is by way of toning down the expression. — Ver. 35. *διὰ*] N\* 1, 13, 33, 124, 253 insert *Ἡσαίου*, which is supported by Eus. Porphy. and Jerom. A false gloss,<sup>1</sup> notwithstanding that it is adopted by Tisch. 8. Jerom. suggests *Ἀσάφ. — κόσμον*] deleted by Tisch. 8, after B N\*\* 1, 22, several Codd. of the It. Syr<sup>scr</sup> Or. Clem. Eus. The omission was occasioned by the LXX., which has merely *ἀπ' ἀρχῆς*. — Ver. 36. *ὁ Ἰησοῦς*] and *αὐτοῖς*, ver. 37, as well should be deleted as interpolations, according to B D N, Curs. Verss. and Or. Chrys. — Ver. 40. *καίεται*] Elz. Lachm. and Tisch. 8 : *κατακαίεται*, after B D N. Taken from ver. 30. — For *αἰών. τούτου* Lachm. and Tisch. have merely *αἰῶνος*, after B D Γ N, Curs. Verss. Cyr. Ir. Hil. Correctly ; *τούτου* is quite a common addition, as in ver. 22. — Ver. 44. *πάλιν ὁμοία*] B D N, Vulg. It. Syr<sup>scr</sup> Copt. Arm. Tisch. have merely *ὁμοία* ; Lachm. has *πάλιν* only in brackets. It would be more readily deleted than inserted, for at this point a new series of parables begins, and it would seem to be in its proper place only in the passage that follows (vv. 45, 47). — Ver. 46. For *ὅς εἰρῶν*, we should, with Griesb. Fritzsche, Scholz, Lachm. and Tisch., read *εἰρῶν δέ*, after B D L N, 1, 33, Cyr. Cypr. and Verss. To continue the discourse with the relative was in accordance with what precedes and what comes after, which accounts for the relative construction superseding the *εἰρῶν δέ*, which would seem to break the continuity. Ver. 48. Lachm. has *αὐτήν* after *ἀναβιβ.* ; so also Tisch. 7. On too inadequate testimony. With Tisch. 8, and on sufficient testimony, read instead of *ἀγγελία* the more uncommon term *ἄγγελ.* — Ver. 51. *λέγει αὐτοῖς ὁ Ἰησοῦς*] before *συνῆκ.* is wanting in B D N, Copt. Aeth. Vulg. Sax. It. (not Brix. Clar. Germ. 2) Or. Deleted by Fritzsche, Lachm. and Tisch. ; would be more readily inserted than omitted, although the discourse of Jesus is only *continued*. With Fritzsche, Lachm. Tisch., and on somewhat similar authority, we should delete the *κύριε* after *ναί* as being a common addition. — Ver. 52. *τῇ βασιλείᾳ*] Elz. Scholz : *εἰς τὴν βασιλείαν*, Lachm. : *ἐν τῇ βασιλ.* (D M 42, Vulg. It. Chrys. Ir. Hil. Ambr. Aug.). Both readings appear to be explanations of *τῇ βασιλ.*, which latter is sufficiently confirmed by the testimony of B C K Π N, Curs. Syr. Ar. Aeth. Slav. Or. Ath. Cyr. Procop. — Ver. 55. *Ἰωσήφ*] without adequate testimony, B C N\*\* 1, 33, Copt. Syr. p. (on the margin) Syr<sup>scr</sup> It. (exc. Cant.) Vulg. Sax. Or. (twice) Eus. Jer. have *Ἰωσήφ.* ; D E F G M S U V X Γ N\*\*? Curs. Cant. Or. (once) have *Ἰωάννης*. Accordingly, with Lachm. and Tisch., we ought to prefer *Ἰωσήφ* as having the largest amount of testimony in its favor. See, besides, Wieseler in the *Stud. u. Krit.* 1840, p. 677 ff.

Vv. 1-52. *Ἐν δὲ τῇ ἡμέρᾳ ἐκ.*] fuller detail than in Mark iv. 1, which evangelist, however, describes the situation with more precision, though he likewise introduces the parable of the sower immediately after the scene with

<sup>1</sup> A clear idea of the age of this erroneous addition may be obtained from the fact that it was even found in a copy of Matthew made use of by the Clementine Homilies (see Uhlhorn, *Homil. u. Recogn. d. Clem.* p. 119), and also from the circumstance of Porphyry's chuckling over the *Ἡσαίου* as

being an error on the part of the inspired evangelist. But the weight of critical testimony is very decidedly in favor of rejecting the reading *Ἡσαίου* in Matthew as spurious (in answer to Credner, *Beitr.* I. p. 303 ff. ; Schneckenburger, p. 130, and Bleek).

the mother and brothers (otherwise in Luke viii.), and indeed as one of the *many* (iv. 2, 33) that were spoken at that time, and thereupon proceeds in ver. 26 ff. to add another having reference to sowing, which is followed again by the parable of the mustard seed, which Luke does not introduce till xiii. 18 ff. along with that of the leaven. But seeing that Matthew lets it be distinctly understood (ver. 36) that the first four parables (on to ver. 34) were spoken in presence of the *multitude*, and the other three again within the circle of the *disciples*, there is the less reason for regarding the *similarity of character* which runs through the *seven*, as recorded by Matthew, in the light of an “*overwhelming*” with parables (Strauss), and the less need to ascribe some of them (Keim, comp. Schenkel), and especially those of the mustard seed and the leaven, to a different period, from their being supposed to be applicable (Weizsäcker) to a later order of things. Yet, when we consider that Jesus surveyed the future of His work with a prophetic eye, we need not be at a loss to see how a parabolic address might contemplate a *later* state of things just as fittingly as does the Sermon on the Mount, to which this series of parables stands in the same relation as the superstructure to the foundation of a building. Comp. Ewald, who holds, however, that originally the parables stood in a somewhat different order. — ἀπὸ τ. οἰκίας] is to be taken in connection with ἐξω, xii. 46, and not to be regarded as referring to no house in particular (Hilgenfeld).

Ver. 2. Τὸ πλοῖον] the boat standing by. — ἐπὶ τὸν αἰγιαλόν] *along the shore* (comp. xiv. 19), as in xviii. 12.<sup>1</sup> The expression is suited to the idea of a gathering of people extending over a considerable space.

Ver. 3 f. Παραβολή (Arist. *Rhet.* ii. 20), ἡΨῖ, *the narrating of an incident which, though imaginary, still falls within the sphere of natural events, with the view of thereby illustrating some truth or other.*<sup>2</sup> See Unger, *de parabolis. Jesu natura, interpretatione, usu*, 1828, who gives the following definition: *collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem.*<sup>3</sup> The correct canon for the *interpretation* of the parables is already to be found in Chrysostom on xx. 1: οὐδὲ χρὴ πάντα τὰ ἐν ταῖς παραβολαῖς κατὰ λέξιν περιεργάζεσθαι, ἀλλὰ τὸν σκόπον μαθόντες, δι’ οὗ συντεθῇ, τοῦτον δρέπεσθαι καὶ μηδὲν πολυπραγμονεῖν περαιτέρω, “Nor is it necessary to waste labor by way of explanation over all matters in the parables, but having

<sup>1</sup> Winer, p. 380 [E. T. 508]; Nägelsbach, note on Hom. *Il.* ii. 308.

<sup>2</sup> ἵνα καὶ ἐμφατικώτερον τὸν λόγον ποιήσῃ, καὶ πλεονα τὴν μνήμην ἐνθῇ, καὶ ὕψι δύνῃ ἀγάγῃ τὰ πράγματα, “that He might make His teaching more emphatic, and strengthen the memory, and bring affairs under sight,” Chrysostom.

<sup>3</sup> To be distinguished from the *fable*, which, for example, may introduce *animals*, *trees*, and such like as speaking and acting. “*Fabula est, in qua nec vera nec verisimiles res continentur.*” Cic. *invent.* i. 19. So far as appears from the New Testament, Christ *never* made use of the fable; as little did the apostles; in the Old Testament, in

Judg. ix. 8 ff.

<sup>4</sup> Observe, moreover, that the New Testament παραβολή and ἡΨῖ may mean something more comprehensive and less definite (including every description of figurative speech, Mark iii. 23, iv. 30, vii. 17; Luke iv. 23, v. 36, vi. 39, xiv. 7; Matt. xv. 15, xxiv. 32) than is implied in the above definition of the *parable* as a hermeneutical *terminus technicus*. Comp. the Johannean παραομια (note on John x. 6). John does not use the word *parable*; but then he does not report any such among the sayings of Jesus, though he has a few allegories; as, for example, those of the vine and the good shepherd.

learned the design for which it was constructed, to get possession of that and not to busy one self with anything further." — *ὁ σείρων*] *the sower*, whom I have in view. Present participle, used as a substantive. See on ii. 20. A similar parable is given in the Jerusalem Talmud *Kilaim* I. f. 27. — *παρὰ τ. ὁδόν*] *upon the road* (which went round the edge of the field), so that it was not ploughed in or harrowed in along with the rest. — *τὰ πετρώδη*] *the rocky parts*, i.e., "saxum continuum sub terrae superficie tenui," Bengel.

Ver. 6 f. *Ἐκαυματ.*] *was scorched* (Rev. xvi. 8 f.; Plut. *Mor.* p. 100 D, with reference to fever-heat). — *διὰ τὸ μὴ ἔχειν ῥίζαν*] Owing to the shallowness of the earth, the seed sent up shoots before the root was duly formed. — *ἐπὶ τὰς ἀκάνθ.*] *upon the thorns* (which were about to spring up there), and these grew up (*ἀνέβησαν*, Xen. *Oec.* xix. 18), *shot up*.<sup>1</sup>

Ver. 8. *Ἐκατόν κ.τ.λ.*] That *grains* are meant is self-evident, without our having to supply *καρπός*. For the great fertility of the East, and especially of Galilee, consult Wetstein on this passage.<sup>2</sup> However, such points of detail (comp. as to *ἐκατόν*, Gen. xxvi. 12) should not be pressed, serving as they do merely to enliven and fill out the picture.

Vv. 9, 10. See on xi. 15. — The parabolic discourse is resumed at ver. 24, after Jesus has finished the private exposition of those already spoken, into which He was led in consequence of the question addressed to Him by the disciples. The exposition was given in the boat, where it is sufficiently possible to conceive such a conversation to have taken place without the necessity of our regarding the whole situation as *imaginary* (Hilgenfeld), or without our having to suppose it "rather more probable" than the exposition took place after the whole series of parables was brought to a close (Keim). — Ver. 10. The question, which in Matthew is framed to suit the reply (Neander, Weiss, Holtzmann), appears in a different and certainly more original form (in answer to Keim) in Mark iv. 10; Luke viii. 9.

Ver. 11. *Δέδοται*] *by God*, through the unfolding, that is, of your inward powers of perception, not merely by means of the exposition (Weizsäcker, p. 413). The opposite condition, ver. 13. — *γινώσκειν*] even without the help of parabolic illustration, although previous to the outpouring of the Spirit, nay, previous to the second coming (1 Cor. xiii. 9 f.), this would always be the case only to an imperfect degree. — *τὰ μυστ. τ. βασιλ. τ. οὐραν.*] *the secret things of the Messiah's kingdom*, things which refer to the Messiah's kingdom. They are called *μυστήρια*, because their *ἀποκάλυψις* was now being brought about for the first time by means of the gospel.<sup>3</sup> They are the purposes that are hid in God, which man can only know by the help of divine teaching, and which the gospel unveils. — *ἐκείνοις δὲ οὐ δέδοται*] is still to be connected with *ὅτι* (*because*). [See note VII., p. 265, *et seq.*]

Ver. 12. *Proverbial* saying derived from the experience of ordinary life (xxv. 29): The wealthy man will become still richer even to superabundance; while the poor man, again, will lose the little that still remains to him; see Wetstein. In this instance the saying is used with reference to

<sup>1</sup> Comp. Jer. iv. 8; Theophrastus, c. pl. II. 17. 3: τὸ τῇ ἀκάνθῃ ἐπιστρέφονον σπέρμα.

<sup>2</sup> Douglis, *Anal.* II. p. 15 f.; Köster,

*Erläut.* p. 171; Keim, II. p. 448.

<sup>3</sup> Comp. note on Rom. xi. 25, xvi. 25.

spiritual possessions, and is applied thus : *With the knowledge you have already acquired, you are ever penetrating more deeply and fully into the things of God's kingdom ; the multitude, on the other hand, would lose altogether the little capacity it has for understanding divine truth, unless I were to assist its weak powers of apprehension by parabolic illustrations.* The contrast between the two cases in question is not to be regarded as consisting in *uti* and *non uti* (Grotius), *being willing and not being willing* (Schegg). — For the *passive* περισσέσθαι, *to be in possession of a superabundance*, see on Luke xv. 17. — ὅστις ἔχει is the nominative absolute, as in vii. 24, x. 14. ἔχειν and οὐκ ἔχειν, in the sense of *rich* and *poor*, is likewise very common in classical authors.<sup>1</sup>

Ver. 13. Διὰ τοῦτο] refers to what immediately precedes ; because their case is similar to that of the poor, and so they would lose the little that they had ; but the ὅτι (*because, namely*) which follows introduces an explanation by way of justifying διὰ τοῦτο (comp. John x. 17), and which depicts in proverbial language (Isa. xxxii. 3, xxxv. 5 f., 9 f. ; Jer. v. 21) the people's dullness of apprehension. It is unnecessary to make the reference of διὰ τοῦτο extend so far back as ver. 11 (Fritzsche, de Wette, Bleek). In defiance of grammar, yet in deference to the parallels in Mark and Luke, Olshausen says that ὅτι, *because*, expresses the result intended (*iva*).<sup>2</sup>

Vv. 14, 15. Καί] still depending on ὅτι ; but, in a manner suited to the simplicity of the language, and the conspicuous reference to the fulfilling of the prophecy, it begins a new sentence : *and*—indeed so utterly incapable are they of comprehending the pure, literal statement of divine truth—is *being fulfilled with regard to them*, and so on. ἀναπληρ., as being more forcible than the simple verb (comp. on Gal. vi. 2, and ἐκπληρ., Acts xiii. 33), is expressly chosen (occurring nowhere else in Matthew, and, as referring to the predictions and such like, not found again in the whole New Testament), and for sake of emphasis placed at the beginning of the sentence ; αὐτοῖς is the dative of reference : the fulfilment of the prophet's words is realized in them.—The passage in question is Isa. vi. 9, 10, as found in the LXX.<sup>3</sup>—ἐπαχύνθη] in a metaphorical sense, like *pinguis*. See Wetstein. The expression represents the indolent and inactive state into which the energies of the spiritual life have been allowed to sink. — βαπτὼς ἤκουσαν] *they have become dull of hearing* (βαρὴκοοι). — ἐκάμυσαν] *have they closed*, Isa. vi. 10, xxix. 10 ; Lam. iii. 44. The genuine Greek form is καταμύειν.<sup>4</sup> — μήποτε] *ne* ; they are not *willing* to be instructed by me, and morally healed. This shows that, in regard to the weakness of their capacity, it is *their own will that is to blame*.—By adopting the reading ἰάσομαι (see the critical remarks) we do not introduce the meaning, which is out of place in the present instance : *and I will heal them* (Fritzsche), but rather effect a change in the construction of μήποτε,<sup>5</sup> that is, in accordance with the sense (because ex-

<sup>1</sup> Ast, *ad Plat. Legg.* V. p. 172 ; Bornemann, *ad Xen. Anab.* vi. 6. 33.

<sup>2</sup> Similarly Schegg ; comp. also Weizsäcker, p. 413.

<sup>3</sup> Comp. on John xii. 40 ; Acts xxviii. 25 ff.

<sup>4</sup> See Lobeck, *Phryn.* p. 339 f. ; Becker, *Anecd.* I. p. 103.

<sup>5</sup> Heindorf, *ad Plat. Crat.* p. 36 ; Hermann, *ad Soph. El.* 992 ; Winer, p. 468 [E. T. 630].

pressing the *result*). Comp. note on Mark xiv. 2. Notice in *ἰάσμαι* the consciousness of being a personal revelation of God.

REMARK. — According to Matthew, then, the principle on which Jesus proceeds is this: He speaks to the multitude in parables, because this mode of instruction is suited to their intellectual poverty and obtuseness. Plain literal teaching would fail to attract them, and so lead to their conversion, which latter their very obtuseness stubbornly resists. But what is spoken in a parabolic form captivates and lays hold of the man of limited comprehension, so that it does not repel him from his instructor, but rather becomes in him, even though not yet apprehended in its abstract meaning, the starting-point of a further gradual development of fuller understanding and ultimate conversion. There is no reason why de Wette should be stumbled to find that the disciples themselves likewise failed to understand the parable, and were therefore on the same level as the multitudes; therefore, he argues, one is at a loss to see why Jesus did not favor the latter also with an explanation. But the difference between the two cases is, that the disciples, from having been already converted, and from their minds having been already stimulated and developed by intercourse with Jesus, were just in a position to understand the *interpretation*, which the people, on the other hand, were incapable of doing, so that it was necessary to present to them the *mere illustration*, the parable *without the interpretation*, in order to, first, interest and attract them. They had to be treated like children, for whose physical condition the *only* suitable food is milk, and *not* strong meat *likewise*, whereas the disciples had *already* shown themselves capable of receiving the strong meat *as well*. Consequently de Wette is wrong in conceiving of the matter differently from the representation of it given by the evangelists, and which is to this effect: that the object of Jesus in awakening a spirit of inquiry by means of the parables was, *that those so awakened should come to Him to obtain instruction*; that those who did so are to be regarded as the *μαθηταί* in the more comprehensive sense of the word; and that to them the explanation was given and the congratulation addressed; while, on the other hand, Jesus pities the unimpressible multitude, and applies to them the words of Isa. vi. 9 f. (comp. already Münster). Lastly, Hilgenfeld professes to find in this passage indications of the view, censured by Strauss as “melancholy,” that the use of parables was not intended to aid weak powers of comprehension, but in the truly literal sense of the words to keep them slumbering. But as regards Matthew, above all, this is out of the question, seeing that in ver. 13 he has *ὅτι*, and not *ἵνα*. Comp. Keim also, II. p. 441. It is otherwise in Mark iv. 12; Luke viii. 10.

Vv. 16, 17. *ῥυῶν*] stands first for sake of emphasis, and in contrast to the stupid multitude. — *μακάριοι οἱ ὀφθαλμοί*] Personification of the faculty of sight. Luke xi. 27; Acts v. 9; Isa. lii. 7. — *ὅτι βλέπουν* . . . *ὅτι ἀκούει*] The thought underlying this (and keeping in view vv. 13, 15) may be stated thus: your intellect, as regards the apprehension of divine truth, is not un-receptive and obtuse, but susceptible and active. — *γάρ*] justifies the congratulation on the ground of the important nature of the matter in question. — *δίκαιοι*] *Upright*, holy men of old.<sup>1</sup> — *ἰδεῖν ἀ βλέπετε*, κ.τ.λ.] the *μυστήρια*

<sup>1</sup> Comp. x. 41, xxiii. 29, also *ἐγώ*, xxvii. 53.

τῆς βασιλείας, ver. 11 ; Heb. xi. 13, 39. The vision of Abraham, John viii. 56, is foreign to the present passage, from the fact of its not having been seen during his life in the body. — The βλέπειν in ver. 16 was equivalent to, *to be capable of seeing*, while here it means simply *to see*. Comp. note on John ix. 39. But there is no ground for supposing that Matthew has mixed up two distinct discourses (de Wette).

Ver. 18 f. Ὑμεῖς] emphatic, as in ver. 16. — οὖν] for it is with you precisely as has been said in ver. 16. — ἀκούσατε] not : *understand* (de Wette), but : *hear*, attend to the parable, that is, with a view to see the *meaning* that it is intended to convey. — παντὸς, κ.τ.λ.] an anacoluthon. The evangelist had perhaps intended to write : παντὸς ἀκούοντος — συνιέντος ἐκ τῆς καρδίας ἀρπάξει ὁ πονηρὸς τὸ ἐσπαρμένον, *from the heart of every one that hears without understanding, the wicked one, and so on* ; but, from the circumstance of the ἐρχεται coming in the way, he was led to break off the construction with which he had set out.<sup>1</sup> — τ. λόγον τ. βασ.] *the preaching of the Messianic kingdom*, iv. 23, xxiv. 14 ; Acts i. 3, xxviii. 31. — συνιέντος] *understands*, not : *attends to it*, which is grammatically and contextually (ἐν τῇ καρδίᾳ) wrong (in answer to Beza, Grotius). Mark and Luke say nothing whatever here about the not understanding ; it does not appear to have been found in the collection of our Lord's sayings (λογία), but to have been added to the original narrative by way of explanation (Ewald), its adoption being now rendered further necessary owing to the turn given to the sentence by παντὸς, which latter would otherwise be out of place. The explanation given in this addition happens, however, to be *correct* ; for the word that is *not understood*, that is, not appropriated through the understanding, lies on the surface of the heart without being incorporated with the inner life, and therefore, in presence of the devil's temptations, is the more liable to be forgotten again, and cast away, so that faith fails to take possession of the heart (Rom. x. 10). — οὗτός ἐστιν, κ.τ.λ.] a cutting short of a similitude before it is fully worked out, that is not uncommon owing to the liveliness of the Oriental imagination. Not the man, but the truth taught, is ὁ σπαιεῖς. What is meant is to this effect : *This is he in whose case the seed was sown upon the road. Others*<sup>2</sup> interpret : *This is he who was sown upon the road. Paulus and Vater refer οὗτος to λόγος. Neither of the explanations harmonizes with vv. 20, 22, 23. That the loss of the seed is tantamount to the loss of one's own life, though not stated in so many words (Lange), is implied in the nature of the case.*

Ver. 21. Description of one whose mind is so stirred as instantly to welcome the word with joy, but who, when subjected to the testing influence of affliction, abandons his faith and relapses into his former condition. Such an one is *without root in his own inner being*, i.e., he is destitute of that faith (Eph. iii. 16 f.) which, as a power in the heart, is fitted to maintain and foster the life that has been momentarily awakened by means of the word. — πρόσκαιρος] *temporary*, not lasting, not enduring. See Wetstein.

<sup>1</sup> Bornemann in the *Stud. u. Krit.* 1849, p. 107.

<sup>2</sup> Euth. Zigabenus, Erasmus, Beza, Eras-

mus, Schmid, Maldonatus, Grotius, Bengel, Rosenmüller, Kuinoel.

— θλίψεως ἡ διωγμοῖ] by means of the “*or*” the *special* is added on to the *general*. — σκανδαλίζεται] *he encounters a stumbling-block*, i.e., a temptation to unbelief; see notes on v. 29, i. 6. Affliction in his case proves a πειρασμός to which he succumbs. Substantially the same as Luke viii. 13 : ἀφίστανται.

Ver. 22. Ἀκούων] is simply to *hear*, as in all the other cases in which it is here used; and neither, with Grotius, are we to supply καὶ μετὰ χαρᾶς λαμβάνων, nor, with Kuinoel and Bleek, to take it in the sense of *admittere*. — *The care for this world*, which (vv. 39, 49) extends even to the setting up of the promised kingdom (τοῦτον is a correct gloss), is *the care* which men cherish with regard to temporal objects and temporal affairs, as contrasted with the higher concern, the striving after the Messiah's kingdom (vi. 33). Comp. 2 Tim. iv. 10. — ἀπάτη] *the deceitfulness of those riches*, which (personified) *delude* men with their enticements; not: “*Delectatio, qua divitiarum animos hominum afficiunt*” (Kuinoel), a classical meaning of ἀπάτη (Polyb. ii. 56. 12, iv. 20. 5) which is foreign to the New Testament, and which in this instance is as unnecessary as it is flat. 2 Thess. ii. 10; Heb. iii. 13. — ἀκαρπ. γιν.] not the *word* (Bengel), but the *man*; see ver. 23.

Ver. 23. Ὁς] refers to ἀκ. κ. συν. — For the more correct accentuation, συνών, see note on Rom. iii. 11. — δὴ] gives significance and prominence to the *ὅς*: *and now this is he who*; “*ut intelligas, ceteros omnes infrugiferos, hunc demum reddere fructum*,” “*to understand that all the rest being non-fruit-bearers, this one at last produces fruit*,” Erasmus.<sup>1</sup> — Whether we ought to read ὁ μὲν . . . ὁ δὲ . . . ὁ δέ (Beza, Grotius), or ὁ μὲν . . . ὁ δὲ . . . ὁ δέ (Bengel, Lachmann, Tischendorf, following the Vulgate), is certainly not to be determined by Mark iv. 20, though I should say the latter is to be preferred, on account of the solemn emphasis with which, according to this reading, the concluding words of the parable itself are repeated at the close of the exposition, without their requiring any particular explanation: *the one (seed, i.e., according to the blending which takes place of the figure and the person: one of those who hear and understand) brings forth a hundred, the other sixty, and so on*.

Ver. 24. Αἰροῖς] to the multitude. Comp. vv. 8, 10, 34. — ὁμοιωθή] the Messiah's kingdom *has become like* (see note on vii. 26). The *aorist* is to be explained from the fact that the Messiah has already appeared, and is now carrying on His work in connection with His kingdom. Comp. xii. 28. — σπείραντι (see critical remarks): the sowing *had taken place*; whereupon followed the act that is about to be mentioned. It is to be observed, moreover, that the kingdom is not represented merely by the person of the sower, but by his sowing good seed, and by all that follows thereupon (as far as ver. 30); but to such an extent is the sower the leading feature in the parable, that we are thereby enabled to account for such phraseology as ὁμοιωθή ἡ βασιλεία . . . ἀνθρώπῳ σπείραντι. Comp. ver. 45, xviii. 23, xx. 1.

Ver. 25. Ζιζάνιον] *Darnel, lolium temulentum*, a grain resembling wheat, acting injuriously upon the brain and stomach, and likewise known by the

<sup>1</sup> See Hartung, *Partikell.* I. p. 274 f.; Klotz, *ad Devar.* p. 404; Baumlein, *Partikell.* p. 106.

name of *alpha* ; see Suidas. In Talmudic language it is called יָמָא. — The people who slept are *men* generally (pragmatic way of hinting that it was during the night, when no one else would be present), not merely the *agri custodes* (Bengel), or the *laborers* (Michaelis, Paulus), whom it would have been necessary to indicate more *particularly* by means of δοῦλοι or some similar expression. This little detail forms part of the *drapery* of the parable (comp. xxv. 5), and is not meant to be interpreted (as referring, say to the *sleep of sin*, Calovius ; or to the negligence of instructors, Chrysostom, Jerome ; or to the slowness of man's spiritual development, Lange), as is further evident from the fact that Jesus Himself has not so explained it. — αὐτοῖς ὁ ἐχθρός.] *his enemy* ; comp. note on viii. 8 — ἐπισπείρειν : *to sow over what was previously sown*.<sup>2</sup>

Vv. 26 ff. It was only when they were in the ear that it was possible to distinguish between the wheat and the tares, which when in the blade resembled it so much. — συλλέξωμεν] *deliberative* ; *shall we gather together* ? — ἐκρίζωσθε] *ye take out by the root*. The roots of tares and wheat are intertwined with each other. — ἅμα αὐτοῖς] *along with them*. ἅμα, which is in the first instance to be regarded as an *adverb* (hence ἅμα σὺν, 1 Thess. iv. 17, v. 10), is also used as a *preposition* by classical writers) which Klotz, *ad Deacr.* p. 97 f., denies, though without reason), and that not merely in reference to time (xx. 1), but on other occasions, such as the present for example.<sup>3</sup>

Ver. 30. Ἐν καιρῷ without the article.<sup>4</sup> — δήσατε αὐτὰ δεσμ.] (see critical remarks) : *bind them into bundles*. For this construction of δήσ. with two accusatives, considering the resemblance between it and the root of δεσμ, comp. Kühner, II. 1, p. 274. — The *explanation* of the parable, which latter is different from that given in Mark iv. 26 ff. (in answer to Holtzmann, Weiss), is furnished by Jesus Himself in ver. 37 ff. It is to this effect. The visible church, up till the day of judgment, is to comprise within its pale those who are not members of the invisible church, and who shall have no part in the kingdom that is to be established. The separation is not a thing with which man is competent to deal, but must be left in the hands of the Judge. The matter is to be understood, however, in a broad and general way, so that it cannot be said at all to affect the right of individual excommunication and restoration. In regard to individuals, there remains the possibility (to which, however, the parable makes no reference whatever) : “ Ut qui hodie sunt zizania, cras sint frumentum,” “ that they who to-day are tares may to-morrow be grain,” Augustine.

Ver. 31. Σίνατι] a herbaceous plant that, in the East, sometimes attains to the height of a small tree.<sup>5</sup> In Attic Greek it is called νᾶπν.<sup>6</sup> Inasmuch as the plant belongs (ver. 32) to the order of the λαχάνα, it is unnecessary to suppose, with Ewald,<sup>7</sup> that it is the mustard-tree (*Salvadora Persica*, Linnaeus) that is intended ; comp. in preference the expression δένδρον λαχάνα.<sup>8</sup> — λαβών]

<sup>1</sup> Buxtorf, *Lex. Talm.* p. 680.

<sup>2</sup> Pind. *Nem.* viii. 67 ; Theophr. c. pl. iii. 15.  
<sup>3</sup> Poll. i. 223.

<sup>4</sup> Herod. vi. 188 ; Soph. *Phil.* 971, 1015 ; Polyb. lb. 5. 11, x. 18. 1 ; comp. Wisd. xviii. 11 ; 2 Mac. xi. 7.

<sup>5</sup> Winer, p. 118 (E. T. 147 ff.).

<sup>6</sup> Celsi *Hierob.* II. p. 250 ff.

<sup>7</sup> Phrynichus, ed. Lobeck, p. 223.

<sup>8</sup> *Jahrb.* II. p. 82 f.

<sup>9</sup> Theophrastus, *A. pl.* i. 8. 4.



an instance of the usual circumstantiality (comp. ver. 33), but not intended to convey the idea of the *care* with which so *tiny* a seed *is taken into the hand* (Lange).

Ver. 32. 'Ο] refers to κόκκος σινάπ., and owes its gender to the fact of its being attracted by the neuter following.<sup>1</sup> — μικρότερον] not instead of the superlative; see, however, on note xi. 11. But, inasmuch as this is a proverbial expression of a hyperbolic character, little need be made of the fact that seeds of a still more *diminutive* kind are to be met with; comp. xvii. 20, and Lightfoot.<sup>2</sup> — τὸν λαχάνων] *than any other vegetable*. — ὅταν δὲ αὐξ., κ.τ.λ.] *but when it shall have grown*, portrays the extraordinary result that follows the sowing of the tiny little seed. The astonishing nature of such a result is still more forcibly brought out in Luke xiii. 19 by means of δέσδρον μέγα. — κατασκ.] *dwelt*. The interpretation of the word as meaning *to build nests* (Erasmus) is not general enough; comp. note on viii. 20.

Ver. 33. Σάτον] ἡμέρ, one-third of an ephah, a dry measure, and, according to Josephus<sup>3</sup> and Jerome on this passage, equivalent to one and a half Roman bushels. It befits the *pictorial* style of the passage that it should mention a *definite quantity* of flour; without any special object for doing so, it mentions what appears to be the *usual* quantity.<sup>4</sup> So much the more arbitrary is Lange's remark, that three is the number of the *spirit*. A great deal in the way of *allegorizing* the three σάτα is to be found in the Fathers. According to Theodore of Mopsuestia, they denote the Greeks, Jews, and Samaritans; Augustine, Melancthon suppose them to signify the heart, the soul, and the spirit.

*The parable of the mustard seed* is designed to show that the great community, consisting of those who are to participate in the Messianic kingdom, i.e., the true people of God as constituting the body politic of the future kingdom, is destined to develop from a small beginning into a vast multitude, and therefore to grow *extensively*; ποίμνιον ὄντες ὀλίγον, εἰς ἀπειρον πύξθησαν, "being a small flock, they were increased into a countless one."<sup>5</sup> *The parable of the leaven*, on the other hand, is intended to show how the specific influences of the Messiah's kingdom (Eph. iv. 4 ff.) gradually penetrate the whole of its future subjects, till by this means the entire mass is brought *intensively* into that spiritual condition which qualifies it for being admitted into the kingdom.

Ver. 34. Οὐδὲν ἐλάλει] κατὰ τὸν καιρὸν ἐκείνον δηλαδὴ, Euth. Zigabenus; comp. Chrysostom. This is further indicated by the *imperfect* relative (previously aorists were being used). The absolute sense in which the words are understood by Baumgarten-Crusius and Hilgenfeld is inconsistent with historical facts; nor could Matthew, or Mark iv. 34, have intended the words to be so taken without being guilty of the grossest absurdity. This in answer no less to Weiss, Holtzmann, Volkmar.

Ver. 35. The circumstance that, on this occasion, Jesus spoke exclusively

<sup>1</sup> Winer, p. 156 [E. T. 217 ff].

<sup>4</sup> Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24.

<sup>2</sup> "Satis est, in genere verum esse, quod dicit Dominus," Erasmus.

<sup>5</sup> Euth. Zigabenus; Acts i. 15, ii. 41, 47, iv. 4, v. 14, vi. 7, xxi. 20; Rom. xv. 19, xi. 26 f.

<sup>3</sup> Ant. ix. 4. 5.

in parabolic language, was supposed, according to the divine order in history, to be a fulfilling<sup>1</sup> of, and so on. — *προφήτου*] *Asaph*, who in 2 Chron. xix. 80 is called *נְבִיאִי* (LXX. has *τοῦ προφήτου*). The passage referred to is Ps. lxxviii. 2, the first half being according to the LXX., the second a free rendering of the Hebrew text. — *ἐπέγεισθαι*] *to give forth from the mouth*, *ὑπερ*, employed by Alexandrian Jews in the sense of *pronuntiare*, Ps. xviii. 2.\* — *κεκρυμ. ἀπὸ καταβ. κόσμ.*] *i.e.*, τὰ μυστήρια τῆς βασιλείας, Rom. xvi. 25.

Ver. 86. *Τὴν οἰκίαν*] the house mentioned in ver. 1. — *φράσον*; comp. xv. 15. Occurs nowhere else in the New Testament. It denotes speaking in the way of *explaining, unfolding* anything.<sup>3</sup> The reading *διασέφον* (Lachmann, after B \* and Origen once) is a correct gloss.

Vv. 87, 88. In explaining this parable Jesus contents Himself, as far as ver. 89, with short positive statements, in order merely to prepare the way for the principal matter with which He has to deal (ver. 40), and thereafter to set it forth with fuller detail. There is consequently no ground for treating this explanation as if it had not belonged to the collection of our Lord's sayings (Ewald, Weiss, Holtzmann),—for regarding it as an interpolation on the part of the evangelist, in advocating which view Weiss lays stress upon a want of harmony between the negative points in the parable and the positive character of the exposition; while Hilgenfeld questions the correctness of this exposition, because he thinks that, as the progress that takes place between the sowing and the harvest corresponds with and is applicable to the whole history of the world, therefore the sower cannot have been Christ, but God and Him only,—an objection which has been already disposed of by the first parable in the series.—*The good seed represents the sons of the kingdom*, the (future) *subjects*, citizens of the Messianic kingdom (comp. note on viii. 12), who are established as such by the Messiah in their spiritual nature, which is adapted thereto (ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου, ver. 37). It is not "*fruges ex bono semine enatae*" (Fritzsche) that are intended by τὸ δὲ καλὸν σπέρμα, but see vv. 24, 25. — *οἱ υἱοὶ τοῦ πονηροῦ*] whose ethical nature is derived from the devil (see ver. 89). Comp. John viii. 41, 44; 1 John iii. 8, 10. Not specially: the *heretics* (the Fathers and several of the older expositors).

Ver. 89. *Συντέλεια τ. αἰῶνος*] not found in any of the other Gospels: *the*

<sup>1</sup> The passage, however, is not a *prophecy* so far as its historical meaning is concerned, but only according to the typical reference which the evangelist discerns in it. In the original Hebrew it is expressly said *לְכַבֵּד*, not in *parables*, but in a *song of proverbs*, the contents of which, however, though *historical* from beginning to end, "latentes rerum Messiae figuras continebat" (Grotius), and a similar instance of which we meet with afterwards in the discourse of Stephen. Accordingly, the prophet, instructing and warning as he does by means of a typical use of history, is looked upon by the evangelist as the type of *Christ* speaking in parabolic narratives, and through this medium

unfolding the mysteries of the completed theocracy. In *Christ* he finds realized what the prophet says with reference to *himself*: *ἀνοίξω*, etc., and *ἀνέξομαι*, etc., the *antitypical fulfilment*, though it must be granted that in doing so it is undoubtedly the expression in *parabola* on which he makes the whole thing to turn, but that, availing himself of a freedom acknowledged to be legitimate in the use of types, he has employed that expression in a *special sense*, and one that is foreign to the original Hebrew.

\* Lobeck, *ad Phryg.* p. 63 f.

<sup>3</sup> Plat. *Gorg.* p. 463 E, *Theast.* p. 180 B; Soph. *Trach.* 168, *Phil.* 555.

close of the (current) age (ver. 22), i.e., of the *pre-Messianic epoch*; the great catastrophe that is to accompany the second coming, and which is to introduce the Messianic judgment.<sup>1</sup>—*The reapers are angels*; see xxiv. 31; comp. John xv. 6.

Ver. 40. Καίεται] not κατακαίεται, but *are set on fire*. No doubt the tares are *consumed* by fire (ver. 30); still the point of the comparison does not lie in their being *consumed*, but in the fact of their *being set on fire*,—a fact which is intended to illustrate the everlasting punishment now beginning to overtake the wicked in Gehenna. John xv. 6; Mat. xxv. 46.—The wicked (the σκάνδαλα, ver. 41; the σαπρά, ver. 47) are connected with the church as a mere outward institution, but do not belong to the number of its living members (to the body of Christ).<sup>2</sup>

Ver. 41. Αὐτοῦ . . . αὐτοῦ] they are His to serve Him whenever He chooses to command; “majestas filii hominis,” Bengel; comp. note on viii. 20. — συλλέγουσιν ἐκ] pregnant expression equivalent to: *colligent et discernent* *ex*. — ἐκ τῆς βασιλ. αὐτοῦ] for the judgment will take place as soon as the earth has undergone that process of renovation (xxiv. 29 f.; 2 Pet. iii. 18) which is to transform it into the scene of the *Messiah's kingdom*. Moreover, the *separation* about which Jesus here speaks is a separation of persons—of the good on the one hand, from the bad on the other, which, again, is the only means of likewise effecting a separation between good and bad *things*. Comp. xxiv. 31. Jesus distinguishes only between σκάνδαλα and δίκαιοι, without recognizing any intermediate classes of men (xxv. 32 f.), a view which subsequently found its explanation in the doctrine of faith and of justification by faith. The question as to whether or not there are *various degrees* of felicity for the righteous, as of punishment for the wicked, is one upon which the present passage does not touch. — σκάνδαλα] *stumbling-blocks*, i.e., men who, through their unbelief and sin, may put temptation in the way of others. Comp. xvi. 23.<sup>3</sup> For this abstract way of designating individuals by means of the characteristic feature in their character, see Kühner, II. 1, p. 10 f. The ἀνομία is immorality, as in vii. 23, xxiii. 28, xxiv. 12.

Ver. 42. The *furnace* (Dan. iii. 6) represents Gehenna. Comp. Rev. xx. 15. — ὁ κλανθμός] see note on viii. 12.

Ver. 43. Τότε] *then*, when this purging out of all the σκάνδαλα has been effected. — ἐκλάμψ.] the compound verb, which is used on purpose (*to shine forth, to burst into light*),<sup>4</sup> and so not to be taken merely as descriptive of eternal felicity in its general aspect, but as conveying the idea of a *sublime display of majestic splendor*, of the δόξα of the righteous in the future kingdom of the Messiah.<sup>5</sup> Contrast to the fate of the wicked in the furnace of fire. — τοῦ πατρὸς αὐτῶν] sweet closing words, full of blessed confidence, xxv. 34.

<sup>1</sup> 4 Esdr. vii. 43; Bertholdt, *Christol.* p. 39; comp. vv. 40, 42, xxiv. 3, xxviii. 20; Heb. ix. 26, and see note on xii. 32.

<sup>2</sup> Comp. Apol. Conf. A. p. 147 f.; Thomasius, *Chr. Pers. u. Werk*, III. 2, p. 370.

<sup>3</sup> Euth. Zigabenus is correct, so far as the substantial meaning is concerned, when he observes: σκάνδαλα καὶ ποιοῦντας τὴν ἀνομίαν

τοὺς αὐτοὺς ὀνομάζει, “He names the same persons as stumbling-blocks and workers of iniquity.”

<sup>4</sup> Xen. Cyr. vii. 1, 2; Plat. *Gorg.* p. 484 A, *Rep.* iv. p. 435 A.

<sup>5</sup> Comp. Dan. xiii. 3; Enoch xxxviii. 4, xxxix. 7, clv. 4.

Vv. 44 ff. Πάλιν ὁμοία] introduces a *second* illustration of the kingdom of the Messiah, by way of continuing that instruction of the disciples which began with ver. 36. — ἐν τῷ ἀγρῷ] *in the field*; the article being *generic*. For cases of treasure-trove mentioned by Greek and Roman writers, consult Wetstein. — ὃν εὗρων ἄνθρωπος ἐκρυψε] *which some man found and hid* (again in the field), so as not to be compelled to give it up to the owner of the field, but in the hope of buying the latter, and of then being able legitimately to claim the treasure as having been found on *his own* property.<sup>1</sup> But the most natural way is to regard εὗρων as the correlative to κεκρυμμένῳ; while, again, the behavior here supposed would have been a proceeding as singular in its character as it would have been clearly dishonest toward the owner of the field. — ἀπὸ τῆς χαρᾶς αὐτοῦ] ἀπό marks the *causal* relation,<sup>2</sup> and αὐτοῦ is not the genitive of the *object* (*over the treasure*: Vulgate, Erasmus, Luther, Beza, Calvin, Maldonatus, Jansen, Bengel, Kuinoel, Fritzsche), but, as the ordinary usage demands, the genitive of the *subject*: *on account of his joy*, without its being necessary in consequence to read αὐτοῦ, but αὐτοῦ, as looking at the matter from the standpoint of the speaker. The object is to indicate the peculiar joy *with which his lucky find inspires him*. — ὑπάγει κ.τ.λ.] *Present*: the picture becoming more and more animated. The *idea embodied in the parable* is to this effect: the Messianic kingdom, as being the most valuable of all possessions, can become ours only on condition that we are prepared joyfully to surrender for its sake every other earthly treasure. It is still the same idea that is presented in vv. 45, 46, with, however, this characteristic difference, that in this case the *finding* of the Messiah's kingdom is preceded by a *seeking* after blessedness generally; whereas, in the former case, it was discovered without being sought for, therefore without any previous effort having been *put forth*. — ζητοῦντι] with the view of purchasing such goodly pearls from the owners of them (comp. vii. 6; Prov. iii. 15, viii. 19, and see Schoettgen). — ἓνα] *one, the only one of real worth*; according to the idea contained in the parable, there *exists* only one such. — πέντακε] the perfect alternating with the aorist (ἡγόρασαν); the former looking back from the standpoint of the speaker to the finished act (*everything has been sold by the merchant*), the latter simply continuing the narrative (*and he bought*).<sup>3</sup>

Vv. 47 ff. For αἰγιαλός, see note on Acts xxvii. 39. — τὰ καλὰ and σαπρά] *the good, i.e., the good fish*, such as were fit for use, and the *putrid* ones (comp. note on vii. 17), which, already dead and putrefying, are yet enclosed in the σάγηνῃ<sup>4</sup> along with the others. The men took them out of the

<sup>1</sup> It is mentioned by Bava Mezla f. 28, 2, that, in circumstances precisely similar, R. Emi purchased a hired field in which he had found treasure: "*ut pleno jure thesaurum possideret omnemque litium occasionem praecluderet*," "that by full right he might obtain possession of a treasure and cut off all occasion of strife." Paulus, *exeg. Handb.* II. p. 187, observes correctly: "That it was not necessary, either for the purposes of the parable or for the point to be illustrated,

that Jesus should take into consideration the ethical questions involved in such cases." Fritzsche says: "*quem alibi, credo, repertum nonnemo illuc defoderit*," "which found elsewhere, I dare say, many an one would hide there."

<sup>2</sup> xiv. 26; Luke xxiv. 41; Acts xii. 14; Kühner, II. 1, p. 366 f.

<sup>3</sup> Kühner, II. 1, p. 144 f.

<sup>4</sup> Large drag-net, Luc. 51, Tim. 22; Plut. *de solert.* an. p. 977 F.

net (ἔξω) and cast them away.—The aorists in vv. 47 and 48 are to be understood in a historical sense, not as expressing what was the practice, but merely as *narrating* what took place on the occasion, just as in vv. 44, 45, 46. — Observe further, that the net encloses fish of every γένος, i.e., of every species (that is, according to the literal meaning, out of every nation); yet not γένος, as such, is cast away, but only the *putrid* fish belonging to each γένος, and that not before the end of the world (in answer to the whole Donatist view).—Ver. 50. Closing refrain, as in ver. 42.

Ver. 52. Ταῦτα πάντα] that which has been addressed to the disciples since ver. 36. This καὶ κύριε, this frank acknowledgment, calls forth from Jesus a glad some διὰ τοῦτο, as much as to say, “it is because of such understanding that every one, and so on (such as you are), resembles a householder, and so on.” But for the understanding in question, this similitude would not have been made use of. — γραμματεῖς] The *ordinary* conception of a Jewish scribe is here *idealised* and applied to the *Christian* teacher, comp. xxiii. 34. But in order specifically to distinguish the *Christian* γραμματεῖς from the Jewish scribes, who were Moses’ disciples (xxiii. 2; John ix. 28), he is significantly described as μαθητευθεὶς τῇ βασιλ. τ. οὐρ., i.e., *made a disciple of the kingdom of heaven*. μαθητεῖν τινι, to be a disciple of any one (xxvii. 57),<sup>1</sup> is here used *transitively* (*discipulum facere alicui*).<sup>2</sup> The kingdom of heaven is *personified*; the disciples of *Christ* are disciples of the *kingdom of heaven*, of which Christ is the *representative* (comp. xii. 28). — καινὰ καὶ παλαιά] is on no account to be restricted to any one thing in particular, but to be rendered: *new and old*, i.e., *things hitherto unknown, and things already known, already taught in former ages*, and that in regard both to the matter and the manner. Thus the predictions of the prophets, for example, belong to the things that are *old*, the evidences of their fulfilment to those that are *new*; the precepts of the law are to be ranked among the *old*, the developing and perfecting of them, in the way exemplified by Christ in Matt. v., among the *new*; the form of parables and similitudes, already in use, is to be referred to the *old*, the Messianic teaching embodied in them is to be included under the *new*. The view that has been much in vogue since Irenaeus, Origen, Chrysostom, and Jerome, and which represents the words as referring to the Old and New Testament, or to the law and the gospel (Olshausen), is a dogmatic limitation. In the *illustration* the θησαυρός means the *chest* (ii. 11, xii. 35) in which the householder keeps his money and jewels (not the same thing as ἀποθήκη); in the *interpretation* it means the stores of knowledge which the teacher has at his disposal for the purposes of instruction. — ἐκβάλλει] *throws out*, thus describing the zeal with which he seeks to communicate instruction. Comp. Luke x. 35.

Vv. 53-58. The majority of more recent critics (Lichtenstein, *L. J. p.* 271 ff., de Wette, Baur, Bleek, Köstlin, Holtzmann, Keim) adhere to the view, received with special favor since Schleiermacher, that this narrative (which, moreover, in Mark vi. 1 ff., comes after the raising of Jairus’ daughter) is identical with Luke iv. 16-30. But, in that case, it becomes

<sup>1</sup> Plut. *Mor.* p. 387 D.<sup>2</sup> Comp. xxviii. 19; Acts xiv. 21.

necessary to set aside the very precise statements in Luke's narrative on the one hand ; and, on the other, to tamper with the rigid sequence so distinctly indicated by Matthew in vv. 53, 54, xiv. 1, as has been done in the most awkward way possible by Olshausen ("he came once more to the town in which he had been brought up"). It is not without ample reason that Storr, Paulus, Wieseler,<sup>1</sup> Ewald, have insisted that our passage is *not* identical with Luke iv. 16 ff. What Luke records is an incident that took place during the *first* visit of Jesus to Nazareth after the temptation in the wilderness. The only passage to which this can correspond is Matt. iv. 12, 13, so that in Luke we get an explanation of ~~what~~ Matthew means by his *καταλιπὼν τὴν Ναζαρέτ*. How conceivable, likewise, that on *two* occasions Jesus may have been driven from Nazareth in a similar way, so that He would be *twice* called upon to utter the words about the prophet being despised in his native place.<sup>2</sup>

Ver. 54. Πατρίδα αὐτοῦ] *Nazareth*, where His parents lived, and where He had been brought up, ii. 23. — πόθεν τοῦτω] *τοῦτω* is *contemptuous*<sup>3</sup> (John vi. 42, and frequently), and πόθεν is due to the circumstance that the people knew all about the origin and outward training of Jesus. John vii. 15, vi. 41 f. — καὶ αἱ δυνάμεις] so that in Nazareth also He must not only have taught, but must have performed miracles, although not to the same extent, ver. 58.

Vv. 55 ff. Τοῦ τέκτονος] *of the carpenter*, which, however, also embraces other workers in wood (the cabinetmaker, the cartwright, and such like).<sup>4</sup> In Mark vi. 3, Jesus Himself is spoken of by the people as ὁ τέκτων, and certainly not without reason ; see note on that passage. — οἱ ἀδελφοὶ αὐτοῦ] See note on xii. 46.—According to the reading Ἰωσήφ, there was only one of the sons of that Mary, who was the wife of Alphaeus, who was certainly of the same name, viz., James (xxvii. 56 ; on the Judas, brother of James, see note on Luke vi. 16). But if this Mary, as is usually supposed, had been the sister of the mother of Jesus, we would have been confronted with the unexampled difficulty of two sisters bearing the same name. However, the passage quoted in support of this view, viz., John xix. 25, should, with Wieseler, be so interpreted as to make it evident that the sister of Jesus' mother was not Mary, but *Salome*. Comp. note on John i. 1. — πάσαι] therefore hardly to be understood, as some of the Fathers did,<sup>5</sup> as meaning only *two*.—Observe, further, that in the course of what is said about the relatives, there is not the slightest indication of their being supposed to be different from the *ordinary inhabitants of the place*. — οὐκ ἐστὶ προφήτης . . . ἐν τῇ πατρίδι αὐτοῦ (not αὐτοῦ) κ. ἐν τ. οἰκ. αὐτ. is (John iv. 44) a principle founded on experience, which is found to apply to the *present* case only as relatively true, seeing that, under different conditions, the contrary might prove to be the case. — The ἐν τ. οἰκίᾳ αὐτοῦ, *in his own family* (xii. 25), corresponds with John vii. 3, comp. Mark iii. 20. See also the note on xii. 48–50.

<sup>1</sup> *Chronol. Synopse*, p. 284 f.

<sup>2</sup> "Nazarethans priore reprehensione nihilo factis mellioribus," Beza.

<sup>3</sup> Xen. *Anab.* iii. 1. 30.

<sup>4</sup> See Philo, *Cod. apocr.* I. p. 368 f. ; Justin.

c. *Tryph.* 88 ; Sulzer, *Theol.* II. p. 1254 f.

<sup>5</sup> In Philo, *Cod. apocr.* p. 363.

Ver. 58. Ἐποίησεν] In Mark vi. 5, put more definitely thus : ἡδύνατο ποιῆσαι. This does not include the idea of unsuccessful attempts, but what is meant is, that the unwillingness of the people to acknowledge the greatness of His person (ver. 55) compelled Jesus, partly on moral (because of their unworthiness) and partly also on psychical grounds (because the condition of faith was wanting), to make but a limited use of His miraculous power.

## NOTE BY AMERICAN EDITOR.

## VIII.

By the question "Why speakest Thou unto them in parables?" the disciples undoubtedly meant to express their feeling that the one they had just heard was a dark saying (v. 10), whose meaning must be unintelligible to the multitude. Christ's answer shows that His parabolic teaching was intended to be the penalty of the people's unbelief, and yet a penalty which carried in its heart a blessing; for, as the riddle stimulates thought by the awakening of our curiosity to know its hidden sense, so the parable, which is for the moment a puzzle, rouses the docile disciple to search into the mysteries of the kingdom of God. These parables of Christ are so deftly worded, each is so complete in itself, each is related by so close a kinship to all the rest, that they are the most attractive of the lessons given us by Him. Alluding to this double function of concealing and disclosing, Von Gerlach compares the parables to "the pillar of cloud and fire which turned its dark side towards the Egyptians, but the light side to the people of the covenant." Lisco says of them, with great beauty: "The more frequently and attentively we apply ourselves to consider them, whether as a whole or in their separate parts, the more are we filled with wonder and astonishment at the perfection of their form and matter. They always appear to me like a lovely casket made in the handsomest style, of the most precious materials, and embellished with simple yet most attractive ornaments; but when the key is put into our hand, and we open it, and see the jewels it contains, these appear to surpass all worth, and make it difficult for us to be satisfied with looking on their glory. However attractive in form may be the parables of Jesus, and however inviting, when considered only as specimens of poetic beauty, the truth contained in them is still more glorious, for it is the truth which makes blessed, truth leading to divine felicity through the hope of eternal life. What Luther said of Scripture in general, that it is a garden of God, with many beautiful trees full of the most precious fruit, and though he had often already knocked upon the boughs and got much fruit into his lap, yet did he continually find new fruit, as often as he sought and knocked again—this may be said more especially of its parables, in which is treasured up an inexhaustible store of instruction, consolation, warning, and admonition. Their meaning is richer than the sea, no one has ever drunk out its fulness; every new consideration of them discovers to us new relations, gives new solutions, spreads new light over the affairs of the heavenly kingdom."<sup>1</sup>

Very wisely, we think, Dr. Meyer refrains from indicating any one point in

<sup>1</sup> Biblical Cabinet, "Lisco on Parables," pp. 21, 22.

which all the parables of Jesus meet, or, in other words, from specifying a common object to which they tend. Krummacher finds this point of union in a theocratic purpose—the exhibition prophetically of the progress of the kingdom of God. This certainly is true of some, but is not fairly descriptive of the whole collection.<sup>1</sup> Lisco makes the essential point in them all to be communion with God. “Sometimes,” to carry out this thought, “the discourse is of the means through which such communion is attainable, as of the word of God (in the parable of the sower), sometimes of its worth (as in the treasure and the pearl), sometimes of the company, brought into that state wherein it appears as a church or community in the present world (as in the tares), then, again, of the progress of its development (as in the mustard-seed), and, finally, in a number of parables, of the spiritual condition and destiny of those who are willing to participate in this communion, or have already partaken of it. The kingdom of God, in its constitution as a church, in its past and future history, in time and in eternity, *that* is the great burden in the parables of Jesus.”<sup>2</sup> All this is true, but communion with God is as well the object of the whole scheme of divine revelation. In point of fact, most of the attempts to fix upon one common object of the parables of Christ have led to a narrowing if not to a perversion of their meaning, through false methods of interpretation.<sup>3</sup>

<sup>1</sup> See “Trench on the Parables,” Amer. ed., p. 43.

<sup>2</sup> Biblical Cabinet, “Lisco on Parables,” pp. 23, 24.

<sup>3</sup> See on this subject, “Trench on the Parables of our Lord,” chap. III. •



CHAPTER XIV.

VER. 3. Καὶ ἔθετο ἐν φυλ.] Lachm., after B \*<sup>8</sup> Curss. : καὶ ἐν τῇ φυλ. ἀπέθετο. So also Tisch. 8, though without τῇ, after \*<sup>8</sup>. The simple ἐν τῇ φυλ. is found in D, Or. (once), but it is adopted from Mark vi. 17. Lachm.'s reading is all the more to be regarded as the original, that ἀπέθετο also occurs once in Origen, and that, in restoring the verb that had been omitted, in accordance with Mark, the simple ἔθετο, without the preposition (comp. Acts v. 25, xii. 4), would most readily have suggested itself. — Φιλίππου] after γυναῖκα is omitted in D, Vulg. Codd. of the It. Aug., is deleted by Tisch. 7, and only bracketed by Tisch. 8. Supplement from Mark, the interpolation : οὗτοι αὐτὴν ἐγαμήσαν, being derived from the same source. — Ver. 6. γενεσίαν δὲ ἀγομ.] Lachm. and Tisch. : γενεσίους δὲ γενομένοις, after B D L \*<sup>8</sup>, Curss. Correctly. The genitive was by way of explaining the dative, hence the reading γενεσίαν δὲ γενομένων, and then came ἀγομ. (Received text) as a gloss on γενομ., which gloss is partially found in the case of the dative reading as well (γενεσίους δὲ ἀγομ. 1, 22, 59). — Ver. 9. ἐλυπήθη] Lachm. and Tisch. : λυπηθείς, omitting the δέ after δία, according to B D, Curss. and Codd. of It. The reading of the Received text is a logical analysis of the participle. — Ver. 12. σῶμα] B C D L \*<sup>8</sup>, Curss. Copt. Syr<sup>cur</sup> have πῶμα. Recommended by Griesb., adopted by Lachm. and Tisch. 8. Taken from Mark vi. 29. — Ver. 13. With Lachm. and Tisch. 8 we ought to read ἀκούσας δέ, after B D L Z \*<sup>8</sup>, Curss. Verss. Or. ; καὶ is a mechanical repetition. With Tisch. read πεζοί for πεζῷ, according to adequate testimony (including \*<sup>8</sup>). The reading of the Received text is taken from Mark. — Ver. 14. On the strength of important testimony, ὁ Ἰησοῦς after ἐξεληθών (Elz. Scholz) is deleted. Beginning of a church lesson. Similarly, in ver. 22, after ἡνάγκ. Comp. ver. 25, where, in like manner, ὁ Ἰησοῦς was inserted after αὐτοῖς. — ἐπ' αὐτοῖς] Elz. : ἐπ' αὐτοῖς, against decisive testimony. — Ver. 15. Tisch. has οὖν after ἀπολ., and that only according to C Z \*<sup>8</sup>, 1, 238, Copt. Syr. p. (on the margin) Or. (twice) ; but correctly, seeing that οὖν might readily drop out in consequence of the ON immediately preceding it, as well as from its not being found in Mark vi. 36. — Ver. 19. τοὺς χόρτους] The readings τοῦ χόρτου (B C \*<sup>8</sup>, Curss. Or., so Lachm. and Tisch. 8) and τὸν χόρτον (D, Curss.) are to be explained from the circumstance that the plural of χόρτος occurs nowhere else in the New Testament. — λαβών] Elz. : καὶ λαβών, against the best and most numerous authorities. — Ver. 21. The arrangement : παιδ. κ. γυν. (Lachm.) is, as also in xv. 38, without adequate testimony. — Ver. 22. The deleting of ἐθέτως (Tisch. 8), which, no doubt, may have been adopted from Mark, is, however, not warranted by testimony so inadequate as that of C \*<sup>8</sup> Syr<sup>cur</sup> Chrys. — Ver. 25. ἀπηλθε] Lachm. and Tisch. 8. : ἦλθε, after B C \*<sup>8</sup>, Curss. Verss. Or. Eus. Chrys. The preposition overlooked in consequence of the attraction not having been noticed (comp. the simple ἐρχεται in Mark). — ἐπὶ τῆς θαλάσσης] Lachm. and Tisch. : ἐπὶ τὴν θάλασσαν, after B P Δ Θ \*<sup>8</sup>, Curss. Or. The reading of the Received text is taken from the parallel passages. — Ver. 26. ἐπὶ τὴν

θάλασσαν] Lachm. and Tisch. 8 : ἐπὶ τῆς θαλάσσης, after B C D T\* &, Curss. Eus. Chrys. Theophyl. Correctly ; the accusative crept in mechanically from ver. 25, through not noticing the difference of meaning in the two cases. — Ver. 28. The arrangement ἐλθεῖν πρὸς σε (Lachm. Tisch.) is supported by decisive testimony. — Ver. 29. ἐλθεῖν] Tisch. : καὶ ἦλθεν, after B C\* (?) Syr<sup>arm</sup> Arm. Chrys. By way of being more definite, since, according to ver. 31, Peter was beside Jesus.

Ver. 1 f. 'Ἐν ἐκείνῳ τῷ καιρῷ] See xiii. 54–58. The more original narrative in Mark vi. 14 ff. (comp. Luke ix. 7–9) introduces this circumstance as well as the account of the Baptist's death, between the sending out and the return of the Twelve, which, considering the excitement that had already been created by the doings of Jesus, would appear to be rather early. Yet Luke represents the imprisonment of John as having taken place much earlier still (iii. 19 ff.). — 'Ἡρώδης] *Antipas*.<sup>1</sup> Not a word about Jesus, the Jewish Rabbi and worker of miracles, had till now reached the ear of this licentious prince in his palace at Tiberias ; because, without doubt, like those who lived about his court, he gave himself no particular concern about matters of this sort : he, upon this occasion, heard of Him for the first time in consequence of the excitement becoming every day greater and greater. — τ. ἀκοήν 'Ιησοῦ, as in iv. 24.

Ver. 2. Τοῖς πασὶν αὐτοῦ] *to his slaves* (comp. note on viii. 6), who, according to Oriental ideas, are no other than his *courtiers*.<sup>2</sup> — αὐτός] indicating by its emphasis the terror-stricken conscience : *He, the veritable John*. — ἀπὸ τῶν νεκρῶν] *from the dead*, among whom he was dwelling in Hades. The supposition of Wetstein and Bengel, that Herod was a Sadducee (erroneously founded upon Mark viii. 15, comp. Matt. xvi. 6), is no less inconsistent with what he here says about one having risen from the dead, than the other supposition that he believed this to be a case of *metempsychosis* ;<sup>3</sup> for he assumes that not merely the soul, but that the entire personality of John, has returned. Generally speaking, we do not meet with the doctrine of transmigration among the Jews till some time after.<sup>4</sup> Herod's language is merely the result of terror, which has been awakened by an evil conscience, and which, with the inconsistency characteristic of mental bewilderment, believes something to have happened—though contrary to all expectation—which, in ordinary circumstances, was looked upon as theoretically impossible ; while, again, the opinions that were circulating respecting Jesus (Luke ix. 7 f.) would suggest, in the case before us, the particular idea to which Herod here gives expression. The Pharisaic belief in the resurrection, which was not unknown to Herod, became, in spite of himself, the psychological starting-point. — διὰ τοῦτο] *on this account*, because he is no ordinary man, but one risen from the dead. — αἱ δυνάμεις] the powers manifesting themselves in his miracles.

Ver. 3. *Herodias* was the daughter of Aristobulus, son of Herod the Great, and of Berenice. She married Herod Antipas, who had become so enamored

<sup>1</sup> Comp. note on ii. 22.

<sup>2</sup> Comp. 1 Sam. xvi. 17 ; 1 Mac. i. 6, 8 ; 3 Esdr. ii. 17 ; Diod. Sic. xvii. 36.

<sup>3</sup> Grotius, Gratz, von Cölln.

<sup>4</sup> See Delitzsch, *Psychol.* p. 468 f. [E. T. 545 f.].

of her that he put away his wife, the daughter of the Arabian king Aretas.<sup>1</sup> The brother of this Herod, Herod Philip (Mark vi. 17), called by Josephus simply Herod, a son of Herod the Great and Mariamne, the high priest's daughter, and not to be confounded<sup>2</sup> with Philip the *tetrarch*, who was Cleopatra's son, had been disinherited by his father, and was living *privately* at Jerusalem in circumstances of considerable wealth.<sup>3</sup> The *aorists* are not to be taken in the sense of the *pluperfect*, but as purely *historical*. They *relate*, however (Chrysostom : *δηγοῦμενος οὕτως φησιν*), a statement that has been *already made in a previous passage* (iv. 12), namely, that Herod, in order to give a more minute account of the last (and now completed, see on ver. 13) destiny of the Baptist, *seized John, bound him*, and so on.<sup>4</sup>—*ἐν τῇ φυλακῇ*] Comp. xi. 2.<sup>5</sup> What Josephus<sup>6</sup> says about *Machaerus* being the place of imprisonment, is not to be regarded as incorrect ;<sup>7</sup> but see Wieseler, p. 244 f., to be compared, however, with Gerlach as above, p. 49 f. On the date of John's arrest (782 u. c., or 29 Aer. Dion.), see Anger, *rat. temp.* p. 195.<sup>8</sup> Otherwise, Keim, I. p. 621 ff.,<sup>9</sup> with whom Hausrath substantially agrees. For *ἀντίθετο* (see critical notes), comp. 2 Chron. xviii. 26.<sup>10</sup>

Ver. 4 f. *Ὁὐκ ἐξεστὶ*] Because Philip was still living, and had a daughter.<sup>11</sup> For *ἔχειν γυναῖκα*, as expressing matrimonial possession, see note on 1 Cor. v. 1. It is probable that Herod only made John's bold rebuke a pretext for putting him in prison ; the real cause, according to Josephus, xviii. 5. 2 f., was fear lest he should be the means of creating an insurrection.—*εἶχον*] not : *aestumabant* (a common but ungrammatical rendering), but : *they held him as a prophet, i. e., they stood to him as to a prophet*. This is in conformity with classical usage, according to which *ἔχω τινα*, with a predicate, expresses the relation in which a person stands to some other person ; for example, *φίλους αὐτοῖς ἔχεις* :<sup>12</sup> thou standest related to them as to friends :<sup>13</sup> *παῖδ' ὅπως ἔχω σ' ἐμὸν*, I stand to thee as to a child ;<sup>14</sup> and see likewise the note on Luke xiv. 18 ; Philem. 17. The appended *ὥς* means : *not otherwise than as*.<sup>15</sup>

Ver. 6 ff. *Γενέαια*, *Birthday celebration*. Lobeck, *ad Phryn.* p. 103 f. ; Suicer, *Theas.* I. p. 746 ; Loesner, *Obs.* p. 40. *Others* (Heinsius, Grotius, Is. Vossius, Paulus) interpret : *a festival by way of commemorating Herod's*

<sup>1</sup> Joseph. *Antt.* xviii. 5. 1, 4.

<sup>2</sup> Ewald, *Gesch. Chr.* p. 51, thinks that Mark has fallen into this error, and that the omission of the name Philip in Matthew and Luke (iii. 19) should be regarded as intended to correct it. Comp. also Hase, Bleek, Volkmar, Keim. No doubt it is strange that the two sons of Herod the Great should have borne the name *Philip*. But then this was only a surname, while it is to be remembered that Herod had also two sons, both of whom were called *Antipater*. Besides, the two Philips were only half-brothers. See Gerlach also in the *Luther. Zeitschr.* 1869, p. 33 f. ; Wieseler, *Beitr.* p. 7.

<sup>3</sup> Joseph. *Antt.* xvii. 1. 2, 3, 2.

<sup>4</sup> Buttmann, *neut. Gr.* p. 173 [E. T. 900].

<sup>5</sup> For the pregnant use of the *ἐν*, see Kühner, II. 1, p. 285 f. ; Buttmann, p. 283 [E. T. 299].

<sup>6</sup> *Antt.* xviii. 5. 2.

<sup>7</sup> Glöckler and Hug, *Gutachten*, p. 33 f.

<sup>8</sup> Wieseler, p. 236 ff. ; and in Herzog's *Encycl.* XXI. p. 543 f., also in *hps Beitr.* p. 3 ff.

<sup>9</sup> Aer. Dion. 34-35.

<sup>10</sup> Polyb. xxiv. 8. 8 (*εἰς φυλακὴν*).

<sup>11</sup> Lev. xviii. 16, xx. 21 ; Joseph. *Antt.* xviii. 5. 1, 2 ; Lightfoot on this passage.

<sup>12</sup> Xen. *Symp.* iv. 49.

<sup>13</sup> Eur. *Herc. fur.* 1405.

<sup>14</sup> Herodian, I. 12. 16.

<sup>15</sup> Krüger, § 57. 2. 1 and 2 ; Kühner, II. 2, p. 295. Similarly also in xxi. 26. Otherwise in Mark xi. 22.

*accession*, because the latter is often compared to a birth, Ps. ii. 7 ; 1 Sam. xiii. 1. An unwarranted departure from ordinary usage. Wieseler likewise takes the word as referring to the accession, but improperly appeals, partly to the fact of its being used to denote a celebration in memory of the dead (Herod. iv. 26),<sup>1</sup> a *figurative* sense which only tells in favor of *our* interpretation, and partly to the Rabbinical שְׁלֵשִׁים וְשָׁנִים מְלֻכָּם,<sup>2</sup> where, however, the royal *birthdays* are likewise meant. No instance is to be found in the *Greek* classics (for the Latin *natalis*, see Plin. *Paneg.* 82).<sup>3</sup> — ἡ θυγάτηρ τῆς Ἡρώδης and of Philip. She was called *Salome*, and married her uncle, Philip the *tetrarch*.<sup>4</sup> Her *dancing* was, doubtless, of a mimetic and wanton character.<sup>5</sup> Wetstein on this passage. Moreover, this circumstance of the girl dancing is in keeping with the view that fixes the date of this scene as early as the year 29 ; while it is entirely at variance with Keim's supposition, that it occurred in the year 34–35, by which time Salome had been long married, and, for aught we know, may already have been left a widow ; for which reason Keim considers himself all the more justified in ascribing a legendary character to the narrative, though without interfering in any way with the historical nucleus of the story, which he believes has not been affected by the plastic influence of legend ; while Volkmar again declares the whole to be a fabrication. — ἐν τῷ μέσῳ] In the centre of the banqueting hall. The subject of ἤρρεσε is still ἡ θυγάτηρ. — ὁδὲν] as in Acts xxvi. 19, frequently in the Epistle to the Hebrews, and common in classical writers. — προβιβασθεῖσα] *urged, induced, prevailed upon, not : instructed* (neither is it to be so rendered in Ex. xxxv. 34).<sup>6</sup> — ὧδε] therefore without any delay. — ἐπὶ πίνακι] upon a plate.

Ver. 9. Λυπηθεὶς] *he was annoyed, διότι ἐμελλε μέγαν ἀνελεῖν ἄνδρα, καὶ κινήσαι πρὸς μῖσος αὐτοῦ τὸν ὄχλον*, “because he was about to put to death a distinguished man, and to rouse the multitude to hatred against himself,” Euth. Zigabenus, comp. ver. 5 ; Mark vii. 20. Altogether, he was deeply pained at finding matters take this sudden and tragic turn, which is not inconsistent with ver. 5, but may be accounted for psychologically as arising out of that disturbed state of the conscience which this unlooked-for catastrophe has occasioned ; consequently, we must not, with Schneckenburger, suppose (comp. Weiss and Holtzmann) that Matthew has failed to notice Mark's statement that *Herodias* was desirous to see John put to death. This circumstance is involved in what Matthew says in ver. 8.<sup>7</sup> — διὰ τοὺς ὅρκ.] The μεθ' ὅρκ. in ver. 6 represents a *series* of oaths that had been given, one at one time and another at another. — σὺνανακειμένους] to whom he did not wish to appear as perjured. A case of *unlawful* adhering to an oath, similar in its character to what was done by *Jephthah*.

Vv. 10, 11 f. Considering that it would require rather more than two days

<sup>1</sup> Comp. *Lex rhet.* p. 231.

<sup>2</sup> Avoda Sara i. 3.

<sup>3</sup> For the dative of time, see Winer, p. 205 [E. T. 276].

<sup>4</sup> See Josephus, *Ant.* xviii. 5. 4.

<sup>5</sup> Hor. *Od.* iii. 6. 21.

<sup>6</sup> See Plat. *Prot.* p. 323 B ; Xen. *Mem.* i.

5. 1 ; Polyb. iii. 59. 2, xxiv. 8. 7 ; Bremi, *ad Aeschin. Ctesiph.* 23 ; Kühner, *ad Xen. Mem.* i. 2. 17.

<sup>7</sup> Bengel appropriately observes : “ Latuerat in rege iudicii aliquid, ” “ something of discretion lay hid in the king.”

to return from Machaerus (see note on ver. 8), the fortress on the southern frontier between Peraea and the dominion of Aretas, to Tiberias (where Antipas was residing), Fritzsche thinks that it is out of the question to suppose that the head can have been *actually* delivered at the feast; comp. Lightfoot. But *this* circumstance, helping as it does to lend a tragic air to the whole proceeding, is just one which the reader naturally takes for granted, and one which is found to be necessary in order to give unity and completeness to the scene;<sup>1</sup> so that, with Maldonatus, Grotius, Baumgarten-Crusius, Gerlach, Keim, we must suppose the festival to have taken place in *Machaerus*, and not in Tiberias. Not even Wieseler's view, that the feast was held in *Julias* in Peraea, and that the head was brought thither by messengers travelling post-haste, can be said to be in sufficient accord with the tragic scenery of the simple narrative. The account in Mark (vi. 25, *ἔφαυγες*; ver. 27, *ἐνεχθῆναι*) is unfavorable to such a view, as is also the *ὥδε* in ver. 8 and ver. 11, which plainly implies that the thing was done there and then. — *ἐν τῇ φυλακῇ*] therefore in private by the hand of an assassin.<sup>2</sup> — *καὶ ἰδὼθ' τ. κ. καὶ ἤνεγκε τ. μ. ἃ*] the horrible scene in a few simple words. — Ver. 12. The *disciples*, to be near their master, had remained somewhere in the neighborhood of the prison, probably in the town of Machaerus itself.<sup>3</sup>

Ver. 13. Since we find it stated immediately before that *κ. ἐλθ. ἀπῆγγειλαν* τῷ Ἰησοῦ, it is clear that the *καὶ ἀκούσας*, which is not, further defined, can only be referred to the *ἀπῆγγειλαν* of the preceding verse;<sup>4</sup> while the reference to ver. 2, so frequent since Chrysostom's time, is arbitrary, inasmuch as Matthew does not so much as hint at it. There is no anachronism here, occasioned by Mark vi. 31.<sup>5</sup> Matthew does not show such want of skill in the use he makes of Mark; neither does he go to work in so reckless and confused a way as Wilke and Holtzmann would have us believe. But the narrative runs somewhat as follows: (1) Matthew mentions that, at that time, Herod heard of Jesus, who was then in Nazareth, and said: This is John, and so on; (2) thereupon he gives an account of the death of John, to which reference has thus been made; (3) and lastly, he informs us in ver. 12 f. how Jesus came to hear of this death, and how it led to His retiring into some solitude or other, to shelter Himself for a little from the persecution of Herod, which was probably being directed against Himself as well. From this it would appear that it must have been whilst Herod, who had just beheaded John, was indulging such dangerous thoughts regarding Jesus (ver. 2), that the latter, through hearing from John's own disciples of the fate of their master, so felt the necessity of being upon His guard against Herod's hostility, that He took the precaution to retire lest His own death should

<sup>1</sup> Strauss, I. p. 307.

<sup>2</sup> "Trucidatur vir sanctus ne iudiciorum quidem ordine servato; nam santes populo omni inspectanti plecti lex Moëis jubet," "a holy man is butchered, without preserving any order of judicial proceedings; for the law of Moses orders the guilty to be punished in the sight of all the

people," Grotius.

<sup>3</sup> For πτώμα, a corpse, see Phrynichus, ed. Lobeck, p. 375.

<sup>4</sup> Jerome, Augustine, Euth. Zigabennus, Erasmus, Maldonatus, de Wette, Ewald, Keim.

<sup>5</sup> Weiss in the *Stud. u. Krit.* 1861, p. 40 f.

be precipitated. Comp. iv. 12, xii. 15. It is clear from the shape in which the narrative is thus presented, that the beheading of John is to be understood as having taken place only a short time before the words of ver. 2 had been uttered, so that the terror that was awakened in Herod's conscience when he heard of Jesus came on the back of his recent crime ; but there was no reason why vv. 1 and 2 should have been regarded as a literary expedient devised merely for the purpose of introducing John once more into the narrative. — ἐκεῖθεν] *from the place*, where He had been staying when the intelligence reached Him ; whether this was still Nazareth (xiii. 54) or some other locality in Galilee, is determined by ἐν πλοίῳ, according to which it must have been a place *upon the sea-coast*. — ἔρημον τόπον] according to Luke ix. 10; near to Bethsaida in Gaulonitis, lying within the dominion of Philip the tetrarch. — κατ' ἰδίαν].<sup>1</sup> — περὶ (see critical notes) : *by land*, walking round by the head of the lake. — πόλεον] of Galilee.

Ver. 14. Ἐξελεύσων] that is to say, *from the solitude into which he had retired*. In opposition to ver. 13, Maldonatus and Kuinoel, following Mark vi. 34, interpret : *out of the boat*. — ἐσπλαγχ. ἐπ' αὐτ.] αὐτοῖς refers not merely to the sick (Fritzsche), but, like αὐτῶν below, to the ὄχλος, which, however, became the object of compassion just because of the sick that the people had brought with them. Not so in Mark vi. 34.

Ver. 15 ff. Comp. Mark vi. 35 ff. ; Luke ix. 12 ff. ; John vi. 5 ff. Ὁψίας] means, in this instance, the *first evening*, which lasted from the ninth till the twelfth hour of the day. It is the *second evening*, extending from the twelfth hour onwards, that is meant in ver. 24.<sup>2</sup> — ἡ ὥρα] *the time*, i.e., *the time of the day* ; comp. Mark xi. 11. Some, like Grotius, understand : *meal time* ; others (Fritzsche, Käuffer) : *tempus opportunum*, sc. disserendi et sanandi. But the "*disserendi*" is a pure importation ; and how far the suitable time *for healing* might be said to have gone by, it is impossible to conceive. Our explanation, on the other hand, is demanded by the context (ὁψίας δὲ γενομ.), besides being grammatically certain.<sup>3</sup> — αὐτοῖς] for *we*, as far as we are concerned, have nothing to give them. — According to John vi. 5 ff., it was *Jesus* who first began to inquire about bread, and that not in consequence of the evening coming on. An unimportant deviation, which shows that even the memory of an apostle may sometimes be at fault. Of greater consequence is the fact that, according to John, Jesus puts the question *whenever he sees* the multitude,—a circumstance made to tell against John by Strauss especially ; comp. also Baur and Hilgenfeld. And there can be no doubt that this little detail is an unconscious reflection of the Johannine conception of Christ, according to which it was but natural to suppose that Jesus had Himself intended to work a miracle, and that from the very first, so that in John the recollection of the order of proceeding, which we find recorded by the Synoptists with historical accuracy, had been thrust into the background by the preponderating influence of the ideal conception. Comp. note on John vi. 5 f. John, on the other hand,

<sup>1</sup> "Nemine assumto nisi discipulis," Benzel.

<sup>2</sup> Gesenius, *Thes.* II. p. 1064 f.

<sup>3</sup> See Raphael, *Polyb.* ; Ast, *Lex. Plat.* III. p. 580.

mentions the more precise and original detail, that it was a *παιδάριον* who happened to have the bread and fish. — *ὁρε αὐτοῖς ὑμεῖς φαγ,*] said in view of what the disciples were immediately to be called upon to do ; therefore, from the standpoint of Jesus, an *anticipation of that request*, which the expectation of something in the way of miracle was just about to evoke on the part of the disciples.<sup>1</sup>

Ver. 19. *Ἐπὶ τ. χόρτ.*] *upon the grass*, xiii. 2. — Participle following up on participle without conjunctions, and in logical subordination.<sup>2</sup> — *κλάσας*] The loaves were in the form of cakes, a thumb's breadth in thickness, and about the size of a plate.<sup>3</sup> — In *saying grace* Jesus did what was done by the father of a family. In John it is expressed by *εὐχαριστήσας*, because the meaning of the grace was the giving of *thanks* (comp. notes on xxvi. 26 f. ; 1 Cor. x. 16, xiv. 16) ; Luke again says : *εὐλόγησεν αὐτοῖς*, where we have the idea of a *consecrating* prayer, as in the case of the Lord's supper.

Ver. 20 f. *τῶν κλάσμ.* is independent of *τὸ περισσ.* (*the fragments that were over*), with which latter also *δώδεκα κοφ. πλήρεις*, *twelve baskets full*, is in apposition. In travelling, the Jews carried small *baskets* with them to hold their provisions and other necessities.<sup>4</sup> It is more general<sup>5</sup> than *συνυλῖς* (xv. 37 ; Acts ix. 25). — *ἦραν*] *they took up*, from the ground on which the people had been eating. The *subject* of the verb is the *apostles* (John vi. 12) ; each of the Twelve fills his travelling-basket. But the *κλάσματα* are the *pieces* (comp. ver. 19, *κλάσας*) into which the loaves had been divided, and which had so multiplied in the course of distribution that a great quantity still remained over. — *γυναικ. κ. παιδ.*] occurring frequently in classical writers, and sometimes with the order of the words inverted.<sup>6</sup> But observe here the diminutive *παιδιών*, *little children*, whom their mothers either carried in their arms or led by the hand.

REMARK.—To explain away the miracle, as Paulus has done (who thinks that the hospitable example of Jesus may have induced the people to place at His disposal the provisions they had brought along with them ; comp. Gfrörer, *Heiligh. u. Wahrh.* p. 171 ff. ; Ammon, *L. J.* II. p. 217 f.), is inconsistent with the accounts of all the evangelists, and especially with that of the eye-witness John. Notwithstanding this, Schleiermacher, *L. J.* p. 234, thought that, even on exegetical principles, the plural *σημεῖα* in John vi. 26 but (see note on this passage) would justify him in declining to rank the incident among the miracles ; whilst Schenkel thinks he sees his way to an explanation by supposing what is scarcely possible, viz., that Jesus fed the multitude with a rich supply of the *bread of life from heaven*, which caused them to forget their ordinary food, though at the same time He devoutly consecrated for their use the provisions which they had brought with them, or had managed to procure for the present emergency. Weizsäcker likewise leaves the fact, which is sup-

<sup>1</sup> Bengel well observes : *ὑμεῖς, vos*, significanter. "Rudimenta fidei miraculorum apud discipulos."

<sup>2</sup> See Stallbaum, *ad Plat. Apol.* p. 27 A ; Kühner, *ad Xen. Mem.* I. 1. 18 ; Dissen, *ad Dem. de cor.* p. 242.

<sup>3</sup> Winer, *Rechewörterbuch*, under the word

*Backen*. Robinson, *Pal.* III. pp. 40, 203.

<sup>4</sup> For *κόφινος*, see Jacobs, *ad Anthol.* IX. p. 455.

<sup>5</sup> In Xen. *Anab.* III. 8. 6, it is used in the sense of a *dung-basket*.

<sup>6</sup> Maetzner, *ad Lycurg.* p. 75.

posed to underlie the present narrative too much in a state of perplexing uncertainty ; this element of fact, he thinks, must somehow correspond with the symbolism of the miracle, which is intended to teach us that there is no sphere in which the believer may not become a partaker of the fulness of Jesus' blessing. Keim, adhering above all to the ideal explanation that the bread which Jesus provided was *spiritual* bread, and referring by way of parallel to the story of the manna and the case of Elisha, follows the Paulus-Schenkel line of interpretation, in conceding a residuum of historical fact, though he seems to doubt whether that residuum will be considered worth retaining. But to eliminate the element of *fact altogether* is no less inconsistent with historical testimony. This, however, has been done by Strauss, who thereupon proceeds to account for the narrative, partly by tracing it to some original parable (Weiss, I. p. 510 ff.), partly by treating it as a *myth*, and deriving it from the types of the Old Testament (Ex. xvi. ; 1 Kings xvii. 8-16 ; 2 Kings iv. 42 ff.) and the popular Messianic ideas (John vi. 30 f.), partly by supposing it to belong to the lofty sphere of *ideal legend* (Ewald, see note on John vi. 12), and partly by understanding it in a *symbolic* sense (Hase, de Wette). Such a mode of dealing with this incident is the result of denying the possibility of bringing a creative agency to bear upon dead, rather upon artificially prepared materials—a possibility which is not rendered more conceivable by having recourse to the somewhat poor expedient of supposing that what was done may have been brought about by an accelerated natural process (Olshausen). But that such agency was actually brought to bear, is a historical fact so well established by the unanimous testimony of the evangelists, that we must be contented to accept it with all its incomprehensibility, and, in this case not less than in that of the changing of water into wine at Cana, abandon the hope of being able to get a clearer conception of the process of the miracle by the help of natural analogies. The symbolical *application*, that is, to the higher *spiritual* food, was made by our Lord Himself in John vi. 26 ff. ; but, in doing so, He takes the miraculous feeding with *material* bread as His historical basis and warrant. Moreover, the view of Origen, that it was τῷ λόγῳ καὶ τῇ εὐλογίᾳ that Jesus caused the bread to multiply, is greatly favored by the fact that the circumstance of the thanksgiving is mentioned by the whole four evangelists, and above all by Luke's expression : εὐλόγησεν αὐτούς.

Ver. 22 f. The walking on the sea comes next in order, in Mark vi. 45 and John vi. 15 as well.<sup>1</sup> Luke omits it altogether. — εἰςθένος ἡνάγκασε] not as though He were already looking forward to some unusual event as about to

<sup>1</sup> Instead of the mere εἰς τὸ πέραν, ver. 22, Mark vi. 45 specifies *Bethsaida*, and John vi. 17 Capernaum. A more precise determination without substantial difference. Not so Wieseler, *Chronol. Synopses*, p. 274, who thinks that the town mentioned in Mark vi. 45 was the Bethsaida (Julias) situated on the *eastern* shore of the lake ; and that it is intended to be regarded as an *intermediate halting-place*, where the disciples, whom He sends on before Him, were to await His arrival. This view is decidedly forbidden by Matt. xiv. 24 (comp. Mark vi. 47) : τὸ δὲ

πλοῖον ἦδὲ μέσον τῆς θαλάσσης. ἦν, from which it is clear that what is meant in προέειπεν αὐτὸν εἰς τὸ πέραν is a *direct* crossing of the lake. It is likewise in opposition to John vi. 17, comp. with vv. 21, 24. Wieseler's view was that of Lightfoot before him ; it is that which Lange has substantially adopted, although the constantly prevailing usage in regard to the simple εἰς τὸ πέραν, ver. 22 (viii. 18, 23, xvi. 5 ; Mark iv. 35, v. 1, 21, viii. 13 ; Luke viii. 22), should have prevented him from doing so.



happen (Keim); He rather wanted to get away from the excited multitudes (who, according to John, had gone the length of wishing to make Him a king), and retire into a solitary place for prayer, ver. 23. The disciples would much rather have remained beside Him, therefore He *compelled* them (Euth. Zigabenus); εὐθ. ἡνάγκ. implies the haste and urgency with which He desires to get them away and to withdraw into retirement,—not an outward *compulsion*, but the *urgere* which takes the form of a command.<sup>1</sup> — ἕως οὐ . . . ὁχλους] literally : *until He should have sent the multitude away*; and then He will come after them. The disciples could only suppose that He meant to follow them upon foot. Comp. note on John vi. 24, 25. — τὸ ὄρος] the mountain that was close by. See on v. 1. κατ' ἰδίαν belongs to ἀνέβη; ver. 13, xvii. 1. — ἐνβίας] second evening, after sunset; ver. 15.

Ver. 24 f. Μίσον] Adjective; with more precision in John vi. 19. At first the voyage had proceeded pleasantly (ἡδῆ), but they began to encounter a storm in the middle of the lake. — βασανίζου] not dependent on ἦν : being *plagued* by the waves; vivid picture. — τετάρτῃ φυλακῇ] πρωί, i. e., in the early morning, from three till somewhere about six o'clock. Since the time of Pompey, the Jews conformed to the Roman practice of dividing the night into four watches of three hours each; formerly, it consisted of three watches of four hours each.<sup>2</sup> — ἀπῆλθε πρὸς αὐτ. ] *He came away down from the mountain to go to them.* Attraction.<sup>3</sup>—According to the reading : περιπ. ἐπὶ τὴν θάλασσαν (see critical notes) : *walking over the sea*; according to the reading of the Received text : π. ἐ. τῆς θαλάσσης : *walking on the sea*. According to both readings alike, we are to understand a miraculous walking *on the water*, but not a walking *along the shore* (ἐπὶ τ. θάλ., on the ground that the shore may be said to be *over* the sea,<sup>4</sup> as Paulus, Stolz, Gfrörer, Schenkel are disposed to think; this view is absolutely demanded by the character of the incident which owes its significance to this miraculous part of it, by the solemn stress that is laid on the περιπατ. ἐπὶ τ. θάλ., by the analogy of the περιεπάτησεν ἐπὶ τὰ ὕδατα in ver. 29, by the ridiculous nature of the fear of what was supposed to be an apparition if Jesus had only walked *along the shore*, by the ἀπῆλθε πρὸς αὐτοὺς in ver. 25, as well as by the fact that, if Jesus had been on the shore,<sup>5</sup> then the disciples, who were in the middle of the lake, forty stadia in breadth, with the roar of the waves sounding in their ears, could not possibly hear what He was saying when He addressed them. It remains, then, that we have here a case of *miraculous walking on the sea*, which least of all admits of being construed into an act of *swimming* (Bolten); but neither are we to try to explain it by supposing (Olshausen) that, by the exercise of His own will, our Lord's bodily nature became exempted, for the time being, from the conditions of its earthly existence; nor should we attempt to render it intelligible by the help of foreign analogies (the cork-footed men in Lucian. *Ver. hist.* ii. 4; the seeress of Prevost; the water-

<sup>1</sup> Kypke, I. p. 286 f.; Hermann, *ad Eur. Bacch.* 462. Comp. Luke xiv. 23.

<sup>2</sup> See Wetstein and Krebs, p. 39 f.; Winer, *Realwörterbuch*, under the word *Nachtwachen*; and Wieseler, *Synopse*, p. 406 f.

<sup>3</sup> Hermann, *ad Viger.* p. 891 ff.; Bernhardt, p. 463.

<sup>4</sup> Comp. Xen. *Anab.* iv. 3. 28; Polyb. i. 44. 4; 2 Kings ii. 7; Dan. viii. 2; John xxi. 1.

<sup>5</sup> Strauss, II. p. 170.

treaders, and such like), but, as being akin to the miracle of the stilling of the tempest (iv. 35 ff.), it should rather be examined in the light of that power over the elements which dwells in Christ as the incarnate Son of God. At the same time, it must be confessed that it is utterly impossible to determine by *what means* this miraculous walking was accomplished. From a teleological point of view, it will be deemed sufficient that it serves to form a practical demonstration of the Messiahship of Jesus, a consideration (comp. ver. 38) which was no less present to the minds of the evangelists in constructing their narratives. The credibility of those evangelists—among whom is John, whose personal experience lends additional weight to his testimony—must prove fatal, not only to any attempt to resolve our narrative into a *mythical sea story* (Strauss, who invokes the help of 2 Kings ii. 14, vi. 6, Job. ix. 8, and the legends of other nations), or even into a *doctetic fiction* (Hilgenfeld), but also to the half and half view, that some *event* or other, which occurred on the night in question, developed (Hase) into one of those genuine *legendary* stories which serve to *embody some particular idea* (in this instance, the walking on the water, Job ix. 8). In the same way Baumgarten-Crusius, on *John*, I. p. 284, regards a case of walking *on the sea*, recorded by John, as the *original* tradition; while Weisse, p. 521,<sup>1</sup> avails himself of the *allegorical* view; Bruno Bauer, again, here as elsewhere, pushes negative principles to their extreme limit; and Volkmar sees reflected in the narrative Paul's mission to the Gentiles. Weizsäcker and Keim likewise assume, though with more caution and judgment, the allegorical standpoint, the former being disposed to regard the interposing of Jesus with His help, and the power of faith in conquering danger, as constituting the essence of the whole; Keim again being inclined to see in the story an allusion to the distress and desolation of the church waiting for her Lord, and not knowing but that He may not come to her help till the very last watch in the night (xxiv. 43; Mark xiii. 35),—an idea which, as he thinks, is indebted in no small degree to Job ix. 8, where God is represented as treading on the waves of the sea. But even this mode of interpretation, though in accordance, it may be, with the *letter*, cannot but do violence to the whole *narrative* as a statement of fact.<sup>2</sup>

Ver. 26 ff. Ἐπὶ τῆς θαλάσσης (see critical notes): *upon the sea*. There, just at that spot, they saw Him walking as He was coming toward them *over the sea* (ver. 25). Observe the appropriate change of cases. For genitive, comp. Job ix. 8. περιπατῶν . . . ἐπὶ θαλάσσης.<sup>3</sup> ἐφ' ὕδατος βαδίζοντα.<sup>4</sup>—φάντασμα] They shared (Luke xxiv. 37) the popular belief in apparitions:<sup>5</sup> ψυχῶν σκοιειδῆ φαντάσματα, "the shadowy appearances of souls."<sup>6</sup>—Ver. 27. ἔδᾱλ. αὐτ.] ἀπὸ τῆς ρωνῆς δῆλον ἐάντων ποιεῖ, Chrysostom.—Vv. 28–31 are not found in any of the other gospels, but their contents are entirely in keeping with Peter's temperament.<sup>7</sup>—βλέπων] not: *as He perceived*, but: *as He saw*; for, when on the sea, He was in immediate contact with the *manifestations* of the storm.

<sup>1</sup> Comp. Schneckenburger, *erst. kan. Ev.* p. 68.

<sup>2</sup> Comp., besides, the note on John vi. 16–21.

<sup>3</sup> Lucian, *Philops.* xlii.

<sup>4</sup> Ver. *hist.* ii. 5, *al.*

<sup>5</sup> Plat. *Phaed.* p. 81 D.

<sup>6</sup> Eur. *Hec.* 54; Lucian, *Philops.* 29; Wied. xvii. 15. Comp. the *nocturnos Lemures* in Horace, *Ep.* ii. 2. 209.

<sup>7</sup> ὁ πανταχοῦ θρυμὲς κ. αἰὲ τῶν ἑλλαν προσηδῶν, Chrysostom.

—καταποντίζεσθαι];<sup>1</sup> namely, by the influence of Christ's power, for which influence, however, he became unreceptive through doubt, and accordingly began to sink.

Ver. 31 f. Εἰς τί ἐδίωτ.]<sup>2</sup> For εἰς τί, *wherefore?* comp. xxvi. 8.<sup>3</sup> — ἐμβάντων αὐτῶν] According to John, Jesus did not go up into the boat, but the disciples *wanted* to take Him on board. A difference that may be noted, though it is of but trifling importance. See note on John vi. 21. — ἐκόπασεν].<sup>4</sup> It *became calm*. *Anthol.* vii. 630 : ἡ μακρὴ κατ' ἐμοῦ δυσπλοῖη κοπάσει, "my great difficulty of sailing will abate," and see Wetstein.

Ver. 33. Θεοῦ υἱός] *the Messiah*. See note on iii. 17. The impression recorded in the text was founded, so far as the people were concerned, upon the miraculous walking on the sea itself, and partly upon the connection which existed, and which they recognized as existing, between the calming of the storm and the going on board of Jesus and Peter. οἱ ἐν τῷ πλοίῳ are not the disciples (Hilgenfeld, Schegg, Keim, Scholten), but those who, besides them, were crossing in the boat, the crew and others. Comp. οἱ ἄνθρωποι, viii. 27. By means of an expression of this general nature they are *distinguished* from the μαθηταί (ver. 26), who had hitherto been in question.<sup>5</sup> Mark omits this concluding part of the incident, and merely records the great astonishment on the part of the disciples. As it stands in Matthew, it is to be regarded as connecting a traditional amplification with the episode of Peter, which that evangelist has embodied in his narrative, but yet as containing nothing improbable, in so far as it makes it appear that the outburst of astonishment was so great that it expressed itself in the acknowledgment of our Lord's Messiahship, especially as it is to be borne in mind that the miraculous feeding of the multitudes (John vi. 14, 15) had taken place but so short a time before. Moreover, this is, according to Matthew, the first time that Jesus was designated the Son of God by *men* (iii. 17, iv. 3, viii. 29). According to John (i. 50), He had already been so styled by Nathanael ; in the present instance He received the designation from those who, as yet, were not of the number of His disciples.

Ver. 34. Comp. Mark vi. 53 ff. Γῆ Γεννησ.] that beautiful district of Lower Galilee, stretching along the border of the lake, and measuring thirty stadia in length by twenty in breadth.<sup>6</sup>

Ver. 36. Summary statement, as in iv. 24. — παρεκάλ.] descriptive imperfect. — κρασπέδου] See note on ix. 20. *They wanted merely to touch Him*, as in ix. 21. — διεσώθησαν] *were completely saved*,<sup>7</sup> so that they quite recovered from their ailments, and that, according to the analogy of the other miracles of healing, *just at once*. Hilgenfeld is wrong in supposing that this took place "without the medium of faith ;" as a matter of course, *faith* was implied in their very παρακαλεῖν.

<sup>1</sup> "Pro modo fidel ferebatur ab aqua," "according to the measure of his faith he was borne up from the water." (Bengel).

<sup>2</sup> κατὰ πρῶτον μὲν ἐθάρρουν, ὕστερον δὲ δεικνύσας ; "wherefore were you at first courageous, but afterwards terrified?" Euth. Zsigabenus.

<sup>3</sup> Wisd. iv. 17; Sir. xxxix. 17, 21; Soph.

Tr. 403, *Oed. C.* 523, and Hermann's note.

<sup>4</sup> Comp. Herod. vii. 191. LXX. Gen. viii. 1.

<sup>5</sup> Grotius limits the meaning too much when he says : "ipsi nautae."

<sup>6</sup> Josephus, *Antl.* iii. 10. 8, the *el Genuetir* of the present day ; Ewald, *Geoch. Chr.* p. 234 ; Furer in Schenkel's *Bibelles.* II. p. 524.

<sup>7</sup> Xen. *Mem.* ii. 10. 2 ; Luke vii. 2.

## CHAPTER XV.

Ver. 1. *ο]* is deleted by Lachm. and Tisch. 8, after B D  $\aleph$ , Curs. Or. But how readily might the article have been overlooked, seeing that, in this passage, it might well appear superfluous, as rather in the way, in fact! Had it been adopted from Mark vii. 1 (whence, according to well-nigh the same testimony, is derived the arrangement *Φαρ. κ. γραμμ.*, followed by Tisch. 8), it would have been put before *γραμμ.* — Ver. 4. *ἐνετείλατο λέγων]* Fritzsche, Lachm. : *εἶπεν*, which Griesb. likewise approved, after B D T<sup>\*</sup>, 1, 124, and several Verss. and Fathers. Taken from Mark vii. 10. — Ver. 5. *καὶ οὐ μὴ τιμήσῃ]* Lachm. and Tisch. 8 : *οὐ μὴ τιμήσει*, after B C D T<sup>\*</sup>  $\aleph$  (which has *τιμῆσῃ*), Curs. Verss. and Fathers. The omission of *καί* is by way of simplifying the construction. But the future has so much testimony in its favor, besides that of B C D, etc., that (with Tisch.) it must be preferred. In what follows Lachm. has deleted *ἢ τὴν μητέρα αὐτοῦ* (after B D  $\aleph$  Syr<sup>cr</sup>). Omitted in consequence of homoeoteleuton. — Lachm. Ver. 6. *τὴν ἐντολήν]* : *τὸν λόγον*, after B D  $\aleph^{**}$  Verss. and Fathers ; Tisch. : *τὸν νόμον*, after C T<sup>\*</sup>  $\aleph^{**}$  Curs. Ptol. The last is correct ; *τ. ἐντολ.* is from ver. 3, *τ. λόγ.* from Mark vii. 13. — *ὁ λαὸς οὗτος]* Elz. Scholz : *ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καί*, against B D L T<sup>\*</sup>  $\aleph$ , 33, 124, and many Verss. and Fathers. From the LXX. — Ver. 14. *ὁδῆγοὶ εἰσὶ τυφλοὶ τυφλῶν]* Numerous variations ; Lachm. : *τυφλοὶ εἰσιν ὁδῆγοὶ τυφλῶν*. So L Z  $\aleph^{**}$ , Curs. and many Verss. and Fathers, and supported also by B D, 209, Syr<sup>cr</sup>, which latter have merely *τυφλοὶ εἰσιν ὁδῆγοι*,<sup>1</sup> where *τυφλῶν* has been displaced by the *τυφλός* immediately following. Nevertheless, we must prefer to retain the reading of the Received text, which has still strong testimony in its favor, besides being defended by Tisch. The reading of Lachm. is an unsuccessful attempt to amend the style. — Ver. 15. *ταύτην]* deleted by Lachm. and Tisch. 8, after B Z  $\aleph$ , 1, Copt. Or., but it may have been omitted all the more readily from the fact that Mark vii. 17 has no demonstrative, and because the parable does not immediately precede. — Ver. 16. *Ἰησοῦς]* with Lachm. and Tisch., and on the strength of important testimony, is to be deleted as being a common supplement. — Ver. 17. *οὐκω]* Fritzsche, Lachm. and Tisch. : *οὐ*, after B D Z, 33, 238, Syr. Syr<sup>cr</sup> Aeth. Arm. It. Vulg. Altered in conformity with Mark vii. 19. — Ver. 22. *ἐκραύγασεν αὐτῷ]* Lachm. : *ἐκραξεν* (on the margin : *ἐκραξεν*), after B D  $\aleph^{**}$  1 ; Tisch. 8 : *ἐκραξεν*, after Z  $\aleph$  13, 124, Or. Chrys. But of the two words *κράζειν* is far more generally used in the New Testament (*κραυγάζειν* occurs again in Matthew only in xii. 19), and was further suggested here by ver. 23. *Αὐτῷ*, although having rather stronger testimony against it, is likewise to be maintained ; for, with the reading *ἐκραύγ.*, it proved to be somewhat in the way, and hence it was either omitted, or interpreted by means of *ὀπίσω αὐτοῦ* (D, Cant.), or placed after *λέγουσα* (Vulg. and Codd. of It.). — Ver. 25. *προσεκύνῃσιν]* Elz. : *προσεκύνει*, which Fritzsche, Lachm. Scholz, Tisch. likewise read, after Griesb. had approved

<sup>1</sup>  $\aleph^{**}$  : *ὁδῆγοὶ εἰσιν τυφλοὶ*.

of the aorist, and Matthæi had adopted it. The greatest amount of testimony generally is in favor of the aorist; the greatest amount of the *oldest* testimony (including Curs. B D M\*, though not C), in favor of the imperfect; the latter is to be preferred, partly just because it is better authenticated, and partly because the transcribers were more used to the aorist of *προσκυν.* — Ver. 26. *οὐκ ἐστὶ καλόν*] Fritzsche, Lachm. and Tisch.: *οὐκ ἐξεστὶ*, only after D and a few Verss. and Fathers, also Orig. Correctly; the reading of the Received text is from Mark vii. 27. — Ver. 30. Instead of *τοῦ Ἰησοῦ* we should read *αὐτοῦ*, with Lachm. and Tisch., according to important testimony. — Ver. 31. For *λαλοῦντας*, B, Aeth. and a few Curs. have *ἀκούοντας*. Defended by Buttmann in the *Stud. u. Krit.* 1860, p. 348. It is taken from xi. 5. — For *ἐδόξασαν*, Tisch. 8 reads *ἐδόξαζον*, only after L M, Curs. — Ver. 32. *ἡμέραι*] Elz.: *ἡμέρας*, against decisive testimony. Correction. — Ver. 35 f. *ἐκίλευσε . . . λαβών*] Lachm. and Tisch. 8: *παραγγέλλας τῷ δαίμονι ἀναπ. ἐ. τ. γ. ἔλαβεν* (and *καὶ* before *ἐχθρ.* below), after B D M, Curs. Or. An attempt to amend the style with the help of expressions taken from Mark. — For *ἔδωκε*, Tisch. 8 has *ἐδίδου*, after B D, Curs. Chrys. Taken from Mark viii. 6. — Ver. 39. *ἀνέβη*] Elz. Schulz, Scholz, Lachm. Tisch. 8: *ἐνέβη*, only after B M, Curs. Correction, because *ἐμβ. εἰς τ. πλ.* happens to be the common form of expression; viii. 23, ix. 1, xiv. 32. D has *ἐνβαίνει*.

Ver. 1. The three sections of ch. xv., having as their respective subjects the washing of hands (vv. 1-20), the woman of Canaan (vv. 21-31), and the feeding of the four thousand (vv. 32-39), occur elsewhere only in Mark (vii. 8), whom Matthew partly abridges and partly supplements. — *τότε*] when He was staying in the country of Gennesareth. — *οἱ ἀπὸ Ἱερουσ. γρ.* (see critical notes): the scribes who belonged to Jerusalem, and had come from that city (Mark vii. 1). Well-known attraction of the preposition with the article.<sup>1</sup>

Ver. 2. *Παράδοσις*].<sup>2</sup> The Jews, founding upon Deut. iv. 14, xvii. 10, for the most part attached greater importance to this tradition than to the written law.<sup>3</sup> They laid special stress upon the traditional precept, founded on Lev. xv. 11, which required that the hands should be washed before every meal (*δταν ἄρτον ἐσθίσουσιν*, a rendering of the Hebrew לֶחֶם לֶאֱכֹל).<sup>4</sup> Jesus and His disciples ignored this *παράδοσις* as such. — *τῶν προσβντ.*] *which had been handed down from the men of olden time* (their forefathers). It is not the *scribes* that are meant (Fritzsche), nor the *elders of the nation* (Bleek, Schegg), but comp. Heb. xi. 2. It is the wise men of ancient times that are in view. Observe, moreover, the studied precision and peremptory tone of the question, which has something of an official air about it. The growing hostility begins to show itself in an open and decided manner.

Ver. 3. *Καὶ*] *also*, implies a comparison between the *ὑμεῖς* and *οἱ μαθηταὶ σου*; that is to say, the *παραβαίνειν* is acknowledged to be true of *both* parties, the only difference being in the matters in which the transgression is exemplified.<sup>5</sup> — *ὁὰ τ. παράδ. ὑμ.*] *which you observe*. Notice how the

<sup>1</sup> See Kühner, II. 1, p. 478 ff., and *ad Xen. Mem.* iii. 6. 11. Comp. Acts xxi. 27; Col. iv. 16, *al.*

<sup>2</sup> ἄγραφος διδασκαλία, Hesychius.

<sup>3</sup> Hence, *Beracoth* f. 8. 2: הכינים דברי

טופרים מרברי תורה. Comp. Schoettgen.

<sup>4</sup> See Lightfoot, Schoettgen, and Wetstein.

<sup>5</sup> Klotz, *ad Devar.* p. 636.

one question is met with another in the *same style*, thereby rendering the *reductio ad absurdum* only the more telling. Luther appropriately remarks that "He places one wedge against the other, and therewith drives the first back."

Ver. 4. Ex. xx. 12, xxi. 17. — τίμα] involves the idea of a practical manifestation of reverence in the form of kind deeds, ver. 5. — θανάτῳ τελευτ.] מוֹת, the meaning of which (*he shall certainly die, be executed*) has not been exactly hit by the LXX. in the phrase θανάτῳ τελ., though it is in conformity with Greek idiom: *He shall end* (ii. 19) *by death* (execution, Plat. Rep. p. 492 D, and very frequently in classical writers).<sup>1</sup>

Ver. 5 f. Δῶρον] sc. ἐστι, [דָּוָן] a gift, κατ' ἐξοχήν, namely, to God, i.e., to the temple.<sup>2</sup> Vulgate, Erasmus, Castalio, Maldonatus connect δῶρον with ὠφελθῆς: *a temple-offering, which will be given by me, will bring a blessing to thee*. The conjunctive, however, is clearly independent of εὐν. Chrysostom observes correctly: δῶρόν ἐστι τοῦτο τῷ θεῷ, ὃ θέλεις ἐξ ἐμοῦ ὠφελθῆναι καὶ οὐ δύνασαι λαβεῖν, "this is a gift to God, whatsoever thou wishest to be profited by me and art not able to attain."—There is an *aposiopesis* after ὠφελθῆς, whereupon Jesus proceeds in His discourse with καὶ οὐ μὴ τιμῇς. *But your teaching is*: "Whoever will have said to his father: *It is given to the temple, whatever thou wouldst have got from me by way of helping thee*" (the Jews, of course, understood the apodosis to be this: *he is not bound by that commandment, but the obligation is transferred to his Corban*). And (in consequence of this vow) *he will certainly not be honoring*.<sup>3</sup> Some, however, postpone the aposiopesis till the close, and understand καὶ οὐ μὴ τιμῇς, as forming part of what is supposed to be spoken by the Pharisees in their teaching: *But whosoever says . . . and does not honor . . .* (he is not liable to punishment). So Fritzsche. But this is not in keeping with usage as regards οὐ μὴ; nor is it in itself a probable thing that the Pharisees should have said quite so plainly that the honoring of parents might be dispensed with. Others, again, reject the aposiopesis, and regard καὶ οὐ μὴ τιμ. etc. as an apodosis, taking the words, like the expositors just referred to, as forming part of what is understood to be spoken by the Pharisees: "*whoever says . . . he is not called upon, in such cases, to honor his parents as well*." Such, after Grotius, is the interpretation of Bengel, Olshausen, Bleek.<sup>4</sup> According to this view, καὶ would be that of the apodosis<sup>5</sup> in a relative construction.<sup>6</sup> But οὐ μὴ τιμ. does not mean: *he need not honor*, but: *he assuredly will not honor*; or, as Ewald and Hofmann<sup>7</sup> explain it, *he shall not honor*,—which direct prohibition from the lips of such wily hypocrites as those Pharisees, is far less conceivable than the prudent aposiopesis above referred to.—More frequently ὠφελείσθαι τι ἐκ τινος<sup>8</sup> with ὑπό, παρά, ἀπό.

<sup>1</sup> See Lobeck, *Paral.* p. 523; Koster, *Erlaut.* p. 53.

<sup>2</sup> See Lightfoot and, in general, Ewald, *Allerth.* p. 81 ff.

<sup>3</sup> Comp. Käuffer, *de ζωῆς αἰών. notion.* p. 32 f., and Beza, *de Wette*, Kelm.

<sup>4</sup> Comp. Winer, p. 558 [E. T. 750, note].

<sup>5</sup> Klotz, *ad Devar.* p. 636.

<sup>6</sup> Baumlein, *Partik.* p. 146.

<sup>7</sup> *Schriftbew.* II. 2, p. 391.

<sup>8</sup> For ὠφελείσθαι τι ἐκ τινος, comp. Thuc. vi. 12. 2: ὠφελθῆναι τι ἐκ τῆς ἀρχῆς, "would be benefited in any respect by his command," Lys. xxi. 18, xxvii. 2; Aesch. *Prom.* 222; Soph. *Aj.* 533.

The opposite of it is : *ζημιωῖσθαι τι ἐκ τινος*.<sup>1</sup> For the passive with accusative of the thing, see Kühner, II. 1, p. 279 f. — *καὶ ἡκυρώσατε*] *and you have thereby deprived of its authority*. *ἡκυρ* is placed first for sake of emphasis, and is stronger than *παραβαίνειν* in ver. 3. That such vows, leading to a repudiation of the fifth commandment, were actually made and held as binding, is evident from Tr. *Nedarim* v. 6, ix. 1.<sup>2</sup>—Ver. 6 is a confirmation, and not a mere echo, of what is said in ver. 3.

Ver. 7 ff. *Καλῶς*] *admirably*, appropriately characterizing. — *προεφῆτ.*] *has predicted*, which de Wette unwarrantably denies to be the meaning of the word in the present instance, understanding *προφ.* in the sense of the inspired utterance generally. Jesus regards Isa. xxix. 18 (not strictly in accordance with the LXX.) as a typical *prediction*, which *has found its fulfilment* in the conduct of the scribes and Pharisees. — *μάτην δέ*] *δέ* denotes a continuation of the matter in hand ; and *μάτην* indicates, according to the usual explanation, that their *σέβασθαι* is attended with *no beneficial result* (2 Macc. vii. 18, and classical writers), produces *no moral effect* upon their heart and life, because they teach as doctrines the commandments of men. But seeing that the *μάτην σέβασθαι* consists of mere lip-service in which the heart plays no part, thus according with the idea involved in *ὑποκριταί*,—and inasmuch as *διδάσκοντες*, etc., is evidence that such is the nature of the service, the interpretation : *sine causa*, found so early as in the Vulgate, is better suited to the context. Their *σέβασθαι* of God is *meaningless*,<sup>3</sup> because they do not teach divine, but *human doctrine*, the consequence of which is that the *σέβασθαι* has no motive principle in the heart, where, on the contrary, human interest takes the place of the fear of God.<sup>4</sup> For the opposite of such worship, consult John iv. 24.<sup>5</sup>—There is no Hebrew word corresponding to *μάτην* in the above quotation from Isaiah ; probably the text made use of by the LXX. contained a different reading. — *ἐντάλμ. ἀνθρ.*] promulgating as doctrines, precepts of a merely human origin ; comp. Col. ii. 22.

Ver. 10.<sup>6</sup> During the discussion the *δχλος* had been standing in the background ; He invites them to come near.

Ver. 11. *Κοινοί*] *makes common, profanes* (לְחָל), comp. 4 Macc. vii. 6, nowhere found in classical writers ; in the New Testament, in Acts x. 15, xi. 9, xxi. 28 ; Heb. ix. 13 ; Rev. xxi. 27. What Jesus has in view at present is not legal, but *moral* defilement, and which is not produced (1 Tim. iv. 4) by what goes into the mouth (food and drink, as well as the partaking of these with unwashed hands), but by that which comes out of it (improper language). So far as can be gathered from the context, he is not saying anything against the *Mosaic* regulations relating to meats, though one cannot help regarding what he does say as so *applicable* to these, as to bring into view the prospect of their abrogation as far as they are merely

<sup>1</sup> Dem. III. 11.

<sup>2</sup> Joseph. c. Ap. i. 22.

<sup>3</sup> *Temere*, comp. Soph. Aj. 634, and Lo-beck's note, Ast, *Lex. Plat.* II. p. 235.

<sup>4</sup> Comp. the *μάταιος θρησκεία* of Jas. i. 26.

<sup>5</sup> See Apol. Conf. A., pp. 206, 256.

<sup>6</sup> *Ἐκείνους μὲν ἐπιστομίας καὶ κατασχύνας*

*ἀφῆκεν, ὡς ἀνιάτους, τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον, ὡς ἀξιολογώτερον.* "Having stopped the mouths of these and put them to shame he sent them away as incurable ; but he directs his discourse to the crowd, as more worthy," Euth. Zigabenus.

ceremonial,<sup>1</sup> and, as a consequence of this latter, the triumph of the *idea* which they embody, *i.e.*, their *fulfilment* (v. 17). Observe, further, that it is meat and drink only *in themselves* considered, that he describes as matters of indifference, saying nothing at present as to the special circumstances in which partaking of the one or the other might be regarded as sinful (excess, offences, 1 Cor. viii., and so on). See ver. 17.

Ver. 12. Προσελθ.] Matthew does not say *where*? According to Mark vii. 17, this took place in the house. — τὸν λόγον] Fritzsche and many more take this as referring to vv. 8-9. It is to understand it, with Euth. Zigabenus, as pointing to the saying in ver. 11 (Paulus, de Wette, Baumgarten-Crusius, Bleek). For this, addressed as it was to the multitude, must have been peculiarly displeasing to the Pharisees; and ἀκούσαντες τὸν λόγον would, on any other supposition than the above, be deprived of its significance as stating the ground of offence.

Ver. 13. The correct interpretation is the *ordinary* one (being also that of Ewald and Keim), according to which φνεία is taken as a figurative way of expressing the *teaching*. The fact of Jesus having attacked their *teaching*, in ver. 11, had given offence to the Pharisees. Consequently He now explains why it is that He does not spare such teaching: *every doctrine, He says, that is not of God, that is merely human in its origin, will pass away and perish*, as the result, that is, of the Messianic reformation which is in the course of developing itself. Nothing is said about the Pharisees *personally* (whom Chrysostom supposes to be *included* in what is said about the teaching) till ver. 14. This in answer to Fritzsche, Olshausen, de Wette, Hilgenfeld, Bleek, who find in the words a prediction of the extirpation of the *Pharisees* ("characters of this stamp will soon have played out their game," de Wette). What is expressed *figuratively* by means of πᾶσα φνεία, ἣν οὐκ ἐπίτευσεν ὁ πατήρ μου, is the same thing that, in ver. 9, is designated *literally* as διδασκαλίας ἐντάλματα ἀνθρώπων. — On φνεία, *planting*,<sup>2</sup> *i.e.*, in this instance: *something planted*,<sup>3</sup> where, however, it is not used with regard to false teaching, but with reference to false teachers. In classic Greek the form is φύτευμα, or φύτον.

Ver. 14. Ἀφετε αὐτοῖς] *Let them alone, dismiss them from your thoughts!* — In the *application* of the general saying: τυφλὸς δὲ τυφλόν, etc., the *falling into a ditch* (cistern, or any other hole in the earth, as in xii. 17) is to be understood as a figurative expression for being cast into Gehenna. These blind teachers, whose minds are closed against the entrance of divine truth (comp. xxiii. 16; Rom. ii. 19), are with their blind followers hopelessly lost! — Observe what emphasis there is in the fourfold repetition of τυφλοί, etc. The very *acme* of Pharisaic blindness was their maintaining that they were *not* blind, John ix. 40.

Ver. 15. Ὁ Πέτρος] differs, though not materially, from Mark vii. 17. —

<sup>1</sup> Comp. Keim, and Weizsäcker, p. 463.

<sup>2</sup> Plat. *Theog.* p. 121 C; Xen. *Oec.* vii. 20, xix. 1.

<sup>3</sup> Comp. Ignatius, *ad Philad.* III. *ad Trall.* xi.

<sup>4</sup> Comp. Soph. *Phil.* 1043 (1054): ἀφετε γὰρ αὐτὸν, μηδὲ προσέσθωγ' ἐτι, "now leave him there, and do not lay hand on him." "Indignos esse pronuntiat, quorum haberi debeat ratio," Calvin.



παραβολή] in this instance ῥῆμα, a *saying* embodied in some figurative representation, an apophthegm.<sup>1</sup> — ταύτην] It was the saying of ver. 11 that was present to Peter's mind as having given occasion to the words that had just fallen from Jesus. It is just that same λόγος which, according to ver. 12, had given offence to the Pharisees. But the explanation of it which is now furnished by Jesus is of such a nature as to be by no means self-evident.

Ver. 16. Ἀκόμην] in the sense of *adhuc* (frequently met with in Polybius), belongs to the Greek of a later age.<sup>2</sup> — καὶ ὑμεῖς] *even you*, although you are my regular disciples.

Ver. 17 ff. Οὐπω νοεῖτε, κ.τ.λ.] *Do you not yet understand that*, and so on, notwithstanding all that I have already done to develop your minds? — Food and drink are simply things that pass into the stomach to be digested there, and have nothing in common with man's spiritual nature, with his reason, his will, and his affections and desires (καρδία, the centre of the whole inner life, see note on xxii. 37). Notice the contrast between εἰς τὴν κοιλίαν (*abdominal cavity*, see note on John vii. 38) and ἐκ τῆς καρδίας. — Ver. 19. Proof of what is said in ver. 18 : for the *heart* is the place where immoral thoughts, murders, adulteries, and so on, therefore where inward and outward sins, are first conceived, and from which they pass into actual transgressions. Accordingly, it is *that* which comes out of the *heart*, and expresses itself by means of the mouth (ver. 18), which defiles the man as a moral being. The opposite case, in which the heart sends forth what is good, presupposes *conversion*. — The *plurals* denote different instances of murder, adultery, and so on.<sup>3</sup> — βλασφημ.] *i.e.*, against one's neighbor, on account of the connection with ψευδομ. Comp. note on Eph. iv. 31.

Ver. 21. Ἐκεῖθεν] See xiv. 34. — ἀνεχώρησεν] *He withdrew*, to avoid being entrapped and molested by the Pharisees. Comp. xii. 15, xiv. 13. — εἰς τὰ μέρη] not : *towards the districts, versus* (Syr. Grotius, Bengel, Fritzsche, Olshausen), for the only meaning of εἰς that naturally and readily suggests itself is : *into the districts* (ii. 22), of Tyre and Sidon. This, however, is not to be understood as implying that Jesus had crossed the borders of Palestine and entered Gentile territory, which is precluded by the words of ver. 22 : ἀπὸ τ. ὁρίων ἐκ. ἐξελθούσα, but as meaning, that he went : *into the (Galilean) districts which border upon the precincts of Tyre and Sidon*. Comp. note on Mark vii. 24, according to which evangelist Jesus does not pass through Sidon till afterwards, when proceeding farther on His way (vii. 31). This in answer to Chrysostom, Theophylact, Euth. Zigabenus, de Wette, Arnoidi, Bleek, Schenkel, whose expedient of supposing that Jesus betook Himself to this Gentile valley, not for the purpose of *teaching*, but to make Himself acquainted with the feelings of the people who lived there

<sup>1</sup> Etym. M. : αἰνιγματώδης λόγος, ὃ πολλοὶ λέγουσι ζήτημα, ἐμφαίνειν μὲν τι, οὐκ αὐτὸθεν δὲ πάντως δῆλον ὃ ἀπὸ τῶν ῥημάτων, ἀλλ' ἔχον ἐντὸς διάνοιαν κεκρυμμένην, "an enigmatical saying, which many call a searching, displaying something, yet what is not altogether plain of itself from the words, but having within

some hidden meaning." Comp. note on on xiii. 3 : φράσον, as in xiii. 36.

<sup>2</sup> Phrynichus, p. 123, and Lobeck's note.

<sup>3</sup> Kühner, II. 1, p. 15 f.; Maetzner, *ad Lycurg.* p. 144 f.), and render the language more *forcible* (Bremi, *ad Aeschin.* p. 320.

(Schenkel), may be pronounced to be as arbitrary as the supposition that He only wanted (Calvin) to give *praeludia quaedam* of the conversion of the Gentiles.

Ver. 22. *Xanavaia*] Several tribes of the *Canaanites*, 'אֲנָנִי, who were the original inhabitants of Palestine, went and settled in the north, and founded what was subsequently known as the *Phoenician* nation.<sup>1</sup> Light-foot on this passage. — *ἐξελεύσασα*] She crossed the frontier into the contiguous territory of the Jews, where Jesus happened to be. According to Paulus, the woman came *out of her house*; according to de Wette, Bleek: *from some place nearer the centre of the country*. Both views are in opposition to the terms of our passage, which *plainly state* where she came out from. — *ὡς Δαυ.*] She so addresses Jesus, because, from living in the neighborhood of the Jews, she was familiar with their Messianic expectations, and with the Messiah's title, as well as with the Messianic reputation of Jesus. Looking to what is said in ver. 26, she cannot be supposed to have been a proselyte of the gate. The Gentiles also believed in demoniacal possession. — *ἐλέησόν με*]. "Suam fecerat pia mater miseriam filiae," "The pious mother had made the misery of her daughter her own," Bengel.

Ver. 23. At first a silent indication, and then an express intimation of His disinclination to favor her. — *ἀπόλυσον αὐτήν*] *send her away*, that is, with her request *granted*.<sup>2</sup>—Thus they *begged* Jesus; very frequently in the New Testament (in Matthew, only on this occasion; in Mark, only in vii. 26; in Luke and John, very often; in Paul, only in Phil. iv. 3; 1 Thess. iv. 1, v. 12; 2 Thess. ii. 1), and contrary to classical usage, though according to the LXX.<sup>3</sup> *ἑρωτάω* is used in the sense of *to beg, to request*. It is not so with regard to *ἐπερωτάω*. See note on xvi. 1. — *ὅτι κρᾶζει, κ.τ.λ.*] so importunate is she.

Ver. 24. Those words are addressed to the *disciples* (comp. note on x. 6); the answer to the *woman* comes afterwards in ver. 26.—It is usually supposed that what Jesus had in view was merely to *put her confidence in Him to the test* (Ebrard, Baur, Schenkel, Weiss); whilst Chrysostom, Theophylact, Euth. Zigabenus, Luther, Glöckler, assert that His aim was to furnish her with an opportunity for *displaying her faith*. But the moral sense protests against this apparent cruelty of playing the part of a dissembler with the very intention of tormenting; it rather prefers to recognize in our Lord's demeanor a *sincere disposition to repel*, which, however, is subsequently *conquered* by the woman's unshaken trust (Chrysostom: *καλὴν ἀναισχυρίαν*). Ewald appropriately observes how, on this occasion, Jesus shows His greatness in a twofold way: first, in prudently and resolutely confining Himself to the sphere of His own country; and then in no less thoughtfully overstepping this limit whenever a higher reason rendered it proper to do so, and as if to foreshadow what was going to take place a little farther on in the future.—It was not intended that Christ should come to the *Gentiles* in the days of His flesh, but that He should do so at a subsequent period (xxviii.

<sup>1</sup> Winer, *Realwörterbuch*.

<sup>2</sup> Bengel says well: "Sic solebat Jesus dimittere," "In this wise Jesus was accus-

tomed to send away (suppliants)."

<sup>3</sup> = ἑρωτάω, see Schleusner, *Thes.* II. p. 529.

19), in the person of the Spirit acting through the medium of apostolic preaching (John x. 16 ; Eph. ii. 17). But the difficulty of reconciling this with viii. 5, xi. 12, on which Hilgenfeld lays some stress, as being in favor of our present narrative, is somewhat lessened by the fact that, according to Luke vii. 2 ff., the centurion was living in the heart of the people, and might be said to be already pretty much identified with Judaism ; whereas we have a complete stranger in the case of the woman, before whom Jesus sees Himself called upon, in consequence of their request, ver. 23, strictly to point out to *His disciples* that His mission, so far as its *fundamental object* was concerned, was to be confined *exclusively* to Israel. Volkmar, indeed, makes out that the words were never spoken at all ; that their teaching is of a questionable nature ; and that the whole thing is an imitation of the story of Elijah and the widow of Zarephath (1 Kings xvii.) ; while Scholten, p. 213, regards it merely as a *symbolical* representation of the relation of the Gentile world to the kingdom of God, and which had come to be treated as *a fact*.

Ver. 26. *It is not allowable* (see critical notes) *to take (sumere, circumstantial way of putting it, not : to take away) the bread belonging to the children and cast it to the dogs*,—a general proposition for the purpose of expressing the thought : *I must not allow the Gentiles to participate in my blessings, belonging as they do only to the people of Israel* (the children of God, Rom. ix. 4). Jesus speaks “*ex communi gentis loquela potius quam ex sensu suo*” (Lightfoot) ; for it was the practice among the Jews to designate heathens (and subsequently, Christians also) as *dogs*.<sup>1</sup> For the diminutive, see note on ver. 27. In this passage it is intended to *mitigate the harshness* of the expression.

Ver. 27. *Nai*, as in xi. 9, 26, *confirms* the whole statement of Jesus in ver. 26 (not merely the appellation of dogs, Theophylact, Euth. Zigabenus, Erasmus, Maldonatus) ; and *kai yap* means, as everywhere in the New Testament, and even to a far greater extent among classical writers (who use it but rarely in the sense of *namque*,—*kai* consequently is connective), *for even*.<sup>2</sup> It gives a reason for the *vai* ; but it is quite according to rule to regard *τὰ κύνια* as the expression to which *kai* is meant to give prominence. Consequently the passage would run thus : *Yes, Lord*, Thou art right in what Thou sayest, *for even the dogs eat of the crumbs*, and so on ; or, to express it negatively (with *οὐδὲ yap*) : *for even the dogs are not sent away empty*, and so on. That is to say, this *kai*, so far as can be seen from the context, cannot be intended to serve any other purpose than to suggest a *comparison* between the *κύνια* and the *τέκνα*, so that the passage may be paraphrased as follows : *Thou art right, Lord ; for not merely the children are filled with bread at the family-meal, but—so richly is the table spread—even the dogs receive their share, inasmuch as they eat of the fragments*, and so on. It would therefore be but the more unseemly to take the *children's* bread and cast it to the dogs, so as possibly to leave the former unfed. But in thus justifying her *vai*, *κύριε*,

<sup>1</sup> See Lightfoot and Wetstein, likewise Eisenmenger, *entdeckt. Judenth.* I. p. 713 ff.

<sup>2</sup> See especially, Kühner, II. 2. p. 855.

the woman seeks to suggest the inference to our Lord that He might yet venture to give her *that* which is hinted at in those *ψυχα* with which the *κυνάρια* have to be contented. Of course by this she means a share of His abundant mercy, after the wants of Israel have been fully supplied. Following Grotius and Kuinoel, de Wette explains incorrectly : *For it is even usual for the dogs to get nothing but the fragments.* In that case we should have expected to find : *καὶ γὰρ ἀπὸ τῶν ψυχῶν ἐσθίει*, κ.τ.λ. Fritzsche (comp. Bleek, Schegg) is likewise wrong when he explains thus : *Yes, Lord, it is allowable to give the bread to the dogs, for*, and so on. As against this view we have not merely *ναί*, which can only be taken as a *confirming*, a justifying of what Jesus had said, not simply the ignoring of *καὶ γάρ*, which it would involve, but also the “*repugnandi audacia*,” which is not to be excused in consideration of the *κρίσις*, and the meaning itself, which would certainly not bear out the idea of a contradiction on the part of the woman. But if there is one thing more than another that must not be associated with the tender language of this woman, it is the appearance of anything like contradiction. Finally, all interpretations are wrong which would necessitate our having *ἀλλά* instead of *καὶ γάρ* (Chrysostom, Luther, Vatablus, Glöckler, Baumgarten-Crusius).—The reason why we find Jesus, ver. 26, and consequently the woman also, ver. 27, making use of the *diminutive* *κυνάρια* (a classical term),<sup>1</sup> is because His idea is that of a *family-meal*, in connection with which it was not unnatural to think of the little *house-dogs* that ran about under the table.<sup>2</sup> The *plural* *τῶν κυνῶν* may be ascribed to the fact that, in what she says, the woman is understood to be stating what is matter of general experience.

Ver. 28. *Ἀπὸ τῆς ὥρας ἐκ.*] See note on ix. 22.—The miracle is one of *healing from a distance*, as in viii. 13, John iv. 46 ff., and is to be regarded neither as an *allegory* of Jesus' own composing (Weisse, I. p. 527), which came subsequently to be looked upon as the record of a miracle, nor as being a mere case of the miraculous *prediction of the future*.<sup>3</sup>

Vv. 29 ff. *Παρὰ τὴν θάλ. τ. Γαλ.*] according to Mark vii. 31, the *eastern* shore.—*τὸ ὄρος*] the mountain just at hand. See notes on v. 1, xiv. 22.—*κυλλοὺς*] *deformed, lame*, without specifying further ; but the word is used not merely with reference to the hands or arms (comp. as evidence to the contrary, the well-known nickname of Vulcan : *κυλλοποδιών*, “*crook-footed*”),<sup>4</sup> but also to the feet.—*ἐρρίψαν*] The *flinging down* is to be taken, not as indicating the careless confidence (Fritzsche, de Wette, Bleek), but rather the *haste* of the people, in consequence of so many sick being brought to Jesus.<sup>5</sup> The reference to the *helplessness* of the sick (Baumgarten-Crusius) would be suited only to the case of the *χωλοὶ* and *κυλλοί*.—*παρὰ τ. πόδας*] for as *προσκυνῶντες* it behoved them to prostrate themselves before Him.—Ver. 31. *τὸν θεὸν Ἰσρ.*] who shows His care for His people by communicating to them, through Jesus, such extraordinary blessings. *Ἰσρ.* is added

<sup>1</sup> Plat. *Euthyd.* p. 298 D ; Xen. *Cyr.* viii. 4. 20, although discarded by Phrynichus, p. 180.

<sup>2</sup> Comp. *τραπεζῆς κύνας*, Hom. *Il.* xxiii.

173.

<sup>3</sup> Ammon. *L. J.* II. p. 277.

<sup>4</sup> Hom. *Il.* xviii. 371, xxi. 381.

<sup>5</sup> Comp. Er. Schmid, Bengel.

in the consciousness of the advantages they possessed over the neighboring Gentiles.

Ver. 32. In this second instance of feeding the multitude, and which is likewise recorded in Mark viii. 1 ff. (and that in a more authentic form), Jesus takes the initiative, as in John vi. 5; not so in Matt. xiv. 15. — *ἡμέραι τρεῖς*] *because they have remained with me, it is now three days, and, and so on.* For this elliptical way of inserting the time in the nominative, see Winer, p. 523 [E. T. 704].<sup>1</sup> — *καὶ οὐκ ἔχουσι, κ.τ.λ.*] for in the course of the three days they had consumed the provisions they had brought along with them.

Vv. 33 ff. See note on xiv. 15 ff. — *ἡμῖν*] “Jam intelligebant discipuli, suas fore in ea re partes aliquas,” Bengel. — *ὥστε*] not a telic particle (de Wette), but what is meant is: such a quantity of bread as will be sufficient for their wants, and so on. The use of *ὥστε* after *τοσοῦτος* in a way corresponding to this is of very frequent occurrence (Plat. *Gorg.* p. 458 C).<sup>2</sup> Notice the emphatic correlation of *τοσοῦτοι* and *τοσοῦτον*.—The perplexity of the disciples, and the fact of their making no reference to what was formerly done under similar circumstances, combined with the great resemblance between the two incidents, have led modern critics to assume that Matthew and Mark simply give what is only a *duplicate* narrative of one and the same occurrence (Schleiermacher, Scholz, Kern, Credner, Strauss, Neander, de Wette, Hase, Ewald, Baur, Kostlin, Hilgenfeld, Holtzmann, Weiss, Weizsäcker, Volkmar, Keim, Scholten); while Wilke and Bruno Bauer maintain, though quite unwarrantably, that in Mark the account of the second instance of miraculous feeding is an interpolation; and Weiss, on the other hand, is of opinion that this evangelist has constructed his duplicate out of materials drawn from two distinct sources (1865, p. 346 f.). As a consequence of this duplicate-hypothesis, it has been found necessary to question the authenticity of Matt. xvi. 9 f., Mark viii. 19. The whole difficulty in connection with this matter arises chiefly out of the question of the disciples, and the fact of their seeming to have no recollection of what took place before,—a difficulty which is not to be got rid of by reminding us of their feeble capacities (Olshausen), but which justifies us in assuming that there were actually two instances of miraculous feeding of a substantially similar character, but that (Bleek) in the early traditions the accounts came to assume pretty much the same shape, all the more that the incidents themselves so closely resembled each other. — Ver. 34. *ἰχθῦδια*] Observe the use of the *diminutive* on the part of the *disciples* themselves (“extenuant apparatus,” Bengel); the use of *ἰχθῦας*, on the other hand, in the *narrative*, ver. 36.—Ver. 35. *καλεῖν τινι*] occurs nowhere else in the New Testament, though frequently in Homer and later writers.<sup>3</sup>—Ver. 37. *Seven baskets full* is in apposition with *τὸ περισσ. τ. κλασμ.*, as in xiv. 20. — *σπυρί* is the term regularly employed to denote a basket for *carrying provisions* when on a journey, *sporta*.<sup>4</sup> The *seven* baskets corresponded to the seven loaves, ver.

<sup>1</sup> Buttmann, *neut. Gr.* p. 122 [E. T. 139]; Fritzsche, *ad Marc.* p. 510 f.

<sup>2</sup> See Sturz, *Lex. Xen.* IV. p. 330; Kühner, II. 2, p. 1008.

<sup>3</sup> Plat. *Rep.* p. 306 A. See Bornemann in the *Sächs. Stud.* 1843, p. 51.

<sup>4</sup> Comp. Arr. *Ep.* iv. 10. 21; Athen. viii. p. 305 A; Valckenaer, *Schol.* I. p. 453.

34 ; the *twelve* baskets, xiv. 20, to the twelve apostles. — *χωρίς γυναικ. κ. παιδ.*] See note on xiv. 21.

Ver. 39. The village of *Magdala* (Josh. xix. 38 ?) is not to be regarded as situated on the east (Lightfoot, Wetstein, Cellarius), but on the west side of the lake, where now stands the Mohammedan village of *Mejdel*.<sup>1</sup> This situation likewise corresponds with Mark vii. 21. Comp. note on ver. 29. It is well, however, to take note of the reading *Μαγαδάν* (B D \* Syr<sup>cor</sup> Syr. in this instance ; similarly Lachmann, Tischendorf ; comp. Erasmus and Grotius), or *Μαγεδάν* (Vulgate, It., Jerome, Augustine), which unknown name might readily enough have been supplanted by one rendered more familiar on account of its connection with Mary Magdalene. In C M, Curss. the final syllable is still retained (*Μαγδαλάν*). According to Ewald, *Magadan*, or *Magedan*, refers to the well-known town of *Megiddo*. But this latter was too far inland,<sup>2</sup> for it would seem, from what is stated in the text (*ἀνέβη εἰς τὸ πλ. καὶ ἤλθεν*), that the place meant must have been somewhere on the shore, and one admitting of being approached by a boat. Mark viii. 10 calls it *Dalmanutha*.

<sup>1</sup> See Gesenius on *Burckhardt*, II. p. 559 ;  
Buckingham, I. p. 404 ; Robinson, *Pal.* III.  
p. 580.

<sup>2</sup> Robinson, III. p. 413 f. ; Furer in Schenkel's *Bibelles*.

## CHAPTER XVI.

Ver. 3. *ὑποκριταί*] omitted before *τὸ μὲν* in C\* D L Δ, Curss. Verss. Aug. Deleted by Lachmann (who has *kai* instead, only after C\*\*) and Tisch. Correctly; borrowed from Luke xii. 56.—In accordance with important testimony, Lachm. and Tisch. have correctly deleted *τοῦ προφήτου*, ver. 4 (comp. xii. 39), as also *αὐτοῦ*, ver. 5.—Ver. 8. *ἐλάβετε*] Lachm.: *ἐχετε*, after B D K, Curss. Vulg. It., and other Verss. (not Or.). Correctly; *ἐλάβ.* was more likely to be derived mechanically from ver. 7 than *ἐχετε* to have been adopted from Mark viii. 17. Had the latter been the case, we should likewise have found *ἐχομεν* in ver. 7.—Ver. 11. *ἄρτου*] Scholz, Lachm. Tisch.: *ἄρων*, which Griesb. likewise approved, in accordance with a preponderance of testimony. The sing. would naturally come more readily to the transcribers, and that on account of the material rather than the numerical contrast.—For *προσέχειν*, B C\* L K, Curss. Verss. Or. have: *προσέχετε δέ* (D, Curss. and Verss., however, omitting the *δέ*). Correctly adopted by Fritzsche, Lachm. Tisch. The infinitive, as well as the omission of *δέ*, originated in the reference of the words not having been understood.—Ver. 12. *τοῦ ἄρτου*] Tisch. 8: *τῶν Φαρισαίων κ. Σαδδουκ.*, only after K\* 33, Syr<sup>ac</sup>; Lachm. has *τῶν ἄρων*, which, however, is not so well supported as in ver. 11 (B L K\*\*), besides having the appearance of being simply conformed to this verse.—The reading of Tisch. 8 is somewhat of a gloss.—Ver. 13. *με*] is omitted after *τινα* in B K and several Verss. and Fathers; in C it is found after *λέγ.* Deleted by Fritzsche and Tisch., bracketed by Lachm. Omitted because, from the circumstance of *τ. υἱὸν τ. ἀνθρ.* following (otherwise in Mark and Luke), it seemed superfluous and out of place.—Ver. 20. *διαστρίλατο*] Orig. already found *περιήμηνεν* in Codd. So Lachm. after B\* D, Arm. Taken from Mark viii. 30, Luke ix. 21, for *διαστέλλω* occurs nowhere else in Matthew.—*ὁ Χριστός*] Elz., after numerous and important Codd. (also C K\*\*): *Ἰησοῦς ὁ Χριστός*. But *Ἰησοῦς* is omitted by very important authorities, and, as it is out of place in the present connection, the transcriber must have inserted it mechanically.—Ver. 23. *μου εἰ*] B C K, 13, 124: *ἐλ ἐμοῦ* (so Lachm. Tisch. 8), or *ἐλ μου*. D, Marcell., in Eus. Vulg. It. al.: *ἐλ ἐμοί* (so Fritzsche). With such a want of unanimity among the authorities, the reading of the Received text cannot be said to have a preponderance of testimony, while the variations turn the scales in favor of *ἐλ ἐμοῦ*.—Ver. 26. *ὠφελεῖται*] Lachm. Tisch.: *ὠφελήθησεται*, after B L K, Curss. Verss. Or. Cyr. Chrys. Altered to be in conformity with the verbs in the future that precede and follow. Comp. also Mark viii. 36, 37.—Ver. 28. *τῶν ὥδε ἐστῶτων*] Elz.: *τῶν ὥδε ἐστηκότων*, after K M Π. Fritzsche: *τῶν ὥδε ἐστῶτες*, after Ev. 49. Both are to be rejected, owing to the testimony being too inadequate. Scholz and Tisch. 7: *ὥδε ἐστῶτες*, after E F G H V X Γ Δ, Curss. No doubt *τῶν ὥδε ἐστῶτων* is supported by the preponderating testimony of B C D L S U K, Curss. Or. Ephr. Chrys. Epiph. Theodoret, Damasc., and adopted by Griesb. Lachm. Tisch. 8; still it is clearly taken from Mark ix. 1, Luke ix. 27. It therefore remains that *ὥδε ἐστῶτες* is the correct reading.

Ver. 1 ff. Comp. Mark viii. 11 ff. Not a duplicate of the incident recorded in xii. 38 (Strauss, de Wette, Bruno Bauer, Schneckenburger, Volkmar, Weissäcker, Bleek, Scholten), but a *second demand for a sign*, and that *from heaven*, in which respect it is distinguished from the first. With regard to the alliance between *Pharisees and Sadducees*, supposed by some to be utterly improbable (de Wette, Strauss, Weiss, Scholten), it is sufficient to say, with Theophylact, *κὰν τοῖς δόγμασι διίσταντο Φαρισαῖοι καὶ Σαδδουκαῖοι, ἀλλὰ γε κατὰ Χριστοῦ συμπνέουσιν*: σημείον δὲ ἐκ τοῦ οὐρανοῦ ζητοῦσιν, ἐδόκουν γὰρ, ὅτι τὰ ἐπὶ τῆς γῆς σημεῖα ἀπὸ δαιμονικῆς δυνάμεως καὶ ἐν Βεελζεβοὺλ γίνονται, "Although the Pharisees and Sadducees were at variance in their dogmas, yet they conspired together against the Christ: they seek a sign from heaven, for they thought that the signs upon the earth were from demoniac power and in Beelzebub." In the unbelieving hostility with which they are animated, they demand of Him the very highest sign which the Messiah would be expected to give (xxiv. 29 f.; Joel iii. 3 f.), intending thereby to have Him put to the test, but thinking, all the time, that it would be beyond His power to comply with their demand. — ἐπηρώτησαν] Their challenge was put in the form of *inquiry*.—The compound ἐπερωτᾶν never means: *to request, to beg*; see note on xv. 23.—Their questions had reference to such a sign, by way of Messianic credential, as, coming from *heaven*, would be visible to their outward eye. — ἐπιδείξει] *spectandum præbere*, John ii. 18.

Vv. 2, 3 f.<sup>1</sup>—εὐδία] *dear weather!* An exclamation in which it is not necessary to supply *ἔσται*, except, perhaps, in the way of helping the grammatical *analysis*, as also in the case of *σήμερον χειμῶν* (*stormy weather to-day*!). For the opposite of *εὐδία* and *χειμῶν*, comp. Xen. *Hell.* ii. 3. 10: *ἐν εὐδία χειμῶνα ποιοῦσιν*. — στυγνάζων] *being lowering*. See note on Mark x. 22. — τὸ πρόσωπον]<sup>2</sup>—τὰ δὲ σημεῖα τῶν καιρῶν] *the significant phenomena connected with passing events*, the phenomena which present themselves as characteristic features of the time, and point to the impending course of events, just as a red sky at evening portends fine weather, and so on. The expression is a *general* one, hence the *plural* τῶν καιρῶν; so that it was a mistake to understand the *σημεῖα* as referring to the *miracles of Christ* (Beza, Kuinoel, Fritzsche). Only when the reproach expressed in this general form is *applied*, as the Pharisees and Sadducees were intending to apply it, to the *existing καιρός*, do the miracles of Christ fall to be *included* among the signs, because they indicate the near approach of the Messiah's kingdom. In like manner the *fulfilment of Old Testament prophecy*, such as was to be

<sup>1</sup> The whole passage from *ὅτι* on to *οὐ δύνασθε*, ver. 3, is omitted in B V X Γ M, Curss. Codd. in Jerom. Syrcur. Arm. Or. (7), while in E it is marked with an asterisk. Tisch. 8 encloses it in brackets. The omission is certainly not to be explained on the physical ground (Bengel) that these signs of the weather are not applicable to every climate, but from the fact that a similar saying does not happen to be found in the

corresponding passage in Mark. Lightfoot, p. 378: "Curiosi erant admodum Judæi in observandis tempestatibus coeli et temperamento aëris." *Babyl. Joma* f. 31. 8; *Hieros. Taauith* f. 65. 2. For Greek and Roman testimonies relative to the weather signs in our passage, see Wetstein.

<sup>2</sup> "Omnis rei facies externa," *Dissen, ad And. Pyth.* vi. 14, p. 278.



traced in the events that were then taking place (Grotius), 'was to be regarded as *among* the signs in question, as also the *Messianic awakening among the people*, Matt. xi. 13 (de Wette, Baumgarten-Crusius). According to Strauss, the saying in vv. 2, 3 is inconceivable. But the truth is, it was peculiarly in keeping with the thoughtful manner of Jesus, if, when a sign *from heaven* was demanded, He should refer those demanding it to their own practice of interpreting the *appearances of the sky*, so as to let them see how blinded they were to the signs that already *existed*. A similar saying is found in Luke xii. 54 f., where, however, it is addressed to the multitude. There is no reason for thinking that it appears in its authentic form *only* in Matthew (de Wette), or *only* in Luke (Schleiermacher, Holtzmann), for there is nothing to prevent us from supposing that Jesus may have used similar and in itself very natural language on several occasions. — καὶ καταλιν. αὐτ. ἀπῆλθε] depicting in a simple way the "justa severitas" (Bengel) shown toward those incorrigibles. Comp. xxi. 17. — Comp., besides, the note on xii. 39.

Ver. 5. This, according to Fritzsche, is the voyage mentioned in xv. 39, so that the disciples are supposed to have come shortly after "in eum ipsum locum, quem Jesus cum Phariseis disputans tenebat." Unjustifiable deviation from the very definite account in Mark viii. 13. After disposing of the Pharisees and Sadducees, Jesus crossed over again to the east side of the lake along with His disciples; but Matthew mentions only οἱ μαθηταί, because they alone happen to form the subject of ἐπελάθοντο, though ver. 6 shows, beyond all doubt, that *Jesus crossed along with them*. — ἐπελάθοντο] is neither to be taken (Erasmus, Calvin, Paulus, Hilgenfeld) as a *pluperfect* (see, on the other hand, note on John xviii. 24), nor as equivalent to "*viderunt se oblitos esse*" (Beza, Kuinoel, Fritzsche), but thus: after the disciples had reached the east side, *they forgot* to provide themselves with bread (to serve them for a longer journey). After coming on shore they should have obtained a supply of provisions in view of having a further journey before them, but this *they forgot*. According to Mark viii. 14 ff., which in this instance also is the more authentic version, the following conversation is *not* to be understood as having taken place *in the boat* (Keim, Weiss), but in the course of the further journey after going on shore.

Ver. 6. The craft and malice of the Pharisees and Sadducees were still fresh in His memory, vv. 1-4. — ζέμην τὴν διδασκῆν] ἐκάλεσεν, ὡς ὀξύγη καὶ σαπρᾶν, "He called their doctrine leaven, as being like vinegar and worthless," (Euth. Zigabenus); see ver. 12. The allusion is to their peculiar sectarian views, in so far as they deviated from the law. The expression is explained differently in Luke xii. 1. Comp. note on Gal. v. 9; 1 Cor. v. 6.<sup>1</sup> Used differently again in xiii. 33.

Ver. 7. Owing to the notion of bread being associated in their minds with that of leaven, the words of Jesus led them to notice that their supply of the former article was exhausted, so that they supposed all the time

<sup>1</sup> For the figurative use of רָקָב by the Rabbis (as denoting the infecting influence

of any one who is *dead*), see Buxtorf, *Lex. Talm.* p. 2308. Lightfoot on this passage.

that His object was to warn them against taking bread from the Pharisees and Sadducees. — διελογίζοντο] not *disceptabant* (Grotius, Kypke, Kuinoel), but : *they consulted among themselves*, i.e., they deliberate (λέγοντες) over the matter within their own circle without saying anything to Jesus, who, however, from His being able to penetrate their thoughts, is quite aware of what is going on, ver. 8.<sup>1</sup> — ὅτι] not : *recitative*, but : (He says that) *because we have not provided ourselves with bread*. In ver. 8 it means : *over the fact, that*. — τί διαλογ.] *why*, and so on, how meaningless and absurd it is !

Ver. 9 f. After those two miracles you have so recently witnessed (xiv. 15, xv. 82), have you *still* so little penetration as not to understand that the thing to which I am alluding is not literal bread, which you ought to have depended (ἐλγύνεισθ.) on my being able to supply whenever occasion might require, but rather to something of a spiritual nature ? Jesus lays no more stress here than He does elsewhere upon the physical benefit of His bread-miracle (de Wette), but simply makes use of it in the way of suggesting deeper reflection.—The difference between κόφ. and σπυρ. does not lie in σπυρίς being larger (Bengel, which does not follow from Acts ix. 25), but in the fact that κόφινος is a general term, whereas σπυρίς denotes a *food-basket* in particular. See note on xiv. 20, xv. 37.

Ver. 11. Πῶς] how is it possible ! Astonishment in which a certain amount of censure is expressed. — προσέχετε δέ] see critical notes. It is not necessary to supply εἶπον (Paulus, Fritzsche), but we are rather to understand that after the question ending with εἶπον ὑμῖν, Jesus repeats, and with a view to its being yet more deeply pondered, the warning given in ver. 6, in which case δέ is simply continuative (autem) : *But* (let me say again) *beware*, and so on.

Ver. 13 ff. Comp. Mark viii. 27 ff. ; Luke ix. 18 ff. (which latter evangelist rejoins, at this point, the synoptic narrative, having left it immediately after recording the first miraculous feeding of the multitude, a circumstance which is sometimes alleged as a reason for doubting the authenticity of the second miracle of this kind).—*Caesarea Philippi*, a town in Gaulonitis, at the foot of Mount Lebanon, which was formerly known by the name of Paneas, Plin. *N. H.* v. 15. Philip the tetrarch enlarged and embellished it,<sup>2</sup> and called it *Caesarea* in honor of Caesar (Tiberius). It received the name of *Philippi* in order to distinguish it from *Caesarea Palestinae*.<sup>3</sup> — τὸν υἱὸν τοῦ ἀνθρώπου] See, in general, note on viii. 20. The words are in characteristic apposition with με. That is to say, Matthew does not represent Jesus as asking in a general way (as in Mark and Luke) who it was that the people supposed Him to be, but as putting the question in this more special and definite form : *whom do the people suppose me, as the Son of man, to be ?* He had very frequently used this title in speaking of Himself ; and what He wanted to know was, the nature of the construction which the people put upon the designation in Daniel, which He had ascribed to Himself, whether or not they admitted it to be applicable to Him in its Messianic

<sup>1</sup> Comp. Xen. *Mem.* iii. 5. 1.

<sup>2</sup> Joseph. *Ant.* xviii. 2, *Bell.* ii. 9. 1.

<sup>3</sup> Robinson, *Pal.* III. pp. 612, 626 ff., and

*neuere Forsch.* p. 581 ff. ; Ritter, *Erdk.* XV. 1, p. 194 ff.

sense.<sup>1</sup> From the answer it appears that, as a rule, He was not being taken for the Messiah as yet (that consequently the more general appellation : *ὁ υἱὸς τοῦ ἀνθρώπου*, was not as yet being applied to Him in the special sense in which Daniel uses it), He was only regarded as a forerunner ; but the disciples themselves had understood Him to be the Son of man in Daniel's sense of the words, and, as being such, they looked upon Him as the *Messiah*, the *Son of God*. Accordingly it is not necessary to regard τ. υἱὸν τ. ἀνθρώπου as interpolated by Matthew (Holtzmann, Weizsäcker), thereby destroying the suggestive correlation in which it stands to the expression, Son of *God*, in Peter's reply. It is not surprising that Strauss should have been scandalized at the question, seeing that he understood it in the anticipatory sense of : "whom do the people suppose me to be, *who am the Messiah?*" Beza inserts a mark of interrogation after *εἶπαι*, and then takes the following words by themselves thus : *an Messiah?* But this would involve an anticipation on the part of the questioner which would be quite out of place. De Wette (see note on viii. 20) imports a foreign sense into the passage when he thus explains : "who do the people say that I am, I, the obscure, humble man who have before me the lofty destiny of being the Messiah, and who am under the necessity of first of all putting forth such efforts in order to secure the recognition of my claims?" Keim's view is correct, though he rejects the *με* (see critical notes).—Observe, moreover, how it was, after He had performed such mighty deeds in His character of Messiah, and had prepared His disciples by His previous training of them, and when feeling now that the *crisis* was every day drawing nearer, that Jesus leads those disciples to avow in the most decided way possible such a conviction of the truth of the Christian confession as the experience of their own hearts might by this time be expected to justify. Comp. note on ver. 17. As for themselves, they needed a religious confession thus deeply rooted in their convictions to enable them to confront the trying future on which they were about to enter. And to Jesus also it was a source of comfort to find Himself the object of such sincere devotion ; comp. John vi. 67 ff. But to say that it was not till now that He Himself became convinced of His Messiahship (Strauss, before 1864, Schenkel), is to contradict the whole previous narrative in every one of the evangelists.<sup>2</sup>

Ver. 14 f. *Ἰωάννην τὸν βαπτ.*] Their opinion is similar to that of Antipas, xiv. 2. — *Ἡλιαῦ*] These *ἄλλοι* cannot, therefore, have realized in the person of the Baptist, that coming of Elias which was to precede the advent of the Messiah. — *ἕτεροι δέ*] a *distinct* class of opinion which, whatever may have been the subsequent view, was not at that time understood to be in any way connected with the expected coming of Elias. For *ἕτερος*, comp. note on 1 Cor. xii. 9, xv. 40 ; 2 Cor. xi. 4 ; Gal. i. 6. As forerunner of the Messiah they expected *Jeremiah*, who at that time was held in very high repute (Ewald, *ad Apoc.* XI. 3), or some other ancient prophet (risen from the dead).<sup>3</sup> — *ἡ ἓνα τῶν προφ.*] where we are not to suppose *ἄλλον* to be understood

<sup>1</sup> Comp. Holtzmann in Hilgenfeld's p. 41 ff.

<sup>2</sup> *Zeitschr.* 1865, p. 228.

<sup>3</sup> Bertholdt, *Christol.* p. 58 f.

<sup>3</sup> Comp. Weizsäcker, Keim, Weissenborn,

(Fritzsche), but should rather regard the persons in question as intending to say (in a general way) : it is εἰς τῶν προφ. ! without mentioning any one in particular. For εἰς, see note on viii. 19. — ὑμεῖς δέ] from them He expected a very different kind of confession, and He was not disappointed.

Ver. 16. As was to be expected from his impetuous character, his personal superiority, as well as from the future standing already assigned him in John i. 43, Peter (τὸ στόμα τῶν ἀποστόλων, Chrysostom) assumes the part of spokesman, and in a decided and solemn manner (hence : ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, the higher, and not, as in xiv. 33, the merely theocratic meaning of which the apostle could as yet but dimly apprehend, it being impossible for him to understand it in all its clearness till after the resurrection, comp. note on Rom. i. 4) declares Jesus to be the *Messiah* (ὁ Χριστός) the Son of the living God (τοῦ ζῶντος, in contrast to the dead idols of the heathen). Both elements combined, the work and the person constituted then, as they do always, the sum of the Christian confession. Comp. xxvi. 63 ; John xi. 27, xx. 31 ; Phil. ii. 11 ; 1 John ii. 22 f.<sup>1</sup>

Ver. 17. *Simon, son (ἱῶ) of Jona, a solemnly circumstantial style of address, yet not intended as a contrast to the designation of him as Peter which is about to follow (de Wette), in connection with which view many expositors have allegorized the Βαριωνᾶ in an arbitrary and nugatory fashion, but merely on account of the importance of the subsequent statement, in which case Βαριωνᾶ is to be ascribed to the practice of adding the patronymic designation, and blending the βαρ. with the proper name (x. 3 ; Acts xiii. 6 ; Mark x. 46). — ὅτι] because thou art favored far above my other followers in having had such a revelation as this. — σὰρξ κ. αἷμα] רֶשֶׁת וְדָם (among the Rabbis), paraphrastic expression for man, involving the idea of weakness as peculiar to his bodily nature.<sup>2</sup> Therefore to be interpreted thus : no weak mortal (mortalium ullus) has communicated this revelation to thee ; but, and so on. Inasmuch as ἀποκαλύπτειν, generally, is a thing to which no human being can pretend, the negative half of the statement only serves to render the positive half all the more emphatic. Others refer σὰρξ κ. αἷμα to ordinary knowledge and ideas furnished by the senses, in contradistinction to πνεῦμα (de Wette, following Beza, Calvin, Calovius, Neander, Olshausen, Glöckler, Baumgarten-Crusius, Keim). Incorrectly, partly because the lower part of man's nature is denoted simply by σὰρξ, not by σὰρξ κ. αἷμα (in 1 Cor. xv. 50 the expression flesh and blood is employed in quite a peculiar, a physical sense), partly because ἀπεκάλυψε (xi. 25) compels us to think exclusively of a knowledge which is obtained in some other way than through the exercise of one's human faculties. For a similar reason, the blending of both views (Bleek) is no less objectionable. — It must not be supposed that, in describing this confession as the result of a divine revelation, there is anything inconsistent with the fact that, for a long time before, Jesus*

<sup>1</sup> Observe the climax at the same time ; "nam cognitio de Jesu, ut est *filius Dei*, sublimior est quam de eodem, ut est *Christus*," "for the knowledge of Jesus, as Son of God, is higher than of Him as the Christ,"

Bengel.

<sup>2</sup> Str. xiv. 18 ; Lightfoot on this passage ; Bleek's note on Heb. ii. 14. Comp. the note on Gal. i. 16 ; Eph. vi. 12.

had, in word and deed, pointed to Himself as the Messiah (comp. above all the Sermon on the Mount, and such passages as xi. 5 f., 37), and had also been so designated by others (John the Baptist, and such passages as viii. 29, xiv. 33), nay, more, that from the very first the disciples themselves had recognized Him as the Messiah, and on the strength of His being so had been induced to devote themselves to His person and service (iv. 19; John i. 42, 46, 50); nor are we to regard the point of the revelation as consisting in the *ὁ υἱὸς τ. θεοῦ τ. ζῶντος*, sometimes supposed (Olshausen) to indicate *advanced, more perfect knowledge*, a view which it would be difficult to reconcile with the parallel passages in Mark and Luke; but observe: (1) That Jesus is quite aware that, in spite of the vacillating opinions of the multitude, His disciples continue to regard Him as the Messiah, but, in order to strengthen and elevate both them and Himself before beginning (ver. 21) the painful and trying announcement of His future sufferings, and as furnishing a basis on which to take His stand in doing so, He seeks first of all to elicit from them an express and decided confession of their faith. (2) That Peter acts as the mouthpiece of all the others, and with the utmost decision and heartiness makes such a declaration of his belief as, at this turning-point in His ministry, and at a juncture of such grave import as regards the gloomy future opening up before Him, Jesus must have been longing to hear, and such as He could not fail to be in need of. (3) That He, the heart-searching one, immediately perceives and knows that Peter (as *ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος*, "the leader of the apostolic band," Chrysostom) was enabled to make such a declaration from his having been favored with a special revelation from God (xi. 27), that He speaks of the distinction thus conferred, and connects with it the promise of the high position which the apostle is destined to hold in the church. Consequently ἀπεκάλυψε is not to be understood as referring to some revelation which had been communicated to the disciples at the outset of their career as followers of Jesus, but it is to be restricted to *Peter*, and to a *special* revelation from God with which *he* had been favored. This confession, founded as it was upon such a revelation, must naturally have been far more deliberate, far more deeply rooted in conviction, and for the Lord and His work of far greater consequence, than that contained in the exclamation of the people in the boat (xiv. 33) when under the influence of a momentary feeling of amazement, which latter incident, however, our present passage does not require us to treat as unhistorical (Keim and others); comp. note on xiv. 33. — Observe, further, how decidedly the joyful answer of Jesus, with the great promise that accompanies it, forbids the supposition that He consented to accept the title and dignity of a Messiah only from "not being able to avoid a certain amount of *accommodation*" to the ideas of the people.<sup>1</sup>

Ver. 18. *But I again say to thee.* The point of the comparison in *καὶ γὰρ* is, that Peter having made a certain declaration in reference to Jesus, *Jesus also*, in His turn, now does the same in reference to Peter. — *πέτρος* as an appellative: thou art a rock, Aram. ܡܕܢܐ. The form *ὁ πέτρος*<sup>2</sup> is likewise

<sup>1</sup> Schenkel; see, on the other hand, Welschborn, p. 43 ff.

<sup>2</sup> Among the later poets *ὁ πέτρος* is likewise to be met with. See Jacobs, *ad Anthol.*

common among classical writers, and that not merely in the sense of a *stone*, as everywhere in Homer in contradistinction to πέτρα,<sup>1</sup> but also as meaning a *rock*.<sup>2</sup> Jesus declares Peter to be a *rock* on account of that strong and steadfast faith in himself to which, under the influence of a special revelation from God, he had just given expression. According to John i. 43, however, Jesus conferred the *name* Cephas upon him at their very first interview (according to Mark iii. 16, somewhat later) ; but our passage is not to be understood as simply recording the *giving of the name*, or the giving of it for the second time. It is rather intended to be taken as a record of the declaration made by Jesus, to the effect that Simon *was* in reality all that the name conferred upon him *implied*. Consequently our passage is in no way inconsistent with that of John just referred to, which could only have been the case if the words used had been οὐ κληθήσῃ Πέτρος. — καὶ ἐπὶ ταύτῃ τῇ πέτρῃ] The emphasis is on ταύτῃ, which points to *Peter* (not to *Jesus*, as Augustine would have us suppose), and to be understood thus : on no other than *this* rock,—hence the *feminine* form in this instance, because it is not so much a question of the name as of the *thing* which it indicates, i.e., of that rocky element in the apostle's character which furnished so solid a foundation for the superstructure of the church that was to be built upon it. — οἰκοδομήσω μου τὴν ἐκκλησίαν] *will I build for myself* (μου, as in viii. 3, and frequently ; see note on John xi. 32) *the church*. The ἐκκλησία—in the Old Testament קהל, Deut. xviii. 16, xxiii. 1, Judg. xxi. 8, the whole assembly of the Jewish people (Acts vii. 38), the theocratic *national assembly*<sup>3</sup>—is used in the New Testament to denote the *community of believers*, the Christian church, which, according to a common figure (1 Cor. iii. 10 f. ; Eph. ii. 19 ff. ; Gal. ii. 9 ; 1 Pet. ii. 4 f.), is represented as a *building*, of which Christ here speaks of Himself as the architect, and of Peter as the foundation on which a building is to be raised (vii. 24 f.) that will defy every effort to destroy it. But the term ἐκκλ. was in such current use in its theocratic sense, that it is not necessary to suppose, especially in the case of a saying so prophetic as this, that it has been borrowed from a later order of things and put into Jesus' mouth (Weisse, Bleek, Holtzmann). Besides, there can be no doubt whatever that the *primacy* among the apostles is here assigned to Peter, inasmuch as Christ singles him out as that one in particular whose apostolic labors will, in virtue of the *steadfast faith* for which he is peculiarly distinguished, be the means of securing, so far as human effort can do so (comp. Rev. xxi. 14 ; Gal. ii. 9), the permanence and stability of the church which Jesus is about to found, and to extend more and more in the world. As in accordance with this, we may also mention the precedence given to this disciple in the catalogues of the apostles, and likewise the fact that the New Testament uniformly represents him as being, in point of fact, superior to all the others (Acts xv. 7, ii. 14 ;

XIII. p. 22.—The name Πέτρος is also to be found in Greek writers of a later age (Leont. Schol. 18) ; more frequently in the form Περπαίος (Lobeck, *Paral.* p. 342).

<sup>1</sup> See Duncan, p. 337, ed. Rost, and Butt-

mann, *Lexik.* II. p. 179.

<sup>2</sup> Plat. *Az.* p. 371 E : Στεφάνος πέτρος ; Soph. *Phil.* 272, *O. C.* 19, 1591 ; Pind. *Nem.* iv. 46, x. 126.

<sup>3</sup> Comp. Sir. xxiv. 1, and Grimm's note.

Gal. i. 18, ii. 7, 8). This primacy must be impartially conceded, though without involving those inferences which Romanists have founded upon it; for Peter's successors are not for a moment thought of by Jesus, neither can the popes claim to be his successors, nor was Peter himself ever bishop of Rome, nor had he any more to do with the founding the church at Rome than the Apostle Paul.<sup>1</sup> The explanation frequently had recourse to in anti-popish controversies, to the effect that the rock does not mean Peter himself, but *his steadfast faith and the confession he made of it*<sup>2</sup> (Calovius, Ewald, Lange, Wieseler), is incorrect, because the demonstrative expression : ἐνὶ ταύτῃ τῇ πέτρῃ, coming immediately after the οὐ ἐστὶν πέτρος, can only point to the *apostle himself*, as does also the καὶ ὁῶν, etc., which follows, it being understood, of course, that it was in *consideration of Peter's faith* that the Lord declared him to be a foundation of rock. It is this circumstance also that underlies the reference to the apostle's *faith* on the part of the Fathers.<sup>3</sup>—The expression : πύλαι ᾗδου (which does not require the article,<sup>4</sup> is to be explained by the circumstance that because Hades is a place from which there is no possibility of getting out again (Eustathius, *ad Od.* xi. 276; Blomfield, Gloss. in Aesch. *Pers.* p. 164), it is represented under the figure of a palace with strong gates.<sup>5</sup>—οὐ κατισχύουσιν αὐτῇς] So securely will I build my church upon this rock, *that the gates of Hades will not be able to resist it*, will not prove stronger than it; indicating, by means of a comparison, the great strength and stability of the edifice of the church, even when confronted with so powerful a structure as that of Hades, the gates of which, strong as they are, will yet not prove to be stronger than the building of the church; for when the latter becomes perfected in the Messianic kingdom at the second coming, then those gates will be burst open, in order that the souls of the dead may come forth from the subterranean world to participate in the resurrection and the glory of the kingdom (comp. note on 1 Cor. xx. 54 f.), when death (who takes away the souls of men to imprison them in Hades), the last enemy, has been destroyed (1 Cor. xv. 26). So far the *victory* of the church over Hades is, of course, affirmed, yet not in such a way as to imply that there had been an *attack* made by the one upon the other, but so as to convey the idea that when the church reaches her perfected condition, then, as a matter of course, the power of the nether world, which snatches away the dead and retains them in its grasp, will also be subdued. This victory presupposes *faith* on the part of the *καταχθονίου* (Phil. ii. 10), and consequently the previous *descensus Christi ad inferos*. Moreover, had He chosen, Christ might have expressed Himself

<sup>1</sup> For the false reasoning on this subject, see Döllinger, *Christenth. u. Kirche*, p. 315 ff.

<sup>2</sup> Comp. Luther's gloss : "All Christians are Peters on account of the confession here made by Peter, which confession is the rock on which he and all Peters are built." Melancthon, generalizing the *πέτρα*, understands it in the sense of the *verum ministerium*. Comp. *Art. Smalc.* p. 345.

<sup>3</sup> Ambrose : "non de carne Petri, sed de

*fide*;" comp. Origen, Cyril, Chrysostom, Augustine.

<sup>4</sup> Winer, p. 118 f. [E. T. 147. ff.]

<sup>5</sup> Cant. viii. 6 f.; Job xxxviii. 17; Isa. xxxviii. 10; Ps. ix. 14, cvii. 18; Wisd. xvi. 18; 3 Mac. v. 51; Ev. Nicod. xxi., and Thilo's note, p. 718; more frequently also in Homer, as *Il.* viii. 15; Aesch. *Agam.* 1291; Eur. *Hipp.* 56.

thus : καὶ πύλων ᾗδου κατισχύσει ; but, keeping in view the comparative idea which underlies the statement, He prefers to give prominence to "the gates of Hades" by making them the subject, *which* circumstance, combined with the use of the *negative* form of expression (Rev. xii. 8), tends to produce a somewhat *solemn* effect. κατισχύειν τινος : *prævalere adversus aliquem*.<sup>1</sup> If we adopt the no less grammatical interpretation of : *to overpower, to subdue* (Luther and the majority of commentators), a most *incongruous* idea emerges in reference to the *gates*, and that whether we understand the victory as one over the *devil* (Erasmus, Luther, Beza, Calvin, Calovius, Maldonatus, Michaelis, Keim) or over *death* (Grotius) ; for the gates of Hades would thus be represented as the *attacking* side, which would hardly be appropriate, and we would have to suppose what, on the other hand, would be foreign to the sense, that all the monsters of hell would rush out through the opened gates.<sup>2</sup> The point of the comparison lies simply in the *strength* that distinguishes such *solid* gates as those of Hades, and not also in the Oriental use of the gates as a place of *meeting for deliberation* (Glöckler, Arnoldi), as though the hostile *designs* of hell where what was meant. Notwithstanding the progressive nature of the discourse and the immediate subject, Wetstein and Clericus refer αὐτῆς to *Peter* (ταύτη τ. πέτρῃ), and suppose the meaning to be : "eum in discrimen vitæ venturum, nec tamen eo absteritum iri," "that he was about to come into peril of his life, but nevertheless, that he would not have been terrified by it," etc.—Notice, besides, the *grandeur* of the expression : "grandes res etiam grandia verba postulant," "grand matters require grand words."<sup>3</sup> [See note IX., p. 304.]

Ver. 19. *And I will give to thee the keys of the Messianic kingdom*,<sup>4</sup> i.e., the power of deciding as to who are to be admitted into or excluded from the future kingdom of the Messiah. For the figurative expression, comp. Luke xi. 52 ; Rev. i. 18, iii. 7, ix. 1, x. 1 ; Isa. xxii. 22 ; Ascens. Isa. vi. 6. — δῶσω] The future expresses the idea of a *promise* (the gift not being, as yet, actually conferred), as in the case of οἰκοδομήσω, pointing *forward* to the time when Christ will no longer administer the affairs of the church in a direct and personal manner. This *future* already shows that what was meant cannot have been the *office of preaching the gospel*, which preaching is supposed to lead to admission into the kingdom of heaven, wherever God has prepared men's hearts for its reception (Düsterdieck, Julius Müller). The similitude of the *keys* corresponds to the figurative οἰκοδομ., ver. 18, in so far as the ἐκκλησία, ver. 18 (which is to be transformed into the βασιλεία τ. οὐρ. at the second coming), is conceived of as a *house*, the doors of which are opened and locked by means of *keys* (generally, not exactly by *two* of them). In regard to *Peter*, however, the figure undergoes some *modification*, inasmuch as it passes from that of the *foundation of rock*, not certainly into the lower one

<sup>1</sup> Jer. xv. 18 ; Ael. N. A. v. 19 ; comp. ἀντισχύειν τινος, Wlsd. vii. 30, and ισχύειν κατὰ τινος, Acts xix. 18.

<sup>2</sup> Ewald, comp. also Weizsäcker, p. 494.

<sup>3</sup> Dissen, *ad Pind.* p. 715.

<sup>4</sup> See Ahrens, *d. Amf. Schlüssel*, 1864 ;

Steltz in the *Stud. u. Krit.* 1866, p. 436 ff. ; likewise the reviews of the first-mentioned work in the *Erlang. Zeitschr.* 1866, 3, p. 137 ff. ; and that of Düsterdieck in the *Stud. u. Krit.* 1865, p. 743 ; Julius Müller, *dogm. Abh.* p. 496 ff.



of a gate-keeper, but (comp. Luke xii. 4 ; 1 Cor. iv. 1, ix. 17 ; Tit. i. 7) into that of an *οικονόμος* (*raplaç*, Isa. xxii. 15 ff.), from the ordinary relation of a disciple to the church to the place of authority hereafter to be assigned him in virtue of that relation. The authority in question is that of a *house-steward*, who is empowered to determine who are to belong and who are not to belong to the household over which his master has commissioned him to preside.<sup>1</sup> All this is expressed by means of an old and sacred symbol, according to which the *keys* of the house are promised to Peter, "that he may open and no man shut, that he may shut and no man open" (Isaiah as above). —For the forms *κλεις* and (as Tischendorf 8, on inadequate testimony) *κλειδαç*, see Kühner, I. p. 357. —*καὶ ὃ ἐὰν θύῃς, κ.τ.λ.*] a necessary adjunct of this power : *and whatsoever thou wilt have forbidden upon earth will be forbidden in heaven* (by God), so that it will, in consequence, prevent admission into the Messianic kingdom ; *and whatsoever thou wilt have permitted upon earth* (as not proving a hindrance in the way of admission to the future kingdom) *will be permitted in heaven*. It will depend on thy decision—which God will ratify—what things, as being forbidden, are to disqualify for the kingdom of the Messiah, and what things, as being allowed, are to be regarded as giving a claim to admission. *θεῖν* and *λβεῖν* are to be traced to the use, so current among the Jews, of *סָדַר* and *הֵתִיר*, in the sense of *to forbid* and *to allow*.<sup>2</sup> In the face of this common usage, it would be arbitrary and absurd to think of any other explanation. The same may be said not only of the reference to the *supreme administrative power* in general (Arnoldi and the older Catholics), or to the *treasures of grace* in the church, which Peter is supposed to be able to withhold or bestow as he may deem proper (Schegg), but likewise of the view which represents the words as intended to indicate the power of *admitting into* and *excluding from the church*,<sup>3</sup> and in support of which an appeal is made, notwithstanding the *ὅ*, to the ancient practice of tying or untying doors ; as well as of that other view which has been so

<sup>1</sup> There is no force in the objection that this would be to confound the keys of the *house-steward* with those of the *porter* (Ahrens). The keys of the house are entrusted to the *steward* for the purpose of opening and locking it ; this is all that the figure implies. Whether he opens and locks in his own person, or has it done through the medium of a *porter*, is of no consequence whatever, and makes no difference as far as the thing intended to be symbolized is concerned. The *power* of the keys belongs, in any case, to the *οικονόμος*, and not to the *θυραῖος*. The view of Ahrens, that the keys are to be regarded as those of the rooms, and of the place in which the *family provisions* are stored, the *ταμειὸν*, the contents of which it is supposed to be the duty of the steward to distribute (so also Döllinger, *Christenth. u. Kirche*, p. 31), is in opposition to the fact that the thing which is *to be opened and locked* must be understood to be that which is expressed by the genitive im-

mediately after *κλεις* (accordingly, in this instance, the *kingdom*, not the *ταμειὸν*), comp. note on Luke xi. 52, likewise Isaiah as above. Moreover, according to the explanation of Ahrens, those, on whose behalf the *ταμειὸν* uses his keys, would have to be regarded as already *within the kingdom* and participating in its blessings, so that there would be no further room for the idea of *exclusion*, which is not in keeping with the contrast which follows.

<sup>2</sup> Lightfoot, p. 378 ff. ; Schoettgen, II. p. 804 f., and Wetstein on this passage ; Lengerke's note on Dan. vi. 8 ; Rosenmüller, *Morgenl.* V. 67 ; Steitz, p. 438 f. Following Lightfoot, Vitringa, Schoettgen, and others, Fritzsche, Ahrens, Steitz, Welzäcker, Kelm, Gess (I. p. 68), Gottschick in the *Stud. u. Krit.* 1873, also adopt this interpretation of those figurative expressions.

<sup>3</sup> Thaddæus a S. Adamo, *Commentat.* 1789. Rosenmüller, Lange.

currently adopted, after Chrysostom, Theophylact, Euth. Zigabenus, Erasmus, Luther, Beza, Calvin, Maldonatus, to the effect that what Jesus means is the *remission and non-remission of sins*.<sup>1</sup> So Grotius, Olshausen, de Wette, Bleek, Neander, Glöckler, Baumgarten-Crusius, Döllinger, Julius Müller, Düsterdieck. But to quote in connection with this the different and much later saying of Jesus, after His resurrection, John xx. 23, is quite unwarranted; the idea of *sin* is a pure importation, and although *ἀφαιρ.* may properly enough be understood as meaning: to forgive sins,<sup>2</sup> yet the use of *δεῖν ἀφαιρ.*, in the sense of *retaining* them, is altogether without example. Exception has been taken to the *idea* involved in our interpretation; but considering that high degree of faith to which Peter, as their representative, here shows them to have attained, the apostles must be supposed to possess "the moral power of legislation" (objected to by de Wette) as well, if they are to determine the right of admission to the Messiah's kingdom.<sup>3</sup> This legislative authority, conferred upon Peter, can only wear an offensive aspect when it is conceived of as possessing an arbitrary character, and as being in no way determined by the ethical influences of the Holy Spirit, and when it is regarded as being of an absolute nature, as independent of any connection with the rest of the apostles (but see note on xviii. 18).<sup>4</sup> Ahréns, likewise, correctly interprets the words in the sense of *to forbid*, and *to allow*, but supposes the words themselves to be derived from the practice of fastening with a knot vessels containing anything of a valuable nature.<sup>5</sup> Artificial and far-fetched, but resulting from the reference of the keys to the *ταμείον*. — *ἔσται δεδεμ.*] Observe how that is spoken of as *already done*, which is to take place and be realized immediately on the back of the *ὁ ἐὰν ᾄσῃς*.<sup>6</sup> To such a degree will the two things really *harmonize* with one another.

Ver. 20. *Διςτείλω*] *He appointed, strictly enjoined.* — *ὅτι αὐτός ἐστιν ὁ Χ.*] *that He Himself is the Messiah.* This *αὐτός* points back to ver. 14, according to which *some one else* was looked for as the Messiah, while Jesus was only regarded as His forerunner. The *reason* of this prohibition is not that He wanted to anticipate any offence that might afterwards arise in consequence of His sufferings (Chrysostom, Euth. Zigabenus), for Jesus quite foresaw His resurrection and *δέξα*, and the effect which these would have upon His followers (John xii. 32); but (see note on viii. 4) its explanation is to be found in His uniform desire to avoid awakening and fostering sanguine Messianic hopes among the people.

<sup>1</sup> In which case the result of *apostolic preaching generally*, i.e., its efficacy in judging men by the *spiritual power of the word* (Julius Müller, comp. Neander and Düsterdieck), ceases to have any significance other than that of a vague abstraction, by no means in keeping with the specific expression of the text, and leaving no room for assigning to Peter any special prerogative. This also in answer to Weiss, *ibid. Theol.* p. 99, 2d ed., who holds that, originally, the words were intended to indicate merely that general commission which was given

to the apostles to publish among men the call to the kingdom of God.

<sup>2</sup> Isa. xl. 2; 3 Esdr. ix. 18; Sir. xxviii. 8; and see Kypke on xviii. 18.

<sup>3</sup> See Steitz also, p. 458.

<sup>4</sup> Comp. Wieseler, *Chronol. d. Ap.* p. 567 f.

<sup>5</sup> Hom. *Od.* viii. 447.

<sup>6</sup> Comp. Buttman, *neut. Gr.* p. 267 [E. T. 311]; Kühner, II. 1, p. 35.

<sup>7</sup> Comp. Plat. *Rep.* p. 535 B; Aristot. *Polit.* ii. 5; Judith xl. 12; 2 Macc. xiv. 28; Mark v. 48; Acts xv. 24; Heb. xii. 20.

Ver. 21. Ἀπὸ τότε ἤρξατο] Comp. iv. 17; a note of time marking an important epoch.<sup>1</sup> To announce His future sufferings<sup>2</sup> to His disciples, and that immediately after their decided confession, ver. 16, was highly opportune, both as regards their capability and their need—their capability to stand so trying an intimation, and their need of beginning to relinquish their false hopes, and of attaining to a true and exalted conception of what constitutes the work of the Messiah. Mark viii. 31 likewise introduces the *beginning* of the announcement of the future sufferings somewhat prominently after Peter's confession, whereas Luke ix. 21 f. omits it altogether. — *δεῖ*] Necessity in accordance with a divine purpose, xxvi. 54; Luke xxiv. 26; John iii. 14. — ἀπελθεῖν εἰς Ἱεροσ.] because connected with καὶ πολλὰ παθεῖν, κ.τ.λ., does not forbid the idea of previous visits to Jerusalem mentioned by John (in answer to Hilgenfeld, *Evang.* p. 89); comp. xxiii. 37. — ἀπὸ] *at the hands of*; comp. note on xi. 19. — τῶν πρεσβ. κ. ἀρχ. κ. γραμμ.] This circumstantial way of designating the *Sanhedrim* (comp. note on ii. 4) has here something of a solemn character. — ἀποκτανθ.] further detail (though with ver. 24 already in view) reserved for xx. 19. What Jesus contemplates is not being stoned to death by the people (Hausrath), but judicial murder through the decision of a court of justice. — καὶ τῇ τρίτῃ ἡμ. ἐγερθῆναι] With so clear and distinct a prediction of the resurrection, it is impossible to reconcile the fact that, utterly disheartened by the death of their Lord, the disciples should have had no expectation whatever that He would come to life again, that they consequently embalmed the body, and that even on the Sunday morning the women wanted to anoint it; that they should have placed a heavy stone at the mouth of the grave, and afterwards are utterly at a loss to account for the empty sepulchre, and treat the statement that He has risen and appeared again as simply incredible, some of them even doubting His identity when they *do* see Him; and further, that the risen Jesus appeals, indeed, to an Old Testament prediction (Luke xxiv. 25), but not to His own; just as John, in like manner, accounts for Peter and himself not believing in the resurrection till they had actually seen the empty grave, merely from their having hitherto failed to understand the *scripture* (John xx. 9). All this is not to be disposed of by simply saying that the disciples had not understood the prediction of Jesus (Mark ix. 22); for had it been so plainly and directly uttered, they could not have *failed* to understand it, especially as, in the course of His own ministry, cases had occurred of the dead being restored to life, and as the Messianic hopes of the disciples must have disposed them to give a ready reception to tidings of a resurrection.

<sup>1</sup> "Antea non ostenderat," "He had not shown it to them before," Bengel.

<sup>2</sup> Whoever supposes that it was only somewhere about this time that the thought of His impending sufferings and death first began to dawn upon Jesus (Hase, Welz-sacker, Kelm, Wittichen), can do so only by ignoring previous statements on the part of the Lord, which already point with sufficient clearness to His painful end (see

especially ix. 15, x. 38, xii. 40)—statements the testimony of which is to be set aside only by explaining away and rejecting them by the artifice of mixing up together dates of different times, and the like, and thus depriving them of validity, a course which is decidedly opposed to the Gospel of John (comp. i. 29, ii. 19, iii. 14, vi. 51 ff.) so long as its authenticity is recognized!

Then, again, the *fulfilment* would necessarily have had the effect of awakening both their memory and their understanding, and that all the more that precisely then light was being shed upon the mysterious saying regarding the temple of the body (John ii. 21 f.). We must therefore suppose that Jesus had made certain dark, indefinite allusions to His resurrection, which as yet had not been apprehended in their true meaning, and that it was only *ex eventu* that they assumed, in the course of tradition, the clear and definite form of a prediction such as is now before us. It is only such faint, obscure hints that are as yet to be met with in John ii. 19, x. 17 f., and see observation on Matt. xii. 40.<sup>1</sup> Other expositors (Paulus, Hase, Scholten, Schenkel, Volkmar), arbitrarily ignoring those traces of a dim prophetic hint of the resurrection, have contended that, originally, nothing more was meant than a *symbolical* allusion,—an allusion, that is, *to the new impetus that would be given to the cause of Jesus*, while some of them have denied that any announcement of the *death* ever took place at all (Strauss; see, on the other hand, Ebrard). But the arguments of Süsskind,<sup>2</sup> Heydenreich,<sup>3</sup> Kuinoel, Ebrard, and others in favor of the perfect authenticity of the definite and literal predictions of the resurrection, are not conclusive, and, to some extent, move in a circle.

Ver. 22. Προσλαβόμεν.] *after he had taken Him to himself*, comp. xvii. 1, i. e., had taken Him aside to speak to Him privately. The very common interpretation: he took Him *by the hand*, imports what does not belong to the passage. — ἤρξατο] for Jesus did not allow him to proceed further with his remonstrances, which had commenced with the words immediately following; see ver. 23. — ἰλεώς σοι] *sc. εἴη ὁ θεός*, a wish that God might graciously avert what he had just stated, a rendering of the Hebrew יְיָ יִלֵּךְ, 2 Sam. xx. 20, xxiii. 17; 1 Chron. xi. 19, LXX. 1 Macc. ii. 21, and see Wetstein. Comp. our: *God forbid!* — ἐσται] purely future; expressive of *full confidence*. "Ὁ μὲν ἀπεκαλύφθη, ὁ Πέτρος ὁρθῶς ὡμολόγησεν. ὁ δὲ οὐκ ἀπεκαλύφθη, ἐσφάλη," "as to what was revealed Peter rightly confessed; but as to what was not revealed he went wrong," Theophylact. Peter was startled; nothing, in fact, could have formed a more decided contrast to the Messianic conception on which his confession seemed to have been based, than the idea of a Messiah suffering and dying like a malefactor.

Ver. 23. Στραφεῖς] *He turned away*, by way of indicating His horror. — ὕπαγε ὑπίσω μου] See note on iv. 10. — σατανᾶ] *Satan!* A term of reproach, springing out of the intense displeasure with which He now saw Peter striving, like Satan, against that purpose of God of which he was so profoundly conscious. Not "*moral vexation*" (Keim), but moral *displeasure*. Comp. John vi. 70. Seeing that *Peter's* feelings have changed, it was proper that the testimony of *Jesus* regarding him should undergo a corresponding change (Augustine), although without prejudice to the high position just promised to him by Jesus; for this distinction neither excludes the idea of there being still a strong carnal element in Peter's character, nor

<sup>1</sup> Comp. besides, Hasert, *üb. d. Vorhersag.* Jesu von s. Tode u. s. Auferst. 1839, Neander, de Wette, Ammon.

<sup>2</sup> In Flatt's *Magaz.* VII. p. 181 ff.

<sup>3</sup> In Hufel's *Zeitschr.* II. p. 7 ff.

does it imply that he was beyond the need of correction ; consequently, the evasive interpretation of Catholic expositors, who, in this instance, take *στανά* as an appellative (*adversarius*; so Maldonatus, Jansen, Arnoldi), is utterly groundless. — *σκόνο. μου εἰ*.<sup>1</sup> — *φρονεῖς*] *thou hast in thy mind* ; indicating the direction of his aims, the bent of the practical reason. Comp. note on Rom. viii. 5. — *τὰ τοῦ θεοῦ*] *matters of divine interest* ; because God is to be understood as having ordained the sufferings of Jesus for the purpose of carrying out the plan of redemption. — *τὰ τῶν ἀνθρώπων*] who are concerned about having as their Messiah an earthly hero and prince.

Ver. 24 f. Comp. Mark viii. 34 ff. ; Luke ix. 23 ff. As *I* must suffer, so also must all *my followers* ! — *ὀπίσω μου ἐλθεῖν*] as in iv. 19. — *ἐαυτόν*] i.e., His own natural self.<sup>2</sup> To that which this *θέλημα* desires, He says : *No* ! — *ἀράτω τ. στ.*] let him not shrink from the pain of a violent death such as He Himself will be called upon to endure. Comp. note on x. 38. — *καὶ ἀκολ. μοι*] that is, after he has taken up his cross. What goes before indicates the precise *kind* of following which Jesus requires. John xxi. 19. According to the context, it is not a question of *moral* following *generally* (*καὶ πᾶσαν τὴν ἄλλην ἀρετὴν ἐπιδεικνύσθω*, Theophylact, comp. Euth. Zigabenus, Chrysostom). But, by way of illustrating the idea of *self-denial*, Theophylact appropriately refers to the example of Paul, Gal. ii. 20.—Ver. 25. See note on x. 30.

Ver. 26. Ver. 25, compared with ver. 24, involved the thought that the earthly life must be sacrificed for sake of gaining the eternal. The *reason* of this thought is now brought forward. — *ὀφελείται*] represents as already present the man's condition at the day of judgment, not an *Attic future* (Bleek). — *τὴν δὲ ψυχ. αὐτοῦ ζημιωθῇ*] *but will have lost his soul*, that is to say, by his having rendered himself unfit for eternal life, by having, therefore, lost his soul as far as the Messianic *ζωή* is concerned, and become liable to eternal death. *ζημιωθῇ* is the opposite of *κερδήσῃ*. It must not on this ground, and because of the *ἀντάλλαγμα* which follows, be explained as meaning, to sustain *damage* in his soul (Luther), but : *animæ detrimentum pati* (Vulgate), comp. Herod. vii. 39 : *τοῦ ἐνδὸς τὴν ψυχὴν ζημιώσας*, thou wilt lose thine only one through death. — *ῥ*] It avails a man nothing if he, and so on, *it might be that* (at the judgment) he would have something to give to God with which to purchase back his lost soul.<sup>3</sup> There exists no such means of exchange (*commutationem*, Vulgate), nothing which, in the sight of God and according to His holy standard, would be of such value as to serve as an *ἀντάλλαγμα* for the soul.<sup>4</sup>

Ver. 27. *Γάρ*] justifies and confirms what Jesus has just stated with respect to the loss of the *ψυχή*. I say that not without reason ; for assuredly the time of the second coming and of a righteous retribution is drawing near (*μέλλει* being put first for sake of emphasis). — *ἐν τῇ δόξῃ τοῦ πατρ. αὐτ.*] *in*

<sup>1</sup> ἱκανότιόν μου νῦν ὑπάρχεις, ἀντικείμενος τῷ ἐμῷ θέλωματι, Euth. Zigabenus.

<sup>2</sup> τὸ ἐαυτοῦ θέλημα τὸ φιλεῖδονον, τὸ φιλόζωνον, "his own will, loving pleasure, loving life," Euth. Zigabenus.

<sup>3</sup> ἀντάλλαγμα, Eur. Or. 1157, frequently met with in the LXX. and Apocrypha.

<sup>4</sup> "Non sufficit mundus," Bengel. Comp. Ritschl in the *Jahrb. f. D. Th.* 1863, p. 224 ff.

*the same glory as belongs to God.* For in this state of glory (John xvii. 5) the ascended Christ occupies the place of *σύνθετος* of God. — *τὴν πράξιν*] *the conduct*, the sum of one's doings, including, in particular, that self-denying adherence to their faith and their confession on which, above all, so much depended, in the case of the apostles, in the midst of those persecutions which they were called upon to endure.

Ver. 28. Having affirmed the *certainty* of the second coming and the divine retribution, He now proceeds to do the same with regard to their *nearness*. — *εἰσὶ τινες κ.τ.λ.*] which refers to those present generally, and not merely to the disciples, presupposes that the *majority* of them will have died previous to the event in question. — *γεύσονται θανάτου*] *The experiencing of death regarded as a tasting of it* (of its pains). See note on John viii. 52, and Wetstein. — *ὡς, κ.τ.λ.*] not as though they were to die *afterwards*, but what is meant is, that they *will still be living* when it takes place.<sup>1</sup> — *ἐν τῇ βασιλείᾳ αὐτοῦ*] not for *εἰς τὴν κ.τ.λ.* (Beza, Raphel, and others), but *as a king in all his regal authority*.<sup>2</sup> Luke xxiii. 42. There is no substantial difference between the present prediction of Jesus as to *His impending advent in glorious majesty* (comp. x. 23, xxiv. 34), and that in Mark ix. 1; Luke ix. 27. The *βασιλεία* cannot be supposed to come without the *βασιλεύς*. This, at the same time, in answer to Ebrard,<sup>3</sup> who interprets this passage, not of the second coming to judgment, but, laying stress on the *ἐν* (against which the *ἐν τῇ δόξῃ*, ver. 27, should have duly warned), understands it as referring to the founding of the church, and particularly to what took place at Pentecost, and that notwithstanding the context and the words *εἰσὶ τινες*, etc., which, if this view were adopted, would be entirely out of place (Glass, Calovius). It is likewise to explain it away in a manner no less arbitrary, to understand the passage in the sense of a figurative coming in the *destruction of Jerusalem* and the diffusion of Christianity (Jac. Cappellus, Wetstein, Kuinoel, Schott, Glöckler, Bleek), or of the *triumphant historical development of the gospel* (Erasmus, Klostermann, Schenkel), or of the powerful influences of the spirit of the glorified Messiah as extending over the world (Paulus). Others, such as Beda, Vatablus, Maldonatus, Jansen, Clarius, Corn. à Lapide, following Chrysostom, Euth. Zigabenus, Theophylact, have so strangely perverted Christ's prediction as even to make it refer to the *incident of the transfiguration* immediately following. — On the impending advent in general, see the observations at the close of ch. xxiv.

#### NOTE BY AMERICAN EDITOR.

#### IX.

Of the words *ἐπὶ ταύτῃ τῇ πέτρᾳ* there are three interpretations, and it would seem only three possible: (1) that the rock meant is Christ; (2) that the rock is Peter; (3) that the rock is Peter's confession. Each of these has had support,

<sup>1</sup> Comp. xiv. 34; Hofmann, *Schriftbew.* II. 2, p. 639 f.

<sup>2</sup> Plat. *Rep.* p. 499 B: τῶν νῦν ἐν δυναστείαις ἡ βασιλείαις ὄντων, "the present sovereigns

and kings."

<sup>3</sup> Comp. Baumelster in Klaiber's *Studien*, II. 1, p. 19.

both from ancient and modern scholars. Augustine, to whom Dr. Meyer refers, changed his opinion, first interpreting the rock to be Peter, but afterwards to be Christ. A strong polemic interest has biassed the minds of both Protestants and Catholics, in arguing, the one side, that Peter is the rock, and the other, Peter's confession. But the former interpretation makes nothing for the Catholic claim of Peter's perpetual headship of the Church through his successors; for we know that the other apostles, and particularly Paul, were wholly independent of Peter; we know also that there is no proof that the man of rock appointed the bishops of Rome his successors to the headship, which it is falsely assumed belonged to him. If *πέτρα* be referred to Peter, still it is not on Peter's bare personality, but on Peter confessing his Master to be the Son of God, that the Church is built. The confession, if we may so say, underlies Peter, and makes him the rock. Peter, misconceiving his Master, and dissuading Jesus from a career of suffering, is soon after called Satan, and is set aside as an offence; Peter inspired of the Father in heaven to confess the divine sonship of Jesus, is selected for an important function in the building of the Church. This function he afterwards fulfilled, in laying the foundation of the Church both among the Jews and the Gentiles. "That this," says Alford, "is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shows, in which not doctrines nor confessions, but *men* are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4, 6; 1 Tim. iii. 15; Gal. ii. 9; Eph. ii. 20; Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the apostles in the strength of this faith, as himself founded on the one foundation, that the Jewish portion of the Church was built, Acts ii. 5, and the Gentile, Acts x. xi."<sup>1</sup>

In interpreting *ὅτι κατισχύουσιν αὐτῆς*, Dr. Meyer rejects the idea that there is implied an attack of the gates of Hades upon the Church. Hence he renders, "the gates of Hades will not be able to resist it, will not prove stronger than it;" on the other hand, our revised English version reads: "the gates of Hades shall not *prevail* against it," implying that the kingdom of death is engaged in active hostility to the kingdom of life. This not only agrees with the natural meaning of *κατισχύω*, but agrees also with the analogy of Scripture. In the New Testament death and life are antitheses, and to death is assigned an active antagonism to life, which antagonism Christ meets and subdues. Christ comes to abolish death and bring life and immortality to light (2 Tim i. 10); and the last enemy that shall be destroyed is death, for he hath put all things under his feet (1 Cor. xv. 26, 27; see also Heb. i. 14, 15). The assurance of a life which death cannot *overcome* is one of the objects, as well as one of the fruits of Christ's manifestation in our flesh.

As to the power of binding and loosing, it is to be observed, that whatever is granted to Peter in this passage is subsequently granted to the whole body of disciples (chap. xviii. 18). Whatever the contents of this power, therefore, they pertain not to Peter exclusively, as chief of the apostles, nor to the body of apostles exclusively, but to the Church. It is a question much mooted by interpreters, whether the words *δέειν* and *λύειν* refer to legislative or judicial authority. Dr. Meyer decides for the former, and renders these words

<sup>1</sup> "Com. on Matthew," Amer. ed., p. 159.

"forbid" and "allow." Alford also claims that this is the sense, strictly considered; and so also does Mansel, in the Speaker's Commentary, both evidently following Meyer. Cremer, however, determines, with some hesitation, for "binding" and "loosing" in a judicial sense. "Our judgment as to the allowableness of this explanation" [i.e., Meyer's], he says, "must depend upon internal grounds. In the face of such expressions as Matt. v. 19, xxiii. 3, 4, such an interpretation seems more than hazardous; the quantitative *δο* (xviii. 18) especially would militate against the spirit of New Testament life, thought, and phraseology; and it is evident from the context that in Matt. v. 19 a judicial and not a "legislative" authority is referred to, while in the first-named passage (Matt. xvi. 19) "the keys of the kingdom of heaven" simply imply the same thing, cf. Rev. iii. 17. "The simpler plan would perhaps be to take *ὁ* and *δο* as collective designations of persons, for which, indeed, according to the rule, the neuter singular is used, yet also the plural, e.g., 1 Cor. i. 27, 28. *ἀλὲν τινα* would then be = *to release any one from punishment*. But *δο* would not sound acceptably to Greek ears if used in this sense.<sup>1</sup>

Dr. Thomas Arnold, in his essay on the Church, construes "binding and loosing" as a grant of both legislative and judicial powers. His distinction is very clear: To bind, legislatively, is to impose a general obligation; to say that a thing ought to be done, or ought not to be done. To bind judicially is to impose a particular obligation on an individual; to oblige him to do or suffer certain things for the sake of justice. To loose judicially is to pronounce a man free from any such obligation; to declare that justice does not require of him, in this particular case, to do or to suffer anything for its satisfaction.<sup>2</sup> There is force in this distinction, and it may help us to reconcile disagreeing interpretations.

<sup>1</sup> "Biblico-Theological Lexicon of New Testament Greek," pp. 407, 408.

<sup>2</sup> Essay on the Church, Miscellaneous Works, pp. 19, 20.



## CHAPTER XVII.

VER. 3. *ὥφθησαν*] Lachm. and Tisch.: *ὥφθη*, after B D  $\aleph$ , Curss. and Codd. of the It. The plural is a grammatical correction; the sing. can scarcely be taken from Mark ix. 4. — Ver. 4. *ποιήσωμεν*] Lachm. and Tisch.: *ποιήσω*, after B C  $\aleph$ , Ver. Corb. 1, Germ. 1. Correctly; the plural is from Mark and Luke.—The arrangement *Ἡλια μίαν* (Lachm. Tisch.) is supported by decisive testimony. — Ver. 5. *φωτεινῇ*] Only on the authority of a few Curss. and Ephr. Griesb. and Fritzsche have *φωτός*, which Olshausen also prefers. An interpretation for the purpose of defining the wonderful nature of the cloud.—The order *ἀκούετε αὐτοῦ* (inverted in Elz.) is, with Lachm. and Tisch. 8, after B D  $\aleph$ , 1, 33, to be preferred. The reading of the Received text is according to the LXX. — Ver. 7. Lachm. and Tisch. 8: *καὶ προσήλθεν ὁ Ἰ καὶ ἀνψάμενος αὐτῶν εἶπεν*, after B (in the first half of the sentence also D)  $\aleph$ , Verss. Seeing how much the reading fluctuates in the various authorities, the Received text, from having the balance of testimony in its favor, is not to be abandoned. — Ver. 9. *ἐκ*] Elz.: *ἀπό*. Approved by Scholz, against decisive testimony. From Mark ix. 9, for the sake of conformity with the ordinary usage. — *ἀναστή*] Lachm. and Tisch.: *ἐγερθῇ*, after B D, Sahid. The reading of the Received text is from Mark ix. 9.— Ver. 11. On important testimony, *Ἰησοῖς* and *αὐτοῖς* are, with Lachm. and Tisch., to be deleted. Common interpolations. — *πρώτον*] is omitted after *ἐρχ.* in B D  $\aleph$ , Curss. Verss. Aug. Hil.; L inserts it after *ἀποκατ.* Suspected by Griesb., deleted by Fritzsche, Lachm., Tisch. Repetition from ver. 10, in accordance with Mark ix. 12. — Ver. 14. *αἰτῶν*] which Lachm. and Tisch. have deleted, is omitted in B Z  $\aleph$ , 1, 124, 245, Sahid.; it might easily have been overlooked from coming, as it does, immediately after *ἐλάβον τὸν*. — *αὐτόν*] Elz.: *αὐτῶ*, against decisive testimony. — Ver. 15. *πάσχει*] Lachm.: *ἐχει*, after B L Z  $\aleph$ , Or. Either an involuntary alteration occasioned by the current use of the expression *κακῶς ἐχειν* (iv. 24, viii. 16, ix. 12, xiv. 35), or intentional, on account of the apparent pleonasm. — Ver. 17. The order *μεθ' ἑμῶν ἔσομαι* (Lachm. Tisch.) is supported by the preponderating testimony of B C D Z  $\aleph$ , Curss. Or., and ought to be adopted. Comp. Mark and Luke. — Ver. 20. *ἀπιστίαν*] Lachm. Tisch. 8: *ἄλιγοπιστίαν*, after B  $\aleph$ , Curss. Syr<sup>sc</sup> Sahid. Copt. Arm. Aeth. Or. Chrys. An ancient emendation to soften the expression, *ἀπιστίαν*, after ver. 17 especially, may have offended pious sensibilities. — The reading *μετάβα ἐνθεν* (Lachm. Tisch.) is neither satisfactory nor has it uniform testimony in its favor. — Ver. 21. Tisch. 8 has deleted the whole verse, but only after B  $\aleph$  33, and a few Verss. The great preponderance of testimony is in favor of retaining it, although Weiss likewise rejects it. It might have been regarded as inserted from Mark ix. 29 had the terms of the two passages coincided more fully. Why it was omitted, it is really impossible to say; it may only have happened accidentally, and the omission remains an isolated instance. — Ver. 22. *ἀναστρεφ.*] Lachm. and Tisch. 8; *οπιστρεφ.*, after B  $\aleph$ , 1, Vulg. Codd. of the It. A gloss, in order that *ἀναστρεφ.* might not be taken in the sense of *return*. — Ver. 23. *ἐγερθῆσεται*]

Lachm.: ἀναστήσεται, after B, Curs. Or. Chrys. From Mark ix. 31. — Ver. 25. *ὅτε εἰσῆλθον*] Lachm. and Tisch. 8: *εἰσελθόντα*, which is found in  $\aleph^*$ ; in B it is: *ἐλθόντα*; in C: *ὅτε ἦλθον*; in D: *εἰσελθόντι*. Others have: *ὅτε εἰσῆλθον, εἰσελθόντων, εἰσελθόντος*. Seeing there is such variety in the readings, we ought to prefer, not the *simple* verb, which B and C concur in adopting, but the compound form, which is supported by D  $\aleph$  and the numerous authorities in favor of the reading of the Received text; further, the *plural* is to be rejected, inasmuch as it is without adequate testimony and has been inserted from ver. 24; and finally, the reading *ὅτε* is to be regarded as an analysis of the participle. Consequently the reading *εἰσελθόντα* should be adopted. — Ver. 26. For *λέγει αὐτῷ ὁ Πέτρος* read, with Lachm. and Tisch. 8, simply *εἰπόντος δέ*, after B C L  $\aleph$ , Verss. Or. Chrys. The reading of the Received text is somewhat of a gloss.

Ver. 1. Comp. Mark ix. 2 ff.; Luke viii. 28 ff.; 2 Pet. i. 16 ff. *Μεθ' ἡμέρας ἑξ]* Luke ix. 28: *ὥσεί ἡμέραι ὀκτώ*. This *ὥσεί* makes it unnecessary to have recourse to any expedient for reconciling the numbers. Chrysostom, Jerome, Theophylact, Erasmus, and many others, are of opinion that Luke has included the *dies a quo* and *ad quem*. — *εἰς ὄρος ὑψηλόν*] Since the fourth century there has been a tradition that the mountain here referred to was mount *Tabor*, the situation of which, however, was such as altogether to preclude this view. If we are to understand that Jesus remained during the six days in the neighborhood of Caesarea Philippi, we may, with some probability, suppose that the height in question was one of the peaks of *Hermon*, a clump of hills standing to the north-east of that town.—Those three disciples were the most intimate friends of Jesus. Comp. xxvi. 37. For *ἀναφέρει*, comp. Luke xxiv. 51; 2 Macc. vi. 10; Polyb. viii. 31. 1. — *κατ' ἰδίαν*] so that they alone accompanied him to this mountain solitude.

Ver. 2. *Μετεμορφ.*] *was transfigured*, in the way about to be described. That is to say, His external aspect was changed; <sup>1</sup> His face gleaming like the sun, and His raiment being so white that it shone like light. He appeared in outward heavenly *δόξα*, which *μεγαλειότης* (2 Pet. i. 16) was the foreshadowing of His future glorified state.<sup>2</sup> The analogy presented by Ex. xxxiv. 29 comes short in this respect, that, whereas the brightness on the face of Moses was the result of God's having *appeared before him*, in the case of Christ it proceeded from His own divine *nature and life*, the *δόξα* of which radiated *from within*. — *ὥς τὸ φῶς*] The aspect of it, therefore, was luminous, radiant.

Ver. 3. *Ἀποῖς*] the disciples, ver. 2. They saw conversing with Jesus, Moses and Elias, who, as forerunners of the Messiah, represented the law and the prophets (Schoettgen, Wetstein). Comp. vv. 5, 8. It was not from what Jesus told them afterwards that they came first to know who those two were, but they themselves recognized them at once (ver. 4), though not from their *conversation*, as has been arbitrarily supposed (Theophylact). The recognition was immediate and directly *involved* in the marvellous manifestation itself.—The *subject* of conversation, so far as the accounts of

<sup>1</sup> "Non substantialis, sed accidentalis fuit transformatio," Calovius.

<sup>2</sup> John xii. 16, 23, xvii. 5, xxii. 24; 2 Cor. iii. 18; Matt. xiii. 43.

Matthew and Mark are concerned, does not appear to have been once inquired into. According to Ebrard, Jesus communicated to the fathers of the old dispensation the blessed intelligence of his readiness to redeem them by His death. According to Luke ix. 31, Moses and Elias converse with Jesus about His impending death.

Ver. 4. Ἀποκριθ.] see note on xi. 25. Taking occasion from what he now saw before him, he proceeded to say. — καλὸν ἐστίν, κ.τ.λ.] is usually interpreted thus : “*Amoenus est, in quo commoremur, locus*” (Fritzsche, Keim) ; or, what is much to the same effect, it is referred—particularly by Chrysostom, Theophylact, Euth. Zigabenus, Erasmus—to the *security* of the place, protected as it was by the two celestial visitants, in contrast to Jerusalem, where Jesus was destined to suffer. But, inasmuch as the terms used by Peter are ἡμᾶς (not ἡμῖν) and the simple εἶναι (not μένειν) ; further, inasmuch as what he says is occasioned by the presence of Moses and Elias, and has reference to them, as is likewise proved by the following εἰ θέλεῖς, κ.τ.λ., which implies that he wishes to do something towards enabling Jesus to have a longer interview with them,—it is preferable, with Paulus, Baumgarten-Crusius, Clostermann, Weiss, Volkmar, to interpret as follows : *It is highly opportune that we (disciples) happen to be here* (in which case, therefore, the ἡμᾶς is emphatic) ; accordingly, I would like to erect (ποιήσω, see critical remarks) tabernacles (out of the brushwood growing around) for you here, with a view to a more prolonged stay. The transition to the *singular* is in keeping with Peter's *temperament* ; he would like to make the tabernacles.

Ver. 5 ff. Ἴδὸν καὶ . . . ἰδὸς] lively way of introducing the various points of importance. — νεφέλη φωτεινή] *a luminous, clear, bright cloud*, represented in Matthew as, without doubt, a *marvellous* phenomenon, not in itself certainly, but in connection with the incident which it accompanies. — ἐπεσκέιασεν] *A luminous cloud overshadows them, casts a kind of light and shade over their forms, so that they are rendered less clear than they were before the cloud intervened.* Olshausen unwarrantably fancies that ἐπεσκ. has been employed in consequence of the *light having been so strong* as to dazzle the eyes and affect the sight. — αὐτοῖς] viz., Jesus, Moses, and Elias (ver. 4). The disciples hear the voice *from out* the cloud (vv. 5, 6), are therefore not to be regarded as being *within* it, as is likewise manifest *a priori* from the fact that the cloud, as was so frequently the case in the Old Testament, is here the sacred symbol of the divine presence,<sup>1</sup> and therefore accompanies those three divine personages as a σημεῖον for the disciples, on whose account likewise the voice sounds from the cloud. This in answer to Olearius, Wolf, Bengel, Baumgarten-Crusius, who refer αὐτοῖς to the *disciples* ; and to Clericus, who refers it to all who were present. — φωνή, κ.τ.λ.] no less the voice of *God* than that in iii. 17. — ἀκούετε αὐτοῦ (see critical remarks) is the divine ratification of the words of Moses in Deut. xviii. 15, according to their Messianic import. However, the *hearing* (i.e., faith and obedience) is the point on which stress is to be laid, as is evident from its being put

<sup>1</sup> Wetstein on this passage, comp. Fea, *ad Hor. Od.* l. 2. 31.

first. This command is *now* in order (not so, as yet, in iii. 17), coming as it does at a time when Jesus had attained to the full dignity of His prophetic office, but when, at the same time, the prospect of what awaited Him was calculated to put the ἀκούειν of the disciples to the severest test. — Vv. 6, 7 occur only in Matthew. Comp. Dan. x. 9 f. ; Rev. i. 17. — ἡψατο]. “Tactus familiaris et efficax,” “the familiar and effective touch,” Bengel.

Ver. 9. Ὁραμα] *the thing seen, spectaculum.*<sup>1</sup> Used in the LXX. with reference to whatever is seen in vision by a prophet. — ἐκ νεκρῶν] *from Sheol*, as the abode τῶν νεκρῶν.<sup>2</sup> The *reason* of the prohibition can only be the same as in xvi. 20, where see note. According to the *mythical* view (see observations after ver. 12), it was intended to explain the circumstance of a narrative composed in a later age, and, nevertheless, one which proceeded from the three witnesses.

Ver. 10. Οὐν] can have no other reference than to the foregoing prohibition (comp. xix. 7): “Seeing that we are forbidden to tell any one about the appearing of Elias which we have just witnessed, and so on, what reason, then, have the scribes for saying that Elias must first come (before the Messiah appears, to establish His kingdom) ?” Does it not follow from Thy prohibition that this teaching of the scribes must be erroneous, seeing that, if it were not so, Thou wouldst not have enjoined us to keep silence regarding this manifestation of Elias ? This is likewise in harmony with the *answer* of Jesus, which is to this effect : “That teaching is quite correct; but the Elias whom it speaks of as being the Messiah’s forerunner is not the prophet who has just been seen upon the mount, but John the Baptist, whom they did not recognize, and so on.” This view is so entirely in accordance with the context as to exclude any others, as, for example, that of Euth. Zigabenus, Erasmus, Kuinoel, who, emphasizing πρῶτον, interpret thus : διατί οἱ γρ. λέγ., ὅτι Ἡλίαν χρὴ ἐλθεῖν πρὸ τοῦ Χριστοῦ ; πῶς οὖν οὐκ ἦλθεν οὗτος πρὸ σοῦ ; or that which ascribes to the disciples the idea, of which there is not the remotest hint, that Christ is going to be revealed before the world in His glory, and that therefore there is really no further room for the manifestation and the services of Elias ;<sup>3</sup> or that of Grotius, Michaelis, Fritzsche, Lange, Olshausen, Bleek, Hengstenberg, who understand the question of the disciples as referring to the circumstance that Elias had not remained, but had so quickly disappeared again (it was believed, though of this the question contains no hint whatever, that Elias would teach the Jews, settle the disputes among their instructors, restore the pot of manna and Aaron’s rod, and so on) ;<sup>4</sup> or, again, that of Chrysostom, Theophylact, Neander, Krabbe, Ebrard, who suppose that the object of the question was to know whether the manifestation of Elias, which the scribes had in view, was that which had just taken place, or whether it was some other one yet to come ; or, lastly, the expedient of Schleiermacher and Strauss, who

<sup>1</sup> Acts vii. 31 ; Sir. xliii. 1 ; Xen. Cyr. iii. 3. 66 ; *de re equestr.* ix. 4 ; Dem. 1406. 26 ; Pollux, ii. 54.

<sup>2</sup> On the omission of the article, see

Winer, p. 117 [E. T. 153].

<sup>3</sup> Hofmann, *Schriftbew.* II. 1, p. 518.

<sup>4</sup> Lightfoot on this passage ; Winer, *de ἀποκαταστάσει πάντων*, II., 1821, p. 9.

think that the whole conversation originated in the disappointment felt in consequence of the prediction regarding the coming of Elias not having been fulfilled, and that it has only found its way into the present connection through an erroneous process of combination. According to Köstlin, p. 75, οὐν does not refer back to the transfiguration at all, but seems to say: "Seeing that the Messiah is already come," which is the idea supposed to be contained in xvi. 13-27. He thinks the connection has been interrupted by the evangelist interpolating the story of the transfiguration between xvi. 27 and xvii. 10.

Ver. 11. In His reply, Jesus admits the correctness of the teaching of the scribes in regard to this matter, and at the same time supplements the quotation made from it by the disciples (by adding κ. ἀποκατ. π.), in which supplement the use of the future-present *ἐρχεται* and the future *ἀποκαταστ.* are to be justified on the ground that they are the *ipsissima verba* of the teaching in question. "Unquestionably it is precisely as they say: Elias is coming and will restore everything again." Inasmuch as what is here meant is the work of the coming *Elias*, and not the whole moral work of the *Messiah* in regenerating the world (as in Acts iii. 21), the ἀποκατάστασις πάντων, an expression taken from the rendering of Mal. iv. 6 by the LXX., refers, in the sense of the *scribes*, to the *restitutio in integrum* (for such is the meaning of the word, see note on Acts iii. 21) of the entire theocratic order of things by way of preparation for the Messiah, in which case we are not to think merely of a moral regeneration of the people, but also of the restoration of outward objects of a sacred character (such as the *urna mannae*, and so on). *Jesus*, on the other hand, knowing as He does that the promised coming of Elias has been fulfilled in the *Baptist* (xi. 14), refers to the preaching and preparatory labors of the latter, in which he believes the ἀποκαταστήσει πάντα to have been realized in the highest sense, and in the way most in keeping with the prophet's own words in Mal. iv. 6 (Sir. xlviii. 10; Luke i. 17, iii. 1). The coming of the *real Elias*, who is expected to appear before the *second advent* (Hilary, Chrysostom, Augustine, Theophylact, Euth. Zigabenus, the majority of the older Catholic expositors, likewise Arnoldi, Schegg), is taught by Jesus neither here nor elsewhere. See, on the contrary, ver. 12 f., xi. 14. This also in answer to Lechler in the *Stud. u. Krit.* 1854, p. 831.

Ver. 12. Οὐκ ἐπέγνωσαν αὐτόν] that is, as the expected Elias. The subject is the γραμματεῖς, ver. 10. — ἐν αὐτῷ] towards him, not classical, but comp. LXX. Gen. xl. 14; Dan. xi. 7; Luke xxiii. 31. — ὅσα ἐθέλησαν] indicating the purely arbitrary manner in which they treated him, in contradistinction to the way in which God desired that he should have been received.

REMARK.—The incident of the transfiguration has been regarded as a vision by so early a writer as Tertullian, c. *Marc.* iv. 22. by Herder, Gratz, Krabbe, Bleek, Weizsäcker, Pressensé, Steinmeyer; it would have been nearer the truth if a distinction had been made between the real and the visionary elements contained in it. We have no vision, but a reality in the glorious change which came over the outward appearance of Jesus, vv. 1, 2, that objective element to which

the ecstatic subjective manifestation owed its origin. On the other hand, we cannot but regard as visionary the appearing of Moses and Elias, and that not merely in consequence of *ὥφθη*, ver. 3 (Acts ii. 3, vii. 26; 1 Tim. iii. 16; 1 Cor. xv. 5 ff.), but owing to the vanishing away of the heavenly visitants in the cloud, and the impossibility of any bodily manifestation, at least of Moses (whose *resurrection* would, according to Deut. xxxiv. 5 f., have to be presupposed.<sup>1</sup> Moreover, Matthew and Mark themselves represent the manifestation of both in such a way, that it is impossible to assert that they regarded it in the light of an actual fact; notice, on the contrary, the different modes of conception as implied in *καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν* (not: *κ. ὥφθη αὐτοῖς μεταμορφωθείς*) and *ὥφθη αὐτοῖς Μωσῆς*, etc. Only in the case of Luke is it manifest that he has followed a tradition which has divested the incident of its visionary character (Luke ix. 30, 31). The of course obvious and common objection, that *three* persons must be supposed to have witnessed the *same* phenomena and to have heard the *same* voice, is deprived of its force if it is conceded, as must necessarily be done, that a supernatural agency was here at work with a view to enable the three leading disciples to have a glimpse beforehand of the approaching glory of Him who was more to them than Moses and the prophets. However, it is attempting too much to attempt to show the higher naturalism of the incident (Lange, *L. J.* II. p. 904 ff., thinks that the heavenly nature of Jesus flashed forth from under the earthly; that the disciples had actually had a peep into the spirit world, and had seen Moses and Elias, which was rendered possible in their case through the peculiar frame of Christ's mind and the intercourse with those spirits which He enjoyed), in opposition to which Ewald insists that the event was altogether of an ideal character; that the eternal perfection of the kingdom of God was unquestionably disclosed to view, in such a manner, however, that everything of a lower nature, and which was at all calculated to suggest the form which the narrative ultimately assumed, was lost sight of amid the pure light of a higher sphere of things (*Gesch. Chr.* p. 462). To assume as the foundation of the story (Baumgarten-Crusius) only some *inward manifestation* or other in Jesus Himself, such as led to His obtaining a glimpse of the glory that was to follow His death, is as decidedly *at variance* with the statements of the Gospels as it is to trace the matter to a *vision in a dream* (Rau, *Symbola ad ill. ev. de metamorph.*, etc., 1797; Gabler in the *neuest. theol. Journ.*

<sup>1</sup> It is thus that Origen, Jerome, and other Fathers consistently argue. According to Hilgenfeld, the "Ascension of Moses" (*N. T. extra canon.* I. p. 96; *Messias Judaeor.* p. 459) was already known to the evangelist; but the *Ascensio Moïsis* belongs, in any case, to a somewhat later period. Grotius saw himself driven to adopt the expedient of supposing that "*haec corpora videri possunt a deo in hunc unum asservata*," "these bodies are able to be seen, having been preserved by God for this purpose," very much as Ambrose had maintained that the body of Moses had been *exempted from putrefaction*. According to Calvin, God had raised the bodies *ad tempus*. Thomas and several other expositors refer the appearing of Moses to the category indicated by the

words: "*sicut angeli videntur*." Similarly Delitzsch, *Psychol.* p. 427 [E. T. 499], according to whom the form in which Moses appeared, and which bore a resemblance to His earthly body, was the immaterial product of his spiritualized psychic nature. Gess, with greater indefiniteness, speaks of the manifestation as a coming forth on the part of Moses and Elias from their state of invisibility. But neither Delitzsch nor Gess satisfies the requirements of the words *μετ' αὐτοῦ συλλαλ.*, which in any case presuppose a glorified *corporeity*, or else it amounts to nothing else than a mere appearance. Comp. Beza, who adds: *nisi malumus ecclasticam fuisse visionem*, "unless we prefer to regard it as a *trance-like vision*."

1798, p. 517 ff., Kuinoel, Neander), in connection with which view some have likewise had recourse to the idea of a thunderstorm (Gabler), and the presence of two secret followers (Kuinoel). This way of looking at the matter is not favored by Luke ix. 32. No less inconsistent with the gospel narrative is the hypothesis of a *secret interview with two unknown personages* (Venturini, Paulus, Haase, Schleiermacher), in connection with which, again, a good deal has been made of atmospheric illumination, and the effect of the shadows that were projected (Paulus ; Theile, *z. Biogr. J.* p. 55 ; Ammon, *L. J.* p. 302 ff.). The *mythical* view (Strauss, Scholten, Keim)—which regards the narrative as a legendary invention, and substantially ascribes its origin to a desire to see the glory of Moses on Sinai repeated in a higher form in the case of Jesus, and to represent the latter as the fulfilment of the law and the prophets—can least of all be justified here, where it is not only at variance with the studied unanimity of the evangelists in regard to the date of the occurrence, but also with the fact that the testimony of the three apostles must have gone far to prevent the myth from finding its way into the circle of their brethren ; while, as regards the silence of John, it is certainly not to be explained on anti-docetic grounds (in answer to Schneckenburger, *Beitr.* p. 62 ff., see Strauss, II. p. 250), but it is explicable, to say the least of it, on the ground of his ideal conception of Christ's mundane *δόξα*, and no more disproves the reality of the incident in question than his silence regarding so many other important historical facts already recorded by the Synoptists. Further, we must regard as purely subjective, and subversive of the intention and meaning of the evangelists, not merely the *rationalistic* explanation of the incident, according to which Jesus is represented as *telling* the three disciples *in what relation He stood to Moses and Elias*, and as thereby bringing them "*into the light of His Messianic calling*" (Schenkel), but likewise the imaginary notion of an admonitory symbol, after the manner of Rev. i. 12 ff., xi. 3 ff., the historical basis of which is supposed to be contained in the fact that Peter and the first disciples had seen the risen Lord appear in heavenly radiance (Volkmar) ; and lastly, also the *allegorical* view (Weisse), according to which we are understood to have before us the symbolical conception, originating with the three enraptured apostles themselves, of the light which then dawned upon them in regard to the mission of Jesus, especially in regard to His relation to the old theocracy.—But, according to Bruno Bauer, the incident is to be regarded as the product of the conviction on the part of the church, that, in the principle on which it is founded, the powers of the past have found their glorified centre of unity.—The passage 2 Pet. i. 16–18 can be of no service in the way of confirming the historical character of the incident, except for those who see no reason to reject this Epistle as spurious ; but it is of great importance, partly as furnishing, all the same, an ancient testimony in favor of the occurrence itself, and the significance attached to it as a historical event ; partly in reference to the telic point of view from which it is to be regarded, namely, as a foreshadowing of the impending *δόξα* of the Lord, in which He is to come back again, and into which His most intimate disciples were in this wonderful way privileged to gaze previous to His sufferings, in order that they might be strengthened for fulfilling the difficult task that would devolve upon them after His ascension. So far as the object of the incident is concerned, it must have been intended expressly for the *disciples*, as is evident from ἀκούετε αὐτοῦ.—According to what has been said above, and judging from what is stated in ix. 31 as to the subject of conversation, it may be affirmed that Luke's

account bears the impress of a later stage of development (Fritzsche, Strauss, de Wette, Weisse, Ewald, Weiss), so that in point of originality we must give Matthew the preference (in answer to Schulz, Schleiermacher, Holtzmann, and others), and that even over Mark (comp. Ewald, Köstlin, p. 90 ; Keim, II. p. 588). See also note on Mark ix. 2 ff. [See note X., p. 320 *et seq.*]

Ver. 14. Notwithstanding divergence in other respects, the healing of the lunatic (σκληνιδῆς, see note on iv. 24) comes next in order in *all the three Synoptists* (Mark ix. 14 ff. ; Luke ix. 37 ff.),—a circumstance which also militates against the mythical view of the transfiguration. — αἰρόν] Comp. Mark i. 40, x. 17. The *accusative* is to be understood as conveying the idea that He was directly touched by the man, as much as to say : *he clasped Him by the knees.*<sup>1</sup>

Ver. 15. The lunatic, whose malady was regarded as the result of demoniacal possession (ver. 18 ; Mark v. 16 ; Luke v. 39), was evidently suffering from epilepsy, and, according to Mark, deprived of the power of speech as well. — κακῶς πάσχειν] *to be ill* (opposite of εὖ πάσχει), is likewise very common among classical writers.<sup>2</sup>

Ver. 17. *O unbelieving and perverse generation!* Comp. Phil. ii. 15. By this Jesus does not mean the scribes (Calvin), but is aiming at His disciples, who are expected to apply the exclamation *to themselves*, in consequence of their not being able to cure the lad of his disease. In no sparing fashion, but filled with painful emotion, He ranks them, owing to their want of an energetic faith, in the *category* of the unbelieving generation, and hence it is that He addresses *it*. Bengel fitly observes : “severo elencho discipuli accensentur turbæ,” “by a severe rebuke the disciples are reckoned as part of the crowd.” That the *disciples* are intended (Fritzsche, Baumgarten-Crusius, Steinmeyer, Volkmar), is likewise evident from ver. 20. They wanted the requisite amount of confidence in the miraculous powers conferred upon them by Christ. The *strong* terms ἀπιστος κ. διεστραμμ. (Deut. xxxii. 5 ; Phil. ii. 5, ii. 15), are to be explained from the deep *emotion* of Jesus. Nor can the people be meant, who are not concerned at all, any more than the father of the sufferer, who, in fact, invoked the help of Jesus because he had faith in Him. The words are consequently to be referred neither to *all who were present* (Paulus, Kuinoel, Olshausen, Krabbe, Bleek, Ewald), nor to the *father* (Chrysostom, Theophylact, Euth. Zigabenus, Grotius), nor to him *and the people* (Keim), in which latter case many go the length of holding that the disciples are exculpated, and the blame of the failure imputed to the father himself.<sup>3</sup> In opposition to the context (vv. 16, 20). Neander and de Wette explain the words in the sense of John iv. 48, as though Jesus were reflecting upon those who as yet have not known what it is to come to Him under a sense of their deepest wants, and so on. — ἐως πότε, κ.τ.λ.] a passing touch of impatience in the excitement of the moment :

<sup>1</sup> Comp. προσκυνεῖν τινα, προσπίπτειν τινα, προσπίπτειν γόνυ τινος (Pfugk, *ad Eur. Hec.* 339 ; Kühner, II. 1, p. 251.

<sup>2</sup> Hom. *Od.* xvi. 275 ; Plat. *Menex.* p. 244 B ; Xen. *Anab.* iii. 3. 7 ; Herod. iii. 146.

<sup>3</sup> οὐ τῆς ἀκρίτου ἀσθενείας τοσούτου τοῦ πταίσματος, ὅσον τῆς σῆς ἀπιστίας, “this failure was not due to their weakness so much as to your unbelief,” Theophylact.



How long is the time going to last during which I must be amongst you and bear with your weakness of faith, want of receptivity, and so on? — *ἐπερὲ*] like what precedes, is addressed to the *disciples*; it was to *them* that the lunatic had been brought, ver. 16. This in answer to Fritzsche, who thinks that Jesus “*generatim loquens*” refers to the *father*.

Ver. 18. *Ἐπερίμ. αὐτῷ*] *He rebuked him*, namely, the *demon* (Fritzsche, Ewald), reproached him for having taken possession of the boy. Comp. viii. 26. For this prolepsis in the reference of *αὐτός* (which Vulgate, Theophylact, de Wette, Winer, Bleek, refer to the lunatic).<sup>1</sup> — *ἀπὸ τ. ὥρας ἑκ*] as in xv. 28, ix. 22.

Ver. 20. The disciples ought to have applied to themselves the general exclamation in ver. 17. This they failed to do, hence their question. But the *ἀπιστία* with which Jesus now charges them is to be understood in a *relative* sense, while the *πίστις*, of which it is the negation, means simply faith in Jesus Christ, the depositary of supernatural power, so that, in virtue of their fellowship with His life, the disciples, as His servants and the organs of His power, were enabled to operate with greater effect in proportion to the depth and energy of the faith with which they could confide in Him. — *ἐὰν ἔχητε*] *if you have* (not : *had*). — *ὥς κόκκον σιν.*] found likewise in Rabbinical writers as a figurative expression for a very *small quantity* of anything. Lightfoot on xiii. 32. The point of the comparison does not lie in the *stimulative* quality of the mustard (Augustine ; on the other hand, Maldonatus). — *To remove mountains*, a figurative expression for : *to accomplish extraordinary results*, 1 Cor. xiii. 2.<sup>2</sup> For legends in regard to the actual removing of mountains, see Calovius. — *οὐδέν*] the hyperbole of popular speech. For *ἀδυνατ.*, comp. Job xlii. 2.

Ver. 21. *Τοῦτο τὸ γένος*] *this species of demons to which the one just expelled belongs*.<sup>3</sup> But the *τοῦτο*, used with special reference to the fact of its being a case of epilepsy, must be intended to specify a kind of demons which it is peculiarly difficult to exorcize. — *ἐν προσευχῇ κ. νηστείᾳ*] inasmuch as the *πίστις* is thereby strengthened and elevated, and attains to that pitch which is necessary in order to the casting out of *such* demons. The climax in vv. 20 and 21 may be represented thus : if you have only a slender amount of faith, you will, no doubt, be able to accomplish things of an extraordinary and seemingly impossible nature ; but, in order to expel spirits of so stubborn a character as this, you require to have such a degree of faith as can only be reached by means of prayer and fasting. You have neglected the spiritual preparation that is necessary to the attainment of so lofty a faith. Comp. Acts xiv. 23. Prayer and fast'ng are here represented as means for promoting faith, not as *good works*, which are of themselves *effectual* in dealing with the demons (Schegg and the older Catholics). Paulus and Ammon incorrectly suppose that the prayer and fasting are required of the *sick persons themselves*, with a view to some dietetic and psychological effect or other

<sup>1</sup> See Fritzsche, *Conject.* p. 11 f.; Bornemann, *ad Xen. Symp.* viii. 34.

<sup>2</sup> Lightfoot on xxi. 21; Buxtorf, *Lex. Talm.* p. 1633.

<sup>3</sup> Otherwise, Euth. Zigabenus : τὸ γένος τῶν δαιμόνων πάντων. So Chrysostom, Theophylact, Elsnar, Fritzsche, Bleek.

being produced upon their bodies ; while Chrysostom, Theophylact, and Euth. Zigabenus are of opinion that they are demanded not merely from the *healer*, but *also from the patient*, as necessary weapons to be used against the demon. Inasmuch as *εκπορεύεται* is, according to the context, the correlative of *εκβαλεῖν*, ver. 19 (comp. also *ἐξῆλθεν*, ver. 18), we must likewise discard the view of Ewald, who thinks that in Matthew there is an allusion to a *class of men* whose character is such that they cannot be induced *to set to work* but with fasting and prayer. Comp. on the contrary, *εκπορ.*, Acts xix. 12 (and Mark ix. 29 : *ἐξελεῖν*). — Those who adopt the *mythical* view of the whole incident (Strauss) pretend to find the origin of the legend in 2 Kings iv. 29 ff., which is no less unwarrantable than the interpretation, according to which it is treated as a *symbolical* narrative, intended to rebuke the want of faith on the part of the disciples (Scholten), or as a didactic figure as an admonition of the hidden Christ for an increase of faith amid the violent demoniacal excesses of the time (Volkmar). Moreover, the somewhat more circumstantial account of Mark is of a stamp so peculiar, is so clear and full of meaning, that it is not to be regarded as a later amplification, but the account in Matthew (and Luke) is rather to be looked upon as an abridgment of the former.

Vv. 22, 23.<sup>1</sup> While they were still in Galilee,<sup>2</sup> and before they entered Capernaum (ver. 24), Jesus once more (comp. xvi. 21) intimated to His disciples His approaching sufferings, death, and resurrection. This is not a meaningless repetition of xvi. 21 (Köstlin, Hilgenfeld); but this matter was introduced again because Jesus knew how much they required to be prepared for the impending crisis. — *εἰς χεῖρας ἀνθρ.*] *into men's hands*, uttered with a painful feeling, sensible as He was of the contrast between such a fate and what He knew to be His divine dignity. It was in keeping with the feelings now present to the mind of Jesus, not to indicate that fate with so much detail as on the former occasion (xvi. 21). — *ἐλνπήθησαν σφόδρα*] therefore not impressed by the announcement of the resurrection, although it is said to have been made with so much clearness and precision. This announcement, however, is not found in Luke. See note on xvi. 21.

Ver. 24 ff. Peculiar to Matthew. — After the return from the Babylonian captivity, all males among the Jews of twenty years of age and upwards (on the ground of the command in Ex. xxx. 13 f.; comp. 2 Chron. xxiv. 6; Neh. x. 32; 2 Kings xii. 4 ff.) were required to contribute annually the sum of half a shekel, or two Attic drachmae, or an Alexandrian drachma (LXX. Gen. xxiii. 15; Josh. vii. 21), about half a thaler (1s. 6d. English money), by way of defraying the expenses connected with the temple services.<sup>3</sup> After the destruction of the temple the money went to the Capitol.<sup>4</sup> The time for collecting this tax was the fifteenth of the month *Adar*.<sup>5</sup> Certain expositors have supposed the payment here in question to have been

<sup>1</sup> Comp. Mark ix. 30 ff.; Luke ix. 43 ff.

*Alterth.* p. 408; Keim, II. p. 599 f.

<sup>2</sup> *ἀναστρέφ.*, Xen. *Cyr.* viii. 8. 7, *Mém.* iv.

<sup>4</sup> Joseph. vii. 6. 6.

8. 8; Thuc. viii. 94; Josh. v. 5.

<sup>5</sup> See *Tract. Schekalim* l. 3, ll. 7; Ideler,

<sup>3</sup> See Saalschütz, *Mos. R. p.* 291 f.; Ewald,

*Chronol.* I. pp. 488, 509.

a *civil* one, exacted by the *Roman* government—in other words, a *poll-tax*.<sup>1</sup> This, however, is precluded, not merely by the use of the customary term *τὰ διδραχμα*, which was well known to the reader as the temple-tax, but likewise by the incongruity which would thereby be introduced into the succeeding argument, through making it appear as though Jesus had strangely and improperly classed Himself among *the kings of this world*, with a view to prove with how much reason He could claim to be free. Even had He regarded Himself as *David's* son, He would have been wrong in arguing thus, while, so far as the case before us is concerned, He was, to all intents and purposes, one of the ἀλλότριοι. — οἱ . . . λαμβάνοντες] used as a substantive : *the collectors*. That there were such, though Wieseler denies it, is not only evident from the nature of the case, seeing that it was not possible for everybody to go to Jerusalem, but is also proved by statements in the *Tr. Schekalim* ("trapezitae in unaquaque civitate," etc.); see also Lightfoot. The plural *τὰ διδραχμα* indicates the *large number* of didrachmae that were collected, seeing that every individual contributed one ; and the *article* points to the tax as one that was *well known*. In the *question* put by the collectors (which question shows that this happened to be the time for collecting, but that Jesus had not paid as yet, though it is impossible to determine whether or not the question was one of a humane character, which would depend entirely upon the *tone* in which it was put) the plural *τὰ διδραχμα* indicates that the payment had to be *repeated annually*, to which the *present* *τελει* likewise points. That the collectors should not have asked *Jesus Himself*, and that *Peter* should have happened to be the particular disciple whom they did ask, are probably to be regarded merely as accidental circumstances. But why did they *ask* at all, and why in a *dubious* tone ? They may have assumed or supposed that Jesus would claim to rank with the priests (who did not consider themselves liable for temple-tax, *Tr. Schekal.* i. 4), seeing that His peculiarly holy, even His Messianic, reputation cannot certainly have remained unknown to them.

Ver. 25. From the *vai* of *Peter* it is clear that Jesus had *hitherto* been in the habit of paying the tax. — *προέφθασεν*] Since it is stated in ver. 24 that the collectors came to *Peter*, and as one is at a loss to see why, if Jesus had been present at the same time, they should not have asked *Himself*, it follows that the evangelist must have ascribed what Jesus says to *Peter* to His immediate knowledge of the thoughts of others.<sup>2</sup> Instead of *προέφθασεν λέγων* we might also have had *προφθάσας ἔλεγε*.<sup>3</sup> — *Σίμων*].<sup>4</sup> Comp. Mark xiv. 37. — *τέλη*] *duty* upon goods. — *κῆνος*] *Tax* upon individuals and landed property, xxii. 17, 19, the Greek *φόρος* in contradistinction to *τέλος* (indirect tax). Comp. note on Luke xx. 22 ; Rom. xiii. 7. — ἀπὸ τῶν ἀλλοτρ.] from those who are not members of their family, *i.e.*, from their *subjects*.

<sup>1</sup> See Wolf and Calovius ; and of modern writers, consult especially, Wieseler, *Aronol. Synops.* p. 265 ff., and *Beitr.* p. 108 ff.

<sup>2</sup> Comp. Chrysostom, Theophylact, Euth. Zigabenus, Steinmeyer, Kwald, Keim.

<sup>3</sup> Arist. *Ecol.* 884 ; Thuc. vii. 73. 3.

<sup>4</sup> Plat. *Rep.* vi. p. 500 A ; Thuc. viii. 51. 1. See Kühner, II. 1, p. 236 f.

<sup>5</sup> "Appellatio quasi domestica et familiaris," Bengel.

Ver. 26. Ἀπαγε . . . υἱοί] *Application*: Therefore I, as the Son of God, am exempt from the tax which is payable to Jehovah, i.e., to His temple. The inference in this argument, which is of the nature of a dilemma, and which proceeds on the self-consciousness of Jesus regarding His supernatural sonship (comp. note on xxii. 45), is an inference *a minori ad majus*, as is indicated by οἱ βασι. τῆς γῆς. If, indeed, in the case of *earthly* kings their *sons* are exempted from the taxes they impose, it follows that the Son of the *heavenly* King, the Son of *God*, can be under no obligation to pay the taxes which *He* imposes (for the temple). The *plural* οἱ υἱοί is justifiable in the *general proposition* as a *generic* (comp. note on ii. 20) *indefinite plural*, but the *application* must be made to *Jesus* only, not to *Peter* as well,<sup>1</sup> inasmuch as the predicate, in the sense corresponding to the argument, was applicable to Jesus alone, while υἱοί, taken in the *wider* spiritual sense, would embrace not merely Peter and the apostles, but those believers in general whose connection with the Jewish temple was not broken off (John iv. 21) till a somewhat later period. — The principle laid down by Jesus, that He is under no obligation to pay temple-tax on the ground of His being the Son of God, is, *in thesi*, to be simply recognized, and requires no justification (in answer to de Wette); but, *in praxi*, He waives His claim to exemption, and that from a regard to the offence which He would otherwise have given, inasmuch as the fact of His divine sonship, and the μείζων εἶναι τοῦ ἱεροῦ (xii. 6) which it involved, were not recognized beyond the circle of believers, and He would therefore have been looked upon exclusively as an Israelite, as which He was, of course, subject to the law (Gal. iv. 4). If on some other occasion we find Him asserting His Messianic right to subordinate certain legal enactments to His own will (see xii. 8; John vii. 21 ff.), it must be borne in mind that in such cases He had to do with *enemies*, in answer to whose accusation He had to appeal to the authority implied in His being commissioned to bring about the Messianic fulfilment of the law (v. 17). This commission did not supersede His personal obligation, imposed upon Him in His birth and circumcision, to comply with the law, but only gave to His obedience the higher ideal and perfect character which distinguished it. — ἐλεῖθε τοὺς] put well forward for sake of emphasis.<sup>2</sup>

Ver. 27. *But in order that we may not scandalize them* (the collectors), that we may not give them occasion to misjudge us, as though we despised the temple.<sup>3</sup> Jesus thus includes *others* along with Himself, not because He regarded Peter as strictly entitled to claim exemption, nor because He was anticipating the time when His followers generally would cease to have such obligations in regard to the temple,<sup>4</sup> but because Peter, who, in like manner, had his residence in Capernaum (viii. 14), had not paid, as yet, any more than Himself. — πορευθέντις] belongs to εἰς τὴν θάλασσαν. (to the sea), which latter Fritzsche connects with βάλε, which, however, would have the

<sup>1</sup> Paulus, Olshausen, Ewald, Lange, Hofmann, *Schriftbew.* II. 1, p. 181, Gess, Kelm.

<sup>2</sup> The idea that the διδάχμων is given to God, is found likewise in Joseph. *Ant.* xviii. 4. 1.

<sup>3</sup> Bengel: "illos, qui non noverant jus Jesu," "those who did not know of the rights of Jesus."

<sup>4</sup> Dörner, *Jesu sündlose Volk.* p. 37.

effect of rendering it unduly emphatic. — ἀγκιστρον] It is a *fish-hook*,<sup>1</sup> and not a *net*, which Jesus asks him to throw in, because in this instance it was a question of one particular fish. Consequently this is the only occasion in the Gospels in which mention is made of a fishing with a hook. — τὸν ἀναβάντα] out of the depths. — πρῶτον] the adjective : *the first fish that has come up*. — ἄρον] lift it with the hook *out* on the land. Jesus is therefore aware that this one will be the first to snap at the hook. — εὐφραεὶς στατήρα] that is, in the mouth of the fish. The *stater* was a coin equivalent to four drachmae, for which reason it is likewise called a τετράδραχμος, and must not be confounded with the gold stater (20 drachmae). — ἀντὶ ἐμοῦ κ. σοῦ] not an incorrect expression for καὶ ἀντὶ ἐμοῦ (Fritzsche), but ἀντὶ is used with reference to the original enactment, Ex. xxx. 12 ff., where the half-shekel is represented as a *ransom for the soul*. Comp. xx. 28. With condescending accommodation, Jesus includes Himself in this view.

REMARK.—The *naturalistic* interpretation of this incident, so far as its miraculous features are concerned,—which, in a teleological respect, and on account of the magical character of the occurrence, Schleiermacher, *L. J.* p. 228, also regarded with suspicion,—has, in conformity with earlier attempts of the kind, been advocated above all by Paulus and Ammon, and consists substantially in supposing that εὐφραεὶς σταρ. was accomplished by the *selling of the fish*. But whether ἀπολίσας τὸ στόμα αὐτοῦ be referred to the *act of taking the fish from the hook* (Paulus, *Komment.*), or even to *Peter* as offering it for sale, in which case αὐτοῦ is said to signify *on the spot*, we always have, as the result, an incongruous representation and unwarrantable perversion of what, for the narrative of a miracle, is extremely simple and appropriate, to say nothing of so enormous a price for a single fish, and that especially in Capernaum, though Paulus, in spite of the πρῶτον, understands the ἰχθύν in a collective sense. The *mythical mode of explaining away* this incident (Strauss, II. p. 184, according to whom it is “a legendary offshoot of tales of the sea”)—the occasion of which is to be found partly in a take of fish by Peter, partly in the stories current about jewels (for example, the ring of Polycrates, Herod. iii. 42) having been found in the inside of fish—breaks down in consequence of its own arbitrariness, and the absence of any thought or Old Testament event in which the myth might be supposed to originate. Again, it would be to make it simply a curiosity (in answer to Strauss in Hilgenfeld's *Zeitschr.* 1863, p. 293 ff.) to treat it as an invention for the purpose of exhibiting the superiority of Jesus over the circumstances to which He was accommodating Himself. But Hase's hypothesis, that what was a figurative way of expressing the blessing that attended the labor by means of which the little sum was handily raised, has been transformed, in the popular legend, into an apocryphal miracle, is inconsistent with the fact that the actual miraculous capture of the fish is not once mentioned, an omission which is scarcely in keeping with the usual character of apocryphal narratives. Lastly, the view is no less unfounded which derives the narrative from a parable, in which our Lord is supposed to be representing the contrast between the righteousness of faith that distinguishes the *children of God*, and the legal righteousness of those who are only *slaves* (Weisse, *Evangelienfr.* p. 263 ff.).

<sup>1</sup> Hom. *Od.* iv. 369; Herod. ii. 70, *al.*

Besides, this would be to import into the passage the *Pauline* contrast of a similar kind. In short, the incident must continue to be regarded as in every way as historical as the evangelist meant it to be. As for the difficulties involved in so doing, such as that of the fish snatching the hook with the stater in its mouth (not in the stomach), or that implied in the circumstance that, of all places, Capernaum was the one where Jesus had no need whatever to have recourse to miraculous means for raising the little sum required, they must likewise continue unsolved, belonging as they do to those mysteries that are connected with miracles generally; and while not justifying us in discarding the narrative without other reasons for so doing, they will at least warrant us in letting it stand as it is (de Wette), no matter whether the miraculous character of the affair, so far as Jesus is concerned, is supposed to lie in what He there and then *performed* ("piscis eo ipso momento staterem ex fundo maris afferre jussus est," "the fish was ordered to bring a stater at that very moment from the bottom of the sea," Bengel), or in what he *knew*, which latter is all that the terms of the passage permit us to suppose (Grotius). Finally, the fact that the *execution* of the order given by Jesus, ver. 27, is *not expressly recorded*, is no reason why the reality of the thing itself should be questioned; for, considering the character of the Gospel, as well as the attraction which the thing must have had for Peter, the execution in question is to be assumed as a matter of course. But even apart from this, the result promised by Jesus would be sure to follow in the event of His order being complied with. For this reason Ewald's view also is unsatisfactory, which is to the effect that Jesus merely wanted to indicate with what *readiness* the money for the tax could be procured, the phraseology which He employed being supposed to proceed upon well-known, although extremely rare, instances of such things being found in fish.

## NOTE BY AMERICAN EDITOR.

## X.

The distinction which Dr. Meyer draws between the objective reality of the Transfiguration of Jesus and the purely visionary manifestation of Moses and Elias is hardly sustained by the text. For as to the words *ὡφθησαν αὐτοῖς*, the same form is used by Paul in speaking of the appearances of Christ (*ὡφθη Κηφᾷ, ὡφθη Ἰακώβῳ*, etc., 1 Cor. xv. 5-7), after His resurrection, which were certainly as objectively real as the Transfiguration itself. Nor is the possibility of any bodily manifestation of Moses an insuperable difficulty. Olshausen solves this by assuming the bodily glorification of Moses as well as Elias. "In support of this idea," he writes, "Scripture itself gives sufficient intimations (Dent. xxxiv. 6 compared with Jude 9; 2 Kings ii. 11 compared with Sirach xlviii. 9, 13), which men have accustomed themselves to set down as biblical mythology; but what right they had to do so is another question."<sup>1</sup> Lange makes the better point, that "spirits of the blessed are not necessarily destitute of all corporeity."

Dr. Meyer disposes of the very serious objection to the assumed visionary character of the appearance of Moses and Elias—to wit, "that three persons

<sup>1</sup> "On the Gospels," vol. II., pp. 229, 230.

must be supposed to have witnessed the same phenomena, and to have heard the same voice"—by saying that this is deprived of its force if "it is conceded that a supernatural agency was here at work with a view to enable the three leading disciples to have a glimpse beforehand of the glory" of their Master. But if a supernatural agency is here found, may we not suppose that it was equal to the task of bringing Moses and Elias before the eyes of the disciples in visible form? Where is the occasion for departing from the obvious meaning of the text, if the supernatural is fully admitted? In disposing of the natural and mythical interpretations of this event, however, Dr. Meyer is exceedingly clear.

For a full exposition of the history of the Transfiguration, from the supernatural point of view, the reader is referred to Trench, "Studies in the Gospels," pp. 184-214.

## CHAPTER XVIII.

VER. 1. ὥρῃ] Lachm.: *ἡμέρῃ*, which Fritzsche has adopted, against decisive evidence; although ancient, since both readings are found as early as the time of Origen, *ἡμέρῃ* is a gloss instead of ὥρῃ, as there appeared to be nothing in the context to which the latter might be supposed to refer. — Ver. 4. *ταπεινώσῃ*] The future *ταπεινώσει* is, with Lachm. and Tisch., to be adopted on decisive evidence. — Ver. 6, *εἰς τὸν τρ.*] for *εἰς* Elz. has *ἐπὶ*, while Lachm. and Tisch. 8 read *περί*. Only *εἰς* and *περί* have anything like important testimony in their favor. But *περί* is taken from Mark ix. 42; Luke xvii. 2. — Ver. 7. On weighty evidence we should follow Lachm. in deleting *ἐστὶν* after γάρ, and *ἐκείνῳ* in the next clause, as words that might naturally have been inserted; Tisch. 8 has deleted *ἐστὶν* only. — Ver. 8. *αὐτά*] B D L *κ*, min. vss. and Fathers: *αὐτὸν*. So Lachm. and Tisch. correctly; *αὐτά* is an emendation to include both. — Further on Lachm. and Tisch. 8 have *κυλλὸν ἢ χαλδόν*, following B *κ*, Vulg. It.; a transposition to suit *χείρ* and *ποῦς*. — Ver. 10. The evidence is too weak to warrant us in substituting *ἐν τῷ οὐρανῷ* (so Lachm. in brackets) for the first *ἐν οὐρανοῖς*; still weaker is the evidence in favor of omitting the words, although they are omitted at an early period (as early as the time of Clem. Or. Syr. ?). — Ver. 11. This verse does not occur in B L\* *κ*, 1\*, 13, 33, Copt. Sahid. Syri\*. Aeth. (cod. 1), Eus. Or. Hil. Jer. Juv. Deleted by Lachm. and Tisch.; condemned also by Rinck. Already suspected by Griesb. to have been an interpolation from Luke xix. 10, which in fact it is, considering how much evidence there is against it, and considering, on the other hand, that, if it had been genuine, there was no obvious motive on exegetical grounds for the omission. — Ver. 12. *ἀφ' εἰς . . . πορευθεὶς*] Lachm.: *ἀφ' ἧς . . . καὶ πορευθεὶς*, following B D L, min. Vulg. It. (of which, however, D, Vulg. have *ἀφ' ἧς*, and D, *πορευόμενος*). Exegetical analysis, in order to remove ambiguity as to the connection. — Ver. 14. *εἰς*] Lachm. and Tisch.: *ἐν*, following B D L M\* *κ*, min. Altered to *εἰς* in accordance with ver. 10; while *πατρός μου*, which Lachm. substitutes for *πατρ. ὑμῶν* (following B F H J, min. vss. Or.), is to be regarded in the same light. — Ver. 15. *εἰς σέ*] deleted by Lachm. and Tisch. 8, after B *κ*, 1, 22, 234\*, Sahid. Or. Cyr. Bas. This evidence is too weak, especially as the omission of ΕΙΣ ΣΕ might easily enough have happened from its following ΗΣΗ (*ἀμαρτήσῃ*), while it is further to be borne in mind that, in what goes before, it was sin in general, not merely an offence, that was in question. The *εἰς σέ*, which is here genuine, was inserted from our passage into Luke xvii. 3, Elz. — *ἐλεγξον*] Elz., Scholz: *καὶ ἐλ.*, against B C *κ* and many min. vss. and Fathers. The *καὶ* was inserted as a connective particle. — Ver. 19. *πάλιν ἀμήν*] Elz. (so also Griesb. Scholz, Fritzsche, Rinck, Tisch. 8) has merely *πάλιν*, and Lachm., following min. only (B being erroneously quoted), has merely *ἀμήν*. But the attestation for *πάλιν ἀμήν* (Tisch. 7) is about equal in weight (incl. B) to that in favor of the simple *πάλιν* (incl. *κ*), and one of the words might easily enough have been omitted from the combination not occurring anywhere



else. — συμφωνήσωσιν] Seeing that the future συμφωνήσουσιν is supported by the preponderating evidence of B D E H I L V Δ κ, min., and seeing, on the other hand, that it might very readily have been supplanted by the subjunctive as being the mood most in accordance with the usual construction, it is, with Tisch., to be adopted as the correct reading. — Ver. 24. προσνέχθη] Lachm. and Tisch. 7 : προσήχθη, following B D Or. Correctly ; this and Luke ix. 41 are the only instances in which προσάγειν occurs in the Gospels, προσφέρειν being the form most familiar to the copyists. — Ver. 25. εἰχε] Lachm. and Tisch. 7 : ἔχει, following only B, min. Or. ; but it is to be preferred, since to the mechanical transcribers the present would doubtless seem to be improper. — Ver. 26.] κύριε before μακρ. is to be regarded as interpolated, being omitted by B D, min. Vulg. codd. of It. Syrc<sup>er</sup> Or. Chrys. Lucif., and deleted by Lachm. and Tisch. — Ver. 27. ἐκείνους] omitted by Lachm., only after B, min., as is also ἐκεῖνος, ver. 28, only after B. — Ver. 28. μοι not found in the more weighty witnesses ; deleted by Lachm. and Tisch. An interpolation. — εἰ τι Elz. : ὅ, τι, against decisive evidence. Erroneous emendation. — Ver. 29. αὐτοῦ Elz. Fritzsche, Schulz, Scholz, Tisch. 7, insert εἰς τοὺς πόδας αὐτοῦ, which, however, is omitted by B C\* D G L Δ κ, min. Copt. Sahid. Aeth. Syrc<sup>er</sup> It. (Brix. excepted) Vulg. Or. Lucif. Gloss on the simple πεσών. In regard to εἰς, comp. John xi. 32, *al.* — πάντα] Deleted by Matth., Scholz, Tisch., on preponderating evidence ; bracketed by Lachm. It is a mechanical interpolation from ver. 26. — Ver. 31. For the first γινόμενα Fritzsche and Tisch. substitute γινόμενα, following only D L κ\*\*, min. Vulg. It. Chrys. Lucif., but correctly. The transcribers failed to notice the difference of meaning. — For αὐτῶν or αὐτῶν we should, with Lachm. and Tisch., read ἐαυτῶν, upon decisive evidence ; the reflexive reference of the pronoun was overlooked, as was often the case. — Ver. 34. αὐτῷ] not found in B D κ\*\*, min. vss. Lachm. ; but it may easily enough have been left out in conformity with ver. 30. — Ver. 35. ὧμων] Elz. Fritzsche, Schulz, Scholz insert τὰ παραπτώματα αὐτῶν, which is not found in B D L κ, min. and several vss. and Fathers. Gloss from vi. 14, 15 ; Mark xi. 25, 26. — But ἐπουράνιος, for which Fritzsche, Lachm. Tisch. 8 substitute οὐράνιος (B C\*\* D K L Π κ, min. Or. Damasc.), is to be retained, all the more that the expression ὁ πατὴρ ὁ ἐπουρ. occurs nowhere else, though we frequently find ὁ π. ὁ οὐράνιος.

Ver. 1. Ἐν ἐκείνῃ τῇ ὥρῃ] the account of Matthew, which is throughout more original in essential matters than Mark ix. 33 ff. and Luke ix. 46 ff., bears this impress no less in this definite note of time : *in that hour*, namely, when Jesus was holding the above conversation with Peter. — τίς ἀρε] *quis igitur*.<sup>1</sup> The question, according to Matthew (in Mark otherwise), is suggested by the consideration of the circumstances : Who, as things stand, is, etc. ; for one of them had just been peculiarly honored, and that for the second time, by the part he was called upon to take in a special miracle.<sup>2</sup> — μεῖζων] *greater* than the other disciples in rank and power. — ἰστί] they speak as though the approaching Messianic kingdom were *already present*.<sup>3</sup>

<sup>1</sup> See Klotz, *ad Devar.* p. 176.

<sup>2</sup> Euthymius Zigabenus says well : ἀνθρώπων τινος τότε πεπνυμένος οἱ μαθηταί, "the disci-

ples displayed at the time ordinary human feelings."

<sup>3</sup> Comp. xx. 21.

Ver. 2. Παιδίον] According to Nicaphorus, ii. 35, the child in question is alleged to have been St. Ignatius.<sup>1</sup>

Ver. 3.<sup>2</sup> *To turn round* (στροφῆς, representing the μετάνοια under the idea of turning round upon a road), and to acquire a moral disposition similar to the nature of little children—such is the condition, without complying with which you will assuredly not (οὐ μὴ) enter, far less be able to obtain a high position in, the Messianic kingdom about to be established. The same truth is presented under a kindred figure and in a wider sense in John iii. 3, 5 ff.; the divine agent in this moral change, in which child-like qualities assume the character of manly virtues, is the Holy Spirit.<sup>3</sup>

Ver. 4. Inference from the general principle of ver. 3 to the special child-like quality in which the disciples were deficient, as well as to the special subject of their question. If your entering the future Messianic kingdom at all is determined by your returning again to a child-like frame of mind, then above all must you acquire, through humble self-abasement, the unassuming character of this child, in order to be greater than others in the Messiah's kingdom. — ὅστις] *quicumque*.<sup>4</sup> In what follows ταπεινώσει is emphatic, and accordingly stands near the beginning of the sentence. Had the subjunctive been critically certain, we should not have had to borrow εἰν from the second part of the statement (Fritzsche), but rather to observe the distinction in the manner of presenting the idea, according to which the insertion of ἂν marks the presupposition as conditioned. The future assumes the action as actually occurring in the future; while the subjunctive after the relative without ἂν keeps the future realization still within the domain of thought, without, however, conceiving of the realization as conditioned (ἂν).<sup>5</sup> — Moreover, the words of vv. 3, 4, inasmuch as they are essentially connected with the question of the disciples, are certainly original, not an anticipation of xix. 13 ff. (Holtzmann), and dispose us to prefer the account of Matthew to that of Mark or Luke.

Ver. 5.<sup>6</sup> The question of the disciples has been answered. But His eye having lighted upon this child who happened to be present, Jesus now seizes the opportunity of inculcating upon them the duty of taking an affectionate interest in such little ones,—an exhortation, of which the jealous and ambitious spirit evinced by their question in ver. 1 must have shown

<sup>1</sup> Chrysostom correctly observes that it is a little child (σφόδρα παιδίον); τὸ γὰρ τοιοῦτον παιδίον καὶ ἀπονοίας καὶ δοξομανίας κ. βασκανίας κ. φιλονεικίας κ. πάντων τῶν τοιούτων ἀπῆλλακται παθῶν, καὶ πολλὰς ἔχον τὰς ἀρετὰς, ἀφέλειαν, ταπεινοφροσύνην, ἀπραγμοσύνην, ἐπ' οὐδενὶ τούτων ἐπαίρεται, ("a very little child"); "for a child of this sort is free from foolishness, love of fame, envy, contentiousness, and all such passions, and possessing many excellences, simplicity, humility, quietness, is elated by no one of these." Comp. Mark ix. 36; Luke ix. 47.

<sup>2</sup> Εἰ τις ἀνέχεται τῶν προαιρετικῶν παθῶν, γίνεται ὡς τὰ παιδιά, κτῶματος δι' ἀσκήσεως,

ἂν περ ἔχουσι τὰ παιδιά ἐξ ἀφελείας, "if any one abstains from deliberately chosen passions, he becomes like the little children, having acquired by discipline what they have through guilelessness," Euthymius Zigabenus.

<sup>3</sup> Comp. Luke xi. 13, ix. 55.

<sup>4</sup> "De individuo, de quo quærebant, non respondet," "as to the individual concerning whom they were inquiring, he does not make any reply," Bengel.

<sup>5</sup> For this usage among Attic prose writers, see Kühner, *ad Xen. Mem.* i. 6. 13.

<sup>6</sup> Comp. Mark ix. 37; Luke ix. 47.

they stood but too much in need. — *παιδίον τοιοῦτον*] *such a little child*, i.e., according to the context, not a literal *child* (Bengel, Paulus, Neander, de Wette, Arnoldi, Bleek, Hilgenfeld), which would give a turn to the discourse utterly foreign to the connection, but a *man of such a disposition as this little child represents*—one who with child-like simplicity is humble and unassuming. So Chrysostom,<sup>1</sup> Erasmus, Beza, Calvin, Grotius, Wetstein, Kuinoel, Olshausen, Kern, Baumgarten-Crusius, Ewald, Keim. Jesus well knew how much the unassuming, child-like disposition, free from everything like self-assertion, was just that which others, animated by an opposite spirit, were in the habit of overlooking, slighting, and thrusting aside. — *ἐν*] *a single one*. So very *precious* are they ! — *δέξεται*] denotes a loving reception with a view to further care for the soul ; the opposite to this is *σκανδαλίζειν*, ver. 6. — *ἐπὶ τῷ ὀνόματι μου*] *on the ground of my name* (xxiv. 5)—i.e., *on account of my name*, which, however, is not, with de Wette, to be taken subjectively, and referred to the faith of the *one who receives* (whosoever confessing my name, on account of his faith in me, etc.), but is to be understood as referring to the *παιδίον τοιοῦτον that is to be received*,<sup>2</sup> *because my name* (Jesus the Messiah) *contains the sum of his belief and confession*.<sup>3</sup> — *ἐμέ*] comp. x. 40, xxv. 40 ; John xiii. 20.

Ver. 6.<sup>4</sup> *σκανδαλίσῃ*] Opposite of *δέξεται*, meaning : will have been to him the occasion of his fall, especially of his apostasy from the faith (v. 29, xi. 6). — *τῶν μικρῶν τούτων*] not to be understood, any more than *παιδίον τοιοῦτο*, ver. 5, of literal *children* (Holtzmann), and consequently not to be used as proof of the faith of little children (Baur, Delitzsch), but as meaning : one of *those little ones*,—a way of designating modest, simple-minded, unassuming believers, that had just been suggested by seeing in the child then present a model of such simplicity. This is not quite the same as *τῶν μικρῶν τούτων*, x. 42 (xxv. 40), where the expression is not borrowed from the illustration of a child. — *συμφέρει αὐτῷ, ἵνα*, κ.τ.λ.] For the construction, comp. note on v. 29. "But whoever will have offended one of those little ones," — *it is of service to him, with a view to*, i.e., *in hunc finem ut*. That, which such a person may have come to deserve, is thus expressed in the form of a divine *purpose*, which his evil deed must help him to bring about ; comp. John xi. 50. A *comparative* reference of *συμφέρει*,<sup>5</sup> is a pure importation. — *μύλος ὄνικος*] The larger mills (in contradistinction to the *χειρομύλα*, xxiv. 41) were driven by an *ass*.<sup>6</sup> — The *καταποντισμός*<sup>7</sup> was not a Jewish method of putting to death, neither was it a *practice* in Galilee,<sup>8</sup> but belonged to the

<sup>1</sup> *παιδίον γὰρ ἐν ταῦθα τοὺς ἀνθρώπους τοὺς ὁμοίως ἀφελούς φησι καὶ ταπεινοὺς καὶ ἀπεθνήσκουσιν παρὰ τοῖς πολλοῖς*, "for He says that these men are like a little child who are thus simple, and lowly, and thrust aside by the masses."

<sup>2</sup> Mark ix. 41 ; Matt. x. 42.

<sup>3</sup> "Non ob causas naturales aut politicas," "not for reasons of nature or expediency," Bengel.

<sup>4</sup> Comp. Mark ix. 42 ; Luke xvii. 2.

<sup>5</sup> Jerome : "quam aeternis servari cruciatibus," "than to be preserved for eternal tortures;" others: *than again to commit such a sin*.

<sup>6</sup> Buxtorf, *Lex. Talm.* p. 2232. Comp. also *Anth. Pal.* ix. 301 ; Ovid, *A. A.* iii. 290.

<sup>7</sup> Wesseling, *ad Diad. Sic.* xvi. 35 ; Hermann, *Privatalterth.* § 72, 26 ; Casaubon, *ad Suet.* Oct. 67.

<sup>8</sup> Joseph. *Anth.* xiv. 15. 10.

Greeks, Romans, Syrians, and Phoenicians. Consequently it here expresses in a manner all the more vivid and awe-inspiring that punishment of *death* to which the man in question has become liable, and which is intended to represent the loss of *eternal* life ; comp. vv. 7-9.

Ver. 7. Οἰαί] *θρηνεῖ ὡς φιλόανθρωπος τὸν κόσμον ὡς μέλλοντα βλαβῆναι ἀπὸ τῶν σκανδάλων*, "as loving man, He laments that the world is about to be injured by reason of stumblingblocks," Theophylact. — ἀπό] indicating the *αἰτιολογία* *origin* of the woe for humanity (τῷ κόσμῳ). The world is not conceived of as *giving* the offence (in answer to Jansen, Arnoldi, Bleek), but as *suffering* from it. With regard to ἀπό, see Buttmann, *Neut. Gramm.* p. 277 [E. T. 332]. — ἀνάγκη γάρ] assigns the reason for the ἀπὸ τῶν σκανδάλων immediately before : on account of offences, I say, for they cannot but come. This *necessity* (*necessitas consequentiae*) has its foundation in the morally abnormal condition of mankind, yet (comp. 1 Cor. xi. 19) is to be traced back to the divine purpose (not merely permission), which, however, does away neither with the moral freedom of him who, by word or deed, gives offence (Rom. xiv. 13), nor with his liability to punishment. Hence : πλὴν (*yet*) οἶαι τῷ ἀνθρώπῳ, κ.τ.λ. — τὰ σκάνδαλα] temptations, as a general conception. — τὸ σκάνδ.] the temptation as conceived of in each individual case.

Ver. 8 f.<sup>1</sup> A passing direction, suggested by ver. 7, for avoiding certain specified offences, and substantially the same as in v. 29. A repetition depending here, no doubt, on Mark (Weiss), yet not to be regarded as out of place, because the proverbial saying refers to one's own temptations as coming through the senses, while here the point in question is the temptation of others (de Wette, Kuinoel, Strauss, Holtzmann, Hilgenfeld), but on the contrary as quite appropriate, inasmuch as the σκάνδαλα occasioned from without operate through the senses, and thereby seduce into evil. — καλὸν σοι εἶσθαι . . . ἡ] a mixture, by attraction, of two constructions : *It is good to enter into the life* (of the Messiah's kingdom at the second coming) *maximal (and better) than*, etc.<sup>2</sup> But in the present passage the *material representation of mortification* as the condition of eternal life is somewhat more circumstantial and graphic. — χαλὸν] refers to the *feet*, one of which, indeed, is supposed to be awanting,<sup>3</sup> while, according to the context, κυλλόν here (more general in xv. 30) refers to mutilation of the *arm*, from which the hand is supposed to be cut off. Hence : *limping* (χαλόν) or *maimed* (κυλλόν). But the circumstance of χαλόν being put *first* is due to the fact that the cutting off of the *foot* (αὐτόν, see critical notes) had been specified, although at the same time an identical proceeding in regard to the hand is, of course, to be understood. — μονόφθαλμ.<sup>4</sup>] According to the grammarians, we should have had ἐτερόφθαλμ., in contradistinction to μονόφθαλμ., which denotes the condition of one *born* with one eye.<sup>5</sup>

<sup>1</sup> Comp. Mark ix. 43 ff.

<sup>2</sup> See Fritzsche's note on this passage, and *Disert.* II. ad 2 Cor. p. 85; Winer, p. 226 [E. T. 302]; Buttmann, p. 809 [E. T. 360]. For examples from classical writers, see Kypke, *Obs.* I. p. 89; Bos, *Ellips.*, ed. Schaefer, p. 769 ff. See besides, the note on

v. 29, 30.

<sup>3</sup> Comp. Hom. *Il.* II. 217 : χαλὸς δ' ἐστρατὸς πῶδα.

<sup>4</sup> Herod. iii. 116, iv. 27; Strabo, II. p. 70.

<sup>5</sup> See Lobeck, ad *Phryn.* p. 136 f.; Becker, *Anecd.* I. p. 280.

Ver. 10. Jesus now proceeds with his cautions, which had been interrupted by the parenthetical exhortation in vv. 7-9. The belief that every individual has a guardian angel<sup>1</sup>—which is a post-Babylonian development of the Old Testament view, that God exercised His care over His people through angelic instrumentality—is here confirmed by Jesus (Acts xii. 15),—a point which is to be simply admitted, but not to be explained symbolically, neither by an “*as it were*” (Bleek), as though it were intended merely to represent the great value of the little ones in the sight of God (de Wette), nor as referring to human guardians, who are supposed to occupy a position of pre-eminent bliss in heaven (Paulus). — ἐν οὐρ. διὰ παντὸς βλέπουσι, κ.τ.λ.] inasmuch as they are ever in immediate proximity to God’s glory in heaven, and therefore belong to the *highest order* of angels. This is not merely a *way of expressing* the great importance of the μικροί, but a *proof* which, from λέγω ὑμῖν and τοῦ πατρός μου, receives all the weight of an *emphatic testimony*; while the *mode* of representation<sup>2</sup> is borrowed from the court arrangements of Oriental kings, whose most confidential servants are called חֲרָטִי פְנֵי הַמֶּלֶךְ.<sup>3</sup>

Ver. 11 f. Omitting ver. 11, which is not genuine (see critical notes), we come to the parable vv. 12-14, which is intended to show that it would be in direct opposition to God’s desire for human salvation to lead astray one of those μικροί, and to cause him to be lost, like a strayed sheep. Luke xv. 4 ff. records the same beautiful parable, though in a different connection, and with much tenderer, truer, and more original features. But the time-hallowed parable of the shepherd came so naturally to Jesus, that there is no reason why He should not have employed it more than once, in a shorter or more detailed form, according as it happened to be appropriate to the occasion. — τί ὑμῖν δοκεῖ] “*suavis communicatio*,” Bengel. — εἰὰν γένηται, κ.τ.λ.] *if* a hundred sheep *have fallen to a man’s lot*, if he has come into the possession of them.<sup>4</sup> The contrast to ἐν requires that we should conceive of ἐκάρτον as a *large* number (not as a *small* flock, Luke xii. 32).<sup>5</sup> — It is preferable to connect ἐπὶ τὰ ὄρη with ἀφείς (Vulgate, Luther), because the connecting of it with πορευθεῖς (Stephanus, Beza, Casaubon, Er. Schmid, Bengel) would impart an unmeaning emphasis to ἐπὶ τὰ ὄρη. The man in pasturing his sheep upon the hills, observes that one of them is amissing, therefore meanwhile leaves the flock alone upon the hills (for the one that has strayed demands *immediate* attention), and, going away, searches for the one sheep that is lost. The reading of Lachmann represents the right connection. — ἐπὶ τὰ ὄρη] ἐπὶ is not merely *upon* (as answering the question: where?), but expresses the idea of being *scattered over the surface of anything*, which corresponds exactly with what is seen in the case of a flock when it is grazing, and which is likewise in keeping with ἀφείς, which conveys the idea of being *let out, let loose*.<sup>6</sup> — εἰὰν γένηται εἰπεῖν αὐτό] *if it should happen that he*

<sup>1</sup> See Tob. v.; comp. in general, Schmidt in Ilgen’s *Denkschr.* I. p. 24 ff.

<sup>2</sup> Comp. חֲרָטִי פְנֵי הַמֶּלֶךְ of the Rabbinical writers, Schoettgen’s note on this passage.

<sup>3</sup> 2 Kings xxv. 19; 1 Kings x. 8; Tob. xii.

15; Luke i. 19.

<sup>4</sup> Kühner, II. 1, p. 364.

<sup>5</sup> Comp. Lightfoot.

<sup>6</sup> Comp. notes on xiii. 2, xiv. 19, xv. 33.

*finds it.*<sup>1</sup> This expression is unfavorable to the notion of *irresistible* grace. — *χαίρει*, κ.τ.λ.] This picture, so psychologically true, of the first impression is not applied to God in ver. 14 (otherwise in Luke xv. 7), although, from the popular anthropopathic point of view, it might have been so. Luke's version of the parable is characterized by greater freshness.

Ver. 14. Accordingly, as it is not the will of that man that one of his sheep should be lost, so it is not the will of God that one of those *μικροί* should be lost (should fall into eternal perdition). The *point of the comparison* therefore lies in the unwillingness to let perish; in the parable this is represented by the case of a *strayed* sheep, for the purpose of teaching the disciples that if a *μικρός* happens to err from the faith and the Christian life, they should not abandon him, but try to induce him to amend.—What is said in regard to the *μικροί* is therefore put in the form of a climax: (1) Do not despise them, inasmuch as you would cause them to go astray, and be the occasion of their ruin (vv. 6–10). (2) On the contrary, if one does go wrong, rescue him, just as the shepherd rescues his wandering sheep, in order that it may not be lost (vv. 12–14). — *ἐμπροσθεν*] *coram* (xi. 26; Luke xv. 10). *There is not before God* (before the face of God) *any determination having as its object that*, etc.; consequently, no predestination to condemnation in the divine will. On the idea involved in *θίλημα*, comp. note on i. 19.<sup>2</sup>—*ἐν*] See critical notes. The idea of the *sheep* still lingers in the mind.

Ver. 15. The connection with what precedes is as follows: “*Despise not one of the μικροί* (vv. 10–14); if, however, one *offends against* thee, then proceed thus.” The subject changes from that of *doing* injury to the *μικροί*, against which Jesus has been warning (vv. 10–14), to that of *suffering* injury, in view of which he prescribes the proper method of brotherly visitation. However, in developing this contrast, the point of view becomes so *generalized* that, instead of the *μικροί*, who were contemplated in the previous warning, we now have the Christian *brother generally*, *ὁ ἀδελφός σου*—therefore, the *genus* to which the *μικρός* as *species* belongs. — *ἀμαρτήσῃ εἰς σέ*] The emphasis is not on *εἰς σέ*, but on *ἀμαρτήσῃ*: *but if* thy brother *shall have sinned* against thee, which he is supposed to do not merely “*scandalo dato*” (Bengel), but by *sinful treatment* in general, by any unbrotherly *wrong* whatsoever. Comp. ver. 21.<sup>3</sup> How can it be supposed that the procedure here inculcated was intended to apply to *every sin* without any limitation whatever? Would we not have in that case a supervision *omnium contra omnes*? The reference can only be to private charges, to offences in which the one sins against the other (*εἰς σέ*), and which, as such, ought to be dealt with within the Christian church. Comp. 1 Cor. vi. 1 ff. — *ὑπαγε*] do not wait,

<sup>1</sup> Comp. Hesiod, *Theog.* 639; in classical Greek, found mostly with, though also without, a dative. Xen. *Mem.* i. 9. 13; Cyr. vi. 3. 11; Plato, *Rep.* p. 397 B; Kühner, II. 2, p. 582.

<sup>2</sup> For the *telic* sense of *ἐν*, comp. vii. 12; Mark vi. 23, x. 36, *al.*, and the *θθίλειν ὄφρα* of Homer; Nägelsbach's note on *Mad.* i. 133.

<sup>3</sup> Ch. W. Müller in the *Stud. u. Krit.* 1857,

p. 339 ff., Julius Müller, *Dogmat. Abh.* p. 513 ff., reject the reading *εἰς σέ*, ver. 15, though on internal grounds that are not conclusive, and which might be met by stronger counter-arguments against the use of *ἀμαρτήσῃ* without modification of any sort.

then, till he himself come to thee. — μεταφ' σοῦ κ. αὐτοῦ μόνου] so that except him no one else is to be present along with thee, so that the interview be strictly confined to *the two of you*. We must not therefore supply a μόνου after σοῦ as well. But the rebuking agency (Eph. v. 11) is regarded as intervening between the two parties. The person who reproves mediates between the two parties, of which he himself forms one. — εἰν σου ἀκούσῃ] if he will have listened to thy admonition, will have complied with it. But Fritzsche and Olshausen connect the preceding μόνου with this clause : “*Si tibi soli aures præbuerit*,” “if he should listen to thee alone.” This would imply an arrangement that is both harsh and foreign to New Testament usage. — ἐκέρδονας] usually explained : as thy friend.<sup>1</sup> But what a truism would such a result imply ! Therefore it should much rather be explained thus : thou hast *gained him for the eternal blessedness of my kingdom*, to which, from not being brought to a state of repentance, he would otherwise have been lost (ver. 17). But the *subject* who gains is the *party that has been aggrieved* by the offence of the brother, because the successful result is understood to be brought about by his affectionate *endeavors* after an adjustment.<sup>2</sup>

Ver. 16. *Second gradus admonitionis*. The one or the two who accompany him are likewise intended to take part in the ἐλέγχειν (see αὐτῶν, ver. 17). — ἵνα ἐπὶ στόματος, κ.τ.λ.] in order that, in the mouth of two or three witnesses, every word may be duly attested ; i.e., in order that every declaration which he makes in answer to your united ἐλέγχειν may be heard by two or three persons (according as one or two may happen to be present besides thyself), and, on the strength of their testimony (ἐπὶ στόματος, ד' ל'γ), may be duly authenticated, so that in the event of his submitting to the ἐλέγχειν the possibility of evading or denying anything afterwards will be precluded ; or else, should he prove so refractory that the matter must be brought before the church, then, in the interests of this further disciplinary process, it will be of consequence to have the declaration, made by him in the previous attempt to deal with him, in an authentic and unquestionable shape.—In order to convey *His* idea, Jesus has used, though somewhat freely (otherwise in 2 Cor. xiii. 1), the words of the law, Deut. xix. 15, and made them *His own*. Comp. 1 Tim. v. 19.

Ver. 17. Τῇ ἐκκλησίᾳ] is not to be understood of the *Jewish synagogue* (Beza, Calvin, Fritzsche), which is never called by this name, and any reference to which would be contrary to the meaning of Jesus ; but it is to be taken as referring to the *community of believers* on Jesus (comp. note on xvi. 18), which is, as yet, regarded as one body with the apostles included (ver. 18). There is here no allusion to *individual congregations* in different localities, since these could come into existence only at a later period ; neither, for this reason, can there be any allusion to *presbyters* and *bishops* (Chrysostom), or to those whom they may have invested, as their representatives, with

<sup>1</sup> πρῶτον γὰρ ἐξήμιον τοῦτον, διὰ τοῦ σκανδάλου ῥηγνύμενον ἀπὸ τῆς ἀδελφικῆς σου συναφείας, “for at first you were at loss as to this one who, through the stumbling-block, had

broken away from thy brotherly union,” Euthymius Zigabenus.

<sup>2</sup> Comp. 1 Cor. ix. 19 ; 1 Pet. iii. 1.

spiritual jurisdiction (Catholic writers, comp. besides, Döllinger). There is, further, nothing to warrant the assumption of an historical *prolepsis* (de Wette, Julius Müller), for the truth is, the  $\kappa\eta\rho$  of believers was actually existing; while, in the terms of this passage, there is no direct reference to individual congregations. But as Jesus had already spoken elsewhere of *His*  $\kappa\eta\rho$  (xvi. 18), it was impossible for the disciples to misunderstand the allusion. The *warrant* for regarding the judgment of the church as final in regard to the  $\epsilon\lambda\epsilon\gamma\chi\iota\varsigma$  lies in the moral power which belongs to the unity of the Holy Spirit, and, consequently, to true understanding, faith, earnest effort, prayer, etc., the existence of all which in the church is *presupposed*. It is not inconsistent with this passage to suppose that, under the more developed circumstances of a later period, when local congregations sprung up as offshoots from the  $\kappa\eta\rho$ , there may have been some *representative body*, composed of individuals chosen for the purpose of maintaining discipline, but the choice would necessarily be founded on such conditions and qualifications as were in keeping, so far as it was possible for man to judge, with the original principle of entrusting such matters only to those who were actual believers and had been truly regenerated. —  $\epsilon\alpha\nu\ \delta\epsilon\ \kappa\alpha\iota\ \tau.\ \epsilon\kappa\kappa\lambda.\ \pi\alpha\rho\alpha\kappa.$ ] but if he refuses to listen even to the church; if he will not have submitted to its advice, exhortation, injunction. —  $\epsilon\sigma\tau\omega\ \sigma\omicron\upsilon\ \omega\sigma\pi\epsilon\rho,\ \kappa.\tau.\lambda.$ ] let him be for thee (ethical dative); let him be in thy estimation as, etc.<sup>1</sup> What is here indicated is the breaking off of all further Christian, brotherly fellowship with one who is hopelessly obdurate, "as not being a sheep, nor caring to be sought, but willing to go right to perdition," Luther. In this passage Christ says nothing, as yet, about formal *excommunication on the part of the church* (1 Cor. v.) ; but the latter was such a fair and necessary *deduction* from what he did say, as the apostolic church, in the course of its development, considered itself warranted in making.<sup>2</sup> In answer to the latter, Calovius, in common with the majority of the older expositors, asserts that the *institution* of excommunication is, in the present passage, already expressly declared. —  $\delta\ \epsilon\theta\nu\iota\kappa\acute{o}\varsigma$ ] generic.

Ver. 18 f. By way of giving greater confidence in the exercise of this last stage of discipline at which the matter is finally disposed of by the church, let me assure you of two things : (1) whatever you (in the church) declare to be unlawful on the one hand, or permissible on the other (see note on xvi. 19) will be held to be so in the sight of God ; your judgment in regard to complaints brought before the church is accordingly ratified by divine warrant. (2) If two of you agree as to anything that is to be asked in prayer, it will be given you by God ; when, therefore, your hearts are thus united in prayer, you are assured of the divine help and illumination, in order that, in every case, you may arrive at and, in the church, give effect to decisions in accordance with the mind of God.—Those addressed in the second person ( $\delta\acute{\eta}\sigma\eta\tau\epsilon,\ \kappa.\tau.\lambda.$ ) are the *apostles*,<sup>3</sup> but not the *disciples* in the

<sup>1</sup>  $\lambda\omicron\epsilon\iota\sigma\tau\acute{\alpha}\nu\ \acute{\alpha}\nu\iota\alpha\tau\alpha\ \delta\ \tau\omicron\iota\sigma\upsilon\tau\omicron\varsigma\ \nu\omicron\sigma\epsilon\acute{\iota}$ , "such a one is already incurably diseased," Chrysostom.

<sup>2</sup> "Ad eam ex hoc etiam loco non absurde *argumentum* ducl posse non negaverim,"

"I would not deny that for this purpose, a strong *argument* can be drawn from this place," Grotius.

<sup>3</sup> Hofmann, *Schriftbew.* II. 2, p. 266 f.



more comprehensive sense of the word,<sup>1</sup> nor the Church,<sup>2</sup> nor its leaders,<sup>3</sup> nor the parties who have been injured.<sup>4</sup> In order to a clear understanding of the whole discourse from ver. 8 onwards, it should be observed generally, that wherever the address is in the second person plural (therefore in vv. 3, 10, 12, 14, 18, 19), it is the Twelve who came to Jesus, ver. 1, that are intended; but that where Jesus uses the second person singular (as in vv. 8, 9, 15-17), He addresses every believer individually (including also the μικροί). But as far as the ἐκκλησία is concerned, it is to be understood as meaning the congregation of believers, including the apostles. It is the possessor and guardian of the apostolic moral legislation, and consequently it is to it that the offender is in duty bound to yield obedience. Finally, since the power of binding and loosing, which in xvi. 19 was adjudged to Peter, is here ascribed to the apostles generally, the power conferred upon the former is set in its proper light, and shown to be of necessity a power of a collegiate nature, so that Peter is not to be regarded as exclusively endowed with it either in whole or in part, but is simply to be looked upon as *primus inter pares*.—πάλιν ἀμὴν λ. ἡμ.] Once more a solemn assurance! and that to the effect that, etc. Comp. xix. 24. For ἐάν with the indicative (συμφωνήσουσιν, see critical notes).<sup>5</sup> The construction is a case of attraction; πᾶν should have been the subject of the principal clause of the sentence, but was attracted to the subordinate clause and joined to πράγματος, so that without the attraction the passage would run thus: ἐάν δύο ὑμ. συμφωνήσουσιν ἐπὶ τ. γῆς περὶ πράγματος, πᾶν δ' ἐάν αἰτήσωνται, γινήσεται αὐτοῖς.<sup>6</sup> For the contrast implied in ἐπὶ τ. γῆς comp. ix. 6.

Ver. 20. Confirmation of this promise, and that not on account of any special preference for them in their official capacity, but generally (hence the absence of ὑμῶν in connection with the δύο ἢ τρεῖς) owing to the fact of His gracious presence in the midst of His people when met together: *for where two or three are gathered together with reference to my name, there am I* (my presence being represented by the Holy Spirit, comp. Rom. viii. 9 f.; 2 Cor. xiii. 5; 1 Cor. v. 4; Gal. ii. 20; Eph. iii. 16 f.; also in general, xxviii. 20) *in the midst of them*; so that you need therefore have no doubt as to the γινήσεται just promised to you, which I, as associated with my Father (ver. 19), will bring about. The statement is put in the form of an axiom; hence, although referring to the future, its terms are present. The higher, spiritual object of the meeting together of the two or three lies not in συνηγμένοι, which expresses nothing more than the simple fact of being met (in answer to Grotius, de Wette), but in εἰς τὸ ἐμὸν ὄνομα, which indicates that the name of Jesus Christ (i.e., the confession, the honoring of it, etc.) is that which in the συνηγμένον εἶναι is contemplated as its specific motive.<sup>7</sup>

<sup>1</sup> Weiss, *Bibl. Theol.* p. 108.

<sup>2</sup> Bleek, Schenkel, Kelm, Ahrens.

<sup>3</sup> Euthymius Zigabenus, de Wette.

<sup>4</sup> Origen, Augustine, Theophylact, Grotius.

<sup>5</sup> See note on Luke xix. 40, and Buttmann, *Newt. Gramm.* p. 192 [E. T. 222]; Bremi, *ad Lys. Alc.* 13.

<sup>6</sup> Comp. Kühner, II 2, p. 925.

<sup>7</sup> μὴ δὲ ἐτέραν αἰτίαν, Euthymius Zigabenus. "Simile dicunt Rabbinī de duobus aut tribus considentibus in iudicio, quod הָיָה שֵׁם ה' בְּמִדְיָתָם sit in medio eorum," "the Rabbinus say a like thing concerning two or three sitting in judgment, that Shebania is in the midst of them," Lightfoot.

Ver. 21. At this point Peter steps forward from amongst the disciples (ver. 1), and going up to Jesus,<sup>1</sup> proposes that forgiveness should be shown more than twice the number of times which the Rabbis had declared to be requisite.<sup>2</sup>

Ver. 22. Οὐ λέγω σοι] are to be taken together (in answer to Fritzsche), and to be rendered thus : *I do not say to thee, I do not give thee the prescription* ; comp. John xvi. 28. — ἐβδομηκοντάκις ἑπτὰ] not : *till seventy times seven, i.e., till the four hundred and ninetieth time* (Jerome, Theophylact, Erasmus, Luther, Grotius, de Wette, Bleek) ; but, seeing that we have ἑπτὰ, and not ἑπτάκις again, the rendering should simply be : *till seventy-seven times*. No doubt, according to the classical usage of adverbial numerals, this would have been expressed by ἑπτὰ καὶ ἐβδομηκοντάκις or ἐβδομήκοντα ἑπτάκις ; but the expression in the text is according to the LXX. Gen. iv. 24.<sup>3</sup> So, and that correctly, Origen, Augustine, Bengel, Ewald, Hilgenfeld, Keim.<sup>4</sup>

Ver. 23. Διὰ τοῦτο] must refer to the reply to Peter's question, for a new scene was introduced at ver. 21. Therefore to be explained thus : "because I have enjoined such *unlimited* forgiveness" (not merely a conciliatory disposition generally, in answer to de Wette and Bleek). The duty of *unlimited* forgiveness proves any *shortcoming* in regard to this matter to be but the more reprehensible, and to point this out is the object of the parable which follows. — ὡμιώθη ἡ βασι. τ. οὐρ.] See note on xiii. 24. — The δούλοι are the king's ministers who are indebted to him through having received money on loan (δάνειον, ver. 27), or, relatively, as treasurers, land stewards, or the like. But it is not without reason that ἀνθρώπῳ is joined to βασιλεῖ, seeing that the *kingdom of heaven* is likened to a *human king*. Comp. the ἀνὴρ βασιλεὺς of Homer. — συναίρειν λόγον] *to hold a reckoning, to settle accounts*, occurs again, in xxv. 19, but nowhere else.<sup>5</sup>

Ver. 24 ff. According to Boeckh, *Staatshaush. d. Athenen*, I. p. 15 ff., an (Attic) talent, or sixty minae, amounted to 1875 thalers [about £206 Sterling]. Ten thousand talents, amounting to something considerably over thirteen millions of thalers, are intended to express a sum so large as to be well-nigh incalculable. So *great* was the debt of *one* (εἷς). — ἐκέλευεν αὐτὸν . . . ἔχει] according to the Mosaic law ; Lev. xxv. 39, 47 ; 2 Kings iv. 1 ;

<sup>1</sup> νομίζων φανῆναι μεγαλοψυχότατος, "deeming that he would appear most magnanimous," Euthymius Zigabenus.

<sup>2</sup> *Babyl. Tora*, t. 86. 2, contains the following words : "Homini in alterum peccanti semel remittunt, secundo remittunt, tertio remittunt, quarto non remittunt." "To a man sinning against another they remit once, they remit twice, they remit a third time, they do not remit a fourth time."

<sup>3</sup> Where, indeed, שבעים שבעים cannot possibly mean anything else than seventy-seven, as is clear from the ש, not seventy times seven ; comp. Judg. viii. 14. This in answer to Kamphausen in the *Stud. u. Krit.*

1861, p. 191 f. The (substantive) *feminine* form שבעים cannot be considered strange (seventy and a seven). See Ewald, *Lehrb. d. Hebr. Spr.* § 267 o., and his *Jahrb.* XI. p. 198.

<sup>4</sup> Comp. "the Gospel of the Hebrews" in Hilgenfeld's *N. T. extra can.* IV. p. 24. — For the sense, comp. Theophylact : οὐχ ἵνα ἀριθμῇ περιελαίῃ τὴν συγχώρησιν, ἀλλὰ τὸ ἔπειρον ἐνταῦθα σημαίνει· ὡς ἂν εἰ ἐλεγεν· ὁσάκις ἂν πταίσας μετανοῇ συγχώρει αὐτῇ, "not that He may shut in forgiveness by number, but he points out there the boundlessness of it, as if he should say, however often one stumbling repents, forgive him."

<sup>5</sup> Classical writers would say : διαλογίζεσθαι πρὸς τινα, Dem. 1238. 17.

Ex. xxii. 2.<sup>1</sup> The word αὐτόν is emphatic : that *he* should be sold, etc. On the *present indicative* ἔχει (see critical notes), which is derived from the idea of the narrative being *direct*, comp. Kühner, II. 2, p. 1058. — καὶ ἀποδοθῆναι] and that *payment be made*. This was the king's command : *it must be paid*, viz., the sum due. The fact of the proceeds of the sale not proving sufficient for this purpose did not in any way affect the order ; hence ἀποδοθ. is not to be referred merely to the *proceeds* (Fritzsche). The king wants his money, and therefore does the best he can in the circumstances to get it. — πάντα σοι ἀποδώσω] in his distress and anguish he promises far more than he can hope to perform. And the king in his compassion goes far beyond what was asked (ἀφῆκεν αὐτῷ). — For δάνειον, *money lent*, comp. Deut. xxiv. 11 ; found frequently in classical writers since the time of Demosth. §11. 8.

Ver. 28. *A hundred denarii*, about forty Rhenish Gulden, or 28 Thalers [about £3, 9s. sterling] (a denarius being not quite equal to a drachma), what a paltry debt compared with those *talents* of which there were *a hundred times a hundred* ! — ἐπνιγε] Creditors (as the Roman law allowed them to do) often dragged their debtors before the judge, holding them by the throat. Clericus and Wetstein on this passage. — ἀπόδος εἰ τι ὠφέλεις] εἰ τι is not to be taken, as is often done, as though it were equivalent to δ, τι. For where εἰ τι, like *si quid*, is used in the sense of *quicquid*,<sup>2</sup> εἰ always has a conditional force, which would be out of place in the present instance ; but, with Fritzsche and Olshausen, to trace the expression to Greek *urbanity*, would be quite incongruous here. Neither, however, are we to affirm, with Paulus and Baumgarten-Crusius, that the conditional expression is rather more severe in its tone, from representing the man as *not being even certain* in regard to the debt ; for the certainty of the debt is implied in the terms of the passage, and, moreover, in the κρατήσας αὐτ. ἐπνιγε was necessarily to be presupposed on the part of the δούλος. No, the εἰ is simply the expression of a pitiless logic : PAY, if thou owest anything (ἀπόδος being emphatic). From the latter the former follows as matter of necessity. If thou owest anything (and such is the case), then thou must also pay,—and therefore I arrest thee !

Ver. 29. Πέσων] *after that he had fallen down*,—that is, as one who προσεκβνι, which follows, as a matter of course, from ver. 26, without our requiring to insert such words as εἰς τοὺς πόδας αὐτοῦ (see critical notes).<sup>3</sup>

Ver. 31 f. Ἐλπηθήσαν] *They were grieved* at the hard-heartedness and cruelty which they saw displayed in what was going on (τὰ γινόμενα, see critical notes). — διεσάφ.] not simply *narrarunt* (Vulgate), but more precisely : *declararunt* (Beza).<sup>4</sup> — τῷ κυρίῳ ἐαυτῶν] The *reflective* pronoun (see critical notes) indicates that, as befitted their position, the σίνδουλοι addressed themselves to *their own master*. Their *confidence* in him led them to turn to

<sup>1</sup> See Michaelis, *M. R.* § 148 ; Saalschütz, *M. R.* p. 706 f.

<sup>2</sup> See Kühner, *ad Xen. Anab.* I. 10. 18.

<sup>3</sup> Chrysostom appropriately observes : οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνέμνησεν αὐτὸν τῆς τοῦ δεσποτοῦ φιλανθρωπίας, "the appearance of

the supplication (of his fellow servant) did not cause him to remember the kindness of his lord."

<sup>4</sup> Plat. *Prot.* p. 348 B ; *Legg.* v. p. 733 B ; *Polyb.* I. 40. 4 ; II. 27. 8 ; 2 *Macc.* I. 18, II. 9.

him rather than to any one else. — *ἐπεὶ παρεκάλ. με]* *because thou entreatedst me.* And he had not gone so far as to beg for entire remission of the debt, but only for forbearance !

Ver. 33. On the well-known double *καὶ* used *comparatively*, see Klotz, *ad Devar.* p. 635.<sup>1</sup> — *ἰδέ]* *the moral opportunit.* — *τοῖς βασανισταῖς]* *to the tormentors*<sup>2</sup> to torture him, not merely to cast him into prison, which latter was only a part of their functions (Fritzsche). The idea involved in *βασανίζειν* is of essential importance, typifying as it does the future *βάσανος* of Gehenna.<sup>3</sup> Grotius well observes, though he takes the *βασανιστάς* as = *δεδμοφύλακας* (Kuinoel, de Wette), “*utitur autem hic rex ille non solo creditoris jure, sed et judicis,*” “the king uses here not only the right of creditor, but also of judge.” — *ἕως οὐ ἀποδῶ]* as in ver. 30 : *until he shall have paid.* Though not expressly asserted, it is a legitimate inference from the terms of the passage (comp. v. 26) to say : *τοῦτέστι διηκεῶς, οὐτε γὰρ ἀποδώσει ποτέ*, “that is, perpetually, for he will never repay him,” Chrysostom.

*Doctrine of the parable:* The remission which thou hast obtained from God of thy great unpayable debt of sin, must stimulate thee heartily to forgive thy brother the far more trifling debt which he has incurred as regards thee ; otherwise, when the Messianic judgment comes, the righteousness of God will again rise up against thee, and thou wilt be cast into Gehenna to be punished eternally ; comp. v. 25 f., vi. 14 f. — That motive, drawn from the forgiving mercy of God, could only be exhibited in all its significance by the light shed upon it in the atoning death of Christ (Eph. iv. 32, Col. iii. 12 f.), so that Jesus had to leave to the future, which was fast approaching, what, as yet, could be but inadequately understood (so far we have here a *ὑστερον πρότερον*), and hence our passage is not inconsistent (*Socinian* objection) with the doctrine (also expressly contained in xx. 28, xxvi. 28) of satisfaction. — *ἀπὸ τ. καρδ. ὑμ.)* *from your heart*, therefore out of true, inward, heartfelt sympathy, not from a stoical indifference. Comp. ver. 33. This is the only instance in the New Testament of *ἀπό* being used in connection with this phrase ; elsewhere it is *ἐκ* that is employed. But comp. the classical expressions *ἀπὸ γνώμης*, *ἀπὸ σπουδῆς*, *ἀπὸ φρονός*, and the like.<sup>4</sup>

<sup>1</sup> Baeumlein, *Partik.* p. 158.

xlv. 10.

<sup>2</sup> Dem. 978, 11 ; 4 Macc. vi. 11.

<sup>4</sup> Also *ἀπὸ καρδίας* in Antoninus ii. 3, and

<sup>3</sup> Comp. viii. 29 ; Luke xvi. 23 ; Rev.

*ἀπὸ τῆς ψυχῆς*. Dem. 580, 1.

## CHAPTER XIX.

VER. 3. *οι Φαρις.*] Lachm. has deleted *οι*, following B C L M Δ Π min. Correctly; the *οι Φαρ.* would suggest itself mechanically to the transcribers from being in current use by them; in several manuscripts it is likewise inserted in Mark x. 12. — After *λέγοντες* Elz. and Scholz insert *αὐτῷ*, which, owing to the preponderance of evidence against it, is to be regarded as a common interpolation, as are also *αὐτοῖς*, ver. 4, *αὐτῇν*, ver. 7. — *ἀνθρώπῳ*] is wanting in B L Γ M\* min. Aug., deleted by Lachm. Correctly; supplement from ver. 5, and for which Cod. 4 has *ἀνδρί* (Mark x. 2). — Ver. 5. *προσκολληθ.*] Lachm. and Tisch., also Fritzsche: *κολληθ.*, following very weighty evidence. The compound form, however, is more common, and is taken from the LXX. — Ver. 9. *ὅτι* before *ὅς* is not, with Lachm. and Tisch. 7, to be deleted. It has the preponderance of evidence in its favor, and how readily may it have been overlooked, especially before *ὅς*, seeing that it is not indispensable. — Instead of *μὴ ἐπὶ πορνείᾳ* Lachm. has *παρεκτὸς λόγου πορνείας*, following B D, min. It. Or., but clearly borrowed from v. 32 by way of a gloss. For *μὴ*, Elz. and Scholz have *εἰ μὴ*, against decisive evidence; an exegetical addition. — *κ. ὁ ἀπολελυμ. γαμ. μοιχᾶται*] are deleted by Tisch. 8, following C\*\* D L S M, vss. Or. ? Chrys. But there is preponderating evidence in favor of the words, and the homoeoteleuton might readily enough be the occasion of their omission. Moreover, there is no parallel passage verbally identical with this. — Ver. 13. *προσηνέχθη*] Lachm. and Tisch.: *προσηνέχθησαν*, following B C D L M, min. Or. In presence of such weighty evidence, the singular is to be regarded as a grammatical correction. — Ver. 16. *ἀγαθὲ*] is justly condemned by Griesb. and deleted by Lachm. and Tisch. (B D L M, min. codd. of It. Or. Hilar.). Inserted from Mark x. 17; Luke xviii. 18. — Ver. 17. The Received text (so also Fritzsche and Scholz) has *τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός*. But the reading: *τί με ἔρωτᾳς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός*, is attested by the very weighty evidence of B D L M, Vulg. It. Or. and other vss. and Fathers. So Griesb., Lachm., Tisch. The reading of the Received text is taken from Mark and Luke, and would be adopted all the more readily the more the original reading seemed, as it might easily seem, to be inappropriate.<sup>1</sup> The order: *εἰς τὴν ζωὴν εἰσελθ.* (Lachm., Tisch.), has decisive attestation; but *τηρεῖ* (Lachm., Tisch. 7) for *τήρησον* finds but inadequate support, being favored merely by B D, Homil. Cl. — Ver. 20. *ἐφύλαξάμην ἐκ νεότητός μου*] Lachm. and Tisch.: *ἐφύλαξα*, following important, though not quite unanimous, witnesses (B D L M\* among the uncial manuscripts; but D has retained *ἐκ νεότη.*, though omitting *μου*). The reading of the Received text is taken from Luke and Mark. — Ver. 23. Lachm. and Tisch., following decisive evidence, read *πλούσιος δυσκόλως*. — Ver. 24. Instead of the first *εἰσελθεῖν*, Elz. has *διελθεῖν*, which is defended by Fritzsche and Rinck, and also

<sup>1</sup> So also Rinck, *Lucubr. crit.* p. 268 f. Differently Hilgenfeld in the *Theol. Jahrb.* 1887, p. 414 f., but not on critical evidence.

adopted again by Lachm., in opposition to Griesb., Matth., Scholz, Schulz, Tisch., who read *εἰσελθεῖν*. The evidence on both sides is very weighty. *διελθεῖν* is a correction for sake of the sense, with which *εἰσελθεῖν* was supposed not to agree. Comp. note on Mark x. 25; Luke xviii. 25. If, the *second* *εἰσελθεῖν* were to be retained, the preponderance of evidence would be in favor of inserting it after *πλοῦσιον* (Lachm.); but we must, with Tisch., following L Z K, 1, 33, Syr<sup>cor</sup> Or. and other Fathers, delete it as being a supplement from the parallel passages. — Ver. 28. For *καὶ ὑμεῖς* read, with Tisch. 8, *καὶ αὐτοί*, following D L Z K, 1, 124, Or. Ambr. The reading of the Received text is an exegetical gloss. — Ver. 29. *ὅστις*] The simple *ὅς* (Elz., Griesb., Fritzsche, Scholz) is opposed by preponderating evidence; *τις* was omitted as unnecessary (but comp. vii. 21, x. 32). — *ἡ γυναικα*] after *μητ.* is correctly deleted by Lachm. and Tisch., on the evidence of B D, 1, Or. Ir. Hil. vas. Taken from Mark and Luke. — For *ἐκατονταπλῆσιονα* Lachm. and Tisch. have *πολλαπλῆσιονα*, following B L, Syr<sup>sc</sup> Sahid. Or. Cyr. Correctly; it would be much more natural to explain the indefinite *πολλαπλῆσ.* from Mark x. 30 by means of the definite expression *ἐκατονταπλῆσ.*, than to explain the latter from Luke xviii. 30 by means of *πολλαπλῆσ.*

Ver. 1 f. With his usual formula, *κ. ἐγέν. ὅτε ἐτέλ., κ.τ.λ.* (vii. 28, xi. 1, xiii. 53), Matthew here introduces the *account of the closing stage* in Christ's ministry by mentioning His *departure from Galilee to Judaea*. It does not follow (comp. note on xvi. 21) that there may not have been previous visits to Judaea (in answer to Baur), but, in order to give to *this* journey, above all, the prominence due to its high significance, it was necessary that the Synoptists should confine their view to the Galilean ministry until the time came for this final visit to the capital. — The *conversation concerning divorce and marriage* is likewise given in Mark. x. 1 ff., and, on the whole, in a more original shape. — *μετῆρυν ἀπὸ τῆς Γαλιλ.*] Comp. xvii. 22, 24. — *πέραν τοῦ Ἰορδάνου*] This expression cannot be intended to define the *locale* of *εἰς τὰ ὅρια τῆς Ἰουδαίας*, for the reader knew, as matter of course, that Peraea and Judaea (iv. 15, 25) meant *different* districts, although, according to Ptolem. v. 16. 9, several towns east of the Jordan might be reckoned as included in Judaea; neither can it belong to *μετῆρυν ἀπὸ τ. Γαλ.*,<sup>1</sup> for *κ. ἦλθεν εἰς τ. ὅρ. τ. Ἰουδ.* is not of the nature of a parenthesis; rather is it to be regarded as indicating the *route* (Mark x. 1) which Jesus took, thus *defining* *ἦλθεν* (Mark vii. 31) somewhat *more precisely*, lest it should be supposed that He was on this side Jordan, and therefore approached Judaea by going through Samaria, whereas, being on the farther side of the river, He went *by Peraea*, and reached the borders of Judaea by crossing over to the west side of the Jordan (somewhere in the neighborhood of Jericho, xx. 29). The expression is not awkward (Volkmar); nor, again, is it to be erroneously understood as showing that the Gospel was written in some district east of the Jordan. — Further, the narrative of Matthew and Mark cannot be reconciled with that of Luke, who represents Jesus as keeping to *this side* of the Jordan (ix. 51, and see note on xvii. 11); nor with the account of John, who, x.

<sup>1</sup> Fritzsche: "*Movens a Gallaea transit fluvium.*"

22, says nothing about the *journey* to Jerusalem, but represents Jesus as *already* there, and in ver. 40 as *setting out from that city* to make a short sojourn in Peraea. — ἐκεῖ] that is, in Peraea, just mentioned, and through which He was travelling on His way to the borders of Judaea, ver. 1. On αὐτοῖς (*their sick*), see Winer, p. 189 [E. T. 188]. Instead of the healing, Mark speaks of the *teaching* that took place on this occasion.

Ver. 3. Πειράζοντες] The question was of an ensnaring nature, owing to the rivalry that existed between the school of Hillel and that of the more rigorous Sammai. See note on v. 31. There is not the slightest foundation in the text for the idea that the questioners had in view the matrimonial relations of *Antipas* (Paulus, Kuinoel, de Wette, Ewald), as though they wanted to involve Jesus, while yet in Peraea, within that prince's domains, in a fate similar to that of the Baptist. Moreover, the adoption of this view is altogether unnecessary, since the whole school of Sammai had already condemned that most unlawful state of matters just referred to, and therefore there was on this score nothing of a specially tempting character about the question. But they expected that Jesus in His reply would declare in favor of *one* of the rival schools (and that it would doubtless be that of Sammai; for with κ. πᾶσαν αἰρίαν they suggested the answer, *No*), so that they might be able to stir up party feeling against Him. Falling back, however, upon the divine idea on which the institution of marriage is founded, He took higher ground than *either* of the schools in question, inasmuch as from this divine idea He deduces that marriage is a union which no human authority has a right to dissolve; but as for Himself, He avoids prescribing any law of His own with reference to this matter.<sup>1</sup> — εἰ] See note on xii. 10. — τὴν γυναικα αὐτοῦ] Assuming ἀνθρώπου to be spurious, the αὐτοῦ can only refer to something in the context, and that doubtless to the logical subject, to the ρίς implied in the ἔξεστι.<sup>2</sup> — κατὰ πᾶσαν αἰρίαν] *for every cause*, which he has to allege against her,—the view maintained by the school of Hillel, and which was precisely that which gave to this question its *tempting* character, though it is not so represented in Mark. As given by the latter evangelist the question is not presented in its original form; as it now stands it would have been too general, and so not calculated to tempt, for it would certainly have been foolish to expect from Jesus any answer contrary to the law (in answer to Weiss, Keim); but, according to Matthew's version, the persons who were tempting Jesus appear to have framed their question with a view to His splitting on the casuistical rock implied in κ. πᾶσαν αἰρίαν. After having laid down as a principle the indissoluble nature of the marriage tie, Jesus, in the course of the conversation, replies to this captious point in their query in the very decided terms of ver. 9, where He says, μὴ ἐπὶ πορνείᾳ.

Ver. 4. Αὐτοῖς]<sup>3</sup> The following αὐτοῖς should be understood after ὁ ποιήσας, as the object of the succeeding verb has often to be supplied after the

<sup>1</sup> Comp. Harless, *Ehescheidungsgf.* p. 34 ff.

<sup>2</sup> For a similar classical usage, comp. Stallbaum, *ad Plat. Rep.* p. 508 D.

<sup>3</sup> ἡμετέροις τοῖς ἀνθρώποις· τοῦτοι μὲν οὖν τὸ

ῥητὸν ἐν τῇ βίβλῳ τῆς γενέσεως (i. 27) γέγραπται, "plainly, human beings; since this saying was written in the Book of Genesis (i. 27)," Euthymius Zigabenus.

participle.<sup>1</sup> For ποιεῖν, *to create*, comp. Plat. *Tim.* p. 76 C ; Hesiod, *Theog.* 110, 127 (γένος ἀνθρώπων). — ἀπ' ἀρχῆς] does not belong to ὁ ποιήσας (as usually explained), in which case it would be superfluous, but to what follows (Fritzsch, Bleek), where great stress is laid on the expression, "*since the very beginning*" (ver. 8). — ἄρσεν κ. θήλυ] *as male and female, as a pair consisting of one of each sex.* — ἐποίησεν] after ὁ ποιήσας the same verb.<sup>2</sup>

Ver. 5. Ἐπεν] *God.*<sup>3</sup> Although, no doubt, the words of Gen. ii. 24 were uttered by Adam, yet, as a rule, utterances of the Old Testament, in which God's will is declared, are looked upon as the words of God, and that altogether irrespective of the persons speaking.<sup>4</sup> — ἐνεκεν τούτου] refers, in Gen. ii. 24, to the formation of the woman out of the rib of the man. But this detail, which belongs to an incident assumed by Jesus to be well known, is included in the general statement of ver. 4, so that He does not hesitate to generalize, somewhat freely, the particular to which the ἐνεκεν τούτου refers. Observe, at the same time, that vv. 4 and 5 together constitute the scriptural basis, the *divine premisses* of what is to appear in the shape of an inference in the verse immediately following. — καταλείψει] "*necessitudo arctissima conjugal, cui uni paterna et materna cedit,*" "*conjugal necessity is the very closest, and to it alone that of father and mother yields,*" Bengel. — οἱ δύο] These words are not found in the Hebrew, though they occur in the Samaritan text, as they must also have done in that which was followed by the LXX. They are a subsequent addition by way of more distinctly emphasizing the claims of monogamy.<sup>5</sup> The article indicates the two particular persons in question. — εἰς σάρκα μίαν] Ethical union may also be represented by other ties ; but this cannot be said of *bodily unity*, which consists in such a union of the sexes, that in marriage they cease to be two, and are thenceforth constituted *one* person.<sup>6</sup> The construction is not Greek (in which εἶναι εἰς means to refer to anything, or to serve for anything,<sup>7</sup> but a rendering of the Hebrew לְיָחִיד (Vorst, *Hebr.* p. 680 f.).

Ver. 6. Οὐκ ἐτι] after this union, ver. 5. — εἰσὶ] *are they*, that is, the two of ver. 5. — ὁ] *quod.*<sup>8</sup> — ὁ θεός] through what is said in ver. 5. Observe the contrast to ἀνθρώπος. — Having regard, therefore, to the specific nature of marriage as a divine institution, Jesus utterly condemns divorce generally as being a putting asunder on the part of man of what, in a very special way, God has joined together. With regard to the exception, by which, in fact, the essential idea of marriage as a divine institution is already practically destroyed, see ver. 9, and comp. note on v. 32.

Ver. 7. Supposed counter-evidence. — ἐνετείλατο] Deut. xxiv. 1, in which, indeed, there is no express command, though it may be said to contain κατὰ δύναντα the prescription of the bill of divorce. Mark—and in this his account is certainly more original—represents the whole reply of Jesus as

<sup>1</sup> Krüger's note on Xen. *Anab.* i. 8. 111).

<sup>2</sup> See Kühner, *ad Xen. Mem.* iv. 2, 21, and *Gramm.* II. 2, p. 656.

<sup>3</sup> Comp. note on 1 Cor. vi. 16.

<sup>4</sup> Comp. Euthymius Zigabenus and Fritzsch on the passage.

<sup>5</sup> See note on 1 Cor. vi. 16.

<sup>6</sup> Comp. Sir. xxv. 25 and Grimm's note.

<sup>7</sup> Plat. *Phil.* p. 39 E ; *Alc.* I. p. 126 A.

<sup>8</sup> "Ut non tanquam de duobus, sed tanquam de uno corpore loqueretur," "so that it should be declared not as concerning two, but as of one body," Maldonatus.



*beginning* with the question as to the law of Moses on the matter (x. 8). Moreover, the more appropriate expression *ἐπέτρεψεν*, which in ver. 8 is ascribed to *Jesus* (not so in Mark), undoubtedly betrays the influence of riper reflection. — Comp. besides, note on v. 31.

Ver. 8. Πρὸς] *out of regard to*, with (wise) consideration so as to avert greater evil. — *σκληροκαρδίαν*] *stubbornness of heart*,<sup>1</sup> which will not be persuaded to self-reflection, gentleness, patience, forbearance, etc.<sup>2</sup> — *οὐ γέγονεν οὕτω*] *non ita factum est*, namely, that a man should have permission to put away his wife. The above primitive institution of God is accordingly not abrogated by Moses, who, on account of the moral obduracy of the people, is rather to be understood as only granting a dispensation in the form of a letter of divorce, that the woman might be protected against the rude severity of the man.

Ver. 9. See note on v. 32. — *μὴ ἐπὶ πορν.*] *not on account of fornication*, i.e., *adultery*. The deleting of those words<sup>3</sup> is justified neither by critical evidence, which Keim himself admits, nor by the following *ὁ ἀπολελ. γαμ. μοιχᾶται*, which is in no way inconsistent with the exception under consideration, seeing that, as a matter of course, the *ἀπολελ.* refers to a woman who has been divorced arbitrarily, *μὴ ἐπὶ πορν.* (see note on v. 32); nor by ver. 10, where the question of the disciples can be sufficiently accounted for; nor by 1 Cor. vii. 11 (see note on this passage). We are therefore as little warranted in regarding the words as an interpolation on the part of the evangelist in accordance with a later tradition.<sup>4</sup> The exception which they contain to the law against divorce is the *unica et adaequata exceptio*, because adultery destroys what, according to its original institution by God, constitutes the very essence of marriage, the *unitas carnis*; while, on this account also, it furnishes a reason not merely for separation *a toro et mensa* (Catholic expositors), but for separation *quoad vinculum*. To say, as Keim insists (according to Mark), that *Jesus breaks* with Moses, is unwarranted, not only by Matthew's narrative, but also by Mark's; and any indication of such a breach would betray the influence of a later age. — *μοιχᾶται*] *commits adultery*, because, in fact, his marriage with the woman whom he has arbitrarily dismissed has not yet been disannulled. The *second μοιχᾶται* is justified: because this *ἀπολελυμένη* is still the lawful wife of him who has, in an arbitrary manner, put her away.

Ver. 10. This conversation is to be understood as having taken place *privatum*, in a house (Mark x. 10), or elsewhere. — *εἰ οὕτως ἐστὶν ἡ αἰτία, κ.τ.λ.*] *ἡ αἰτία* means *causa*, but not in the sense of *res* or *relation* (Grotius): "*si ita res eo habet hominis cum uxore*" (Grimm), which is at variance with the Greek usage, and would be tantamount to a Latin idiom; nor is it to be understood in the sense imported by Fritzsche: "*causa qua*

<sup>1</sup> Mark xvi. 14; Rom. ii. 5; Acts vii. 51; Sir. xvi. 10; Deut. x. 16.

<sup>2</sup> κατὰ διαφόρους αἰτίας μισούντων τὰς γυναῖδας, καὶ μὴ καταλλεγομένων αὐταῖς. Ἐνομοθέτησε γὰρ ἀπολύειν ταύτας, ἵνα μὴ φονεύωνται, "according to the various reasons of those hating their wives, and not being reconciled

to them. For he enjoined by law to put away these, in order that they might not be slain," Euthymius Zigabenus.

<sup>3</sup> Hug. *de conjug. vinculo indissolub.* p. 4 f.; Maler's note on 1 Cor. vii. 11.

<sup>4</sup> Gratz, Welse, Volkmar, Schenkel.

*aliquis cum uxore versari cogatur*," "the cause, by which any one may be compelled to abide with his wife." According to the text, ἡ αἰτία can only be taken as referring back to the question concerning divorce, κατὰ πᾶσαν αἰτίαν, ver. 8. The correct interpretation, therefore, must be as follows: *If it stands thus with regard to the reason in question, which the man must have in relation to his wife* (in order, namely, to her divorce). The Lord had, in fact, declared the πορνεία of the wife to be such an αἰτία as the disciples had inquired about, and that, moreover, the sole one. This also leads me to withdraw my former interpretation of αἰτία in the sense of *guilt*, that, namely, which was understood to be expressed by the μοιχᾶται. The correct view is given by Hilgenfeld in his *Zeitschr.* 1868, p. 24, and, in the main, by so early an expositor as Euthymius Zigabenus: ἐὰν μία μόνη ἐστὶν ἡ αἰτία ἡ μέσον τοῦ ἀνδρὸς κ. τῆς γυναίκος ἡ διαζευγνύουσα, "since there is only one cause which separates between husband and wife."—οὐ συμφ. γαρ.] because one cannot be released again, but, with the exception of adultery alone, must put up with all the woman's other vices.

Vv. 11, 12. The disciples have just said: οὐ συμφέρει γαμήσαι. But to this saying must τὸν λόγον τοῦτον be referred, not to the statement concerning the *indissoluble nature of marriage*, as though Jesus meant to say that this was to be insisted on only in the case of those who had been endowed with the *donum continentiae*,<sup>1</sup> which would be to contradict His argument in favor of non-dissolution taken from the objective nature of marriage, no less than His absolute declaration in v. 32, as well as to render nugatory, for all practical purposes, the primitive moral law of non-dissolution, by making it dependent on a subjective condition. Besides, the illustration of the *eunuchs* is only applicable to *continence generally*, not to a mere abstaining from the sin of *adultery*. No. Jesus wishes to furnish His disciples with the necessary explanation regarding their οὐ συμφέρει γαμήσαι, and for this end He by no means questions their λόγος, but simply observes that: *it is a proposition which all do not accept, i.e., which all cannot see their way to adopt as a maxim, but only such as God has endowed with special moral capabilities*. Then, in ver. 12, He explains who are meant by the οἱς δέδοται, namely, such as have become *eunuchs*; by these, however, He does not understand *literal eunuchs*, whether born such or made such by men, but those who, for the sake of the Messiah's kingdom, have made themselves such so far as their moral dispositions are concerned, *i.e., who have suppressed all sexual desire as effectually as though they were actual eunuchs*, in order that they might devote themselves entirely to the (approaching) Messianic kingdom as their highest interest and aim (to labor in promoting it, comp. 1 Cor. vii. 32, 34). Finally, He further recommends this ethical self-castration, this "voluntary chastity" (Luther), when He exclaims: *Whosoever is able to accept (to adopt) it (that which I have just stated), let him accept it!*<sup>2</sup> The χυρεῖν, ver. 11 f.,

<sup>1</sup> Hofmann, *Schriftbew.* II. 2, p. 410 f.

<sup>2</sup> Chrysostom well observes: He says this, προθυμότερους τε ποίων τῷ δεῖξαι ὑπερογκοῦν ὃν τὸ κατ' ὅρωμα, καὶ οὐκ ἀφίειε εἰς ἀνάγκην νόμου τὸ πρᾶγμα κλεισθῆναι, "both making them

more earnest by showing that the good work is exceedingly great, and not suffering the thing to be shut up in the necessity of a law." Comp. 1 Cor. vii. 1 f.

means simply to *receive*, and to be understood as referring to a *spiritual* reception, a receiving in the heart (2 Cor. vii. 2) ; and those endowed with the power so to receive it have, in consequence of such endowment, not only the inclination to be continent, but at the same time the moral force of will necessary to give effect to it, while those who are not so endowed "aut nolunt, aut non implent quod volunt," "are either unwilling, or do not attain what they wish," Augustine. The *more common* interpretation, *præstare posse*,<sup>1</sup> might be traced to the rendering *capere*, but it is precluded by the fact that the object of the verb is a λόγος (*a saying*). Others take it in the sense of : to *understand*, with reference, therefore, to the power of apprehension on the part of the *intellect* (Maldonatus, Calovius, Strauss, Bretschneider, Baumgarten-Crusius, Ewald ; similarly Bengel, de Wette, Bleek, who, however, arbitrarily take τὸν λόγ. τοῦτ. as pointing forward to ver. 12).<sup>2</sup> But the difficulty with respect to what the disciples have said, and what Jesus says in ver. 12, is not connected with the apprehension of its meaning, but with its ethical appropriation, which, moreover, Jesus does not absolutely *demand*, but leaves it, as is also done by Paul, 1 Cor. vii., to each man's *ability*, and that according as he happens to be endowed with the gift of continence as a *donum singulare*. Consequently, the celibate of the clerical *order*, as such, acts in direct opposition to this utterance of the Master, especially as the εἰσὺν ἑαυτὸν cannot be acted on by any one with the certainty of its *lasting*.<sup>3</sup> As showing how voluntary celibacy was by no means universal, and was exceptional even among the apostles themselves, see 1 Cor. ix. 5. — The metaphorical use of εἰσὺν ἑαυτοῖς to denote entire absence from sexual indulgence, likewise occurs in *Sohar Ex. f. 37, c. 135 ; Levit. f. 34, c. 136 b ; Schoettgen, p. 159.* — It is well known that from a misunderstanding of the meaning of this passage Origen was led to castrate himself. On the correctness of this tradition (in answer to Schnitzer and Bauer), see Engelhardt in the *Stud. u. Krit.* 1838, p. 157 ; Redepennig, *Origenes*, I. p. 444 ff.—That *Jesus* was not here contemplating any *Essenian* abstinence,<sup>4</sup> is already manifest from the high estimate in which marriage is always held by Him, and from His regard for children. The celibacy which a certain class of Essenes observed was founded on the fact that they regarded marriage as *impure*.

Ver. 13. Comp. Mark x. 13. At this point (after being suspended from ix. 51—xviii. 14) the narrative of Luke again becomes parallel, xviii. 15.—*Little children* were brought to Jesus, as to a man of extraordinary sanctity, whose prayer was supposed to have peculiar efficacy (John ix. 31) ; as, in a similar way, children were also brought to the presidents of the synagogues

<sup>1</sup> "Negat autem Jesus, te, nisi divinitus concessis viribus tam insigni abstinence, qua a matrimonio abhorreas, parem esse," "But Jesus declared that you are not equal (to the effort), unless strength be given you from heaven for so remarkable abstinence, by which you refrain from marriage," Fritzsche.

<sup>2</sup> So Plut. *Cat. min.* 64 ; Ael. V. H. III. 9 ;

Phocyl. 86 : οὐ χωρεῖ μεγάλην διδασχὴν ἀδίδακτος ἀκούειν, "an ignorant person is incapable of hearing a great doctrine," Philo, *de mundo* 1151 : ἀνθρώπινος λογισμὸς οὐ χωρεῖ.

<sup>3</sup> Comp. *Apol. Conf. A.*, p. 240 f. : "non placet Christo immunda continentia," "Impure continence is not pleasing to Christ."

<sup>4</sup> Strauss, *Gfrörer, Philo*, II. p. 310 f., Hilgenfeld.

in order that they might pray over them (Buxt. *Synag.* p. 138). The *laying on of the hands* (Gen. xlviii. 14) was desired, not as a mere symbol, but as a *means of communicating* the blessing prayed for (Acts vi. 6); hence, with a nearer approach to originality, Mark and Luke have simply ἀψηται and ἀπτεται (which, in fact, was understood to be of itself sufficient for the communication in question).—The *conjunctive* with ἵνα after the preterite <sup>1</sup> serves to represent the action as immediately present. — αἰροῖς] are those of whom the προσπνέχθη is alleged, *i.e.*, those who brought the children. The disciples wished to protect Jesus from what they supposed to be an unseemly intrusion and annoyance; a *verecundia intempestiva*, “an unseasonable backwardness” (Bengel), as in xx. 31.

Ver. 14. By τῶν τοιοῦτων we are not to understand literal *children* (Bengel, de Wette), for the Messianic kingdom cannot be said to belong to children as such (see v. 8 ff.), but men of a child-like disposition and character, xviii. 3 f. Jesus cannot consent to see the children turned away from Him; for, so far from their being too insignificant to become the objects of His blessing, He contemplates in their simplicity and innocence that *character* which those who are to share in His kingdom must acquire through being converted and *becoming* as little children. If they thus appeared to the Lord as types of the subjects of His kingdom, how could He withhold from them that prayer which was to be the means of communicating to their opening lives the blessing of early fellowship with Him! Herein lies the *warrant*, but, according to 1 Cor. vii. 14, not the *necessity*, for infant baptism; comp. in general, note on Acts xvi. 15.

Ver. 16 ff.<sup>2</sup> Εἰς] *one*, a single individual out of the multitude. According to Luke, the person in question was an ἀρχων, not a νεανίσκος (ver. 20), which is explicable (Holtzmann) on the ground of a different tradition, not from a misunderstanding on the part of Matthew founded on ἐκ νεότητ. μου (Mark x. 20). — τί ἀγαθὸν ποιήσω] is not to be explained, with Fritzsche, as equivalent to τί ἀγαθὸν ἐν ποιήσω, *quid, quod bonum sit, faciam?* for the young man had already made an effort to do what is right, but, not being satisfied with what he had done, and not feeling sure of eternal life in the Messiah's kingdom, he accordingly asks: *which* good thing am I to do, etc.? He wishes to know what *particular* thing in the category of the eternal good must be done by him in order to his obtaining life.

Ver. 17. Thy question concerning the good thing, which is necessary to be done in order to have eternal life in the Messianic kingdom, is quite superfluous (τί με ἐρωτᾷς, κ.τ.λ.); the answer is self-evident, for there is but one (namely, God, the absolute ideal of moral life) who is the good one, therefore the good thing to which thy question refers can be neither more nor less than obedience to His will,—one good Being, one good thing, *alterum non datur!* But if thou (δέ, the continuative *autem*: to tell thee now more precisely what I wish to impress upon thee by this εἰς τὸν δ ἀγαθός) desirest to enter into life, keep the commandments (which are given by this

<sup>1</sup> Kühner, II. 2, p. 897; Winer, p. 270 [E. T. 359].

<sup>2</sup> Comp. Mark x. 17 ff.; Luke xviii. 18 ff.

One ἀγαθός). \* Neander explains incorrectly thus : "Why askest thou *me* concerning that which is good ? One is the good one, and to *Him* thou must address thyself ; He has, in fact, revealed it to thee also ; but since you *have* asked me, then let me inform you," etc. This view is already precluded by the enclitic με (as otherwise we should necessarily have had ἐμέ). For the explanation of the Received text, see note on Mark x. 18 ; the claim to originality must be decided in favor not of Matthew (in answer to Keim), but of Mark, on whom Luke has also drawn. The tradition followed by Matthew seems to have already omitted the circumstance of our Lord's declining the epithet ἀγαθός. The claims of Mark and Luke are likewise favored by Weisse, Bleek, Weiss, Schenkel, Volkmar, Holtzmann, Hilgenfeld, the last of whom, however, gives the palm in the matter of originality to the narrative of the Gospel of the Hebrews (*N. T. extra can.* IV. p. 16 f.).<sup>1</sup> — On the dogmatic importance of the proposition that God alone is good, see Koster in the *Stud. u. Krit.* 1856, p. 420 ff. ; and on the fundamental principle of the divine retribution : εἰ θέλεις . . . τηρήσων τὰς ἐντολάς, which impels the sinner to repentance, to a renunciation of his own righteousness, and to faith ; comp. notes on Rom. ii. 13 ; Gal. iii. 10 ff.<sup>2</sup>

Ver. 18 f. Agreeably to the meaning of his question, ver. 16, the young man expected to be referred to commandments of a *particular* kind, and therefore calls for further information respecting the ἐντολάς to which Jesus referred ; hence ποίας, which is not equivalent to τίνας, but is to be understood as requesting a *qualitative* statement.—For the purpose of indicating the kind of commandments he had in view, Jesus simply mentions, by way of example, one or two belonging to the second table of the decalogue, but also at the same time the fundamental one (Rom. xiii. 9) respecting the love of our neighbor (Lev. xix. 18), because it was through it (for which also see note on xxii. 39) He wished the young man to be tested. This latter commandment, introduced with skilful tact, Origen incorrectly regards as an interpolation ; de Wette likewise takes exception to it ; comp. Bleek, who considers Luke's text to be rather more original.

Ver. 20. *In what respect do I still come short ?* what further attainment have I yet to make ?<sup>3</sup> This reply 'serves to show that his moral striving after the Messianic life is confined within the narrow limits of a decent outward behavior, without his having felt and understood the *spirit* of the commandments, and especially the boundless nature of the duties implied in the commandment of love, though, at the same time, he has a secret consciousness that there must be some higher moral task for man, and feels impelled towards its fulfilment, only the legal tendencies of his character prevent him from seeing where it lies.

<sup>1</sup> For οὐδείς ἀγαθός, κ.τ.λ., comp. Plat. *Rep.* p. 379 A : ἀγαθὸς ὁ θεὸς τῷ ὄντι τε καὶ λεκτέον οὕτως, "the Deity is indeed good in reality, and is to be so represented."

<sup>2</sup> Bengel well remarks : "Jesus securus ad legem remittit, contritos evangelice consolatur." "Jesus refers those who feel secure to the law ; the contrite he consoles

with the Gospel." Comp. *Apol. Conf. A.*, p. 88.

<sup>3</sup> Comp. Ps. xxxix. 4 : ἵνα γνῶ τί ὑστεροῦμαι ἐγώ ; 1 Cor. xii. 24 ; 2 Cor. xi. 5, xii. 11.

<sup>4</sup> Plat. *Rep.* p. 484 D : μὴ ἐν ἄλλῃ μὴθεὶ μέρει ἀρετῆς ὑστεροῦντας, "those not at all coming behind in any department of excellence."

Ver. 21. Τέλειος] *perfect*, one, who for the obtaining of eternal life, οὐδὲν ἐν ὁσέρει. *In accordance with the moral tendencies and disposition which He discerned in the young man*, Jesus demands from him that moral perfection to which, from not finding satisfaction in legalism, he was striving to attain. The following requirement, then, is a *special* test for a *special* case,<sup>1</sup> though it is founded upon the universal duty of absolute self-denial and devotion to Christ; nor is it to be regarded merely in the light of a *recommendation*, but as a *command*. Observe that the Lord does not prescribe this to him as his sole duty, but only in connection with ἀκολουθεῖ μοι. It was intended, by pressing this requirement upon him, that the young man should be led to realize his own shortcomings, and so be enabled to see the necessity of putting forth far higher efforts than any he had hitherto made. It was meant that he should feel himself weak, with a view to his being made morally strong; accordingly it is precisely upon the weak side of the young man's character that Jesus imposes so heavy a task, for with all his inward dissatisfaction he was not aware of his actual weakness in that direction. — πτωχοῖς] *the poor*. — ἐν οὐρανῷ] thou wilt have (instead of thy *earthly* goods) a treasure in heaven, i.e., in the hands of God, where it will be securely kept till it comes to be bestowed at the setting up of the Messiah's kingdom.\*

Ver. 22 f. Ἀντιόχμενος] because he could not see his way to compliance with that first requirement, and saw himself thereby compelled to relinquish his hope of inheriting eternal life.\* — δυσκόλως] because his heart usually clings too tenaciously to his possessions (vi. 19–21) to admit of his resigning them at such times and in such ways as the interests of the kingdom may demand. For analogous passages from the Greek classics bearing on the antagonism between wealth and virtue, see Spiess, *Logos Spermat.* p. 44.

Ver. 24.\* For πάλιν, comp. xviii. 19. The point of the comparison is simply the fact of the impossibility. A similar way of proverbially expressing the utmost difficulty occurs in the Talmud with reference to an *elephant*.<sup>†</sup> To understand the expression in the text, not in the sense of a camel, but of a *cable* (Castalio, Calvin, Huet, Drusus, Ewald), and, in order to this, either supposing κάμιλον to be the correct reading (as in several cursive manuscripts), or ascribing this meaning to κάμηλος (τινές in Theophylact and Euthymius Zigabenus), is all the more inadmissible that κάμηλος never has any other meaning than that of a *camel*, while the form κάμιλος can only be found in Suidas and the Scholiast on Arist. *Vesp.* 1030, and is to be regarded as pro-

<sup>1</sup> The Catholics found upon this passage the *constitutum evangelicum* of poverty, as well as the *opera supererogativa* in general. See, on the other hand, Müller, *von d. Sünde*, I. p. 69 ff. ed. 5.

<sup>2</sup> Comp. v. 12, vi. 20. For the whole saying, comp. *Avoda Sara* f. 64, 1: "Vendite omnia, quae habetis, et porro oportet, ut fiat is proselyti," "Sell all that you have, and moreover it is necessary that you become proselytes."

<sup>3</sup> "Aurum enervatio virtutum est," Augustine.

<sup>4</sup> "Difficultatem exaggerat," Melancthon.

<sup>5</sup> The passage in the Koran, *Svr.* vii. 38: "Non ingredientur paradysum, donec transeat camelus foramen acus," "They shall not enter paradise, until a camel pass through a needle's eye," is to be traced to an acquaintance with our present saying; but for an analogous proverb concerning the camel which "*salut in cabo*," see *Jeremoth* f. 45, 1. See Buxtorf, *Lex. Talm.* p. 1722, and Wetstein.

ceeding from a misunderstanding of the present passage. Further, the proverbial expression regarding the camel likewise occurs in xxiii. 24, and the Rabbinical similitude of the elephant is quite analogous. — εἰσελθεῖν after ῥᾶφ. is universally interpreted : *to enter in* (to any place). On the question as to whether ῥᾶφίς is to be recognized as classical, see Lobeck, *ad Phryn.* p. 90. To render this word by a *narrow gate*, a narrow *mountain-pass*,<sup>1</sup> or anything but a *needle*, is simply inadmissible.—The danger to salvation connected with the possession of riches does not lie in these considered in *themselves*, but in the difficulty experienced by sinful man in subordinating them to the will of God.<sup>2</sup>

Ver. 25. Τίς ἄρα] *who therefore?* if the difficulty is so great in the case of the *rich*, who have the means of doing much good. The inference of the disciples is a *majoribus ad minores*. The general expression τίς cannot be intended to mean *what rich man* (Euthymius Zigabenus, Weiss), as is further evident from what is said by Jesus in vv. 23, 24.

Ver. 26. Ἐμβλέψας] This circumstance is also noticed by Mark. The look which, during a momentary pause, preceded the following utterance was doubtless one of a telling and significant character, and calculated to impress the startled disciples (Chrysostom, Euthymius Zigabenus : *ἡμέρῳ βλέμματι*, “with a gentle look”).<sup>3</sup> — παρὰ ἀνθρώποις] *so far as men are concerned*, i.e., not *hominum judicio* (Fritzsche, Ewald), but serving to indicate that the impossibility is *on the part of man*, is owing to human inability, Luke i. 37. — τοῦτο] namely, the *σῶθῆναι*, not : that the *rich* should be saved. See ver. 25 (in answer to Fritzsche, de Wette). Jesus invites the disciples to turn from the thought of man's own inability to obtain salvation, to the omnipotence of God's converting and saving grace.

Ver. 27. Peter's question is suggested by the behavior of that young man (hence ἀποκρ., see note on xi. 25), who left Jesus rather than part with his wealth. The *apostles* had done quite the contrary (*ἡμεῖς* placed emphatically at the beginning, in contrast to the young man). — ἀφῆκαμεν πάντα] employment, the custom-house, worldly things generally. It is therefore a mistake to suppose that the disciples were still pursuing their former avocations while laboring in the service of Jesus (not to be proved from John xxi. 3 ff.).<sup>4</sup> — τί ἄρα ἔσται ἡμῖν;] ἄρα : *in consequence of this*. The question has reference to some special compensation or other by way of reward ; but as to the *form* in which it is to be given, it leaves that to be explained by Jesus in His reply. In spite of the terms of the passage and the answer of Jesus, Paulus incorrectly explains thus : *what, therefore, will there be for us still to do?* Similarly Olshausen : *what is awaiting us? Are we, too, to be called upon yet to undergo such a test* (as the young man had just been subjected to)? In Mark x. 28 and Luke xviii. 28 it is not expressly asked, τί ἄρα ἔσται ἡμῖν; but the question is *tacitly* implied in the words of Peter (in answer to Neander, Bleek), as reported by those evangelists, while Matthew appears to have gleaned it from Mark.

<sup>1</sup> So Furer in Schenkel's *Lex.* III. p. 476.

<sup>2</sup> So Clemens Alexandrinus : τίς ὁ σωζόμενος πλούσιος ; “what Rich Man is saved?”

Hermas, *Pastor*, I. 8. 6.

<sup>3</sup> Comp. Luke xx. 17; John i. 43.

<sup>4</sup> See Fritzsche, *ad Mark.* p. 441.

Ver. 28. This part of the promise is omitted in Mark, but comp. Luke xxii. 30. — In answer to the *question* concerning the reward, Jesus, in the first place, *promises* a *special* recompense to His disciples, namely, that they should have the honor of being associated with Him in judging the nation at the second coming; then, in ver. 29 (comp. Mark x. 29; Luke xviii. 29), He adds the *general* promise of a reward to be given to those who for His sake have sacrificed their worldly interests; and finally, in ver. 30, He makes a statement calculated to *rebuke* everything in the shape of *false pretensions*, and which is further illustrated by the parable in xx. 1 ff. — There is no touch of *irony* throughout this reply of Jesus (in answer to Liebe in Winer's *exeget. Stud.* I. p. 73).<sup>1</sup> — ἐν τῇ παλιγγενεσίᾳ] *in the regeneration*, does not belong to ἀκολουθήσαντές μοι (Hilary, explaining the words by baptismal regeneration (Titus iii. 5); also Calvin, who understands by παλιγγενεσία the renovation of the world begun in Christ's earthly ministry), for the disciples could only have conceived of the renovation of the world as something that was to take place contemporaneously with the actual setting up of the kingdom; the ἀποκατάστασις, Acts iii. 21, does not represent quite the same idea as the one at present in question. Neither are we, with Paulus, to insert a point after παλιγγεν., and supply ἔστε ("you are already in the position of those who have been regenerated," spiritually transformed), which would have the effect of introducing a somewhat feeble and irrelevant idea, besides being incompatible with the abruptness that would thus be imparted to the ὅταν (otherwise one should have expected ὅταν δέ). The words belong to καθίσεσθε, and signify that *change by which the whole world is to be restored to that original state of perfection in which it existed before the fall*, which renewal, *restitutio in integrum*, is to be brought about by the coming Messiah (משיח העולם).<sup>2</sup> When the resurrection is over, and the last judgment is going on (and it is to this part of the scene that the Lord is here referring), this renovation will have already begun, and will be in the course of development, so that Jesus can say with all propriety: ἐν τῇ παλιγγ.<sup>3</sup> Augustine, Theophylact, Euthymius Zigabenus, Fritzsche, interpret the expression of the *resurrection*, in favor of which such passages might be quoted as Long. iii. 4; Lucian, *Musc. enc.* 7; but this would be to understand it in too restricted a sense, besides being contrary to regular New Testament usage (ἀνάστασις). — ὅταν καθίσῃ, κ.τ.λ.] *as judge*. — δόξης αὐτοῦ] the throne, that is, on which the Messiah shows Himself in His glory, xxv. 31. — καὶ αὐτοὶ (see critical notes): *likewise*, just as the *Messiah* will sit on His throne. — καθίσεσθε] *you will take your seats upon*. Christ, then, is to be understood as already *sitting*. Moreover, though the promise applies, in a general way, to the twelve disciples, it does not preclude the possibility of one of them failing, through his apostasy, to participate in the fulfilment of the promise.<sup>4</sup>

<sup>1</sup> Comp. Fleck, *de Regno div.* p. 436 ff.

<sup>2</sup> See Buxtorf, *Lex. Talm.* p. 712; Bertholdt, *Christol.* p. 214 f.; Gfrörer, *Jahrh. d. Heils*, II. p. 272 ff. Comp. Rom. viii. 19 ff.; 2 Pet. iii. 13.

<sup>3</sup> "Nova erit genesis, cui præsert Adamus secundus," "There will be a new creation, over which the second Adam will preside,"

Bengel. Comp. παλιγγενεσία τῆς πατρίδος in Joseph. *Antt.* xi. 3. 9; παλιγγεν. τῶν ὅλων in Anton. xi. 1. Philo, *de mund.* p. 1165 C.; *leg. ad Caj.* p. 1087 B.

<sup>4</sup> "Thronum Judae sumsit alius, Acts i. 20," "Another has taken the throne of Judas, Acts i. 20," Bengel.



κρίνοντες] not : *ruling over* (Grotius, Kuinoel, Neander, Bleek), but, as the word means and the context requires : *judging*. As believers generally are to be partakers of the glory and sovereignty of Christ (Rom. viii. 17 ; 2 Tim. ii. 12), and are to be associated with Him in judging the non-Christian κόσμος (1 Cor. vi. 2), so here it is specially promised to the disciples as such that they shall have the peculiar privilege of taking part with Him in judging the *people of Israel*. But it is evident from 1 Cor. vi. 2 that the people of Israel is conceived of as still forming part of the κόσμος, therefore it will be so far still *unconverted*, which coincides with the view that the second coming is *near at hand*, x. 23. It is a mistake, therefore, to take the people of Israel as intended to represent the people of God in the *Christian* sense (de Wette, Bleek) ; but it is no less so to suppose that the judging in question is merely of an *indirect* character, such as that which in xii. 41 is ascribed to the queen of the south and the Ninevites (Chrysostom, Euthymius Zigabenus, Erasmus, Maldonatus),—a view which does not at all correspond with the picture of the judgment given in the text, although those expositors correctly saw that it is the *unbelieving* Israel that is meant. This *sitting upon twelve thrones* belongs to the accidental, Apocalyptic form in which the promise is embodied, though it is not so with regard either to the *judging itself* or its special reference to the δωδεκάφυλον of Israel (Acts xxvi. 7), to which latter the number of the apostles expressly corresponds ; for the second coming, instead of subverting the order of things here indicated, will only have the effect of exhibiting it in its perfection, and for the apostles themselves in its glory. It is therefore too rash to infer, as has been done by Hilgenfeld, that this passage bears traces of having been based upon an original document of a strictly Judæo-Christian character. Even the Pauline Luke (xxii. 30) does not omit this promise, although he gives it in connection with a different occasion,—a circumstance which by Schneckenburger, without sufficient reason, and by Volkmar, in the most arbitrary way possible, is interpreted to the disadvantage of Matthew. It is not the case that ver. 28 interferes with the connection (Holtzmann), although Weizsäcker also is disposed to regard it as “a manifest interpolation.”

Ver. 29. The promise that has hitherto been restricted to the apostles now becomes general in its application : *and* (in general) *every one who*, etc. — ἀφ᾽ ἑκέν] has *left*, completely abandoned. Comp. ver. 27. — ἐνεκεν τ. ὧν. μ.] *i.e.*, because my name represents the contents of his belief and confession.<sup>1</sup> This leaving of all for the sake of Jesus may take place *without* persecution, simply by one's choosing to follow Him as a disciple ; but it may also be forced upon one *through* persecution, as for instance by such a state of matters as we find in x. 35 ff. — πολλαπλασίονα (see critical notes) λήψεται, according to the context (see καθίσασθε, ver. 28 ; κληρονομήσει, ver. 29 ; ἔσονται, ver. 30), can certainly have no other reference but to the recompense in the *future kingdom of the Messiah*, in which a manifold compensation will be given for all that may have been forsaken. Here the view of Matthew diverges from that of Mark x. 38, Luke xviii. 30, both of whom represent this manifold compensation as being given during the

<sup>1</sup> Comp. Luke xxi. 12.

period *preceding* the second advent. This divergence is founded upon a difference of conception, existing from the very first, regarding the promise of Jesus, so that the distinction between the *καιρὸς οὗτος* and the *αἰὼν ἐρχόμενος* in Mark and Luke may be regarded as the result of exegetical reflection on the meaning of the expressions in the original Hebrew. The words are likewise correctly referred to the reward of the future world by de Wette, Bleek, Keim, Hilgenfeld, while Fritzsche is at a loss to decide. In opposition to the context, the *usual* interpretation in the case of Matthew as well, is to refer the promise of a manifold compensation to the *αἰὼν οὗτος*, some supposing it to point to the happiness arising from Christian ties and relationships, as Jerome, Theophylact, Euthymius Zigabenus, Erasmus, Grotius, Wetstein; others, to the receiving of all things in return for the few (1 Cor. iii. 21; Olshausen); others, again, to inward peace, hope, the fellowship of love (Kuinoel, Calvin), or generally, the *spiritual blessings* of believers (Bengel); and others still, to *Christ Himself*, as being (xii. 49 f.) infinitely more to us than father, mother, brother, etc. (Maldonatus, Calovius). *Julian mocked* at the promise. — κ. ζῶν αἰ. κληρ.] the crown of the whole, which perfects all by rendering it an eternal possession. Observe, further, how what is promised is represented as a recompense, no doubt, yet not for meritorious works, but for self-denying, trustful obedience to Christ, and to His invitation and will.<sup>1</sup>

Ver. 30. However, the measure of rewards in the Messianic kingdom is not to be determined by the time, sooner or later, at which any one may have entered into fellowship with me. No, it is not *seniority* of discipleship that is to be the standard of reward at the setting up of the approaching kingdom: *Many who were the first to enter will receive just the same treatment as those who were the last to become my followers, and vice versa*. The correct construction and translation are not those of Fritzsche, who interprets: *Many will be first though last* (ἐσχατοὶ ὄντες, namely, before the second coming), and *last though first* (πρῶτοι ὄντες), but those usually adopted, according to which *πρῶτοι* is the subject of the first, and *ἐσχατοὶ* that of the second part of the sentence. This is not forbidden by xx. 16, where, on the other hand, the order seems to have been inverted to suit the context. Observe, further, that the arrangement by which πολλοὶ . . . πρῶτοι stand so far apart serves to render πολλοί very emphatic: *In multitudes, however, will the first be last, and vice versa*. The second clause is to be supplemented thus: καὶ πολλοὶ ἐσονται ἐσχατοὶ πρῶτοι. But to understand πρῶτοι and ἐσχατοὶ as referring, not to *time*, but to *rank*, regarded from the divine and human point of view, as though the idea were that "when the rewards come to be dispensed, many a one who considers himself among the highest will be reckoned among the lowest" (Hilgenfeld, following Euthymius Zigabenus, Erasmus, Jansen, Wetstein, de Wette, Bleek),—is forbidden by the subsequent parable, the connection of which with the present passage is indicated by γάρ. However, there is a little warrant in the text for taking the words as referring specially to the *Jews* on the one hand, and the *Gentiles* (who were later in being called) on the other (Theophylact, Grotius).

<sup>1</sup> Comp. *Apol. Conf. A.*, p. 285 f.

## CHAPTER XX.

VER. 6. ὥραν] is, with Lachm. and Tisch., to be deleted as a supplement, following B D L  $\aleph$ , vss. Or. — ἐστῶρας] Elz., Fritzsche, Scholz insert ἄργους, which is not found in B C\*\* D L  $\aleph$ , vss. and Fathers. Interpolation taken from vv. 3 and 7. — Ver. 7.  $\kappa$ . δὲ ἐὰν ἢ δίκαιον, λήψεσθε] is wanting in important codd. (B D L Z  $\aleph$ ), vss. and Fathers. Deleted by Lachm. and Tisch. For λήψεσθε, several vss. have *dabo vobis*. The words are a very ancient interpolation, in conformity with ver. 4. — Ver. 8. Delete αὐτοῖς, with Tisch. 8, following C L Z  $\aleph$ , Or. A supplement. — Ver. 10. πλείονα] Fritzsche, Lachm. and Tisch. 7: πλείον, following B C\* N Z  $\Delta$ , min. vss. Or. The reading of the Received text is of the nature of an explanation (a greater number of denarii). — For ἀνά read τὸ ἀνά, with Tisch., following C L N Z  $\aleph$ , 33. The article was omitted in conformity with ver. 9. — Ver. 12. ὅτι] does not occur, it is true, in B C\*\* D  $\aleph$ , 1, Vulg. It. Syr., and is deleted by Lachm. and Tisch.; but how readily may it have been overlooked before οὗτοι! — Ver. 15. The first ἦ is deleted by Lachm., following B D L Z, Syrc<sup>ar</sup> Arm. (in accordance with which evidence, as well as that of  $\aleph$ , the arrangement δ θέλω ποιῆσαι should be restored). Correctly; an old interpolation for the purpose of marking the question. There would be no motive whatever for omitting the ἦ. For the second ἦ (in Elz.) we should, with Tisch. 7, read εἰ, following B\*\* H S T, Chrys. Did. and many min. From not being understood, εἰ was all the more readily replaced by ἦ, owing to the pronunciation being much the same. — Ver. 16. πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ] omitted in B L Z  $\aleph$ , 36, Copt. Sahid., and deleted by Tisch. 8, with whom Keim concurs. But it is not at all likely that the words would be interpolated from xxii. 14; for, so far from there having been any occasion for so doing, they have here more the appearance of being out of place than otherwise. This apparent irrelevancy may have led to the omission of the saying, which is supported by testimony so old as that of C D, It. Syr., unless we suppose it to have been due rather to the simple homoeoteleuton ἐσχατοὶ . . . ἐκλεκτοὶ. — Ver. 17. ἐν τῇ ὁδῷ καὶ] read with Lachm. and Tisch.: καὶ ἐν τῇ ὁδῷ, following B L Z  $\aleph$ , min. Copt. Sahid. Arm. Pers<sup>p</sup>. Or. (twice). At a very early period (Vulg. It. Hil.), ἐν τῇ ὁδῷ was omitted either accidentally, or because it is likewise wanting in the parallel passages in the other Synoptists. But, in restoring it, it would most naturally occur to those who did so to insert it after καὶ ἰδιαν. — Ver. 19. ἀναστήσεται] Tisch.: ἐγερθήσεται, following C\* L N Z  $\aleph$ , Or. Chrys. The reading of the Received text is taken from the parallel passages. — Ver. 22. πίνειν:] Elz., Scholz insert: καὶ (Scholz: ἦ) τὸ βάπτισμα, δὲ ἐγὼ βαπτίζομαι, βαπτισθῆναι, against B D L Z  $\aleph$ , 1, 22, the majority of vss. and Or. Epiph. Hilar. Jer. Ambr. Juv. Taken from Mark x. 38. — Ver. 23. π[ίσθε] Elz., Scholz, in opposition to the same witnesses, insert: καὶ (Scholz: ἦ) τὸ βάπτισμα δὲ ἐγὼ βαπτίζομαι, βαπτισθήσθε. — Ver. 26. ἔσται ἐν ὑμῖν] for ἔσται, Lachm. has ἔστιν, following B D Z, Cant. Sahid. Correctly; the reading of the Received text is an alteration to suit what follows in this and the 27th verse, where, with

Fritzsche, Lachm. Tisch. 8, we ought to read *ἔσται* instead of *ἔστω*, in accordance with preponderating evidence; *ἔστω* (likewise derived from Mark x. 43) is a gloss. But Fritzsche was scarcely warranted in restoring *δέ* after *οὕτως*, ver. 26, for it is condemned by decisive evidence, and is a connecting particle borrowed from Mark. — Ver. 31. *ἐκραζόν*] Lachm. Tisch. 8: *ἐκραζαν*, following B D L Z Π K, min. Copt. Sahid. A repetition from ver. 30. — Ver. 33. *ἀνοιχθῶσιν ἡμ. οἱ ὀφθ.*] Lachm. Tisch. 8: *ἀνοιγῶσιν οἱ ὀφθ. ἡμ.*, following B D L Z K, min. Or. Chrys. To be adopted, inasmuch as the first aorist was the more common tense, comp. ix. 30, John ix. 10. — Ver. 34. *ὀφθαλμῶν*] B D L Z, min. Or. have *ὀμμάτων*. So Lachm., Rinck, Tisch. 8. Correctly; the more usual term has been adopted from the context. — Lachm. and Tisch. 8 delete *αὐτῶν οἱ ὀφθαλμοὶ* after *ἀνέβλεψαν*. The words are not found in B D L Z K, min. vss. (also Vulg. It.) and a few Fathers, but they were left out as being superfluous and cumbersome. There was no motive whatever for inserting them.

REMARK.—After ver. 28 there occurs in D (and in codd. of It. with many variations in detail) the following interpolation, apocryphal, no doubt, but akin to Luke xiv. 8 ff.: *ὁμοίς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι κ. ἐκ μειζονος ἐλαττον εἶναι. Εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπῆσαι μὴ ἀνακλινέσθε εἰς τοὺς ἐξέχοντας τόπους, μή ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· ἔτι κάτω χώρει, καὶ καταισχυθῇς. Ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥτων, ἐρεῖ σοι ὁ δειπνοκλήτωρ· σὺναγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον:* "But seek ye to increase from little, and from greater to be less. Moreover, being invited to supper, do not recline in the choice places, lest a more honorable man than thou approach, and he who invites to supper come to thee and say, Go down still lower, and thou be put to shame. But if thou art reclining in an inferior place, and one less than thou come up, he who invites to supper will say to thee, Go up still higher, and this will be profitable to thee." Comp. Hilar., also Syrc<sup>er</sup>.

Ver. 1. The parable is peculiar to Matthew.—*γάρ*] explaining and confirming what has been said in xix. 30. — *ἀνθρ. οἰκοδ.*] See notes on xiii. 24, xviii. 23. — *ἅμα πρωί*] Comp. notes on xiii. 29, Acts xxviii. 23: *ἀπὸ πρωί.*<sup>1</sup> — *εἰς τὸν ἀμπελ. αὐτοῦ*] *into his vineyard*, into which he wished to send them, ver. 2. Comp. Acts vii. 9; and see, in general, Wilke, *Rhetor.* p. 47 f.<sup>2</sup>

Ver. 2. *Ἐκ δηναρίου τὴν ἡμέραν*] After he had agreed with the laborers, *on the condition that he was to pay them a denarius per day.* *ἐκ* does not denote the payment itself (which would have been expressed by the genitive, ver. 13), although *ἐκ δηναρ.* is that payment (xxvii. 7; Acts i. 18); but it is intended to indicate that this payment was the thing, *on the strength of which, as terms*, the agreement was come to.<sup>3</sup> *τὴν ἡμέραν* is the accusative, *as further defining the terms of the agreement: in consideration of the day*, so that a denarius was to be the wages for the (current) day during which

<sup>1</sup> Classical writers would say: *ἅμα ἔφ, ἅμα τῇ ἡμέρᾳ, ἅμα ὁρθρῳ*, and such like.

<sup>2</sup> On the whole parable. see Rupprecht in the *Stud. u. Krit.* 1847, p. 396 ff.; Steffensen, *ibid.* 1848, p. 686 ff.; Besser in the *Luther. Zeitschr.* 1851, p. 122; Rudel, *ibid.* p. 511;

Münchmeyer, *ibid.* p. 728. For proof that it is not to be regarded as furnishing directions for the regulation of offices, see Köstlin, *d. Wesen d. Kirche*, 1854, p. 52 ff.

<sup>3</sup> Comp. Kühner, II. 1, p. 399 f.

they might work. As an accusative of *time* (which it is *usually* supposed to be), it would not correspond with συμφων. to which it belongs. — A *denarius* was the *usual* wages for a day's work (Tob. v. 14). See Wetstein.

Ver. 3. The *third* hour : somewhere about *nine o'clock in the morning*. In ordinal numbers the *article* is unnecessary. See note on 2 Cor. xii. 2. — ἐν τῇ ἀγορᾷ] where they were waiting in expectation of getting employment. The men in question belonged to the class of *free* laborers.<sup>1</sup>

Ver. 4. Κάκεινους] *to those also* he spoke. The point of assimilation (*also*) lies in the circumstance that, as he had invited the first, so he now invites these also to go into the vineyard. — ὁ ἐὰν ᾗ δίκαιον] so that, as part of the day had already elapsed, he did not make with them any definite agreement as to wages *for the day*, and therefore acted *differently* in this case from what he had done in the former.

Ver. 5 ff. Ἐποίησεν ὡσαύτως] the same thing, namely, as he had done in the preceding case, ver. 4, sending them away, and promising them also only *what was equitable*. Comp. ver. 7. — ὅτι] because.

Ver. 8. Ὁψίας δὲ γεν.] *i.e.*, at the close of the twelfth hour (six o'clock in the evening). — τῷ ἐπιτρόπῳ αὐτοῦ] the chief of the servants (οἰκονόμος), to whom was entrusted the management of the household, Luke viii. 3. — τὸν μισθόν] the wages in question. The οἰκονόμος had instructions from his master to give the same amount of wages to all, although all had not wrought the same number of hours. — ἕως τῶν πρώτων] is connected with ἀπόδος αὐτ. τ. μισθ., without anything requiring to be understood (*and continuing*, and such like), as is evident from those passages in which the *terminus ad quem* is placed *first*.<sup>2</sup>

Ver. 9 ff. Οἱ περὶ τὴν ἑνδεκ. ὥραν] that is, *those* who, according to ver. 6, were sent into the vineyard *about the eleventh hour*. — πλείον] *more* than a denarius, plainly not more denarii. — ἀνά] used distributively.<sup>3</sup> The article τό before ἀνὰ δην., ver. 10 (see critical notes), denotes : *the sum amounting in each case to a denarius*, so that in analyzing ὃν would require to be supplied. — According to ver. 10 f., they do not contemptuously decline to lift the denarius (Steffensen), but begin to murmur *after* receiving it (Münchmeyer).

Ver. 12. Ὅτι] *recitative*, not *because* (γογγύζομεν, ὅτι), inasmuch as the words λέγοντες ὅτι, κ.τ.λ. express the *contents* of the γογγύζειν. — οἱτοί] spoken disdainfully. — ἐποίησαν] they have *spent* one hour.<sup>4</sup> The *ordinary* interpretation : they have *wrought, labored*, one hour, is in opposition to the terms of the passage (as little is it to be confirmed by an appeal to Ruth ii. 19, where ποῦ ἐποίησας means : where hast thou been *occupying* thyself ?) ; there would have been more reason to interpret thus : they have been *doing it* (that is, the work) for one hour, if the specifying of the time in connection with

<sup>1</sup> Poll. iii. 82 : ἐλεύθεροι μὲν, διὰ πενίαν δὲ ἐν ἀργυρίῳ δουλεύοντες, "free men, but on account of poverty serving for money."

<sup>2</sup> For example, Plat. Legg. vi. p. 771 C ; πᾶσαι τὰς διανομὰς ἔχει μέχρι τῶν δώδεκα ἀπὸ μίαις ἀρξάμενος, "it has all the distributions, beginning from one up to twelve." Comp.

Luke xxiii. 5 ; Acts i. 21 ; John viii. 9.

<sup>3</sup> Winer, p. 372 [E. T. 496].

<sup>4</sup> Acts xv. 33, xviii. 28 ; 2 Cor. xi. 25 ; Eccles. vi. 12 ; Wetstein on this passage ; Schaeffer, *ad Bos.* p. 313 ; Jacobs in *Anthol.* IX. p. 449, X. p. 44.

ἐποίησαν had not suggested our explanation as the most obvious and most natural. — τ. καίσωνα ] Those others had not entered till the evening.

Vv. 13-15. 'Evi] *One*, as representing the whole. — ἑταίρε] *Comrade*, a mild way of introducing a rebuke, similar to "*good friend*" among ourselves.<sup>1</sup> So also ἀγαθέ, βέλτιστε.<sup>2</sup> — οὐκ ἀδικῶ σε] From the standpoint of *justice*. — δηναρίου] genitive of price. Somewhat different from the idea of ver. 2. — θέλω δέ] "*Summa hujus vocis potestas*," "the force of this word is the very highest," Bengel. — ἐν τοῖς ἑμοῖς] not to be taken in the general sense of: *in my affairs* (Fritzsche, de Wette), but, according to the context, to be understood in the more definite sense of: *in disposing of my own property*.<sup>3</sup> — εἰ ὁ ὀφθαλμός σου, κ.τ.λ.] see critical notes. The *ei* is not *interrogative*, as in xii. 10, xix. 3 (for, according to the connection, the *doubt* implied in such a question would be entirely out of place), but the speaker is to be regarded as saying that, though such and such be the case, his right to do what he pleases with his own is by no means impaired, so that *ei* may be taken as almost equivalent to *ei kai* :<sup>4</sup> if thine eye is evil (*i.e.*, envious, comp. Mark vii. 22, and ὕψ, Prov. xxviii. 23; Eccles. xiv. 10), because I (I, on my part, hence ἐγώ) am good! The mark of interrogation after ἑμοῖς is therefore to be deleted.

Ver. 16. The teaching of the parable: *So*,—just, as in the case here supposed, those who were the last to be sent into the vineyard received the same amount of wages as the first; *so* in the Messiah's kingdom, the *last will be on the same footing as the first, and the first as the last*, without a longer period of service giving an advantage, or a shorter putting to a disadvantage. Comp. xix. 30. — ἔσονται] that is, practically, as far as the *reward* they are to receive is concerned. The first will be *last*, inasmuch as the former receive *no more* than the latter (in answer to de Wette's objection, as though, from the expression here used, we would require to suppose that they will receive less than a denarius). There is nothing whatever in the text about the *exclusion* of the πρῶτοι from the kingdom, and the *admission* of the ἔσχατοι;<sup>5</sup> and as little to favor the view, adopted by Steffensen: *those who esteem themselves last shall be first, and those who esteem themselves first shall be last*, for the laborers in the parable *were in reality* ἔσχατοι and πρῶτοι. The proposition: "that, in dispensing the blessings of the kingdom of heaven, God takes no account of human merit, but that all is the result of His own free grace" (Rupprecht, Bleek, Holtzmann, Keim), does not constitute the *leading thought* set forth in the parable, though, no doubt, it may be supposed to *underlie* it. — πολλοὶ γάρ, κ.τ.λ.] Confirmation of what has just been said about the ἔσχατοι being put upon an equality with the πρῶτοι: "for although many are called to share in the future recompense for services rendered to the Messiah's kingdom, yet those chosen to receive rewards of a pre-eminent and peculiarly distinguished character in that kingdom are but few." These ἐκλεκτοὶ are not the ἔσχατοι (those, as Ols-

<sup>1</sup> Comp. xxii. 12, xxvi. 50.

<sup>2</sup> See Herm. *ad Flg.* p. 722. Comp. Wetstein.

<sup>3</sup> Comp. τὸ σὲν, and Plato, *Legg.* ii. p.

969 C.

<sup>4</sup> Jacobs, *Del. Epigr.* p. 405; Hartung, *Partikell.* II. p. 212; Kühner, II. 2, p. 901.

<sup>5</sup> Krehl in the *Sächs. Stud.* 1843.

hausen fancies, whose attitude toward the kingdom is of a more spontaneous nature, and who render their services from hearty inclination and love), but those who are selected from the multitude of the *κληροί*. We are taught in the parable *what* it is that God chooses them *for*, namely, to be rewarded in an extraordinary degree (to receive more than the denarius). The train of thought, then, is simply this : It is not without reason that I say : *καὶ οἱ πρῶτοι ἐσχατοί*, for, from this equalizing of the first with the last, only a few will be excepted,—namely, those whom God has selected for this from among the mass of the called. Thus the parable concludes, and that very appropriately, with language which, no doubt, allows the Apostles to contemplate the *prospect* of receiving rewards of a peculiarly distinguished character (xix. 28), but does not warrant the *certainly* of it, nor does it recognize the existence of anything like so-called *valid claims* ; for, according to the idea running through the parable, the *ἐκλογή* is to be ascribed simply to the purpose of God (Rom. ix. 11, 15 f.). See ver. 15. Comp. also note on xxii. 14.

REMARK.—The simple application of ver. 16 ought to warn against arbitrary attempts to trace a meaning in all the little details of the parable, many of which belong to the mere drapery of the story. The *householder* is God ; the *vineyard* is the Christian theocracy, in which work is to be done in the interests of the approaching kingdom of the Messiah ; the *οἰκονόμος* is Christ ; the *twelfth hour*, at which the wages are paid, is the time of the second coming ; the *other hours* mark the different periods at which believers begin to devote themselves to the service of God's kingdom ; the *denarius* denotes the blessings of the Messianic kingdom in themselves, at the distribution of which the circumstance of an earlier entrance into the service furnishes no claim to a fuller measure of reward, however little this may accord with human ideas of justice ; hence the *πρῶτοι* are represented as *murmuring*, whereupon they are dismissed from the master's presence. Calvin appropriately observes : "*hoc murmur asserere noluit ultimo die futurum, sed tantum negare causam fore murmurandi*," "He was unwilling to affirm that this murmur *would* be at the last day, but only to declare that there *would not* be cause for murmuring." But there is nothing to warrant the view that, inasmuch as they consented to be hired only for definite wages, the *πρῶτοι* betrayed an *unworthy* disposition, while those who came later exhibited a more *commendable* spirit in being satisfied simply with the promise of *ὃ ἐὰν ᾖ δίκαιον*. It can only be of service in the way of edifying *application*, but it is not reconcilable with the historical sense of the passage, to explain the different hours as referring to the different stages of life, childhood, youth, manhood, and old age (Chrysostom, Theophylact, Euthymius Zigabenus), inasmuch as they are meant to represent various periods between the time of Christ and the close of the *αἰὼν οὗτος*, at which the second coming is to take place, and are therefore to be regarded as exhibiting the time embraced by the generation then existing (xvi. 28) under the figure of a day with its various divisions. Origen supposed that the allusion was to the leading epochs of history from the *beginning of the world* (1) till the flood ; (2) till Abraham ; (3) till Moses ; (4) till Christ ; (5) till the end of the world. This view is decidedly forbidden by xix. 29 f. Yet similar explanations, based upon the history of the world, are likewise given by Theophylact and others. No less foreign is the reference to

the *Jews* and *Gentiles*, which Grotius, but especially Hilgenfeld, following Jerome, has elaborated, so that the first of the laborers are taken to represent the Jews, whose terms of service, so to speak, are distinctly laid down in the law, and subsequently reaffirmed, at least, in an indefinite form; while those who come last are supposed to represent the Gentiles, who, in accordance with the new covenant of grace, receive, and that before all the others, precisely the same reward as those who were the first to be called. Scholten is disposed to think that the parable was also intended to expose the pretensions of the Jews to precedence and distinction in the kingdom.

Vv. 17-19. According to the Synoptists, Jesus now takes occasion, as He approaches Jerusalem (*ἀναβ. εἰς Ἱερουσ.* is the continuation of the journey mentioned in xix. 1), to intimate to His disciples more plainly and distinctly than before (xvi. 21, xvii. 22) His impending fate.<sup>1</sup> — *κατ' ἰδίαν*]<sup>2</sup> There were others travelling along with them. — *θανάτῳ*]<sup>3</sup> dative of direction: *ereen to death*.<sup>4</sup> This is in accordance with later Greek usage.<sup>5</sup> On the prediction of the resurrection, see note on xvi. 21.

Ver. 20. *Τότε*] after the announcement in vv. 17-19. *Salome*, His mother's sister (see note on John xix. 25), was one of those women who were in the habit of accompanying Jesus, xxvii. 56; Mark xv. 40, xvi. 1. She may have heard from her sons what He, xix. 28, had promised the apostles. — *αἰτούσά τι*] *making a request*. It is to anticipate to suppose *τὸ* to imply *aliquid magni* (Maldonatus, Fritzsche). Comp. ver. 21, *τί θέλεις*.<sup>6</sup>

Ver. 21. She thus designates the two most distinguished positions in the Messiah's kingdom. For among Orientals the foremost place of honor was considered to be immediately on the right, and the next immediately on the left of the king.<sup>7</sup> Wetstein and Paulus on this passage. She desired to see her sons not merely in the position of ordinary *συγκληρονόμοι* and *συμβασιλεύοντες* (Rev. iii. 21), but in that of the most distinguished *proceres regni*. — *εἰπὲ ἵνα*] as in iv. 8. The fact that the gentle and humble *John* should also have shared this wish (for both the disciples, in whose name also the mother is speaking, are likewise to be regarded as joining in the request, ver. 22, so that there cannot be said to be any essential difference between the present passage and Mark x. 35), shows how much his character must subsequently have been changed.<sup>8</sup>

Ver. 22. *Οὐκ οἰδατε, κ.τ.λ.*] *You do not understand what is involved in your request*; you do not seem to be aware that the highest stages of *συνβασιλεύειν*<sup>9</sup> in my kingdom cannot be reached without previously sharing in such sufferings as I have to endure. Jesus addresses the *two disciples themselves*. — *δύνασθε*] said with reference to *moral* ability. — *τὸ ποτήριον*] D<sup>13</sup>,

<sup>1</sup> Comp. Mark x. 32 ff.; Luke xviii. 31 ff.

<sup>2</sup> διότι οὐκ ἔδει ταῦτα μαθεῖν τοὺς πολλοὺς, ἵνα μὴ σκανδαλισθῶσιν, "because it was not necessary for the multitude to learn these things, lest they should be caused to stumble," Euthymius Zigabenus.

<sup>3</sup> See Winer, p. 197 f. [E. T. 263].

<sup>4</sup> Comp. Wisd. ii. 20; 2 Pet. ii. 6; Lobeck,

*ad Phryn.* p. 475; Grimm's note on Wisd. as above.

<sup>5</sup> On the *present* participle, see Kühner, II. 2, p. 622 f.; Dissen, *ad Pind. Ol.* vii. 14; Bornem. *ad Xen. Anab.* vii. 7. 17.

<sup>6</sup> Joseph. *Ant.* vi. 11. 9.

<sup>7</sup> Comp. Introduction to *John*, § 3.

<sup>8</sup> 2 Tim. ii. 12; 1 Cor. iv. 8.



figurative description of his fate generally, and of his sufferings in particular.<sup>1</sup>

Ver. 23. The disciples reply : *δυνάμεθα*, not because they did not quite understand what Jesus meant (ver. 18 f.), but because they were animated by a sincere though self-confident determination, such, too, as was afterwards sufficiently verified in the case of both, only in somewhat different ways. — *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἤτοίμ. ὑπὸ τοῦ πατρ. μ.] sc. δοθήσεται* : is not *my* business (does not behove *me*) to give, but it will be given to those for whom it has been prepared (has been put in readiness, xxv. 34 ; 1 Cor. ii. 9) by my Father.\* Jesus thus discourages the questionable request by frankly declaring that the granting of what has just been asked is one of those things which God has reserved to Himself ; that it is a matter with which he, the Son, must not interfere. For another instance of such reservation on the part of the Father, see xxiv. 36 ; Mark xiii. 32. This evident meaning of the words is not to be explained away or modified. The former has been done by Chrysostom and his successors, also by Castalio, Grotius, Kuinoel, who took *ἀλλά* as equivalent to *εἰ μή* ; the latter by Augustine, Luther, according to whom the words *as man* ("secundum formam servi") are to be understood, and Bengel, who modifies *οὐκ ἔστιν ἐμὸν δοῦναι* by erroneously supplying the words : *till after my death*. Further, the words *τὸ μὲν ποτήρ. μ. πίετε* are to be regarded as expressing the Lord's *unfeigned trust and confidence* in the *δυνάμεθα* of the disciples ; He *feels confident that they will verify it by their actions*. His words, therefore, are only indirectly tantamount to a *prediction*, and that not exactly of *death by martyrdom*, which was certainly the fate of James, Acts xii., though not of John,<sup>2</sup> but of *suffering* generally in the interests of the Messiah's kingdom (Rom. viii. 17 ; 2 Cor. i. 5). It is probable, however, that the apocryphal story about John swallowing a *cup full of poison*,<sup>3</sup> and that without being anything the worse (Mark xvi. 18), as well as the legend about the attempt to scald him to death in boiling oil,<sup>4</sup> owe their existence and propagation to the present passage. Origen views our Lord's words on this occasion in connection with the banishment of John to Patmos.

Ver. 24. *Ἐγανάκτησαν*] Jealousy of the two disciples who were thus aspiring to be first.<sup>5</sup>

Ver. 25 ff. Those ambitious desires which prompted the request of the sons of Zebedee have likewise a good deal to do with the displeasure of the other disciples. Accordingly, Jesus endeavors to check their ambition by

<sup>1</sup> See the exposition of Isa. li. 17 ; Jer. xlix. 12 ; Martyr. Polyc. 14.

<sup>2</sup> For *ἐμὸν ὁρί* with infinitive, comp. Plat. Legg. ii. p. 664 B : *ἐμὸν ἂν εἶη λέγειν*, "it would be mine to say."

<sup>3</sup> The statement of Gregorius Hamartolos (quoted by Nolte in the *Tüb. theol. Quartalschr.* 1862, p. 466), to the effect that, in his *λόγια*, Papias declares that John was put to death by the Jews, cannot outweigh the testimony of the early church to the fact that he died a natural death. For the dis-

cussion of this point, see Hilgenfeld in his *Zeitschr.* 1866, p. 78 ff. ; Overbeck, *ibid.* 1867, p. 68 ff. ; Holtzmann in Schenkel's *Lez.* III. p. 333 ; Kelm, III. p. 44 f. ; Steltz in the *Stud. u. Krit.* 1868, p. 487 ff.

<sup>4</sup> See Fabricius, *ad Cod. Apocr.* I. p. 576 ; Tischendorf, *Act. ap. apocr.* p. 369.

<sup>5</sup> Tertullian, *de praescr.* 36.

<sup>6</sup> Euthymius Zigabenus : *οἱ δέκα τοῖς δυοῖ μαθηταῖς ἐφθόνησαν, τῶν πρωτείων ἐπιμενόντες*, "the ten are envious of the two disciples aiming at the highest distinctions."

insisting on the humble spirit of the servant as the way to true greatness in the ranks of His followers. — *οἱ ἄρχοντες τῶν ἐθν.*] the heathen rulers. — *κατακυρ.*] the intensive force of the compound verb serves to convey the idea of oppressive rule.<sup>1</sup> Similarly with regard to the *κατεξου.*, which occurs nowhere else, and which may be rendered : *they practise violence toward.* — *αὐτῶν*] refers in *both* instances to τ. ἐθνῶν. — *οἱ μεγάλοι*] *the magnates.*<sup>2</sup> — *οὐχ οὕτως ἐστὶν ἐν ὑμῖν*] it is not so among you. Observe the *present* (see critical notes) ; there is no such order of things among you. — *μέγας*] *great*, not equivalent to *μέγιστος*, but in the sense of : to occupy a high and distinguished place among you. In the sphere to which you belong, true greatness lies in doing service ; that is the principle on which you will act. Hence the future *ἔσται* ; for, in the event of any one wishing to become great, he will aim at it by means of serving ; the latter is the *way* to the former. — *πρῶτος*] *one of the first* in point of rank, a sort of *climax* to *μέγας*, as *διάκονος* is to *δοῦλος*. The emphasis in the consequent clauses rests on those two predicates, and hence the emphatic word is placed in each case at the close.

Ver. 28. Ὡςπερ]<sup>3</sup> Observe here the consciousness, which Jesus had from the very first, that to *sacrifice Himself* was His great divine mission.<sup>4</sup> — *διακονῆσθαι*] *to be waited upon*, as grantees are. — *καὶ δοῦναι*] *intensive* ; adding on the *highest act*, the culminating point in the *διακονῆσαι* ; but *δοῦναι* is made choice of, because the *ψυχὴ* (*the soul*, as the principle of the life of the body) is conceived of as *λύτρον* (*a ransom*) ; for, through the shedding of the blood (xxvi. 28 ; Eph. i. 7), it becomes the *τιμὴ* of the redemption, 1 Cor. vi. 20, vii. 23. Comp. note on John x. 11. — *ἀντὶ πολλῶν*] *ἀντὶ* denotes substitution. That which is given as a ransom takes the *place* (is given *instead*) of those who are to be set free in consideration thereof. The *λύτρον*<sup>5</sup> is an *ἀντίλυτρον* (1 Tim. ii. 6), *ἀντάλλαγμα* (xvi. 26). Whether *ἀντὶ πολλῶν* should be joined to *λύτρον*, which is the simpler course, or connected with *δοῦναι*, is a matter of perfect indifference,<sup>6</sup> so far as the meaning of *ἀντὶ* is concerned. In any case, that meaning is strictly and specifically defined by *λύτρον* (לָוֶה),<sup>7</sup> ac-

<sup>1</sup> Comp. Diod. Sic. xiv. 64, and the Sept. *passim* ; see Schleusner ; 1 Pet. v. 3 ; Acts xix. 16.

<sup>2</sup> Hom. *Od.* xviii. 882, comp. *μεγιστᾶνες*, Mark vi. 21 : " Ipsae saepe domini imperio-siores," " often more imperious than their lords themselves," Bengel.

<sup>3</sup> " Summum exemplum," Bengel. Comp. Phil. ii. 5 ; Rom. xv. 8 ; Polyc. *Phil.* 5 : ὅς ἐγένετο διάκονος πάντων.

<sup>4</sup> Comp. Dörner, *eiündlose Volk. Jesu*, p. 44 ff.

<sup>5</sup> Plat. *Legg.* xi. p. 919 A, *Rep.* p. 293 D, *Thuc.* vi. 5. 4.

<sup>6</sup> In answer to Hofmann, *Schriftbew.* II. 1, p. 300.

<sup>7</sup> Ritschl, in the *Jahrb. f. D. Theol.* 1863, p. 222 ff., defines *λύτρον* as meaning something given by way of equivalent in order to avert death ; this, however, is not sufficient, for, throughout the Sept. also, in which לָוֶה is

rendered by *λύτρον* (Ex. xxi. 30, xxx. 12 ; Num. xxxv. 81 f. ; Prov. vi. 33, xlii. 8), *pretium redemptionis* is found to be the specific meaning given to the word, although the connection may sometimes admit *ex adjuncto* the additional idea of something given for the purpose of averting death. The Sept. likewise adheres to the same meaning in cases where other expressions are rendered by *λύτρον*, such as לָוֶה (Lev. xxi. 24, 31), לָוֶה (Num. iii. 51), לָוֶה (Ex. xxi. 30), לָוֶה (Isa. xiv. 13). Ritschl interprets our present passage as follows : " I am come to give away my life to God in sacrifice, that I may become the substitute of those who could never hope to succeed in finding, either for themselves or others, any adequate ransom as a means of securing their exemption from death ; but the substitute only of those who, through faith and self-denying devotion to my person, fulfil the condition on which alone the

cording to which *ἀντί* can only be understood in the sense of *substitution* in the act of which the ransom is presented as an equivalent to secure the deliverance of those on whose behalf it is paid,—a view which is only confirmed by the fact that in other parts of the New Testament this ransom is usually spoken of as an *expiatory sacrifice*, xxvi. 28 ; John i. 29 ; 1 John iv. 10 ; Rom. iii. 25 ; Isa. liii. 10 ; 1 Pet. i. 18 f., iii. 18. *That* which they are redeemed *from* is the eternal *ἀπόλαυσις*, in which, as having the wrath of God abiding upon them (John iii. 36), they would remain imprisoned (John iii. 16 ; Gal. iii. 13 ; 2 Cor. v. 21 ; 1 Pet. ii. 24 ; Col. i. 14, ii. 13 f.) as in a state of hopeless bondage (Heb. ii. 15), unless the guilt of their sins were expiated. — *πολλῶν*] The vicarious death of Jesus may be described as having taken place for *all* (Rom. v. 18 ; 1 Tim. ii. 6 ; 1 John ii. 2), or for *many* (so also xxvi. 28 ; Heb. ix. 28), according as we regard it as an objective fact (that fact being : Jesus has given His life a ransom for *all* men), or look at it in relation to the subjective appropriation of its results on the part of individuals (which happens only in the case of believers). So in the present case, where, accordingly, *πολλῶν* is to be understood as meaning all who *believe* now and *will* believe hereafter (John xvii. 20).

Ver. 29. Comp. Mark x. 46 ff. ; Luke xviii. 35 ff. — Καὶ ἐκπορ. αὐτῶν ἀπὸ Ἱεριχῶ] The Synoptists make no mention whatever of the visit to Ephraim and the journey to Bethany (mentioned in John xi. 54, xii. 1) ; indeed, their narrative (Matt. xxi. 1 f.) positively excludes at least the latter of these. This divergence, and not a mere want of precision, should be fairly acknowledged (comp. note on xxi. 1), and not explained away by means of ingenious conjectures (Paulus, Schleiermacher, Neander, comp. also Sieffert, who suppose that Jesus may have entered Bethany along with the rest of the pilgrims in the evening, and may have left it again next morning or the morning after ; see, on the other hand, on John xii. 17 f., note). A further discrepancy is to be found in the fact that Luke represents the healing as having taken place ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱεριχ., and that Mark and Luke mention only one blind man, although the first mentioned divergence has been turned to account in the way of supporting the hypothesis that Matthew has blended together two distinct cases of healing, one of which is supposed to have taken place when Jesus was entering the town, the other when He was leaving it (Theophylact, Neander, Wieseler, Ebrard, Kraft). The difficulty connected with the mention of two men is not removed by a supposed reminiscence of ix. 27 ff. (Strauss), nor explained by supposing that the blind man of Bethsaida, Mark viii. 22, may have been included (Holtzmann, Volkmar) ; but it proves that, in point of authenticity, Matthew's account compares unfavorably with the characteristic narrative of Mark, which bears traces of being the original account of what took place. Comp. note on viii. 28 ff.

Ver. 31 f. ἵνα σωπῇσιν.] Aim of ἐπετίμησεν αὐτοῖς.<sup>1</sup>—They probably saw

ransom furnished by me can procure the hoped for exemption," p. 322.

<sup>1</sup> Euthymius Zigabenus says well : ἡμετέροισιν αὐτοῖς εἰς τιμὴν τοῦ Ἰησοῦ, ὡς ἐνοχλοῦν-

τας αὐτόν, "the crowd curbed them through respect for Jesus on the ground that the blind men were troublesome to him." Comp. xix. 13.

that He was just then in the act of conversing on some topic or other. — *τί θέλετε ποιῆσω ὑμῖν* ;] The question is intended to increase their *confidence* by means of the *hope* which it excites.<sup>1</sup> There is no need to supply *ἵνα*, but comp. note on xiii. 28.

Ver. 33 f. *ἵνα ἀνοιγῶσιν, κ.τ.λ.*] answering the above question in terms of the object aimed at in the cry, *ἐλέησον ἡμᾶς*, of which *ἵνα ἀνοίγ., κ.τ.λ.* is the continuation. — *ἡ ψαρο*] different from Mark and Luke, who represent Jesus as healing merely by the power of His *word*. — *τῶν ὀμμάτων* (see critical notes), used for variety, being, as far as the meaning is concerned, the same as *ὀφθαλμοί*.<sup>2</sup> — *ἀνέβλ. αὐτ. οἱ ὀφθ.*] *their eyes recovered the power of seeing* ; naïvely told. — *ἠκολούθ. αὐτῷ*] we cannot tell whether they followed him permanently, though this seems probable from Mark x. 46.

<sup>1</sup> Comp. note on John v. 6.

<sup>2</sup> Comp. Xen. *Mem.* i. 4. 17 ; Plat. *Alc.* i. p. 133 B.

## CHAPTER XXI.

VER. 1. *πρὸς τὸ δρὸς*] Instead of *πρὸς*, Lachm. and Tisch. have *εἰς*, following B C\*\* 33, codd. of It. Or. (once). Correctly; *πρὸς* is taken from Mark xi. 1; Luke xix. 29. — Ver. 2. *πορεύθητε*] Lachm. Tisch. 8: *πορεύεσθε*, following important evidence. But the transcribers happened to be more familiar with *πορεύεσθε* (x. 6, xxii. 9, xxv. 9, 41). — For *ἀπέναντι*, Lachm. Tisch. 8 have *κατέναντι*, which, though sanctioned by important evidence, is borrowed from Mark and Luke. — *ἀγάγετε*, for which, with Lachm., *ἄγετε* should be read, is likewise taken from the parallel passages (see, however, on Mark xi. 2). — Ver. 3. With the Received text, Lachm. and Tisch. read *ἀποστελεῖ*, following B D H M \*, Vulg. It. Copt. Sahid. Arm. Or., while Matth. Griesb. Scholz, on the other hand, have adopted *ἀποστέλλει*. Important evidence on both sides. The connection seemed to require the future, which was accordingly introduced here and in Mark xi. 3. — Ver. 4. *δλον*] is to be deleted, with Lachm. and Tisch. 8, following C\* D L Z \*, vss. Or. Chrys. Hil. Comp. i. 22, xxvi. 56. — Ver. 5. *πῶλον*] Lachm. Tisch.: *ἐπὶ πῶλον*, following B L N \*, 1, 124, vss. Correctly; in the Sept. there is only one *ἐπὶ*. — Ver. 6. The evidence of B C D 33 in favor of *συνέταξεν* (Lachm. Tisch. 7) is sufficient. Tisch. 8, with the Received text, reads *προσέταξεν*, the more usual form. — Ver. 7. For the first *ἐπάνω αὐτῶν*, Lachm. and Tisch. 8 read *ἐπ' αὐτῶν*, following B L Z \*, 69, Or., with which we may class D and codd. of It., which have *ἐπ' αὐτόν*. The transcriber would be apt mechanically to anticipate the subsequent *ἐπάνω*. — *ἐπεκάθισεν* (Elz.: *ἐπεκάθισαν*) is supported by decisive evidence (adopted by Matth. Griesb. Fritzsche, Scholz, Lachm. Tisch.), so that instead of supposing it to be taken from Mark xi. 7 (comp. John xii. 14), we should rather regard the reading of the Received text as derived from Luke xix. 35. — Ver. 8. *ἐστρώωνον*] Tisch. 8: *ἐστρωσαν*, following only D \*\* Or. A repetition of *ἐστρωσαν* in the earlier part of the verse. — Ver. 9. *πράγοντες*] Lachm. Tisch.: *προύγ. αὐτόν*, following B C D L \*, min. vss. Or. Eus. This *αὐτόν*, which in itself is not indispensable, was still more apt to be omitted in consequence of Mark. xi. 9. — Ver. 11. Lachm. (B D \*, Or.) puts *ὁ προφ.* before *Ἰησοῦς*; so also Tisch. 8. But how current was the use of the phrase, "Jesus of Nazareth!" — Ver. 12. *τοῦ Θεοῦ*] deleted by Lachm., following B L \*, min. vss. and Fathers. It was omitted as superfluous, and from its not being found in Mark and Luke, also in consequence of its not occurring elsewhere in the New Testament. — Ver. 13. *ἐποιήσατε*] Fritzsche, Lachm. Tisch.: *ποιεῖτε*, following B L \*, 124, Copt. Aeth. Or. Eus. Correctly; *ἐποιήσατε* is from Luke. Comp. on Mark xi. 17. — Ver. 19. *μηκέτι*] Lachm. and Tisch.: *οὐ μηκέτι*, following, it is true, only B L; but *οὐ* would readily be omitted, all the more that Mark xi. 14 has simply *μηκέτι*. — Ver. 23. *ἐλθόντι αὐτῷ*] Lachm. Tisch. 8: *ἐλθόντος αὐτοῦ*. See on viii. 1. — Ver. 25. *Ἰωάννου*] Lachm. and Tisch.: *τὸ Ἰωάννου*, which is sufficiently attested by B C Z \*, Or.; *τό* was omitted as superfluous. — *παρ' αὐτ.*] Lachm.: *ἐν αὐτ.*, following B L M\*\* Z, min. Cyr. Gloss in accordance with xvi. 7, 8. — Ver. 28. *μου*] upon important evidence, is with Fritzsche,

Tisch. is to be deleted as an interpolation. — Ver. 30. *ἐτέρῳ*] So also Griesb. Scholz, Tisch. The *δεντέρῳ* (Lachm.) of the Received text is opposed by C\* D E F G H K U X Δ Π ✠, min. vss. and Fathers, and, coming as it does after *πρώτῳ*, looks like an exegetical gloss. — Ver. 31. *πρώτος*] Lachm.: *ὑστερος*. Maintained by Binck and Schweizer<sup>1</sup> in the *Stud. u. Krit.* 1839, p. 944. Comp. Ewald also, who, however, suggests *ὑστερον*, *sc. μεταμεληθείς*. Similarly Buttm. in the *Stud. u. Krit.* 1860, p. 343 ff. *ὑστερος* is found in B, while D, vss. (also codd. of It. and the Vulg.) and several Fathers read *ἐσχατος*. Consequence of the transposition that had taken place in vv. 29, 30 (B, min. vss. and Fathers): *ὁ δὲ ἀποκρ. εἶπεν*· Εγὼ, κύρ., καὶ οὐκ ἀπῆλθεν. Καὶ προσελθ. τῷ ἐτέρῳ εἶπ. ὥς. 'Ο δὲ ἀποκρ. εἶπεν· Οὐ θέλω, ὑστερον δὲ, κ.τ.λ. But this transposition was the result of the ancient interpretation of the two sons as referring to the Jews and the Gentiles. — Ver. 32. *οὐ*] Lachm.: *οὐδέ*, following B, min. Syr<sup>er</sup> and Jer. Copt. Aeth. It. Vulg. Hilar. The compound negative, the force of which had not been observed, would be omitted all the more readily that *δέ* occurs just before. — Ver. 33. *τις* after *ἀνθρωπος* (in Elz. Matth.) is deleted by Griesb. and more recent editors, in accordance with decisive evidence. — Ver. 38. *κατάσχομεν*] Lachm. and Tisch.: *σχωμεν*, following B D L Z ✠, min. Or. Cyr. The compound form, for sake of greater precision. — Ver. 44. This whole verse is wanting in D, 33, Cant. Ver. Ver. Corb. 1, 2, Or. Eus. (?) Lucif. Cyr. (?); condemned by Griesb., bracketed by Lachm., deleted by Tisch. The external evidence is not sufficient to warrant deletion. Had the words been borrowed from Luke xx. 18, they would have been inserted after ver. 42, and the first half of the passage would have been in closer agreement with Luke (that is to say, the *παῖς* would not have been left out). The omission, again, might well be due to a mistake on the part of the copyist, whose eye might pass at once from *αὐτῆς καὶ τοὺς αὐτὸν καὶ*. — Ver. 46. *ὥς*] Lachm. and Tisch.: *εἰς*, following B L ✠, 1, 22, Or. *ὥς* is from ver. 26, xiv. 5.

Ver. 1.<sup>2</sup> *Καὶ ἦλθον εἰς Βηθσαῖν*] by way of giving greater precision to the foregoing *ἤγγισαν εἰς Ἱεροσ.* They had come *towards Bethphage*; that is, as the connection shows (ver. 2), they had not actually *entered* the village, but were close upon it, so that it lay right before them; comp. on John iv. 5. Hard by them ("in latere montis Oliveti," Jerome) was the neighboring village of Bethany (ver. 17), about which, however, and its position with reference to Bethphage,<sup>3</sup> nothing more precise can now be said. Consequently there is no divergence from Mark and Luke, so that it is unnecessary to understand *εἰς, versus*, after *ἦλθον* (Fritzsche), which is distinct from, and more definite than, *ἤγγισαν*. — Of *Bethphage*, *בֵּית פֶּזַע*, *house of figs*, no trace remains (Robinson, as above). It is not once mentioned in the

<sup>1</sup> Schweizer explains thus: *ὁ ὑστερος, sc. ἀπελθὼν* (which Buttm. should not have declared to be erroneous). The answer, he says, is hesitating and reluctant, perhaps intentionally *ambiguous*. But coming after the question *τίς ἐκ τῶν δύο, κ.τ.λ.*, the simple *ὁ ὑστερος* can only be taken as equivalent to *ὁ δεύτερος*, as in Xen. *Hell.* i. 7. 6, *al.* Lachm. was of opinion that the answer was in-

tended to be *inappropriate* (comp. already Jerome), though he ultimately decided in favor of the view that the words *λέγουσιν*... *Ἱεροσ.*, which Or. omits, are spurious. See the latter's *Praefat.* II. p. v. Tisch., Bleek, and others have correctly upheld the reading of the Received text.

<sup>2</sup> Comp. Mark xi. 1 ff.; Luke xix. 29 ff.

<sup>3</sup> Robinson, *Pal.* II. p. 212.

Old Testament, though frequently in the Talmud.<sup>1</sup> — *τότε*] an important juncture.<sup>2</sup> To any one travelling from Jericho, the holy city would be in full view at *Bethphage* (not at Bethany). And Jesus *makes due arrangements* for the entry ; it is not something done simply to *gratify* the enthusiastic wishes of those about Him (Neander, de Wette, Weizsäcker).<sup>3</sup>

**REMARK.**—The stay of Jesus at Bethany, recorded by John (xii. 1 ff.), does not admit of being inserted into the account given by the Synoptists (in answer to Ebrard, Wichelh. *Komment. über d. Leidensgesch.* p. 149; Lichtenstein); we should rather say that these latter expressly forbid the view that the night had been passed at Bethany, all the more that they introduce the anointing (Matt. xxvi. 6 ff.; Mark xiv. 3 ff.), and consequently the stay of Jesus at this village *after* the triumphal entry, and that not merely in the order of their narrative, but also in the order of events (Matt. xxvi. 2; Mark xiv. 1). This likewise in answer to Wieseler, p. 391 f. — The tradition, to the effect that the *triumphal entry took place on the Sunday (Palmarum)*, is in no way inconsistent with the synoptic narrative *itself*, and agrees at the same time with John xii. 1, 12, inasmuch as it would appear from this evangelist that the day on which Jesus arrived at Bethany was most probably the 8th of Nisan, which, however, according to John's representation, must have been *Saturday* (see note on John xii. 1). Still, as regards the dates of the passion week, there remains this fundamental divergence, that, according to the Synoptists, the Friday on which Jesus died was the 15th, while according to John (see note on John xviii. 28) it was the 14th of Nisan; and further, that John xii. 12 represents Jesus as having passed the night at Bethany previous to His triumphal entry, while according to the synoptical account He appears to have gone at once from Jericho to Jerusalem. In any case, the most authentic view of this matter is that of John, on whose authority, therefore, must rest the tradition that *Sunday* was the day on which Christ rode into the city.

Ver. 2 f. *Εἰς τὴν κώμην, κ.τ.λ.*] *Bethphage*. — *εὐθὺς*] essentially appropriate to the specific character of the instructions : *immediately*, after you have entered. — The mention of *two* animals made by Matthew, though seemingly *at variance* with Mark xi. 2, Luke xix. 30, John xii. 14, represents the matter more *correctly* than the other evangelists, and is neither to be explained symbolically (of Judaism and heathenism, Justin Martyr), nor to be regarded as a reduplication on the part of Matthew (Ewald, Holtzmann), nor to be traced to a misapprehension of the words of the prophet (de Wette, Neander, Strauss, Hilgenfeld), who intends *עַל עֶלְוִי* as an epexegetical parallel to *עַל הַיָּמִין*; for just in the same way are we to understand *καὶ ἐνὶ πῶλον*, ver. 5, so that, according to Matthew as well, Jesus rides upon the *foal*, though *accompanied* by the mother, a detail which the other evangelists fail to notice. Moreover, it is simply arbitrary to assign a mythical character to the prediction of Jesus on the strength of Gen. xlix. 11 (Strauss; on the other hand, Bleek). — *ἔτι*] recitative. — *ἀποστέλλει*] so far

<sup>1</sup> Buxtorf, p. 1691; Hng, *Einl.* I. p. 18.

<sup>2</sup> "Non prius; vectura mysterii plena,"

"not before; an entrance full of mystery (is

indicated)," Bengel.

<sup>3</sup> Comp. Keim, III. p. 85 f.

from refusing, *He sends them away*. The *present* represents as already taking place what will immediately and certainly be realized. Comp. Mark iv. 29. In εἰθέως δέ, *but at once*, observe Jesus' marvellous *knowledge*, not merely of the fact that the animals would undoubtedly be found awaiting them exactly as He said they would be, but of the further fact that the people of the place are so loyal to Him as perfectly to understand the meaning of the ὁ κύριος, κ.τ.λ., and to find in those words sufficient reason for at once complying with His request. Comp. xxvi. 18. The idea of a magical virtue attaching to the use of the name Jesus (Strauss) is foreign to the text; while, on the other hand, we fail to satisfy the requirements of the three accounts of this incident by resolving it into a mere case of borrowing (Paulus) or requisition (Keim). — The simple account of John does not affect the credibility of the synoptic narrative (also in answer to Bleek).<sup>1</sup>

Ver. 4 f. ἵνα πληρωθῇ] not accidental, but in accordance with the divine purpose of fulfilling, etc. This quotation, which is a free rendering, partly of the original Hebrew and partly of the Septuagint, combines Isa. lxii. 11 (εἰπατε . . . Σιών) and Zech. ix. 9, where the riding of the ideal Messianic king upon an ass is simply a representation, not indeed of absolute humility,<sup>2</sup> for such riding is a sign of *πραΐτης*, but of a *peaceful* disposition.<sup>3</sup> He does not come upon a war-horse, not ἄρματα ἐλαίνων ὡς οἱ λοιποὶ βασιλεῖς, "driving chariots, as the rest of kings do," Chrysostom. The incident in which Jesus then realized the recognized fulfilment of the prophecy (Hengstenberg, Ewald, Keim) would suggest the strained interpretation of the figure, and quite properly, inasmuch as Christ's riding into the city revealed the *typical* nature of the form in which the prophet embodied his prediction.<sup>4</sup> For the prophetic expression *daughter of Zion* (the locality of the town regarded as its mother), see Knobel's note on Isa. i. 8.<sup>5</sup> — σοί] Dative of ethical reference, common likewise in classical Greek along with ἐρχεσθαι. — καὶ ἐπὶ πῶλον] See note on ver. 2. καὶ is *expository*. — ἰδὼν ἰποῦν. γ. ἰδὼν ἰπ. γ.<sup>6</sup>

Ver. 7. They spread their outer garments upon *both* animals, being uncertain *which* of them Jesus intended to mount. — The (*second*) ἐπὶ αὐτῶν must necessarily be referred, with Theophylact, Euthymius Zigabenus, Castalio, Beza, Homberg, Fritzsche, Winer, p. 165 [E. T. 219], to the *garments*, in which case it is clear from ver. 5 that Jesus sat upon the *foal*. Were we to refer αὐτῶν to the *animals*, the result would be the absurd idea (which Strauss, B. Bauer, Volkmar make use of against Matthew) that Jesus mounted both of them *at once*, not *one after the other* (Fritzsche, Fleck), seeing that κ. ἐπενέθισεν ἐπ. αὐτῶν denotes the instantaneous, finished act which followed the spreading of the garments. To suppose (Ebrard, Olshausen), by way of justifying the reference to the animals, that we have here a loose form of speech, corresponding to the German phrase : he leaps from the horses, and

<sup>1</sup> See note on John xii. 14 f.

<sup>2</sup> Hengstenberg, *Christol.* III. p. 360 f.

<sup>3</sup> Comp. Ewald, *Propheten*, I. p. 256, ed. 2.

<sup>4</sup> Dösterdieck, *de rei prophetica natura ethica*, 1852, p. 78 f.

<sup>5</sup> Comp. Lam. i. 6.

<sup>6</sup> For ἰποσύριον, *beast of burden*, a term more frequently used in the Septuagint to designate the *ass*, comp. Herod. ix. 94, 39, 41; Xen. *Anab.* i. 3. 1; Lucian, *Cynic.* x.; Polyb. iii. 51. 4; 3 Esdr. v. 43; 2 Pet. ii. 16.



such like, is out of the question, for the simple reason that no such *σύλληψις* can be assumed in the case of ver. 5, all the less so that, from this verse, it would appear that it was the *dam* on which Jesus rode, with the foal walking by her side.

Ver. 8. Manifestations of respect, such as kings were usually greeted with on entering cities, 2 Kings ix. 13.<sup>1</sup> — *ὁ πλεῖστος ὄχλος*] *the most of the people, the greatest part of the multitude.*<sup>2</sup> — *ἐαυτῶν*] states what the multitude did with *their own* garments, after the *disciples* had spread theirs upon the two beasts.

Ver. 9 ff. Ὡσαννά] כִּי הָיָה, Ps. cxviii. 25, *bestow blessing!*—addressed to God. The dative is due to the meaning of the verb (*optulare*) contained in Ὡσαννά. — Ὡσαννά ἐν τοῖς ὑψίστοις.] *Grant blessing in the highest places* (Luke ii. 14), i.e., in the highest *heaven* (Eph. iv. 10), where Thy throne is fixed, and from which let it descend upon the Messiah. The interpretation of Fritzsche, Olshausen : let blessing be *proclaimed* (by the angels) in heaven ! is far-fetched. No less so is that of de Wette, Bleek : let Hosanna be *confirmed* in heaven, let it be ratified by God ! Nor is ἐν τ. ὑψ. equivalent to ὦ τ. ὑψ. (grant blessing, O Thou who art in heaven), as Beza, Vatablus, Calovius, Bengel, Kuinoel, are disposed to think. — ἐν ὀνόμ. κυρίου] i.e., as sent by God to be His representative, John v. 43. — Speaking generally, the exclamation may be described as an outburst of enthusiasm expressing itself, in a free and impromptu manner, in language borrowed from the hymn for the feast of Tabernacles, Ps. cxviii. (Succoth iv. 5). — ἐσεισθη] *was thrown into a state of commotion,*<sup>3</sup> on account of the sensation created by this Messianic entry into the city. The excitement was contagious. — ὁ προφήτης] the *well-known* prophet. The crowds that *accompanied* Him had, in most explicit terms, designated Him the Messiah ; but the less interested people of the city wished above all to ascertain His name and rank. Hence the full reply, Ἰησοῦς . . . Γαλιλ., in which the ὁ ἀπὸ Ναζαρ. τ. Γαλιλ. doubtless betrays somewhat of the Galilean *consciousness* of the multitude, inasmuch as it was for most part composed of Galileans.

REMARK.—The triumphal entry of Jesus is not a final attempt to establish the Messianic kingdom in a political sense (*Wolfenb. Fragm.*), such a kingdom having been entirely foreign to His purpose and His function. It is rather to be regarded as His last public and solemn appearance as the Messiah,—an appearance which, coming as it did immediately before His passion, was on the one hand a matter of deep personal interest because of the necessary bearing it was felt to have upon the mission of His life ; while, if taken in connection with what happened so soon after, it was calculated, on the other hand, to destroy all expectations of a merely political kind. The time was now come when Jesus felt that, just because He *was* the Messiah, it *behoved* Him to do something—and for this he appropriates the prophet's symbol of the Prince of Peace—by way of contrast to His practice hitherto of forbidding the publication of His

<sup>1</sup> Wetstein's note on this passage ; Robinson, II. p. 383.

<sup>2</sup> Comp. Plat. *Rep.* p. 397 D ; Thuc. vii. 78 ;

Xen. *Anab.* iii. 2. 36.

<sup>3</sup> Pind. *Pyth.* iv. 484 ; Soph. *Ant.* 163.

Messiahship. This step, which, from the fact of the crisis being so near, might now be taken without risk, He had postponed till the eve of His death,—a circumstance of the utmost significance as regarded the sense in which His Messiahship was to be understood. This incident, too, was one of the things for which His hour had not previously come (John vi. 15). Comp. note on John vii. 5 f. Strauss asserts that there is here the possibility at least of a mythical story, though his objections are far from being to the point. See, on the other hand, Ebrard and Bleek. According to Wittichen, *Jahrb. f. D. Theol.* 1862, p. 365, Jesus did not intend this incident to be regarded in any other light than as an ordinary *festival procession*, but the multitude, *without consulting Him*, turned it into an occasion for a Messianic demonstration. This is not in keeping with the unusual preparations mentioned in ver. 2; comp. ver. 7.

Ver. 12. Different from Mark xi. 11, 15, where the narrative is more precise; Comp. Weiss' note on Mark. — In the court of the Gentiles were the *tabernae*, טבִּינֹת, where animals, incense, oil, wine, and other requisites for sacrifice were exposed for sale.<sup>1</sup> — The *money-changers*<sup>2</sup> exchanged on commission<sup>3</sup> ordinary money for the two drachmae pieces which were used in paying the temple tribute (see note on xvii. 24). — This cleansing of the temple is, with Chrysostom, Paulus, Kuinoel, Tholuck, Olshausen, Kern, Ebrard, Baumgarten-Crusius, Schleiermacher, Hengstenberg, Wieseler, to be regarded as the *second* that took place, the first being that recorded in John ii. 13 ff., and which occurred on the occasion of the first visit to Jerusalem. The abuse having been repeated, there is no reason why Jesus should not have repeated this purifying process, and that (in answer to Hofmann, Luthardt, Hengstenberg) without any essential difference. The absence, in the synoptical account, of any allusion to a previous occasion, is sufficiently explicable from the length of time that intervened, and from the fact that the Synoptists take no notice generally of what took place during the earlier visit to Judea. The similarity of the *accompanying circumstances* may be accounted for from the similarity of the *incidents themselves*; whereas the supposition that the cleansing took place only on one occasion would necessarily involve a chronological derangement extending to almost the whole period of Christ's ministry,—a derangement which can neither be fairly imputed to the synoptical narrative nor even conceived of as far as John is concerned, whose testimony is that of an eye-witness. This is not "wishy-washy criticism" (Keim), but it is based upon the authenticity of the fourth Gospel, as well as upon the weighty and unanimous testimony of the synoptical writers, to sacrifice whose authority for the sake of John would be both one-sided and violent. This, however, is what Wetstein, Lücke, Neander, de Wette, Bleek, Ewald, Weizsäcker have done. *Others* again, have rejected the fourth evangelist's account, so far as its chronology is concerned, in favor of that of the Synoptists (Ziegler, Theile, Strauss, Baur, Weiss, Hilgenfeld, Schenkel, Keim).<sup>4</sup>

Ver. 13. Free combination of Isa. lvi. 7 and Jer. vii. 11, and taken from

<sup>1</sup> Lightfoot on this passage.

<sup>2</sup> κολλυβ., see Phrynichus, p. 440.

<sup>3</sup> קוֹלֵבִין, Malmonides, *Shekal.* 3,

<sup>4</sup> Comp., further, the remarks under John ii. 17.

the Sept. — κληθήσ.] how *sacred* the purpose for which it was intended, but ye, etc. — ποιεῖτε (see critical notes) censures this desecration of the temple as a thing in which they are *still persisting*. — σπύλαιον ληστῶν] The *strong* language of the prophet (otherwise in John) was in keeping with the *emotion* that was awakened in Jesus. The use of such language is sufficiently *accounted* for by the fact that *avarice* had taken up its abode in those sacred precincts to carry on its huckstering and money-changing : τὸ γὰρ φιλοκερδὲς ληστρικὸν πάθος ἐστὶ, "the love of gain is a robber's passion," Theophylact.<sup>1</sup> — In vv. 12, 13, Jesus acts with higher authority than that of a mere zealot (Num. xxv. 11) : He addresses Himself to the purifying of the temple and its worship with such a reforming energy as, according to Mal. iii. 1-3, befitted the *Messiah*.<sup>2</sup> And the acquiescence of the astonished multitude is all the more intelligible on the occasion of *this* cleansing, that the indignant reformer had just celebrated His triumphal march into the city in the character of Messiah. But even on the *first* occasion, John ii., their acquiescence is sufficiently explicable from the sudden and decided nature of the proceeding, taken in connection with the spiritually-imposing character of the Lord's person and bearing ("divinitatis majestas lucebat in facie," "the majesty of divinity was shining forth in his countenance," Jerome), so that it is quite needless to resort to the hypothesis of a miracle (Origen, Jerome).

Ver. 14 ff. The insertion of vv. 14-16 from the apostolic tradition is peculiar to Matthew. — τὰ θαυμάσια] the only instance of this usage in the New Testament, though very common in classical Greek and the Sept. : *the wonderful things*, viz., the cleansing of the temple and the miraculous cures. This combination has suggested the use of the more *comprehensive* term. — Ver. 16. ἀκούεις, κ.τ.λ.] in a tone of rebuke, implying that He was the occasion of such impropriety, and was tolerating it. — ὄντι] *recitative*. The reply of Jesus, so profoundly conversant with the true sense of Scripture, is as much as to say that this shouting of the children is altogether befitting, as being the *praise which, according to Ps. viii. 3, God has perfected*. — νηπίων κ. θηλαζόντων] In explaining the words of the psalm, there is no need to have recourse to the fact that children usually received suck for two and three years (Grimm's note on 2 Macc. vii. 27), nor even to the idea of the children being transformed into *adult* instruments in effecting the triumph of God's cause,<sup>3</sup> but only to bear in mind that, as a genuine poet, the psalmist seemed to hear, in the noise and prattle of the *babes* and *sucklings*, a celebration of their Maker's praise. But, inasmuch as those children who shouted *in the temple* were not *νήπιοι* (i.e., in connection with θηλάζ. *infantes*, Isa. xi. 8 ; 1 Cor. iii. 1), the scriptural warrant by which Jesus here justifies their hosannas may be said to be based upon an inference *a minore ad majus*. That is to say,

<sup>1</sup> Differently Fritzsche : "Vos undequaque pecuniam, animalia huc congerere sustinetis, ut latrones praedam comportant in speluncam," "You (get) money from every quarter, you take upon yourselves to gather hither animals, as robbers carry their booty

into a cave,"—where, however, due prominence is not given to the distinctive point of comparison, viz. the *robbery*.

<sup>2</sup> Comp. Bertholdt, *Christol.* p. 163 ; Ullmann, *Sündl.* p. 177.

<sup>3</sup> Hofmann, *Weiss. u. Erf.* II. p. 118.

if, according to Ps. viii. 3, God had already ordained praise from the mouths of *sucklings*, how much more has He done so from the mouths of those little ones who now *shouted hosanna!* The *former*, though unable to speak, and still at the mother's breast, are found praising God; how much more the *latter*, with their *hosanna* cries! These last are shouted in honor of the *Messiah*, who, however, is God's Son and Representative, so that in *His δόξα* God is glorified (John xiii. 31, xiv. 13; Phil. ii. 11), nay, God glorifies *Himself* (John xii. 28). — κ. *ἡλιόθεν ἐκεῖ*] Consequently He did not *pass the night in the open air* (in answer to Grotius), for neither in classical Greek do we always find *ἡλιζεσθαι* used in the sense of  *bivouacking*.<sup>1</sup> Comp. Tob. iv. 14, vi. 10, ix. 5; Judg. xix. 9 f.<sup>2</sup>—At present Bethany is only a miserable village, known by the Arabic name of *el-Aziriyeh* (from *el-Azir*, i.e., *Lazarus*). For the *name*, see note on John i. 28.

Ver. 19. Comp. Mark xi. 19 ff. *Μίαν*]<sup>3</sup> — *ἐπὶ τῆς ὁδοῦ*] The tree, which was by the side of the public road (not on private property), stood *above the road*, either projecting over it merely, or occupying an eminence close to it, or the road itself may have been in a ravine. It was a favorite practice to plant fig-trees by the roadside, because it was thought that the dust, by absorbing the exuding sap, was conducive to the better growth of the fruit, Plin. *N. H.* xv. 19. — *ἦλθεν ἐπ' αὐτήν*] not: *conscendit arborem* (Fritzsche), but: *He went up to it*. From seeing the tree in foliage, Jesus expected, of course (for it was well known that the fig-tree put forth its fruit before coming into leaf), to find fruit upon it as well, namely, the early *boccòre*, which, as a rule, did not ripen till June, and not the harvest-figs, *kermuse*, that had been on the tree all winter, and the existence of which He could not infer from seeing *leaves*.<sup>4</sup> On the *disappointed expectation* of Jesus, Bengel observes: "maxima humanitatis et deitatis indicia uno tempore edere solitus est," "He was wont to unite together the greatest proofs of both manhood and divinity." It is a perversion of the text to say, with Chrysostom, Euthymius Zigabenus, that He did not expect to find fruit upon the tree, but went up to it merely for the purpose of working the miracle. Moreover, the hunger is alleged to have been only a *σχηματίζεσθαι*, "making an appearance" (Euthymius Zigabenus), or an *esuries sponte excitata* (Cornelius à Lapide). The account of the withering of the tree, contained in Mark xi. 12 ff., 19 f., is more precise and more original (in answer to Köstlin, Hilgenfeld, Keim). Matthew abridges.

Ver. 21 f. Instead of telling the disciples, in reply to their question, by what means *He* (in the exercise of His divine power) caused the tree to wither, He informs them how *they* too might perform similar and even greater wonders (John xiv. 12), namely, through an unwavering *faith* in Him (xvii. 20), a faith which would likewise secure a favorable answer to all their prayers. The participation in the life of Christ, implied in the *πίστις*, would make them partakers of the divine power of which He was the

<sup>1</sup> Apollonid. 14; Diod. Sic. xiii. 6.

<sup>2</sup> On Bethany, some 15 stadia from Jerusalem (John xi. 18), see Tobler, *Topogr. v. Jerus.* II. p. 432 ff.; Robinson, *Pal.* II. p.

309 ff.; Sepp, *Jerus. u. d. heil. Land.* I. p. 583 ff.

<sup>3</sup> "Unam illo loco," Bengel.

<sup>4</sup> Comp. Tobler, *Denkbl. aus Jerus.* p. 101 ff.

organ, would be a guarantee that their prayers would always be in harmony with the will of God, and so would prevent the promise from being in any way abused. — *The affair of the fig-tree* (τὸ τῆς συκῆς, comp. viii. 33) should neither be explained on *natural* grounds (Paulus says : Jesus saw that the tree was on the point of dying, and that He intimated this “in the popular phraseology” ! Comp. even Neander, Baumgarten-Crusius, Bleek), nor, regarded as a *mythical* picture suggested by the parable in Luke xiii. 6 ff. (Strauss, de Wette, Weisse, Hase, Keim), but as *the miraculous result of an exercise of His will on the part of Jesus*,—such a result as is alone in keeping with the conception of Christ presented in the Gospel narrative. But the *purpose* of the miracle cannot have been to punish an inanimate object, nor, one should think, merely to make a display of miraculous power (Fritzsche, Ullmann), but to *represent in a prophetic, symbolical, visible form* the punishment which follows moral barrenness (Luke xiii. 6 ff.),—such a punishment as was about to overtake the Jews in particular, and the approach of which Jesus was presently to announce with solemn earnestness on the eve of His own death (vv. 28-44, xxii. 1-14, xxiii., xxiv. xxv.). It is true He does not make any express *declaration* of this nature, nor had He previously led the disciples to expect such (Siefert); but this objection is met partly by the fact that the πῶς of the disciples' question, ver. 20, did not *require* Him to do so, and partly by the whole of the subsequent denunciations, which form an eloquent commentary on the silent withering of the fig-tree. — αἰρήσῃτε ἐν τῇ προσευχῇ] Comp. note on Col. i. 9 : *what ye will have desired in your prayer*. — πιστεύοντες] Condition of the λήψεσθε. He who *prays in faith*, *prays in the name of Jesus*, John xiv. 13.

Ver. 23. Comp. Mark xi. 27 ff. ; Luke xx. 1 ff. — Διδάσκοντι] while He was engaged in teaching. — ἐν ποίᾳ ἐξουσίᾳ] *in virtue of what kind of authority*.<sup>1</sup> The second question is intended to apply to *Him who has given* the authority ; the first is general, and has reference to the *nature* of the authority (whether it be divine or human). — τὰυτα] *these things*, cannot point merely to the *cleansing of the temple* (Theophylact, Euthymius Zigabenus), which is too remote for such special reference. As little can the *teaching* by itself be intended (Grotius, Bengel), that being a matter in connection with the ministry of Jesus about which the Sanhedrim was comparatively unconcerned, and for which He did not need a higher authority. We should rather say that, in their τὰυτα, the questioners mean to include *all that up till that moment Jesus had done* and was still doing in Jerusalem, and therefore refer to the triumphal entry, the cleansing of the temple, the miraculous healing and the teaching in the temple, all which, taken together, seemed to betoken the Messianic pretender.<sup>2</sup> The members of the Sanhedrim hoped either to hear Him acknowledge that the ἐξουσία was *divine*, or presumptuously assert that it was *self-derived*, so that in either case they might have something on which to found judicial proceedings against Him. They seem to have been a provisional deputation of the Sanhedrim appointed to discover a pretext for excommunicating Him. Comp. John i. 19.

<sup>1</sup> Comp. Acts iv. 7.<sup>2</sup> Comp. de Wette, Bleek, Weissäcker, p. 582 ; Keim, III. p. 112.

Ver. 24 f. Jesus prudently frustrates their design by proposing in reply a puzzling question, which, in the circumstances, they did not know how to answer. — λόγον ἑνα] *a single word, a single question*; not more. The subject of the question itself is admirably chosen, seeing that the work of reform in which Jesus was engaged had a necessary connection with that of John; both would stand and fall together. — πόθεν ἦν] *whence did it proceed?* The following alternative is explanatory: was it *from God*, who had commissioned John, or *from men*, so that he baptized simply on his own authority or that of his fellow-mortals? The latter was out of the question, if John was a prophet (ver. 26). Comp., further, Acts v. 39. — διελογ. παρ' ἑαυτοῖς] *they deliberated by themselves*, privately κατ' ἰδίαν, i.e., *with each other*, during a brief pause for private consultation, before giving their decision, which was intimated in the subsequent ἀποκριθέντες τῷ Ἰησοῦ. διαλογίζεσθαι in this instance also denotes reflection combined with mutual consultation.<sup>1</sup> — ἐπιστεύσατε αὐτῷ] λέγοντι πολλὰ καὶ μεγάλα περὶ ἐμοῦ, Euthymius Zigabenus.

Ver. 26 f. φοβοῦμεθα τὸν ὄχλον] Those words are preceded by an *aposiopesis*, the import of which, however (Luke xx. 6), is indicated by the words themselves.—The language of embarrassment: “*But suppose we should say: From men; we are afraid of the people,*” etc. Comp. note on Acts xxiii. 9. — πάντες γὰρ, κ.τ.λ.] See on xiv. 5. — καὶ αὐτός] *He also* on His part; for *as they* with their wretched οὐκ οἶδαμεν left the question of Jesus *unanswered*, so now *in like manner He* with His decided and humbling οὐδὲ ἐγώ (*neither do I*) *refuses to answer theirs*.

Ver. 28–32. Peculiar to Matthew, and doubtless taken from the collection of the sayings of the Lord.—Jesus now assumes the *offensive* in order to convince His adversaries of their own baseness. — τέκνα and τέκνον suggest the father's *love*. — Ver. 30. ἐγώ] is to be taken *elliptically*, and that with due regard at the same time to its *emphatic* character, in virtue of which it forms a contrast to the negative answer of the other son: *I, sir, will go and work in the vineyard this very day*. The κύριε expresses the hypocritical submission of the man. — *The publicans and harlots* are represented by the *first* mentioned son; for previous to the days of John they refused to obey the divine call (in answer to the command to serve Him, which God addressed to them through the law and the prophets, they practically said: οὐ θέλω), but when John appeared they accorded him the faith of their hearts, so that, in conformity with his preaching, they were now amending their ways, and devoting themselves to the service of God. The *members of the Sanhedrim* are represented by the *second* son; for, while pretending to yield obedience to the law of God revealed in the Scriptures (by the submissive airs which they assumed, they practically uttered the insincere ἐγώ, κύριε), they in reality disregarded it, and, unlike the publicans and the harlots, they would not allow themselves to be influenced by the movement that followed the preaching of the Baptist, so that neither the efforts of John nor the example of the publicans and harlots had any effect upon them in the way of producing conversion. To understand by the two sons the *Gentiles* and the

<sup>1</sup> Comp. xvi. 7; Mark viii. 16; Luke xx. 14.

*Jews*, is entirely against the context: — *προάγουσιν ὑμᾶς*] as though the future entering into the Messianic kingdom were now taking place. The *going before*, however, does not necessarily imply that others are following. Comp. xviii. 14. — *ἐν ὁδῷ δικαιοσύνης*] in the way of righteousness, i.e., as one whose walk and conversation are characterized by moral integrity. *ἐν ἀμέμπῳ βίῳ* (Theophylact), *ἵνα καὶ ἀξιόπιστος φανῇ* (Euthymius Zigabenus).<sup>1</sup> The preaching of righteousness (de Wette, Bleek, Keim) would have been expressed by some such terms as *ὁδὸν δικαιοσ. διδάσκων* (xxii. 16). — *ιδόντες*] the fact, namely, that the publicans and harlots believed Him. — *οὐδὲ μετεμελ. ὕστ.*] *did not even feel penitent* afterwards (ver. 29), far less did you get the length of actual conversion. The example of those others produced so little impression upon you. The emphasis is not on *ὑστερ.*, but on *μετεμ.* — *τοῦ πιστεῦσαι*] Object of *μετεμ.* ὕστ., so as to believe Him.

Ver. 33 ff.<sup>2</sup> Jesus, in ver. 28 ff., having shown his adversaries how base they are, now proceeds to do this yet more circumstantially in another parable (founded, no doubt, upon Isa. v. 1 ff.), in which, with a lofty and solemn earnestness, He lays bare to them the *full measure of their sin* against God (even to the killing of His Son), and announces to them the *punishment* that awaits them. — *ὥρυξεν ἐν αὐτῷ ληνόν*] *dug a wine-vat in it.*<sup>3</sup> This was a trough dug in the earth for the purpose of receiving the juice of the grape as it flowed down from the press through an aperture covered with a grating.<sup>4</sup> — *πύργον*] *a tower*, for watching the vineyard. Such tower-shaped structures were then, and are still, in common use for this purpose.<sup>5</sup> — *ἐξέδορο*] *he let it out,*<sup>6</sup> namely, to be cultivated. Seeing that the proprietor himself collects the produce (vv. 34, 41), we must assume that the vineyard was let for a *money* rent, and not, as is generally supposed, for a share of the fruit. For nothing is said in this passage about payment in kind to the proprietor, including only *part* of the produce.<sup>7</sup> — *τοὺς καρποὺς αὐτοῦ*] *αὐτοῦ* is often taken as referring to the *vineyard*; but without reason, for there is nothing to prevent its being referred to the subject last mentioned. It was *his own fruit* that the master wished to have brought to him. The fruit of the vineyard, and the *whole* of it too, *belongs to him*. — *ἐλιθοβόλησαν*] *they stoned him,*<sup>8</sup> forms a *climax* to *ἀπέκτ.*, as being a “species atrox” (Bengel) of this latter. — *ἐντραπή.*] a reasonable expectation. — *εἶπον ἐν ἑαυτοῖς*] *they said one to another*. — *καὶ σχῶμεν τὴν κληρον. αὐτοῦ*] *and let us obtain possession of his inheritance*, namely, the vineyard to which he is the heir. In these words they state not the *result* of the murder (as in Mark), but *what step they propose to take next*. After the death of the son, who is therefore to be regarded as an only one, they intend to lay claim to the property. — *ἐξέβαλον κ. ἀπέκτ.*] differently in Mark xii. 8, hence also the transposition in D, codd. of It. This passage contains no allusion to the previous *excommunication* (Grotius),

<sup>1</sup> Comp. 3 Pet. ii. 21, ii. 2; Prov. viii. 20, xii. 28, xvii. 23.

<sup>2</sup> Comp. Mark xii. 1 ff.; Luke xx. 9 ff.

<sup>3</sup> Comp. Xen. *Oec.* xix. 2; *ὁπόσον βάθος ὁρύττειν δεῖ τὸ φυτόν*, “how great depth it is necessary to dig (for planting) the tree.”

<sup>4</sup> See Winer, *Realw.* I. p. 653 f.

<sup>5</sup> Tobler, *Denkld.* p. 113.

<sup>6</sup> Pollux. i. 75; Herod. i. 68; Plat. *Parm.* p. 137 A; Dem. 208, 9.

<sup>7</sup> Otherwise in Mark xii. 2; Luke xx. 10; comp. Weiss' note on Mark.

<sup>8</sup> xxiii. 37; John viii. 5; Acts vii. 58 f., xiv. 5; Heb. xii. 20.

or to the crucifixion of Christ because it took place *outside of Jerusalem* (comp. Heb. xiii. 12 f. ; so Chrysostom, Theophylact, Euthymius Zigabenus, Olshausen), but simply describes the *scene* in which the son on his arrival is thrust out of the vineyard and murdered.—The parable illustrates the hostile treatment experienced time after time by God's prophets (the δούλοι) at the hands of the leaders (the husbandmen) of the Jewish theocracy (the vineyard),—an institution expressly designed for the production of moral fruit,—and also shows how their self-seeking and love of power would lead them to put to death even Jesus, the Son, the last and greatest of the messengers from God.<sup>1</sup> Chrysostom, Theophylact, Euthymius Zigabenus, likewise find a meaning in the *hedge* (the law), the *wine-vat* (the altar), and the *tower* (the temple). So also Bengel, who sees in ἀπεδήμῃσεν an allusion to the "*tempus divinae taciturnitatis*," "time of divine silence," while Origen takes it as referring to the time when God ceased to manifest Himself in a visible shape.

Ver. 40 f. According to Mark and Luke, it is *Jesus* who replies. But how appropriate and how striking (comp. ver. 31) that the *adversaries themselves* are forced to pronounce their own condemnation (in answer to Schneckenburger, de Wette, Bleek) !—κακοὺς κακῶς ἀπολέσει αὐτ. ] as *despicable creatures* (scoundrels), *He will miserably destroy them*. The collocation κακοὺς κακῶς serves to indicate in an emphatic manner the correspondence between the conduct in question and its punishment.<sup>2</sup> If we are to apply the parable in accordance with the order of thought, and, therefore, in conformity with the meaning intended by Jesus Himself, we cannot understand the coming of the κύριος and the execution of the punishment as denoting the *second advent and the last judgment* ; for, apart from the fact that it is God and not Christ that is represented by the κύριος, the words οἵτινες ἀποδόσουσιν, κ.τ.λ., would point to the period *subsequent* to the advent and the judgment,—a reference not in keeping with the sense of the passage. The true reference is to the *destruction of Jerusalem*, the shape in which the divine judgment is to overtake the then guardians of the theocracy, whereupon this latter would be entrusted to the care of other guides (i.e., the leaders of the Christian church as representing the true Ἰσραὴλ τοῦ θεοῦ), who as such will be called upon to undertake the duties and responsibilities of their unfaithful predecessors.<sup>3</sup> Such are the things which those hostile questioners "ἀκούτες προφητεύουσι," "involuntarily prophesy" (Euthymius Zigabenus). — ἐν τοῖς καιροῖς αὐτῶν] αὐτῶν refers to the γεωργοί : *at the terms prescribed to them for doing so*.

Ver. 42. The enemies of Jesus have answered correctly, but they are not aware that they have thus pronounced their own condemnation, since those who thrust out the Son that was sent to them are no other than themselves. To bring this fully home to them (ver. 45), is the purpose of the concluding

<sup>1</sup> Comp. Acts vii. 51 f.

<sup>2</sup> See Wetstein's note ; Fritzsche, *Diss. in 2 Cor.* ii. p. 147 f. ; Lobeck, *Paralip.* p. 58. Comp. Eur. *Cycl.* 270 : κακῶς οὗτοι κακοὶ ἀπολόμην, "let these evil children perish

evilly ;" and, in general, Lobeck, *ad Soph. Aj.* 866 ; Elmsl. *ad Eur. Med.* 787.

<sup>3</sup> Comp. xxii. 7 ; John vii. 34 ; Eph. iv. 11 f.



words added by our Lord. The quotation is from the Septuagint version of Ps. cxviii. 22 f., which was composed after the captivity, and in which the stone, according to the *historical* sense of the psalm, represents the *people of Israel*, who, though rejected by the Gentiles, were chosen by God to form the foundation-stone of His house (the theocracy) ; while, according to the *typical* reference of the passage (which the Rabbinical teachers also recognized, see Schoettgen), it denotes the ideal head of the theocracy, viz. the *Messiah*. — λίθον ὃν] *a stone which*, attraction of very frequent occurrence. — ἀπεδοκίμ.] as not fit for being used in the building. — οὗτος] *this*, and no other. — κεφαλὴν γωνίας] ܠܝܬܐ ܕܥܢܐ], *head of the corner*, i. e., *corner-stone*,<sup>1</sup> is the metaphorical designation of Him on whom the stability and development of the theocracy depend, without whom it would fall to pieces, and in this respect He resembles that stone in a building which is indispensably necessary to the support and durability of the whole structure. The antitype here referred to is not the *Gentiles* (Fritzsche), but, as must be inferred from the connection of our passage with what is said about the Son being thrust out and put to death, from the further statement in ver. 44, and from the common usage throughout the New Testament,<sup>2</sup> the *Messiah*. — ἐγένετο αὐτῇ] *did he become so* (viz., the corner-stone, κεφαλὴ γωνίας). Here the *feminine* is not a Hebraism for the *neuter* (as little is it so in 1 Sam. iv. 7 ; Ps. xxvii. 4), as Buttmann, *Neut. Gr.* p. 108 [E. T. 123], would have us suppose, but strictly grammatical, inasmuch as it refers to κεφ. γων. ; and accordingly we find that in the Septuagint also ܠܝܬܐ is rendered according to its contextual reference. To refer to γωνίας merely (Wetstein) is inadmissible, for this reason, that, in what precedes, κεφαλὴ γων. was the prominent idea. — καὶ ἐστι θανααστή, κ.τ.λ.] viz., *this κεφαλὴ γων.* “Our eyes,” as referring to *believers*.

Ver. 43. Διὰ τοῦτο] *therefore*, because, according to the psalm just quoted, the rejected stone is destined to become the corner-stone. What is contained in the following announcement is the necessary consequence of the inversion of the order of things just referred to. The λέγω ὑμῖν, however, like the ἀφ' ὑμῶν below, implies the obvious intermediate thought : “for it is you who reject this corner-stone.” — ἀρθῆσεται ἀφ' ὑμῶν] for they, along with the whole Ἰσραὴλ κατὰ σάρκα represented by them, were by natural right the *owners* of the approaching Messianic kingdom, its theocratic heirs ; comp. xiii. 38. — ἔθνεϊ ποιοῦντι, κ.τ.λ.] Jesus is not here referring to the *Gentiles*, as, since Eusebius' time, many, and in particular Schenkel, Hilgenfeld, Keim, Volkmar, have supposed, but, as the use of the singular already plainly indicates, to the whole of the future subjects of the kingdom of the Messiah, *conceived of as one people*, which will therefore consist of Jews and Gentiles, that new Messianic people of God, which is to constitute the body politic in the kingdom that is about to be established, 1 Pet. ii. 9. *The fruits of the Messiah's kingdom* are those fruits which must be produced as the condition of admission (v. 3 ff., xiii. 8). Hence, likewise, the use of the *present* ποιοῦντι ; for Jesus regards the future subjects of the kingdom *as already*

<sup>1</sup> In Hesychius we find κεφαλίστης in the sense of *corner-stone* ; see Lobeck, *ad Phryn.*

p. 700.

<sup>2</sup> Acts iv. 11 ; Eph. ii. 20 ; 1 Pet. ii. 7.

*anticipating its establishment by producing its fruits.* The metaphor is to be regarded as an echo of the parable of the vineyard. The *fruits themselves* are identical with those mentioned in Eph. v. 9 ; Gal. v. 22 ; Rom. vi. 22.

Ver. 44. After having indicated the future punishment in the merely negative form of ἀποθῆσθαι, κ.τ.λ., Jesus now proceeds to announce it in *positive* terms, by means of parallelism in which, without dropping the metaphor of the stone, the person in question is first the subject and then the object. A solemn exhausting of the whole subject of the coming doom. *And whosoever will have fallen upon this stone* (whosoever by rejecting the Messiah shall have incurred the judgment consequent thereon) *shall be broken* (by his fall) ; *but on whomsoever it shall fall* (whomsoever the Messiah, as an avenger, shall have overtaken), *it shall winnow him, i.e.,* throw him off like the chaff from the winnowing-fan. συνθλάσθαι (*to be crushed*) and λικμᾶσθαι, which form a climax, are intended to portray the execution of the Messianic judgments. λικμᾶω is not equivalent to *conterere, comminuere*, the meaning usually assigned to it in accordance with the Vulgate, but is rather to be rendered by *to winnow, ventilare*.<sup>1</sup> See likewise Job xxvii. 21, where the Sept. employs this *figurative* term for the purpose of rendering the idea of *driving away as before a storm* (רעש).<sup>2</sup> — Observe the *change* which the figure undergoes in the second division of the verse. The stone that previously appeared in the character of the corner-stone, lying at rest, and on which, as on a stone of stumbling (Isa. viii. 14 f.), some one falls, is now conceived of as rolling down with crushing force upon the man ; the latter having reference to the whole of such *coming* (ver. 40) in judgment down to the second advent ; the former expressing the same thought in a *passive* form, κείται εἰς πῶσιν (Luke ii. 34).

Ver. 45 f. It was the hint contained in this concluding remark that led Jesus at once to follow up what had been already said with another parabolic address directed against His enemies. — οἱ ἀρχιερεῖς κ. οἱ Φαρισ.] identical with the οἱ ἀρχ. κ. οἱ πρεσβύτεροι of ver. 23, so that, in the present instance, the latter are designated by the *name of the party* to which they belonged. — ἐγνωσαν] what had now become clear to them from what was said, vv. 42–44. The confident manner in which they express themselves in ver. 41 bears up to that point no trace of such knowledge, otherwise we should have to suppose that they *consciously* pronounced their own condemnation. — εἰς (see critical remarks) προφήτην : *held Him as a prophet, i.e.,* in Him they felt they possessed a prophet ; on εἰς, which is met with in later writers in the sense of the predicate, see Bernhardt, p. 219.

<sup>1</sup> H. v. 500 ; Xen. *Oec.* xviii. 2. 6 ; Plut. *Mor.* p. 701 C ; Lucian, *Gymnas.* xxv. ; Ruth iii. 2 ;

Ecclus. v. 10.

<sup>2</sup> Comp. Dan. ii. 44 ; Wisd. xi. 20.

## CHAPTER XXII.

VER. 4. *ἡτοιμάσα*] Following B C\* D L  $\aleph$ , 1, 22, 23, we should, with Lachm. and Tisch., read *ἡτοιμάκα* because of the preponderance of manuscript authority. — Ver. 5. *ὁ μὲν . . . ὁ δέ*] B L, min. Or.: *ὁς μὲν . . . ὁς δέ*. So Fritzsche, Lachm. Tisch. To be preferred on the strength of this external authority, particularly as C\*  $\aleph$ , which have *ὁ μὲν . . . ὁς δέ*, cannot be regarded as counter-evidence. — For *εἰς τὴν*, Fritzsche, Lachm. Tisch. read *ἐπὶ τὴν*, following B C D  $\aleph$ , min. Or. Correctly; *εἰς* is a mechanical repetition of the one preceding. — Ver. 7. The Received text has *ἀκούσας δὲ ὁ βασιλ.* Of the numerous readings, the simple *ὁ δὲ βασιλεὺς* is the one favored by B L  $\aleph$ , min. Copt. Sahid., while most of the other witnesses have *καὶ ἀκ. ὁ βασιλ.* (so Fritzsche, Scholz, Tisch. 7). Lachm. reads *ὁ δὲ βασιλ. ἀκούσας*, but only following min. It. Vulg. Arm. Ir. Chrys. Eus. In presence of such a multiplicity of readings, we ought to regard the simple *ὁ δὲ βασιλ.* as the original one (so also Tisch. 8), to which, in conformity with Matthew's style (comp. on the reading of the Received text, especially ii. 3), *ἀκούσας* was added, being inserted sometimes in one place and sometimes in another. Many important witnesses insert *ἐκεῖνος* after *βασιλ.* (D and codd. of It. Lucif. place it *before*), a reading which is also adopted by Scholz and Tisch. 7 (therefore: *κ. ἀκούσας ὁ βασιλεὺς ἐκεῖνος*). It is not found in B L  $\aleph$ , min. Copt. Sahid. codd. of It. Vulg. Ir. It, too, has been inserted mechanically as being in accordance with Matthew's usual manner; it would scarcely have been omitted as being somewhat in the way because of the *ἐκεῖνος* which follows. — Ver. 10. *ὁ γάμος*] Tisch. 8: *ὁ νυμφών*, following B\* L  $\aleph$ . A mistaken gloss, for *νυμφών* means the *bride-chamber*. — Ver. 13. *ἄρατε αὐτὸν καὶ ἐκβάλετε*] Lachm. Tisch. 8: *ἐκβάλετε αὐτόν*, following B L  $\aleph$ , min. vss. and Fathers. The word *ἄρατε*, not being needed to complete the picture, was struck out. The reading of the Received text ought to be maintained. The genuineness of the *ἄρατε* is likewise confirmed by the gloss *ἄρατε αὐτὸν ποδῶν κ. χειρῶν*, which came to be substituted for *ἔψαντες αὐτοῦ πόδ. κ. χεῖρας* (so D, Cant. Ver. Ver. Colb. Corb. 2, Clar. Ir. Lucif.). — Ver. 16. *λέγοντες*] Fritzsche, Lachm. Tisch. 8: *λέγοντας*, following B L  $\aleph$ , 27, vss. (?). An improper emendation. — Ver. 23. *οἱ λέγοντες*] Lachm. and Tisch. 8 have deleted the article, following B D M S Z  $\aleph$ , min. Or., no doubt; but incorrectly, for it is indispensable, and would be readily enough overlooked in consequence of the OI which immediately precedes it. — Ver. 25. For *γαμήσας*, with Lachm. and Tisch., following B L  $\aleph$ , min. Or. read *γῆμας*, a form which the copyists would be very apt to exchange for one of more frequent occurrence in the New Testament. — For *καὶ ἡ γυνή*, ver. 27, read, with Tisch. 8, simply *ἡ γυνή*, in accordance with the preponderance of evidence. — Ver. 28. Instead of *ἐν τῇ οὖν ἀναστ.*, we should, with Lachm. and Tisch., read *ἐν τ. ἀναστ. οὖν*, following B D L  $\aleph$ , min. The reading of the Received text was intended to be an emendation as regards the position of the *οὖν*. — Ver. 30. *ἐγαμίζονται*] Lachm. Tisch. 8: *γαμίζονται*, following B D L  $\aleph$ , min. Clem. Or. (twice) Ath. Isid. The compound form, besides being obviously suggested by Luke, is in-

tended to be more precise, so as to bring out the reference to women. Neither of the words belongs to the older Greek, hence the variations are not of a grammatical nature. — τοῦ θεοῦ] wanting in B D, 1, 209, vss. and Fathers. Deleted by Lachm. Left out, in accordance with Mark xii. 25. — Ver. 32. οὐκ ἔστιν ὁ θεὸς θεός] The second θεός is deleted by Lachm., following B L Δ, min. Copt. Sahid. Or. (?). It is likewise wanting in D K, min. Eus. Chrys., which authorities drop the article before the first θεός. Tisch. 8 follows them, simply reading οὐκ ἔστιν θεός. The sufficiently attested reading of the Received text is to be adhered to; it was simplified in accordance with Mark and Luke. — Ver. 35. καὶ λέγων] not found in B L K, 33, vss. Deleted by Lachm. and Tisch. 8. The omission, though opposed to Matthew's usual style (xii. 10, xvii. 10, xxii. 23, 41, xxvii. 11), is in accordance with Mark xii. 28. — Ver. 37. Ἰησοῦς] is to be deleted, with Lachm. and Tisch., following B L K, 33, Copt. Sahid. Inserted from Mark xii. 29. — ἐφ] having decisive evidence in its favor, is to be preferred to εἰπεν of the Received text. — Ver. 38. For πρώτη κ. μεγάλη, read, with Fritzsche, Lachm. Tisch. : ἡ μεγάλη κ. πρώτη, following B D (which latter, however, omits ἡ) L (which, however, inserts the article also before πρώτη) Z K, min. vss. Hilar. ; πρώτη would be placed first as being the chief predicate. Comp. δευτέρα below. — Ver. 40. καὶ οἱ προφῆται κρέμανται] B D L Z K, 33, Syr. Vulg. It. Tert. Hil. : κρέματα καὶ οἱ προφ. Recommended by Griesb., adopted by Fritzsche, Lachm. Tisch. The reading of the Received text is an exegetical correction. — Ver. 44. ὑποπόδιον] B D G L Z F Δ K, min. vss. Aug. : ὑποκάτω. Recommended by Griesb., adopted by Lachm. and Tisch. The reading of the Received text is taken from the Sept. and Luke.

Ver. 1. Καὶ ἀποκρ. ὁ Ἰησ. πάλιν εἶπεν, κ.τ.λ.] In the full consciousness of His mission and His own superiority, Jesus replied (ἀποκρ., see note on xi. 25) to their hostile ζητεῖν, which only fear of the people kept in check, by adding another parabolic address (ἐν παραβ. plural of the category). Olshausen and Keim are not justified in doubting this connection on the ground that xxi. 45 f. is, as they suppose, the formal *conclusion*. The parable as given in Luke xiv. 16 ff. is not a Pauline modification of the one before us (Baur, Hilgenfeld), but is rather to be regarded as representing an imperfect version of it which had found its way into the document consulted by Luke. Others are of opinion that the parable in Luke xiv. 16 ff. is the more original of the two, and that here it is interwoven with another (ver. 8 ff.), the introduction to which, however, has disappeared, and that, in the process, still a third feature (vv. 6, 7) has been added from the parable which precedes.<sup>1</sup> But coming as it does after the remark of xxi. 45 f., a somewhat copious parable such as that before us, so far from being a mere heap-  
ing of passage upon passage, is intended to serve as a *forcible concluding address* directed against His obdurate enemies,—an address, too, which does not interrupt the connection, since it was delivered before those for whom it was intended had had time to withdraw (ver. 15). As, in presence of such obduracy, *thoughts* of the divine love and of the divine wrath could not but crowd into the mind of Jesus; so, on the other hand, there could not fail to be something corresponding to this in their parabolic *utterance*.

<sup>1</sup> Ewald, Schneckenburger, de Wette, Strauss, Welzäcker, Keim, Scholten.

Ver. 2 f. On γάμους ποιεῖν, *to prepare a marriage feast*,<sup>1</sup> Michaelis, Fischer, Kuinoel, Paulus are mistaken in supposing that what is meant is a *feast on the occasion of his son's accession to the throne*. — The Messiah is the *bridegroom* (xxv. 1; Rev. xxi. 2, 9), whose *marriage* represents the setting up of His kingdom.<sup>2</sup> — καλέσαι] i.e., to tell those who had been previously invited that it was now time to come to the marriage.<sup>3</sup> — ἀνθρ. βασιλ.] as in xviii. 23; ὁμοιωθῆ, as in xiii. 24.

Ver. 4. Τὸ ἀριστον] not equivalent to δεῖπνον,<sup>4</sup> nor a *meal generally*, but in the sense of *breakfast, prandium* (towards *mid-day*, Joseph. *Antt.* v. 4. 2), with which the series of meals connected with marriage was to *begin*. — ἡτοιμακα (see critical remarks): *paratum habeo*. — καὶ πάντα] *and everything generally*.

Ver. 5 ff.]. Ἀμελήσαντες] *having paid no attention*, said with reference merely to those who went away; for the others, ver. 6, conducted themselves in a manner *directly hostile*. This in answer to Fritzsche, who holds that Matthew would have expressed himself more precisely: οἱ δὲ ἀμελ., οἱ μὲν ἀπῆλθον . . . οἱ δὲ λοιποί, κ.τ.λ. Instead of so expressing himself, however, he leaves it to appear from the context that the first οἱ represents the *majority* of those invited, while the οἱ δὲ λοιποί constitute the remainder, so that the general form of expression (οἱ δὲ ἀμελ., κ.τ.λ.) finds its limitation in οἱ δὲ λοιποί. This limitation might also have been expressed by οἱ δὲ alone, in the sense of *some, however*.<sup>5</sup> — εἰς τὸν ἰδὸν ἀγρόν] *to his own farm* (Mark v. 14, vi. 36), so that he preferred his own selfish interests to being present at the marriage of the royal prince, as was also the case with him who went to his merchandise. For ἰδιος, comp. note on Eph. v. 22.

Ver. 8. Οὐκ ἦσαν ἐξιοί]<sup>6</sup> To represent the expedition against the rebels, and the destruction of their city as actually taking place while the supper is being prepared,—a thing hardly conceivable in real life,—is to introduce an episode *quite in accordance with the illustrative character* of the parable, which after all is only a *fictitious* narrative. Comp., for example, the mustard seed which grows to a *tree*; the olive on which the *wild branch* is engrafted, Rom. xi., etc.; see also note on xxv. 1 f.

Ver. 9. Ἐπὶ τὰς διεξόδους τῶν ὁδῶν] *to the crossings of the roads*, where people were in the habit of congregating most. It is evident from ver. 7, according to which the city is *destroyed*, that what is meant is not, as Kypke and Kuinoel suppose, the squares *in the city* from which streets branch off, but the places where the *country roads* cross each other.<sup>7</sup>

Ver. 10. Ἐξεληθόντες] from the palace of the king out into the highways.

<sup>1</sup> Comp. Wetstein and Xen. *de rep. Lac.* i. 6; Tob. viii. 19.

<sup>2</sup> Comp. ix. 15, John iii. 29, and note on Eph. v. 27.

<sup>3</sup> Comp. ver. 4; Luke xiv. 17. For instances of such repeated invitations, see Wetstein.

<sup>4</sup> See Luke xiv. 12; Bornemann, *ad Xen. Cyr.* ii. 3. 21.

<sup>5</sup> See Kühner, II. 2, p. 808.

<sup>6</sup> Comp. Acts xiii. 46. "*Praeteritum indignos eo magis praetermittit*," "the past (were not worthy) passes by the unworthy the more markedly," Bengel.

<sup>7</sup> Comp. *Babyl. Berac.* xliii. 1. Gloss.: "*Divitibus in more fuit, viatores pauperes ad convivia invitare*," "It was customary for the rich to invite poor travellers to their feasts."

—συνήγαγον] through their invitation, which was accepted. —πονηρ. τε καὶ ἀγαθ.] not “locutio quasi proverbialis,” “as if a kind of proverbial expression,” Bengel, but they proceeded on the principle of not inquiring whether the parties in question were at the time morally bad or good, provided they only accepted the invitation. The separation between the bad and the good was not to be made by them, but subsequently by the king himself, and that according to a higher standard. Accordingly, the separation takes place in ver. 11 ff., where the man who has no wedding garment represents the πονηροί. —ὁ γάμος] not equivalent to νυμφών, but *the wedding* (i.e., *the marriage feast*, as in ver. 8),<sup>1</sup> was full of guests. The emphasis, however, is on ἐπλήσθη.

Ver. 11 f. Ἐνδυμαῖ γάμου] *a dress suited for a marriage.*<sup>2</sup> It is true that, in interpreting this passage, expositors (Michaelis, Olshausen) lay stress on the oriental custom of presenting handsome caftans to those who are admitted to the presence of royalty ;<sup>3</sup> and they are all the more disposed to do so, that such a custom is calculated to make it appear with greater prominence that righteousness is a *free gift*, and that, consequently, man's sin is so much the more heinous ; but neither can it be proved<sup>4</sup> that any such custom existed in ancient times, nor does the text make any allusion to it whatever, although it would have contributed not a little to bring out the idea of the parable. That those invited, however, *should appear in festive attire* was a matter of course, and demanded by the rules of ordinary etiquette.<sup>5</sup> The only thing *intended to be represented* here is the *moral δικαιοσύνη*, which, by faith in Christ, men are required to assume after being called to the Messianic kingdom through μετάνοια.<sup>6</sup> So far, our Lord's adversaries themselves could understand the figure of the wedding garment. But, of course, the true inward basis of the *moral δικαιοσύνη* was to be sought in that righteousness which, as a free gift, and in virtue of the death of Jesus, would be bestowed on those who *believed*.<sup>7</sup> The knowledge of this truth, however, had to be reserved for a later stage in the development of Christian doctrine. —ἐταίρε] Comp. on xx. 13. —πῶς εἰσῆλθες, κ.τ.λ.] a question expressive of astonishment : how has it been possible for thee to come in hither (how couldst thou venture to do so), without, etc.?—μὴ ἔχων] *although thou hadst not*. Differently ver. 11 : οὐκ ἐνδεδυμ.<sup>8</sup>

Ver. 13. Δῆσαντες, κ.τ.λ.] that is, to make it impossible for him to get loose in course of the ἐκβάλλεσθαι, as well as to secure against his escape subsequently from the σκότος ἐξώτερον. —αὐτοῦ πόδι.] *his feet* ; comp. on viii. 3.—For the διάκονοι of this passage (not δοῦλοι this time, for the servants waiting at the table are intended), see xiii. 41. —ἐκεῖ ἔσται, κ.τ.λ.] not the words of the king, but, as the future ἔσται indicates, a remark on the part of *Jesus*, having reference to the condition *hinted at* in the words τὸ σκότ. τ. ἐξώτ. See, further, on viii. 12.

<sup>1</sup> Comp. Hom. *Od.* iv. 3, II. xviii. 491.

<sup>2</sup> Comp. *χλαῖνις γαμικῇ*, Aristoph. *Av.* 1698.

<sup>3</sup> Harmer, *Beobacht.* II. p. 117 ; Rosenmüller, *Morgenl.* V. p. 75 ff.

<sup>4</sup> Not from Gen. xiv. 22 ; Judg. xiv. 12 ; 2

Kings v. 22, x. 22 ; Esth. vi. 8, viii. 15.

<sup>5</sup> See Dougt. *Anal.* II. p. 23.

<sup>6</sup> Comp. vi. 33, v. 20.

<sup>7</sup> Comp. the Fathers in Calovius.

<sup>8</sup> Comp. Buttmann, *Neut. Gr.* p. 301 [E. T. 351].

Ver. 14. *Γάρ*] introduces the reason of the *ἐκεῖ ἔσται, κ.τ.λ.* For, so far from the mere calling availing to secure against eternal condemnation, *many*, on the contrary, are *called* to the Messiah's kingdom, but comparatively *few* are *chosen* by God actually to participate in it. This saying has a somewhat different purport in xx. 16; still in both passages the *ἐκλογή* is not, in the first instance, the judicial sentence, but the eternal decree of God; a decree, however, which has not selected the future subjects of the kingdom in any arbitrary fashion, but has destined for this honor those who, by appropriating and faithfully maintaining the requisite *δικαιοσύνη* (see on ver. 11 f.), will be found to possess the corresponding disposition and character. Comp. xxv. 34. Similarly, too, in xxiv. 22; Luke xviii. 7. It was, however, only a legitimate consequence of the contemplation of history from a religious point of view, if the Christian consciousness felt warranted in attributing even this amount of human freedom to the agency of God (Eph. i. 4; Phil. ii. 13), and had to be satisfied, while maintaining the human element no less than the divine, with leaving the problem of their unity unsolved (see on Rom. ix. 33, Remark).

*Teaching of the parable:* When the Messianic kingdom is about to be established, instead of those who have been invited to enter it, *i.e.*, instead of the people of Israel, who will despise the (according to the plural) repeated invitations, nay, who will show their contempt to some extent by a violent behavior (for which God will chastise them, and that before the setting up of the kingdom, ver. 7), God will order the Gentiles to be called to His kingdom. When, however, it is being established, He will single out from among the Gentiles who have responded to the call such of them as turn out to be morally disqualified for admission, and condemn them to be punished in Gehenna. — The *first invitation*, and which is referred to in the *τοῖς κεκλημένοις* of ver. 8, is conveyed to Christ; the *successive invitations* which followed were given through the *apostles*, who, ver. 9, likewise invite the Gentiles.<sup>1</sup> — Observe in connection with *τότε*, ver. 8, that it is not intended thereby to *exclude* the calling of the Gentiles *before* the destruction of Jerusalem; but *simultaneously* with this event the work of conversion was to be directed in *quite a special manner* toward the Gentiles. The destruction of Jerusalem was to form the signal for the gathering in of the *fulness* of the Gentiles (Rom. xi. 25). Thus the *τότε* marks a grand *epoch* in the historical development of events, an epoch already visible to the far-seeing glance of Jesus, though at the same time we are bound to admit the discrepancy that exists between this passage and the very definite statement regarding the date of the second advent contained in xxiv. 29. As is clear from the whole connection, we must not suppose (Weisse) that *the man without the wedding garment* is intended to represent *Judas*; but see on ver. 12. What is meant is a Christian with the old man still clinging to him.<sup>2</sup>

REMARK.—The part of the parable extending from ver. 11 onwards was certainly not spoken, so far as its *immediate* reference is concerned, with a view to

<sup>1</sup> Comp. xxviii. 19; Acts i. 8, xiii. 46.

<sup>2</sup> Comp. on Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 12.

the Pharisees, but was essential to the completeness of the truths that were being set forth, inasmuch as, without that part, there would be no reference to the way in which the holiness of God would assert itself at the setting up of the Messianic kingdom. And the more this latter point is brought out, the more *applicable* did it become to the case of the *Pharisees* also, who would be able to infer from it what *their* fate was to be on that day when, even from among those who will be found to have accepted the invitation, God will single out such as appear without the garment of *δικαιοσύνη*, and consign them to the punishment of hell.

Ver. 15 ff.<sup>1</sup> — *Οἱ Φαρισαῖοι*] now no longer in their official capacity, as deputed by the Sanhedrim (xxi. 23, 45), but on their own responsibility, and as representing a *party* adopting a still bolder policy, and proceeding upon a new tack. — *ὅπως*] They *took counsel* (comp. λαβὼν αἰεσιν, "having had a choice given," Dem. 947, 20), *expressly with a view to*. Not equivalent to *πῶς*, the reading in D, and originating in a mistaken gloss.<sup>2</sup> For *συμβούλιον*, *consultation*, comp. xxvii. 1, 7, xxviii. 12; Mark iii. 6; Dio Cass. xxxviii. 43; classical writers commonly use *συμβουλή*, *συμβουλία*. Others (Keim included), without grammatical warrant, render according to the Latin idiom: *consilium ceperunt*. Euthymius Zigabenus correctly renders by *συσκέπτονται*. — *ἐν λόγῳ*] *in an utterance, i.e., in a statement which he might happen to make*. This statement is conceived of as a *trap* or *snare*,<sup>3</sup> into which if He once fell they would hold Him fast, with a view to further proceedings against Him. Others explain: *ὅτι ἐρωτήσεως* (Euthymius Zigabenus). But Jesus could not become *involved in the snare* unless He gave such an *answer* to their queries as they hoped to elicit. *παγιδεύειν*, *illaqueare*, is not met with in classical writers, though it frequently occurs in the Septuagint.

Ver. 16. The *Herodians* are not Herod's courtiers (Fritzsche, following Luther), but the political party among the Jews that sought to uphold the dynasty of the Herods, popular royalists, in opposition to the principle of a pure theocracy, though willing also to take part with the powerful Pharisees against the unpopular Roman sway, should circumstances render such a movement expedient. For other interpretations, some of them rather singular, see Wolf and Köcher *in loc.* The passage in Joseph. *Antt.* xiv. 15. 10, refers to different circumstances from the present.<sup>4</sup> To regard (as is done by Origen, Maldonatus, de Wette, Winer, Neander, Volkmar) those here referred to as supporters of the *Roman sway* generally (and not merely of the *Herodian dynasty* in particular), is certainly not in accordance with the *name* they bear. We may further observe that no little cunning was shown by the orthodox hierarchy in selecting some of the younger members of their order (who as such would be less liable to be suspected) to co-operate with a party no less hostile than themselves to the Messianic pretender, with a view to betray Jesus into an answer savoring of *opposition* to the payment of the tribute. *This* was the drift of the flattering preface to their

<sup>1</sup> Comp. Mark xii. 13 ff.; Luke xx. 20 ff.

XI. p. 83.

<sup>2</sup> Comp. xii. 14.

<sup>4</sup> Comp. Ewald, *Gesch. Chr.* p. 97 ff.; Keim,

<sup>3</sup> *παγίς*, see Jacobs *ad Anthol.* VII. p. 409,

III. p. 130 ff.



question, and upon His answer they hoped to found an accusation before the *Roman authorities*.<sup>1</sup> But though the plot miscarried, owing to the answer being in the *affirmative*, the Pharisees had at least succeeded in now getting the *Herodians* to assume a hostile attitude toward Jesus, while at the same time they would be able to turn the reply to good account in the way of rendering Him unpopular with the masses. — *λέγοντες*] that is, through their representatives.<sup>2</sup> — *διδάσκαλε, οίδαμεν, κ.τ.λ.*] Comp. with this *cunning*, though in itself so true an instance of *captatio benevolentias*, the *sincere* one in John iii. 2. — *ἀληθῆς εἰ*] *true*, avoiding every sort of *ψεῦδος* in your dealings, either *simulando* or *dissimulando*. In what follows, and which is still connected with *ὅτι*, this is made more precise, being put both positively and negatively. — *τὴν ὁδὸν τοῦ θεοῦ*] *the way prescribed by God, i. e.*, the behavior of men to each other which God requires.<sup>3</sup> — *ἐν ἀληθείᾳ*] *truthfully*, as beseems the character of this way; see on John xvii. 19. — *οὐ μέλει σοι περὶ οὐδενός*] *Thou carest for no man*, in Thy teaching Thou actest without regard to the persons of men. — *οὐ γὰρ βλέπεις, κ.τ.λ.*] giving the reason for the statement contained in *οίδαμεν, κ.τ.λ.* : *for Thou lookest not to mere external appearances in men*; to Thee it is always a matter of indifference in regard to a man's person whether he be powerful, rich, learned, etc., or the reverse; therefore we are convinced, *ὅτι ἀληθῆς εἶ καὶ τὴν ὁδὸν, κ.τ.λ.* *Πρόσωπον ἀνθρ.* denotes the *outward manifestation* in which men present themselves (comp. on xvi. 3).<sup>4</sup> The emphasis, however, is on *οὐ βλέπεις*. We have not here a "natural paraphrase" of the Hebrew idiom *λαμβάνειν πρόσωπον* (Luke xx. 21), which expresses another, though similar idea (in answer to de Wette; see on Gal. ii. 6). In classical Greek, *β. εἰς πρ. τινος* is used in the sense of being barefaced.<sup>5</sup>

Ver. 17. *Ἐξεστὶ*] problem founded on theocratic one-sidedness, as though the Jews were still the independent people of God, according to their *divine* title to recognize no king but God Himself.<sup>6</sup> It was also on this ground that Judas the Gaulonite appears to have refused to pay the tribute.<sup>7</sup> As to *κῆνσος*, not merely poll-tax, but land-tax as well, see on xvii. 25. — *Καίσαρι*] without the article, being used as a proper name. — *ἡ οὖν*] "flagrant responsum rotundum," "they demand imperatively a direct response," Bengel.

Ver. 18. *τὴν πονηρίαν*] for they concealed *malicious designs* (the reverse of *ἀπόλτης*) behind their seemingly candid, nay, flatteringly put question, in which their object was to try (*πειράζετε*) whether He might not be betrayed into returning such an answer as might be used in further proceedings against Him. Apropos of *ὑποκριταί*, Bengel appropriately observes : "*verum se eis ostendit, ut dixerant, ver. 16 ;*" "He shows them that He is *true*, as they had said, ver. 16 ;" but in the interrogative *τί, why*, is involved the idea of : what is your design in putting such a question ?

<sup>1</sup> Comp. Luke xx. 20.

<sup>2</sup> Comp. xi. 2, xxvii. 19.

<sup>3</sup> Comp. τὴν δικαιοσύνην τ. θεοῦ, vi. 33; τὰ ἔργα τ. θεοῦ, John vi. 28; and so Ps. xxvii. 11; Wisd. v. 7; Bar. iii. 18.

<sup>4</sup> Comp. θαυμάζειν πρόσωπον, Jude 16.

<sup>5</sup> See Bremi *ad Aeschin.* p. 370.

<sup>6</sup> Comp. Michaelis, *Mos. R. III.* p. 154.

<sup>7</sup> See Joseph. *Antt.* xviii. 1. 1.

Ver. 19. τὸ νόμισμα τ. κ.]<sup>1</sup> The tribute was paid in Roman, not in Jewish money.<sup>2</sup> — προσήνεγκ. αὐτῷ δηνάρ.] they had such current coin upon them.

Ver. 21 f. "There He catches them in their own trap," Luther. The pointing to the image and inscription furnishes the questioners with ocular demonstration of the actual existence and practical recognition of Caesar's sway, and from these Jesus infers not merely the lawfulness, but the *duty of paying to Caesar what belongs to Caesar* (namely, the money, which shows, by the stamp it bears, the legitimacy of the existing rule); but He also recognizes at the same time the necessity of attending to their *theocratic* duties, which are not to be regarded as in any way compromised by their political circumstances : *and to God what is God's* (what you derive from Him in virtue of *His* dominion over you). By this is not meant simply the *temple tribute*, nor the *repentance* which God may have desired to awaken through punishing them with a foreign rule (Ebrard), nor merely the life of the soul (Tertullian, Erasmus, Neander); but everything, in short, of a material, religious, and ethical nature, which God, as sovereign of the theocratic people, is entitled to exact from them as His due. By the τὰ Καίσαρος, on the other hand, we are not to understand merely the *civil tax*, but everything to which Caesar was entitled in virtue of his legitimate rule over the theocratic nation. So with this reply Jesus disposes of the ensnaring question, answering it immediately with decision and clearness, and with that admirable tact which is only met with where there is a moral insight into the whole domain of duty ; in a quick and overpowering manner He disarmed His adversaries, and laid the foundation for the Christian doctrine which was more fully developed afterwards,<sup>3</sup> that it is the duty of the Christian not to rebel against the existing rulers, but to *conjoin* obedience to their authority with obedience to God. At the same time, there cannot be a doubt that, although, in accordance with the question, Jesus chooses to direct His reply to the first and not to the second of those two departments of duty (in answer to Klostermann's note on Mark), the second is to be regarded as the unconditional and absolute standard, not only for the first of the duties here mentioned (comp. Acts v. 29), but for every other. Chrysostom observes that : what is rendered to Caesar must not be τὴν εἰσέβειαν παραβιάποντα, "damaging to piety," otherwise it is οὐκ ἐστὶ Καίσαρος, ἀλλὰ τοῦ διαβόλου φόρος καὶ τέλος, "no longer Caesar's tribute and tax, but the devil's." Thus the second part of the precept serves to dispose of any collision among our duties which accidental circumstances might bring about (Rom. xiii. 5). According to de Wette, Jesus, in the first part of His reply, does not refer the matter inquired about to the domain of conscience at all, but treats it as belonging only to the sphere of politics (Luke xii. 14), and then adds in the second part : "You can and ought to serve God, in the first place,

<sup>1</sup> "Nummum aliquem ejus monetae, in qua tributum exigi solet," "a certain piece of that money by which the tribute was customarily exacted," Grotius.

<sup>2</sup> "Ubiunque numisma regis alicujus obtinet, illic incolae regem istum pro dom-

ino agnoscunt," "Wherever the coin of any king obtaining currency, there the inhabitants acknowledge that king for their lord," Maimonides in *Gesalah* v. 18.

<sup>3</sup> Rom. xiii. 1 ff. ; 1 Tim. ii. 1 f. ; 1 Pet. ii. 13 f., 17.

with your moral and religious dispositions, and should not mix up with His service what belongs to the domain of civil authority." But such a severance of the two is not in accordance with the context ; for the *answer* would in that case be an answer to an *alternative question* based on the general thought : is it lawful to be subject to Caesar, or to God only ? Whereas the reply of Jesus is : you ought to do *both things*, you ought to be subject to God *and* to Caesar as well ; the one duty is *inseparable* from the other ! Thus our Lord *raises* above the *alternative*, which was based on theocratic notions of a one-sided and degenerate character, to the higher *unity of the true theocracy*, which demands no revolutions of any kind, and also looks upon the right moral conception of the existing civil rule as necessarily part and parcel of itself (John xix. 11), and consequently a simple yes or no in reply to the question under consideration is quite impossible.—ἀπὸδοτε] the ordinary expression for *paying what it is one's duty to pay*, as in xx. 8, xxi. 41 ; Rom. xiii. 7. — Ver. 22. ἐθαύμασαν]. "Conspicuo modo ob responsum tutum et verum," "in a conspicuous manner at his safe and true answer," Bengel.<sup>1</sup>

Ver. 23. Comp. Mark xii. 18 ff. ; Luke xx. 27 ff. ; Matthew condenses. — Οἱ λέγοντες μὴ εἶναι ἀνάστ. ] *who assert*, etc., serving to account for the question which follows. On the necessity of the article, inasmuch as the Sadducees do not say to *Jesus* that there is no resurrection, but because their *regular confiteor* is here quoted, comp. Kühner *ad Xen.* ii. 7. 13 ; Mark xii. 18 : οἱ τινες λέγουσι.

Ver. 24 ff. A free citation of the law respecting *levirate marriage*, Deut. xxv. 5, and that without following the Septuagint, which in *this* instance does *not* render דָּבָר by the characteristic ἐπιγαμβρ. If a married man died without male issue, his brother was required to marry the widow, and to register the first-born son of the marriage as the son of the deceased husband.<sup>2</sup> — ἐπιγαμβρεῖν, *to marry as brother-in-law (levir. דָּבָר)*.<sup>3</sup> — ἕως τῶν ἑπτὰ] *until the seven, i.e.*, and in the same manner they continued to die until the whole seven were dead. Comp. xviii. 22 ; 1 Macc. ii. 88. — ὅτερον πάντων] *later than all the husbands*.

Ver. 28. Founding upon this alleged incident (which was undoubtedly a silly invention got up for the occasion, Chrysostom), as being one strictly in accordance with the law, the Sadducees now endeavor to make it appear that the doctrine of the resurrection—a doctrine which, for the purpose of being able to deny it, they choose to apprehend in a gross material sense—is *irreconcilable with the law* ; while, by their fancied acuteness, they try to involve Jesus Himself in the dilemma of having to give an answer either disadvantageous to the law or favorable to their doctrine. — γυνή] *Predicate*.

Ver. 29. Jesus answers that, in founding upon Deut. xxv. 5 the denial of the resurrection, which their question implies, they are *mistaken*, and that

<sup>1</sup> Οὐκ ἐπιστρέφον δέ, Euthymius Zigabenus.

<sup>2</sup> See Saalschütz, *M. R.* p. 754 ff. ; Ewald, *Alteth.* p. 276 ff. ; Benary, *de Hebraeor. levitatu*, Berl. 1835. As to other Oriental nations, see Rosenmüller, *Morgenl.* V. p. 81 ;

Bodenstedt, *d. Völker des Kaukasus*, p. 82 ; Benary, p. 81 ff.

<sup>3</sup> Comp. Gen. xxxviii. 8 ; Test. XII. patr. p. 599. Differently ἐπιγαμβρ. τινι in 1 Macc. x. 54 ; 1 Sam. xviii. 22.

in a twofold respect : (1) they do not understand the *Scriptures*, i.e., they fail to see how that doctrine actually underlies many a scriptural utterance ; and (2) they do not sufficiently realize the extent of the *power of God*, inasmuch as their conceptions of the resurrection are purely material, and because they cannot grasp the thought of a higher corporeality to be evolved from the material body by the divine power. And then comes an illustration of the latter point in ver. 30, and of the former in ver. 31.

Ver. 30. 'Εν γὰρ τῇ ἀναστάσει] not : *in the resurrection life*, but, as in ver. 28 : *at the resurrection* (in answer to Fritzsche), which will be signalized not by marrying or giving in marriage, but by ushering in a state of things in which men will be like the angels, therefore a higher form of existence, from which the earthly conditions of life are eliminated, in which human beings will be not indeed disembodied, but endowed with a glorified corporeality, 1 Cor. xv. 44. The cessation of human propagation, not the abolition of the distinction of sex (Tertullian, Origen, Hilary, Athanasius, Basil, Grotius, Volkmar), is essentially implied in the ἀφθαρσία of the spiritual body. Comp. Luke xx. 36. — γαμοῦσιν] applies to the *bridegroom* ; γαμίζονται,<sup>1</sup> on the other hand, to *daughters who are given in marriage* by their parents. — ἀλλ' ὡς ἄγγελοι, κ.τ.λ.] *but they are as the angels of God in heaven.* ἐν οὐρανῷ belongs not to εἰσὶ, but to ἄγγελοι τ. θεοῦ, because the partakers in the resurrection (and the Messianic kingdom) are not understood to be in heaven.<sup>2</sup> It is obvious from our passage—in which the likeness to the angels has reference to the nature of the future *body*—that the angels are to be conceived of not as mere spirits, but as possessing a supramundane corporeality. This is necessarily presupposed in the language before us.<sup>3</sup> The δόξα of the angels is essentially connected with their corporeality,<sup>4</sup> — While a similar idea of the future body and the future mode of existence is met with in Rabbinical writers (see Wetstein), it is also conjoined, however, with the gross materialistic view.<sup>5</sup>

Ver. 31 f. *But with reference to the resurrection*, set over against the foregoing ἐν γὰρ τῇ ἀναστ. ; the sequence of the address is indicated by the prepositions. περὶ τῆς ἀναστ. should be taken along with οὐκ ἀνέγνωτε. — ἡμῖν] imparts the vivacity of individuality to the words of Jesus. The quotation is from Ex. iii. 6. His opponents had cited a passage from the law ; with a passage from the law Jesus confutes them, and thus combats them with their own weapons. It is wrong to refer to this in support of the view that the Sadducees accepted *only the Pentateuch* as authoritative scripture.<sup>6</sup> Yet these aristocrats regarded the law, and the mere letter of the law too, as possessing supreme authority. — οὐκ ἔστιν ὁ θεός, κ.τ.λ.] This is the *major proposition* of a syllogism, in terms of which we are warranted in recogniz-

<sup>1</sup> Apoll. *de Synt.* p. 277, 18.

<sup>2</sup> xxv. 31 ff. ; 1 Cor. xv. 52 ; 2 Pet. iii. 13 ; not inconsistent with 1 Thess. iv. 17.

<sup>3</sup> Comp. 1 Cor. xv. 40 ; Phil. ii. 10 ; Hahn, *Theol. d. N. T.* I. p. 287 ; Weiss, *Bibl. Theol.* p. 68 ; Kahnis, *Dogm.* I. p. 556.

<sup>4</sup> In opposition to Delitzsch, *Psychol.* p. 66.

<sup>5</sup> "Muller illa, quae duobus nupsit in hoc mundo, priori restituitur in mundo futuro."

"That woman who married two husbands in this world is, in the future world, restored to the former," *Sohar Gen. f.* xlv. 96.

<sup>6</sup> Tertullian, Origen, Jerome, Luther, Paulus, Olshausen, Süsskind in the *Stud. u. Krit.* 1830, p. 665.

ing in the passage here quoted a scriptural testimony in favor of the resurrection. The Sadducees had failed to draw the inference thus shown to be deducible from the words; hence ver. 29 : *μὴ εἰδότες τὰς γραφάς*, a fact which Jesus has now confirmed by the illustration before us. *The point of the argument* does not turn upon the present *εἰμί* (Chrysostom, and those who follow him), but is to this effect : seeing that God calls Himself the God of the patriarchs, and as he cannot sustain *such* a relation toward the dead, *i. e.*, those who are absolutely dead, who have ceased to exist (*οὐκ ὄντων καὶ καθόλου ἀφανισθέντων*, "not existing and absolutely disappeared," Chrysostom), but only toward the living, it follows that the deceased patriarchs must be living,—living, that is, in Sheol, and living as *ἀναστῆναι μέλλοντες*, "about to rise from the dead" (Euthymius Zigabenus).<sup>1</sup>

Ver. 33. *Οἱ ὁχλοὶ ἀπόνηροι καὶ ἀδέκαστοι*, "free from malice and impartial," Euthymius Zigabenus. Comp. vii. 28.

Ver. 34. The following conversation respecting the great commandment is given in Mark xii. 28 ff. with such characteristic detail, that Matthew's account cannot fail to have the appearance of being *incomplete*, and, considering the bias of the incident (see note on ver. 35), to look as if it represented a *corrupt* tradition. In Luke x. 25 ff. there is a similar conversation, which, however, is not given as another version of that now before us, but as connected with a different incident that took place some time before. — *οἱ δὲ Φαρισαῖοι*.] Comp. ver. 15. They had already been baffled, and had withdrawn into the background (ver. 22); but the victory of Jesus over the Sadducees provoked them to make one more attempt, not to avenge the defeat of those Sadducees (Strauss), nor to display their own superiority over them (Ebrard, Lange),—neither view being hinted at in the text, or favored by anything analogous elsewhere,—but, as was the object in every such challenge, to tempt Jesus, if that were at all possible, to give such an answer as might be used against Him, see ver. 35. — *ἀκοῦσαντες*] whether while present (among the multitude), or when absent, through the medium, perhaps, of their spies, cannot be determined. — *συνήχθησαν ἐπὶ τὸ αὐτό*] for the purpose of concerting measures for a new attack. Consequently the *νομικός* of ver. 35 had to be put forward, and, while the conversation between Jesus and him is going on, the parties who had deputed him gather round the speakers, ver. 41. There is, accordingly, no reason to apprehend any discrepancy (Köstlin) between the present verse and ver. 41. — *ἐπὶ τὸ αὐτό*] *locally*, not said with reference to their *sentiments*.<sup>2</sup>

Ver. 35. *Νομικός*] the only instance in Matt.; it is met with in none of the other Gospels except that of Luke. It occurs, besides, in Tit. iii. 13. The word is used to signify one who is *conversant with the law*, *ἐπιστήμων τῶν νόμων* (Photius).<sup>3</sup> It is impossible to show that there is any essential difference of meaning between this word and *γραμματεὺς* (see note on ii. 4); comp. on the contrary, Luke xi. 52, 53. — The term *νομικός* is more specific (*jurisconsultus*),

<sup>1</sup> Comp. Heb. xi. 16. The similar inference in Menasse f. Isr. *de Resurr.* i. 10. 6, appears to have been deduced from the passage before us. Comp. Schoettgen, p. 180.

<sup>2</sup> See on Acts i. 15; Ps. ii. 2.

<sup>3</sup> Plut. *Sull.* 36; Strabo, xii. p. 529; Diog. L. vi. 64; Epiet. i. 13; *Anthol.* xi. 382. 19.

and more strictly Greek ; *γραμματεῖς*, on the other hand, is more general (*literatus*), and more Hebrew in its character (רָבִּי). The latter is also of more frequent occurrence in the Apocr. ; while the former is met with only in 4 Macc. v. 3. In their character of *teachers* they are designated *νομοδιδάσκαλοι*, Luke v. 17; Acts v. 37; 1 Tim. i. 7. — *πειράζων αὐτόν*] different from Mark xii. 28 ff., and indicating that the question was dictated by a malicious intention (Augustine, Grotius). The *ensnaring character* of the question was to be found in the circumstance that, if Jesus had specified any particular *ποιότης* of a great commandment (see on ver. 36), His reply would have been made use of, in accordance with the casuistical hair-splitting of the schools, for the purpose of assailing or defaming Him on theological grounds. He specifies, however, *those two commandments themselves*, in which *all* the others are essentially included, thereby giving His answer indirectly, as though he had said : supreme love to God, and sincerest love of our neighbor, constitute the *ποιότης* about which thou inquirest. This love must form the principle, spirit, life of all that we do.

Ver. 36 f. *What kind of a commandment* (qualitative, comp. xix. 18) *is great in the law* ; what must be the nature of a commandment in order to constitute it *great* ? The commandment, then, which Jesus singles out as the great one *κατ' ἐξοχήν*, and which, as corresponding to the subsequent *δεύτερα*, He places at the head of the whole series (*ἡ μεγάλη κ. πρώτη*, see the critical notes) in that of Deut. vi. 5, quoted somewhat freely after the Sept. — *κύριον τὸν θεόν σου* יְיָ אֱלֹהֶינוּ יְיָ אֱחָד, in which regular designation *τὸν θεόν σου* is in *apposition*, consequently not to be rendered : “*utpote Dominum tuum*,” “*as being thy God*,” Fritzsche.—Love to God must fill the whole *heart*, the entire inner sphere in which all the workings of the personal consciousness originate,<sup>1</sup> the whole *soul*, the whole faculty of feeling and desire, and the whole *understanding*, all the powers of thought and will, and must determine their operation. We have thus an enumeration of the different elements that go to make up τὸ δεῖν ἀγαπᾶν τὸν θεόν ὁλοψύχως, τοῦτό ἐστι τὸ διὰ πάντων τῶν τῆς ψυχῆς μερῶν καὶ δυνάμεων αὐτῷ προσέχειν, “the necessity of loving God with all the heart, that is the devoting oneself to Him with all the portions and powers of the heart” (Theophylact), the complete harmonious self-dedication of the *entire* inner man to God, as to its highest good.<sup>2</sup>

Ver. 39. *But a second is like unto it*, of the same nature and character, possessing to an equal extent the *ποιότης*,<sup>3</sup> which is the necessary condition of greatness, and therefore no less radical and fundamental.<sup>4</sup> We should not adopt the reading *ὁμοία αὐτῇ*, recommended by Griesbach, following many Uncials and min. (but in opposition to the vss.) ; nor again that of Fritzsche, *ὁμοία αὐτῇ, αὐτῇ* (conjecture). The former was presumed (comp. Mark xii. 31) to be a necessary emendation, because from the commandment

<sup>1</sup> Dellitzsch, *Psychol.* p. 248 ff. ; Krumm, *de notionib. psych. Paul.* § 12.

<sup>2</sup> Comp. Weiss, *Bibl. Theol.* p. 81, ed. 2.

<sup>3</sup> ὅτι αὐτῇ ἐκείνῃ προδοποιεῖ, καὶ παρ' αὐτῆς συγκροτεῖται πάλιν, “because this leads the way for that, and by it again is approv-

ed,” Chrysostom.

<sup>4</sup> Comp. 1 John iv. 16, 20, 21 ; Matt. xxv. 40, 45. Euthymius Zigabenus : ἀλληλοχούεται κ. φεράλληλοι εἰσιν αἱ δύο, “these two are held together and carried together.”

being immediately added, the demonstrative seemed requisite by way of introducing it. Moreover, according to the context, there would be no need for the dative in the case of *ἑμοῖς*. The commandment is quoted from Lev. xix. 18, after the Sept. — ἀγαπήσεις] This, the inward, moral esteem, and the corresponding behavior, may form the subject of a command, though the same cannot be said of *φιλεῖν*, which is love as a matter of *feeling*.<sup>1</sup> The *φιλία τοῦ κόσμου* (Jas. iv. 4), on the other hand, may be *forbidden*; comp. Rom. viii. 7; the *φιλεῖν* of one's own *ψυχῇ* (John xii. 25), and the *μὴ φιλεῖν τὸν κέριον* (1 Cor. xvi. 22), may be *condemned*. comp. also Matt. x. 37. — ὡς σεαυτ.] as thou shouldst love *thyself*, so as to cherish toward him *no less than toward himself* that love which God would have thee to feel, and to act toward him (by promoting his welfare, etc., comp. vii. 12) in such a manner that your conduct may be in accordance with this loving spirit. Love must do away with the distinction between I and Thou.<sup>2</sup>

Ver. 40. *Those* two commandments contain the fundamental principle of the whole of the commandments in the Old Testament. — ταύταις] with emphasis: *these* are the two commandments on which, etc. — κρέματα] *depends* thereon, so that those commandments constitute the basis and essential condition of the moral character of all the others, Rom. xiii. 8 f.; Gal. v. 14. — καὶ οἱ προφῆται] so far as the *preceptive* element in them is concerned.<sup>4</sup> Thus Jesus includes more in His reply than was contemplated by the question (ver. 36) of the νομικός.

Ver. 41.<sup>5</sup> Jesus, in His turn, now proceeds to put a question to the Pharisees (who in the meantime have gathered round him, see on ver. 34), for the purpose, according to Matthew's view of the matter (ver. 46), of convincing them of their own theological helplessness, and that in regard to the problem respecting the title "Son of David," to which David himself bears testimony, and with the view of thereby escaping any further molestation on their part. According to de Wette, the object was: to awaken a higher idea of His (non-political) mission (Neander, Baumgarten-Crusius, Bleek, Schenkel, Keim). This view, however, is not favored by the context, which represents Jesus as victor over his impudent and crafty foes, who are silenced and then subjected to the castigation described in ch. xxiii.

Ver. 48 f. Πῶς] *how is it possible, that*, etc.—In his question Jesus starts with what was a universal *assumption* in His day, viz., that David was the author of Ps. cx., which, however, is *impossible*, the fact being that it was only composed in the time of this monarch, and *addressed to him* (see Ewald on this psalm). The fact that Jesus shared the opinion referred to, and entertained no doubt as to the accuracy of the title of the psalm, is not to be questioned, though it should not be made use of, with Delitzsch and many others, for the purpose of proving the Davidic authorship of the composi-

<sup>1</sup> Comp. on v. 44, and see in general Tittmann, *Syn.* p. 50 ff.

<sup>2</sup> Bengel: "Qui Deum amat, se ipsum amabit ordinate, citra philautiam," "He who loves God will love himself, in a proper degree, without selfishness," Eph. v. 28.

<sup>3</sup> Comp. Plat. *Legg.* viii. p. 831 C: ἐξ ἑ

κρεμαμένη πᾶσα ψυχὴ πολιτεῦ, "from which (possessions) every citizen's life being suspended." Pind. *Ol.* vi. 125; Xen. *Symp.* viii. 19; Gen. xlii. 30; Judith viii. 24.

<sup>4</sup> Comp. on v. 17.

<sup>5</sup> Comp. Mark xii. 35 ff.; Luke xx. 41 ff.

tion ; for a historico-critical question of this sort could only belong to the sphere of Christ's *ordinary national* development, which, as a rule, would necessarily bear the impress of His time. With *ἐν πνεύμῳ*, before us, the idea of *accommodation* or of a *play upon logic* is not to be thought of, although Delitzsch himself maintains that something of the kind is possible. Among the unwarrantable and evasive interpretations of certain expositors is that of Paulus, who thinks that the object of the question of Jesus from beginning to end was the *historico-critical* one of persuading His opponents that the psalm was *not* composed by David, and that it contains no reference to the Messiah.<sup>1</sup> — *ἐν πνεύματι*] meaning, perhaps, that He did not do so on His own authority, but *impulso* Spiritus Sancti (2 Pet. i. 21).<sup>2</sup> David was regarded as a prophet, Acts ii. 30, i. 16. — *αὐτὸν*] the *Messiah* ; for the personage in the psalm is a prophetic *type* of the *Messiah* ; as also the Rabbinical teachers recognized in him one of the foremost of the Messianic predictions (Wetstein, Schoettgen), and only at a later period would they hear of any other reference.<sup>3</sup> — *ὡς ἂν θῶ, κ.τ.λ.*] see on 1 Cor. xv. 25.

Ver. 45 f. *Εἰ οὖν Δαυὶδ, κ.τ.λ.*] The emphasis rests on the correlative terms *κύριον* and *υἱός* : If, then, as appears from this language of the psalm, David, whose *son* He is, according to your express confession, still calls Him *Lord*, how is this to be reconciled with the fact that He is at the same time the psalmist's *son* ? Surely that styling of Him as *Lord* must seem incompatible with the fact of such *sonship* ! The difficulty might have been solved in this way : according to His human descent He is David's *son* ; but, according to His divine origin as the Son of God, from whom He is sprung, and by whom He is sent,<sup>4</sup> — in virtue of which relation He is superior to David and all that is merely human, and, by His elevation to the heavenly *δόξα* (Acts ii. 34), destined to share in the divine administration of things in a manner in keeping with this superiority, — He is by David, speaking under the influence of the Holy Spirit, called his *Lord*. The Pharisees understood nothing of this twofold relation, and consequently could not discern the true majesty and destiny of the Messiah, so as to see in Him both David's *Son* and *Lord*. Hence not one of them was found capable of answering the question as to the *πῶς . . . ἐστὶ*. Observe that the question does not *imply a negative*, as though Jesus had asked, *μὴ υἱὸς αὐτοῦ ἐστὶ* ; — *οὐκ ἐστὶ*] “*Nova dehinc quasi scena se pandit*,” “*From hence a new scene, as it were, opens itself*,” Bengel.

<sup>1</sup> For the correct view of this matter, see Diestel in the *Jahrb. f. D. Theol.* 1863, p. 541 f. ; see also the pointed elucidation, as well as refutation of the other interpretations, in Keim, III. p. 154 ff. ; comp. Gess, I. p. 128 f. Then there is the explanation, frequently offered since Strauss suggested it, and which is to the effect that Jesus wished to cast discredit upon the currently received view regarding Messiah's descent from David, and that He Himself was not descended from David, — a circumstance which

is supposed to have undoubtedly stood in the way of His being recognized as the Messiah (Schenkel, Weiss, Colani, Holtzmann) ; all which is decidedly at variance with the whole of the New Testament, where the idea of a non-Davidic Messiah would be a *contradictio in adjecto*.

<sup>2</sup> Luke ii. 27 ; 1 Cor. xii. 3 ; Rom. viii. 15, ix. 2.

<sup>3</sup> Delitzsch on Heb. i. 13, and on Ps. cx).

<sup>4</sup> xl. 27, xvii. 26 ; John i. 14, 18, vi. 46, vii. 28 f. ; Rom. i. 8 f.



## CHAPTER XXIII.

VER. 3. *τηρεῖν*] after *ὑμῖν* is deleted by Fritzsche, Lachm. and Tisch., following Mill. It is wanting in very important authorities. A gloss, for which certain authorities have *ποιεῖν*. — *τηρεῖτε κ. ποιεῖτε*] Lachm. : *ποιήσατε κ. τηρεῖτε*. So also Tisch. This is the original reading (B L Z  $\aleph^{**}$  124, Hilar.); for the sake of uniformity, *ποιήσατε* was changed into *ποιεῖτε* (D, 1, 209, Eus. Dam.); but the transposed order *τηρ. κ. π.* is an ancient logical correction) as old as Syr. Vulg. It.). — Ver. 4. For *γάρ* Lachm. and Tisch. read *δέ*, following weighty attestation. Correctly; *γάρ* was meant to be more precise. — *καὶ δυσθαστ.*] deleted by Tisch. 8, following L  $\aleph$ , vss. Ir. But the evidence in favor of the words is too strong, and their omission on account of the two *καί*'s might so readily occur that they must not be regarded as an interpolation from Luke xi. 46. — *τῷ δέ*] Lachm. Tisch. 8 : *αὐτοὶ δὲ τῷ*, following B D L  $\aleph$ , and two min. vss. and Fathers. Exegetical amplification after Luke xi. 46. — Ver. 5. For *δέ* after *πλῆθύν*. Lachm. Tisch. 8 have *γάρ*, in accordance with B D L  $\aleph$ , min. vss. Chrys. Damasc. See on ver. 4. — *τῶν ἡμαρ. αὐτ.*] deleted by Lachm. and Tisch., following B D  $\aleph$ , 1, 22, vss. Correctly; an explanatory addition. — Ver. 6. For *φίλ. τε* we should, with Lachm. and Tisch., read *φίλ. δέ*, in accordance with decisive evidence. — Ver. 7. Lachm. and Tisch. 8 have *παββί* only once, following B L  $\Delta$   $\aleph$ , min. vss. and Fathers. But how easily may the reduplication have been overlooked, both on its own account and in consequence of its not occurring in the instance immediately following! Comp. on Mark xiv. 45. — Ver. 8. *καθηγητῆς*] Fritzsche, Lachm., and Tisch., following Grotius, Mill, and Bengel, read *διδάσκαλος*, which Rinck also approves. No doubt *καθηγητ.* has a very decided preponderance of evidence in its favor (of the uncials only B U  $\aleph^{**}$ ? read *διδάσκ.*); but, owing to ver. 10, it is so utterly inappropriate in the present instance, that it must be regarded as an old and clumsy gloss inserted from ver. 10 (namely, *καθηγητῆς ὁ Χριστός*, according to the reading of Elz. Scholz). By this it was merely intended to intimate that it is Christ that is referred to here as well as in ver. 10 below. — Ver. 10. *εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγ.*] Lachm. and Tisch. : *οὗτις καθηγητῆς ὑμῶν ἐστὶν εἰς*. The latter is the best attested reading; that of the Received text is to conform with ver. 8 f. — In the *Textus receptus* the two verses, 13 and 14, stand in the following order: (1) *οὐαὶ . . . ἐλσελεῖν*; (2) *οὐαὶ . . . κρίμα*, in opposition to E F G H K M S U V  $\Gamma$   $\Delta$  II, vss. and Fathers. On this evidence Griesbach, Scholz, Fritzsche have adopted the transposed order. But *οὐαὶ . . . κρίμα* (in Elz. ver. 14) is wanting in B D L Z  $\aleph$ , min. vss. and Fathers (Origen as well), and is correctly deleted by Lachm. and Tisch., although defended by Rinck and Keim. An interpolation from Mark xii. 40; Luke xx. 47. — Ver. 17. *τίς γὰρ μεῖζων*] Lachm. : *τί γὰρ μεῖζον*, but, undoubtedly, on the evidence of Z only. The vss. (Vulg. It.) can have no weight here. — *ἀγιάζων*] Lachm. and Tisch. : *ἀγιάσας*, following B D Z  $\aleph$ , Cant.; Vulg. has *sanctificat*. The present participle is from ver. 19, where there is no difference in the reading. — Ver. 19. *μωροὶ καὶ*] is wanting in D L Z  $\aleph$ , 1, 209, and several

vss., also Vulg. It. Bracketed by Lachm., condemned by Rinck, deleted by Tisch. ; and justly so, because there was no motive for omitting the words, while their insertion would be readily suggested by ver. 17. — Ver. 21. For κατοικήσαντι Elz. Lachm. Tisch. 8 have κατοικοῦντι, following B H S K, min., the force of the aorist not being apprehended. — Ver. 23. Elz. : ταῦτα ἔδει ; but Griesb., Fritzsche, Lachm., Tisch. 7 have adopted ταῦτα δὲ ἔδει. In both cases the evidence is considerable ; but how readily might δέ be omitted before ἔδει through oversight on the part of the transcriber ! — Ver. 25. ἐς] is wanting in C D, min. Chrys. Deleted by Lachm. It had been omitted as unnecessary. — Elz. Lachm. Tisch. read ἀκρασίας, instead of which Griesb. and Scholz have ἀδικίας. The evidence is very much divided, being strong on both sides ; ἀκρασίας is to be preferred. This word, the only other instance of which in the N. T. is at 1 Cor. vii. 5, appeared to be inappropriate, and came to be represented by a variety of glosses (ἀκαθαρσίας, πλεονεξίας, ἀδικίας, πονηρίας). — Ver. 26. αὐτῶν] Fritzsche, Lachm., Tisch. : αὐτοῦ, following B\* D E\* min. Aeth. Verc. This αὐτοῦ is bound up with the omission of καὶ τῆς παροψ. in D, min. Cant. Verc. Clem. Chrys. Ir. (deleted by Tisch.). Those words, however, are evidently an insertion from ver. 25, an insertion, moreover, which is inconsistent with αὐτοῦ, so that the words ought to be deleted and αὐτοῦ preferred to αὐτῶν. — Ver. 27. παρομοιάζε[τε] Lachm. : ὁμοιάζετε, only on the evidence of B, 1. The preposition has been left out, probably because the compound form is not found elsewhere in the N. T. — Ver. 30. ἡμεθα, instead of ἡμεν of the Received text, is supported by decisive evidence. — Ver. 34. καὶ ἐξ αὐτ.] in the first case καὶ is wanting in B M Δ Π K, min. codd. of It. Syr. Arm. Or. (once). Deleted by Lachm. and Tisch. ; but how readily may this καὶ have been omitted since the next clause opens with καὶ ! — Ver. 36. Before ἤξει, Griesb., followed by Matth., Fritzsche, Scholz, inserted ὅτι, which, however, Lachm. and Tisch. have deleted again. ὅτι has important evidence both for and against. A common interpolation. — ταῦτα πάντα] The order πάντα ταῦτα (Lachm. Tisch. 7) is well attested, though there is a preponderance of evidence (C D K, etc., Vulg. It. for the reading of the Received text. — Ver. 37. νοσσία ταυτῆς] Lachm. has deleted ἐαυτ., but only on the evidence of B, vss. Clem. (once) Or. (once) Cypr. Hil., and notwithstanding the probable omission of the pronoun as apparently superfluous. Had it been inserted from Luke xiii. 34, it would have been placed between τὰ and νοσσία. For ταυτῆς Tisch. reads αὐτῆς, following B\*\* D, marg. M Δ K\* 33, Clem. (once) Eus. Cyr. Theodoret. The reflective might be easily overlooked, as was often the case. — Ver. 38. ἐρημος is wanting in B L Copt.\* Corb. 2, Or. Deleted by Lachm. ; to be maintained on account of the preponderating evidence in its favor, though in the case of Luke xiii. 35 it is inserted as a gloss from Matthew.

Ver. 1. After the Pharisees have been thus *silenced*, there now follows the decisive and direct *attack* upon the hierarchs, in a series of overwhelming denunciations extending to ver. 39, and which, uttered as they are on the eve of His death, form a kind of Messianic σημείον through which Jesus seeks to testify against them. Luke has inserted at ch. xi. portions of this discourse in an order different from the original ; but he has given in the present connection, like Mark xii., only a few fragments, so that, keeping in view that a collection of our Lord's sayings was made by Matthew, and

considering the originality in respect of matter and arrangement which characterizes the grand utterances now before us, the preference must be accorded to the report furnished by this apostle (in answer to Schleiermacher, Schulz, Schneckenburger, Olshausen, Volkmar). The entire discourse has so much the character of a living whole, that, although much that was spoken on other occasions may perhaps be mixed up with it, it is scarcely possible to disjoin such passages from those that are essentially original. Ewald thinks that the discourse is made up of passages that were probably original, though uttered on very different occasions; Holtzmann has recourse to the hypothesis that the evangelist has derived his account from a supposed special source, the same as that on which ch. v. is based; in answer to the latter, see Weiss, 1864, p. 114. Observe that the *οἱ δὲ* are mentioned first, because the first part of the discourse on to ver. 7 is directed to them, then the *μαθηταί* are addressed in vv. 8-12, whereupon in ver. 13 ff. we have the withering apostrophe to the Pharisees who were present, and that for the purpose of warning the *οἱ δὲ* and the *μαθηταί* to beware of them; and finally, the concluding passage, ver. 37 ff., containing the pathetic exclamation over Jerusalem. The glance, the gesture, the attitude, the matter and the language, were such that there could be no doubt who were immediately aimed at in the various sections of the discourse. We may imagine the scene in the temple to have been as follows: in the *foreground*, Jesus with His *disciples*; a little *farther off*, the *οἱ δὲ*; more in the *background*, the Pharisees, who in xxii. 46 are spoken of as having withdrawn.

Ver. 2. The phrase: "*to sit in Moses' seat*" (in the seat which Moses had occupied as lawgiver), is borrowed not from Ex. xviii. 13, but refers to the later practice of having chairs for teachers (comp. Acts xxii. 3), and is intended as a figurative mode of describing the functions of one who "*acts as a public teacher of the Mosaic law*," in discharging which functions the teacher may be regarded as the representative and *successor of Moses*. Accordingly, in Rabbinical writers, one who succeeds a Rabbi as the representative of his school is described as *יָשָׁב עַל-כִּסֵּאֵי רַבִּי*, "*sitting upon his seat*."<sup>1</sup> — *ἐκάθισαν*] *have seated themselves*, have assumed to themselves the duties of this office. In the whole of this phraseology one cannot fail to detect an allusion to the pretensions and self-seeking character of the Pharisees.<sup>2</sup>

Ver. 3. *ὅτι*] inasmuch as they speak as teachers and interpreters of the *Mosaic law*. — *πάντα . . . ὅσα*] Limitations of the sense, which lie outside the point of view marked out by the expression "*Moses' seat*,"—as though Jesus had in view only the *moral part of the law* (Chrysostom), or contemplated merely what had reference to the *theocratic polity* (Lange), or meant simply to speak *comparatively* (Bleek),—are in opposition to the text, and are of an arbitrary character, all the more so that the multitude was assumed to possess sufficient *capacity for judging* as to how much of the teaching was binding upon them, and how much was not. The words are addressed to the *οἱ δὲ*, whom Jesus had neither the power nor the wish to

<sup>1</sup> See Vitringa *Synag.* p. 165 f.<sup>2</sup> Comp. 2 Thess. ii. 4.

release from their obligations in respect to the manifest teachings of the law. But having a regard to the glaring inconsistency between the *teaching* and the *conduct* of their pharisaic instructors, and considering His own fundamental principle with regard to the obligatory character of the law, ver. 18 f., He could not have spoken otherwise than He did when He inculcated upon the people the duty of complying with the *words* while refusing to imitate the *conduct* of those instructors. This utterance was conservative, as befitted the needs of the people, and unsparingly outspoken, as the conduct of the Pharisees deserved ; but, in opposition to both Pharisees and people, it guarded the holiness of the law. Observe that He is here speaking of the Pharisees in their special capacity as *teachers of the Mosaic law* (Augustine, Calvin, Grotius, Bengel), so that His language is at variance neither with xvi. 6 nor with the axiom given in xv. 13 ; Acts v. 29. — ποιήσατε κ. τηρεῖτε (see critical notes) : *aorist* and *present* ; do it, and observe it constantly.<sup>1</sup>

Ver. 4. Comp. Luke xi. 46. — In δεσμεύονσι δέ (see critical notes), the δέ introduces an instance of their λέγουσι καὶ οὐ ποιοῦσι of a peculiarly oppressive character. — The *binding* (tying up into a bundle portions from the various elements, comp. Judith viii. 3) of *heavy burdens* is an expression intended to represent the connecting together of a number of requirements and precepts, so that, from their accumulation, they become difficult to fulfil. — τῷ δὲ δακτύλῳ αὐτῶν, κ.τ.λ.] *but are themselves indisposed to move them even with their finger*, in the direction, that is, of their fulfilment. The emphasis rests on τῷ δακτύλῳ ; they will not move the burdens with their *finger*, far less would they bear them upon their *shoulders*.

Vv. 5-7. Comp. Luke xi. 48 f. — φυλακτήρια, amulets, were the פְּתִילֵי, the strips of parchment with passages of Scripture, viz., Deut. xi. 13-22, vi. 4-10, Ex. xiii. 11-17, 1-11, written upon them. They were enclosed in small boxes, and, in accordance with Ex. xiii. 9, 16, Deut. vi. 8, xi. 18, worn during prayer, some on the forehead, some on the left arm next the heart. They were intended to remind the wearer that it was his duty to fulfil the law with head and heart, and, at the same time, to serve the purpose of protecting him from the influence of evil spirits.<sup>2</sup> — πλατύνουσι] *they broaden* their φυλακτήρια, i.e., they make them broader than those of others, in order that they may thereby become duly conspicuous. Corresponding to this is : μεγαλύνουσι, *they enlarge*. On the κράσπεδα, see on ix. 20. — τὴν πρωτοκλισίαν] *the foremost couch at table*, i.e., according to Luke xiv. 8 ff.,<sup>3</sup> the *uppermost* place on the divan, which the Greeks also regarded as the place of honor.<sup>4</sup> The Persians and Romans, on the other hand, looked upon the place in *the middle* as the most distinguished. The term is met with only in the synoptical Gospels and the Fathers.<sup>5</sup> — ραββί, ραββί] רַבִּי, רַבִּי.<sup>6</sup> The reduplication serves to show how *profound* the reverence is.<sup>7</sup> For the view that *Rabbi*

<sup>1</sup> See Kühner, II. 1. p. 158 f.

<sup>2</sup> Joseph. *Antt.* iv. 8. 13 ; Lund, *Jüd. Heil. Nth.*, ed. Wolf, p. 898 ff. ; Kell, *Arch.* I. p. 342 f.

<sup>3</sup> Joseph. *Antt.* xv. 2. 4.

<sup>4</sup> Plut. *Symp.* p. 619 B.

<sup>5</sup> Suidas : πρωτοκλισία· ἡ πρώτη καθέδρα.

<sup>6</sup> διδάσκαλε, John i. 38 ; with γὰρ paragoge.

<sup>7</sup> Comp. Mark xiv. 15 ; Matt. vii. 21 f.

(like our "Dr.") was the title used in addressing learned teachers as early as the time of Jesus (especially since Hillel's time), see Lightfoot, also Pressel in Herzog's *Encykl.* XII. p. 471; Ewald, *Gesch. Chr.* p. 805.

Vv. 8-12. Ὑμεῖς] with which the discourse is suddenly turned to the disciples, is placed first<sup>1</sup> for sake of emphasis, and forms a contrast to the Pharisees and scribes. — μὴ κληθῆτε] neither wish nor allow it. — πάντες δέ] so that no one may violate the fraternal tie on the ground of his supposed superiority as a teacher. — καὶ πατέρα, κ.τ.λ.] The word πατέρα, by being placed at the beginning, becomes emphatic, and so also ὑμῶν, by being separated from πατέρα to which it belongs: And you must not call any one *father* of you upon earth, i.e., you must not apply the teacher's title "*our father*"<sup>2</sup> to any mere man.<sup>3</sup> — Ver. 10. *Neither are you to allow yourselves to be called leaders* (in the scholastic sense), *for the leader of you is One* (see critical notes), *the Messiah*. For examples of the way in which Greek philosophers were addressed by their disciples, see Wetstein. — ὁ δὲ μείζων ὑμῶν, κ.τ.λ.] But among you greatness is to be indicated quite otherwise than by high-sounding titles: *the greater among you, i.e., he among you who would surpass the others in true dignity, will be your servant*.<sup>4</sup> This is a saying of which Jesus makes very frequent use (Luke xiv. 11, xviii. 14). Comp. xx. 26 f.; also the *example* of Jesus in the washing of the disciples' feet, and Phil. ii. 6 f. — ταπεινωθ. . . . ὑψωθ.] that is, on the occasion of the setting up of my kingdom.

REMARK.—The prohibitions, ver. 8 ff., have reference to the *hierarchical* meaning and usage which were at that time associated with the titles in question. The teacher's titles in *themselves* are as legitimate and necessary as his *functions*; but the hierarchy, in the form which it assumed in the Catholic church with the "*holy father*" at its head, was contrary to the spirit and mind of Jesus. Apropos of ver. 11, Calvin appropriately observes: "*Hac clausula ostendit, se non sophistice litigasse de vocibus, sed rem potius spectasse,*" "*In this conclusion he shows that he has not been disputing, in a sophistical manner, about words, but has had regard rather to things.*"

Ver. 13. Here begins the direct and withering apostrophe of Jesus to His *adversaries* themselves who are still present, this part of the address consisting of *seven woes*, and extending to ver. 36. For the spurious ver. 14, *Els.*, concerning the devouring of widows' houses, see the critical remarks. The *characteristic feature* in this torrent of woes is its intense righteous indignation, such as we meet with in the prophets of old,<sup>5</sup>—an indignation which abandons the objects of it as past all hope of amendment, and cuts down every bridge behind them. To Celsus (in Origen, ii. 76) all this sounded as mere empty threat and scolding. — διὰ] assigns the reason of this *οὐαί*. —

<sup>1</sup> In consequence of this address to the disciples, Holtzmann, p. 300, regards the whole discourse, in the form in which it has come down to us, as an historical impossibility. Observe, however, the impassioned and lively way in which the topics are varied so as to suit exactly the different

groups of which the audience was composed (see on ver. 1).

<sup>2</sup> 2M, see Buxtorf, p. 10, 2175; Ewald as above.

<sup>3</sup> Comp. Winer, p. 549 [E. T. 738].

<sup>4</sup> Comp. ver. 12.

<sup>5</sup> Comp. Isa. v. 8, x. 1; Hab. ii. 6 ff.

κλειρε, κ.τ.λ.] The approaching kingdom of the Messiah is conceived of under the figure of a palace, the doors of which have been thrown open in order that men may enter. But such is the effect of the opposition offered to Christ by the scribes and Pharisees, that men withhold their belief from the Messiah who had appeared among them, and show themselves indifferent to the *δικαιοσύνη*, necessary in order to admission into the kingdom from which they are consequently excluded.<sup>1</sup> *They thus shut the door of the kingdom in men's faces.* — ὑμεῖς γὰρ, κ.τ.λ.] explanatory reason. — τοὺς εἰσερχομ.] who are trying, who are endeavoring to obtain admission.<sup>2</sup>

Ver. 15. Instead of helping men into the Messiah's kingdom, what contemptible efforts to secure *proselytes* to their own way of thinking! This representation of pharisaic zeal is doubtless hyperbolic, though it is, at the same time, based upon actual journeyings for the purpose of making converts.<sup>3</sup> — *ἐνα]* a single. — *καὶ ὅταν γένηται] sc. προσήλυτος.* — *ὕδιν γένηται]* one fit for Gehenna, condemned to be punished in it.<sup>4</sup> — *διπλότερον ὑμῶν]* is commonly taken in an *adverbial* sense (Vulg.: *duplo quam*), a sense in which it is consequently to be understood in the corresponding passage of Justin.<sup>5</sup> Coming as it does after *ὕδιν*, it is more natural to regard it, with Valla, as an *adjective*: *who is doubly more so than you are.*<sup>6</sup> But it is still rendered doubtful whether *διπλότερον* is to be taken in an *adverbial* or *adjective* sense by a passage from Justin as above: *οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσι*, "the proselytes not only do not believe, but they blaspheme doubly what you yourselves do." This passage is likewise unfavorable to Kypke's interpretation: *fallaciorem*, which adjective would be of a more specific character than the context would admit of. *But in how far was Jesus justifiable in using the words διπλότερον ὑμῶν?* According to Chrysostom, Theodore of Mopsuestia, Euthymius Zigabenus: in consequence of the evil example of him who made the convert, which was such that "ex malo ethnico fit pejor Judaeus," "from an evil heathen he becomes a worse Jew" (Erasmus); according to de Wette: in consequence of the high estimate in which the teachers are held by their disciples, and because superstition and error usually appear with a twofold greater intensity in the taught than in the teachers; according to Olshausen: because the converted heathen had not the advantage of enjoying the spiritual aid to be found in Mosaism; according to Bleek: because it was common also to admit as converts those who were influenced by mere external considerations. According to the context (*ποιεῖτε*): on account of the manner in which the proselytes *continued* to be influenced and wrought upon by those who converted them, in consequence of which they were generally found to become more bigoted, more unloving, and more extreme than their instructors, and, of course, necessarily more corrupt.

<sup>1</sup> Comp. Luke xi. 52.

<sup>2</sup> See Bernhardt, p. 370 f.

<sup>3</sup> Joseph. *Ant.* xx. 2. 4. On Jewish proselytism generally, see Danz in Meuschen, *N. T. ex Talm.* iii. p. 649. Wetstein's note on this passage.

<sup>4</sup> Comp. on viii. 12; John xvii. 12.

<sup>5</sup> C. Tr. 122: *νῦν δὲ διπλότερον υἱοὶ γένους, ὡς αὐτὸς εἶπε, γίνεσθε*, "but now ye are become doubly the children of Gehenna, as He Himself said."

<sup>6</sup> For the *comparative* itself, comp. App. *Hist. praef.* 10: *σκευὴ διπλότερα τούτων*.

Ver. 16. A new point, and one so peculiarly heinous that a somewhat larger portion of the denunciatory address is devoted to it. — ἐν τῷ ναῷ] as in the Mishna we frequently meet with such expressions as : *per habitaculum hoc*, הוֹרָה לְמִשְׁכָּן. <sup>1</sup> — ἐν τῷ χρυσῷ τοῦ ναοῦ] *by the gold which belongs to the temple*, the ornaments, the vessels, perhaps also the gold in the sacred treasury (to which latter Jerome, Maldonatus, refer). We nowhere meet with any example of such swearing, and the subject of *Corban* (xv. 5) is foreign to our passage (Lightfoot), inasmuch as there is no question of *vows* in the present instance. For ἐν with ὁμνῶν, comp. on v. 34. — οὐδέν ἐστιν] *it (the oath) is nothing*, is of no consequence. It is not the person swearing who is the subject, but ὅς ἂν ὁμῶσιν, κ.τ.λ., form an absolute nominative, as in vii. 24, x. 14, xiii. 12. — ὀφείλει] *is indebted*, bound to keep the oath.

Ver. 17 ff. Γάρ] Justifies the preceding epithets. — μείζων] *of greater consequence*, and consequently more binding, as being a more sacred object by which to swear. The reason of the μείζων lies in ὁ ἀγιάσας τὸν χρυσόν, according to which the consecrated relation is conceived of as one between the temple and the gold, that has been *brought about* (otherwise if ἀγιάζων be read) by the connecting of the latter with the former. — τὸ δῶρον] *the offering* (v. 23), as laid upon the altar, it belongs to God.

Ver. 20-22. Θὺν] inference from ver. 19 ; because the greater, from which the less (the *accessorium*), as being bound up with it, derives its sanctity, necessarily includes that less. — ὁ ὁμῶσας . . . ὁμνῶν] The *aorist* participle represents the *thing as already in the course of being done* :<sup>2</sup> he who has proceeded to swear by the altar, swears (*present*), according to the point of view indicated by οὖν, not merely by the altar, but at the same time by all that is upon it as well. — Ver. 21. No longer dependent on οὖν ; but two other examples of swearing are adduced independently of the former, in each of which even the highest of all, God Himself, is understood to be included. Accordingly we find the objects presented in a different relation to one another. Formerly the greater included the less, now the converse is the case. But though differing in this respect, there is in both instances a perfect agreement as to the sacred and binding character of the oaths. — κατοικήσαντι] *who made it his dwelling-place*, took up his abode in it (after it was built).<sup>3</sup> — Ver. 22 \*]. Comp. on v. 34.

Ver. 23.<sup>4</sup> In accordance with certain traditional enactments,<sup>5</sup> the Pharisees extended the legal prescriptions as to tithes<sup>6</sup> so as to include even the most insignificant vegetable products, such as mint, anise, and cummin.<sup>7</sup>—

<sup>1</sup> See Wetstein and Lightfoot.

<sup>2</sup> Kühner, II. 1, p. 134, *ad Xen. Mem.* I. 1. 18.

<sup>3</sup> Comp. Jas. iv. 5 ; Luke ii. 40.

<sup>4</sup> The opposite of ver. 22 occurs in *Schev. vola*, f. xxxv. 2 : "Quia praeter Deum, coeli et terrae creatorem, datur etiam ipsum coelum et terra, indubium esse debet, quod is, qui per coelum et terram jurat non per eum juret, qui illa creavit, sed per illas ipsas creaturas." "Since beside God, the Creator of heaven and earth, there is given

heaven itself and the earth, it ought to be beyond doubt that he who swears by heaven and earth, swears not by Him who created them, but by the very creations themselves."

<sup>5</sup> Comp. Luke xi. 39 ff.

<sup>6</sup> *Babyl. Tora*, f. lxxiii. 2.

<sup>7</sup> Lev. xxvii. 30 ; Num. xviii. 21 ; Deut. xii. 6 f., xiv. 22-27.

<sup>8</sup> See Lightfoot and Wetstein on this passage. Ewald, *Alterth.* p. 399.

τὰ βαρύτερα τοῦ νόμου] *the weightier things, i.e., the more important (graviora) elements of the law* (comp. Acts xxv. 7), not : *the things more difficult of fulfilment (difficiliora, as Fritzsche), which interpretation is indeed grammatically admissible* (1 John v. 3), but must be rejected, because, according to the context (see ver. 24), Jesus was comparing the important with the less important, and most probably had in view the analogy of the praecepta *gravia* (חמורים) et *levia* (קלים) of the Jewish doctors.<sup>1</sup> — τὴν κριάν] comp. Ps. xxxiii. 5 ; not : *righteousness* (the usual interpretation), a sense in which the term is never used (comp. on xii. 18), but *judgment, i.e., deciding for the right as against the wrong.*<sup>2</sup> The κριάν is the *practical manifestation of righteousness.* — τὴν πίστιν] *faithfulness.*<sup>3</sup> The opposite of this is ἀπιστία, *perfidia.*<sup>4</sup> — ταῦτα] the βαρύτερα just mentioned, not the tithing of mint, etc. (Bengel). — ἔδει] *oportebat.*<sup>5</sup> Those were the duties which had *been neglected.* — μὴ ἀμύναι] scarcely so strong as the positive ποιῆσαι. Observe the contrasts : What you *have neglected* you ought to have *done*, and at the same time not *have neglected* what you are in the *habit of doing*,—the former being of paramount importance ; the subordinate matter, viz. your painful attention to tithes, is not superseded by the higher duties, but only kept in its proper place.

Ver. 24. The Jews were in the habit of straining their wine,<sup>6</sup> in order that there might be no possibility of their swallowing with it any unclean animal, however minute (Lev. xi. 42).<sup>7</sup> Figurative representation of the painful scrupulosity with which the law was observed. — τὸν κώνωπα] a kind of attraction for *percolando remotentes muscam* (that found in the wine, τὸν κ.), just as in classical writers the phrase καθαίρειν τι is often used to express *the removing of anything by cleansing.*<sup>8</sup> κώνωψ is not a worm found in sour wine (Bochart, Bleek), but, as always, a *gnat*. In its attempt to suck the wine, it falls in amongst it. — τὴν δὲ κάμηλ. καταπίν.] proverbial expression, τὰ μέγιστα δὲ ἀπαυτηρήτως ἀμαρτάνοντες, Euthymius Zigabenus. Observe at the same time that the camel is an *unclean* animal, Lev. xi. 4.

Ver. 25. *But inwardly they* (the cup and the plate) *are filled from extortion and excess* (ἀκρασίας, see critical notes). That with which they are filled, viz., the wine and the meat, *has been obtained* through extortion and excess. Plunder (Heb. x. 34, common in classical writers) and exorbitance have contributed to fill them. On γέμειν ἐκ, see on John xii. 8. The simple genitive (ver. 27) would only be equivalent to : *they are full of plunder*, etc. — ἀκρασίας] a later form of ἀκρατίας.<sup>9</sup>

Ver. 26. Καθάρισον πρῶτον, κ.τ.λ.] *i.e., let it be your first care* (πρῶτον, as in vi. 33, vii. 5, and elsewhere), to see that the wine in the cup is no longer procured by extortion and exorbitance. — ἵνα γένηται, κ.τ.λ.] not : “ ut tum

<sup>1</sup> See Schoettgen, p. 188.

<sup>2</sup> Comp. Bengel and Paulus.

<sup>3</sup> Jer. v. 1 ; Rom. iii. 8 ; Gal. v. 22 ; and see on Philem. 5.

<sup>4</sup> Wisd. xiv. 25, frequent in classical writers.

<sup>5</sup> See Kühner, II. 1, p. 176 f.

<sup>6</sup> δούλις, Plut. Mor. p. 692 D.

<sup>7</sup> Buxtorf. *Lex. Talm.* p. 516. Comp. the *Aquarum vinum* of the Greeks and Romans ; Mitscherlich, *ad Hor. Od. i. 11. 7* ; Hermann, *Privatalterth.* § xxvi. 17.

<sup>8</sup> Hom. II. xiv. 171, xvi. 667 ; Dio. Cass. xxxvii. 52.

<sup>9</sup> See on 1 Cor. vii. 5.



recte etiam externae partes possint purgari," Fritzsche, but with the emphasis on *γένηται* : in order that what you aim at may then *be effected*, viz., the purity of the outside as well,—in order that, then, the outside of the cup also may not merely *appear* to be clean through your washing of it, but may actually *become* so, by losing *that* impurity which, in spite of all your cleansing, still adheres to it (which it contracts, as it were, from its contents), simply because it is filled with that which is procured through immoral conduct. The external cleansing is not declared to be unnecessary (de Wette), nor, again, is it intended to be regarded as the true one, which latter can only be brought about after the purifying of the contents has been effected.<sup>1</sup> That which is insisted on with *πρῶτον* is to be *attended to in the first place*.

Ver. 27 f. The graves were whitewashed with lime (*κονία*) every year on the 15th of Adar (a custom which Rabbinical writers trace to Ezek. xxxix. 15), not for the purpose of ornamenting them, but in order to render them so conspicuous as to prevent any one defiling himself (Num. xix. 16) by coming into contact with them. For the passages from Rabbinical writers, see Lightfoot, Schoettgen, and Wetstein. A kind of ornamental appearance was thus imparted to the graves. In Luke xi. 44, the illustration is of a totally different character. — *ἡτοκρία. κ. ἀνομ.*] (*immorality*): both as representing *their disposition*. Thus, morally speaking, they were *τάφοι ἐμπνυχοί*, Lucian, *D. M.* vi. 2.

Ver. 29 ff. Comp. Luke xi. 47 ff. — The *οικοδομεῖν* of the tombs of the prophets and the *κοσμεῖν* of the sepulchres of the righteous (the Old Testament saints, comp. ver. 35, xiii. 17; Heb. xi. 23); this preserving and ornamenting of the sacred tombs by those who pretended to be holy was accompanied with the self-righteous declaration of ver. 30.<sup>2</sup> — *εἰ ἦμεθα, κ. τ.λ.*] not: *if we had been*, but: *if we were* (comp. on John xi. 21), *if we were living* in the time of our fathers, *certainly we would not be*, etc. — *ὥστε μαρτυρεῖτε ἑαυτοῖς, κ. τ.λ.*] Thus (inasmuch as you say *τῶν πατέρων ἡμῶν*) *you witness against yourselves* (dative of reference, Jas. v. 8), *that you are the sons*, etc. *υἱοί* contains a *twofold meaning*. From *τῶν πατέρ. ἡμ.*, in which the Pharisees point to their *bodily* descent, Jesus likewise infers their kinship with their fathers in respect of *character and disposition*. There is a touch of *sharpness* in this *pregnant force* of *υἱοί*, the discourse becoming more and more impassioned. "When you thus speak of your *fathers*, you yourselves thereby testify to your own *kinship* with the murderers of the prophets." De Wette's objection, that this interpretation of *υἱοί* would be incompatible with what is said by way of vindicating themselves at ver. 30, does not apply, because Jesus feels convinced that their character entirely belies this self-righteous utterance, and because He wishes to make them sensible of this conviction through the sting of a penetration that fearlessly searches

<sup>1</sup> Bengel fitly observes: "alias enim illa mundities externa non est mundities," "for otherwise that external cleanliness is not cleanliness."

<sup>2</sup> On the ancient tombs of a more notable

character, see, in general, Robinson, *Pal. II.* p. 175 ff., and on the so-called "tombs of the prophets" still existing, p. 194. Tobler, *Topogr. v. Jerus. II.* p. 227 ff.

their hearts and reads their thoughts. — ἐν τῷ αἵματι] *i.e.*, the crime of shedding their blood.<sup>1</sup> For ἐν, see on Gal. vi. 6.

Ver. 32. Quite in keeping with the deepening intensity of this outburst of indignation is the bitter *irony* of the imperative πληρώσατε (comp. xxv. 45), the mere *permissive* sense of which (Grotius, Wetstein, Kuinoel) is too feeble.<sup>2</sup> This *filling up* of the measure (of the sins) of the fathers *was brought about* by their sons ("haereditario jure," Calvin), when they put Jesus Himself as well as his messengers to death. — καὶ ὑμεῖς] *ye also*. The force of καὶ is to be sought in the fact that πληρώσατε, κ.τ.λ., is intended to indicate a line of conduct corresponding to and supplementing that of the fathers, and in regard to which the *sons also* must take care not to come short.

Ver. 33. Πῶς φήγῃτε] Conjunctive, *with a deliberative force*: *how are you, judging from your present character, to escape from* (see on iii. 7), etc.<sup>3</sup> The κρίσις τῆς γένν. means the pronouncing of the sentence which condemns to Gehenna. The phrase *judicium Gehennae* is also of very frequent occurrence in Rabbinical writers.<sup>4</sup> The judgment comes when the measure is full.<sup>5</sup>

Ver. 34. Διὰ τοῦτο] must be of substantially the same import as ὅπως ἔλθῃ ἐφ' ὑμᾶς in ver. 35. *Therefore*, in order that ye may not escape the condemnation of hell (ver. 33), *behold, I send to you . . . and ye will*, etc.; καὶ ἐξ αὐτῶν is likewise dependent on διὰ τοῦτο. Awful unveiling of the divine decree. *Others* have interpreted as follows: διότι μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν, "wherefore ye are about to fill up the measure of your fathers' wickedness" (Euthymius Zigabenus, Fritzsche), thus arbitrarily disregarding what immediately precedes (ver. 33). Moreover, without any hint whatever in the text of Matthew, ἰδοὺ, ἐγὼ ἀποστέλλω, κ.τ.λ., has sometimes been taken for a quotation from some lost apocryphal prophecy, ἐφ' ὃ θεός, or some such expression, being understood <sup>6</sup> a view borne out, least of all, by Luke xi. 49, which passage accounts for the unwarrantable interpretation into which Olshausen has been betrayed.<sup>7</sup> The corresponding pas-

<sup>1</sup> On αἷμα in the sense of *caedes*, see Dornvill. *ad Charit.* p. 437.

<sup>2</sup> The readings ἐπληρώσατε (D H, min.) and πληρώσατε (B\* min. vss.) are nothing but traces of the difficulty felt in regard to the imperative. The former is preferred, though at the same time erroneously interpreted by Wilke, *Rhetor.* p. 367; the latter, again, is adopted by Ewald, who regards κ. ὑμεῖς πληρώσατε as also dependent on ἐν.

<sup>3</sup> Comp. xxvi. 54; Mark iv. 30; Hom. *Il.* i. 150: πῶς τίς τοι πρόφρων ἔπεισιν πειθῆναι Ἀχαιῶν; "How shall any one of the Achaeans hearken to thy bidding with all his heart?"

<sup>4</sup> See Wetstein.

<sup>5</sup> Comp. 1 Thess. ii. 16.

<sup>6</sup> Van Hengel, *Annotatio*, p. 1 ff., and Paulus, Strauss, Ewald, Weizsäcker,

<sup>7</sup> "Jesus," he says, "is here speaking as the very impersonation of wisdom; Matthew has omitted the quotation formula,

because his object was to represent Jesus as the one from whom the words originally and directly emanate; but the original form of the passage is that in which it is found in Luke." Strauss, in Hilgenfeld's *Zeitschr.* 1863, p. 84 ff., also has recourse to the hypothesis of a lost book, belonging, as he thinks, to a date subsequent to the destruction of Jerusalem, and written by a Christian, and in which the messengers in question are understood to be those whom God has been sending from the very earliest times. In this Strauss, following in the wake of Baur, is influenced by anti-Johannine leanings. According to Ewald, a volume, written shortly after the death of the prophet Zechariah in the fifth century before Christ, but which is now lost, was entitled ἡ σοφία τοῦ θεοῦ. The *στανρώσατε*, he thinks, was inserted by Matthew himself. Bleek, in the *Stud. u. Krit.* 1853, p. 334, and

sage in Luke has the appearance of belonging to a later date (in answer to Holtzmann and others). Comp. on Luke xi. 49. — ἐγώ] is uttered not by God (Ewald, Scholten), but by *Jesus*, and that under a powerful sense of His Messianic dignity, and with a boldness still more emphatically manifested by the use of *idōi*. Through this ἐγὼ ἀποστέλλω, κ.τ.λ., Jesus gives it to be understood that it is *Himself* who, in the future also, is still to be the *object* of hatred and persecution on the part of the Pharisees (comp. Acts ix. 5). — προφήτας κ. σιφούς κ. γραμμ.] by whom He means His apostles and other teachers (Eph. iv. 11), who, in respect of the Messianic theocracy, would be what the Old Testament prophets were, and the Rabbins (ר'פ'ק) and scribes of a later time ought to have been, in the Jewish theocracy. For the last-mentioned order, comp. xiii. 52. Olshausen is of opinion that the *Old Testament prophets themselves must also* have been intended to be included, and that ἀποστέλλω (which represents the near and certain future as already present) must indicate "God's pure and eternal present." The subsequent *futures* ought to have prevented any such construction being put upon the passage. For γραμμ., comp. xiii. 52. — καὶ ἐξ αὐτῶν] οὐ πάντες (Euthymius Zigabenus), but more emphatic than if we had had *τινάς* besides : *and from their ranks ye will murder*, etc., so that the actions are conceived of *absolutely*.<sup>1</sup> The same words are solemnly repeated immediately after. — καὶ στανρώσετε] *and among other ways of putting them to death, will crucify them*, i.e., through the Romans, for crucifixion was a *Roman* punishment. As a historical case in point, one might quote (besides that of Peter) the crucifixion of *Simeon*, a brother of Jesus, recorded by Eusebius, *H. E.* iii. 32. The meagreness, however, of the history of the apostolic age must be taken into account, though it must not be asserted that in στανρώσετε Jesus was referring to *His own case* (Grotius, Fritzsche, Olshausen, Lange). He certainly speaks with reference to the *third* class of divine messengers, the class whom He is *now sending* (Calov.), but not from the standpoint of His eternal, ideal existence (Olshausen), nor in the name of God (Grotius), and then, again, from the standpoint of His personal manifestation in time (Olshausen), fancies for which there is no foundation either in Luke xi. 49 or in the text itself. Jesus does not contemplate *His own* execution in what is said at ver. 32. — ἐν ταῖς συναγωγαῖς] x. 17. — ἀπὸ πόλεως εἰς πόλιν] x. 23.<sup>2</sup>

Ver. 35. Ὅπως ἔλεθη, κ.τ.λ.] Teleology of the divine decree : *in order that all the righteous* (innocent) *blood<sup>3</sup> may come upon you*, i.e., the punishment for shedding it. Comp. xxvii. 25. The scribes and Pharisees are regarded as the *representatives* of the people, and for whom, as their leaders, they are held *responsible*. — αἶμα] "ter hoc dicitur uno hoc versu, magna vi," "three times this word is spoken in this one verse, with great force," Bengel. And it is *δικαίον*, because it contains the *life* (see on Acts xv. 20).<sup>4</sup> — ἐκχυνόμενον] *present*, conceived of as a thing going on in the present.<sup>5</sup> A vivid

in his commentary, agrees in the main with Ewald.

<sup>1</sup> Winer, p. 552 [E. T. 748].

<sup>2</sup> Comp. Xen. *Anab.* v. 4. 31 : εἰς τὴν ἐνέραν ἐκ τῆς ἐνέρας πόλεως, "from one town into

another."

<sup>3</sup> Jonah i. 14; Joel iii. 19; Ps. xciv. 21; 1 Macc. i. 37.

<sup>4</sup> Comp. Delitzsch, *Psych.* p. 242.

<sup>5</sup> Kühner, II. 1, p. 116.

picture, in which we seem to see the blood still actually flowing.<sup>1</sup> — ἐπὶ τῆς γῆς] according to the canonical narrative (see below). — Ζαχαρίου υἱοῦ Βαραχίου] refers to 2 Chron. xxiv. 20, where Zechariah, son of Jehoiada, is said to have been stoned to death by order of King Joash, ἐν αὐλῇ οἴκου κυρίου.<sup>2</sup> The detail contained in μεταξὺ, κ.τ.λ., renders the narrative more precise, and serves to emphasize the *atrocious character* of a deed perpetrated, as this was, on so sacred a spot. Since, according to the arrangement of the books in the Hebrew Canon, Genesis stood at the beginning and 2 Chronicles at the end, and since the series here indicated opens with the case of Abel (Gen. iv. 10; Heb. xi. 4), so this (2 Chron. xxiv. 20) is regarded as the *last* instance of the murder of a prophet, although, chronologically, that of Urijah (Jer. xxvi. 23) belongs to a more recent date. The Rabbinical writers likewise point to the murder of this Zacharias as one of a peculiarly deplorable nature.<sup>3</sup> And how admirably appropriate to the scope of this passage are the words of the dying Zechariah: שָׁלוֹם יְהוָה יְהוָה, 2 Chron. xxiv. 22; comp. with Gen. iv. 10! If *this latter* is the Zacharias referred to in the text, then, inasmuch as the assumption that his father had two names<sup>4</sup> is no less arbitrary than the supposition that υἱοῦ Βαραχ. is a gloss (Wassenbergh, Kuinoel), there must, in any case, be some *mistake in the quoting of the father's name* (de Wette, Bleek, Baumgarten-Crusius). It is probable that Jesus Himself did not mention the father's name at all (Luke xi. 51), and that it was introduced into the text from oral tradition, into which an error had crept from confounding the person here in question with the better known *prophet* of the same name, and whose father was called Barachias (Zech. i. 1).<sup>5</sup> This tradition was followed by Matthew; but in the Gospel of the Hebrews the wrong name was carefully avoided, and the correct one, viz., *Jehoiada*, inserted instead.<sup>6</sup> According to *others*, the person referred to is *that* Zacharias who was murdered at the commencement of the Jewish war, and whose death is thus recorded by Joseph. *Bell.* iv. 6, 4: δύο δὲ τῶν τολμηποράτων (ζηλωτῶν) προσπεσόντες ἐν μεσῶ τῷ ἱερῷ διαφθείρουσι τὸν Ζαχαρίαν υἱὸν τοῦ Βαροὺχοῦ.<sup>7</sup> It is the opinion of Hug that Jesus, as speaking prophetically, made use of the future tense, but that Matthew substituted a past tense instead, because when this Gospel was written the murder had already been committed (after the conquest of Gamala). Keim likewise finds in this a hint as to the date of the composition of Matthew. But apart from the fact that the names Barachias and Baruch are not one and the same, and that the reading in the passage just quoted from Josephus is doubtful (Var. Βαριακαίου), the alleged substitution of the aorist for the future would be so flagrantly preposterous, that a careful writer could scarcely be expected to do anything of the sort.<sup>8</sup> Finally, we

<sup>1</sup> On the later form see Lobeck, *ad Phryn.* p. 726.

<sup>2</sup> Comp. Joseph. *Antt.* ix. 8. 3.

<sup>3</sup> See *Targum Lam.* ii. 20; Lightfoot on our passage.

<sup>4</sup> *Scholion* in Matthaei, Chrysostom, Luther, Beza, Grotius, Elsner, Kanne, *bibl.*

*Unters.* II. p. 198 ff.

<sup>5</sup> Comp. Holtzmann, p. 404.

<sup>6</sup> Hllgenfeld, *N. T. extra can.* IV. p. 17, 11.

<sup>7</sup> So Hammond, Krebs, Hug, Credner, *Eint.* I. p. 207, Gfrörer, Baur, Keim.

<sup>8</sup> As against this whole hypothesis, see besides Thelle in Winer's *neu. krit. Journ.*

may mention, only for the sake of recording them, the ancient opinions (in Chrysostom and Theophylact) that the Zacharias referred to in our passage was either the minor prophet of that name, or the father of the Baptist (see *Protevang. Jac.* 23). The latter view is that of Origen, Basil, Gregory of Nyssa, Theophylact, and several others among the Fathers.<sup>1</sup> — μεταφῶ τοῦ ναοῦ, κ.τ.λ.] between the temple proper and the altar of burnt-offerings in the priests' court.

Ver. 36. Ἡγεῖ] Put first for sake of emphasis : *shall come*, shall inevitably come upon, etc. Comp. ix. 15, xxvii. 49. — πάντα ταῦτα] according to the context : *all this shedding of blood*, i.e., the punishment for it. — ἐπὶ τ. γενεάν ταύτην.] See on xi. 16 ; upon *this generation*, which was destined to be overtaken by the destruction of Jerusalem and the judgments connected with the second coming (ver. 38 f.), comp. on xxiv. 34.

Ver. 37 ff. After denouncing all those woes against the scribes and Pharisees, the departing Redeemer, looking with sad eye into the future, sets the *holy city* also—which He sees hastening to its destruction under the false guidance of those leaders—in a living connection with the tragic contents of ver. 34 ff., but in such a way that his parting words are no longer *denunciations of woe*, but the deep wail of a heart wounded, because *its love has been despised*. Thus ver. 37 ff. forms an appropriate conclusion to the whole drama of the discourse. Luke xiii. 34 introduces the words in a historical connection entirely different. — The *repetition* of the name of Jerusalem is here ἐμφαντικός ἔλεος, Euthymius Zigabenus. — ἀποκτείνουσα, κ.τ.λ.] The *present* participles denote the *usual* conduct : *the murderess, the killer with stones*. — πρὸς αὐτήν] to her ; because the attributive participial clause from being in the *nominative* places the subject addressed under the point of view of the *third* person, and only then proceeds (ποσάκις . . . τέκνα σου) with the vocative of *address* in Ἱερουσαλὴμ.<sup>2</sup> With Beza and Fritzsche, αὐτήν might be read and taken as equivalent to σεαυτήν ; but αὐτήν is to be preferred, for this reason, that there is here no such special emphasis as to call for the use of the reflective pronoun (we should expect simply πρὸς σε in that case). — ποσάκις, κ.τ.λ.] The literal meaning of which is : “How often I have wished to take thy citizens under my loving protection as Messiah !”<sup>3</sup> (Rabbinical writers speak of the Shechinah as gathering the proselytes under its wings.) Observe ἐαυτῆς : her *own* chickens. Such was the *love* that I felt toward you. On the form νοσσ. for νεοσσ., see Lobeck, *ad Phryn.* p. 206. οἶκ ἐβελήσατε] sc. ἐπισυναχθῆναι ; they *refused* (Nägelsbach on II. iii. 289 ; Baeumlein, *Partik.* p. 278), namely, to have faith in him as the Messiah, and consequently the *blame* rested with *themselves*. This refusal was their actual κρίμα, John ix. 39.

Ver. 38 f. Ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.] *your house is abandoned to your own disposal* ; the time for divine help and protection for your city is now

II. p. 406 ff., Kuhn in the *Jahrb. d. Theol.* I. p. 350 ff.

<sup>1</sup> See Thilo, *Proag.* p. lxi. f. ; and recently of Müller in the *Stud. u. Krit.* 1841, p. 673 ff.

<sup>2</sup> Comp. Luke i. 45 ; Job xviii. 4 ; Isa. xxii. 16.

<sup>3</sup> For the metaphor, comp. Eurip. *Herc. Fur.* 70 f., and the passages in Wetstein, Schoettgen, p. 208.

gone by !<sup>1</sup> The *present* implies the tragic and decisive *ultimatum*. The *ἐρημος*, which is to be retained on critical grounds (see critical notes), intimates what is to be the *final result* of this abandonment, viz., the destruction of Jerusalem (*ἐρήμωσις*, xxiv. 45 ; Luke xxi. 20) ; on the proleptic use of the adjective, comp. on xii. 18, and Kühner, II. 1, p. 286. According to the context, *ὁ οἶκος ὑμῶν* can only mean *Ἱερουσαλὴμ*, ver. 37 (Bleek), in which their children *dwell* ; not the city and the country at large (de Wette and earlier expositors, in accordance with Ps. lxi. 25), nor the whole *body of the Jewish people* (Keim), nor the *temple*.<sup>2</sup> — Ver. 39 proceeds to account for this *ἀφίεται ὑμῖν*, κ.τ.λ. Were your city any longer to be shielded by the divine protection, I would still linger among you ; but I now leave you, and it is certain that henceforth (His presence among them, as He knows, being about to cease with His death, comp. xxvi. 64) you will not see me again until my second coming (not : in the destruction of Jerusalem, Wetstein), when I shall appear in the glory of the Messiah, and when, at my approach, you will have saluted (*εἰπητε*, *dixeritis*) me, whom you have been rejecting, with the Messianic confession *εὐλογημένος, κ.τ.λ.* (xxi. 9). This is not to be understood of the *conversion of Israel* (Rom. xi. ; Rev. xi.) in its development down to the second coming (Bengel, Kōstlin, Hofmann, Lange, Schegg, Auberlen, Ewald) ; for Jesus is addressing *Jerusalem*, and threatening it with the *withdrawal* of God's superintending care, and that *until the second appearing* of Messiah (*ὁ ἐρχόμενος*), and hence He cannot have had in view an intervening *μετάνοια* and regeneration of the city. No ; the abandonment of the city on the part of God, which Jesus here announces, is ultimately to lead to her destruction ; and then, at His second appearing, which will follow immediately upon the ruin of the city (xxiv. 29), His obstinate enemies will be constrained to join in the loyal greeting with which the Messiah will be welcomed (xxi. 9), for the manifestation of His glory will sweep away all doubt and opposition, and *force them at last to acknowledge and confess Him* to be their Deliverer. A truly tragic feature at the close of this moving address in which Jesus bids farewell to Jerusalem, not with a *hope*, but with the certainty of ultimate, though sorrowful, *victory*.<sup>3</sup> Wieseler, p. 322, despairing of making sense of the passage, has gone the length of maintaining that some ancient reader of Matthew has inserted it from Luke. This view might seem, no doubt, to be favored by the use, in the present instance, of *Ἱερουσαλὴμ*, ver. 37, the form in which the word regularly appears in Luke, and for which, on every other occasion, Matthew has *Ἱερουσόλυμα* ; but it

<sup>1</sup> For the meaning, comp. Joseph. *Ant.* ix. 8. 5.

<sup>2</sup> Jerome, Theophylact, Euthymius Zigabenus, Calvin, Olearius, Wolf, Michaelis, Kulnoel, Neander, Baumelster in Klaiber's *Stud.* II. p. 67 f. ; Hofmann, *Schriftl.* II. 2, p. 92 ; Ewald.

<sup>3</sup> Euthymius Zigabenus very justly observes in connection with *ὡς ἂν εἰπητε*, κ.τ.λ. : *καὶ τότε τοῦτο εἰπώσιν ; ἰκόντες μὲν*

*οὐδέποτε ἀκόντες δὲ κατὰ τὸν καιρὸν τῆς δευτέρας αὐτοῦ παρουσίας, ὅταν ἤξει μετὰ δυνάμεως καὶ δόξης κολῆς, ὅταν οὐδὲν αὐτοῖς ὀφέλος τῆς ἐπιγνώσεως, "and when would they say this? willingly never, but unwillingly at the period of His second advent, when He shall come with power and great glory, when there will be no profit to them in acknowledging Him."* Comp. Theophylact, Calvin, Gerhard, Calovius.

might very easily happen that, in connection with an utterance by Jesus of so remarkable and special a nature, the form given to the name of the city in the fatal words addressed to her would become so stereotyped in the Greek version of the evangelic tradition, that here, in particular, the Greek translator of Matthew would make a point of not altering the form “*Ἱερουσαλήμ*,” which had come to acquire so fixed a character as part of the utterance before us.

REMARK.—It is fair to assume that Christ's exclamation over Jerusalem presupposes that the capital had repeatedly been the scene of His ministrations, which coincides with the visits on festival occasions recorded by John. Comp. Acts x. 39, and see Holtzmann, p. 440 f.; Weizsäcker, p. 310. Those who deny this (among them being Hilgenfeld, Keim) must assume, with Eusebius in the *Theophan.* (*Nova bibl. patr.* iv. 127), that by the children of Jerusalem are meant the *Jews in general*, inasmuch as the capital formed the centre of the *nation*; comp. Gal. iv. 25. Baur himself (p. 127) cannot help seeing the far-fetched character of this latter supposition, and consequently has recourse to the unwarrantable view that we have before us the words of a prophet speaking in the name of God,—words which were first put into the mouth of Jesus in their present form, so that, when they were uttered, *ποσάκις* would be intended to refer to the whole series of prophets and messengers, who had come in God's name; just as Origen had already referred them to Moses and the prophets as well, in whom Christ was supposed to have been substantially present; comp. Strauss in Hilgenfeld's *Zeitschr.* 1863, p. 90.

## CHAPTER XXIV.

VER. 2. For  $\delta\ \delta\epsilon\ \iota\eta\sigma\acute{o}\upsilon\varsigma$  we should read, with Lachm. and Tisch.,  $\delta\ \delta\epsilon\ \acute{\alpha}\pi\alpha\kappa\rho\iota\theta\epsilon\iota\varsigma$ , following important evidence. The insertion of the subject along with the participle led to the omission of the latter. —  $\acute{o}\upsilon\ \beta\lambda\acute{\epsilon}\pi\epsilon\tau\epsilon$ ] Fritzsche:  $\beta\lambda\acute{\epsilon}\pi\epsilon\tau\epsilon$ , following D L X, min. vss. and Fathers. Ancient (It. Vulg.) correction for sake of the sense, after Mark xiii. 2. — For  $\pi\acute{\alpha}\nu\tau\alpha\ \tau\alpha\upsilon\tau\alpha$  we should read, with Lachm. Fritzsche, Tisch. 8,  $\tau\alpha\upsilon\tau\alpha\ \pi\acute{\alpha}\nu\tau\alpha$ , in accordance with a preponderance of evidence. —  $\delta\varsigma\ \acute{o}\upsilon$ ] Elz.:  $\delta\varsigma\ \acute{o}\upsilon\ \mu\acute{\eta}$ , against decisive evidence. Mechanical repetition of the preceding  $\acute{o}\upsilon\ \mu\acute{\eta}$ . — Ver. 3.  $\tau\eta\varsigma\ \sigma\upsilon\upsilon\upsilon\tau\epsilon\lambda.$ ] The article is wanting in B C L  $\aleph$ , min. Cyr. (in the present instance), and has been correctly deleted by Lachm. and Tisch. Superfluous addition. — Ver. 6.  $\pi\acute{\alpha}\nu\tau\alpha$ ] is wanting, no doubt, in B D L  $\aleph$ , min. vss., and has been deleted by Lachm. and Tisch. 8, but it had been omitted in conformity with Mark xiii. 7; while in some of the witnesses we find  $\tau\alpha\upsilon\tau\alpha$ , in accordance with Luke xxi. 9, and in some others, again,  $\pi\acute{\alpha}\nu\tau\alpha\ \tau\alpha\upsilon\tau\alpha$  (Fritzsche:  $\tau\alpha\upsilon\tau\alpha\ \pi\acute{\alpha}\nu\tau\alpha$ ). The various corrections were occasioned by the unlimited character of  $\pi\acute{\alpha}\nu\tau\alpha$ . — Ver. 7.  $\kappa\alpha\iota\ \lambda\omicron\iota\mu\omicron\iota$ ] is wanting in B D E\*  $\aleph$ , min. Cant. Ver. Verc. Corb. 2, Hilar. Arnob. Deleted by Lachm. and Tisch. 8. Other witnesses reverse the order of the words, which is strongly favored by Luke. All the more are they to be regarded as inserted from Luke xxi. 11. — Ver. 9. Elz. has  $\epsilon\theta\nu\acute{\omega}\nu$ . But the reading  $\tau\acute{\omega}\nu\ \epsilon\theta\nu\acute{\omega}\nu$  has a decided preponderance of evidence in its favor; and then how easily might  $\tau\acute{\omega}\nu$  be overlooked after  $\pi\acute{\alpha}\nu\tau\omega\upsilon\upsilon$ ! The omission of  $\tau\acute{\omega}\nu\ \epsilon\theta\nu\acute{\omega}\nu$  in C, min. Chrys. was with a view to conformity with Mark and Luke. — Ver. 15.  $\epsilon\sigma\tau\acute{\omega}\varsigma$ ] Fritzsche, Lachm. and Tisch.:  $\epsilon\sigma\tau\acute{o}\varsigma$ , following a preponderance of ms. authority (including B\*  $\aleph$ ), and correctly. The transcribers have contracted into  $\epsilon\sigma\tau\acute{\omega}\varsigma$  what, strictly speaking, should be spelt  $\epsilon\sigma\tau\acute{\alpha}\delta\varsigma$ , though the spelling  $\epsilon\sigma\tau\acute{o}\varsigma$  is also met with in classical writers. — Ver. 16.  $\epsilon\pi\iota$ ] Lachm.:  $\epsilon\iota\varsigma$ , following B D  $\Delta$ , min. Fathers. Adopted from Mark xiii. 14; Luke xxi. 21. Mark is likewise the source of the reading  $\kappa\alpha\tau\alpha\beta\acute{\alpha}\tau\omega$ , ver. 17, in B D L Z  $\aleph$ , min. Or. Caes. Isid. Chrys., and which Fritzsche, Lachm. Tisch. 8 have adopted. — For  $\tau\iota\ \epsilon\kappa$ , as in Elz., read, with Lachm. and Tisch.,  $\tau\grave{\alpha}\ \epsilon\kappa$ , following decisive evidence. — Ver. 18.  $\tau\grave{\alpha}\ \iota\mu\acute{\alpha}\tau\iota\alpha$ ]  $\tau\grave{\alpha}\ \iota\mu\acute{\alpha}\tau\iota\omega\upsilon\upsilon$ , no doubt, has weighty evidence in its favor, and is approved by Griesb. and adopted by Lachm. and Tisch. 8, but it is taken from Mark xiii. 16. — Ver. 20. The simple  $\sigma\alpha\beta\beta\acute{\alpha}\tau\omega$  (Elz.:  $\epsilon\nu\ \sigma\alpha\beta\beta.$ ) is supported by decisive evidence. — Ver. 23.  $\pi\iota\sigma\tau\epsilon\acute{\iota}\sigma\eta\tau\epsilon$ ] Lachm.:  $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\tau\epsilon$ , following only B\* Or. Taken from Mark xiii. 21. — Ver. 24. For  $\pi\lambda\alpha\nu\theta\eta\sigma\alpha\iota$  Tisch. 8 has  $\pi\lambda\alpha\nu\theta\eta\eta\nu\alpha\iota$ , following D  $\aleph$ , codd. of It. Or.<sup>lat.</sup> and several other Fathers. The reading of the Received text is, no doubt, supported by preponderating evidence; but how readily might the active have been substituted for the passive in conformity with vv. 5, 11! — Ver. 27.  $\kappa\alpha\iota$  is, with Scholz, Lachm. Tisch., to be deleted after  $\epsilon\sigma\tau\alpha\iota$ , in accordance with decisive evidence. Inserted in conformity with the usual mode of expression; in vv. 37, 39 we should likewise delete the  $\kappa\alpha\iota$ , which Tisch. 8 retains in ver. 39. — Ver. 28.  $\gamma\acute{\alpha}\rho$ ] deleted by Lachm. and Tisch.



8, following B D L  $\aleph$ , min. vss. and Fathers. Correctly. A common insertion of the connecting particle. This is more probable than the supposition that a fastidious logic took exception to the kind of connection. — Ver. 30. *τότε κόψ.*] The omission of *τότε* by Tisch. 8 is without adequate evidence, having among the uncials only that of  $\aleph^*$ . Had the words been inserted in accordance with Mark xiii. 26, Luke xxi. 27, they would have been placed before *ὀψονται*. — Ver. 31. *φωνῆς*] is not found in L  $\Delta$   $\aleph$ , min. Copt. Syr. and several Fathers. Being awkward and superfluous, it was in some cases omitted altogether, in others (Syr.<sup>1st</sup> Aeth., also Syr.<sup>P.</sup>, though with an asterisk at *φων.*) placed before *σαλπ.*, and sometimes it was conjoined with *σαλπ.* by inserting *καί* after this latter (D, min. Vulg. It. Hilar. Aug. Jer.). — For the second *ἀκρων* Lachm. has *τῶν ἀκρ.*, following only B, 1, 13, 69. — Ver. 34. After *λέγω ὑμῖν*, Lachm., in accordance with B D F I, min. It. Vulg. Or., inserts *ὅτι*, which, however, may readily have crept in from Mark xiii. 30; Luke xxi. 32. — Ver. 35.<sup>1</sup> Griesb. and the more recent editors (with the exception, however, of Matth. and Scholz) have adopted *παρελεύσονται* in preference to the *παρελεύσονται* of Elz., following B D L, min. Fathers. The plural is taken from Mark xiii. 31; Luke xxi. 33. — Ver. 36. Before *ὅρας* Elz. has *τῆς*, which, though defended by Schulz, is condemned by decisive evidence. Superfluous addition. Comp. ver. 3. — After *οὐρανῶν* Lachm. and Tisch. 8 have *οὐδὲ ὁ νιός*, in accordance with B D  $\aleph$ , min. codd. of It. Syr.<sup>1st</sup> Aeth. Arm. Chrys. Or.<sup>1st</sup> Hil. Ambr., etc. For a detailed examination of the evidence, see Tisch. The words are an ancient interpolation from Mark xiii. 32. Had it been the case that they originally formed part of our passage, but were deleted for dogmatic reasons, it is certain that, having regard to the christological importance sometimes ascribed to them ("gaudet Arius et Eunomius, quasi ignorantia magistri," Jerome), they would have been expunged from Mark as well. The interpolation was all the more likely to take place in the case of Matthew, from its serving to explain *μόνος* (which latter does not occur in Mark). — Elz. Scholz, and Tisch. 7 have *μου* after *πατὴρ*. Defended by Schulz, though deleted by Griesb. Lachm. Tisch. 8. It is likewise adopted by Fritzsche, who, however, deletes the following *μόνος*, which is wanting only in Sahid. In deference to the ordinary usage in Matthew (vii. 21, x. 32 f., etc.), *μου* should be restored. It is wanting, no doubt, in B D L  $\Delta$   $\Pi$   $\aleph$ , min. vss. and Fathers, but it may readily enough have been omitted in consequence of the  $\mu\omicron$  immediately following it, all the more that it is not found in Mark. — Ver. 37. *ὁ*] Lachm. : *γάρ*, following B D I, vss. Fathers. An exegetical gloss. — Ver. 38. *ταῖς πόλ*] is deleted by Fritzsche and Tisch. 7, in accordance with some few, and these, too, inadequate witnesses (Origen, however). Coming as it does after ver. 37, it had been mechanically omitted; it can scarcely have been inserted as the result of reflection. Before *ταῖς* Lachm. has *ἐκεῖναι*, following B D (which latter omits *ταῖς*), codd. of It., — a reading which ought to be adopted, all the more because in itself it is not indispensable, and because it was very apt to be omitted, in consequence of the similarity in the termination of the words. — For *ἐγκαμίζοντες* read *γαμίζοντες*, with Tisch. 8, following D  $\aleph$ , 33, Chrys.; comp. on xxii. 30. — Ver. 40. For *ὁ εἰς* Fritzsche, Lachm. and Tisch. have simply *εἰς* in both instances, following B D I L  $\aleph$ , min. ( $\Delta$  and Chrys. leave out the article only in the first case). For sake of

<sup>1</sup> The omission of this whole verse by  $\aleph^*$ , nor by later evidence, is simply an error of an omission sanctioned neither by earlier the transcriber.

uniformity with ver. 41. — Ver. 41. *μὴ ὧν*] Lachm. and Tisch. : *μύλων*, following preponderating evidence ; the reading of the Received text is intended to be more precise. — Ver. 42. *ὥρα*] Lachm. and Tisch. : *ἡμῖρα*. So B D I Δ K, min. Ir. Cyr. Ath. Hilar. and vss. The reading of the Received text is by way of being more definite. Comp. ver. 44. — Ver. 45. *αὐτοῦ* after *κύριος* is wanting in important witnesses (deleted by Lachm. and Tisch. 8), but it must have been left out to conform with Luke xii. 42. — *θεραπεύας*] Lachm. and Tisch. : *οἰκετείας*, following B I L Δ, min. Correctly ; from the word not occurring elsewhere in the New Testament, it would be explained by the gloss *οἰκίας* (K, min. Ephr. Bas. Chrys.), or at other times by *θεραπ.* — For the following *διδόναι* read *δοῦναι*, with Griesb. Fritzsche, Lachm. Tisch., in accordance with preponderating evidence. — Ver. 46. *ποιῶντα οὕτως*] Lachm. and Tisch. : *οὕτως ποιοῦντα*, following B C D I L K, min. Vulg. It. Aeth. Ir. Hil. The reading of the Received text is from Luke xii. 43. — Ver. 48. The order *μὴ ὁ κύριος* is favored by a preponderance of evidence, and, with Lachm. and Tisch., ought to be preferred. Lachm. and Tisch. 8 omit *ἔλθειν*, though on somewhat weaker evidence ; *ἔλθειν* is further confirmed by the reading *ἐρχεσθαι* in min. Or. Bas., which is taken from Luke xii. 45. The infinitive not being indispensable (comp. xxv. 5), was passed over. — Ver. 49. *αὐτοῦ*, which is wanting in Elz. (and Tisch. 7), has been restored by Griesb. Lachm. and Tisch. 8, in accordance with preponderating evidence. Similarly with regard to *ἐσθίειν* *καὶ πίνειν* (for *ἐσθίειν δὲ καὶ πίνειν* in Elz.), which has decisive evidence in its favor, and is an altered form of Luke xii. 45.

Ver. 1.<sup>1</sup> The parallel passages are Mark xiii., Luke xxi. Luke, however, in accordance with his own independent way of treating his narrative, does not merely omit many particulars and put somewhat differently many of those which he records (as is likewise the case with Mark), but he introduces not a few in a different, and that an earlier historical connection (ch. xii. 17). But this would not justify us, as Luther, Schleiermacher, Neander, Hase suppose, in using Luke's narrative for correcting Matthew,<sup>2</sup> to whom, as the author of the collection of our Lord's sayings, precedence in point of authority is due. It must be admitted, however, that it is precisely the eschatological discourses, more than any others, in regard to which it is impossible to determine how many modifications of their original form may have taken place<sup>3</sup> under the influence of the ideas and expectations of the

<sup>1</sup> On the following discourse generally, see: Dörner, *de oral. Chr. eschatologica*, 1844; R. Hofmann, *Wiederkunft Chr. u. Zeichen d. Menschensohnes*, 1850; Hebart, *d. zweite elchth. Zuk. Chr.* 1850; Scherer *In the Straass. Beitr.* 1851, II. p. 83 ff.; E. J. Meyer, *krit. Comment. zu d. eschatolog. Rede Matth. xxiv., xxv., I.*, 1857; Cremer, *d. eschatolog. Rede Matth. xxiv., xxv.*, 1860; Luthardt, *Lehre v. d. letzten Dingen*, 1861; Hoelemann, *Bibelstudien*, 1861; II. p. 129 ff.; Auberlen in the *Stud. u. Krit.* 1862, p. 218 ff.; Pfleiderer in the *Jahrb. f. D. Theol.* 1868, p. 134 ff.; Klenlen, *ibid.* 1869, p. 706 ff., and *Commentaire sur l'apocalypse*, 1870, p. 1 ff.; Wittichen, *Idee d. Reiches, Gottes*, 1872, p. 219 ff.; Weissbach,

*d. Wiederkunftsgedanke Jesu*, 1873, p. 69 ff., comp. his *Jesu in regno coel. dignitas*, 1868, p. 79 ff.; Colani, *Jésus Christ et les croyances messian. de son temps*, ed. 2, 1864, p. 204 ff.

<sup>2</sup> Strauss, II. p. 337 f.; Holtzmann, p. 200 ff.

<sup>3</sup> Although the contents of the discourse itself, as well as the earlier date of the first two Gospels generally, decidedly forbid the supposition that it was not composed till after the destruction of Jerusalem, and that, consequently, it assumes this latter to have already taken place (Credner, Baur, Köstlin, Hilgenfeld, Volkmar). If this supposition were correct, the discourse would have to be regarded as a late product of the

apostolic age, although the shape in which they appeared first of all was given to them, not by Mark,<sup>1</sup> but by Matthew in his collection of the sayings of our Lord. This is to be conceded without any hesitation. At the same time, however, we must as readily allow that the discourse is characterized by all the unity and consecutiveness of a skilful piece of composition, and allow it all the more that any attempt to distinguish accurately between the original elements and those that are not original (Keim) only leads to great uncertainty and diversity of opinion in detail. But the idea that portions of a Jewish (Weizsäcker) or Judæo-Christian (Pfleiderer, Colani, Keim, Weissenbach) apocalyptic writing have been mixed up with the utterances of Jesus, appears not only unwarrantable in itself, but irreconcilable with the early date of the first two Gospels, especially in their relation to the collection of our Lord's sayings (*λογία*).—*ἐξελθὼν* from the temple, xxi. 23.—*ἔπορευετο ἀπὸ τοῦ ἱεροῦ*] *He went away from the temple*, withdrew to some distance from it.<sup>2</sup> For this interpretation we require neither a *hyperbaton* (Fritzsche, de Wette), according to which *ἀπὸ τ. ἱεροῦ* would belong to *ἐξελθὼν*,<sup>3</sup> nor the accentuation *ἀπο*.<sup>4</sup>—*τὰς οἰκοδομὰς τοῦ ἱεροῦ*] not merely *τοῦ ναοῦ*, but the whole of the buildings connected with the temple, all of which, with the *ναὸς* and the porches and the courts, constituted the *ἱερόν*.<sup>5</sup> The magnificent structures<sup>6</sup> were not then finished as yet, see on John ii. 21.—Even Chrysostom, Erasmus, and Bengel did not fail to perceive that what *led* the disciples to direct the attention of Jesus to the temple-buildings was the announcement contained in xxiii. 38, which, though it did not refer *exclusively* to the temple, necessarily *included* the fate of this latter as well. This the disciples could not but notice; and so, as they looked back and beheld the splendors of the entire sacred edifice, they could not help asking Jesus further to explain Himself, which He does at once in ver. 2, and in terms corresponding with what He had announced in xxiii. 38.

Ver. 2. *Οὐὲ βλέπετε ταῦτα πάντα* (see critical notes) does not mean: “*do not gaze so much at all this*” (Paulus), in which case *μή*, at least, would be required; nor: “*are you not astonished at all this magnificence*” (de Wette, following Chrysostom) ? which would be to import a different meaning into the simple *βλέπετε*; but: *ye see not all this*, by which, of course, Jesus does not intend the mere temple-buildings *in themselves considered*, but *the doom which awaits all those splendid edifices*,—a doom which He at once pro-

apostolic age, and therefore as a *vaticinium post eventum*. Further, the eschatological views of the apostolical Epistles, though they presuppose corresponding teaching on the part of Jesus, by no means imply any knowledge of the specific discourses in ch. xxiv., xxv. (in answer to E. J. Meyer, p. 50 ff.).

<sup>1</sup> Holtzmann, p. 95; see, on the other hand, Weiss.

<sup>2</sup> Comp. xxv. 41.

<sup>3</sup> This supposition, indeed, has likewise led to the transposition: *ἀπὸ* (Lachm.: *ἐκ*, following B) *τοῦ ἱεροῦ ἔπορευετο* (B D L Δ &

min. vss. Fathers), which order is adopted by Tisch. 8.

<sup>4</sup> Bornemann in the *Stud. u. Krit.* 1843, p. 108 f.

<sup>5</sup> Comp. on iv. 5.

<sup>6</sup> Joseph. *Bell.* v. 5. 6, vi. 4. 6, 8; Tac. *Hist.* v. 8. 12.

<sup>7</sup> Among modern critics, Kuinoel, Fritzsche, Baumgarten-Crusius, Ewald, Bleek, have decided in favor of omitting *οὐ*, as approved by Griesbach and Schulz. Among those belonging to an earlier date, Casaubon says distinctly, with regard to the negative: “*hic locum non potest habere.*”

ceeds to reveal. Instead of having an eye to perceive all this, to them everything looked so magnificent ; they were βλέποντες οὐ βλέποντες (xiii. 13), so that they were incapable of seeing the true state of matters as regarded the temple ; it was hid from their eyes. The more vividly Jesus Himself foresaw the coming ruin ; the more distinct the terms in which He had just been pointing to it, xxiii. 38 ; the deeper the emotion with which He had taken that touching farewell of the temple ; the fuller, moreover, the acquaintance which the disciples must have had with the prophecy in Dan. ix. ; and the greater the perplexity with which, as the Lord was aware, they continued to regard His utterance about the temple, xxiii. 38 ; so much the more intelligible is this introductory passage, in which Jesus seeks to withdraw their attention from what presents itself to the mere outward vision, and open their eyes in order that as μὴ βλέποντες βλέπωσι (John ix. 39). Further, it is better to take this pregnant utterance in an *affirmative* rather than in an *interrogative* sense, as is usually done, because there is no preceding *assertion* on the part of the disciples to which the question of *surprise* might be said to correspond. Grulich<sup>1</sup> places the emphasis on πάντα : “videtis quidem ταῦτα, sed non videtis ταῦτα πάντα (nimirum templi desolationem, etc.).” So also Hoelemann. This is improbable, if for no other reason than the ordinary usage as regards ταῦτα πάντα, which has no such refinement of meaning anywhere else. Jesus would simply have said : οὐ πάντα βλέπετε. Bornemann, as above, after other attempts at explanation, finds it simplest to interpret as follows : ye see not ; of all this, believe me, not one stone will remain upon another, etc. He thinks that what Jesus meant to say was : ταῦτα πάντα καταλύσεται, but that He interrupts Himself in order to introduce the asseveration ἀμὴν λέγω ὑμῖν, and so breaks the construction. That Jesus, however, would not merely have broken the construction, but still more would have used the words οὐ μὴ ἀφεθῇ without any logical reference to ταῦτα πάντα, is clearly indicated by ὡς, which therefore contradicts the explanation just given. — ὅς οὐ καταλθῇ.<sup>2</sup> Not a stone will be left upon another without being thrown down. Occurring as it does in a prophetic utterance, this *hyperbolic* language should not be strained in the least, and certainly it ought not to be made use of for the purpose of disproving the genuineness of the passage.<sup>3</sup>

Ver. 3. Καὶ ἰδίαν] unaccompanied by any but such as belonged to the number of the Twelve, because they were going to ask Him to favor them with a secret revelation. Differently Mark xiii. 8. — ταῦτα] those disastrous events of ver. 2. — καὶ τί τὸ σημεῖον, κ.τ.λ.] The disciples assume, as matter of course, that immediately after the destruction in question the Lord will appear, in accordance with what is said xxiii. 39, for the purpose of setting up his kingdom, and that with this the current (the pre-Messianic) era of the world's history will come to an end. Consequently they wish to know, *in the second place* (for there are only *two* questions, not *three*,

<sup>1</sup> *De loci Matth.* xxiv. 1, 2, *interpret.*, 1889.

<sup>2</sup> For οὐ, see Winer, p. 448 [E. T. 604] ; Buttmann, p. 306 [E. T. 855].

<sup>3</sup> See, as against this abuse, Kelm, III.

p. 190 ff. ; Weissbach, p. 163 ff. And on account of Rev. xi. 1 ff., comp. also Weissäcker, p. 548 f.

as Grotius, Ebrard suppose), what is to be the sign which, after the destruction of the temple, is to precede this second coming and the end of the world, that by it they may be able to recognize the approach of those events. The above assumption, on the part of the disciples, is founded on the doctrine respecting the מְשִׁיחַ הַבְּנֵי הַדּוֹלֹרֶס, *dolores Messiae*, derived from Hos. xiii. 13.<sup>1</sup> — τῆς σῆς παρουσίας] After his repeated intimations of future suffering and death, the disciples could not conceive of the *advent* of Jesus (1 Cor. xv. 23; 1 Thess. ii. 19; in the Gospels peculiar to Matthew) to set up His kingdom and make a permanent stay in any other way than as a solemn *second coming*. After his resurrection they expected the *Risen One* straightway to set up His kingdom (Acts i. 6),—a very natural expectation when we bear in mind that the resurrection was an unlooked-for event; but, after the ascension, their hopes were directed, in accordance with the express promises of Jesus, to the coming *from heaven*, which they believed was going to take place ere long, Acts i. 11, iii. 20 f., *al.*, and the numerous passages in the New Testament Epistles.<sup>2</sup> Observe, too, the emphatic σῆς coming after the general expression ταῦτα. — καὶ συντελ. τοῦ αἰῶνος] In the Gospels we find no trace of the millenarian ideas of the Apocalypse. The τοῦ αἰῶνος, with the article, but not further defined, is to be understood as referring to the *existing*, the then *current* age of the world, *i.e.*, to the αἰὼν οὗτος, which is brought to a close (συντέλεια) with the second coming, inasmuch as, with this latter event, the αἰὼν μέλλων begins.<sup>3</sup> The second coming, the resurrection and the last judgment, fall upon the ἐσχάτη ἡμέρα,<sup>4</sup> which, as it will be the last day of the αἰὼν οὗτος in general, so of the ἐσχάτων ἡμερῶν<sup>5</sup> in particular, or of the καιρὸς ἐσχατος (1 Pet. i. 5), or of the χρόνος ἐσχατος (Jude 18; 1 Pet. i. 30), which John likewise calls the ἐσχάτη ὥρα (1 John ii. 18). This concluding period, which terminates with the last day, is to be characterized by abounding distress and wickedness (see on Gal. i. 4). The article was unnecessary before συντελείας, seeing that it is followed by the genitive of specification.<sup>6</sup>

Ver. 4. The *reply* of Jesus is directed, in the first instance, to the *second* question (τί τὸ σημεῖον, κ.τ.λ.), inasmuch as He indicates, as the discourse advances, the things that are to precede His second coming, till, in ver. 28, He reaches the point which borders immediately upon the latter event (see ver. 29). But this answer to the second question involves, at the same time, an indirect answer to the first, in so far as it was possible to give this latter at all (for see ver. 36), and in so far as it was advisable to do so, if the watchfulness of the disciples was to be maintained. The discourse proceeds in the following order down to ver. 28: first there is a warning with regard to the appearing of false Messiahs (extending to ver. 5), then the announcement of the *beginning* and *development* of the *dolores Messiae* on to their termination (vv. 6-14), and finally the hint that these latter are to *end* with

<sup>1</sup> See Schoettgen, II. p. 550; Bertholdt, *Christol.* p. 49 ff.

<sup>2</sup> Comp. Wittichen in the *Jahrb. f. Deutsche Theol.* 1862, p. 264 ff.

<sup>3</sup> See on xiii. 30.

<sup>4</sup> John vi. 39, xi. 24.

<sup>5</sup> Acts ii. 17; 2 Tim. iii. 1; Jas. v. 3; Heb. i. 2; 2 Pet. iii. 3.

<sup>6</sup> Winer p. 118 f. [E. T. 165].

the destruction of the temple and the accompanying disasters (vv. 15–22), with a repetition of the warning against false Messiahs (vv. 23–28). Ebrard<sup>1</sup> finds in vv. 4–14 the reply of Jesus to the disciples' *second* question. He thinks that in ver. 15 Jesus passes to the first, and that in ver. 29 He comes back “*ad σημείον τῆς ἑαυτοῦ παρουσίας κατ' ἐσχάτην, i.e., ad secundae quaestionis partem priorem*,” “to the sign of His own coming, very specially, *i.e.*, to the former part of their second question.” This supposition is simply the result of an imperious dogmatic preconception, and cannot be justified on any fair exegetical principle. See below. Dorner, who spiritualizes the discourse, understands vv. 4–14 as setting forth the nature of the gospel and its necessary development, while he regards what follows, from ver. 15 onward, as describing the historical “*decursum Christianae religionis* ;” he thinks that Jesus desired by this means to dispel the premature Messianic hopes of the disciples, and make them reflect on what they must bear and suffer “*ut evangelium munere suo historico perfungi possit*.”

Vv. 4, 5. In the first place—and how appropriate and necessary, considering the eagerness of the disciples for the second coming!—a *warning against false Messiahs*, and then ver. 6 f. the first, far off, indirect prognostics of the second advent, like the roll of the distant thunder. — ἐπὶ τ. ὀνόμα. μου] *on the strength of my name*, so that they rest their claims upon the name of *Messiah*, which they arrogate to themselves. Comp. xviii. 5. The following λέγοντες, κ.τ.λ. is epexegetical. We possess no *historical* record of any false Messiahs having appeared *previous to the destruction of Jerusalem* (Barcochba did not make his appearance till the time of Hadrian) ; for Simon Magus (Acts viii. 9), Theudas (Acts v. 36), the Egyptian (Acts xxi. 38), Menander, Dositheus, who have been referred to as cases in point (Theophylact, Euthymius Zigabenus, Grotius, Calovius, Bengel), did not pretend to be the *Messiah*.<sup>2</sup> Then as for the period *subsequent to the destruction of the capital*, it is not here in question (in answer to Luthardt, Cremer, Lange) ; for see on ver. 29. And consequently it cannot have been intended, as yet, to point to such personages as Manes, Montanus, and least of all Mohammed.

Ver. 6. Δε] continuative : but to turn now from this preliminary warning to your question itself—ye will hear, etc. This reply to the disciples' question as to the events that were to be the *precursors* of the destruction of the temple (comp. πότε, ver. 3), is so framed that the prophetic outlook is directed first to the more general aspect of things (to what is to take place on the theatre of the *world at large*, vv. 6–8), and then to what is of a more special nature (to what concerns the *disciples* and the community of *Christians*, vv. 9–14).<sup>3</sup> — πολέμους κ. ἀκοὰς πολέμων] said with reference to wars *near at hand*, the din and tumult of which are actually heard, and to wars *at a distance*, of which nothing is known except from the *reports* that are brought home. — ὁρᾶτε, μὴ θροεῖσθε] *take care, be not terrified*. For θροεῖσθε, comp. 2 Thess. ii. 2 ; Song of Sol. v. 4 ; on the two imperatives, as in viii.

<sup>1</sup> *Ado. erroneam nonnull. opinion., qua Christus Christianus apost. existumasse perhibetur, fors ut univ. iudicium ipso. aetate superveniret, 1842.*

<sup>2</sup> Comp. Joseph. *Ant.* xi. 5. 1 ; 8. 6 ; Bell. i. 13. 5.

<sup>3</sup> For the future μέλλω. (you will have to), comp. 2 Pet. i. 12 ; Plat. *Ep.* vii. p. 336 C.

4, 15, ix. 80, see Buttmann, *Neut. Gr.* p. 209 [E. T. 243]. — *δεῖ γὰρ πάντα γενέσθαι*] they are not to be terrified, *because it is necessary that all that should take place*. The reflection that it is a matter of *necessity* in pursuance of the divine purpose (xxvi. 54), is referred to as calculated to inspire a calm and reassured frame of mind. *πάντα* is to be understood as meaning : *everything that is then to happen*, not specially (*τὰ πάντα, ταῦτα πάντα*, comp. critical notes) the matters indicated by *μελλήσετε . . . πολέμων*, but rather that : nothing, which begins to take place, can stop short of its full accomplishment. The emphasis, however, is on *δεῖ*. — *ἀλλ' οὐπω ἐστὶ τὸ τέλος*] *however, this will not be as yet the final consummation*, so that you will require to preserve your equanimity still further.<sup>1</sup> *τὸ τέλος* cannot mean the *συντέλεια*, ver. 8 (Chrysostom, Ebrard, Bleek, Lange, Cremer, Auberlen, Hoelemann, Gess), but, as the context proves by the correlative expression *ἀρχὴ ὧδινων*, ver. 8, and by *τὸ τέλος* ver. 14, comp. with *οὖν* ver. 15, *the end of the troubles at present under consideration*. Inasmuch, then, as these troubles are to be straight-way followed by the world's last crisis and the signs of the Messiah's advent (vv. 29, 30), *τὸ τέλος* must be taken as referring to *the end of the dolores Messias*. This end is the laying waste of the temple and the unparalleled desolation of the land that is to accompany it. Ver. 15 ff. This is also substantially equivalent to de Wette's interpretation : "the decisive winding up of the present state of things (and along with it the climax of trouble and affliction)."

Ver. 7. *Γάρ*] it is not quite the end as yet ; *for* the situation will become still more turbulent and distressing : *nation will rise against nation, and kingdom against kingdom*, etc. We have here depicted in colors borrowed from ancient prophecy (Isa. xix. 2), not only those risings, becoming more and more frequent, which, after a long ferment, culminated in the closing scene of the Jewish war and led to the destruction of Jerusalem, but also those convulsions in nature by which they were accompanied. That this prediction was fulfilled *in its general aspects* is amply confirmed, above all, by the well-known accounts of Josephus ; but we are forbidden by the very nature of genuine prophecy, which cannot and is not meant to be restricted to isolated points, either to assume or try to prove that such and such historical events are special literal fulfilments in concrete of the individual features in the prophetic outlook before us,—although this has been attempted very recently, by Köstlin in particular. As for the Parthian wars and the risings that took place some ten years after in Gaul and Spain, they had no connection whatever with Jerusalem or Judaea. There is as little reason to refer (Wetstein) the *πολέμους* of ver. 6 to the war waged by Asinaeus and Alinaeus against the Parthians,<sup>2</sup> and the *ἀκοὰς πολέμων* to the Parthian declaration of war against King Izates of Adiabene,<sup>3</sup> or to explain the latter (*ἀκοὰς πολέμων*) of the struggles for the imperial throne that had broken out after the death of Nero (Hilgenfeld). Jesus, who sees rising before Him the horrors of war and other calamities connected, ver. 15, with the coming destruction of

<sup>1</sup> Comp. Hom. *Il.* ii. 123 : *τέλος δ' οὐ πά τι γέφανται*.

<sup>2</sup> Joseph. *Antt.* xviii. 9. 1.

<sup>3</sup> Joseph. *Antt.* xx. 3. 3.

Jerusalem, presents a picture of them to the view of His hearers.<sup>1</sup> — *λοιποὶ κ. σειςμοὶ*] see critical notes. Nor, again, is this feature in the prediction to be restricted to some such special famine as that which occurred during the reign of Claudius (Acts xi. 28), too early a date for our passage, and to one or two particular cases of earthquake which happened in remote countries, and with which history has made us familiar (such as that in the neighborhood of Colossae).<sup>2</sup> — *κατὰ τόπους*] which is applicable only to *σεισμοὶ*, as in Mark xiii. 8, is to be taken distributively : <sup>3</sup> *locatim*, travelling from one district to another. The equally grammatical interpretation : *in various localities here and there* (Grotius, Wetstein, Raphel, Kypke, Baumgarten-Crusius, Köstlin, Bleek), is rather too feeble to suit the *extraordinary* character of the events referred to. In vv. 6, 7, Dörner finds merely an embodiment of the thought : “*evangelium gladii instar dissecabit male conjuncta, ut vere jungat ; naturae autem phaenomena concomitantia quasi depingent motus et turbines in spiritualibus orbibus orturos*,” “The Gospel, like a sword, will dis sever things badly joined together, that it may truly join them ; but the phenomena of nature in accord will picture forth as it were disturbances and whirlwinds about to arise in spiritual worlds.”

Ver. 8. *But all this will be the beginning of woes* (Euthymius Zigabenus : *πρόομια τῶν συμφορῶν*), will stand in the same relation to what is about to follow, as the *beginning* of the birth-pangs does to the much *severer* pains which come after. It is apparent from ver. 7 that *ἔσται* is understood. The figure contained in *ᾠδίνων* is to be traced to the popular way of conceiving of the troubles that were to precede the advent of the Messiah as *חבלי המשיח*. Comp. on ver. 3.

Ver. 9. Jesus now exhibits the *sequel* of this universal *beginning* of woes in its special bearing upon the *disciples and the whole Christian community*. Comp. on x. 17 ff. — *τότε*] *then*, when what is said at ver. 7 will have begun. Differently in Luke xxi. 12 (*πρὸ δὲ τούτων*), where, though *τότε* is not in any way further defined (Cremer), we have clearly a correction in order to adapt the expression to the persecutions that in the evangelist's time had already *begun*. Seeing that the expressions are distinctly *different* from each other, it is not enough to appeal to the “*elasticity*” of the *τότε* (Hoelemann). — *ἀποκτενοῦσιν ἑμᾶς*] spoken *generally*, not as intimating, nor even presupposing (Scholten), the death of *all* of them. After *παράδοσ. ἑμᾶς* the current of prophetic utterance flows regularly on, leaving to the hearers themselves to make the necessary distinctions. — *καὶ ἔσονται μισοῦμενοι*] It is a mistake to suppose that we have here a reference to Nero's persecution

<sup>1</sup> Comp. 4 Esdr. xiii. 21 ; *Sohar Chadash*, f. viii. 4 : “*Illo tempore bella in mundo excitabuntur ; gens erit contra gentem, et urbs contra urbem : angustiae multae contra hostes Israelitarum innovabuntur.*” *Beresch. Rabba*, 42 f., 41. 1 : “*Si videris regna contra se invicem insurgentia, tunc attende, et adspice pedem Messiae.*” “*At that time wars shall be stirred up in the world ; nation shall be against nation, and city against*

*city ; much distress shall be renewed against the enemies of the Israelites.*” *Beresch. Rabba*, 42 f., 41. 1 : “*If you shall see kingdoms rising against each other in turn, then give heed, and note the footstep of the Messiah.*”

<sup>2</sup> Oros. *Hist.* vii. 7, Tacit. *Ann.* xiv. 27, and that at Pompell.

<sup>3</sup> Bernhardt, p. 240 ; Kühner, II. 1, p. 414.



(proceeding upon an erroneous interpretation of the well-known "odio humani generis" in Tacit. *Ann.* xv. 44, see Orelli on the passage), because it is the *disciples* that are addressed ; and to regard them as the representatives of Christians *in general*, or as the *sum total of the church* (Cremer), would be arbitrary in the highest degree ; the discourse does not become general in its character till ver. 10. Comp. 1 Cor. iv. 13. — ὑπὸ πάντων τ. ἐθνῶν] *by all nations*. What a confirmation of this, in all *general* respects, is furnished by the history of the apostles, so far as it is known to us ! But we are not justified in saying more, and especially when we take into account the prophetic coloring given to our discourse, must we beware of straining the πάντων in order to favor the notion that the expression contains an allusion to the vast and long-continued efforts that would be made to disseminate the gospel throughout the world (Dorner) ; let us repeat that it is the *apostles* who are in question here.<sup>1</sup>

Ver. 10. Καὶ τότε] *and then*, when those persecutions will have broken out against you. — σκανδαλισθήσονται πολλοί] *many will receive a shock, i.e., many Christians will be tempted to relapse into unbelief*, see on xiii. 21. For the converse of *offenduntur* in this sense, see ver. 13. Consequence of this falling away : καὶ ἀλλήλους παραδώσ.] *one another, i.e., the Christian who has turned apostate, him who has continued faithful*. What a climax the troubles have reached, seeing that they are now springing up in the very heart of the Christian community itself !

Ver. 11. Besides this ruinous apostasy in consequence of persecution from without, there is the propagation of error by *false Christian teachers* living in the *very bosom* of the church *itself* (comp. vii. 15). These latter should not be more precisely defined.<sup>2</sup> The history of the apostolic age has sufficiently confirmed this prediction, Acts xx. 30 ; 1 John iv. 1.

Ver. 12. *And in consequence of the growing prevalence of wickedness* (as the result of what is mentioned in vv. 10, 11), *the love of the greater number will become cold* ; that predominance of evil within the Christian community will have the effect of cooling the brotherly love of the majority of its members. The moral degeneracy within the pale of that community will bring about as its special result a prevailing want of charity, that specific contrast to the true characteristic of the Christian life.<sup>3</sup> For ἀνομία, the opposite of moral compliance with the law of God (= ἀμαρτία, 1 John iii. 4), comp. vii. 23, xiii. 41, xxiii. 28 ; 2 Cor. vi. 14 ; 2 Thess. ii. 7. For ψύγειν with γ, comp. Lobeck, *ad Phryg.* p. 818. — τῶν πολλῶν] are not the πολλοί mentioned in ver. 10 (Fritzsche), whose love, as that verse informs us, is already changed into hatred, but the *multitude*, the *mass*, the great body<sup>4</sup> of Christians. In the case of those who were distinguished above the ordinary run of Christians, no such cooling was to take place ; but yet, as compared with the latter, they were only to be regarded as ὀλίγοι. According to Dorner, vv. 11, 12 apply not to the apostolic age, but to a subsequent stage in the

<sup>1</sup> Comp. x. 17 f., 22.

<sup>2</sup> Kötlin : " extreme antinomian tendencies ;" Hilgenfeld : " those who adhere to Pauline views ;" comp. also Weiss, *Bibl.*

*Theol.* p. 586, ed. 2.

<sup>3</sup> Gal. v. 6 ; 1 Cor. xiii. 1 ff. ; 1 John iv. 20.

<sup>4</sup> Kühner, II. 1, p. 548 ; Ast, *Lex. Plat.* III. p. 148.

history of the church. But such a view is inconsistent with the numerous testimonies to be met with in the Epistles, with the apprehensions and expectations regarding impending events to which they give expression. Comp. on Gal. i. 4.

Ver. 13. Ὁ δὲ ὑπομείνας] contrast to what in the σκανδαλισθῆς. πολλοί of ver. 10 and the πλανῆς. πολλοίς of ver. 12 is described as apostasy, partly from the faith generally, and partly (ver. 12) from the *true* Christian faith and life. Comp. x. 22. According to Fritzsche, it is only the persevering *in love* that is meant, so that the contrast has reference merely to ψυχῆσεται, κ.τ.λ. But according to our interpretation, the contrast is more thorough and better suited to the terms of the passage. — εἰς τέλος] not *perpetuo* (Fritzsche), which, as the connection shows (ver. 6), is too indefinite; but: *unto the end, till the last*, until the troubles will have come to an end, which, as appears from the context (σῶθήσεται), will, in point of fact, be coincident with the second advent. Comp. vv. 30, 31, x. 23. The context forbids such interpretations as: *unto death* (Elsner, Kuinoel, Ebrard), *until the destruction of Jerusalem* (Krebs, Rosenmüller, R. Hofmann), σῶθήσεται being referred in the latter case to the flight of the Christians to Pella.<sup>1</sup> Of course ver. 13 describes the “*sanam hominis Christiani dispositionem spiritualem ad eschatologiam pertinentem*,” “the sound spiritual disposition of the Christian man pertaining to eschatology” (Dorner), always on the understanding, however, that the second advent is *at hand*, and that the “*homo Christianus*” *will live to see it*.

Ver. 14. Having just uttered the words εἰς τέλος, Christ now reveals the prospect of a *most encouraging state of matters* which is immediately *precedes* and usher in the consummation indicated by this εἰς τέλος, namely, the preaching of the gospel throughout the whole world in spite of the hatred and apostasy previously mentioned (vv. 9, 10 ff.).<sup>2</sup> The substantial fulfilment of this prediction is found in the missionary labors of the apostles, above all in those of Paul.<sup>3</sup> — τοῦτο τὸ εὐαγγ.] According to de Wette, the author here (and xxvi. 13) so far forgets himself as to allude to the gospel *which he was then in the act of writing*. The τοῦτο here may be accounted for by the fact that Christ was there and then engaged in preaching the gospel of the Messiah's kingdom, inasmuch as eschatological prediction undoubtedly constitutes an essential *part* of the gospel. Consequently: “*hoc evangelium, quod nuntio*.” — ἐν ὅλῃ τῇ οἰκουμ.] must not be limited to the *Roman empire* (Luke ii. 1), but should be taken quite *generally*: *over the whole habitable globe*, a sense which is alone in keeping with Jesus' consciousness of His Messianic mission, and with the πᾶσι τοῖς ἔθνεσι which follows. — εἰς μαρτύριον, κ.τ.λ.] *in order that testimony may be borne before all nations, namely, concerning me and my work*, however much they may have hated you for my name's sake. The interpretation of the Fathers: εἰς ἐλεγχον, is therefore substantially in accordance with the context (ver. 9),

<sup>1</sup> Eusebius, *H. E.* iii. 5.

<sup>2</sup> ὅτι οὐδὲν τῶν δεινῶν περιγενήσεται τοῦ κηρύγματος, “No one of the terrible things shall prevail over the proclamation (of the

Gospel”), Euthymius Zigabenus.

<sup>3</sup> Comp. Acts i. 9; Rom. i. 14, x. 18, xv. 19; Matt. xxviii. 19; Col. i. 23; Clem. i. Cor. v.

though there was no need to import into the passage the idea of the *condemnation* of the heathen, which condemnation would follow as a *consequence* only in the case of those who might be found to reject the testimony. There are *other* though arbitrary explanations, such as : "ut nota illis esset pertinacia Judaeorum," "that the obstinacy of the Jews may be known to them" (Grotius), or : "ut gentes testimonium dicere possint harum calamitatum et insignis pompae, qua Jesus Messias in has terras reverti debeat," "that the Gentiles may be able to declare the testimony of these calamities and of the remarkable display by which Jesus the Messiah must return to this earth" (Fritzsche), or : "ita ut *crisin* aut vitae aut mortis adducat," "so that it may bring on a *crisis* of either life or death" (Dorner). — καὶ τότε] *and then*, when the announcement shall have been made throughout the whole world. — τὸ τέλος] the end of the troubles that are to precede the Messiah's advent, correlative to ἀρχή, ver. 8. Comp. ver. 6 ; consequently not to be understood in this instance either as referring to the *end of the world* (Ebrard, Bleek, Dorner, Hofmann, Lange, Cremer), which latter event, however, will of course announce its approach by catastrophes in nature (ver. 29) *immediately after* the termination of the *dolores Messiae*.

Ver. 15.<sup>1</sup> More precise information regarding this τέλος. — οὖν] *therefore*, in consequence of what has just been stated in the καὶ τότε ἤξει τὸ τέλος. According to Ebrard and Hoelemann, οὖν indicates a *resuming of the previous subject* :<sup>2</sup> "Jesus ad *primam questionem recertitur*, praemisso secundae quaestionis responso." But even Ebrard himself admits that Jesus has *not as yet* made any direct reference to the disciples' first question, ver. 3, accordingly he cannot be supposed to *recur* to it with a mere οὖν. Wieseler also takes a similar view of οὖν. He thinks that it is used by way of resuming the thread of the conversation, which had been interrupted by the preliminary warning inserted at vv. 4-14. But this conversation, which the disciples had introduced, and in which, moreover, vv. 4-14 are by no means of the nature of a mere warning, has not been interrupted at all. According to Dorner, οὖν marks the transition from the eschatological principles contained in vv. 4-14 to the *applicatio eorum historica s. prophetica*, which view is based, however, on the erroneous assumption that vv. 4-14 do not possess the character of concrete eschatological prophecy. The predictions before us respecting the Messianic woes become more threatening till just at this point they reach a climax. — τὸ βδέλυγμα τῆς ἐρημώσεως] *the abomination of desolation* ; the genitive denotes that in which the βδέλυγμα specifically consists and manifests itself as such, so that the idea, "the abominable desolation," is expressed by the use of another *substantive* instead of the adjective, in order to bring out the characteristic attribute in question ; comp. Ecclus. xlix. 2 ; Hengstenberg : the abomination which *produces* the desolation. But in Daniel also the ἐρημώσεις is the leading idea. The Greek expression in our passage is not exactly identical with the Septuagint<sup>3</sup> rendering of

<sup>1</sup> See Wieseler in the *Götting. Vierteljahrscr.* 1846, p. 183 ff. ; Hengstenberg, *Christol.* III. p. 116 ff.

<sup>2</sup> Baumelein, *Paritk.* p. 177 ; Winer, p. 414

[E. T. 553].

<sup>3</sup> In the Hebrew of the passage referred to in Daniel the words are not intended to be taken together (Hävernicks, von Len-

מְשַׁחֵם דָּנִיֵּאל, Dan. ix. 27 (xi. 31, xii. 11).<sup>1</sup> In this prediction it is not to *Antichrist*, 2 Thess. ii. 4 (Origen, Luthardt, Klostermann, Ewald), that Jesus refers; nor, again, is it to the *status of Titus*, which is supposed to have been erected on the site of the temple after its destruction (Chrysostom, Theophylact, Euthymius Zigabenus); nor to that of Caligula, which is *said*<sup>2</sup> to have been set up within the temple; nor even to the equestrian statue of *Hadrian* (all which Jerome considers possible), which references would imply a period too early in some instances, and too late in others. It is better, on the whole, not to seek for any more special reference (as also Elsner, Hug, Bleek, Pfleiderer have done, who see an allusion to the sacrilegious acts committed by the *zealots in the temple*, Joseph. *Bell.* iv. 6. 3), but to be satisfied with what the words themselves plainly intimate: *the abominable desolation on the temple square*, which was historically realized in the doings of the heathen conquerors during and after the capture of the temple, though, at the same time, no special stress is to be laid upon the heathen *standards* detested by the Jews (Grotius, Bengel, Wetstein, de Wette, Ebrard, Wieseler, Lange), to which the words cannot refer. Fritzsche prefers to leave the βδέλ. τ. ἐρ. without any explanation whatever, in consequence of the δ ἀναγινώσκ. νοεῖω, by which, as he thinks, Jesus meant to indicate that the reader was to find out the prophet's meaning for himself. The above general interpretation, however, is founded upon the text itself; nor are we warranted by Dan. ix. 27 in supposing any reference of a very special kind to underlie what is said. The idea of a desecration of the temple by the *Jews themselves* (Hengstenberg), or of the *corrupt state of the Jewish hierarchy*,<sup>3</sup> is foreign to the whole connection. — τὸ ῥηθὲν διὰ Δαν. τ. προφ.] *what has been said* (expressly mentioned) by Daniel," not: "which is an expression of the prophet Daniel" (Wieseler); for the important point was not the prophetic *expression*, but the *thing* itself indicated by the prophet. Comp. xxii. 31. — On ἐστὸς, see critical notes, and Kühner, I. p. 677. — ἐν τόπῳ ἁγίῳ] *in the holy place*; i.e., not the *town* as invested by the Romans,<sup>4</sup> but the *place of the temple* which has been in question from the very first (ver. 2), and which Daniel has in view in the passage referred to. The designation selected forms a tragic contrast to the βδέλνυμα; comp. Mark xiii. 14: οἶνον οὐ δεῖ. *Others*, and

gerke on Dan. ix. 27, Hengstenberg, *Christol.* III. p. 103 f.). They are, moreover, very variously interpreted; von Lengerke (Hengstenberg), for example: "the destroyer comes over the pinnacles of abomination;" Ewald (Auberlen): "and that on account of the fearful height of abominations;" Wieseler: "and that because of the destructive bird of abomination" (referring to the eagle of Jupiter Olympus, to whom Epiphanes dedicated the temple at Jerusalem, 2 Macc. vi. 2); Hofmann, *Weissag.* v. *Ery.* I. p. 309: "and that upon an offensive idol cover" (meaning the veil with which the altar of the idol was covered). My interpretation of the words in the original

(וְעַל כָּנָף מְשַׁחֵם דָּנִיֵּאל) is this: *the destroyer (comes) on the wing of abominations*, and that until, etc. Comp. Kell. Ewald on *Matthew*, p. 412, takes כָּנָף as a paraphrase for τὸ ἱερὸν. The Sept. rendering is probably from such passages as Ps. lvii. 2. For other explanations still, see Hengstenberg, *Christol.* III. p. 123 ff.; Bleek in the *Jahrb. f. D. Theol.* 1860, p. 98 ff.

<sup>1</sup> Comp. 1 Mac. i. 54, vi. 7.

<sup>2</sup> But see Krebs, p. 53.

<sup>3</sup> Weiss, *Evangelienfr.* p. 170 f.

<sup>4</sup> So Hoelemann and many older expositors, after Luke xxi. 20.

among them de Wette and Baumgarten-Crusius (comp. Weiss on Mark), understand the words as referring to *Palestine*, especially to the *neighborhood of Jerusalem* (Schott, Wieseler), or to the *Mount of Olives* (Bengel), because it is supposed that it would have been too late to seek to escape after the temple had been captured, and so the flight of the Christians to Pella took place as soon as the war began. The ground here urged, besides being an attempt to make use of the special form of its historical fulfilment in order to correct the prophetic picture itself, as though this latter had been of the nature of a special prediction, is irrelevant, for this reason, that in ver. 16 the words used are not "*in Jerusalem*," but ἐν τῇ Ἰουδαίᾳ; see on ver. 16. Jesus means to say: When the abomination of desolation will have marred and defaced the symbol of the *divine guardianship of the people*, then everything is to be given up as lost, and safety sought only by fleeing from Judaea to places of greater security among the mountains. — ὁ ἀναγινώσκων νοείτω] *let the reader understand!* (Eph. iii. 4). Parenthetical observation by the *evangelist*, to impress upon his readers the precise point of time indicated by Jesus at which the flight is to take place upon the then impending (not already present, Hug, Bleek) catastrophe. Chrysostom, Euthymius Zigabenus, Paulus, Fritzsche, Kaeuffer, Hengstenberg,<sup>1</sup> Baumgarten-Crusius, Ewald, ascribe the observation to *Jesus*, from *whose* lips, however, one would have expected, in the flow of living utterance, and according to His manner elsewhere, an expression similar to that in xi. 15, xiii. 9, or at least ὁ ἀκούων νοείτω. — We may add that our explanation is favored by Mark xiii. 14, where τὸ πρὶν ὑπὸ Δαν. τοῦ προφ. being spurious, it is consequently the reader, not of *Daniel*, but of the *gospel*, that is meant. Hoelemann incorrectly interprets: "*he who has discernment*, let him understand it" (alluding to Dan. xii. 11); ἀναγινώσκ. is never used in the New Testament in any other sense than that of *to read*.

Ver. 16 ff. Apodosis down to ver. 18. — οἱ ἐν τ. Ἰουδ.] means those who may happen to be living in the *country* of Judaea (John iii. 22), in contradistinction to Jerusalem with its holy place, the abominations in which are to be the signal for flight. — μὴ καταβαίνειτω, κ.τ.λ.] Some have conceived the idea to be this: "*ne per scalas interiores, sed exteriores descendat*," "*let him come down not by stairs within, but outside*," Bengel (Grotius, Wetstein); or: *let him flee over the roofs* (over the lower walls, separating house from house, till he comes to the city wall, Michaelis, Kuinoel, Fritzsche, Paulus, Winer, Kaeuffer). Both views may be taken each according to circumstances. — τὰ ἐκ τῆς οἰκίας αὐτοῦ] common attraction for τὰ ἐν τῇ οἰκίᾳ ἐκ τῆς οἰκίας.<sup>2</sup> — ἐν τῷ ἄγρῳ] where, being at work, he has no upper garment with him. — People will have to flee *to save their lives* (ver. 22); not according to the idea imported by Hofmann: to escape the otherwise too powerful temptation to deny the Lord. This again is decisively refuted by the fact that, in vv. 16–19, it is not merely the *disciples* or *believers* who are ordered to flee, but the summons to do so is a *general one*. What is said

<sup>1</sup> *Authent. d. Dan.* p. 258 ff.

<sup>2</sup> See Kühner, I. 174, and *ad Xen. Mem.* iii. 6. 11; Winer, p. 584 [E. T. 784].

with reference to the flight does not assume an *individualizing* character till ver. 20.

Ver. 19. Αἱ μὲν γὰρ ἔγκυοι οὐ δύνησονται φεῖγειν, τῷ φορτίῳ τῆς γαστρὸς βαρυνόμεναι· αἱ δὲ θηλάζουσαι διὰ τὴν πρὸς τὰ τέκνα συμπάθειαν, "Some being pregnant will not be able to flee, weighed down by the burden in the womb; others suckling (will not be able) on account of their strong feeling of sympathy for their children," Theophylact.

Ver. 20. Ἰνα] *Object* of the command, and therefore its *purport*.<sup>1</sup> — μὴδὲ σαββάτῳ] without *ἐν*, as in xii. 1.<sup>2</sup> On the *Sabbath* the rest and the solemnities enjoined by the law, as well as the short distance allowed for a Sabbath-day's journey (2000 yards, according to Ex. xvi. 29),<sup>3</sup> could not but interfere with the necessary haste, unless one were prepared in the circumstances to ignore all such enactments. Taken by themselves, the words μὴδὲ σαββάτῳ seem, no doubt, to be inconsistent with Jesus' own liberal views regarding the Sabbath (xii. 1 ff.; John v. 17, vii. 22); but he is speaking from the standpoint of *His disciples*, such a standpoint as they occupied at the time *He addressed them*, and which was destined to be outgrown only in the course of a later development of ideas (Rom. xiv. 5; Col. ii. 6). As in the case of χειμῶνος, what is here said is simply with a view to everything being avoided calculated to interfere with their hasty flight.<sup>4</sup>

Ver. 21. Those hindrances to flight are all the more to be deprecated that the troubles are to be unparalleled, and therefore a rapid flight will be a matter of the most urgent necessity. — ἕως τοῦ νῦν] *usque ad hoc tempus*, Rom. viii. 22. Κόσμον is not to be supplied here (Fritzsche).<sup>5</sup> On the threefold negative οὐδὲ οὐ μὴ, see Bornemann in the *Stud. u. Krit.* 1843, p. 109 f.<sup>6</sup>

Ver. 22. *And unless those days had been shortened*, those, namely, of the *θλίψις μεγάλη* (ver. 29), etc. This is to be understood of the *reduction of the number* of the days over which, but for this shortening, the *θλίψις* would have extended, not of the *curtailing of the length of the day* (Fritzsche), — a thought of which Lightfoot quotes an example from Rabbinical literature (comp. the converse of this, Josh. x. 13), which, seeing that there is a *considerable number* of days, would be to introduce an element of a very extraordinary character into the usual ideas connected with the acceleration of the advent (1 Cor. vii. 29). Rather comp. the similar idea, which in Barnab. iv. is ascribed to Enoch. — *ἐσθθῇ*] used here with reference to the *saving of the life* (viii. 25, xxvii. 40, 42, 49, and frequently).<sup>7</sup> Hofmann incorrectly explains: saved from denying the Lord. — *πᾶσα σὰρξ*] *every flesh*, i.e., *every mortal man* (see on Acts ii. 16), would not be rescued, i.e., *would have perished*.<sup>8</sup> The limitation of *πᾶσα σὰρξ* to the Jews and Christians belonging

<sup>1</sup> Mark xiv. 35; Col. i. 9.

<sup>2</sup> Winer, p. 205 [E. T. 274].

<sup>3</sup> See Lightfoot on Luke xxiv. 50; Acts i. 12; Schoettgen, p. 406.

<sup>4</sup> Comp. x. 23.

<sup>5</sup> See, on the other hand, Mark xiii. 19; 1 Macc. ii. 83; Plat. *Parm.* p. 152 C, *Ep.* xiii. p. 361 E.

<sup>6</sup> For the expression generally, Plat. *Tim.*

p. 88 A: οὐδὲ γενέσθαι ποτὶ οὐδὲ γεγενῆσθαι νῦν οὐδ' εἰσαυθὺς ἵστασθαι, "nor ever did become, or has become now, or hereafter will be," etc., Stallbaum, *ad Rep.* p. 492 E.

<sup>7</sup> Euthymius Zigabenus: οὐκ ἂν ὑπεξέφυγε τὸν θάνατον, "would not, could not escape death."

<sup>8</sup> Comp. for the position of the negative, Fritzsche, *Dis.* II. on 2 Cor. p. 24 f.

to town or country who are found *in immediate contact with the theatre of war*, is justified by the context. The *ἐκλεκτοί* are *included*, but it is not these *alone* who are meant (Hofmann). — The *ao*rist *ἐκολοβ.* conveys the idea that the shortening was resolved upon *in the counsels of the divine compassion* (Mark xiii. 20), and its relation to the *ao*rist *ἐσώθη* in the apodosis is this : had the shortening of the period over which the calamities were to extend not taken place, this would have involved the utter destruction of all flesh. The *future* *κολοβ.* again conveys the idea that the *actual* shortening *is being effected*, and therefore that the case supposed, with the melancholy consequences involved in it, *has been averted*. — διὰ δὲ τοῖς ἐκλεκτοῖς] *for sake of the chosen* (for the Messianic kingdom), in order that they might be preserved for the approaching advent. That in seeking to save the righteous, God purposely adopts a course by which He may save others at the same time, is evident from Gen. xviii. 13 ff. But the *ἐκλεκτοί* (see on xxii. 14) are those who, at the time of the destruction of the capital, are *believers* in Christ, and are found *persevering in their faith in Him* (ver. 13) ; not the future *creditori* as well ;<sup>1</sup> which latter view is precluded by the *εἰθίως* of ver. 20. — There is a certain *solemnity* in the repetition of the same words *κολοβ. αἱ ἡμέραι ἐκείναι*. Ebrard lays stress upon the fact, as he supposes, that our passage describes a calamity “*cui finis sit imponendus, et quae ab actate paulo saltem feliciore sit excipienda*,” “to which an end may be put, and which may be followed by an age a little more happy at least,” and accordingly infers that the idea of the immediate end of the world is thereby excluded. But the *aetas paulo saltem felicior*, or the supposition that there is any interval at all between the *θλίψις μεγάλη* and ver. 20, is foreign to the text ; but the *end* of the above mentioned disaster is to take place in order that what is stated at ver. 20 may follow it *at once*.

Ver. 23 ff. τότε] *then*, when the desolation of the temple and the great *θλίψις* shall have arrived, false Messiahs, and such as falsely represent themselves to be prophets, will again come forward and urge their claims with greater energy than ever, nay, in the most seductive ways possible. Those here referred to are different from the pretenders of ver. 4 f. The excitement and longing that will be awakened in the midst of such terrible distress will be taken advantage of by impostors with pretensions to miracle-working, and then how dangerous they will prove ! By such early expositors as Chrysostom and those who come after him, ver. 23 was supposed to mark the transition to the subject of the advent, so that τότε would pass over the whole period between the destruction of Jerusalem and the second advent ; while, according to Ebrard (comp. Schott), the meaning intended by Jesus in vv. 23, 24 is, that after the destruction of the capital, the condition of the church and of the world, described in vv. 4–14, “*in posterum quoque mansurum esse*.” Such views would have been discarded if due regard had been paid to the τότε by which the point of time is precisely defined, as well as to the circumstance that the allusion here is *merely* to the coming

<sup>1</sup> Jahn in Bengel's *Archiv.* II. 1 ; Schott, *Opusc.* II. p. 205 ff. ; Lange, following Augustine, Calovius.

forward of false Christs and false prophets. Consequently we should also beware of saying, with Calovius, that at this point Christ passes to the subject of His *adventus spiritualis per evangelium*. He is still speaking of that period of distress, ver. 21 f., which is to be immediately followed, ver. 29, by the second advent. — *ψευδόχριστοι*] those who falsely claim to be Messiah; nothing is known regarding the historical fulfilment of this.<sup>1</sup> — *ψευδοπροφήται*] according to the context, not Christian teachers (ver. 11), in the present instance, but *such as pretended to be sent by God, and inspired to speak to the people in the season of their calamity*,—deceivers similar to those who had tried to impose upon their fellow-countrymen during the national misfortunes of earlier times (Jer. xiv. 14, v. 13, vi. 13, viii. 10).<sup>2</sup> Others suppose that the reference is to such as sought to pass for *Elijah* or some other prophet *risen from the dead* (Kuinoel), which would scarcely agree with the use of a term so general as the present; there are those also who think it is the *emissaries of the false Messiahs* who are intended (Grotius). — *δώσουσι*] not: *promise* (Kypke, Krebs), but: *give*, so as to suit the idea involved in *σημεῖα*.<sup>3</sup> — On *σημεῖα καὶ τέρατα*, between which there is no *material* difference, see on Rom. xv. 19. Miracles may also be performed by Satanic agency, 2 Thess. ii. 9. — *ὥστε πλανηθῆναι* (see critical notes): *so that the very elect may be led astray* if possible.<sup>4</sup> — Ver. 25. *Διαμαρτύρεται ἐξασφαλίζόμενος*, “being perfectly sure, He solemnly asseverates,” Euthymius Zigabenus. Comp. John xiv. 29.

Ver. 26. *ὅτι*] according to the tenor of this my prediction. Ver. 26 does not stand to ver. 23 in the relation of a strange *reduplication* (Weiss), but as a rhetorical amplification which is brought to an emphatic close by a repetition of the *μὴ πιστεύετε* of ver. 23. — *ἐστὶ*] the Messiah, ver. 23. — *ἐν τοῖς ταμείοις*] the article is to be taken *demonstratively*, while the plural denotes the inner rooms of a house. According to Fritzsche, we have here the *categorical* plural (see on ii. 20): “en, ibi est locorum, quae conclavia appellantur.” That would be too vague a pretence. The phraseology here made use of: *in the wilderness—in the inner rooms of the house*—is simply apocalyptic imagery.<sup>5</sup>

Ver. 27. *Reason why* they were not to listen to such assertions. The advent of the Messiah will not be of such a nature that you will require to be directed to look here or look there in order to see Him; but it will be as the lightning, which, as soon as it appears, suddenly announces its presence *everywhere*.<sup>7</sup> Not as though the advent were not to be connected

<sup>1</sup> Jonathan (Joseph. *Bell.* vii. 11. 8) and Barcochba (see on ver. 5) appeared at a later period.

<sup>2</sup> Comp. Joseph. *Bell.* ii. 13. 4: *πάντοι γὰρ ἀνθρώποι καὶ ἀπατῶντες προσχήματι θείας μοῦ νεωτερισμοῦ καὶ μεταβολᾶς πραγματούμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθοι, κ.τ.λ.*

<sup>3</sup> Comp. xli. 39; Deut. xlii. 1.

<sup>4</sup> Kühner, II. 2, p. 1005.

<sup>5</sup> *ei dunatόν: si fieri possit*: “conatus summus, sed tamen irritus,” “if it can be accomplished; the very highest effort, but

yet in vain,” Bengel.

<sup>6</sup> “*Ultra de deserto et penetralibus quaerere non est sobrii interpretis*,” “It belongs not to a sober interpreter to seek beyond concerning the desert and the inner rooms,” Maldonatus.

<sup>7</sup> *οὕτως ἐστὶν ἡ παρουσία ἐκείνη, ὁμοῦ πανταχοῦ φαινόμενη διὰ τὴν ἐκλαμψὴν τῆς δόξης*, “thus that coming shall be, together everywhere shining forth through the brightness of His glory,” Chrysostom.



with some locality or other upon earth, or were to be invisible altogether (R. Hofmann); but what is meant is, that when it takes place, it will all of a sudden openly display itself in a glorious fashion *over the whole world*. Ebrard (comp. Schott) is wrong in supposing that the point of comparison lies only in the circumstance that the event comes *suddenly and without any premonition*. For certainly this would not tend to show, as Jesus means to do, that the assertion : he is in the wilderness, etc., is an *unwarrantable* pretence.

Ver. 28. Confirmation of the truth that the advent will announce its presence everywhere, and that from the point of view of the retributive punishment which the coming One will be called upon everywhere to execute. The emphasis of this figurative adage is on *ὅπου ἐὰν ᾗ* and *ἐκεῖ* : "*wherever the carcass may happen to be, there will the eagles be gathered together*,"—on no spot where there is a carcass will this gathering fail, so that, when the Messiah shall have come, He will reveal Himself everywhere in this aspect also (namely, as an avenger). Such is the sense in which this saying was evidently understood as early as the time of Luke xvii. 37. The *carcass* is a metaphorical expression denoting the *spiritually dead* (viii. 22 ; Luke' xvi. 24) who are doomed to the Messianic ἀπώλεια, while the words *συναχθήσονται* (namely, at the advent) *οἱ ἄγροι* convey the same idea as that expressed in xiii. 41, and which is as follows : the *angels*, who are sent forth by the Messiah for the purpose, *συνάξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός*, the only difference being, that in our passage the prophetic imagery depicting the mode of punishment is not that of consuming by fire, and that for the simple reason that the latter would not harmonize with the idea of the carcass and the eagles (Bleek, Luthardt, Auberlen). Others (Lightfoot, Hammond, Clericus, Wolf, Weststein) have erroneously supposed that the *carcass* alludes to *Jerusalem* or the *Jews*, and that the *eagles* are intended to denote the Roman legions with their standards.<sup>1</sup> But it is the *advent* that is in question ; while, according to vv. 23–27, *ὅπου ἐὰν ᾗ* cannot be taken as referring to any one particular locality, so that Hoelemann is also in error, inasmuch as, though he interprets the eagles as representing the *Messiah and His angel-hosts*, he nevertheless understands the carcass to mean Jerusalem as intended to form the central scene of the advent. It is no less mistaken to explain the latter of "the corpses of Judaism" (Hilgenfeld), on the ground that, as Keim also supposes, Christ means to represent Himself "as *Him who is to win the spoils amid the physical and moral ruins of Israel*." According to Cremer, the carcass denotes the *anti-Messianic agitation* previously described, which is destined to be suppressed and punished by the *imperial power* (the eagles). This view is erroneous ; for, according to ver. 27, the *συναχθ. οἱ ἄγροι* can only represent the *παρουσία τ. υἱοῦ τ. ἀνθρ.*<sup>2</sup> Similarly such early expositors as Chrysostom (who thinks the angels and martyrs are intended to be included), Jerome, Theo-

<sup>1</sup> Xen. Anab. i. 10. 12 ; Plut. Mar. 23.

<sup>2</sup> Fritzsche and Fleck, p. 384 : "ubi Mes-

sas, ibi homines, qui ejus potestatis subvertunt" (oi ἄγροι, ver. 31).

phylact,<sup>1</sup> Euthymius Zigabenus, Münster, Luther, Erasmus,<sup>2</sup> Beza, Calvin, Clarius, Zeger, Calovius, Jansen. But how inappropriate and incongruous it would be to compare the Messiah (who is conceived of as τροφή πνευματική, Euthymius Zigabenus) to the *carcase*; which is all the more offensive when, with Jerome, πτώμα is supposed to contain a reference to the *death* of Jesus—a view which Calvin rejected. Wittichen<sup>3</sup> reverses the subjects of comparison, and takes the carcase as representing the Israelitish ἐκλεκτοί, and the eagles as representing the Messiah. But this interpretation is likewise forbidden by the incongruity that would result from the similitude of the carcase so suggestive of the domain of death, as well as by that universal character of the advent to which the context bears testimony. With astonishing disregard of the context, Kaeuffer observes : μή πιστεύετε, sc. illis, nam ubi materies ad praedandum, ibi praedatores avidi, h. e. nam in fraudem vestram erit," "do not trust, viz., them, for where there is matter for booty, there are eager robbers, that is, for it will be to your damage." <sup>4</sup>—οἱ ἀετοί] are the *carion-kites* (vultur percnopterus, Linnaeus), which the ancients regarded as belonging to the eagle species.<sup>5</sup>

Ver. 29. Here follows the *second portion* of the reply of Jesus, in which He intimates what events, following at once on the destruction of Jerusalem, are *immediately to precede* His second coming (vv. 29–33); mentioning at the same time, that however near and certain this latter may be, yet the day and hour of its occurrence cannot be determined, and that it will break unexpectedly upon the world (vv. 34–41); this should certainly awaken men to watchfulness and preparedness (vv. 42–51), to which end the two parables, xxv. 1–30, are intended to contribute. The discourse then concludes with a description of the final judgment over which the coming one is to preside (xxv. 31–46). — εἰθέως δὲ μετὰ τ. θλίψιν τῶν ἡμερ. ἐκ.] *but immediately after the distress of those days*, immediately after the last (τὸ τέλος) of the series of Messianic woes described from ver. 15 onwards, and the first of which is to be coincident with the destruction of the temple. For τῶν ἡμερ. ἐκείνων, comp. vv. 19, 22; and for θλίψιν, ver. 21. Ebrard's explanation of this passage falls to the ground with his erroneous interpretation of vv. 23, 24, that explanation being as follows : *immediately after the unhappy condition of the church* (vv. 23–28), *a condition which is to continue after the destruction of Jerusalem*,—it being assumed that the εἰθέως involves the meaning : "nullis aliis intercedentibus indiciis." It may be observed generally, that a whole host of strange and fanciful interpretations have been given here, in consequence of its having been assumed that Jesus could not possibly have intended to say that His second advent was to follow immediately upon the destruction of Jerusalem. This assumption, however, is

<sup>1</sup> ὡσπερ ἐπὶ νεκρὸν σῶμα συνάγονται δέξιν οἱ αἰετοί, οὕτω καὶ ἐνθα ἀν εἷη ὁ Χριστός. ἐλεύσονται πάντες οἱ ἄγιοι, "As the eagles quickly gather at a dead body, so also, where the Christ may be, all the holy ones will come."

<sup>2</sup> "Non deerunt capiti sua membra," "the head will not be lacking its members."

<sup>3</sup> In the *Jahrh. f. D. Theol.* 1862, p. 337.

<sup>4</sup> On the question as to whether πτώμα without a qualifying genitive be good Greek, see Lobeck, *ad Phryn.* p. 37b.

<sup>5</sup> See Plin. *N. H.* x. 3; Aristot. *ix.* 22. For the similitude, comp. Job xxxix. 30; Hos. viii. 1; Hab. viii. 1; Prov. xxx. 17; Ezek. xxxix. 17.

contrary to all exegetical rule, considering that Jesus repeatedly makes reference elsewhere (see also ver. 34) to His second coming as an event that is near at hand. Among those interpretations may also be classed that of Schott (following such earlier expositors as Hammond and others, who had already taken *εἰθίως* in the sense of *suddenly*), who says that Matthew had written *ὀκνησά*, *subito*, but that the translator (like the Sept. in the case of Job v. 3) had rendered the expression "minus accurate" by *εἰθίως*. This is certainly a wonderful supposition, for the simple reason that the *ὀκνησά* itself would be a wonderful expression to use if an interval of a thousand years was to intervene. Bengel has contributed to promote this view by his observation that : "Nondum erat tempus revelandi totam seriem rerum futurarum a vastatione Hieros. usque ad consummationem seculi," "it was not yet time to reveal the whole series of future events from the destruction of Jerusalem to the end of the world," and by his paraphrase of the passage : "De iis, quæ post pressuram dierum illorum, delendæ urbis Jerusalem, evenient, proximum, quod in præsentī pro mea conditione commemorandum et pro vestra capacitate expectandum venit, hoc est, quod sol obscurabitur," etc., "concerning those things which shall happen, *after the tribulation of those days*, the destruction of the city of Jerusalem, *the nearest*, which at the present, according to my condition, comes to be remembered, and according to your capacity to be waited for, is this, *that the sun shall be darkened*," etc. Many others, as Wetstein, for example, have been enabled to dispense with gratuitous assumptions of this sort by understanding ver. 29 ff. to refer to the *destruction of Jerusalem*, which is supposed to be described therein in the language of prophetic imagery (Kuinoel), and they so understand the verse in spite of the destruction already introduced at ver. 15. In this, however, they escape Scylla only to be drawn into Charybdis, and are compelled to have recourse to expedients of a still more hazardous kind in order to explain away the literal advent,<sup>1</sup> which is depicted in language as clear as it is sublime. And yet E. J. Meyer again interprets vv. 29-34 of the destruction of Jerusalem, and in such a way as to make it appear that the prediction regarding the final advent is not introduced till ver. 35. But this view is at once precluded by the fact that in ver. 35 *ὁ οὐρανὸς κ. ἡ γῆ παρελεύσεται* cannot be regarded as the leading idea, the theme of what follows, but only as a subsidiary thought (v. 18) by way of background for the words *οἱ δὲ λόγοι μου οὐ μὴ παρέλθ.* immediately after (observe, Christ does not say *οἱ γὰρ λόγοι, κ.τ.λ.*, but *οἱ δὲ λόγοι, κ.τ.λ.*). Hoelemann, Cremer, Auberlen are right in their interpretation of *εἰθίως*, but wrong in regarding *the time of the culmination of the heathen power*—an idea imported from Luke xxi. 24—as antecedent to the period indicated by *εἰθίως*. Just as there are those who seek to dispose of the historical difficulty connected with *εἰθίως* by twisting the sense of *what precedes*, and by an importation from Luke xxi. 24, so Dörner

<sup>1</sup> Comp. the Old Testament prophecies respecting the day of the coming of Jehovah, Isa. xlii. 9 ff., xxxiv. 4, xlv. 21; Jer. iv. 28 ff.; Ezek. xxxii. 7 ff.; Hag. ii. 6 ff.; Joel ii. 10, iii. 3 ff., iv. 15; Zeph. i. 15; Hag. ii. 21; .

Zech. xiv. 6, etc., and the passages from Rabbinical writers in Bertholdt, *Christol.* § 12; Gfrörer, *Geach. d. Urchrist.* I. 2, pp. 195 ff., 219 ff.

seeks to dispose of it by twisting the sense of *what comes after*. — *ὁ ἥλιος σκοτισθ., κ.τ.λ.*] Description of the great catastrophe in the heavens which is to precede the second advent of the Messiah. According to Dorner, our passage is intended as a prophetic delineation of the *fall of heathenism*, which would follow immediately upon the overthrow of Judaism; and, accordingly, he sees in the mention of the sun, moon, and stars an allusion to the *nature-worship* of the heathen world, an idea, however, which is refuted at once by ver. 34.<sup>1</sup> Ewald correctly interprets: "While the whole world is being convulsed (ver. 29, after Joel iii. 3 f.; Isa. xxxiv. 4, xxiv. 21), the heaven-sent Messiah appears in His glory (according to Dan. vii. 13) to judge," etc. — *οἱ ἀστέρες πεισύνται, κ.τ.λ.*] Comp. Isa. xxxiv. 4. To be understood *literally*, but not as illustrative of sad times (Hengstenberg on the Revelation; Gerlach, *letzte Dinge*, p. 102); and yet not in the sense of *falling-stars* (Fritzsche, Kuinoel), but as meaning: the *whole* of the stars together. Similarly in the passage in Isaiah just referred to, in accordance with the ancient idea that heaven was a firmament in which the stars were set for the purpose of giving light to the earth (Gen. i. 14). The *falling* of the stars (which is not to be diluted, with Bengel, Paulus, Schott, Olshausen, Baumgarten-Crusius, Cremer, following the Greek Fathers, so as to mean a mere *obscuration*) to the earth—which, in accordance with the cosmical views of the time, is the plain and natural sense of *εἰς τὴν γῆν* (see Rev. vi. 13)—is, no doubt, impossible as an actual fact, but it need not surprise us to see such an idea introduced into a prophetic picture so grandly poetical as this is,—a picture which it is scarcely fair to measure by the astronomical conceptions of our own day. — *αἱ δυνάμεις τῶν οὐρανῶν σαλευθ.*] is usually explained of the *starry hosts*,<sup>2</sup> which, coming as it does after *οἱ ἀστέρες πεισύνται*, would introduce a tautological feature into the picture. The words should therefore be taken in a *general* sense: the *powers of the heavens* (the powers which uphold the heavens, which stretch them out, and produce the phenomena which take place in them, etc.) *will be so shaken* as to lose their usual stability. Comp. Job. xxvi. 11. The interpretation of Olshausen, who follows Jerome, Chrysostom, Euthymius Zigabenus, in supposing that the trembling *in the world of angels* is referred to (Luke ii. 13), is inconsistent not merely with *σαλευθῶν*, but also with the whole connection which refers to the domain of *physical* things. For the *plural* τῶν οὐρανῶν, comp. Eccclus. xvi. 16. — This convulsion in the *heavens*, previous to the Messiah's descent *therefrom*, is not as yet to be regarded as the *end of the world*, but only as a prelude to it; the *earth* is not destroyed as yet by the celestial commotion referred to (ver. 30). The poetical character of the *picture* does not justify us in regarding the *thing* so vividly depicted as also belonging merely to the domain of poetry,—all the less that, in the present case, it is not political revolutions (Isa. xiii. 10, xxxiv. 4; Ezek. xxxii. 7 f.; Joel iii. 3 f.) that are in view, but the new birth of the world, and the establishment of the Messiah's kingdom. [See note XI., p. 434 *et seq.*]

<sup>1</sup> See E. J. Meyer, p. 126 ff.; Bleek, p. 356; Hofmann, p. 636; Gess, p. 136.

<sup>2</sup> Isa. xxxiv. 4, xl. 26; Ps. xxxiii. 6; Deut. iv. 19; 2 Kings xvii. 16, etc.

Ver. 30. *Kai τότε*] *and then*, when what is intimated at ver. 29 shall have arrived. — *φανήσεται*] universally, and so not visible merely to the elect (Cremer), which would not be in keeping with what follows. — *τὸ σημεῖον τοῦ υἱοῦ τ. ἀνθρ.*] accordingly the sign inquired about in ver. 3, that phenomenon, namely, which is immediately to precede the coming Messiah, the Son of man of Dan. vii. 13, and which is to indicate that His second advent is now on the point of taking place, which is to be the *signal* of this latter event. As Jesus does not say *what* this is to be, it should be left quite indefinite; only this much may be inferred from what is predicted at ver. 29 about the *darkening* of the heavenly bodies, that it must be of the nature of a *manifestation of light*, the dawning of the Messianic *δόξα* which is perhaps to go on increasing in brilliancy and splendor until the Messiah Himself steps forth from the midst of it in the fulness of His glory. There is no foundation for supposing, with Cyril, Hilary, Chrysostom, Augustine, Jerome, Erasmus, that the allusion is to a *cross* appearing in the heavens; with Hebart, that it is to the rending of heaven or the appearing of angels; with Fleck and Olshausen, that it is to the *star* of the Messiah (Num. xxiv. 17); similarly Bleek, though rather more by way of conjecture. Following the older expositors, Fritzsche, Ewald, Hengstenberg, R. Hofmann understand the coming *Messiah Himself*: “miraculum, quod Jesus revertens Messias oculis objiciet” “the miracle which Jesus returning as Messiah will present to their eyes,” (accordingly, taking τοῦ υἱοῦ τ. ἀνθρ. as a genitive of *subject*; while Wolf, Storr, Weiss, *Bibl. Theol.* p. 56, ed. 2, assume it to be a genitive of *apposition*). This view is inconsistent not only with what follows, where the words *καὶ δεικνύται τὸν υἱόν, κ.τ.λ.*, evidently point to something still farther in the future, and which the *σημεῖον* serves to introduce, but also with the question of the disciples, ver. 3. R. Hofmann thinks that the reference is to that apparition in the form of a man which is alleged to have stood over the holy of holies for a whole night while the destruction of the capital was going on. A legendary story (chronicled by Ben-Gurion); and it may be added that what is said, vv. 29–31, certainly does not refer to the destruction of Jerusalem, *after* which event Hofmann supposes our evangelist to have written. Lastly, some (Schott, Kuinoel) are even of opinion that *σημεῖον* does not point to any new and special circumstance at all—to anything beyond *what is contained* in ver. 29; but the introduction of the *sequel* by *τότε* is decidedly against this view. — *καὶ τότε*] a new point brought forward: *and then*, when this *σημεῖον* has been displayed. — *κόπονται*];<sup>1</sup> with what a totally different order of things are they now on the point of being confronted, what a breaking up and subversion of all the previous relationships of life, what a separation of elements hitherto mingled together, and what a deciding of the final destinies of men at the judgment of the old and the ushering in of the new *αἰών*! *Hence*, being seized with terror and anguish, they will *mourn* (see on xi. 17). The *sorrow of repentance* (Dorner, Ewald) is not to be regarded as excluded from this mourning. There is no adequate reason to suppose, with Ewald, that, in the collection of our Lord's sayings

<sup>1</sup> Comp. Zech. xii. 10; Rev. i. 7.

(the *λόγια*), *δύονται* probably occurred twice here, and that it was reserved for the last redactor of those sayings to make a play upon the word by substituting *κόφονται*. — *ἐρχόμενον*, κ.τ.λ.] as in Dan. vii. 13. — *μετὰ δυνάμ. κ. δόξ. πολλ.*] This *great power and majesty* will also be displayed in the accompanying angel-hosts, ver. 31. The *πᾶσαι αἱ φυλαὶ τῆς γῆς* are not : “*omnes familias Judaeorum*” (Kuinoel), as those who explain ver. 29 ff. of the destruction of Jerusalem must understand the words, but : *all the tribes of the earth*.<sup>1</sup>

Ver. 31. *Καὶ ἀποστελεῖ*] *And He will send forth*, i.e., from the clouds of heaven, 1 Thess. iv. 16, 17. — *τοῖς ἀγγέλοις αὐτοῦ*] the angels specially employed in His service. — *μετὰ σάλπιγγος φωνῆς μεγάλ.*] *with* (having as an accompaniment) *a trumpet of a loud sound*. The second genitive qualifies and is governed by the first.<sup>2</sup> The idea is not that the individual angels blow trumpets, but what is meant (Isa. xxvii. 13) is the last trumpet (1 Cor. xv. 52), the trumpet of God (1 Thess. iv. 16), which is sounded while the Messiah is sending forth the angels. The resurrection of believers is also to be understood as taking place on the sound of this trumpet being heard (1 Cor. as above ; 1 Thess. as above). — *ἐπισυνάξουσιν*] *gather together*,<sup>3</sup> namely, *toward* the place where He is in the act of appearing upon earth. This gathering together of the elect, which is to be a gathering from every *quarter* (comp. Rev. i. 7), and from the whole *compass* of the earth, is an *act* and *accompaniment* of the second advent (in answer to Cremer's distinction).<sup>4</sup> But the *ἀρπάξεσθαι εἰς ἅερα*, to meet the Lord as He approaches (1 Thess. iv. 17), is to be regarded as taking place *after* this gathering together has been effected. — *τοὺς ἐκλεκτ. αὐτοῖ*] *the elect belonging to Him* (chosen by God for the Messianic kingdom, as in ver. 22).<sup>5</sup> — *ἀπὸ ἀκρῶν οὐραν.*] *ab extremitatibus coelorum usque ad extremitates eorum*, i.e., from one horizon to the other,<sup>6</sup> therefore from the *whole earth* (ver. 14), on which the extremities of the sky seem to rest.<sup>7</sup> — As showing the exegetical abuses to which this grand passage has been subjected, take the following, Lightfoot : “*emittet filius hominis ministros suos cum tuba evangelica*,” etc. ;<sup>8</sup> “the Son of man will send forth His ministers with the trumpet of the Gospel,” etc. Olshausen ; he will send out men armed with the awakening power of the Spirit of God, for the purpose of assembling believers at a place of safety. This is substantially the view of Tholuck also.—It may be observed, moreover, that this passage forbids the view of Köstlin, p. 26, that our Gospel does not contain a specifically *Christian*, but merely an *ethical* universalism (as contrasted with Jewish obduracy).<sup>9</sup>

<sup>1</sup> Comp. Gen. xli. 3, xxviii. 14.

<sup>2</sup> See Buttmann, *Neut. Gr.* p. 295 [E. T. 343].

<sup>3</sup> xxiii. 27 ; 2 Thess. ii. 1 ; 2 Macc. i. 27, ii. 18.

<sup>4</sup> See Hoelemann, p. 171.

<sup>5</sup> Comp. Rom. i. 6.

<sup>6</sup> For *οὐρανῶν* without the article, see Winer, p. 115 [E. T. 150].

<sup>7</sup> Deut. iv. 82, xxx. 4 ; Ps. xix. 7.

<sup>8</sup> Kuinoel (comp. Wetstein : “in tanta

calamitate Judaeis, adversarii religionis Christianae, infligenda, ubi vis locorum Christi sectatores per dei providentiam illius servabuntur,” “In so great calamity inflicted upon the Jews, the enemies of Christ's religion, in every place the followers of Christ shall be preserved unharmed through the providence of God,” etc.

<sup>9</sup> See, on the other hand, especially viii. 11, xxii. 9 f., xxv. 31 ff., xxviii. 10, etc.

Ver. 32 f. Cheering prospect for the disciples in the midst of those final convulsions—a prospect depicted by means of a pleasing scene taken from nature. The understanding of this passage depends on the correct interpretation (1) of τὸ θέρος, (2) of πάντα ταῦτα, and also (3) on our taking care not to supply anything we choose as the subject of ἐγγίς ἐστιν ἐπὶ θήραις. — δέ is simply μεταβατικόν. — ἀπὸ τῆς συκῆς] the article is *generic*; for ἀπό, comp. on xi. 29. *From the fig-tree, i.e., in the case of the fig-tree, see the parable (τὴν παρ.)* that is intended for your instruction in the circumstances referred to. For the *article* conveys the idea of *your* similitude; here, however, παραβολή means simply a *comparison*, παράδειγμα. Comp. on xiii. 3. — καὶ τὰ φύλλα ἐκφύη] *and puts forth the leaves* (the subject being ὁ κλάδος). Matthæi, Fritzsche, Lachmann, Bleek, on the authority of E F G H K M V Δ, Vulg. It., write ἐκφυῖ, taking it as an aorist, *i.e., et folia edita fuerint*.<sup>1</sup> But in that case what would be the meaning of the allusion to the branches recovering their sap? Further, it is only by taking κ. τ. φ. ἐκφύη as *present* that the *strictly definite* element is brought out, namely: when the κλάδος is in the act of budding. — τὸ θέρος] is usually taken in the sense of *aestas*, after the Vulgate. But, according to the correct interpretation of πάντα ταῦτα, summer would be *too late* in the present instance, and too indefinite; nor would it be sufficiently near to accord with ἐγγίς ἐστιν ἐπὶ θήραις. Hence it is better to understand the *harvest*<sup>2</sup> as referred to, as in Prov. xxvi. 1; Dem. 1253. 15, and frequently in classical writers.<sup>3</sup> It is not, however, the *fig-harvest* (which does not occur till August) that is meant, but the *fruit-harvest*, the formal commencement of which took place as early as the second day of the Passover season. — οὕτω κ. ὑμεῖς] so understand *ye also*. For the preceding *indicative*, γινώσκετε, expressed what was matter of *common* observation, and so, in a way corresponding to the observation referred to, should (γινώσκ. imperative) *the disciples also* on their part understand, etc. — ὅταν ἴδῃτε πάντα ταῦτα] *when ye will have seen all this*. It is usual to seek for the reference of πάντα ταῦτα in the part of the passage *before* ver. 29, namely, in what Jesus has just foretold as to all the things that were to *precede* the second coming. But arbitrary as this is, it is outdone by those who go the length of merely picking out a few from the phenomena in question, in order to restrict the reference of πάντα ταῦτα to them; as, for example, the *incrementa malignitatis* (Ebrard), or the *cooling of love* among believers, the *preaching to the Gentiles*, and the *overthrow of Jerusalem* (Gess). If we are to take the words in their plain and obvious meaning (ver. 8), πάντα ταῦτα can only be understood to refer to what *immediately precedes*, therefore to what has been predicted, from that epoch-making *ver. 29 on to ver. 31*, respecting the σημεῖον of the Son of man, and the phenomena that were to *accompany the second coming itself*. When they shall have seen all that has been announced, vv. 29–31, they are to understand from it, etc. — ὅτι ἐγγίς ἐστιν ἐπὶ θήραις] To *supply* a subject here is purely arbitrary; the *Son of man* has been supposed by some to be understood (Fritzsche, de Wette, Hofmann,

<sup>1</sup> See, in general, Kühner, I. p. 930 f.<sup>2</sup> Jacobs, *ad Anthol.* VIII. p. 357. Comp.<sup>3</sup> Equivalent to θεωρισμός, Photius, p. 86, 18.

also Ebrard, Kelm.

Bleek, Weiss, Gess); whereas the subject is τὸ θέρος, which, there being no reason to the contrary, may also be extended to ver. 33. This θέρος is neither the *second coming* (Cremer), nor the *judgment* (Ebrard), nor the *kingdom of God* generally (Olshausen, Auberlen), nor even the *diffusion of Christianity* (Schott), but simply the *harvest*, understanding it, however, in the *higher Messianic* sense symbolized by the natural harvest,<sup>1</sup> namely, the reception in the *Messianic kingdom of that eternal reward* which awaits all true workers and patient sufferers. That is the joyful (Isa. ix. 2) and blessed *consummation* which the Lord encourages His disciples to expect immediately after the phenomena and convulsions that are to accompany His second advent.<sup>2</sup>

Ver. 34. Declaration to the effect that all this is to take place before the generation then living should pass away. The well-nigh absurd manner in which it has been attempted to force into the words ἡ γενεὰ αὐτῆς such meanings as : *the creation* (Maldonatus), or : *the human race* (Jerome), or : *the Jewish nation* (Jansen, Calovius, Wolf, Heumann, Storr, Dörner, Hebart, Auberlen; see, on the other hand, on Mark xiii. 30), or : "the class of men consisting of *my believers*" (Origen, Chrysostom, Theophylact, Euthymius Zigabenus, Clarius, Paulus, Lange), resembles the unreasonable way in which Ebrard, following up his erroneous reference of πάντα ταῦτα (see on ver. 33), imports into the saying the idea : *inde ab ipsorum* (discipulorum) *æetate omnibus ecclesiae temporibus interfutura*, "from this generation of these (disciples) about to profit all times of the Church," an imaginary view which passages like x. 23, xvi. 28, xxiii. 39, should have been sufficient to prevent. This also in opposition to the interpretation of Cremer : "*the generation of the elect* now in question," and that of Klostermann : "*the (future) generation which is to witness those events*," both of which are foreign to the sense. Comp. xxiii. 36. — The πάντα ταῦτα is the same as that of ver. 33, and therefore denoting neither the mere *prognostics* of the second advent, or, to be more definite, "*the taking away of the kingdom from Israel*" (Gess), not specially the destruction of Jerusalem.<sup>3</sup> That the second advent itself is intended to be included, is likewise evident from ver. 36, in which the subject of the day and hour of the advent is introduced.

Ver. 35. With the preceding πάντα ταῦτα γένηται will commence the passing away of the fabric of the world as it now exists (2 Pet. iii. 7, 8); but what I say (generally, though with special reference to the prophetic utterances before us) *will certainly not pass away, will abide as imperishable truth* (v. 18). The utterance which fails of its accomplishment is conceived of as something that *perishes* (Addit. Esth. vii. 2), that ceases to exist. Comp. ἐκπίπτειν, Rom. ix. 6.

Ver. 36. The affirmation of ver. 34, however, does not exclude the fact that no one knows the *day and hour* when the second advent, with its accompanying phenomena, is to take place. It is to occur during the *lifetime of the generation then existing*, but no one knows on what *day* or at what

<sup>1</sup> Gal. vi. 9; 2 Cor. ix. 6.

<sup>2</sup> On ἐνι θύραις without the article, see Bornemann, *ad Xen. Cyr.* i. 3. 2; and for

the plural, see Kühner, II. i. p. 17.

<sup>3</sup> Schott, E. J. Meyer, Hoelemann, Bäuml in Klaiber's *Stud.* i. 3, p. 41 ff.



hour within the period thus indicated. Accordingly it is impossible to tell you anything more *precise* in regard to this than what is stated at ver. 34. — εἰ μὴ ὁ πατ. μου μόνος] This reservation on the part of the Father excludes even the incarnate Son (Mark xiii. 32). The limitation implied in our passage as regards the human side of our Lord's nature is to be viewed in the same light as that implied in xx. 23. See, besides, on Mark xiii. 32.

Vv. 37-39. But (δέ, introducing an analogous case from an early period in sacred history) as regards the ignorance as to the precise moment of its occurrence, it will be with the second coming as it was with the flood. — ἦσαν . . . τρώγοντες] not for the imperfect, but to make the predicate more strongly prominent.<sup>1</sup> τρώγειν means simply *to eat* (John vi. 54-58, xiii. 18), not *devouring* like a beast (Beza, Grotius, Cremer), inasmuch as such an unfavorable construction is not warranted by any of the matters afterwards mentioned. — γαμοῦντες κ. ἐγκαμ.] *uxores in matrimonium ducentes et filias collocantes*, descriptive of a mode of life without concern, and without any foreboding of an impending catastrophe. — καὶ οὐκ ἔγνωσαν] The "it"<sup>2</sup> to be understood after ἔγνωσαν is the flood that is so near at hand. Fritzsche's interpretation: "quod debebant intelligere" (namely, from seeing Noah build the ark), is arbitrary. The time within which it may be affirmed with certainty that the second advent will suddenly burst upon the world, cannot be supposed to refer to that which intervenes *between* the destruction of Jerusalem and the advent, a view precluded by the εἰθέως of ver. 29. That period of worldly unconcern comes in *just before* the final consummation, ver. 15 ff., whereupon the advent is immediately to follow (vv. 29-32). This last and most distressing time of all, coupled with the advent immediately following it, forms the *terminus ante quem*, and corresponds to the πρὸ τοῦ κατακλισμοῦ of the Old Testament analogy. — ἐν ἡμέρᾳ ᾗ] without repeating the preposition before ᾗ (John iv. 54).<sup>3</sup>

Vv. 40; 41. Τότε] then, when the second advent will have thus suddenly taken place. — παραλαμβάνεται] *is taken away*, namely, by the angels who are gathering the elect together, ver. 81. The use of the *present* tense here pictures what is *future* as though it were already taking place. But had this referred to *the being caught up in the clouds*, mentioned 1 Thess. iv. 17 (Theophylact, Euthymius Zigabenus, Jansen), ἀναλαμβάνεται would have been used instead. — ἀφίεται] *is left*, expressing οὐ παραλαμβάνεται in its positive form.<sup>4</sup> It is tantamount to saying: *away! thou art not accepted*. To understand the terms as directly the opposite of each other in the following sense: the one is *taken captive*, the other *allowed to go free* (Wetstein, Kuinoel), is grammatically wrong (παραλαμβάν. cannot, when standing alone, be taken as equivalent to *bello capere*, although it is used to denote the receiving of *places* into surrender, in *deditionem accipere*, Polyb. ii. 54. 12, iv. 68. 4, iv. 65. 6), and does violence to the context to suit the exigencies of the erroneous reference to the destruction of Jerusalem. Rather compare

<sup>1</sup> Comp. on vii. 29.

<sup>2</sup> See Nagelsbach, *Mat.* p. 120, ed. 3.

<sup>3</sup> Comp. Xen. *Anab.* v. 7. 17, and Kühner, on the passage; Winer, p. 393 [E. T. 524 f.];

Stallbaum, *ad Plat. Apol.* p. 27 D. Comp. ver. 50.

<sup>4</sup> Comp. xxiii. 28, xv. 14; Soph. *O. R.* 599.

John xiv. 3. It is no doubt admissible to interpret the expression in the hostile sense : the one is *seized*<sup>1</sup> or *carried off* (iv. 5, 8 ; Num. xxiii. 27 ; 1 Macc. iii. 37, iv. 1), namely, to be punished. But the ordinary explanation harmonizes better with the reference to ver. 31, as well as with the subsequent parable, ver. 45 ff., where the *πιστὸς δοῦλος* is *first* introduced. — *ὁδο ἀλέθουσai, κ.τ.λ.*] *of two who grind at the mill, one will, etc.* For the construction, in which, by means of a *μετάβασις ἀπὸ ὅλου εἰς μέρος*, the plural-subject is broken up into two separate persons.<sup>2</sup> If we were to adopt the usual course of supplying *ἔσονται* from ver. 40, we would require to translate as follows : *two will be grinding at the mill.* But this supplying of *ἔσονται* is not at all necessary ; as may be gathered from the annexing of the participle, we have in this other case, ver. 41, just a *different* mode of presenting the matter. — *ἀλέθουσai*] the hard work usually performed by the lower order of female slaves (Ex. xi. 5 ; Isa. xlvii. 2 ; Job xxxi. 10 ; Eccles. xii. 3), and such as is still performed in the East by *women*, either singly or by two working together.<sup>3</sup> A similar practice prevailed in ancient Greece, Hermann, *Privatalterth.* § 24. 8.<sup>4</sup> — *ἐν τῷ μύλῳ*] which is not to be confounded (see the critical notes) with *μύλωνι* (a mill-house), is the *millstone* (xviii. 6) of the ordinary household hand-mill. It may denote the lower (Deut. xxiv. 6) as well as the upper stone (Isa. xlvii. 2), which latter would be more precisely designated by the term *ἐπιμύλιον* (Deut. as above). It is the upper that is intended in the present instance ; the women sit or kneel (Robinson as above), hold the handle of the upper millstone in their hands (hence *ἐν τ. μ.* : *with the millstone*), and turn it round upon the lower, which does not move.

Ver. 42. Moral inference from vv. 36–41. Comp. xxv. 13. — The following *ὅτι, κ.τ.λ.* (*because ye, etc.*) is an emphatic epexegetis of *οὖν*. This exhortation is likewise based on the assumption that the second advent is to take place in the lifetime of the disciples, who are called upon to wait for it in an attitude of spiritual watchfulness (1 Cor. xvi. 13, 22). The idea of watchfulness, the opposite of security, coincides with that implied in the constant *ἐτοιμασία τοῦ εὐαγγελίου* (Eph. vi. 15). Comp. ver. 44. — *ποῖα*] *at what* (an early or a late).<sup>5</sup>

Ver. 43. *But* (that I may show you by means of a warning example how you may risk your salvation by allowing yourselves to be betrayed into a state of unpreparedness) *know this, that if, etc.* — *ὁ οἰκοδεσπότης*] the particular one whom the thief has anticipated. — *εἰ ᾗδει . . . ἐγρηγόρησεν αὐν*] *if he had been aware at what watch in the night the thief comes, to break into his house, he would have watched.* But as he does not know the hour which the thief

<sup>1</sup> Polyb. iii. 69. 2 ; similarly Baumgarten-Crusius.

<sup>2</sup> Comp. Hom. *Il.* vii. 306 f. : τὸ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν ἦν, ὁ δ' ἐς Τρώων δμαῶν κίε, "So these two parted, the one went to the Achaean host, the other betook himself to the throng of the Trojans." Plat. *Phaedr.* p. 248 A, *al.* ; see Dissen, *ad Plat.* *Ol.* viii. 37 ; also *ad Dem. de cor.* p. 237 f.

<sup>3</sup> Rosenmüller, *Morgenl.* on Ex. xi. 5 ; and on the present passage, Robinson, *Paidst.* II. p. 405 f.

<sup>4</sup> Hemsterhuls, *ad Lucian. Tim.* xxiii. On the unclassical ἀλέθειν (for ἀλείν). see Loebck, *ad Phryg.* p. 151.

<sup>5</sup> Comp. ver. 43 ; Rev. iii. 3 ; 1 Pet. i. 11 ; Eur. *Iph. A.* 815 ; Aesch. *Ag.* 273.

chooses (it being different in different cases), he is found off his guard when the burglary is being committed. The rendering *vigilaret* (Luther, Kuinoel, Bleek, after the Vulg.) is incorrect. For the illustration of the thief, comp. 1 Thess. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.

Ver. 44. Δὰ τοῦτο] in order that, as regards your salvation, your case may not be similar to the householder in question, who ought to have watched, although he did not know the *φυλακή* of the thief. — καὶ ὑμεῖς] as the householder would have been had he watched. — ἑτοιμοί] spoken of their spiritual readiness for the second advent, which would take them by surprise (xxv. 10; Tit. iii. 1). This preparedness they were to *acquire for themselves* (*γίνεσθε*).

Ver. 45 f. Τίς ἄρα, κ.τ.λ.] *who therefore*, considering the necessity for preparedness thus indicated. The inference itself is presented in the form of an allegory, the *δοῦλος* representing the disciples whom the Lord has appointed to be the guides of His church, in which they are required to show themselves *faithful* (1 Cor. iv. 1 f.) and *prudent*, the *former* by a *disposition* habitually determining their whole behavior and characterized by devotion to the will of the Lord, the *latter* by the *intelligent choice of ways and means*, by *taking proper advantage of circumstances*, etc. The *τίς* is not equivalent to *εἰ τις* (Castalio, Grotius), which it never can be; but ver. 45 asks: *who then is the faithful slave?* and ver. 46 contains the *answer*; the latter, however, being so framed that instead of simply saying, in accordance with the terms of the question, "*it is he*, whom his lord, on his return," etc., prominence is given to the *blessedness* of the servant here in view. According to Bengel, Fritzsche, Fleck, de Wette, our question touchingly conveys the idea of *seeking for*: *quis tandem*, etc., "*hunc scire pervelim*," "*who then, etc., I would greatly desire to know this one.*" To this, however, there is the logical objection, that the relative clause of ver. 45 would in that case have to be regarded as expressing the *characteristic feature* in the faithful and wise slave, whereas this feature is first mentioned in the relative clause of ver. 46, which clause therefore must contain the *answer* to the question, *τίς ἄρα ἐστὶν ὁ πιστὸς δ. κ. φρ.* — *οἰκετεία, domestic servants*.<sup>1</sup> — οὕτως] *thus*, in accordance with duty assigned him in ver. 45; the principal emphasis being on this word, it is put at the end of the sentence.

Ver. 47. He will assign him a far higher position, setting him not merely over his domestics, but, etc. The *συμβασιλεύειν* in the Messiah's kingdom is represented as being in accordance with that principle of gradation on which faithfulness and prudence are usually rewarded in the case of ordinary servants.<sup>2</sup>

Vv. 48-51. Ἐὰν δὲ, κ.τ.λ.] the emphasis is on ὁ *κακός* as contrasting with ὁ *πιστὸς κ. φρόνιμος*, ver. 45, therefore ὁ *ἀπιστος κ. ἄφρων*. — *ἐκεῖνος*] refers back to *ὃν κατέστησεν*, κ.τ.λ., ver. 45, and represents the sum of its contents. Hence: but suppose *the worthless servant who has been put in that position* shall have said, etc. To assume that we have here a blending of two cases

<sup>1</sup> Lucian, *Merc. cond.* 15; Strabo, xiv. p. 668. Comp. *οἰκετεία*, Symmachus, Job i. 3;

Lobeck, *ad Phryn.* p. 506.

<sup>2</sup> Comp. xxv. 21 ff.; Luke xix. 17 ff.

(the servant is either faithful or wicked), the second of which we are to regard as presupposed and pointed to by *ἐκεῖνος* (de Wette, Kaeuffer), is to burden the passage with unnecessary confusion. — *ἀρξῆται*] *will have begun*, does not refer to the circumstance that the lord surprises him in the midst of his misdemeanors (Fritzsche), because in that case what follows would also have to be regarded as depending on *ἀρξῆται*, but on the contrary it brings out the *fearless wickedness* of the man abandoning himself to tyrannical behavior and sensual gratifications. — *ἐσθίη δὲ κ. π.*] Before, we were told what his conduct was toward his fellow-slaves over whom he had been set; now, on the other hand, we are shown how he behaved himself apart from his relation to the *οἰκετεία*. — *διχοτομήσει αὐτόν*] *he will cut him in two*,<sup>1</sup> a form of punishment according to which the criminal was sawn asunder, 2 Sam. xii. 31; 1 Chron. xx. 3; Heb. xi. 37.<sup>2</sup> There is no force in the usual objection that, in what follows, the slave is assumed to be still living; for, in the words *καὶ τὸ μέρος αὐτοῦ*, κ.τ.λ., which are immediately added, we have a statement of the *thing* itself, which the similitude of that terrible punishment was intended to *illustrate*. All other explanations are inconsistent with the text, such as: *he will tear him with the scourge* (Heumann, Paulus, Kuinoel, Schott, de Wette, Olshausen), or: *he will cut him off from his service* (Beza, Grotius, Jansen, Maldonatus; comp. Jerome, Euthymius Zigabenus), or: *he will withdraw his spiritual gifts from him* (Basil, Theophylact), or generally: *he will punish him with the utmost severity* (Chrysostom). — *καὶ τὸ μέρος αὐτοῦ*, κ.τ.λ.] *and will assign him his proper place among the hypocrites*, i.e., he will condemn him to have his fitting portion in common with the hypocrites, that thenceforth he may share their fate.<sup>3</sup> Rabbinical writers likewise regard Gehenna as the portion of hypocrites; see Schoettgen. But the expression *τῶν ὑποκριτ.* is made use of here because the *κακὸς δοῦλος* is a hypocrite in the inmost depths of his moral nature, inasmuch as he acts under the impression *χρονίζει μὲν ὁ κύριος*, though he hopes that when his lord arrives he will be able to assume the appearance of one who is still faithfully discharging his duty, just as he must have pretended to be good at the time when he received the trust which had been committed to him; but now he is suddenly unmasked. — *ἐκεῖ*] namely, in hell, viii. 12, xiii. 42, 50, xxii. 13, xxv. 30.

REMARK 1.—It is exegetically certain that *from ver. 29 onward* Jesus announces His second advent, after having spoken, in what precedes that verse, of the destruction of Jerusalem, and of that, too, as an event that was to take place immediately before His second coming. All attempts to obtain, for the *εἰθέως* of ver. 29, a different *terminus a quo* (see on ver. 29), and therefore to find room enough before this *εἰθέως* for an interval, the limits of which cannot as yet be assigned, or to fix upon some different point in the discourse as that at which the subject of the second advent is introduced (Chrysostom: ver. 23; E. J. Meyer: ver. 35; Süsskind: ver. 36; Kuinoel: ver. 43; Lightfoot, Wetstein,

<sup>1</sup> Plat. *Polit.* p. 302 F; Polyb. vi. 23, 2; x. 15, 5; Ex. xlix. 17.

<sup>2</sup> Comp. Sueton. *Calig.* xvii.: "medios aerra dissecuit." Herod. vii. 37. See, in

general, Wetstein and Rosenmüller, *Morgenl.*, on our passage.

<sup>3</sup> Comp. on John xiii. 8, and the classical phrase *ἐν μέρος τινὸς τιθεσθαι*.

Flatt : not till xxv. 31 ; Hoelemann : as early as xxiv. 19), are not the fruits of an objective interpretation of the text, but are based on the assumption that every trifling detail must find its fulfilment, and lead to interpretations in which the meaning is explained away and twisted in the most violent way possible. The attempts of Ebrard, Dörner, Cremer, Hoelemann, Gess, to show that the prediction of Jesus is in absolute harmony with the course of history, are refuted by the text itself, especially by ver. 29 ; above all is it impossible to explain vv. 15-28 of some event which is still in the womb of the future (in opposition to Hofmann, *Schriftbew.* II. p. 630 ff.) ; nor again, in ver. 34, can we narrow the scope of the πάντα ταῦτα, or extend that of the γενεὴ αὐτῆς, or make γένηται denote merely the dawning of the events in question.

REMARK 2.—It is true that the predictions, ver. 5 ff., regarding the events that were to precede the destruction of Jerusalem were not fulfilled in so special and ample a way as to harmonize with the *synoptical representations of them* ; still, that they were so in all essential respects, is proved by what we learn from history respecting the impostors and magicians that appeared, the wars that raged far and near, the numerous cases of famine and earthquake that occurred, the persecutions of the Christians that took place, the moral degeneracy that prevailed, and the way in which the gospel had been proclaimed throughout the world, and all shortly before the destruction of Jerusalem (after the Jews had begun to rise in rebellion against the Roman authority in the time of Gessius Florus, who became procurator of Judea in 64). This prophecy, though in every respect a genuine prediction, is not without its imaginative element, as may be seen from the poetical and pictorial form in which it is embodied. Compare on ver. 7, Remark. But it is just this mode of representation which shows that a *valdicinium post eventum* (see on ver. 1) is not to be thought of. Comp. Holtzmann, Weizsäcker, Pfeiderer.

REMARK 3.—With regard to the difficulty arising out of the fact that the second advent did not take place, as Jesus had predicted it would, immediately after the destruction of Jerusalem,—and as an explanation of which the assumption of a blending of type and antitype (Luther) is arbitrary in itself, and only leads to confusion,—let the following be remarked : (1) Jesus has spoken of His advent in a *threefold* sense ; for He described as His second coming (a) that outpouring of the Holy Spirit which was shortly to take place, and which was actually fulfilled ; see on John xiv. 18 f., xvi. 16, 20 ff., also on Eph. ii. 17 ; (b) that historical manifestation of His majesty and power which would be seen, immediately after His ascension to the Father, in the triumph of His cause upon the earth, of which Matt. xxvi. 64 furnishes an undoubted example ; (c) His coming, in the strict eschatological sense, to raise the dead, to hold the last judgment, and to set up His kingdom, which is also distinctly intimated in such passages of John as vi. 40, 54, v. 28, xiv. 3 (Weizel in the *Stud. u. Krit.* 1836, p. 626 ff.), and in connection with which it is to be observed that in John the ἀναρχισα αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ (vi. 39 f., 44, 54) does not imply any such nearness of the thing as is implied when the spiritual advent is in question ; but, on the contrary, presupposes generally that believers will have to undergo death. Again, in the parable contained in Matt. xxii. 1-14, the calling of the Gentiles is represented as coming after the destruction of Jerusalem ; so that (comp. on xxi. 40 f.) in any case a longer interval is supposed to intervene between this latter event and the second coming than would seem to correspond with the εἰθίως of xxiv. 29. (2) But though Jesus Himself predicted

His second coming as an event close at hand, without understanding it, however, in the literal sense of the words (see above, under *a* and *b*) ; though, in doing so, He availed Himself to some extent of such prophetic phraseology as had come to be the stereotyped language for describing the future establishment of the literal kingdom of the Messiah (xxvi. 64), and in this way made use of the notions connected with this literal kingdom for the purpose of embodying His conceptions of the ideal advent,—it is nevertheless highly conceivable that, in the minds of the disciples, the sign of Christ's *speedy* entrance into the world again came to be associated and ultimately identified with the expectation of a literal kingdom. This is all the more conceivable when we consider how difficult it was for them to realize anything so ideal as an invisible return, and how natural it was for them to apprehend *literally* the figurative language in which Jesus predicted *this return*, and how apt they were, in consequence, to take everything He said about His second coming, in the threefold sense above mentioned, as having reference to the one great object of eager expectation, viz., the glorious establishment of the Messiah's kingdom. The separating and sifting of the heterogeneous elements that were thus blended together in their imagination, Jesus appears to have left to the influence of future development, instead of undertaking this task Himself, by directly confuting and correcting the errors to which this confusion gave rise (Acts i. 7, 8), although we must not overlook the fact that any utterances of Jesus in this direction would be apt to be lost sight of—all the more, that they would not be likely to prove generally acceptable. It may likewise be observed, as bearing upon this matter, that the spiritual character of the Gospel of John—in which the idea of the advent, though not altogether absent, occupies a very secondary place as compared with the decided prominence given to that of the coming again in a spiritual sense—is a phenomenon which presupposes further teaching on the part of Jesus, differing materially from that recorded in the synoptic traditions. (3) After the idea of imminence had once got associated in the minds of the disciples with the expectation of the second advent and the establishment of the literal kingdom, the next step, now that the resurrection of Jesus had taken place, was to connect the hope of fulfilment with the promised baptism with the spirit which was understood to be near at hand (Acts i. 6) ; and they further expected that the fulfilment would take place, and that they would be witnesses of it before they left Judea,—an idea which is most distinctly reflected in Matt. x. 23. *Ex eventu* the horizon of this hope came to be gradually enlarged, without its extending, however, beyond *the lifetime of the existing generation*. It was during this interval that, according to Jesus, the destruction of Jerusalem was to take place. But if he at the same time saw, and in prophetic symbolism announced, what He could not fail to be aware of, viz., the connection that there would be between this catastrophe and the triumph of His ideal kingdom, then nothing was more natural than to expect that, with Jerusalem still standing (differently in Luke xxi. 24), and the duration of the existing generation drawing to a close, the second advent would take place *immediately after* the destruction of the capital,—an expectation which would be strengthened by the well-known descriptions furnished by the prophets of the triumphal entry of Jehovah and the disasters that were to precede it (Strauss, II. p. 348), as well as by that form of the doctrine of the *dolores Messiae* to which the Rabbis had given currency (Langen, *Judenth. in Paläst.* p. 494 f.). The form of the *expectation* involuntarily modified the form

of the *promise*; the *ideal* advent and establishment of the kingdom came to be identified with the *eschatological*, so that in men's minds and in the traditions alike the former gradually disappeared, while the latter alone remained as the object of earnest longing and expectation, surrounded not merely with the gorgeous coloring of prophetic delineation, but also placed in the same relation to the destruction of Jerusalem as that in which the *ideal* advent, announced in the language of prophetic imagery, had originally stood. Comp. Scherer in *Strassb. Beitr.* II. 1851, p. 83 ff.; Holtzmann, p. 409 f.; Keim, III. p. 219 f.—Certain expositors have referred, in this connection, to the sentiment of the modern poet, who says: "*the world's history is the world's judgment*," and have represented the destruction of Jerusalem as the first act in this judgment, which is supposed to be immediately followed (ver. 29) by a renovation of the world through the medium of Christianity,—a renovation which is to go on until the last revelation from heaven takes place (Kern, Dörner, Olshausen). But this is only to commit the absurdity of importing into the passage a *poetical* judgment, such as is quite foreign to the *real* judgment of the New Testament. No less objectionable is Bengel's idea, revived by Hengstenberg and Olshausen (comp. also Kern, p. 56; Lange, II. p. 1258; Schmid, *Bibl. Theol.* I. p. 354), about the *perspective* nature of the prophetic vision,—an idea which could only have been vindicated from the reproach of imputing a *false* vision, i.e., an optical *delusion*, to Jesus if the latter had *failed* to specify a definite time by means of a statement so very precise as that contained in the *εθνος* of ver. 29, or had not added the solemn declaration of ver. 34. Dörner, Wittichen, rightly decide against this view. As a last shift, Olshausen has recourse to the idea that some condition or other is to be understood: "All those things will happen, *unless men avert the anger of God by sincere repentance*,"—a reservation which, in a prediction of so extremely definite a character, would most certainly have been expressly mentioned, even although no doubt can be said to exist as to the conditional nature of the Old Testament prophecies (Bertheau in the *Jahrb. f. D. Theol.* 1859, p. 335 ff.). If, as Olshausen thinks, it was the wish of the Lord that His second advent should always be looked upon as a possible, nay, as a probable thing,—and if it was *for this reason* that He spoke as Matthew represents Him to have done, then it would follow that He made use of false means for the purpose of attaining a moral end,—a thing even more inconceivable in His case than theoretical error, which latter Strauss does not hesitate to impute. According to this view, to which Wittichen also adheres, it is to the *ethical* side of the ministry of Jesus that the chief importance is to be attached. But it is precisely this ethical side that, in the case of Him who was the very depository of the intuitive truth of God, would necessarily be compromised by such an error as is here in view,—an error affecting a prediction so intimately connected with His whole work, and of so much importance in its moral consequences. Comp. John viii. 46.

REMARK 4.—The statement of ver. 29, to the effect that the second advent would take place immediately after the destruction of Jerusalem, and that of ver. 34, to the effect that it would occur during the lifetime of the generation then living, go to decide the date of the composition of our Greek Matthew, which must accordingly have been written at some time *previous* to the destruction of the capital. Baur, indeed (*Evangelien*, p. 605; *Neut. Theol.* p. 109), supposes the judgment that was immediately to precede the second advent to be represented by the Jewish war in the time of Hadrian, and detects the date of

the composition of our Gospel (namely, 130-134) in the βδελ. τῆς ἐρημύσε. of ver. 15, which he explains of the statue of Jupiter which Hadrian had erected in the temple area (Dio Cass. lxi. 12). Such a view should have been felt to be already precluded by vv. 1-3, where, even according to Baur himself, it is only the first devastation under Titus that can be meant, as well as by the parallel passages of the other Synoptists; to say nothing, moreover, of the fact that a literal destruction of Jerusalem in the time of Hadrian, which is mentioned for the first time by Jerome in his comment on Ezek. v. 1, is, according to the older testimony of Justin, *Ap.* i. 47, and of Eusebius, iv. 6, highly questionable (Holtzmann, p. 405). But as regards the γερεά, in whose lifetime the destruction of the capital and the second advent were (ver. 34) to take place, Zeller (in the *Theol. Jahrb.* 1852, p. 299 f.), following Baur and Hilgenfeld, *Ab. d. Ev. Justin's*, p. 367, has sought to make the duration of the period in question extend over a century and more, therefore to somewhere about the year 130 and even later, although the common notion of a γερεά was such that a century was understood to be equal to something like three of them (Herod. ii. 142; Thuc. i. 14. 1; Wesseling, *ad Diod.* i. 24). The above, however, is an erroneous view, which its authors have been constrained to adopt simply to meet the exigencies of the case. For, with such passages before them as x. 23, xvi. 28, neither their critical nor their dogmatical preconceptions should have allowed them to doubt that anything else was meant than the ordinary lifetime of the existing generation, the generation living at the time the discourse was being delivered (the γερεά ἢ κατὰ τὸν παρόντα χρόνον, Dem. 1390, 25), and that, too, only the portion of their lifetime that was still to run. Comp. Kahnis, *Dogm.* I. p. 494; Holtzmann, p. 408; Keim, p. 209; also Köstlin, p. 114 ff.

## NOTE BY AMERICAN EDITOR.

## XI.

The difficulties in the interpretation of this chapter have been acknowledged by all commentators. It is admitted as beyond dispute that there is contained therein a prophecy of the destruction of Jerusalem, and also a prediction of Christ's second coming to judge the world. All turns, however, upon the construction of εἰθώς, v. 29. Dr. Meyer properly insists that the attempts to twist this word from its proper meaning of "immediately" are inconsistent with the laws of purely objective exegesis. The question then recurs, How are we to explain the promise of a second advent of the Son of God to follow at once upon the fall of Jerusalem? Some meet the difficulty boldly by declaring that Christ did so come in the life-time of that generation, and did gather His elect from their graves. This exposition is at once met by the objection that the gathering of the saints must, in that case, have been invisible. Dr. Terry, in his *Hermeneutics*, answers by saying: "The sending forth of the angels, and the gathering of the elect, described in Matt. xxiv. 31, whatever its exact meaning, does not necessarily depict a scenic procedure visible to human eyes. If understood literally, it may, nevertheless, be only a verbal revelation of what took place in such a supernatural manner as that no man might behold it and remain alive. It is said in vv. 40 and 41 that at the Parousia 'two men shall be in the field: one is taken, and one is left; two women shall be grinding at the



mill : one is taken, and one is left.' In such a miraculous rapture of living saints (comp. 1 Thess. iv. 16, 17 ; 1 Cor. 15, 51, 52) the person left may not have been permitted to see the one taken."<sup>1</sup> The author of the Parousia thinks that the visible accomplishment of the destruction of Jerusalem may be accepted as a voucher for the invisible fulfilment of the rest of the prophecy ; that the one "is a presumption and guarantee in favor of the exact fulfilment of that portion which lies within the region of the invisible and spiritual, and which cannot, in the nature of things, be attested by human evidence."<sup>2</sup> To this scheme of interpretation the obvious reply is that it strains the sense of the passage, especially v. 30, quite as much as the forced construction of *εὐθέως* in v. 29. For (1) the whole tenor of Scripture is against the thought that the second coming of Christ will be without the consciousness and knowledge of mankind. (2) To establish this interpretation, verse 30—"and they [all the tribes of the earth] shall see the Son of man coming"—must be taken wholly out of its obvious meaning. (3) In order to make this theory hold good, the formal judgment of the human race, described in chap. xxv. must be conceived as beginning with the fall of Jerusalem (see chap. xxv. 31). But the last verses of ch. xxv. are a description of the closing scene which marks the end of the Messianic reign. This construction of Christ's discourse appears therefore still to leave its difficulties unsolved.

Lange gives *εὐθέως* its proper sense of "immediately," but draws a distinction between the "great tribulation" of v. 21 and the "tribulation of those days" in v. 29. He says : "The *θλίψεις τῶν ἡμερῶν ἐκείνων* is not the same as the *θλίψεις μεγάλη* (ver. 21), which betokens the destruction of Jerusalem. It is rather a new *θλίψεις*, in which the restrained days of judgment under the Christian dispensation issue (ver. 22), and which are especially characterized by the stronger temptations of pseudo-messianic powers. Thus, when this *θλίψεις* of temptations has reached its climax (comp. 2 Thess. 4 : 8 ; Rev. xiii., xiv.), then *immediately* (*εὐθέως*) the great catastrophe will come."<sup>3</sup> Thus we are brought back to the idea of a Messianic reign intervening between the fall of Jerusalem and the coming of Christ to judgment, an idea to which the Christian mind instinctively clings. Dr. Meyer's account of the threefold sense in which Jesus spoke of His coming may help us to construe the sense of the chapter (see remark 3, at end of ch. xxiv.).

<sup>1</sup> "Biblical Hermeneutics," pp. 447, 448.

<sup>2</sup> Quoted by Terry in "Hermeneutics," p. 458.

<sup>3</sup> "Commentary on Matthew," p. 437.

## CHAPTER XXV.

VER. 1.<sup>1</sup> ἀπάντησιν] Lachm. and Tisch. 8: ἐπάντησιν, following B C M, 1, Method. Had this been the original reading, it would also have forced its way into ver. 6, in which latter, however, it is found only in 157, Cyr. — Ver. 2. Lachm. and Tisch. 8: πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι, following B C D L Z M, min. and vss. (also Vulg. It.). Considering what a preponderance of evidence is here, and seeing how ready the transcribers would be to place the wise first in order, the reading of the Received text must be regarded as a subsequent transposition. — Ver. 3. For αἰτινες there are found the readings (glosses): αἱ δὲ in Z, Vulg. codd. of the It. Lachm., and αἱ γάρ in B C L M, Tisch. 8; likewise αἱ οὖν in D. — Ver. 4. In witnesses of importance αὐτῶν is wanting after ἀγγείους, so that, with Lachm. and Tisch. 8, it is to be deleted as a common interpolation. — Ver. 6. ἐρχεται] is wanting in such important witnesses (B C\* D L Z M, 102, Copt. Sahid. Ar<sup>pe</sup>. Cant. Method. Ephr. Cyr.), and has so much the look of a supplement, that, with Lachm. and Tisch. 8, it should be erased. But the αὐτοῦ after ἀπάντ., which Tisch. 8 deletes, is wanting only in B M, 102, Meth. Cyr. — Ver. 7. For αὐτῶν it is better, with Lachm. and Tisch., to read ταυτῶν, following A B L Z M. The reflective force of the pronoun had never been noticed, especially with ver. 4 preceding it, in which verse ταυτῶν instead of αὐτῶν after λαμπ. (so Tisch. 8) is supported only by the evidence of B M. — Ver. 9. For οὐκ, as in the Received text, there is a preponderance of evidence in favor of reading οὐ μὴ, which Griesb. has recommended, and which Lachm., Tisch. 7, and also Scholz have adopted. The μὴ, which Fritzsche and Tisch. 8 have discarded, was omitted from its force not being understood. — δέ after πορεύεσθε (in Elz., Tisch. 7) would be just as apt to be inserted as a connective particle, as it would be ready to be omitted if πορεύεσθε, κ.τ.λ., was taken as the apodosis. Accordingly, the matter must be decided by a preponderance of evidence, and that is in favor of deleting the δέ. — Ver. 11. καὶ αἱ] Lachm. has simply αἱ, but against decisive evidence; and then think how readily καὶ might be dropped out between TA I and AI! — Ver. 13. After ὥραν Elz. inserts ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται, words which, in accordance with a decided preponderance of evidence, are to be regarded as a gloss (xxiv. 44). — Ver. 16. — ἐποίησεν] A\*\* B C D L M\*\* min.: ἐκέροθσεν. Recommended by Griesb. and Schulz, adopted by Lachm. Gloss derived from what follows. — The omission of the second τάλαντα by Lachm. is without adequate authority, nor had the transcribers any motive for inserting it; comp. ver. 17. — Ver. 17. καὶ αὐτός] is wanting in important witnesses, and is erased by Lachm. and Tisch. 8; but, owing to the circumstance of ὡσαύτως καὶ having preceded, it may very readily have been left out as superfluous and clumsy. — Ver. 18. Lachm. inserts τάλαντον after ἐν, only on the authority of A, It.; but

<sup>1</sup> The *Codex Alex.* (A) joins the list of critical authorities for the first time at ch.

xxv. It begins at ver. 6 with the word ἐκέρχεσθε.

ἐκρυψεν (Lachm. Tisch.) for ἀπέκρυψεν is supported by such a preponderance of evidence that it is unnecessary to regard it as taken from ver. 25. — Ver. 19. It is better, with Lachm. and Tisch., to adopt in both cases the order πολλὸν χρόνον and λόγον μετ' αὐτῶν, in accordance with preponderating evidence. — Ver. 20. ἐπ' αὐτοῖς] is omitted by Lachm. and Tisch. 8, both here and in ver. 22, following B D L 8, min. and vss., while E G, min. read ἐν αὐτοῖς; but D. Vulg. It. Or. insert ἐπεκρίθησα before the ἐπ' αὐτοῖς. Later variants are interpretations of the superfluous (and therefore sometimes omitted) ἐπ' αὐτοῖς. — Ver. 21. δέ, which Elz. inserts after ἐφη, has been deleted, in accordance with preponderating evidence, as being an interpolation of the connective particle (so also Griesb., Scholz, Fritzsche, Lachm., Tisch.). — Ver. 22. λαβών] is wanting in A B C L Δ 8, min. Syr.<sup>ar</sup>; a few min. have εἰληφώς. Deleted by Lachm. and Tisch. Correctly; a supplement. — Ver. 27. For τὸ ἀργύρ. μου Tisch. 8 reads τὰ ἀργύριά μου, following B 8, Syr.<sup>p</sup>. Correctly; the plural would be apt to be replaced by the singular (comp. Luke), because it is a question of one talent, and because of the τὸ ἐμὸν following. — Ver. 29. ἀπὸ δὲ τοῦ] B D L 8, min. : τοῦ δέ. Approved by Griesb., adopted by Fritzsche, Lachm., Tisch.; the ordinary reading is by way of helping the construction. — Ver. 30. ἐκβάλετε for ἐκβάλλετε (in Elz.) is confirmed by decisive evidence. — Ver. 31. Elz. Scholz insert ἅγιοι before ἄγγελοι, in opposition to B D L Π\* 8, min. and many vss. and Fathers. An adjective borrowed from the ordinary ecclesiastical phraseology, and which, though it might readily enough be inserted, would scarcely be likely to be omitted. Comp. Zech. xiv. 5. — Ver. 40. τῶν ἀδελφῶν μου] wanting only in B\* and Fathers. Bracketed by Lachm. But comp. ver. 45. — Ver. 41. οἱ καταραμ.) Tisch. 8 has deleted the article, in accordance with B L 8, and that correctly; it is taken from ver. 34.

Ver. 1 f. An additional exhortation to watchfulness in consequence of the day and hour of the advent being unknown, and embodied in the *parable of the ten virgins*, extending to ver. 13, which parable is peculiar to Matthew (having been taken from the collection of our Lord's sayings); for it is not the echoes of the *present* narrative, but something essentially different, that we meet with in Mark xiii. 35–37 and Luke xii. 35–38. — τότε] then, i.e., on the day on which the master will return, and inflict condign punishment upon his worthless slave. Not : after inflicting this punishment (Fritzsche), for the parable is intended to portray the *coming* of the Messiah; but neither, again, is it to be taken as pointing back to ver. 37 and ver. 14 of the previous chapter (Cremer), which would be an arbitrary interruption of the regular sequence of the discourse as indicated by τότε. — ὁμοιωθήσεται] will be made like, actually so; see on vii. 26. — ἡ βασιλ. τῶν οὐραν.] the *Messianic kingdom*, in respect, that is, of the principle of admission and exclusion that will be followed when that kingdom comes to be set up. — ἐξῆλθον εἰς ἀπάντ. τοῦ νυμφ.] Here the marriage is not represented as taking place in the house of the bridegroom, in accordance with the usual practice,<sup>1</sup> but in that of the bride (Judg. xiv. 10), from which the ten bridesmaids set out in the evening for the purpose of meeting the expected bridegroom. The *reason* why the parable transfers the scene of the mar-

<sup>1</sup> Winer, *Realw.* I. p. 499; Kell, *Arch.* § 109.

riage to the *home of the bride*, is to be found in the nature of the *thing* to be illustrated, inasmuch as, at the time of His advent, Christ is to be understood as coming to the earth and as setting up His kingdom here below, and not in heaven. Comp. also the following parable, ver. 14 ff. — ἐξῆλθον] *they went out*, namely, from the bride's house, which is self-evident from the context (εἰς ἀπάντησιν τοῦ νυμφίου). Bornemann in the *Stud. u. Krit.* 1843, p. 112 f.,—who, like the majority of expositors, supposes that what is here in view is the ordinary practice of conducting the bride from her own house to that of the bridegroom (but see on ver. 10),—and Ewald understand ἐξῆλθον of the setting out of the maids *from their own homes* to go to the house of the bride, in order to start from the latter for the purpose of meeting the bridegroom as he comes to fetch home his bride. But the meaning of the terms forbids us to assume different starting-points for ἐξῆλθον and εἰς ἀπάντησιν (Acts xxviii. 15) ; this is further precluded by the supposition, in itself improbable, that the foolish virgins could not have obtained a fresh supply of oil at the house of the bride.—Whether *ten* was the *usual* number for bridesmaids cannot be determined ; but generally “*numero denario* (as the base of their numeral system) *gavisa plurimum est gens Judaica et in sacris et in civilibus*,” “the Jewish race delighted for the most part in the number ten, both in sacred and in civil matters,” Lightfoot. Comp. Luke xix. 13. — φρόνιμοι].<sup>1</sup> This second virtue belonging to a right *ετοιμασία* (see on xxiv. 55), viz. *practical wisdom*, is here intended to be made specially prominent. The idea of a contrast between chastity and its opposite (Cremer) is quite foreign to the context.<sup>2</sup>

Ver. 3. Αἰτίνες μωραὶ] *sc. ἦσαν, quotquot erant stultae*. — ἐλάβον] *they took*, on setting out ; not for the pluperfect (Erasmus, Vatablus). — μεθ' αὐτῶν] *with themselves*, namely, besides the oil that was burning in their *lamps*.

Vv. 5, 6. The virgins, who, ver. 1, have left the house of the bride (in opposition to Cremer and Lange, who suppose ἐξῆλθον to contain a prolepsis), and therefore are no longer there, have betaken themselves to some house on the way (ἐξέρχεσθε, observe), in order there to await the passing by of the bridegroom. The coming of the latter was delayed on till midnight ; the maids who sat waiting began to get wearied, they *nodded* (aorist), and *slept* (imperfect).<sup>3</sup> — ἰδοὺ ὁ νυμφίος (without ἔρχεται, see critical remarks) : *behold the bridegroom!* The cry of the people who see him coming a little way off. They are made aware of his approach from seeing the light of the torches or lamps carried by those who accompanied him in the procession.

Ver. 7 f. Ἐκόσμησαν] *they put in proper order*, namely, by trimming the wick and such like, they *dressed* them. — αὐτῶν (see critical remarks) : each one her own ; betokening the *individual* preparation that was now going on. — σβέννυνται] *are just on the point of going out*.

Ver. 9. Μήποτε . . . ὑμῖν] Since οὐ μή is the correct reading (see critical remarks), and seeing that the ἀρκέση following cannot be regarded as dependent on μήποτε, but only on οὐ μή, the punctuation should be as fol-

<sup>1</sup> Comp. xxiv. 45, vii. 24, 26.

<sup>2</sup> Comp. κοράσιον φρόνιμον, Tob. vi. 12.

<sup>3</sup> Comp. Isa. v. 27 ; Ps. xxi. 4. Vulgate : “dormitaverunt omnes et dormierunt.”

lows : μήποτε· οὐ μὴ ἄρκειν, κ.τ.λ. : *never* (shall we give you of our oil) : *there will certainly not be enough for us and you !*<sup>1</sup>

Ver. 10 f. *While they were going away, came* (not : *advenerat*, Fritzsche). — εἰσῆλθον μετ' αὐτοῦ] namely, into the house of the bride, whither the bridegroom was on his way, and to which the maids were conducting him, with a view to the celebration of the marriage. The idea of the *bridegroom's house* being that referred to (see on ver. 1) is precluded by the correlation in which ἦλθεν ὁ νυμφίος and εἰσῆλθον μετ' αὐτοῦ stand to each other. — κύριε, κύριε] expressive of most urgent and anxious entreaty. Comp. vii. 21.

Ver. 12 f. Οὐκ οἶδα ὑμᾶς] because ye were not amongst the bridesmaids who welcomed me, ye are to me as entire strangers whom I do not know, and who, therefore, can have no part in the marriage ! The knowledge of experience arising out of the intercourse of life (vii. 23 ; 1 Cor. viii. 3, xiii. 12 ; Gal. iv. 9) is the point intended to be thus *illustrated*. Besides, Jesus might also have said (in opposition to Cremer) : οὐκ ἔγνων ὑμ. (I have not known you). — οὐ] because the foolish virgins were shut out, and because something corresponding to this would happen to you unless you watch. — According to ver. 13, *the teaching of the parable is : that the moral preparedness that continues to maintain itself up till the moment of the advent, the day and hour of which do not admit of being determined, will lead to participation in the Messianic kingdom, whereas those in whom this preparedness has not been maintained till the end will, when surprised by the sudden appearing of the Lord, experience in themselves the irreparable consequences of their foolish neglect, and be shut out from His kingdom*. This latter is a negative expression of *condemnation*, not, as Olshausen supposes, notwithstanding the ἐκλείσθη ἡ θύρα, merely a way of designating such a salvation as is spoken of in 1 Cor. iii. 15. More specific interpretations—of the virgins, the lamps, the oil, the κρῆνη, etc.—are to be found not only in Origen, Hilary, Cyril, Chrysostom, Theophylact, Euthymius Zigabenus, Augustine, Jerome,<sup>2</sup> but also in Olshausen, von Meyer, Cremer, Lange, Auberlen. In those interpretations subjective opinion has, in most diverse and arbitrary fashion, exceeded the limits indicated by Jesus in ver. 13.<sup>3</sup> Neither is the *falling asleep* of the virgins intended to be specially significant ; for, as it happened in the case of the exemplary wise ones as well, it cannot represent any moral shortcoming.

Ver. 14. *The parable of the talents*, extending to ver. 30,<sup>4</sup> is introduced as

<sup>1</sup> For the absolute negative μὴ, comp. xxvi. 5 ; Ex. x. 11 ; Matthiae, p. 1454 ; Kühner, II. 2, p. 1047. Correctly Bornemann, as above, p. 110 ; Bleek, Lange, Luthardt. Comp. Winer, p. 556 [E. T. 632] ; Ellendt, *Lex. Soph.* II. p. 107.

<sup>2</sup> See Cremer, p. 156 ff.

<sup>3</sup> Calvin well remarks : " Multum se torquent quidam in lucernis, in vasis, in oleo. Atque simplex et genuina summa est, non sufficere alacris exilii temporis studium, nisi infatigabilis constantia simul accedat." "Some torment themselves in lamps, in

vessels, in oil. And yet the real sum of the matter is, that active zeal for a brief period does not suffice, unless unflinching constancy be added."

<sup>4</sup> In connection with this parable, compare the following traditional sayings attributed to Christ : γίνεσθε τραπεζίται δοκίμοι, "Show yourselves tried money-changers" (*Hom. Clem.* II. 51, III. 50, xviii. 20, etc. ; Clement of Alexandria, Origen ; *Apostolical Constitutions*) ; and ἐν οἷς ἐν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρίνω, "In whatsoever I may find you, in this also will I judge you"

an additional ground for the *γρηγορεῖν*, and that by viewing it as a question of work and responsibility. The parable in Luke xix. 12 ff., which, notwithstanding the differences in regard to individual features, resembles the present in its leading thoughts and illustrations, is to be regarded as a modification, arising in the course of the Gospel tradition, of the more original and simpler one before us (in opposition to Calvin, Olshausen, Neander, Holtzmann, Volkmar), and which Luke also represents as having been spoken at a different time.<sup>1</sup> In this latter Gospel we have what was originally an independent parable (that of the rebellious subjects) blended with that of the talents.<sup>2</sup> If it be maintained, as Kern, Lange, Cremer are disposed to do, that in Matthew and Luke we have two distinct parables, spoken by Jesus on two different occasions, then there is no alternative but either to accept the *unnatural* view that the simpler (Matthew's) is the later form, or to suppose, *in opposition to what is recorded*, that Jesus spoke the parable in Matthew, where, however, the connection is perfectly apposite, somewhat earlier than that in Luke (Schleiermacher, Neander). The one view as well as the other would be all the more questionable, that the interval during which Christ "intentionally employs the same parabolic materials for the purpose of illustrating different subjects" (Auberlen) would thus comprise only a few days. Mark xiii. 34 is extracted from what Matthew has taken from the collection of our Lord's sayings. — *ὥσπερ*, κ.τ.λ.] a case of *anantapodosis* similar to that of Mark xiii. 34, and doubtless reproducing what already appeared in the collection of sayings from which the passage is taken. Comp. Rom. v. 12. Fritzsche on ver. 10. At the outset of the discourse it would be the intention to connect the whole parable with *ὥσπερ*, and, at the conclusion, to annex an apodosis by means of *οὕτως* (probably *οὕτω καὶ ὁ υἱὸς τ. ἀνθρώπου ποιήσει*, *οἱ οὕτως ἔσται καὶ ἡ παρουσία τ. υἱοῦ τ. ἀνθρ.*) ; but, considering the somewhat lengthened character of the parable, this had to be omitted. — *ἀποδημ.*] on the point of going abroad (xvi. 33). — *τοὺς ἰδίους δοῦλους*] not strangers, such as exchangers, but *his own servants*, of whom, therefore, he had a right to expect that they would do their best to lay out for his advantage the money entrusted to them.

Ver. 15. *κατὰ τὴν ἰδίαν δύναμιν*] not arbitrarily, therefore, but *according to each one's peculiar capabilities\* for doing business*. The different *charismatic* gifts are bestowed in a manner corresponding to the varying *natural* aptitudes of men. Those endowments are conferred according to an *individualizing* principle.<sup>4</sup> — *εὐθὺς*] *immediately*, therefore without making any further arrangements for disposing of the money. Fritzsche, Rinck, and Tisch. 8 agree with B and several codd. of the It. in connecting *εὐθὺς* with what follows. In that case it would be necessary either to insert the *δέ* of ver. 16 before *πορευθ.* (κ\*\*), or, with Tisch., to delete it altogether (κ\*\*).

(Justin, c. Tr. 47). Eusebius gives a kindred parable from the Gospel of the Hebrews, and for which see Mai's *Novae patrum biblioth.* IV. p. 155.

<sup>1</sup> Comp. Welzäcker, p. 181.

<sup>2</sup> Strauss, I. p. 636 f.; Ewald, p. 419 f.;

Bleek, Keim, Weiss, 1864, p. 128 ff.

<sup>3</sup> "Prudentia et peritia," Beza.

<sup>4</sup> "Nemo urgetur ultra quam potest," "no one is burdened beyond that which he is able," Bengel.

However, the evidence in favor of this view is quite inadequate. And it is precisely in connection with ἀπεδήμησεν that εὐθὺς is seen to have a peculiar significance, that, namely, of showing that absolute independence was allowed in regard to the way in which the money was to be employed by those to whom it had been entrusted, which is admirably in keeping with κατὰ τὴν ἰδίαν δύναμιν. — τάλαντα] see on xviii. 25.

Ver. 16. Εἰργάσατο] *traded with them* (ἐν αὐτοῖς, instrumental). Very common in classical writers (especially Demosthenes) with reference to commerce and matters of exchange, though usually with the *simple* dative of the instrument. — ἐποίησεν] *he acquired, gained*; as in German: er machte Geld (he made money).<sup>1</sup>

Ver. 18. Ἀπελθὼν] *he went away*, removed to a distance. How entirely different in the case of the first two, ver. 16! They started upon a journey (πορεῖσθ). — ὤρυεν ἐν τ. γῇ] *he digged, i.e., he made a hole in the earth*. The reading γῆν, which Tisch. adopts, following B L κ (C\*: τὴν γῆν), but from which the vss. deviate, would mean: he dug up the earth (Plat. *Euthyd.* p. 288 E). — τὸ ἀργίρ. τοῦ κυρ. αὐτ.] brings out emphatically the idea of responsibility and dereliction of duty.

Ver. 20 f. Ἐπ' αὐτοῖς] *in addition to them*; comp. on Col. iii. 14. The *idē* points the master to what had been gained; the boldness of a good conscience. — εἰ] is generally taken *absolutely: excellent! that is right!* But this would have required εὖγε,<sup>2</sup> which reading (taken from Luke xix. 17, where εὖγε is the original one) Fritzsche actually adopts, following A\*, Vulg. It. Or. (once). Consequently we should connect εἰ with ἥς πιστός: *Thou wast admirably (probe) faithful in regard to a little*. For εἰ when separated from the word to which it belongs, comp. Xen. *Cyr.* i. 6. 24; *Mem.* ii. 1. 33, and Kühner thereon. Ἀγαθὲ and πιστέ represent the *genus* and *species* of an upright character. The opposite of this: ver. 26. — εἰς τὴν χαρὰν τοῦ κυρίου σου] *χαρά* is not to be understood of a *feast*,<sup>3</sup> a sense in which the word is not used,<sup>4</sup> and which the context does not sanction any more than it countenances the idea of a *festival* in honor of the master's return (in opposition to de Wette and Lange); but what is meant is that the slave is invited to *participate in the happiness which his master is enjoying*,<sup>5</sup> thus exhibiting the thought of Rom. viii. 17. The use of the expression εἰσελθε is, in that case, to be regarded as due to the nature of the *thing* which the parable is meant to illustrate (the Messianic kingdom).

Ver. 24 f. Ἐγνων σε, ὅτι] *well-known attraction*.<sup>6</sup> The *aorist* is not used here in the sense of the *perfect I know thee* (Kuinoel), but: *I knew thee, and hid*.—What follows characterizes, in proverbial language (by a figure taken from farming), a man *unconscionably* hard to please, and demanding more than is reasonable. — συνάγων ὕδεν οὐ διεσκόρπ.] *gathering* (corn into the ἀπο-

<sup>1</sup> See instances in Wetstein and Kypke. So also the Latin *facere*.

<sup>2</sup> Plat. *Gorg.* p. 494 C; *Lach.* p. 181 A; *Soph. Phil.* 227.

<sup>3</sup> Clericus, Schoettgen, Wolf, Michelsen, Kuinoel, Schott.

<sup>4</sup> LXX. *Esth.* ix. 17 is an inaccurate rendering.

<sup>5</sup> Chrysostom admirably: τὴν πᾶσαν μακαρίτητα διὰ τοῦ ῥήματος τούτου δεικνύς, "showing by this word the whole blessedness."

<sup>6</sup> Winer, p. 581 [E. T. 781].

θίκη) from a place where you have not threshed (with reference to the threshing-floor of another man's farm). διασκοπίζειν, to scatter so as to separate from each other,<sup>1</sup> is expressly used in the present instance, because it forms a better contrast to συνάγων than λικμῶν (xxi. 44). If it were to be taken as equivalent to σπείρειν, the result would be a *tautological* parallelism (in opposition to Erasmus, Beza, de Wette).—The entire excuse is a false pretext invented by moral indolence,—a pretext which is reduced *ad absurdum* in vv. 26, 27. —φοβηθεὶς] namely, of losing the talent in business, or of not being able to satisfy thee. —τὸ σὺν] self-righteous.

Ver. 26 f. The master chastises the worthless and indolent (Rom. xii. 11) servant with his own weapons. — ἦδεῖς, κ.τ.λ.] *question of astonishment*, which is more spirited and more in keeping with the surprising nature of the excuse than to understand the words in a *conceding* sense (Kuinoel, de Wette), or as an independent hypothesis,<sup>2</sup> in which case the σὺν of the apodosis would be deprived of its force.<sup>3</sup> — βαλεῖν . . . τοῖς τραπέζι.] *flinging down upon the table of the money-changers*, represents the *indifference* of the proceeding. — ἐγὼ] is emphatic as related to the preceding ἰδε, ἔχεις τὸ σὺν, ver. 25. To it likewise corresponds τὸ ἐμὸν, to which, however, σὺν τόκῳ is now added for sake of emphasis.

Vv. 28–30. Οὐν] because his conduct was so inexcusable. — Ver. 29. Justification of this mode of proceeding, by appealing to a principle founded on universal experience, and which was to find its verification in the case before us. Comp. xiii. 12.—τοῦ δὲ μὴ ἔχοντος] see critical remarks. The genitive, here placed first for sake of emphasis, might be regarded as dependent on ἀρθίσεται (Fritzsche), in accordance, that is, with the construction of verbs of depriving with τινός τι (Kühner, II. 1, p. 282). Inasmuch, however, as the ἀπ' αὐτοῦ which follows would thus be superfluous and clumsy, it is better to take the genitive as *absolute*: as for him who has not (the poor man).<sup>4</sup> We thus obtain “duobus membris factis ex uno *oppositio nercoosior*,” “two members being made a *more vigorous opposition* from one.”<sup>5</sup> For ὁ ἔχων, the rich man, comp. Isocr. vii. 55 and Benseler thereon. — For ver. 30, comp. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51. The verse is not here out of place, but acquires a certain solemnity from its resemblance to the conclusion of ch. xxiv. (in opposition to Weiss, 1864, p. 129).

*Teaching of the parable.*—By a faithful use, after my departure, of those varied endowments which I have bestowed on each of you according to his special capacity, you are to do your utmost to promote my cause. For when I return and reckon with you (ver. 19), then those who have exerted themselves in a dutiful manner will receive a distinguished reward in the kingdom of the Messiah; but those who have allowed their gifts, however small, to lie unused, will be deprived of that which has been entrusted to them, and be cast into Gehenna. For more minute and specific interpretations, all of them of a more or less arbitrary character, see Origen, Chry-

<sup>1</sup> For the classical character of which expression see Lobeck, *ad Phrym.* p. 213.

<sup>2</sup> Bernhardy, p. 386.

<sup>3</sup> See Hartung, *Partikeil.* II. p. 22 f.;

Klotz, *ad Devar.* p. 718 f.

<sup>4</sup> Comp. Thuc. v. 18. 8, and Kruger thereon.

<sup>5</sup> Dissen, *ad Dem. de cor.* p. 272.



sostom, Theophylact. The reference to all *Christian endowments generally* (1 Cor. xii.), is to be regarded rather as an *application* of the parable in a more comprehensive sense.

Ver. 31 ff. It is unnecessary to suppose that this utterance *about the judgment*—an utterance taken, like the preceding, from the collection of our Lord's sayings (*λόγια*)—should be immediately connected with xxiv. 30 f. (Fritzsche, de Wette) or with xxiv. 51 (Ewald). The coming of the Messiah and His judicial dealing with His servants had been portrayed immediately before, and now the prophetic glance extends and takes in *the judgment of all nations*,—a judgment which is to be presided over by the Lord when He returns in His glory. This is the grand closing scene in which the eschatological predictions are all to be realized, and depicted too with a simplicity and beauty so original that there is but the less reason for imagining that this discourse about the judgment is the product of the apostolic period (Hilgenfeld, Volkmar, Scholten, Wittichen, Keim).—It is *usual* to understand *those who are being judged* as representing *men generally*, Christians and non-Christians alike,<sup>1</sup> Bleek arbitrarily assuming that the evangelists have *extended* the application of what originally referred only to Christians. On the other hand, Keil<sup>2</sup> and Olshausen, as well as Baumgarten-Crusius, Georgii,<sup>3</sup> Hilgenfeld, Weizsäcker, Volkmar, Keim, Wittichen, Auberlen, Cremer, understand all *who are not Christians* to be referred to, some of them, however, expressly excluding the Jews. But *non-Christians* could not have been intended, because it would be improper to say that the Messianic kingdom has been prepared for such, to say nothing of the *ἀπὸ καταβολῆς κόσμου*, ver. 34, in which the idea of the *ἐκλεκτοί* is exclusively involved; further, because it would be no less improper to suppose, without more ado, that non-Christians are intended by the *οἱ δίκαιοι* of ver. 37, which latter we are not at liberty to understand in a generalized sense, but only as equivalent to the elect; again, because those things which Jesus represents (vv. 35, 36, 60) as manifestations of love toward Himself cannot possibly be conceived of as done by those who, nevertheless, continued to remain outside the Christian community; finally, because both sides of the assemblage use such language (vv. 37 ff., 44) as compels us to acknowledge their belief in the Judge before whom they now stand. Their language is the expression of a consciousness of their faith in the Messiah, towards whom, however, they have had no opportunity of displaying their love. If *the Messianic felicity* were here adjudged to pure *heathens* according to the way in which they may have acted toward Christians (Hilgenfeld), this would be to suppose a “remarkable toleration” (Keim) altogether at variance with the whole tenor of the New Testament, and such as even Rev. xxi. 24<sup>4</sup> does not countenance,—a humanity which does not *need* faith, because it *compensates for the want of it by its love*.<sup>5</sup> If, after all this, we cannot

<sup>1</sup> See, among modern expositors, Kuinoel, Fritzsche, de Wette, Lange, Weizel, as above, p. 608; Kœnig, *de ζωῆς αἰων. not.* p. 44; Hofmann, *Schriftbew.* p. 645.

<sup>2</sup> In the *Opusc.*, ed. Goldh. p. 136 ff., and

*Anal.* 1818, III. 177 ff.

<sup>3</sup> In Zeller's *Jahrb.* 1845, p. 18 f.

<sup>4</sup> See Döderleyn on that passage.

<sup>5</sup> Volkmar, p. 546.

suppose that a judgment of *non-Christians* is here meant, we may even go still further, and say that non-Christians are not *included* at all, and so we must also reject the view *usually adopted*, since Chrysostom and Augustine, that what is here exhibited is a judgment of all men, believers and unbelievers alike. For, so far from the mention of the divine *ἐκλογή*, ver. 34, or the idea of the *δίκαιοι*, ver. 37, or what Jesus says at ver. 35, or the answer of those assembled before the Judge, vv. 37 and 44, or the entire omission generally of any distinction between belief and unbelief, harmonizing with the notion of a mixed body consisting of Christians and non-Christians, they *entirely* exclude the latter. We should therefore return to the very old view (Lactantius,<sup>1</sup> Jerome, Euthymius Zigabenus), which, though it had been neglected in consequence of the prevalent eschatology, was preserved by Grotius, the view, namely, that what Jesus is here depicting is *the judgment of Christians*.<sup>2</sup> All the points previously adduced as arguments against the other explanations combine to favor this view. It is confirmed by the whole fundamental idea on which the Judge's sentence turns (the determining principle being the love manifested toward Jesus), by the figure of the shepherd and his sheep, and finally, and at the same time somewhat more definitely, by the fact that those who are being judged are called πάντα τὰ ἔθνη. For the latter words are not intended to limit the reference expressly to the Gentiles, but they are to be taken as assuming the realization of the *universality of Christianity* by the time of the advent when *all the nations* of the earth (ἔθνη, as expressing the idea of *nation*, does not exclude the Jews; comp. xxviii. 19, xxiv. 9, and see on John xi. 50) will have heard the gospel and (to a proportionable degree) received Christ (xxiv. 14; Rom. xi. 25). Jesus, then, is here describing the universal judgment of those *who have believed in Him*, in whom, as they will be gathered around His throne, His prophetic glance beholds all the nations of the world (xxviii. 19). Comp., for the judgment of *Christians*, 2 Cor. v. 10; Rom. xiv. 10. The judgment of unbelievers (1 Cor. xv. 23, vi. 2; comp. on xix. 28), who are not in question at present, forms a distinct scene in the universal assize; and hence in the preceding parable also the reference is to His servants, therefore to believers. Neither here nor in the passages from Paul do those different judgment scenes presuppose anything in the shape of chiliastic ideas. The Messianic judgment is one *act* consisting of two *scenes*, not two acts with a chiliastic interval coming in between.<sup>3</sup> — πάντες οἱ ἄγγελοι "omnes angeli, omnes nationes; quanta celebritas!" "all angels, all nations; how great publicity!" Bengel. — τὰ πρόβατα ἀπὸ τῶν ἐρίφων *sheep and goats* (Ecclus. xlvii. 3; Gen. xxxviii. 17) are here represented as *having been pastured together* (comp. Gen. xxx. 33 ff.). The *wicked* are conceived of under the figure of the ἐρίφοι, not on account of the wantonness and stench of the latter (Grotius), or in consequence of their stubbornness (Lange), but generally because those animals were considered to be comparatively worthless (Luke xv. 29); and hence, in ver. 33, we

<sup>1</sup> *Instit.* vii. 20.

<sup>2</sup> περὶ τῶν Χριστιανῶν δὲ μόνων ὁ λόγος ἐνταῦθα, "concerning Christians alone the word

(is) there," Euthymius Zigabenus, who proves this, above all, from vv. 35, 36.

<sup>3</sup> See, on the other hand, xlii. 37 ff.

have the diminutive τὰ ἐρίφια for the purpose of expressing contempt. — For the *significance* attached to the right and left side (Eccles. x. 2), see Schoettgen and Wetstein on our passage.<sup>1</sup>

Ver. 34. Ὁ βασιλεὺς] because Christ is understood to have appeared ἐν τῇ βασιλείᾳ αὐτοῦ, xvi. 28, which fact is here self-evident from ver. 31. — οἱ εὐλογημένοι τοῦ πατρὸς μου] *the blessed of my Father* (for “in *Christo* electi sumus,” Bengel), now actually so (see on Eph. i. 3) by being admitted into the Messianic kingdom that has been prepared for them.<sup>2</sup> — ἡτοιμασμένην] not merely *destined*, but : *put in readiness*; comp. xx. 23; 1 Cor. ii. 9; John xiv. 2.<sup>3</sup> This κληρονομία is the fulfilment of the promise of v. 5, κληρονομήσουσι τὴν γῆν. Comp. xix. 29. — ἀπὸ καταβ. κ.] xiii. 35, not equivalent to πρὸ κ. κ., when the *election* took place (Eph. i. 4; 1 Pet. i. 20).<sup>4</sup>

Ver. 35 f. Συνηγάγετέ με] *ye have taken me along with, introduced me*, that is, into your family circle along with the members of your family. *This* meaning, but not that of Fritzsche : “simul *convivio* adhibuistis,” is involved in the idea of ξένος.<sup>5</sup> For instances of Rabbinical promises of *paradise* in return for hospitality, see Schoettgen and Wetstein. — γυμνός] “Qui male vestitum et pannosum vidit, nudum se vidisse dicit,” “He who saw thee badly clad and ragged says that He saw thee *naked*,” Seneca, *de benef.* v. 8.<sup>6</sup>

Ver. 37 ff. Not mere modesty (not even, according to Olshausen, unconscious modesty), but an actual *declining with humility*, on the ground that they have never rendered the loving services in question to *Christ Himself*; for they do not venture to estimate the moral value of those services according to the lofty principle of Christ's unity with His people, xviii. 5, x. 40. The Lord Himself then explains what He means, ver. 40. Hence it does not follow from this passage that these δίκαιοι “have not as yet been consciously leading the New Testament life” (Auberlen, Cremer). Bengel well remarks : “*Fideles* opera bona sua, impii mala, ver. 44, non perinde aestimant ut iudex,” “*the faithful* do not estimate their good deeds, the wicked their bad (ver. 44), as the Judge does.” — πότε σὲ εἶδομεν] three times, earnestly, honestly. — ἐφ' ὧν] *in quantum, inasmuch as*; see on Rom. xi. 13. — ἐποίησατε] *ye have done it, namely, the things previously mentioned.* — ἐνὶ τοῦτων τῶν ἀδελφῶν μου τῶν ἑλαχίστων] *to a single one of these my brethren, and that of the most insignificant of them.* Those words, which are referred by Keil, Olshausen, Georgii, Hilgenfeld, Keim (see on ver. 31 f.), to *Christians in general*; by Cremer, to the elect; by Luthardt, to the Christian church in its distress; by Auberlen, to their poor miserable fellow-men,<sup>7</sup> — do not ad-

<sup>1</sup> Hermann, *Gottesd. Allerth.* § xxxviii. 9 f. Comp. Plat. *Rep.* p. 614 C; Virg. *Aen.* vi. 542 f.

<sup>2</sup> On the use of the participial substantive with a genitive, see Lobeck, *ad Aj.* 358; Winer, p. 178 [E. T. 236].

<sup>3</sup> Καὶ οὐκ εἶπε· λάβετε, ἀλλά· κληρονομήσατε, ὡς οἰκεία, ὡς πατέρα, ὡς ὑμέτερα, ὡς ὑμῖν ἀνωθεν ὀφειλόμενα, “He did not say, take, but, inherit, as one's own, as your Father's, as yours, as due from the first,” Chrysostom.

<sup>4</sup> For the order of the words, comp. Kühner, *ad Xen. Anab.* iv. 2. 18.

<sup>5</sup> For συνάγω, as used with reference to a single individual who is gathered in along with others, comp. Xen. *Cyrop.* v. 3. 11; LXX. Deut. xxii. 2; 2 Sam. xi. 27; Judg. xix. 18; Ecclesi. xiii. 15.

<sup>6</sup> Jas. ii. 15. Comp. on John xxi. 7; Acts xix. 16.

<sup>7</sup> Comp. de Wette, Ullmann in the *Stud. u. Krit.* 1847, p. 164 ff.

mit of being also referred to the *apostles* (xxviii. 10 ; 1 Cor. iv. 13), to whom, as surrounding His judgment-throne, Christ is supposed to point ; for the amount of love shown to the *apostles* cannot be taken as the universal standard of judgment ; and *though* the apostles themselves, appearing here, as they do, in their relation to the *rest* of Christians, may well be called the *brethren* of Christ (xxviii. 10 ; John xx. 17) ; yet they would certainly not be described by Him as the *least* of such *brethren*. No ; as during His earthly life Christ is always surrounded by the obscure and despised (the poor, the humble, publicans and sinners, and such like), *who* seek their salvation through Him ; so He also represents Himself as still surrounded by such as these on the occasion of the judgment (comp. Ewald, p. 420). In consequence of their longing after Him, and of their love for Him, and the eternal salvation to be found in Him (as *ἡγαπηκότες τὴν ἐπιφάνειαν αὐτοῦ*, 2 Tim. iv. 8), they here come crowding around the throne of His glory ; and to *these* He now points. *They* are the *πρωχοί, πενθοῦντες, πρρεῖς, δεδιωγμένοι* of the Sermon on the Mount, who are now on the point of receiving the promised bliss.

Ver. 41. *Οἱ καταραμένοι*] opposite of *οἱ εὐλογημένοι*. This consigning to everlasting destruction is also a reality, and the *doing of God*. But the words *τοῦ πατρὸς μου* are omitted this time, because the idea of *πατὴρ* accords only with the loving act of blessing. The divine *κατάρα* is the effect of holy wrath and the consequence of human guilt. — *τὸ ἡτοιμασμένον*] not this time ἀπὸ καταβολῆς κόσμου ; this the hearer knew as matter of course. The Rabbins are not agreed as to whether Gehenna, any more than paradise and the heavenly temple, came into existence before or after the first day of creation. See the passages in Wetstein. From our passage nothing can be determined one way or another, especially as it is not the *aorist* participle that is made use of. Observe, however, that, in this instance, Jesus does not follow up *ἡτοιμασμ.* with *ὑμῖν*, as in ver. 34, but with *τῷ διαβόλῳ, κ.τ.λ.* ; because the fall of the angels (Jude 6 ; 2 Pet. ii. 4), which Scripture everywhere presupposes in its doctrine of the devil and his kingdom,<sup>1</sup> took place *previous* to the introduction of sin among men (John viii. 44 ; 2 Cor. xi. 3), so that it was for the former in the first instance that the everlasting fire was prepared ; comp. viii. 29. But as men became partakers in the guilt of demons, so now are they also condemned to share in their punishment.<sup>2</sup>

Ver. 44. Self-justification, by repelling the accusation as unwarranted. — *καὶ αὐτοῖς*] *they too* ; for their answer is in exact correspondence with that of the righteous. — *πότε . . . καὶ οὐ διηκονῆς σοι*] *when saw we Thee hungry, etc., without ministering to Thee?* What was the occasion on which, according to Thy accusation, we saw Thee hungry, and did not give Thee food ? Such an occasion never occurred ; as we have never seen Thee in such circumstances, so can we never have refused Thee our good services. In this self-justification it is assumed that *if* they had seen Him, they would have shown their love toward Him.

<sup>1</sup> Hahn, *Theol. d. N. T.* I. p. 313 ff.

<sup>2</sup> For ἄγγελοι τοῦ διαβ., comp. 2 Cor. xii. 7 ; Rev. xii. 7.

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46. Comp. Dan. xii. 2. The absolute idea of *eternity*, in regard to punishment of hell (comp. ver. 41), is not to be got rid of either by a softening down of the force of *αἰώνιος* (Paulus), or by appealing (de Schleiermacher, Oetinger) to the figurative character of the term *fire*. The supposed incompatibility between the idea of eternity and such a view as evil and its punishment, any more than by the theory that the representation is intended simply by way of *warning* (according to which it is not meant thereby to throw light upon the eternal nature of things, but only to portray the *κρίσις*, i.e., the cessation of the conflict between good and evil by the extinction of the latter); but is to be regarded as exegetically established in the present passage (comp. iii. 12, 8) by the opposed *ζῶν αἰώνιον*, which denotes the everlasting *Mes-*life.<sup>1</sup> — *οἱ δὲ δίκαιοι*] “hoc ipso iudicio declarati,” “declared to be so in every judgment,” Bengel. Comp. Rom. v. 19.

MARK.—Because the judgment is a judgment of *Christians* (see on ver. 31), it is *presupposed* though not *formally mentioned*. The truth is, the Judge tests His decision according to the way in which faith has been *evidenced*: (1 Cor. xiii. 1 ff.; John xiii. 35), without which as its necessary fruit does not save (Gal. v. 6). Comp. *Apol. Conf. A.*, p. 138. The manifestation of love, as forming the principle of the Christian's life, accordingly constitutes the *πράξις* by which he is to be judged (xvi. 27; 2 Cor. v. 10). Comp. But, in so far as, according to this concrete view of the judgment, Jesus His sentence upon the principle that love shown to or withheld from the brethren is the same as love shown to or withheld from *Himself*, is so in harmony with the view contained in xviii. 5, x. 40. Comp. John 10.

suffer, as above, p. 21; comp. also Schmid in the *Jahrb. f. D. Theol.* 1870, p. 136 ff.  
in the *Stud. u. Krit.* 1836, p. 605 ff.;

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## CHAPTER XXVI.

VER. 3. After ἀρχιερεῖς Elz. Scholz. have καὶ οἱ γραμματεῖς, which, in accordance with A B D L N, min. vss. Or. Aug., has been deleted as an interpolation from Mark xiv. 1, Luke xxii. 2. — Ver. 4. The order δόλω κρατήσῃσι (reversed in Elz.) is supported by decisive evidence. — Ver. 7. βαρυνόμεν] Lachm. and Tisch. 8 : πολυτίμον, which, though in accordance with A D L M Π N, min., is, nevertheless, taken from John xii. 3. Comp. Mark xiv. 3. From this latter passage is derived the order ἐχουσα ἀλάβ. μύρον (Lachm. and Tisch. 8, following B D L N, min.). — τὴν κεφαλὴν] Lachm. and Tisch. 8 : τῆς κεφαλῆς, following B D M N, min. Chrys. But the genitive would be suggested to the transcribers by a comparison with ver. 12, quite as readily as by Mark xiv. 3. — Ver. 8. αὐτοῦ] is, with Lachm. and Tisch., to be deleted, both here and in ver. 45, as being a common interpolation; similarly with Tisch. after βλασφ., ver. 65. — Ver. 9. τοῦτο] Elz. inserts τὸ μύρον, against decisive evidence; borrowed from Mark xiv. 5; John xii. 5. — The article before πτωχοῖς, which may as readily have been omitted, in accordance with John xii. 5, as inserted, in accordance with Mark xiv. 3, is, with Elz. and Tisch. 8, to be left out. There is a good deal of evidence on both sides; but the insertion might easily take place out of regard to ver. 11. — Ver. 11. πάντοτε γὰρ τοὺς πτωχοὺς] E F H M Γ, min. Chrys.: τοὺς πτωχοὺς γὰρ πάντοτε. Recommended by Griesb., adopted by Fritzsche. As this reading may have been taken from John xii. 8 as readily as that of the Received text from Mark xiv. 7, the matter must be determined simply by the balance of evidence, and this is in favor of the Received text. — Ver. 17. ἐτοιμάσωμεν] The evidence of D K U, min. Or. in favor of the reading ἐτοιμάσομεν (Fritzsche) is inadequate. — Ver. 20. Lachm. and Tisch. read μαθητῶν after δώδεκα, on the authority of A L M Δ Π N, min. vss. Chrys. Correctly; the omission is due to Mark xiv. 17. — For ἕκαστος αὐτῶν, ver. 22, it is better, with Lachm. and Tisch., to adopt εἰς ἕκαστος, in accordance with weighty evidence. Had εἰς been derived from Mark xiv. 19, we should have had εἰς καθ' εἰς; αὐτῶν, again, was an interpolation of extremely common occurrence. — Ver. 26. εὐλογήσας] Scholz: εὐχαριστήσας, following A E F H K M S U V Γ Δ Π, min. vss. Fathers. Considering, however, the weight of evidence that still remains in favor of εὐλογ. (B C D L Z N), and having regard to the preponderating influence of Luke and Paul (1 Cor. xi. 23 ff.) rather than Mark, upon the ecclesiastical phraseology of the Lord's Supper, it is better to retain εὐλογ. — For this reason we should also retain τὸν before ἄρτον, though deleted by Lachm. and Tisch. 8, and not found in B C D G L Z N, min. Chrys. Theophyl. — For ἐδίδου Lachm. reads δοῖς, omitting at the same time καὶ before εἶπε, in accordance with B D L Z N\*\* min. Cant. Copt. Due to a desire to make the construction uniform with the preceding. Had δοῖς been changed to a tense in accordance with Mark and Luke, we should have had ἔδωκε. — Ver. 27. τὸ ποτήριον] The article, which is deleted by Tisch., and is wanting in B E F G L Z Δ N, min., is due to the ecclesiastical phraseology to which Luke and Paul have

given currency. — Ver. 28. *τὸ τῆς*] Lachm. and Tisch. have simply *τῆς*, in accordance with B D L Z *℣*, 33. *τὸ* is an exegetical addition. — *καινῆς* before *διαθ.* is wanting in B L Z *℣*, 33, 102, Sahid. Cyr., and is a liturgical addition. Had it been originally written, this is just the place of all others where it would not have been omitted. — Ver. 31. *διασκορπισθήσεται*] A B C G H\* I L M *℣*, min. Or. (once): *διασκορπισθήσονται*. So Lachm. and Tisch. The reading of the Received text is a grammatical correction. — Ver. 33. Instead of *εἰ καὶ* of the Received text, there is decisive evidence for the simple *εἰ*. *καὶ* would be written in the margin from Mark xiv. 29, but would not be inserted in the text as in the case of Mark. — *ἐγὼ*] The evidence in favor of inserting *δέ* (which is adopted by Griesb., Matth., Fritzsche) is inadequate. An addition for the purpose of giving prominence to the contrast. — Ver. 35. After *ὁμοίως* important witnesses read *δέ*, which has been adopted by Griesb., Matth., Scholz, Fritzsche. Taken from Mark xiv. 31. — Ver. 36. *ὥς οὖν*] Lachm.: *ὥς οὖν ἄν*; D K L Δ, min.: *ὥς ἄν*. The reading of Lachm., though resting only on the authority of A, is nevertheless to be regarded as the original one. *οὖν ἄν* would be omitted in conformity with Mark xiv. 32 (C M\* *℣*, min. have simply *ὥς*), and then there would come a restoration in some instances of *οὖ* only, and, in others, merely of *ἄν*. — Ver. 38. We should not follow Griesb., Matth., Fritzsche, Scholz, Tisch. 7, in adopting *ὁ Ἰησοῦς* after *αὐτοῖς*; a reading which, though attested by important witnesses, is nevertheless contradicted by a preponderance of evidence (A B C\* D J L *℣*, and the majority of vss.), while, moreover, it would be inserted more readily and more frequently (in this instance probably in conformity with Mark xiv. 34) than it would be omitted. — Ver. 39. *προελθών*] so B M Π, It. Vulg. Hilar. Elz. Lachm. and Tisch. 7. The preponderance of evidence is in favor of *προσελθών*, which, indeed, has been adopted by Matth., Scholz, and Tisch. 8; but it is evidently a mechanical error on the part of the transcriber; *προέρχασθαι* occurs nowhere else in Matth. — The *μον* after *πάτερ* (deleted by Tisch. 8) is suspected of being an addition from ver. 42; however, the evidence in favor of deleting it (A B C D *℣*, etc.) is too weighty to admit of its being retained. — Ver. 42. *τὸ ποτήριον*] is wanting in A B C I L *℣*, min. vss. and Fathers; in D it comes before *τούτο* (as in ver. 39); in 157, Arm., it comes before *ἐάν*, in which position it also occurs in Δ, though with a mark of erasure. Suspected by Griesb., deleted by Fritzsche, Lachm., and Tisch. A supplement from ver. 39. Further, the *ἀπ' ἐμοῦ* following, though the evidence against it is not quite so strong (B D L *℣*, however), and though it is defended by Fritzsche, and only bracketed by Lachm., is to be condemned (with Griesb., Rinck, Tisch.) as an interpolation from ver. 39. — Ver. 43. *εὕρισκε αὐτοὺς πάλιν*] Lachm. and Tisch., with the approval of Griesb. also: *πάλιν εὗρεν αὐτούς*, following B C D I L *℣*, min. and the majority of vss.; while other important witnesses (such as A K Δ) also read *εὗρεν*, but adhere to the order in the Received text. Accordingly, *εὗρεν* is decidedly to be adopted, while *εὕρισκε* is to be regarded as derived from ver. 40; as for *πάλιν*, however, there is so much diversity among the authorities with reference to its connection, and consequently with reference to its position, that only the preponderance of evidence must decide, and that is favorable to Lachm. and Tisch. — In ver. 44, again, *πάλιν* is variously placed; but, with Lachm. and Tisch., it should be put before *ἀπελθών*, in accordance with B C D I L *℣*, min. vss. *ἐκ τρίτου*, which Lachm. brackets, is, with Tisch., to be maintained on the strength of preponderating evidence. Had it been inserted in conformity with ver. 42, it would have been placed after

πάλιν; had it been from Mark xiv. 41, again, we should have had τὸ τρίτον. The omission may have been readily occasioned by a fear lest it should be supposed that Jesus prayed τὸν αὐτὸν λόγον but *once* before. — After εἰπὼν Tisch. 8 repeats the πάλιν (B L N, min. Copt.), which may easily have been omitted as superfluous. However, the preponderance of evidence (especially that of the vss. also) is against adopting it, so that there is reason to regard it rather as a mechanical repetition. — Ver. 50. The reading ἐφ' ὃ (instead of ἐφ' ᾧ, as in Elz.) is attested by decisive evidence. — Ver. 52. ἀπολοῦνται] F H K M S U V Γ Δ, min. vss. and Fathers; ἀποθανοῦνται. Approved by Griesb. in opposition to the principal mss.; a gloss, for which Sahid. must have read πεσόνται. — Ver. 53. The placing of ἔρτι after παραστ. μοι, by Tisch. 8, is in opposition to a preponderance of evidence, and is of the nature of an emendation; ὥδε is likewise inserted by some. — πλείους] Lachm. and Tisch.: πλείω, after B D N\*. Correctly; the reading of the Received text is an unskilled emendation. For the same reason the following ἦ, which Lachm. brackets, should, with Tisch., be deleted, in accordance with B D L N; though we should not follow Tisch. 8 in reading λεγιῶνων (A C K L Δ Π\* N\*) for λεγεῶνας, because the genitive is connected with the reading πλείους. — Ver. 55. πρὸς ὑμᾶς] is, with Tisch., following B L N, 33, 102, Copt. Sahid. Cyr. Chrys., to be deleted as an interpolation from Mark xiv. 49. — Ver. 58. ἀπὸ μακρόθεν] ἀπό should be deleted, with Tisch., in accordance with important evidence. Taken from Mark xiv. 54. — Ver. 59. καὶ οἱ πρεσβύτεροι] is wanting, no doubt, in B D L N, min. vss. and Fathers, but it was omitted in conformity with Mark xiv. 55. Suspected by Griesb., deleted by Lachm. and Tisch. 8. A desire to conform with Mark also serves to explain the fact that, in a few of the witnesses, δλον is placed *before* τὸ συνέδρ. — θανατώσωσιν] θανατώσουσιν, as read by Lachm. and Tisch., is supported by decisive evidence, and had been altered to the more usual subjunctive. αὐτὸν should likewise be put *before* θανατ. (B C D L N N\*, min. Vulg. It.). — Ver. 60. The reading of the Received text, which is attested by the important evidence of A C\*\* E F G, etc., and likewise maintained by Fritzsche and Scholz, is: καὶ οὐχ εἶρον. Καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εἶρον. Griesb.: καὶ οὐχ εἶρον πολλῶν ψευδ. προσελθ. Lachm. and Tisch.: καὶ οὐχ εἶρον πολλ. προσελθ. ψευδ., after which Lachm. gives the second οὐχ εἶρον in brackets. This second οὐχ εἶρον is wanting in A C\* L N\* N, min. vss. and Fathers (Or. twice); while in A B L Θ, min. Syr. Or. Cyr. the order of the words is: πολλ. προσελθ. ψευδ. Further, Syr. Arr. Pers. Syr. Slav., though omitting the second οὐχ εἶρον, have retained καὶ before πολλῶν; and this reading (accordingly: καὶ οὐχ εἶρον καὶ πολλῶν προσελθόντων ψευδομαρτύρων) I agree with Rinck, *Lucubr. crit.* p. 282 f., regarding as the original one. This καὶ, the force of which was missed from its not being followed by a verb, occasioned considerable embarrassment to the transcribers, who disposed of the difficulty by adding a second οὐχ εἶρον, while others got rid of the troublesome καὶ by simply omitting it.—*δύο ψευδομαρτ.*] Tisch., following B L N, min. vss. (also Syr.) and Or. (once), reads merely δύο. Correctly; ψευδομαρτ. is an addition, which might seem all the more necessary since a saying of Christ's actually underlay the words. — Ver. 65. δεῖ] is wanting before ἐβλασφήμ. in such important witnesses, that Lachm. and Tisch. are justified in deleting it as a common interpolation. — Ver. 70. For αὐτῶν πάντων read, with Tisch. 8, following preponderating evidence, merely πάντων, to which αὐτῶν was added for sake of greater precision. — Ver. 71. For τοῖς ἐκεῖ, which Tisch. 8 has restored, Scholz and Tisch. 7 read αὐτοῖς ἐκεῖ. Both readings are strongly



attested ; but the latter is to be preferred, because the current *τοῖς ἐκεῖ* would involuntarily suggest itself and supersede the less definite expression *αὐτοῖς ἐκεῖ*. — Ver. 74. *καταθεματίζειν*] Elz., Fritzsche : *καταναθεματίζειν*, against decisive evidence. A correction.

Ver. 1 f.<sup>1</sup> For this form of transition, by which a marked pause is indicated at the close of a somewhat lengthened discourse, comp. vii. 28, xi. 1, xiii. 53, xix. 1. — *πάντας*] referring back, without any particular object in view (such as to call attention to the fact that our Lord's functions as a teacher were now ended, Wichelhaus and the earlier expositors), to the preceding discourse, consisting, as it does, of several sections (xxiv. 4-xxv. 46), not a parallel to LXX. Deut. xxxi. 1 (Delitzsch). — *μετὰ δύο ἡμέρας*] *after the lapse of two days*, i.e., *the day after next* the Passover commenced. It would therefore be Tuesday, if, as the Synoptists inform us (differently in John, see on John xviii. 28), the feast began on Thursday evening. — *τὸ πάσχα*] ΠΠΘ, Aram. *ἡΠΠΘ*, the *passing over* (Ex. xii. 13), a Mosaic feast, in commemoration of the sparing of the first-born in Egypt, began after sunset on the 14th of Nisan, and lasted till the 21st. On its original meaning as a feast in connection with the consecration of the first-fruits of the spring harvest, see Ewald, *alterth.* p. 466 f.; <sup>2</sup> — *καὶ ὁ υἱός, κ.τ.λ.*] a definite prediction of what was to happen to Him at the Passover, but represented as something already known to the disciples (from xx. 19), and which, though forming part of the contents of *αἰδare*, is at the same time introduced by a *broken construction* (not as dependent on *ὅτι*), in accordance with the depth of His emotion.

Vv. 3-5. *Τότε*] i.e., at the time that Jesus was saying this to His disciples. Fatal coincidence. — *εἰς τὴν αὐλὴν τοῦ ἀρχ.*] It is usual to understand the *palace* of the high priest, in direct opposition to the use of *αὐλή*<sup>3</sup> in the New Testament (not excluding Luke xi. 21). We should rather interpret it of the *court* enclosed by the various buildings belonging to the house,<sup>4</sup> such courts having been regularly used as meeting-places.<sup>5</sup> This meeting is not to be regarded as one of the public sittings of the Sanhedrim (on the probable official meeting-place of this body at that time, the so-called *taverns*,<sup>6</sup> but as a private conference of its members. — *τοῦ λεγομ. Καϊάφα*] *who bore the name of Caiaphas*. Comp. ii. 23. This was a *surname*; the original name was Joseph;<sup>7</sup> but the surname having become his ordinary and official des-

<sup>1</sup> See on ch. xxvi. f. (Mark xiv., Luke xii.); Wichelhaus, *ausführl. Kommentar über die Gesch. des Leidens J. Chr.* Halle 1855; Steinmeyer, *d. Leidensgesch. d. Herrn in Bezug auf d. neueste Krit.*, Berl. 1868.

<sup>2</sup> Dillmann in Schenkel's *Lex.* IV. p. 337 f.

<sup>3</sup> Of course *αὐλή* is used as equivalent to *βασιλειον* (see, for example, the passages from Polyb. in Schweighäuser's *Lex.* p. 101), not only by later Greek writers (Athen. *Deipn.* iv. p. 189 D; Herodian, i. 13. 16, frequently in the Apocr.), but also by Homer

(see Duncan, *Lex.*, ed. Rost, p. 181), Pindar, and the Tragedians, etc. Never, however, is it so used in the New Testament. Even in John xviii. 15, *αὐλὴ τοῦ ἀρχ.* is undoubtedly the *court* of the house.

<sup>4</sup> See Winer, *Realw.* under the word *Häuser*; Friedlieb, *Archäol. d. Leidensgesch.* p. 7 f.

<sup>5</sup> Comp. *Vulg.* (*atrium*), Erasmus, Castalio, Calvin, Maldonatus.

<sup>6</sup> See Wieseler, *Beitr.* p. 209 ff.

<sup>7</sup> Joseph. *Antl.* xviii. 2. 2.

ignation, it was used for the *name* itself; hence λεγομένου, not επικαλούμενον or επιλεγόμενον. Caiaphas (either = קפ"ז, *depressio*, or קפ"ז, *rock*) obtained his appointment through the procurator Valerius Gratus, and, after enjoying his dignity for seventeen years, was deposed by Vitellius,<sup>1</sup> 4. 3.—συνεβουλεύσαντο, *iva*] *they consulted together, in order that they*, John xi. 53.—μὴ ἐν τῇ ἑορτῇ] namely: *let us arrest him, and put him to death!* For the absolute μὴ, comp. on Gal. v. 13. The reference is to the entire *period* over which the feast *extended*, not to the *place* where it was celebrated.<sup>2</sup> It is true no scruple was felt, especially in urgent and important cases (comp. on Acts xii. 3 f.), about having executions<sup>3</sup> during the feast days (although most probably never on the first of them, on which, according to *Mischna Jom* *toḥ* v. 2, the trial took place,<sup>4</sup> and that with a view to making the example more deterrent (Deut. xvii. 13). But the members of the Sanhedrim dreaded an uprising among the numerous sympathizers with Jesus both within and outside the capital (a very natural apprehension, considering that this was just the season when so many strangers, and especially Galileans, were assembled in the city,<sup>5</sup> though, by and by, they overcame this fear, and gladly availed themselves of the opportunity which Judas afforded them (ver. 14).<sup>6</sup> To regard μὴ ἐν τῇ ἑορτῇ as meaning: *previous to the feast!* as though, during the feast itself, the execution were to be considered as already a thing of the past (Neander, p. 678; Hausrath), would be quite in keeping with John's statement as to the day on which the crucifixion took place (comp. on Mark xiv. 2); but it would not suit the connection as found in Matthew and Mark, because, according to them, the consultation among the members of the Sanhedrim had taken place so very shortly before the Passover (ver. 2) that the greater part of the multitude, whose rising was apprehended, must have been present by that time.

Ver. 6 ff. *This anointing*, which is also recorded in Mark xiv. 3 ff. (followed by Matthew), is not the same as that of Luke vii. 36 ff., but is so essentially different from it, not only as to the time, place, circumstances, and person, but as to the whole historical and ethical connection and import, that even the peculiar character of the incident is not sufficient to warrant the assumption that each case is but another version of one and the same story.<sup>7</sup> This, however, is not a different incident<sup>8</sup> from that recorded in John xii. 1 ff.<sup>9</sup>

<sup>1</sup> Joseph. *Antl.* xviii. 2. 2.

<sup>2</sup> Wieseler, *Chronol. Synops.* p. 387.

<sup>3</sup> *Sanhedr.* f. 89. 1.

<sup>4</sup> Comp. on John xviii. 28, and see, above all, Bleek's *Betr.* p. 136 ff.

<sup>5</sup> Comp. Joseph. *Antl.* xvii. 9. 3; *Bel.* i. 4. 3.

<sup>6</sup> "Sic consilium divinum successit," "so the divine counsel was fulfilled," Bengel.

<sup>7</sup> In opposition to Chrysostom, Grotius, Schleiermacher, *Schr. d. Luk.* p. 110 ff.; Strauss, Weisse, Hug, Ewald, Bleek, Baur, Hilgenfeld, Schenkel, Kelm.

<sup>8</sup> In opposition to Origen, Chrysostom, Jerome, Theophylact, Euthymius Zigabenus, Osiander, Lightfoot, Wolf.

<sup>9</sup> On the controversy in which Faber Stapul. has been involved in consequence of his theory that Jesus had been anointed by *three different Marys*, see Graf in *Niedner's Zeitschr. f. histor. Theol.* 1852, I. p. 54 ff. This distinguishing of three Marys (which was also adopted by so early an expositor as Euthymius Zigabenus, and by *πᾶς*, to whom Theophylact refers) is, in fact, rather too much at variance with the tradition that the sister of Lazarus is identical with the woman who was a sinner, Luke vii., and was no other than Mary Magdalene. Yet in none of the three accounts of anointing is this latter to be understood as the Mary referred to.

The deviations in John's account of the affair—to the effect that the anointing took place not two, but six days before the feast; that Martha was the entertainer, no mention being made of Simon; that it was not the head, but the feet of Jesus that were anointed; and that the carping about extravagance is specially ascribed to Judas—are not to be disposed of by arbitrarily assuming that the accounts of the different evangelists were intended to supplement each other (Ebrard, Wichelhaus, Lange), but are to be taken as justifying the inference that in John alone (not in Matthew and Mark) we have the narrative of an eye-witness. The incident, as given in Matthew and Mark, appears to be an episode taken from a tradition which had lost its freshness and purity, and inserted without exact historical connection, although, on the whole, in its right order, if with less regard to precision as to the time of its occurrence. Hence the loose place it occupies in the pragmatism of the passage, from which one might imagine it removed altogether, without the connection being injured in the slightest degree. The tradition on which the narrative of Matthew and Mark is based had evidently suffered in its purity from getting mixed up with certain disturbing elements from the first version of the story of the anointing in Luke vii., among which elements we may include the statement that the name of the entertainer was Simon.

Ver. 6. Γενου. ἐν Βηθαν.] *i.e.*, *having come* to Bethany, 2 Tim. i. 17; John vi. 25, and frequently in classical writers; comp. on Phil. ii. 7. To remove this visit *back* to a point of time *previous* to that indicated at ver. 2, with the effect of simply destroying the sequence (Ebrard, Lange), is to do such harmonistic violence to the order observed in Matthew and Mark as the *τότε* of ver. 14 should have been sufficient to avert. — Σίμωνος τοῦ λεπροῦ] In a way no less unwarrantable has the person here referred to (a person who had formerly been a leper, and who, after his healing, effected probably by Jesus, had continued to be known by this epithet) been associated with the family of Bethany; he has been supposed to have been the deceased father of this family,<sup>1</sup> or some other relative or friend,<sup>2</sup> or the owner of the house. Of the person who, according to Matthew and Mark, provided this entertainment, nothing further is known; whereas, according to John, the entertainment was given by the family of which Lazarus was a member; the latter is the correct view, the former is based upon the similar incident recorded in Luke vii.

Ver. 7. Ἑνὴ] According to John, it was *Mary*. — ἀλάβαστρον] Among classical writers the *neuter* of this word does not occur except in the *plural*; in the *singular* ἀλάβαστρος is masculine, as also in 2 Kings xxi. 13, and feminine.<sup>3</sup> — ἐπὶ τ. κ. αὐτοῦ] A divergence from John's account, not to be reconciled in the arbitrary manner in which Calvin and Ebrard have attempted, as though the oil had been so unsparingly poured on that it ran down and was used for the feet as well (comp. Morison). Matthew narrates an anointing

<sup>1</sup> Theophylact, Ewald *Gesch. Chr.* p. 481.

<sup>2</sup> Grotius, Kuinoel, Ebrard, Lange, Bleek.

<sup>3</sup> "Unguenta optime servantur in alabastris," "Unguenta are especially preserved

in alabaster boxes," Plin. *N. H.* iii. 3; Herod. iii. 20; Theocr. *Id.* xv. 114; *Anth. Pal.* ix. 153. 8; Jacobs, *ad Anthol.* xi. p. 92.

of the *head*; John, of the *feet*. The practice of anointing the *heads* of guests by way of showing them respect is well known.<sup>1</sup> Seeing, however, that the anointing of the *feet* was *unusual* (in opposition to Ebrard), and betokened a special and extraordinary amount of respect (as is, in fact, apparent from Luke vii. 46), our passage would have been all the less likely to "*omit*" it (Lange), had it really formed part of the tradition. — ἀνακειμένον] *while He was reclining at table*, a circumstance qualifying the αἰτοῦ.

Ver. 8. The feature peculiar to John, and having an essential bearing upon the character of his narrative, to the effect that it was Judas who censured the proceeding, had come to be obliterated in the tradition represented by our present passage. Our narrative, then, is certainly not contradictory of that of John, but only *less precise*. Arbitrary attempts have been made to explain our passage by saying either that, in Matthew, the narrative is to be regarded as *sylléptical*,<sup>2</sup> or that Judas simply *gave utterance* to an observation in which the others have innocently *concurred*,<sup>3</sup> or that *several of them* betrayed *symptoms* of murmuring (Lange). — ἡ ἀπόλεια αὐτῆς] *this loss*, in making such a use of an expensive oil. This word never occurs in the New Testament in a transitive sense (as in Polyb. vi. 59. 5).

Ver. 9. Πολλοῦ] put more precisely in Mark xiv. 5; John xii. 5. On the expensiveness of spikenard, a pound of which is alleged to have cost even upwards of 400 denarii, see Plin. *N.H.* xii. 26, xiii. 4. — καὶ δοθῆναι] the subject (the equivalent in money, had it been sold) may be inferred from the context (πραθῆναι πολλοῦ).<sup>4</sup>

Ver. 10. Ἰσότης] Comp. xvi. 8. We may imagine what precedes to have been spoken among the disciples in a low murmuring tone. — κόπον κατέχειν, *to give trouble*, to cause annoyance.<sup>5</sup> — ἔργον γάρ, κ.τ.λ.] Justification of the disapproval implied in the foregoing question. καλόν, when used with ἔργον, is, according to ordinary usage, to be taken in an *ethical* sense; thus (comp. v. 16): an *excellent* deed, one that is *morally* beautiful, and not a piece of waste, as ye are niggardly enough to suppose. The disciples had allowed their estimate of the action to be determined by the principle of mere *utility*, and not by that of *moral propriety*, especially of love to Christ.

Ver. 11 f. Justification of the καλόν on the ground of the peculiar circumstances under which the anointing took place. Jesus was on the very threshold of death; they would always have opportunities of showing kindness to the poor, but by and by it would be no longer in their power to do a loving service to Him in person upon earth! Accordingly there is a moral propriety in making the special manifestation of love, which was possible only now, take precedence of that general one which was always possible. — οὐ πάντοτε ἔχετε] a sorrowful *litotes* involving the idea: *but I will soon be removed by death*, to which idea the γάρ of ver. 12 refers. — βαλοῖσα] *inasmuch as she has poured . . . she has done it* (this outpouring) *with the view* (as though I were already a corpse) *of embalming me* (Gen. i. 2). The *aorist*

<sup>1</sup> Comp. Plat. *Rep.* p. 398 A, and Stallbaum thereon.

<sup>2</sup> Jerome, Beza, Maldonatus.

<sup>3</sup> Augustine, Calvin, Grotius, Kulnoel,

Paulus, Wichelhaus.

<sup>4</sup> See Kühner, II. 1, p. 30 f.

<sup>5</sup> See Kypke, *Obs.* I. p. 130. Comp. πόνον κατέχειν (Herod. i. 177), and such like.

participle represents the act as finished *contemporaneously* with ἐποίησαν.<sup>1</sup> For the rest, it may be said that, under the influence of grateful emotion, Jesus *ascribes* a special motive to the woman, though she herself simply meant to testify her love and reverence. Such feelings, intensified as they were by the thought of the approaching death of the beloved Master, and struggling to express themselves in this particular form, could not but receive the highest consecration.

Ver. 13. τὸ εὐαγγ. τοῦτο] comp. on xxiv. 14. In this instance, however, the emphasis is not on τοῦτο (as in xxiv. 14), but on τὸ εὐαγγέλιον : this *message of redemption*, where τοῦτο points to the subject of the message just hinted at, vv. 11, 12, viz. the *death of Jesus*; and although the allusion may be but slight, still it is an allusion in living connection with the thoughts of death that filled His soul, and one that naturally springs from the sorrowful emotion of His heart. The *thing* to which τοῦτο refers is, when put in *explicit* terms, identical with τὸ εὐαγγ. τῆς χάριτος τ. θεοῦ (Acts xx. 24), τὸ εὐαγγ. τῆς σωτηρίας ὑμ. (Eph. i. 13), τὸ εὐαγγ. τῆς εἰρήνης (Eph. vi. 15), ὁ λόγος τοῦ σταυροῦ (1 Cor. i. 18). — ἐν ὅλῳ τῷ κόσμῳ] is not to be connected with λαληθ. (Fritzsche, Kuinoel), but with κηρυχθῆ. Comp. Mark xiv. 9; ὅπου denotes the locality in its *special*, ἐν ὅλῳ τῷ κόσμῳ in its *most comprehensive* sense. — εἰς μνημοσ. αὐτ.] belongs to λαληθ. She has *actually* been remembered, and her memory is *blessed*.

Vv. 14-16. Οὐ Ἰούδας Ἰσκαρ., see on x. 4. — τότε] after this repast, but not because he had been so much offended, nay, embittered,<sup>2</sup> by the reply of Jesus, ver. 10 ff. (comp. John. xii. 7 f.), — a view scarcely in keeping with the mournful tenderness of that reply in which, moreover, according to Matthew, the name of Judas was not once mentioned. According to John xiii. 27, the devil, after selecting Judas as his instrument (xiii. 2), impelled him to betray his Master, *not, however, till the occasion of the last supper*, — a divergence from the synoptical narrative which ought, with Strauss, to be recognized, especially as it becomes very marked when Luke xxii. 8 is compared with John xiii. 27. — εἰς τῶν δώδεκα] *tragic* contrast; found in all the evangelists, even in John xii. 4; Acts i. 17. — In ver. 15 the mark of interrogation should not be inserted after δοῖναι (Lachmann), but allowed to remain after παραδ. αὐτόν. Expressed syntactically, the question would run: What will ye give me, *if I deliver Him to you?* In the eagerness of his haste the traitor falls into a broken construction :<sup>3</sup> What will ye give me, and I will, etc. Here καὶ is the explicative *atque*, meaning : *and so*; on ἐγώ, again, there is an *emphasis expressive of boldness*. — ἵστησαν] *they weighed for him*, according to the ancient custom, and comp. Zech. xi. 12. No doubt *coined shekels*<sup>4</sup> were in circulation since the time of Simon the Maccabee (143 B.C.), but *weighing* appears to have been still practised, especially when considerable sums were paid out of the temple treasury; it is, in any case,

<sup>1</sup> Comp. xxvii. 4; Eph. i. 9, *al.*; Hermann, *ad Viger.* p. 774; Müller in the *Luther. Zeitschr.* 1872, p. 681 ff.

<sup>2</sup> Wichelhaus, Schenkel, following the older expositors.

<sup>3</sup> Kühner, II. 2, p. 782 f.

<sup>4</sup> Otto, *Spichl.* p. 60 ff.; Ewald in the *Nachr. v. d. Gesellsch. d. Wiss.* G5tt. 1855, p. 100 ff.

unwarrantable to understand the *ἐτοίμων* merely in the sense of : *they paid*. For *ιστημι*, to weigh, see Wetstein on our passage.<sup>1</sup> The interpretation of certain expositors : *they arranged with him, they promised him*,<sup>2</sup> is in opposition not only to xxvii. 8, where the words τὰ ἀργύρια refer back to the shekels *already paid*, but also to the terms of the prophecy, Zech. xi. 12 (comp. Matt. xxvii. 9). — τριάκ. ἀργ.] ἀργύρια, *shekels*, only in Matthew, not in the LXX., which, in Zech. xi. 12, has τριάκοντα ἀργυροῖς (sc. σίκλοις) ; comp. Jer. xxxii. 9. They were *shekels of the sanctuary* (שֶׁקֶל הַקֹּדֶשׁ), which, as containing the standard weight, were heavier than the ordinary shekels ; according to Joseph. *Antt.* iii. 8. 2, they were equivalent to four Attic drachmae, though, according to Jerome (on Mic. iii. 10), whose estimate, besides being more precise, is found to tally with existing specimens of this coin, they were equal to twenty oboli, or to 3½ drachmae—i. e., to something like 26 to 27 silbergroschen (2s. 6d.).<sup>3</sup> — ἐζήτει εὐκαιρίαν, *iva*] *he sought a good opportunity* (Cic. *de off.* i. 40) *for the purpose of*, etc. Such a *εὐκαιρία* as he wanted would present itself whenever he saw that συλληφθέντος οὐκ ἔμελλε θόρυβος γενέσθαι, “a disturbance was not likely to take place on His being apprehended,” Euthymius Zigabenus ; comp. ver. 5.

REMARK 1.—As the statement regarding the *thirty pieces of silver* is peculiar to Matthew, and as one so avaricious as Judas was would hardly have been contented with so moderate a sum, it is probable that, from its not being known exactly how much the traitor had received, the Gospel traditions came ultimately to fix upon such a definite amount as was suggested by Zech. xi. 12. Then, as tending further to impugn the historical accuracy of Matthew's statement, it is of importance to notice that it has been adopted neither by the earlier Gospel of Mark, nor the later one of Luke, nor by John. Comp. Strauss, Ewald, Scholten.

REMARK 2.—As regards the idea, that what prompted Judas to act as he did, was a desire to bring about a rising of the people at the time of the feast, and to constrain “the dilatory Messiah to establish His kingdom by means of popular violence” (Paulus, Goldhorn in *Tzschirn. Memor.* i. 2 ; Winer, Theile, Hase, Schollmeyer, *Jesus u. Judas*, 1836 ; Weisse, I. p. 450),—the traitor himself being now doubtful, according to Neander and Ewald, as to whether Jesus was the Messiah or not,—it may be affirmed that it has no foundation whatever in the Gospel record, although it may be excused as a well-meant effort to render a mysterious character somewhat more comprehensible, and to make so strange a choice on the part of Jesus a little less puzzling. According to John especially, the subjective motive which, in conjunction with Satanic agency (Luke xxii. 3 ; John xiii. 2, 27), led to the betrayal was simply *avarice*, not wounded *ambition* as well, see on ver. 14 ; nor *love of revenge* and such like (Schenkel) ; nor *shipwrecked faith* on the occasion of the anointing of Christ (Klostermann) ; nor *melancholy*, combined with irritation against Jesus because the kingdom He sought to establish was not a kingdom of this world (Lange). Naturally passionate at any rate (Pressensé), and destitute of clearness of head

<sup>1</sup> Schleusner, *Thess.* III. p. 122 ; Valckenaer, *ad Eurip. Fragm.* p. 288.

<sup>2</sup> Vulg. Theophylact, Castallo, Grotius, Elsner, Fritzsche, Käuffer, Wichelhaus,

Lange.

<sup>3</sup> See Bertheau, *Gesch. d. Ier.* pp. 34, 39 ; Kell, *Arch.* II. p. 146.

as well as force of character (in opposition to Weisse), he was now so carried away by his own dark and confused ideas, that though betraying Jesus he did not anticipate that he would be condemned to death (xxvii. 3), and only began to realize *what* he had done when the consequences of his act stared him in the face. Those, accordingly, go too far in combating the attempts that have been made to palliate the deed in question, who seek to trace it to *fierce anger against Jesus, and the profoundest wickedness* (Ebrard), and who represent Judas as having been from the first—even at the time he was chosen—the most consummate scoundrel to be found among men (Daub, *Judas Ischar*. 1816). That fundamental vice of Judas, *πλεονεξία*, became doubtless, in the abnormal development which his moral nature underwent through intercourse with Jesus, the power which completely darkened and overmastered his inner life, culminating at last in betrayal and suicide. Moreover, in considering the crime of Judas, Scripture requires us to keep in view the *divine teleology*, Peter already speaking of Jesus (Acts ii. 23) as *τῇ ὠριμμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτοῦ*, in a way corresponding very much to the view taken of the conduct of Herod and Pilate in Acts iv. 28. Judas is thus the tragic instrument and organ of the *divine εἰσαγωγή*, though not in such a sense as to extenuate in the least the enormity and culpability of his offence, ver. 24. Comp. John xvii. 12; Acts i. 25; and see, further, on John vi. 70, Remark 1.

Ver. 17. *Τῇ δὲ πρώτῃ τῶν ἀζύμων.*] *on the first day of the unleavened bread, i.e., on the first day of the feast, the day on which the unleavened bread (ἄζυμος) is eaten.* The day referred to is the 14th of Nisan (Thursday, according to the synoptic evangelists), which, following the loose popular mode of reckoning, to which Josephus (*Antt.* ii. 15. 1) also conforms when he represents the feast as extending over *eight* days, was counted as one of the feast days, although the Passover did not begin till the evening of that day, Num. xxviii. 16; Ex. xii. 18.<sup>1</sup>—*ποῦ*] in what house.—*οὐ*] “Jesus est ut pater-familias inter discipulorum familiam,” “Jesus is as the father of a family in His family of disciples,” Bengel.—*τὸ πάσχα*] the *Passover lamb*, to be eaten on the evening of the 14th of Nisan. See on John xviii. 28. This lamb was slain (not by the priests) in the fore-court of the temple in the afternoon before sunset (פֶּסַח אֶרֶב, see Hupfeld, *de primitiva fæstor. ap. Hebr. ratione*, I. p. 12).—It may seem strange that, at a season when the presence of such multitudes of strangers in the city was certain to create a scarcity of accommodation,<sup>2</sup> Jesus should have put off His arrangements for celebrating the feast till now. This, however, may be accounted for by the fact that He must have had certain friends in the town, such as the one referred to in ver. 18, whose houses were so much at His disposal at all times that it was unnecessary to make any earlier preparation.

REMARK.—According to John's account, the last meal of which Jesus partook was not that of the Passover; while His death is represented as having taken place on the day before the feast, the day which Matthew here calls the *πρώτη τῶν ἀζύμων*. On this great and irreconcilable discrepancy, which even the most

<sup>1</sup> Otto, *Spicil.* p. 70.

<sup>2</sup> Joseph. *Bell.* ii. 1. 3, vi. 9. 3; *Antt.* xvii. 2. 3.

recent exhaustive inquiry, viz. that of Wieseler (*Beitr.* p. 230 ff.), has failed to dispose of, see on John xviii. 28.

Ver. 18. Εἰς τὴν πόλιν] *to Jerusalem*. According to ver. 6 ff., they were still at Bethany. — πρὸς τὸν δεῖνα] as we say when we either cannot or will not mention the name of the person intended : *to so and so*.<sup>1</sup> But it was not *Jesus Himself* who omitted to mention the name ("ut discipulus ex diuturna consuetudine notissimum," "as a disciple well known from long companionship," Fritzsche), for, after the question of the disciples, ver. 17, He could not assume that it was quite well understood who it was that He referred to ; but it has been omitted by the *evangelist* in his narrative (comp. even Augustine, *de cons. ev.* ii. 80), either because it had not been preserved as part of the tradition, or for some other reason, to us unknown. — ὁ διδάσκ.] the Teacher κατ' ἐξοχήν. Doubtless the unknown person here referred to was also a believer. Comp. xxi. 3. — ὁ καιρὸς μου] i.e., the time of my death (John xiii. 1), not : for my observing the Passover (Kuinoel), which would render the words singularly meaningless ; for *this* time was, in fact, the same for all. There is nothing whatever to justify the very old hypothesis, invented with a view to reconcile the synoptic writers with John, that Jesus partook of His last Passover meal a day earlier than that on which it was wont to be eaten by the Jews.<sup>2</sup> Further, this preliminary preparation implies a *pious regard* for Jesus on the part of the δεῖνα, who was thus singled out ; this Passover observance, for which preparations are being made, was destined, in fact, to be a *farewell* feast ! According to Ewald, ὁ καιρὸς μου denotes the time when the *Messianic phenomena would appear in the heavens* (comp. xxiv. 34), which, however, is at variance with the text, where the *death* of Jesus is the all-pervading thought (see vv. 2, 4, 11 f., 21).<sup>3</sup> — πῶς] is not the *Attic future*,<sup>4</sup> but the *present*, representing what is future as now going on, and suited to the idea of a *distinct* friendly arrangement beforehand : *at thy house I observe the Passover*.<sup>5</sup> Similarly classical writers frequently use *ποιεῖν* in the sense of to observe a feast. — Matthew's account presupposes nothing miraculous here, as Theophylact and Calvin would have us believe, but simply an arrangement, of which nothing further is known, which Jesus had come to with the person in question, and in consequence of which this latter not only understood what was meant by the ὁ καιρὸς μου, but was also keeping a room in reserve for Jesus, in which to celebrate the Passover. It is probable that Jesus, during His stay in Jerusalem after the triumphal entry, had come to some understanding or other with him, so that all that now required to be done was to complete the preparations. It was reserved for the later tradition, embodied in Mark and Luke, to ascribe a miraculous character to these preparations, in which respect they seem to have shared the fate of the incident mentioned at xxi. 2 f. This being the case, the claim of originality

<sup>1</sup> See Wetstein and Hermann, *ad Vig.* p. 704.

<sup>2</sup> See on John xviii. 28.

<sup>3</sup> Comp. ἐλήλυθεν ὁ ὥρα, John xvii. 1.

<sup>4</sup> Fritzsche, Bleek.

<sup>5</sup> Comp. Ex. xii. 43 ; Josh. v. 10 ; Deut. xv. 1 ; 3 Esdr. i. 6.



must be decided in favor of what is still the very simple narrative of Matthew,<sup>1</sup> in preference to that of Mark and Luke.<sup>2</sup> As represented, therefore, by Matthew (who, according to Ebrard and Holtzmann, seems to have regarded the circumstance about the man bearing a pitcher of water as only "an unnecessary detail," and whose narrative here is, according to Ewald, "somewhat winnowed"), this incident is a natural one, though the same cannot be said of the account given by Mark and Luke (in opposition to Olshausen and Neander).—*Who* that unknown person above referred to might be, is a point which cannot be determined.

Ver. 20. 'Ανέκειτο] for the enactment (Ex. xii. 11) requiring the Passover lamb to be eaten *standing*, staff in hand, and in travelling attire, had been subsequently superseded by the necessity of reclining.<sup>3</sup>—It was considered desirable that no Passover party should ever consist of fewer than *ten* guests,<sup>4</sup> for the lamb had to be entirely consumed (Ex. xii. 4, 43 ff.).

Ver. 21. 'Εοδιόντων αὐτῶν] *whilst they were eating*, but *previous* to the institution of the supper, ver. 26, which is at variance with Luke xxii. 21. The correct version of the matter is unquestionably that of Matthew, with whom John also agrees in so far as he represents the announcement of the betrayer as having taken place immediately after the feet-washing and the accompanying discourse, xiii. 21 ff.

Ver. 22. 'Ηρξάντο] portrays *the unfolding of one scene after another* in the incident. Jesus did not answer till this question had been addressed to Him by all of them in turn. — *μήτις ἐγὼ εἶμι*] *surely it is not I?* presupposes a reply in the *negative*.<sup>5</sup> The account in John xiii. 22 ff. does not exclude, but supplements that before us, particularly because it also mentions that Judas had retired before the supper was instituted.

Ver. 23. 'Ο ἐμβάψας, κ.τ.λ.] *he who has dipped* (not : *is dipping*, Luther, following the Vulgate). We have here no such definite allusion as John xiii. 26 represents Jesus to have made to Judas. For it is not probable that the dipping in question took place *subsequent* to the intimation by Jesus in ver. 21 and the commotion of ver. 22,—two circumstances calculated to interrupt for a little the progress of the meal,—but rather *before* them, when there may have been others besides Judas dipping into the dish from which Jesus was eating. The allusion can be said to point specially to Judas only in so far as, happening to recline near to Jesus, he must have been eating out of the same dish with Him (for there would be several of such dishes standing on the table). Comp. Grotius. The ἐμβαπτόμενος of Mark xiv. 20

<sup>1</sup> Strauss, Bleek, Keim.

<sup>2</sup> Schulz, Schleiermacher, Weiss, Ewald, Weiss.

<sup>3</sup> See *Hieros Paschim* f. 37. 2: "Mos servorum est, ut edant stantes, at nunc comedant recumbentes, ut dignoscatur, exisse eos e servitute in libertatem," "It is the custom of slaves to eat standing, but now they consume reclining, in order that it may be discerned that they have gone out of slavery into freedom." See Usteri, *Com-*

*ment. Joh. ev. genuin. esse*. 1823, p. 26 ff.

<sup>4</sup> Joseph. *Bel.* vi. 9. 3.

<sup>5</sup> "Cum scelus exhorreant, cupiunt ab ejus suspitione purgari; bona tamen conscientia freti, libere testari volunt, quam procul remoti sint a tanto scelere," "While they shudder at the crime, they are eager to purge themselves from suspicion of it; trusting, moreover, to a good conscience, they wish freely to declare how far removed they are from so great a crime," Calvin.

(see on the passage) is not a substantial variation; neither has it been *misunderstood* by Matthew,<sup>1</sup> and *converted* by him into a special means of recognition.<sup>2</sup> The contents of the dish were the broth *charoset* (חֲרוֹסֶת), made out of dates, figs, etc., and of the color of brick (to remind those who partook of it of the bricks of Egypt).<sup>3</sup> — *ἐν τῷ τρυβλίῳ*] has dipped in the dish, into which he has put his hand, holding a piece of bread.<sup>4</sup>

Ver. 24. Ὑπάγει] μεταβαίνει ἀπὸ τῆς ἐνταῦθα ζωῆς, "he departs from this present life," Euthymius Zigabenus. Comp. οἰχεσθαι, ἀπέρχεσθαι, 777. Jesus is conscious that His death will be a going away to the *Father* (John vii. 33, viii. 22). — καλὸν, κ.τ.λ.] *well would it have been for him*, etc.; for in that case he would not have existed at all, and so would not have been exposed to the severe punishment (of Gehenna) which now awaits him.<sup>5</sup> The expression is a *popular* one, and not to be urged with logical rigor, which it will not admit of. The fundamental idea embodied in it is: "multo melius est non subsistere quam male subsistere," "it is much better not to exist at all than to exist, or live, in wickedness," Jerome. Observe, further, the *tragic emphasis* with which ὁ ἄνθρωπος ἐκεῖνος is repeated; but for καλὸν ἦν without ἀν, see Buttman,<sup>6</sup> and on οὐ as a negative, where there is only one idea contained in the negation, consult Kühner.<sup>7</sup> Euthymius Zigabenus aptly observes: οὐ διότι προῶριστο, διὰ τοῦτο παρέδωκεν ἀλλὰ διότι παρέδωκε, διὰ τοῦτο προῶριστο, τοῦ θεοῦ προειδὸτος τὸ πάντως ἀποβησόμενον· ἐμελλε γὰρ ὄντως ἀποβῆναι τοιοῦτος οὐ ἐκ φύσεως, ἀλλ' ἐκ προαιρέσεως; "not because it had been foretold did he on this account betray Him; but because he betrayed Him on this account had it been foretold, God foreseeing entirely the result; for he was about to turn out really to be such an one as he was, not from nature but from his own choice."

Ver. 25. This final *direct intimation* regarding the betrayer (ὁ παραδοίς), and addressed to this latter himself, is at variance with John xiii. 26 ff., where ver. 29 presupposes that it had *not* been given. Ver. 25 is an outgrowth of tradition, the absence of which from the older narrative of Mark is unquestionably correct. — οὐ εἰπας] a *Rabbinical* formula by which an emphatic affirmation is made, as in ver. 64. See Schoettgen. There is no such usage in the Old Testament or among classical writers. At this point in the narrative of Matthew, just after this declaration on the part of Jesus, we must suppose the *withdrawal* (mentioned at John xiii. 30) of Judas (who, notwithstanding the statement at Luke xxii. 21, was not present at the celebration of the last supper; see on John xiii. 38, Remark) to have taken place. Matthew likewise, at ver. 47, presupposes the withdrawal of the betrayer, though he does not expressly mention it; so that his account of the matter is less precise. The objection, that it was not allowable to leave before the Passover lamb was eaten, is sufficiently disposed of by the *extraor-*

<sup>1</sup> In opposition to Weiss in the *Stud. u. Krit.* 1861, p. 58 f.

<sup>2</sup> Holtzmann.

<sup>3</sup> Malmonides, *ad Pesach.* vii. 11. See Buxtorf, *Lex. Talm.* p. 881.

<sup>4</sup> Hom. *Od.* ix. 892; Aesch. *Prom.* 863;

LXX. Deut. xxxiii. 24; Ruth ii. 14.

<sup>5</sup> Comp. Eccus. xxiii. 14; Job iii. 1 ff.; Jer. xx. 14 ff., and the passages from Rabbinical writers in Wetstein.

<sup>6</sup> *Naut. Gr.* pp. 188, 195 [E. T. 217, 226].

<sup>7</sup> II. 2, p. 748; Buttman, p. 299 [E. T. 347].

dinary nature of the circumstances in which Judas found himself ; but see on ver. 26.

Ver. 26.<sup>1</sup> The meal—having been, naturally enough, interrupted by the discussion regarding Judas—would now be resumed ; hence the repetition of the *ἐσθίουσαν αὐτῶν* of ver. 21 with the continuative *δέ*, which latter is so often used in a similar way after parentheses and other digressions, especially in cases where previous expressions are repeated ;<sup>2</sup> — *λαβὼν ὁ Ἰησ. τ. ἀρτον*] According to the Rabbis, the order of the Passover meal was as follows :<sup>3</sup> — (1) It began with drinking wine, before partaking of which, however, the head of the family offered up thanks for the wine and the return of that sacred day (according to the school of Sammai, for the day and for the wine).<sup>4</sup> (2) Then bitter herbs (*כִּרְוִיִּם*), intended to represent the bitter life of their forefathers in Egypt) were put upon the table, some of which being dipped in a sour or brinish liquid, were eaten amid thanksgivings. (3) The unleavened bread, the broth *charoset* (see on ver. 23), the lamb and the flesh of the *chagiga* (see on John xviii. 28), were now presented. (4) Thereupon the head of the family, after a "*Benedictus, qui creavit fructum terrae*," took as much of the bitter herbs as might be equal to the size of an olive, dipped it in the broth *charoset*, and then ate it, all the other guests following his example. (5) The second cup of wine was now mixed, and at this stage the father, at the request of his son, or whether requested by him or not, was expected to explain to him the peculiarities of the several parts of this meal. (6) This did not take place till the Passover viands had been put a second time upon the table ; then came the singing of the first part of the *Hallel* (Ps. cxiii., cxiv.), another short thanksgiving by the father, and the drinking of the second cup. (7) The father then washed his hands, took two pieces of bread, broke one of them, laid the broken pieces upon that which remained whole, repeated the "*Benedictus sit ille, qui producit panem e terra*," rolled a piece of the broken bread in bitter herbs, dipped this into the broth *charoset*, and ate, after having given thanks ; he then took some of the *chagiga*, after another thanksgiving, and so also with regard to the lamb. (8) The feast was now continued by the guests partaking as they felt inclined, concluding, however, with the father eating the last bit of the lamb, which was not to be less than an olive in size, after which no one was at liberty to eat anything more. The father now washed his hands, and, praise having been offered, the third cup (*כֶּסֶם הַכִּרְכִּי*) was drunk. Then came the singing of the second part of the *Hallel* (Ps. cxv.—cxviii.) and the drinking of the fourth cup, which was, in some instances, followed by a fifth, with the final singing of

<sup>1</sup> On ver. 26 ff. and the parallel passages, see Ebrard (*Dogma vom heil. Abendm.* I. p. 97 ff.), who also (II. p. 751 ff.) mentions the earlier literature of the subject ; see besides, the controversy between Ströbel and Rodatz in the *Luther. Zeitschr.* 1842 ff. ; Rückert, *d. Abendm.*, Lpz. 1856, p. 68 ff. ; Keim in the *Jahrb. f. D. Theol.* 1859, p. 63 ff. ; of modern dogmatic writers, consult, in particular, Kahnis and Philippl. Comp.

on Mark xiv. 23 f. ; Luke xxii. 19 f. ; 1 Cor. xi. 24 f.

<sup>2</sup> Comp. on 2 Cor. v. 8 ; Eph. ii. 4.

<sup>3</sup> See Tr. *Pesach*. c. 10 ; Otho, *Lex. Rabb.* p. 448 ff. ; Lightfoot, c. 474 ff. ; Lund, *Jüd. Helligth.*, ed. Wolf, p. 1125 ff. ; Wichelhaus, p. 248 ff. ; Valhinger in Herzog's *Encykl.* XI. p. 141 ff.

<sup>4</sup> "Poculum ebibit, et postea benedicit de lotionem manuum, et lavat," Maimonides.

Ps. cxx.—cxxxvii.<sup>1</sup>—Seeing that, according to this order, the feasting, strictly speaking, did not begin till No. 8, for all that preceded had the character of a ceremonial introduction to it ; seeing, further, that it is in itself improbable that Jesus would interrupt or alter the peculiarly ceremonial part of the feast by an act or utterance in any way foreign to it ; and considering, in the last place, that when Judas retired, which he did immediately after he was announced as the betrayer, and therefore previous to the institution of the last supper,—the Passover meal had already extended pretty far on into the night (John xiii. 30),—we must assume that the ἐσθύντων αὐτῶν of ver. 21, as well as the similar expression in ver. 26, should come in after No. 7, and that the eating under No. 8 is the stage at which the Lord's supper was instituted ; so that the bread which Jesus took and brake would not be that mentioned under No. 7 (Fritzsche), but the ἄρτον (with the article, see the critical remarks), the *particular* bread *with which, as they all knew, He had just instituted the supper*. He would have violated the Passover itself if He had proclaimed any new and peculiar symbolism in connection with the bread before conforming, in the first place, to the popular ceremonial observed at this feast, and before the less formal and peculiarly festive part of the proceedings was reached. Again, had the breaking and distributing of the bread been that referred to under No. 7, one cannot see why he should not have availed Himself of the bitter herbs as well, furnishing, as they would have done, so appropriate a symbol of the suffering inseparable from His death. — καὶ εὐλογήσας] *after having repeated a blessing*—whether the “*Benedictus ille, qui producit panem e terra*” (comp. No. 7 above), or some other more appropriate to the particular act about to be performed, it is impossible to say. The latter, however, is the more probable, as it would be more in accordance with the very special nature of Christ's feelings and intention on this occasion. Now that the meal was drawing to a close (before the second part of the *Hallel* was sung, ver. 30), He felt a desire to introduce at the end a special repast of significance so profound as never to be forgotten. The idea that His εὐλογεῖν, as being the expression of His omnipotent will,<sup>2</sup> possessed *creative* power, so that the body and blood became *realized* in the giving of bread and wine, may no doubt accord with the orthodox view of the sacrament, but can be as little justified, on exegetical grounds, as that orthodox view itself ; even in 1 Cor. x. 16 nothing more is implied than a eucharistical *consecration prayer* for the purpose of setting apart bread and wine to a sacred use. — It is, further, impossible to determine whether by καὶ ἐδίδον τοῖς μαθητ. we are to understand the handing of the bread piece by piece, or simply the presenting of it all at once upon a plate. Considering, however, that the guests were *reclining*, the latter is the more probable view, and is quite in keeping with the λάβετε. This λάβετε denotes simply a taking with the hand, which then conveys to the mouth the thing so taken, not also a taking in a *spiritual* sense (Ebrard). Further, it must not be inferred from the words before us, nor from our Lord's interpretation (*my body*) of the bread which He presents, that He

<sup>1</sup> Bartoloco. *Bibl. Rabd.* II. p. 736 ff.

<sup>2</sup> Philippi, p. 467 ff.

Himself had not eaten of it. See on ver. 29. He must, however, be regarded as having done so before handing it to the disciples, and before uttering the following words. — *τοῦτό ἐστι τὸ σῶμά μου*] There can be no doubt that *τοῦτό* is the subject, and (avoiding the Lutheran synecdoche) can only refer to the bread that was being handed to them, and not to the living body of Christ (Carlstadt), nor to the predicate which first follows (Ströbel), while it is equally certain that no emphasis of any kind is to be laid upon the enclitic *μου* (in opposition to Olshausen and Stier). But seeing, moreover, that the body of Jesus was still unbroken (still living), and that, as yet, His blood had not been shed, none of the guests can have supposed what, on the occasion of the first celebration of the supper, was, accordingly, a plain impossibility, viz., that they were in reality eating and drinking the very body and blood of the Lord,<sup>1</sup> and seeing also that, for the reason just stated, Jesus Himself could not have intended His simple words to be understood in a sense which they did not then admit of,—for to suppose any essential difference between the first and every subsequent observance of the supper<sup>2</sup> is to have recourse to an expedient that is not only unwarrantable, but extremely questionable,<sup>3</sup> and because, so long as the idea of the *κράς* is not taken into account, any substantial partaking of the *σῶμα* alone and by itself, without the *αἶμα*, appears utterly inconceivable;<sup>4</sup> for here, again, the idea of a spiritual body, which it is supposed Jesus might even then have communicated,<sup>5</sup> belongs entirely to the region of non-exegetical and docetic fancies, for which even the transfiguration furnishes no support whatever (see on 1 Cor. x. 16), and is inconsistent with the *αἶμα* (1 Cor. xv. 50; Phil. iii. 21): it follows that *ἐστι* is neither more nor less than the copula of the symbolic statement: “*This, which ye are to take and eat, this*

<sup>1</sup> Wetstein well observes: “Non quaerebatur utrum panis, quem videbant, panis esset, vel utrum aliud corpus inconspicuum in interstitiis, panis delitesceret, sed quid haec actio significaret, cuius rei esset representatio aut memoriale.” “They did not ask whether the bread which they saw was bread, or whether some other body being invisible in the interstices of the bread was being hid, but what this action signified, of what thing it was the representation or memorial.” Thomasius, however, as above, p. 61, finds no other way of disposing of the simple impossibility referred to, but by maintaining that this giving of Himself on the part of the Lord was of the nature of a miracle. Comp. Hofmann, *Schriftbew.* II. 2, p. 215, also Philippl, p. 433 f., who is at the same time disposed to assume that the Spirit illuminated the minds of the disciples as with lightning flash. The supposition of a miracle is certainly the last resort, and this on exegetical grounds is wholly unjustifiable in a case in which neither the narrative itself nor the thing narrated implies a miracle.

<sup>2</sup> Schmid, *Bibl. Theol.* I. p. 341; Thomasius,

*Chr. Pers. u. Werk*, III. 2, p. 62; Stier; Gess, I. p. 167.

<sup>3</sup> See, on the other hand, Tholuck in the *Stud. u. Krit.* 1839, p. 126 f.

<sup>4</sup> In reply to the question why Jesus distributes the body and blood separately, Thomasius, p. 68, has no answer but this: “I do not know.” We are accordingly met on the one hand with the assertion of a miracle, on the other with a *non liquet*. This is the way difficulties are supposed to be got over, but they remain, and continue to assert themselves all the same. There ought to be no hesitation in conceding that the separate participation, namely, of the body without the blood, and then of the blood by itself, is not to be understood as an actual eating and drinking of them, but as due to the symbolism based upon the circumstance of the body being put to death and the blood shed.

<sup>5</sup> Olshausen; Rodatz in the *Luther. Zeitschr.* 1843, 2, p. 56; Kahnis, *Abendm.* p. 453; Hofmann; Schoeberlein, *Ab. d. heil. Abendm.* 1869, p. 66.

<sup>6</sup> In the case of Luke and Paul, the necessity of adopting the symbolical interpre-

broken bread,<sup>1</sup> *is*, symbolically speaking, *my body*,"—the body, namely, which is on the point of being put to death as a *λίπρον ἀντι πάλιν* (xx. 28). The symbolical interpretation has also been correctly adhered to by David Schulz, de Wette, Julius Müller, Bleek, Rückert, Keim, Weissäcker; comp. Ewald, Morison, Weiss on *Mark*, and others. According to Matthew, as also according to Paul (1 Cor. xi. 24, where *κλύμενον* is spurious), Jesus omits entirely the *tertium comparationis*,—an omission, however, which in itself is more in keeping with the vivid symbolism of the passage and the deep emotion of our Lord. The symbolical act of *breaking*, which cannot possibly have anything to do with the *glorified* body, but which refers solely to that which was about to be put to death, was sufficient to enable us to perceive in this *breaking* what the point of comparison was; for the breaking of the bread and the putting to death of the body resemble each other in so far as the connection of the whole is violently destroyed, so that the bread in fragments can no longer be said to be *the* bread, nor the body when put to death to be any longer a living being.<sup>2</sup> The *eating* (and the *drinking*), on the other hand, is a symbol of the reception and appropriation, in saving faith (John vi. 51 ff.), of the atoning and redeeming virtue inherent in the death of the body (Paul as above: *τὸ ὑπὲρ ὑμῶν*) and in the shedding of the blood of Jesus; so that the act of receiving the elements in the consciousness of this, establishes a *κοινωνία* with the body and blood that is *spiritually* living and active, and therefore, in all ethical respects, genuine and real (see on 1 Cor. x. 16),—a fellowship in which the believing communicant realizes in his inward experience that the divine-human life

tation of *ιστί* shows itself above all (1) in the words used with reference to the cup (*ἡ καινὴ διαθήκη*). The new covenant has been made in and through the *actual* blood of Christ. This blood, inasmuch as it has been *shed*, is the essential objective *causa effectiva* of the covenant. It is so in virtue of the *historical fact of the shedding*, while it is this same fact that justifies its being designated a new covenant (John xi. 25). The wine poured into the cup can be said to be the blood of Christ as it *actually* was after being shed on the cross, only *in so far* as it *represents* that real covenant-blood as it was *previous* to its being shed, and with the *near* prospect of its shedding fully in view; it *is* this blood, but only in the sense warranted by a profound vivid *symbolism*. (2) It is on the strength of this symbolical interpretation that Luke and Paul would appear to have added the expression *εἰς τὴν ἀνάμνησιν* to the words of the institution. See on Luke xxii. 19 f. The *ἀνάμνησις* denotes a *realizing of that as present* which is *no longer* so in bodily form.

<sup>1</sup> Not: that which I here hand to you *in the form of* bread (the *Catholic* view), nor: that which I here hand to you *in, with, and under the covenant* (the *synecdoche of Lu-*

*theran* orthodoxy). The doctrine of the *omnipresence* of Christ's body is inconsistent with the essential idea of a body, as was pointed out as early as the time of the Fathers, especially by Augustine: "Cavendum enim est, ne ita divinitatem adstruamus hominis, ut veritatem corporis auferamus," "We must beware lest we so ascribe divinity to His manhood as to take away the reality of His body," Augustine, *ep.* 57, *ad Dardan.*; they understood the body of Christ to be in heaven, where it always remained.

<sup>2</sup> Philippi, p. 422 ff., is wrong in refusing to admit that the point of comparison lies in the breaking. The *ἐκλάσει* is the circumstance above all which the whole four evangelists agree in recording, making it appear, too, from the terms they employ, that it was regarded as a special act. Moreover, the fact that at a very early period the spurious *κλύμενον* of 1 Cor. xi. 24 had come to be extensively adopted, may be regarded as affording evidence in favor of the correctness of the church's interpretation of this symbolical act. The same view is implied in the reading *θρυστόμενον*; comp. *Constitt. Ap.* viii. 12. 16.

of the crucified Redeemer is being imparted to him with saving efficacy, and in which he acquires a full assurance of eternal life. With regard to the divers views that have prevailed upon this point in the church, and of which the two held by Protestants do not admit of being harmonized without sacrificing their distinctive peculiarities (in opposition to Ebrard, Lange), it may be said that those of the Catholics and Lutherans are *exegetically* at one in so far as their interpretation of the *ἐστι* is concerned, for they agree in regarding it as the *copula of actual being*; it is only when they attempt a more precise *dogmatic* definition of the *mode* of this actual being that the divergence begins to show itself. Similarly, there is no difference of an *exegetical* nature<sup>1</sup> between the interpretation of Zwingli (and Oecolampadius) and that of Calvin.<sup>2</sup> On the relation of Luther's doctrine to that of Calvin, see Julius Müller's *dogmat. Abh.* p. 404 ff. For *ἐστι* (which, however, Jesus would not express in Aramaic, His words probably being *וְהָיָה*) as a copula of symbolical or allegorical being, comp. xiii. 38 f.; Luke xii. 1; John x. 6, xiv. 6; Gal. iv. 24; Heb. x. 20; Rev. i. 20.—That Jesus might also have used *σάρξ* instead of *σῶμα* (comp. John. vi.) is clear; in that case prominence would have been given to the material of which the *σῶμα* is composed (comp. Col. i. 22).<sup>3</sup> But it would not have been proper to use *κρέας* (dead flesh, the flesh of what has been slain, Rom. xiv. 21; 1 Cor. viii. 13).<sup>4</sup>

Ver. 27. Matthew says indefinitely: a cup, for *τό* before *ποτήρ* is spurious. Luke and Paul are somewhat more precise, inasmuch as they speak of the cup as having been the one which was presented *μετὰ τὸ δεῖννῆσαι*. Accordingly, the cup in question here is usually understood to have been the *poculum benedictionis*, referred to above under No. 8, the *third* cup. But in that case what becomes of the *fourth* one, over which the second part of the *Hallel* was sung? As it is not likely that this latter would be omitted; as it is no less improbable that Jesus, after investing the cup now under consideration with the symbolism of His blood, would have sent round another after it with which no such symbolical significance was associated; as ver. 29 expressly forbids the supposition of another cup having followed; and as, in the last place, mention is made of the *Hallel* (the second portion of it) as coming immediately after the drinking of this one,—we are bound to suppose that it is the *fourth* cup that is here meant, and in regard to which Maimonides (as quoted by Lightfoot) observes: "*Deinde miscet poculum quartum, et super illud perficit Hallel, additque insuper benedictionem cantici* (*ברכת השיר*), *quod est: Laudent te, Domine, omnia opera tua, etc., et dicit: Benedictus sit, qui creavit fructum vitis,—et postea non quicquam gustat ista nocte.*" "Then he mixes a fourth cup, and over it completes the *Hallel*, and adds thereupon the blessing of the canticle, Blessed be He who created the fruit of the vine,—and afterward he does not taste anything that night." Paul, no doubt, expressly calls the cup used at the supper *τὸ ποτήριον τῆς*

<sup>1</sup> Rodatz in Rudelbach's *Zeitschr.* 1843, 4, p. 11.

<sup>2</sup> "Externum signum dicitur id esse, quod figurat," "an outward sign is said to be that

which it figures," Calvin.

<sup>3</sup> Comp. Rückert, p. 69.

<sup>4</sup> See Schulz, *Abendm.* p. 94.

*eulogias* (1 Cor. x. 16), which corresponds with the name of the *third* cup (see on ver. 26) ; but, as the exegetical *ὁ εὐλογοῦμεν* shows, this designation is not a *terminus technicus* taken from the Jewish ritual, but it is to be traced to the Christian standpoint, in fact, to the Christian act of *consecration*. See on 1 Cor. x. 16. — For the size of the Passover cups, and what is said about the wine being red and mixed with water, consult Grotius and Lightfoot.<sup>1</sup> — *εὐχαριστ.*] is substantially the same as *εὐλογ.*, ver. 26, which latter has reference to the *phraseology* of the prayer (*benedictus*, etc.).<sup>2</sup> The *נרחה* was a thanksgiving prayer.<sup>3</sup>

Ver. 28. The death-symbolism is now applied to that which contains the life (Gen. ix. 4 ff., and comp. on Acts xv.), viz. the blood, which is described as *sacrificial blood* that is to be shed in order to make atonement. Neither here nor anywhere else in the New Testament (Heb. xii. 24 not excepted) can there be any question of the *glorified* blood of Christ. Comp. on ver. 26, and on 1 Cor. x. 16. According to New Testament ideas, *glorified* blood is as much a *contradictio in adjecto* as glorified flesh. This also in opposition to Hofmann, p. 220. — *τοῦτο*] *this*, which ye are about to drink, the wine which is in this cup. Although this wine was red, it must not be supposed that the point of the symbolism lay in the *color* (Wetstein, Paulus), but in the circumstance of *its being poured out* (see below : *τὸ π. πολλ. ἐκχυνόμε.*) into the cup ; the outpouring is the symbolical correlative to the breaking in the case of the bread. — *γάρ*] *justifies* the *πίετε . . . πάντες*, on the ground of the *interpretation* given to that which is about to be drunk. — *ἐστὶ*] as in ver 26. — *τὸ αἷμά μου τῆς διαθήκης*] This is the preferable reading ; see the critical remarks. “ *This is my blood of the covenant,*” *my covenant blood* (דָּם הַבְּרִית), Ex. xxiv. 8), my blood which serves to ratify the covenant with God. This is conceived of as *sacrificial blood* (in opposition to Hofmann).<sup>4</sup> In a similar way Moses ratified the covenant with God by means of the sacrificial blood of an animal, Ex. xxiv. 6 ff.<sup>5</sup> The connecting of the *μου* with *αἷμα* corresponds to the *τὸ σῶμά μου* of ver. 26, as well as to the amplified form of our Lord's words as given by Luke and Paul ; consequently we must not, with Rückert, connect the pronoun with *τ. διαθήκης* (the blood of my covenant). The covenant which Jesus has in view is that of *grace*, in accordance with Jer. xxxi. 31 ff., hence called the *new one* (by Paul and Luke) in contradistinction to the old one under the *law*. — *τὸ περὶ πολλῶν ἐκχυν. εἰς ἄφεσιν ἁμαρτιῶν*] Epexegetis of *τὸ αἷμά μου τῆς διαθήκης*, by way of indicating who are to participate in the covenant (*περὶ πολλῶν*), the divine benefit conferred upon them (*εἰς ἄφεσ. ἁμαρτ.*), and the means by which the covenant is ratified (*ἐκχυνόμε.*) : *which is shed* (expressing as present what, though future, is near and certain) *for the benefit of many*,

<sup>1</sup> In the *Constit. Ap.* viii. 12. 16, Christ Himself is even spoken of as *τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος*, “having mingled the cup of wine and water.”

<sup>2</sup> Comp. xiv. 19; Luke xxiv. 30; Acts xxvii. 35; 1 Tim. iv. 8 f.; Matt. xv. 36.

<sup>3</sup> Comp. on 1 Cor. xiv. 16.

<sup>4</sup> See Delitzsch on Heb. ix. 20.

<sup>5</sup> On the double genitive with only one noun, see Fritzsche, *Quaest. Luc.* p. 111 f.; Lobeck, *ad Aj.* 300; Winer, p. 180 [E. T. 239]. For the arrangement of the words, comp. Thuc. iv. 85. 2: *τῇ τε ἀπολήσει μου τῶν πυλῶν.*

<sup>6</sup> See on 1 Cor. xi. 26.



inasmuch as it becomes *instrumental* in procuring the *forgiveness of sins*. The last part of this statement, and consequently what is implied in it, viz. the *atoning* purpose contemplated by the shedding of blood (comp. Lev. xvii. 11), is to be understood as setting forth more precisely the idea expressed by *περί*. It must not be supposed, however, that *ἐν*, which is used by Luke instead of *περί*, is essentially different from the latter; but is to be distinguished from it only in respect of the different moral basis on which the idea contained in it rests (like the German *um* and *über*), so that both the prepositions are often interchanged in cases where they have exactly one and the same reference, as in Demosthenes especially.<sup>1</sup> — The shedding of the blood is the *objective medium* of the forgiveness of sins; the *subjective medium*, viz. *faith*, is contained *by implication* in the use made in this instance, as in xx. 28 (see on the passage), of *πολλῶν*, as well as in the symbolic reference of the *πierre*. — It is to be observed, further, that the *genuineness* of the words *εἰς ἄφεσιν ἁμαρτιῶν* is put beyond all suspicion by the unexceptionable evidence in their favor (in opposition to David Schulz), although, from their being omitted in every other record of the institution of the supper,<sup>2</sup> they should not be regarded as having been originally spoken by Christ, but as an explanatory addition introduced into the tradition, and put into the mouth of Jesus.

REMARK 1.—That Jesus meant to institute a regular ordinance to be similarly observed by His church in all time coming, is not apparent certainly from the narrative in Matthew and Mark; but it is doubtless to be inferred from 1 Cor. xi. 24–26, no less than from the practice of the apostolic church, that the apostles were convinced that such was the intention of our Lord, so much so, that to the words of the institution themselves was added that express injunction to repeat the observance *εἰς τὴν ἀνάμνησιν* which Paul and Luke have recorded. As bearing upon this matter, Paul's declaration: *παρέλαβον ἀπὸ τοῦ κυρίου*, ver. 23, is of such decisive importance that there can no longer be *any doubt* (Rückert, p. 124 ff.) as to whether Jesus intended to institute an ordinance for future observance. We cannot, therefore, endorse the view that the repetition of the observance was due to the impression made upon the minds of the grateful disciples by the first celebration of the supper (Paulus, comp. also Weisse, *Evangelienfr.* p. 195).

REMARK 2.—The two most recent and exhaustive Protestant monographs treating of the Lord's supper on the lines of the Confessions, but also discussing the subject exegetically, are: Ebrard, *das Dogma vom heil. Abendm.*, Frankf. 1845 f., as representing the *Reformed* view, and Kahnis, *d. Lehre vom Abendm.*, Lpz. 1851, as representing the *Lutheran*. Rückert, on the other hand, *d. Abendm., s. Wesen. u. s. Gesch.* (Lpz. 1856), ignores the Confessions altogether, and proceeds on purely exegetical principles. The result at which Ebrard arrives, p. 110 (comp. what he says, Olshausen's *Leidenagesch.* 1862, p. 103), is as follows: "The *breaking* of the bread is a memorial of the death of Jesus; the *eating* of the bread thus broken is a symbolical act denoting that this death is appropriated by the believer through his fellowship with the life of Christ. But inasmuch as Jesus gives the bread to be eaten and the wine to be drunk,

<sup>1</sup> See generally, on Gal. i. 4; 1 Cor. i. 13, xv. 3.

<sup>2</sup> Also in Justin, *Ap.* i. 66, c. Tr. 70.

and inasmuch as He declares those substances to be pledges of the new covenant in His blood, the bread and the wine are, therefore, *not mere symbols*, but they assume that he who partakes of them is an actual *sharer* in the atonement brought about by the death of Christ. And since such a fellowship with Christ's death cannot exist apart from fellowship with His life; since, in other words," the new covenant "consists in an *actual connection and union*,—it follows that partaking of the Lord's supper involves as its result a true, personal central union and fellowship of life with Christ." The result at which Kahnis arrives in his above-cited work published in 1851<sup>1</sup> is the orthodox Lutheran view, and is as follows: "The body which Christ gives us to feed upon in the supper is the same that was broken for us on the cross,—just as its substratum, the bread, was broken,—with a view to its being eaten. The blood which Christ gives us to drink in the supper is the same that was shed for us on the cross,—just as its substratum, the wine, was poured out,—with a view to its being drunk" (p. 104). He comes back to Luther's *synecdoche* in regard to *τοῦτο*, which latter he takes as representing the concrete union of two substances, the one of which, viz. the bread, constitutes the embodiment and medium of the other (the body); the former he understands to be, logically speaking, only *accidental* in its nature, the *essential* substance being brought out in the predicate. As for the second element, he considers that it expresses the identity of the communion blood with the blood of the atoning sacrifice, and that not in respect of the function, but of the thing itself (for he regards it as an arbitrary distinction to say that the former blood ratifies, and that the latter propitiates); and that, accordingly, the reality in point of efficacy which, in the words of the institution, is ascribed to the latter necessarily implies a corresponding efficacy in regard to the former.—By adopting the *kind* of exegesis that has been employed in establishing the strictly *Lutheran* view, it would not be difficult to make out a case in favor of that doctrine of *transubstantiation* and the *mass* which is still keenly but awkwardly maintained by Schegg, and which finds an abler but no less arbitrary and mistaken advocate in Döllinger (*Christenth. u. Kirche*, pp. 37 ff., 248 ff., ed. 2), because in both cases the results are based upon the application of the exegetical method to *dogmatic* premises.—Then, in the last place, Rückert

<sup>1</sup> In his *Dogmatik*, however (1861), I. pp. 516, 616 ff., II. p. 657 ff., Kahnis candidly acknowledges the shortcomings of the Lutheran view, and the necessity of correcting them, and manifests, at the same time, a decided leaning in the direction of the Reformed doctrine. The supper, he says, "is the medium of imparting to the believing communicant, in bread and wine, the atoning efficacy of the body and blood of Christ that have been sacrificed for us, which atoning efficacy places him to whom it is imparted in mysterious fellowship with the body of Christ." Kahnis now rejects, in particular, the Lutheran *synecdoche*, and approves of the symbolical interpretation in so far as bread and wine, being symbols of Christ's body and blood, constitute, in virtue of the act of institution, that sacramental word concerning our Lord's body and blood which when

emitted by Christ has the effect of conveying the benefits of His death. He expresses himself more clearly in II. p. 657, where he says: "The Lord's supper is the sacrament of the altar which, in the form of bread and wine, the symbols of the body and blood of Christ, which have been sacrificed for us, imparts to the believing communicant the sin-forgiving efficacy of Christ's death." Those divinely appointed symbols he regards as the *visible word* concerning Christ's body and blood, which word, as the terms of the institution indicate, is the medium through which the atoning power of His death, i.e., the forgiveness of sins, is communicated. From the bread and wine Christ is supposed to create a eucharistic corporeality, which He employs as the medium for the communication of Himself.

arrives at the conclusion that, as far as Matthew and Mark are concerned, the whole stress is intended to be laid upon the *actions*, that these are to be understood *symbolically*, and that the *words* spoken serve only as hints to enable us to interpret the actions aright. He thinks that the idea of an actual eating of the body or drinking of the blood never entered the mind either of Jesus or of the disciples; that it was Paul who, in speculating as to the meaning of the *material substances*, began to attach to them a higher importance, and to entertain the view that in the supper worthy and unworthy alike were partakers of the *body and blood of Christ* in the *supersensual* and *heavenly* form in which he conceived them to exist subsequent to the Lord's ascension. In this way, according to Rückert, Paul entered upon a line of interpretation for which sufficient justification cannot be found either in what was done or in what was spoken by our Lord, so that his view has furnished the germs of a version of the matter which, so far at least as its beneficial results are concerned, does not tell in his favor (p. 242). In answer to Rückert in reference to Paul, see on 1 Cor. x. 16.

REMARK 3.—As for the *different versions of the words of the institution* that are to be met with in the four evangelists, that of Mark is the most concise (Matthew's coming next), and, considering the situation (for when the mind is full and deeply moved the words are few) and the connection of this evangelist with Peter, it is to be regarded as the most original. Yet the supplementary statements furnished by the others are serviceable in the way of exposition, for they let us see what view was taken of the nature of the Lord's supper in the apostolic age, as is pre-eminently the case with regard to the *τοῦτο ποιεῖτε εἰς τ. ἐμὴν ἀνάμνησιν* of Paul and Luke. Comp. on Luke xxii. 19. According to Gess., I. p. 147, the variations in question are to be accounted for by supposing that, while the elements were circulating, Jesus Himself made use of a variety of expressions. But there can be no doubt that on an occasion of such painful emotion He would utter the few thoughtful words He made use of only *once for all*. This is the only view that can be said to be in keeping with the sad and sacred nature of the situation, especially as the texts do not lead us to suppose that there was any further speaking; comp., in particular, Mark xiv. 23, 24.

Ver. 29. The certainty and nearness of His death, which had just been expressed in the symbolism of the wine, impel Jesus to add a sorrowful but yet comforting assurance (introducing it with the continuative *αὐτὴν*). — *ὅτι οὐ μὴ πίω*] that *I will certainly not drink*. According to the synoptic conception of the meal as being the one in connection with the Passover, this presupposes that the cup mentioned at ver. 27 f. was the last one of the meal (the fourth), and not the one before the last. For it may be held as certain that, at this feast above all, and considering His present frame of mind, He would take care not to give offence by omitting the fourth Passover-cup; and what reason, it may be asked, would He have had for doing so? The cup in question was the concluding one, during the drinking of which the second portion of the *Hallel* was sung (ver. 30). — *ἀπ' αὐτοῦ*] *from this present occasion*, on which I have just drunk of it. To suppose that Jesus Himself did not also partake of the cup (Olshausen, de Wette, Rückert, Weiss) is a gratuitous assumption, incompatible with the ordinary Passover usage. We are to understand the drinking on the part of Jesus as having

taken place after the *εὐχαριστήσας*, ver. 27, before He handed the cup to the disciples, and announced to them the symbolical significance that was to be attached to it.<sup>1</sup> Matthew does not mention this circumstance, because he did not regard it as forming part of the *symbolism* here in view.<sup>2</sup> — *ἐκ τούτου τοῦ γεννῆμ. τ. ἀμπ.*] *τούτου* is emphatic, and points to the *Passover-wine*. Mark and Luke are less precise, not having *τούτου*. From this it must not be assumed that Jesus never drank any wine after His resurrection.<sup>3</sup> For *γέννημα* as used by later Greek writers (likewise the LXX.) in the sense of *καρπός*, see Lobeck, *ad Phryn.* p. 286. For the reasons for rejecting the reading *γενήματος* (Lachmann, Tischendorf), notwithstanding the far greater number of testimonies in its favor, see Fritzsche on *Mark*, p. 619 f. The use of this term instead of *οἶνος* has something *solemn* about it, containing, as it does, an allusion to the form of thanksgiving for the Passover wine : "benedictus sit, qui creavit *fructum vitis*." Comp. Lightfoot on ver. 27. — *καινόν*] *novum*, different in respect of quality ; "novitatem dicit plane singularem," "it indicates evidently a peculiar newness," Bengel ; not *recens*, *νέον*. This conception of the new Passover wine, which is to be the product of the coming aeon and of the glorified *κτίσις*, is connected with the idea of the renewal of the world in view of the Messianic kingdom.<sup>4</sup> To understand the new celebration of the Passover in the perfected kingdom only in a figurative sense, corresponding somewhat to the feasts of the patriarchs, alluded to at viii. 11,<sup>5</sup> would, in presence of such a characteristic allusion to the Passover, be as arbitrary on the one hand as the referring of the expression<sup>6</sup> to the period subsequent to the resurrection of Jesus (Acts x. 41) would be erroneous on the other, and that on account of the *τούτου* and the words *ἐν τῇ βασιλ. τ. π. μ.*, which can only be intended to designate the kingdom of Messiah. It is wrong to take *καινόν*, as Kuinoel and Fritzsche have done, in the sense of *iterum*, for it is a characteristic predicate of the *wine* that it is here in question ; besides, had it been otherwise, we should have had *anew* : *ἐκ καινῆς*,<sup>7</sup> or the ordinary *πάνιν* of the New Testament.

Ver. 80. *Ῥυνήσαντες*] namely, the second portion of the *Hallel* (Ps. cxv. — cxviii.).<sup>8</sup> Jesus also took part in the singing.<sup>9</sup> — *ἐξηλθον, κ.τ.λ.*] The regulation (comp. Ex. xii. 22), which required that this night should be spent in the city,<sup>10</sup> appears not to have been universally complied with.<sup>11</sup>

Ver. 81. *Τότε*] whilst they were going out, ver. 86. — *πάντες*] put first so as to be highly emphatic. — *σκανδαλ.*]<sup>12</sup> In this instance it means : instead of standing faithfully by me till the last, ye will be cowardly enough to run

<sup>1</sup> Comp. Chrysostom.

<sup>2</sup> Euthymius Zigabenus correctly observes : *εἰ δὲ τοῦ ποτηρίου μετέσχε, μετέλαβεν ἅρα καὶ τοῦ ἄρτου*, "If he partook of the cup, then he shared also the bread." Comp. on ver. 26.

<sup>3</sup> Acts x. 41 ; Ignat. *Smyrn.* 8.

<sup>4</sup> Luke xxii. 16, comp. ver. 30.

<sup>5</sup> "Vos aliquando mecum in coelo summa letitia et felicitate perfruemini," "you at some time shall fully enjoy with me in

heaven the highest joy and felicity," Kuinoel, Neander.

<sup>6</sup> Chrysostom, Euthymius Zigabenus, Münster, Clarius.

<sup>7</sup> Thuc. iii. 92. 5.

<sup>8</sup> See Buxtorf, *Lex. Talm.* p. 613 f.

<sup>9</sup> Comp. Justin, c. 77. 106.

<sup>10</sup> Lightfoot, p. 564.

<sup>11</sup> See *Tosaphi in Pesach.* 8 in Lightfoot, *miniater. templi.* p. 737.

<sup>12</sup> Comp. on xi. 6.

away and leave me to my fate, and thus show that your faith has not been able to bear the brunt of the struggle.<sup>1</sup> With what painful astonishment these words must have filled the disciples, sincerely conscious as they were of their faithful devotion to their Master ! Accordingly this announcement is followed up with quoting the prediction in which the tragic event is foretold. The passage here introduced with *γέγρ. γάρ* is from Zech. xiii. 7 (quoted with great freedom). In the shepherd who, according to this passage, is to be smitten, Jesus sees a typical representation of *Himself* as devoted to death by God, so that the words cannot have had reference (Ewald, Hitzig) to the foolish shepherd (ch. xi. 15 ff.), but only to the one appointed by God Himself (Hofmann), whose antitype is Jesus, and His disciples the scattered sheep.<sup>2</sup>

Ver. 32 f. Προειπὼν τὰ λυπηρὰ, προλέγει καὶ τὰ παραμυθούμενα, "Having told them before of sorrowful things, He also foretells of consoling things," Euthymius Zigabenus.—They were again to gather around Him in Galilee, the native scene of His ministry. Comp. xxviii. 10. The *authenticity* of these words in their present form may be called in question, in so far as Christ cannot have predicted His resurrection in such explicit terms. See on xvi. 21. The answer of Peter, given in the bold self-confidence of his love, savors somewhat of self-exaltation ; consequently the impression made upon him by the experience of his shortcomings was all the deeper.

Ver. 34 f. Πρὶν ἀλέκτορα φωνῆσαι] *before a cock crows*, therefore before the day begins to dawn. Cock-crowing occurs in the third of the four night watches (see on xiv. 24), which watch lasted from midnight till about three o'clock, and is called ἀλεκτοροφωνία in Mark xiii. 35.<sup>3</sup> For a later modification of the expression in conformity with the repeated denials, see Mark xiv. 30.<sup>4</sup> This prediction as to the time was subsequently confirmed by the *actual crowing of a cock*, ver. 74. — ἀπαρνήσῃ με] *thou wilt deny me*, deny that I am thy Lord and Master.<sup>5</sup> For σὺν σοὶ ἀποθ., comp. John xi. 16. — ἀπαρνήσομαι] The *future* after οὐ μή<sup>6</sup> is rather more expressive of a confident assertion than the *subjunctive*, the reading of A E G, etc. — ὁμοίως καὶ πάντες, κ.τ.λ.] Considering the sincere but as yet untried love of each, this is not an improbable statement, though it is found only in Matthew and Mark.

Ver. 36. Γεθσημανή or, according to a still better attested form, Γεθσημανελ (Lachmann, Tischendorf), is most likely the Greek equivalent of the Hebrew גֶּתְשֶׁמָנִי, *an oil-press*. It was a plot of ground,<sup>7</sup> perhaps a small estate with

<sup>1</sup> Comp. John xvi. 33. See ver. 56.

<sup>2</sup> Comp. Hengstenberg, *Christol.* III. 1, p. 528.

<sup>3</sup> For the opposite of the πρὶν ἀλ. φων., see Plat. *Symp.* p. 223 C: πρὸς ἡμέραν ἤδη ἀλεκτρονίων φέδντων, "already near day, the cocks crowing ;" Lucian, *Oscyp.* 670 : ἐπεὶ δ' ἀλέκτωρ ἡμίραν ἐσάλπισεν, "but since the cock proclaimed the day ;" Horace, *Sat.* I. 1. 10.

<sup>4</sup> On the question as to whether or not ἀλέκτωρ can be considered good Greek, consult Lobeck, *ad Phryg.* p. 238 f.

<sup>5</sup> Comp. Celsus in Origen, II. 45: οὐτε συναπίθανον οὐτε ὑπεραπίθανον αὐτοῦ, οὐδὲ κολλάσεων καταφρονεῖν ἐπεισθῆσαν, ἀλλὰ καὶ ἠρνήσαντο εἶναι μαθηταί, "They neither died with Him, nor died for Him, they were not even persuaded to despise chastisements, but they also denied that they were His disciples."

<sup>6</sup> See Hartung, *Partikell.* p. 157 ; Winer, p. 471 f. [E. T. 636].

<sup>7</sup> χωρίον, John iv. 5 ; Acts I. 18, iv. 34, v. 3, xxviii. 7.

a garden (John xviii. 1) ; according to Keim, an olive-yard where nobody lived. If the place was not public property, Jesus, according to John xix. 2, must have been on friendly terms with the owner. On the place (the present *Dechesmanije*), which subsequent tradition has fixed upon as the site of the ancient Gethsemane,<sup>1</sup>—αὐτοῦ] *here* ; the only other instances in the New Testament are found in Acts xv. 34, xviii. 19, xxi. 4 ; of frequent occurrence in classical writers. — ἐκεῖ] pointing toward the place.

Ver. 37 f. Anticipating the inward struggle that awaited Him, He retired farther into the garden, taking with Him none (xvii. 1) but the three most intimate disciples. — ἤρξατο] indicating the *first symptoms* of the condition in question. — λυπεῖσθαι κ. ἀθμονεῖν Climax. Suidas explains ἀθμον. as meaning : λαν λυπεῖσθαι.<sup>2</sup> — περίλυπος] *very sorrowful*, Ps. xliii. 5.<sup>3</sup> The opposite of this is περιχαρής. — ἡ ψυχὴ μου] Comp. John xii. 27.<sup>4</sup> The soul, the intermediate element through which the spirit (τὸ πνεῦμα, ver. 41) is connected with the body in the unity of the individual,<sup>5</sup> is the seat of pleasure and pain.<sup>6</sup> — ἕως θανάτου] defining the extent of the περίλυπος : *unto death*, so as almost to cause death, so that I am nearly dead from very grief ; Jonah iv. 9 ; Isa. xxxviii. 1 ; and see on Phil. ii. 27. The idea of the mors *infernalis* (Calovius), as though Christ had been experiencing the *pains of hell*, is here exegetically unwarrantable.<sup>7</sup> — μέivate . . . ἐμοῦ] “In magnis tentationibus juvat solitudo, sed tamen, ut in propinquo sint amici,” “In great trials solitude is a help, but yet only as friends may be near at hand,” Bengel.

Ver. 39. Μικρόν] belongs to προελθών : *after He had gone forward a short distance*.<sup>8</sup> — ἐπὶ πρόσωπον αὐτοῦ] The article was not necessary before πρόσωπ. (in opposition to Fritzsche, who takes αὐτοῦ as meaning *there*). Comp. xi. 10, xvii. 6, and elsewhere.<sup>9</sup> Bengel appropriately observes : “*in faciem, non modo in genua ; summa demissio*,” “*on His face, not only on His knees ; the lowliest humility*.” — εἰ δυνατόν ἐστι] ethical possibility according to the divine purpose. Similarly the popular expression πάντα δυνατά σοι is to be understood, according to the sense in which Jesus uses it, as implying the necessary condition of harmony with the divine will. — τὸ ποτήριον τοῦτο] i. e., this suffering and death immediately before me. Comp. xx. 22. — πλὴν οὐχ, κ. τ. λ.] The wish, to which in His human dread of suffering He gave utterance, that, if possible, He should not be called upon to endure it (ἐδεῖξε τὸ ἀνθρώπινον, Chrysostom), at once gives place to absolute submission, John v. 30, vi. 38. The word to be understood after σὺ (θέλεις) is not γενέσθω, but, as corresponding with the οὐχ (not μή, observe), γενήσεται, or ἔσται, in which the petitioner *expresses his final determination*. It may be observed further, that the broken utterance is in keeping with the deep

<sup>1</sup> See Robinson, *Pal.* I. p. 889 ; Tobler, *d. Sionahquelle u. d. Oelberg*, 1852.

<sup>2</sup> See Buttmann, *Lexilog.* II. p. 135 f. ; Ael. V. H. xiii. 8 ; Phil. ii. 28.

<sup>3</sup> 8 Edsr. viii. 71 f. ; Isocr. p. 11 B ; Aristot. *Eth.* iv. 3 ; Diog. L. vii. 97.

<sup>4</sup> Xen. *Hell.* iv. 4. 8 : ἀδημονῆσαι τὰς ψυχὰς.

<sup>5</sup> See Beck, *Bibl. Seelenl.* p. 11.

<sup>6</sup> Comp. Stirn in the *Tüb. Zeitschr.* 1834,

3, p. 26 ff.

<sup>7</sup> Euthymius Zigabenus correctly observes : φανερώτερον ἐξαγορεύει τὴν ἀσθένειαν τῆς φύσεως ὡς ἀνθρώπος.

<sup>8</sup> For μικρόν comp. Xen. *Cyrop.* iv. 2. 6 (μικρόν πορευθέντες) ; *Hist. Gr.* vii. 2. 13 (μικρόν δ' αὐτοὺς προπέμψαντες).

<sup>9</sup> Winer, p. 116 [E. T. 152].

emotion of our Lord. — For ὡς, which, so far as the essential meaning is concerned, is identical with the relative pronoun, comp. Hermann.<sup>1</sup>

Ver. 40. The fact that the *disciples* slept, and that *these* disciples did so in circumstances such as the *present*, and that all *three* gave way, and that their sleep proved to be of so *overpowering* a character, is, notwithstanding Luke's explanation that it was ἀπὸ τῆς λύπης (xxii. 45), a psychological mystery, although, after utterances of Jesus so manifestly authentic as those of vv. 40 and 45, the statement that they did sleep is not to be regarded as *unhistorical*, but is to be taken as implying that Jesus had spent a considerable time in prayer, and that the disciples, in consequence of their deep mental exhaustion, found it impossible to keep awake. — καὶ] three times; the narrative is characterized by a simple pathos. — τῷ Πέτρῳ] to *him* He addressed words that were equally applicable to them *all*; but then it was *he* who a little ago had surpassed all the others in so boldly declaring how much he was prepared to do for his Master, vv. 33, 35. — οὕτως] *siccing*, *thus*, uttered with painful surprise, is to be taken in connection with what follows, without inserting a separate mark of interrogation (in opposition to Euthymius Zigabenus and Beza).<sup>2</sup>

Ver. 41. ἵνα] indicating, not the *object* of the προσεύχεσθε, but *purpose*, and that of the *watching and praying*. — εἰσελθῇτε εἰς πειρασμόν] in order that ye may not be betrayed into circumstances in which ye might be led to show yourselves unfaithful to me (into the σκανδαλίζεσθαι of ver. 31). Comp. vi. 13. By watching and praying, as a means of maintaining clearness of judgment, freedom, and a determination to adhere to Christ, they were to avoid getting into such outward circumstances as might prove dangerous to their moral wellbeing. The watching here is no doubt of a physical nature (ver. 40), but the προσεύχεσθαι has the effect of imparting to it the character and sacredness belonging to spiritual watchfulness (Col. iv. 2). — τὸ μὲν πνεῦμα, κ.τ.λ.] a *general* proposition (all the more telling that it is not introduced with a γάρ), intended to refer, by way of warning, to the circumstances in which the disciples were placed, as though it had been said: ye are no doubt, so far as the principle of your ethical life in its general aim and tendency is concerned, willing and ready to remain true to me; but on the individual side of your nature, where the influence of sense is so strong, you are incapable of resisting the temptations to unfaithfulness by which you are beset.<sup>3</sup> In order, therefore, to avoid getting into a predicament in which, owing to the weakness in question, you would not be able to withstand the overmastering power of influences fatal to your salvation without the special protection and help of God that are to be obtained through vigilance and prayerfulness, *watch and pray!*

Ver. 42 ff. Πάλιν ἐκ δευτέρου] a well-known pleonasm. John xxi. 15; Acts x. 15.<sup>4</sup> — εἰ] not *quandoquidem* (Grotius), but: *'if*. The actual feelings of

<sup>1</sup> *Ad Hom. l. in Cer. 172.*

<sup>2</sup> Comp. 1 Cor. vi. 5.

<sup>3</sup> Comp. on John iii. 6. Euthymius Zigabenus: ἡ δὲ σὰρξ, ἀσθενὴς οὖσα, ὑποστίλλεται καὶ οὐκ ἔντονα, "the flesh, being weak,

shrinks back and has no power" (to resist).

<sup>4</sup> Comp. δευτέρον πάλιν, Plat. *Polit.* p. 280 D, αὐτὸς πάλιν (p. 282 C), and such like. We sometimes find even a threefold form: αὐτὸς αὖ πάλιν, Soph. *Phil.* 940, *O. C.* 1421.

Jesus are expressed in all their reality in the form of acquiescence in *that condition of impossibility* (οὐ δύναται) as regards the divine purpose which prevents the thing from being otherwise. — τοῦτο] without τὸ ποτήριον (see the critical remarks) : *this*, which I am called upon to drink. — ἐὰν μὴ αὐτὸ πῶς] *without my having drunk it* ; if it cannot pass from me unless it is drunk. — γενήσῃ τὸ θέλημά σου] this is the ὑπακοή μέχρι θανάτου σταυροῦ, Phil. ii. 8 ; Rom. v. 19. Observe in this second prayer the *dimas* of resignation and submission ; His own will, as mentioned in ver. 39, is completely silenced. Mark's account is here less precise. — Ver. 43. ἦσαν γὰρ, κ.τ.λ.] *for their eyes* (see on viii. 3) *were heavy* (weighed down with drowsiness).<sup>1</sup> — Ver. 44. ἐκ τριῶν] belongs to προσήψ. Comp. 2 Cor. xii. 8. — τ. αὐτ. λόγ.] as is given at ver. 42.

Ver. 45. The annoyance at finding the disciples asleep (ver. 40 : οὐκ ἴσχύσατε, κ.τ.λ.) now deepens into an intensely *painful irony* : “*sleep on now, and have out your rest*” (the emphasis is not on τὸ λοιπὸν, but on καθεύετε κ. ἀναπ.). ! He had previously addressed them with a *γρηγορεῖτε*, but to how little purpose ! and, accordingly, He now turns to them with the sadly ironical abandonment of one who has no further hope, and tells them to do quite the reverse : *sleep on*, etc.<sup>2</sup> On λοιπὸν and τὸ λοιπὸν, *for the rest of the time*, in the sense of *jam* (Vulgate), *henceforward* (Plat. Prot. p. 321 C), see Schaefer, *ad Long.* p. 400 ; Jacobs, *ad Philostr.* p. 633. Comp. on Acts xxvii. 20. To object, as is frequently done, that the ironical view does not accord with the frame of mind in which Jesus must have been, is to fail to appreciate aright the nature of the situation. Irony is not inconsistent even with the deepest anguish of soul, especially in cases where such anguish is also accompanied with such clearness of judgment as we find in the present instance ; and consider what it was for Jesus to see such an overpowering tendency to sleep on the part of His disciples, and to find everything so different from what He needed, and might reasonably have expected ! Winer, p. 292 [E. T. 391], following Chrysostom, Theophylact (who, however, admits the plausibility of the ironical view), and Grotius, excludes the idea of irony, and interprets thus : “*sleep on, then, as you are doing, and take your rest*,” which words are supposed to be spoken *permissively* in accordance with the calm, mild, resigned spirit produced by the prayers in which He had just been engaged. This is also substantially the view of Kuinoel, de Wette, Morison, Weiss on *Mark* ; and see even Augustine, who says : “*verba indulgentis eis jam somnum*.” But the idea that any such indulgence was seriously intended, would be incompatible with the danger referred to at ver. 41, and which He knew was threatening *even the disciples themselves*. There are *others*, again, who are disposed to take the words interrogatively, thus : *are ye still asleep* ? Such is the view of Henry Stephens, Heumann, Kypke, Krebs, in spite of the ordinary usage with regard to τὸ λοιπὸν, to understand which in the sense of “*henceforth*” (Bleek, Volkmar) would be entirely out of keeping with the use of the *present* here. If, however, the

<sup>1</sup> Comp. Eur. Alc. 385.

<sup>2</sup> Comp. Euthymius Zigabenus, Beza, Münster, Erasmus, Calvin, Er. Schmid, Maldo-

natus, Bengel, Jansen, Michaelis, Fritzsche, Keim, Ewald.



mark of interrogation be inserted after *καθεύετε*, and *τὸ λοιπὸν καὶ ἀναπαύεσθε* be then taken imperatively (Klostermann), in that case *καὶ* would have the intensive force of *even*; but its logical position would have to be before *τὸ λοιπὸν*, not before *ἀναπαύεσθε*, where it could be rendered admissible at all only by an artificial twisting of the sense ("now you may henceforth *rest on, even as long as you choose*").—While Jesus is in the act of uttering His *καθεύετε*, κ.τ.λ., He observes the hostile band approaching; the painful irony changes to a painful earnestness, and He continues in abrupt and disjointed words: *ἰδοὺ, ἤγγικεν*, κ.τ.λ. The *ἡ ὥρα* should be taken *absolutely*: *hora fatalis*, John xvii. 1. The next clause describes in detail the character of that hour.—*εἰς χεῖρας ἀμαρτ.*] into *sinners' hands*. He refers to the *members of the Sanhedrim*, at whose disposal He would be placed by means of His *apprehension*, and not to the *Romans*,<sup>1</sup> nor to *both* of these together (Lange). The *παράδοτός* is not God, but Judas, acting, however, in pursuance of the divine purpose, Acts ii. 23.

Ver. 46. Observe the air of *quick despatch* about the words *ἐγείρεσθε, ἀγούμεν, ἰδοὺ*.—*ἀγούμεν*] is not a summons to take to *flight*, in consequence perhaps of a momentary return of the former shrinking from suffering (which would be inconsistent with the fact of the victory that had been achieved, and with the clear consciousness which He had that *ὁ υἱὸς τ. ἀ. παράδοται*, κ.τ.λ. ver. 45), but: *to go to meet the betrayer*, with a view to the fulfilling of the *παράδοται* of which He had just been speaking. *Κἀντεῦθεν ἐδείξεν, ὅτι ἐκὼν ἀποθάνειται*, "And thereupon He made it clear that He willingly is about to suffer death," Euthymius Zigabenus.

REMARK.—On the *agony in the garden* (see, in general, Ullmann, *Sündlos.*, ed. 7, p. 127 ff.; Dettinger in the *Tüb. Zeitschr.* 1837, 4, 1838, 1; Hofmann, *Schriftbew.* II. 1, p. 306 ff.; Keim, III. p. 306 ff.), the following points may be noted: (1) As to the nature of it, we must not regard it simply as *bodily suffering* (Thiess, Paulus), nor as consisting in sorrow on account of the disciples and the Jews (Jerome), nor as pain caused by seeing His hopes disappointed (*Wolfenbüttel Fragments*), nor as grief at the thought of parting from His friends (Schuster in Eichhorn's *Bibl.* IX. p. 1012 ff.); but, as the prayer vv. 39, 42 proves, *as consisting in fear and dread of the cruel suffering and death that were so near at hand*, the prospect of which affected Christ—whose sensibilities were purely human, and not of the nature of a philosophical abstraction, like the imperturbability of Socrates or the apathy of the Stoic (Celsus, in *Origen*, ii. 24, charges Him with cowardice)—all the more powerfully in proportion to the greater purity, and depth, and genuineness of His feelings, and the increasing distinctness with which He foresaw the approach of the painful and, according to the counsel of the Father, inevitable issue. For having been victorious hitherto over every hostile power, because His hour had not yet come (John vii. 30, viii. 20), He realized, now that it was come (ver. 45), the whole intensity of horror implied in being thus inevitably abandoned, in pursuance of God's redemptive purpose, to the disposal of such powers, with the immediate prospect before Him of a most dreadful death, a death in which He was expected,

<sup>1</sup> Maldonatus, Grotius, Hilgenfeld.

and in which He Himself desired, to manifest His perfect obedience to the Father's will. The momentary disturbing of the complete harmony of His will with that of God, which took place in Gethsemane, is to be ascribed to the human *ἀσθένεια* incidental to His state of humiliation (comp. 2 Cor. xiii. 4; Heb. v. 7), and should be regarded simply as a natural shrinking from suffering and death, a shrinking entirely free from sin (comp. Dorner, *Jesu sündlose Vollkommenh.* p. 6 f.). Neither was it in any way due to the conviction, unwarrantably ascribed to Him by Schenkel, that His death was not absolutely necessary for the redemption of the world. That touch of human weakness should not even be described as sin in embryo, sin not yet developed (Keim), because the absolute resignation to the Father's will which immediately manifests itself anew precludes the idea of any taint of sin whatever. To suppose, however, that this agony must be regarded (Olshausen, Gess) as an actual *abandonment by God*, i.e., as a withdrawing of the presence of the higher powers from Jesus, is to contradict the testimony of Heb. v. 7, and to suppose what is inconsistent with the very idea of the Son of God (Strauss, II. p. 441); and to explain it on the ground of the *vicarious* character of the suffering (Olshausen, Ebrard, Steinmeyer, following Luther, Melancthon, Calvin, Beza, and the dogmatic writers of the orthodox school), as though it were to be regarded as "a concrete bearing of the whole concentrated force of a world's sin" (Ebrard), and of the wrath of God in all its fulness (comp. Thomasius, III. 1, p. 69 f.; Weber, v. *Zorne Gottes*, p. 266 ff.), is erroneously to take a materialistic and *quantitative* view of the *ἱλαστήριον* of Jesus; whereas Scripture estimates His atoning death according to its *qualitative* value,—that is to say, it regards the painful death to which the sinless Son of God subjected Himself in obedience to the Father's will as constituting the efficient cause of the atonement, and that not because He required to undergo such an *amount* of suffering as might be equivalent in quantity and intensity to the whole sum of the punishment due to mankind, but because the vicarious *λύτρον* on behalf of humanity consisted in the voluntary surrender of His own life. Comp. ver. 27 f., xx. 28; John i. 29; 1 John ii. 2, iii. 5; 1 Tim. ii. 6; 2 Cor. v. 21; Gal. iii. 13. But it would be unwarrantable, on the other hand, to ascribe the dread which Jesus felt *merely* to the thought of death as a divine judgment, and the agonies of which He was supposed to be already enduring by anticipation (Köstlin in the *Jahrb. f. D. Theol.* III. p. 125). Those who adopt this view lay great stress upon the sinlessness of our Lord as tending to intensify this painful anticipation of death (Dettinger, comp. Ullmann, Neander). (2) John, notwithstanding the fact that he was both an eye and ear witness of the agony in Gethsemane, makes no mention of it whatever, although he records something analogous to it as having taken place somewhat earlier, xii. 27. With the view of accounting for this silence, it is not enough to suppose that John had omitted this incident because it had been sufficiently recorded by the other evangelists, for a mere external reason such as this would accord neither with the spirit of his Gospel nor with the principle of selection according to which it was composed (in opposition to Lücke, Tholuck, Olshausen, Ebrard). We should rather seek the explanation of the matter in the greater freedom which characterizes the composition of this Gospel, and therefore in the peculiarities of style and form which are due to this work of John being an independent reproduction of our Lord's life. After the prayer of Jesus, which he records in ch. xvii., John felt that the agony could not well find a place in his Gospel, and that, after xii. 23 ff., there was no reason

why it should be inserted any more than the cry of anguish on the cross. Comp. Ewald, *Gesch. Chr.* p. 557 f. In John, too, ch. xviii., the transition from acting to suffering is somewhat abrupt (in opposition to Hofmann); but after the high-priestly prayer, the suffering appears as one series of victories culminating in the triumphant issue of xix. 30; in fact, when Jesus offered up that prayer, He did so *as though* He were already victorious (xvi. 33). It is quite unfair to make use of John's silence either for the purpose of throwing discredit upon the *synoptic* narrative (Goldhorn in Tzschirner's *Magaz. f. chr. Pred.* 1, 2, p. 1 ff.; Schleiermacher, *L. J.* p. 422 f.), or as telling against John (Bretschneider, *Probab.* p. 33 ff.; Weisse, II. p. 268; Baur, Keim; likewise Theile in Winer's *Journ.* II. p. 353 ff., comp. however, his *Biogr. Jesu*, p. 62), or with a view to impugn the *historical* character of *both* narratives (Strauss, Bruno Bauer). The accounts of the two earliest evangelists bear the impress of living reality to such an extent that their character is the very reverse of that which one expects to find in a legend (in opposition to Gfrörer, *Heil. Sage*, p. 337; Usteri in the *Stud. u. Krit.* 1829, p. 465); nor is there any reason why, even after the high-priestly prayer, such an agony as that in question should not find a place in the Gospel narrative; for who shall presume to say what *changes* of feeling, what elevation and depression of spirit, may not have taken place on the eve of such a catastrophe in a heart so noble, so susceptible, and so full of the healthiest sensibilities, and that not in consequence of any moral weakness, but owing to the struggle that had to be waged with the natural human will (comp. Gess, p. 175, Weizsäcker, p. 563)? Comp. John, remark after ch. xvii. (3) The report of Jesus' prayer should not be (unpsychologically) supposed to have been communicated by the Lord Himself to His disciples, but ought rather to be regarded as derived from the testimony of those who, before sleep had overpowered them, were still in a position to hear at least the first words of it.

Ver. 47. Εἰς τῶν δώδεκα] precisely as in ver. 14, and repeated on both occasions in all three evangelists. In the oral and written tradition this *tragic* designation <sup>1</sup> *had come to be so stereotyped* that it would be unconsciously inserted without there being any further occasion for doing so. The same holds true with regard to ὁ παραδιδούς αὐτόν, ver. 48, xxvii. 3. — δῆλος πολὺς] Matthew makes no reference to the Roman cohort, John xviii. 3; his account, however, does not, at the same time, exclude it, as it is simply less precise. Luke xxii. 52 likewise represents the high priests and elders as appearing at this early stage among the throng; but this is an unwarrantable amplification of the tradition; see on Luke. — ξίλων] *culgels, fustibus* (Vulgate).<sup>2</sup> — ἀπὸ τῶν, κ.τ.λ.] belongs to ἡλθε; see on Gal. ii. 12.

Ver. 48. It is usual, though unwarrantable (see on John xviii. 24), to take ἔδωκεν in the sense of the *pluperfect* (comp. Mark xiv. 44), in which case it is necessary, with Ewald, to make ver. 48 a parenthesis. The Vulgate correctly renders by: *dedit*. He *communicated* the signal to them *while they were on the way*. — ὃν ἂν φιλήσω, κ.τ.λ.] Fritzsche inserts a colon after φιλήσω, and supposes the following words to be understood: *et vobis comprehend-*

<sup>1</sup> κατηγορία, Euthymius Zigabenus.

<sup>2</sup> Herod. II. 63, iv. 180; Polyb. vi. 86. 3. Wetstein on the passage.

*dus*. It may be given more simply thus : *Whosoever I shall have kissed, He it is* (just He, no other is the one in question) ! This *αὐτός* serves to single out the person intended, from those about Him.<sup>1</sup>

Ver. 49. *Εἰθέως*] is not to be taken with *εἶπε* (Fritzsche), but with *προσεθῶν* : *immediately*, as soon as he had given them this signal, *he stepped up*, etc. No sooner said than done. — *κατεφίλησεν*] *embraced and kissed Him*, kissed Him most endearingly.<sup>2</sup> It is not the case, as de Wette imagines (see Luke vii. 38, 45 ; Acts xx. 37), that in the New Testament (and the LXX.) the compound has lost the force here ascribed to it ; but it is to be insisted on in our present passage as much as in classical Greek. The signal, as arranged, was to be simply a *kiss* ; the signal actually given was *kissing accompanied with embraces*, which was entirely in keeping with the excitement of Judas, and the desire he felt that there should be *no mistake* as to the person intended.

Ver. 50. *Ἐραίε*] as in xx. 13. — *ἐφ' ὃ πάπει*] As the relative *ὃς* is *never* used in a direct,<sup>3</sup> but only in an indirect question,<sup>4</sup> it follows that the ordinary *interrogative* interpretation must be wrong ; and that to suppose<sup>5</sup> that we have here one of those corrupt usages peculiar to the Greek of a less classical age, is, so far as *ὃς* is concerned, without any foundation whatever. Fritzsche, followed by Buttmann,<sup>6</sup> understands the expression as an *exclamation* : “*ad qualem rem perpetranda ades !*” “*for accomplishing what sort of matter you are here !*” But even then, Greek usage would have required that it should have been put in an interrogative form and expressed by *τί*, or failing this we might have had the words *ἐφ' οἷον* instead.<sup>7</sup> The language, as might be expected from the urgent nature of the situation, is somewhat abrupt in its character : *Friend, mind what you are here for ! attend to that*. With these words He spurns the kisses with which the traitor was overwhelming Him. This suits the connection better than the supplying of *εἰπὶ* (Morison). Instead of this hypocritical kissing, Jesus would prefer that Judas should at once proceed with the dark deed he had in view, and deliver Him to the catchpolls.—John xviii. 3 ff., it is true, makes no mention whatever of the kissing ; but this is not to be taken as indicating the legendary character of the incident, especially as there is nothing to prevent us from supposing that it may have taken place just before the question *τίνα ζητεῖτε*, John xviii. 4 ; see on this latter passage.

Ver. 51. It is strange that the Synoptists have not mentioned the name of Peter here (John xviii. 10, where the name of the high priest's servant is also given). It may be that, with a view to prevent the apostle from getting into trouble with the authorities, his name was suppressed from the very first, and that, accordingly, the incident came to be incorporated in the primitive gospel traditions without any names being mentioned, it having

<sup>1</sup> Hermann, *ad Viger*. p. 733.

<sup>2</sup> Xen. *Mem.* ii. 6. 33 : ὡς τοὺς μὲν καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος, “*as I shall then caress the beautiful and also warmly caress the good*.” Tob. vii. 6 ; Ecclus. xxix. 5 ; 3 Mac. v. 49 ; *Test. XII. patr.* p. 730.

<sup>3</sup> See Lobeck, *ad Phryn.* p. 57.

<sup>4</sup> Kühner, II. 2, p. 942 ; Ellendt, *Lex. Soph.* II. p. 372.

<sup>5</sup> Winer, p. 157 [E. T. 207 f.]

<sup>6</sup> *Neut. Gr.* p. 217 [E. T. 258].

<sup>7</sup> Ellendt, as above, p. 300 f.

been reserved for John ultimately to supply this omission. — αὐτοῦ τὸ ὅτιον] *his ear* (see on viii. 8).<sup>1</sup> He missed the *head* at which the stroke was *aimed*.

Ver. 52. *Put back thy sword into its place* (θήκην, John xviii. 11 ; κολέων, 1 Chron. xxi. 27). A pictorial representation ; the sword *was uplifted*. — πάντες γὰρ, κ.τ.λ.] *All, who have taken a sword, will perish by the sword*, — an ordinary axiom in law (Rev. xiii. 10) adduced for the purpose of enforcing His disapproval of the unwarrantable conduct of *Peter*, not a προφητεία τῆς διαφθορᾶς τῶν ἐπελθόντων αὐτῷ Ἰουδαίων, “prophecy of the destruction of the Jews who had come against Him” (Euthymius Zigabenus, comp. Grotius), nor “an *ideal sentence of death*” (Lange) pronounced upon *Peter* — all such interpretations being *foreign* to our passage. Luther, however, fitly observes : “Those take the sword who use it *without proper authority*.”

Ver. 53. Ἢ or, in case this should not be sufficient to induce thee to thrust back thy sword. — ἀπρί] *this instant*. See on Gal. i. 10. — The *interrogation* does not extend merely as far as μόν, in which case it would lose much of its significance, while the language would be rendered too abrupt, but on to ἀγγέλων ; yet not as though καί (for *that*, ὅτι) introduced a broken construction, but thus : *Thinkest thou that I am not able . . . and He will (not) place at my side*, etc. ? so that I can thus dispense entirely with thy protection ! The force of the negative runs through the whole sentence. — πλείω δώδεκα λεγένας ἀγγέλων (see the critical remarks) is a genuine Attic usage, according to which it is permissible to have the neuter πλείον or πλείω without a change of construction, or even without inserting ἤ.<sup>2</sup> The number *twelve* corresponds to the number of the apostles, because of these only one had shown a disposition to defend him.

Ver. 54. Πῶς οὖν] *How, in that case, could it be, if, that is, I were to be defended by thee or angel hosts, how could it be possible that*, etc. In his comment on οὖν, Euthymius Zigabenus aptly analyzes it as follows : εἰ μὴ οὕτως ἀναρπῶ. For πῶς, comp. on xxiii. 33. — ὅτι] states the *purport* of the γραφαί, so that to complete the sense a λέγονσαι or γράφονσαι may be understood : *how shall the Scriptures be fulfilled which say that it must happen thus*, and not otherwise ? Jesus here alludes to the fact of His *arrest*, which, according to Scripture, is a necessary part of the destiny assigned Him ; comp. Acts iv. 28 ; Luke xxiv. 25 f. We must not expect to find what is here referred to in any passages of Scripture in *particular* ; suffice it to know, that *all* the predictions relating to the sufferings of the Messiah find their necessary fulfilment in the historical events of our Lord's life, the arrest itself *not excluded*. Comp. ver. 81. — The healing of the wounded servant is peculiar to Luke xxii. 51. It probably came to be engrafted upon the tradition at a later period ; for this act of healing, in virtue of the peculiarity of its alleged occasion and character, as well as in virtue of its being the last which Jesus performed, would otherwise scarcely have been omitted by all the other evangelists ; see also on Luke as above.

<sup>1</sup> On ὅτιον, see Lobeck, *ad Phryn.* p. 211.

<sup>2</sup> Lobeck, *ad Phryn.* p. 410 f. ; Stallbaum, *ad Plat. Apol.* p. 17 D ; Kuhner, II. 2, p.

847.

<sup>3</sup> Fritzsche, *Quaest. Luc.* p. 68 f. ; Maetznar *ad Antiph.* p. 215.

Ver. 55. Ἐν ἐκείνῃ τῇ ᾠρῇ] *in that hour*, in which that was going on which is recorded between ver. 47 and the present passage, subsequently, however, to the scene with Peter, and while the arrest was taking place. Comp. xviii. 1, x. 19. — τοῖς ὀχλοῖς] not to the high priests, etc., as Luke xxii. 52 would have us suppose. What is meant is the crowds of which the ὄχλος πολὺς of ver. 47 was composed.

Ver. 56. Τοῦτο . . . προφητῶν] It is still *Jesus* who speaks, and who with these words closes His address. Comp. also Mark xiv. 19. In Luke xxii. 53 we find a somewhat different conclusion given. Erasmus, Jansen, Bengel, Fritzsche, de Wette, Schegg, Bleek, Weiss, Holtzmann, Hilgenfeld, regard the words in question as a remark by the *evangelist* (comp. i. 22, xxi. 4); but if that were so, we should have expected some specific quotation instead of such a general expression as αἱ γραφαὶ τ. πρ., and what is more, our Lord's words would thus be deprived of their proper conclusion, of that which contains the very point of His remarks. For the gist of the whole matter lay in this avowal of His conviction as the God-man that all that was now taking place was a carrying out of the divine purpose with regard to the fulfilling of the Scriptures, and—thus the mystery of ver. 55 is solved. — τότε οὐ μαθηταί, κ.τ.λ.] Observe the πάντες. *Not one* of them stood his ground. Here was the verification of the words of Jesus, ver. 31; comp. John xvi. 32.

Ver. 57 f. The Synoptists make no mention of the judicial examination before Annas (John xviii. 13); their narrative is for this reason incomplete, though it does not exclude such examination (Luke xxii. 66). As for the trial before the members of the Sanhedrim, which took place at the house of Caiaphas, John merely *alludes* to it, xviii. 24, where, however, ἀπέστειλεν is not to be taken as a pluperfect. — ἀπὸ μακρόθεν] a well-known pleonasm: in later Greek the ἀπό is dropped.<sup>1</sup> Bengel appropriately observes: "medius inter animositatem ver. 51 et timorem ver. 70," "it was midway between the boldness of ver. 51 and the fear in ver. 70." — τῆς αἰλῆς] not the *palace* but the *court*, as in ver. 3. — εἰσελθὼν ἐσω] see Lobeck, *ad Aj.* 741; *Paralip.* p. 538. — τὸ τέλος] *exitum rei*; β Macc. iii. 14, common in classical writers. Luther renders admirably: "wo es hinaus wollte" (what the upshot would be).

Ver. 59 f. Καὶ τὸ συνέδριον ὅλον] and the whole Sanhedrim generally. This is a legitimate enough use of the words, even although certain individual members (Nicodemus and Joseph of Arimathea) did not concur in this proceeding. — ψευδομαρτυρίαν] so called from the *historian's* own point of view.<sup>2</sup> — ὅπως θανατ. αὐτ.] *with a view to putting Him to death*, which could only be effected by their pronouncing in the first instance a capital sentence, and then having it ratified by the authority of the imperial procurator. — καὶ οὐχ εὗρον καὶ πολλῶν προσελθόντων ψευδομαρτύρων (see the critical remarks): *and they found no means of doing so, even though many false witnesses had come forward*. There were *many* who presented themselves to bear witness against Jesus; yet the Sanhedrim did not *find* what it *wanted* to

<sup>1</sup> Lobeck, *ad Phryn.* p. 33.

<sup>2</sup> Euthymius Zigabenus well remarks: ὡς μὲν ἐκείνοις ἰδοῦμαι, μαρτυρίαν, ὡς δὲ τῇ ἀληθείᾳ,

ψευδομαρτυρίαν, "as it seemed to them, witness, but as it was in truth, false witness."

find, doubtless because of the lack of that agreement between two of the witnesses at least which the law required (Num. xxxv. 30 ; Deut. xvii. 6, xix. 15). See what immediately follows : *ἄλλοτερον δὲ προσελθὼν δύο*, and comp. Mark xiv. 56. Though there was a show of *complying* with the ordinary forms of judicial process, they were nevertheless shamefully *violated* (in opposition to Salvador, Saalschutz), in that *exculpatory* evidence (John xviii. 20 f.) was never called for.

Ver. 61. The expression John ii. 19, which Jesus had made use of with reference to His *own body*, was not only misunderstood by those witnesses, but also misrepresented (John : *ἁπαρτε*) : whether wilfully or not, cannot be determined. But in any case the testimony was *objectively* false, and even in the case of the two who agreed it was in all probability *subjectively* so.<sup>1</sup> — *διὰ τριῶν ἡμερ.*] not : *after* three days (Gal. ii. 1), but : *during* three days. The work of building was to extend over this short period, and would then be complete.<sup>2</sup>

Ver. 62. With the sublime calm of one who is conscious of his own superior worth, Jesus meekly abstains from uttering a single word before this contemptible tribunal in the way of self-vindication, *εἰδὼς δὲ καὶ, ὅτι μάρτυρ ἀποκρίνεται παρὰ τούτους*, "moreover, knowing also that he would answer in vain before such as these," Euthymius Zigabenus ; whereas the high priest who finds, and that with considerable gratification, that the charge of being a Messianic pretender is now fully substantiated by the language of Jesus just deposed to (see ver. 63), quite forgets himself, and breaks out into a passion. — The breaking up of the following utterance into *two questions* : *answerest thou not ? what (i.e. how heinous a matter) do these witness against thee ?* is, so far as the latter question is concerned, neither feeble (de Wette) nor unnatural (Weiss), but entirely in keeping with the passionate haste of the speaker. This being the case, the two clauses should not be run into one. We should neither, on the one hand, following Erasmus, with Fritzsche, take *τί* in the sense of *cur*, or (*ad Marc.* p. 650) the whole sentence as equivalent to *τί τοῦτό ἐστιν, ὃ οὐροὶ σου καταμαρτυροῦσιν* ; nor, on the other, with the Vulgate, Luther, de Wette, Ewald, Bleek, Keim, Weiss, should we adopt the rendering : "nihil respondes ad ea, quae isti adversum te testificantur ?" This latter, however, would not be inconsistent with the strict meaning of the terms employed, for it is quite permissible to use *ἀποκρίνεσθαι τί* in the sense of : *to reply to anything* (see Ast),<sup>3</sup> and to take *τί* as equivalent to *ὅ, τι* (Buttmann),<sup>4</sup> who supposes "*hörend*" (hearing) to be understood before *τί*).

Ver. 63. The high priest *answers* this second refusal to speak by repeating a formal *oath*, in which Jesus is adjured to declare whether He be the *Messiah* or not. For *this* confession would determine how far they would be justified in pronouncing a capital sentence, and such as the Roman procurator would not fail to confirm. — *ἐξορκίζω*] means, like the earlier form *ἐξορκῶ* : *I call upon thee to swear*.<sup>5</sup> To give an affirmative answer to this

<sup>1</sup> Comp. Acts vi. 13 f.

<sup>2</sup> See on Gal. ii. 1.

<sup>3</sup> *Lex. Plat.* l. p. 280.

<sup>4</sup> *Newt. Gr.* p. 216 [E. T. 351].

<sup>5</sup> Dem. 1365, 6 ; Polyb. III. 61. 10, vi. 21. 1, xvi. 31. 5. Comp. *γ' 377*, Gen. xiv. 3, *ad*.

formula was to take the full oath usually administered in any court of law.<sup>1</sup> The fact that Jesus took the oath has been denied, though without any reason whatever, by Wuttke, Döllinger, Steinmeyer. — *κατὰ τοῦ θεοῦ, κ.τ.λ.*] *by the living God.*<sup>2</sup> Common in Greek authors.<sup>3</sup> The *living* God as such would not fail to *punish* the perjured, Heb. x. 31. It was the uniform practice in courts of law to swear by *God*.<sup>4</sup> — *ὁ υἱὸς τοῦ θεοῦ*] ordinary, recognized designation of the Messiah, into which, naturally enough, the metaphysical conception does not enter here, however much it may have been present to the mind of Christ Himself in making the affirmation which follows.

Ver. 64. *Σὺ εἶπας*] see on ver. 25. Mark xiv. 62: *ἐγὼ εἶμι*. A distinguished confession on the part of the Son in presence of the Father, and before the highest tribunal of the theocratic nation. — *πλὴν*] not *profecto* (Olshausen), nor *quin* (Kuinoel), but: *however*, i.e.,<sup>5</sup> *apart* from what I have just affirmed, ye shall henceforward have reason to be satisfied, from actual observation, that I am the Messiah who was seen by Daniel in his vision (Dan. vii. 13). — *ἀπάρτι*] is not to be taken with *λέγω ὑμῖν*,<sup>6</sup> but—since in any other connection it would lose its force—with *ὁψεσθε*; nor is it to be understood in any other sense than that of *henceforth*, i.e., from the time of my impending death, through which I am to enter into my *δόξα*. But seeing that *ἀπάρτι* forbids us to understand *ὁψεσθε* as denoting only a *single momentary* glance (comp. on the contrary, John i. 51), we are bound to suppose that Jesus used it somewhat *loosely* to express the idea of *coming to perceive in the course of experience* (as in the passage of John just referred to) the fact of His being seated at the right hand of God (in allusion to Ps. cx. 1), and that He did not intend *ἐρχόμενον, κ.τ.λ.*, to refer to the second advent, but (Beza, Neander, Holtzmann, Schenkel, Gess, Weissenbach) to a coming in the *figurative* sense of the word, namely, in the shape of those *mighty influences which, from His place in heaven, He will shed upon the earth*,—manifestations, all of them, of His sovereign sway. We are shut up to this view by the fact that the *sitting* cannot possibly be regarded as an object of actual sight, and that *ἀπάρτι ὁψεσθε* can only be said of something that, beginning now, is *continued* henceforth. — *τῆς δυνάμ.*] The *Mighty One* is conceived of as *power* (the *abstract* for the *concrete*).<sup>7</sup> Such abstract terms (as for instance our: *majesty*) have somewhat of an imposing character.<sup>8</sup>

Ver. 65. As may be seen from 2 Kings xviii. 17, the rending of the garments as an indication of unusual vexation was indulged in above all on hearing any utterance of a blasphemous nature.<sup>9</sup> That part of the law

<sup>1</sup> Michaelis, *Mos. R.* § 302; Matthaei, *doctr. Christi de jurejur.* 1847, p. 8; Kell, *Arch. II.* p. 236.

<sup>2</sup> Comp. 1 Kings iii. 24; Judith i. 12.

<sup>3</sup> See Kühner, I. 1, p. 434; also Heb. vi. 13, and Bleek thereon.

<sup>4</sup> See Saalschutz, *M. R.* p. 614.

<sup>5</sup> Comp. Klotz, *ad Devar.* p. 726.

<sup>6</sup> Schulz in 3d ed. of Griesbach.

<sup>7</sup> Similarly in the Talmud *הַכֹּחַ*, Bux-

torf, *Lex. Talm.* p. 385.

<sup>8</sup> Comp. 3 Pet. i. 17.

<sup>9</sup> See Buxtorf, *Lex. Talm.* p. 2146; Schoettgen, p. 234; Wetstein on our passage. Maimonides, quoted by Buxtorf as above, thus describes the usual mode of proceeding in such cases: "*Laceratio fit stando, a collo antcrius, non posterius, non ad latus neque ad fimbrias inferiores vestis. Longitudo rapturae palmus est. Laceratio non*



which forbade the high priest to rend his garments (Lev. x. 6, xxi. 10) had reference merely to ordinary mourning for the dead.<sup>1</sup>—ἐβλασφήμησε] in so far as by falsely pretending to be the Messiah, the Son of God, and by further arrogating to Himself participation in *divine* honor and authority, ver. 64, He had been guilty of insulting the majesty of God; comp. John v. 18, x. 33. The pain of the high priest no doubt represented the genuine vexation of one who was most deeply moved; but the judgment which he formed regarding Jesus was based upon the gratuitous assumption that *He* was *not* the Messiah, and indicates a predisposition to find Him guilty of the *capital* charge (Lev. xxiv. 16).<sup>2</sup>

Ver. 66. At this point the high priest, notwithstanding the precipitancy with which the trial is being hurried through, and notwithstanding the candid confession just made by the accused, calls for a formal vote, the result of which is a verdict of *guilty*, and that of an offence deserving to be punished by *death*. The next thing that had to be considered was *the course to be adopted with a view to the carrying out of the sentence*. It was *this* that formed the subject of deliberation at that conclave to which reference is made at xxvii. 1.

Ver. 67. Those to whom Matthew here refers are the *members of the Sanhedrim* (as are also the τινές of Mark xiv. 65).<sup>3</sup> Coarse outburst of passion on the verdict being announced. A somewhat different form of the tradition is adopted by Luke (xxii. 68), who, moreover, represents the maltreatment here referred to as having taken place *before* the trial. The way in which harmonists have cut and carved upon the individual features of the narrative is altogether arbitrary. The account in John xviii. 22 has no connection with that now before us, but refers to an incident in the house of Annas, which the Synoptists have entirely omitted. — ἐκολάφ.] *buffetings, blows with the fist*.<sup>4</sup> — ἐρράπτ.] *slaps in the face with the palm of the hand*.<sup>5</sup> It is in this sense that the word is *usually* taken. But Beza, Bengel, Ewald, Bleek, Lange, maintain that it is a blow *with a rod* that is meant,<sup>6</sup> the sense in which the word is commonly used by Greek authors, and which ought to be preferred here, because οἱ δὲ (see on xxviii. 16) introduces the mention of a *different* kind of maltreatment, and because in Mark xiv. 65 the ραπίζειν

fit in interula seu indusio linteo, nec in pallio exteriori: in reliquis vestibus corpori accommodatis omnibus sit, etiam si decem fuerint." "The rending takes place while one is standing, from the neck before, not behind, not at the side nor the lower fringes of the garment. The breadth of the tearing is a span. The rending does not take place in the tunic or linen under-garment, nor in the mantle outside: it takes place in all the rest of the garments fitted to the body, even if there be ten." The last-mentioned particular may serve to account for the use of the plural τὰ ἱμάτια (1 Mac. ii. 14).

<sup>1</sup> Comp. 1 Mac. xi. 71; Joseph. *Bell.* ii. 15. 4.

<sup>2</sup> For τί ἐτι χρ. ἐχ. μαρτ., comp. Plat. *Rep.* p. 340 A.

<sup>3</sup> Μετὰ γὰρ τὴν ἀδικον καταδικὴν ὡς ἀτιμὸν τινὰ καὶ τρωβολιμαῖον λάβοντες, κ.τ.λ., "for after the unjust sentence having seized him as a disgraced man and worthless (worth only three oboli)," etc., Euthymius Zigabenus.

<sup>4</sup> Comp. the Attic expression κόνδυλος.

<sup>5</sup> ραπισμὸς δὲ τὸ πταίνει κατὰ τοῦ προσώπου, Euthymius Zigabenus; comp. v. 39; Hos. xi. 5; Isa. i. 6; Dem. 787, 33; Aristot. *Meteor.* ii. 8. 9; 3 Esdr. iv. 30; Lobeck, *ad Phryg.* p. 176; Becker, *Anecd.* p. 300.

<sup>6</sup> Herod. viii. 59; Anacr. vii. 2; Plut. *Them.* xi.

is imputed to the *officers* of the Sanhedrim, which, however, would not warrant us in identifying with the latter the *οἱ δέ* of Matthew.

Ver. 68. Προφήτευσον ἡμῖν] Differently in Mark xiv. 65. But so far as the *προφήτ.*, *τίς ἐστίν*, κ.τ.λ., is concerned, Luke xxii. 64 agrees with Matthew, although the favorite mode of accounting for this would seem to be that of tracing it to the obscuring influence of a later tradition; in no case, however, is this theory to be applied to the exposition of Matthew, for it would involve a point of *essential* consequence. According to Matthew, the sport lay in the demand that Jesus as Messiah, and consequently *as a prophet* (xvi. 11), *should tell* who it was that had struck Him, though He had no natural means of knowing. This conduct, of course, proceeds on the assumption that the Messiah possessed that higher knowledge which is derived from divine revelation; hence also the scoffing way in which they address Him by the title of Χριστός. Fritzsche thinks that the prominent idea here is that of *foretelling*, as being calculated, when thus conjoined with the preterite *παίσας*, to form an *acerba irrisio*. But that would be more likely to result in an *absurda irrisio*, unmarked by the slightest touch of humor.

Ver. 69. Ἐγὼ with reference to the interior of the particular building in which the trial of Jesus had been conducted. In ver. 58 *ἐσὼ* is used because in that instance Peter went from the street into the court-yard. — *μία παιδίσκη*] *μία* is here used in view of the ἄλλη of ver. 71 below.<sup>1</sup> Both of them may have seen (*ἦσθα, ἦν*) Peter among the followers of Jesus somewhere in Jerusalem, and may have preserved a distinct recollection of his appearance. *παιδίσκη*, in the sense of a *female slave*, corresponds exactly to our (German) *Mädchen*.<sup>2</sup> — *καὶ οὐ ἦσθα*, κ.τ.λ.] categorical accusation, as in vv. 71, 73, and not a question (Klostermann). — *τοῦ Γαλλ.*] which specific designation she may have heard applied to the Prisoner. The other slave (ver. 71) is still more specific, inasmuch as she calls Him *ὁ Ναζωραῖος*.

Ver. 70. Ἐμπροσθεν πάντων (see the critical remarks): *before all who were present*. — *οὐκ οἶδα τί λέγεις*] *evasive denial*: so little have I been with Him, that I am at a loss to know what is meant by this imputation of thine.

Ver. 71. Ἐξελθόντα] from the *court-yard* to the *porch*, which, passing through some part of the buildings that stood round the four sides of the former, conducted into the anterior court outside (*προαύλιον*; according to Mark xiv. 68, it was in this latter that the present denial took place).<sup>3</sup> In spite of the plain meaning of *πυλῶν*, *door*, *doorway*,<sup>4</sup> it is usually supposed that it is the outer court in front of the house, the *προαύλιον*,<sup>5</sup> that is meant. — *αὐτοῖς ἐκεῖ*] *ἐκεῖ* belongs to *λέγει*, while *αὐτοῖς*, in accordance with a loose usage of frequent occurrence,<sup>6</sup> is meant to refer to the *people generally* whom she happened to meet with. It would be wrong to connect *ἐκεῖ* with *καὶ οὖτος* (Matthæi, Scholz), because in such a connection it would be meaningless.

Ver. 72. Observe the *dimas* in the terms of the threefold denial. — *μεθ*

<sup>1</sup> Comp. on viii. 19.

<sup>2</sup> See Lobeck, *ad Phryg.* p. 239.

<sup>3</sup> Comp. Hermann, *Privatalth. d. J.* § 19. 9 ff.

<sup>4</sup> See Luke xvi. 20; Acts x. 17, xii. 13 f.,

xiv. 18; Rev. xxi.

<sup>5</sup> See Poll. i. 77, ix. 16.

<sup>6</sup> Winer, p. 137 f. [E. T. 181].

δρουν] is peculiar to Matthew, and is *here* used in the sense of an oath. — τὸν ἀνθρώπον] *the man* (in question). Alas, such is the language, cold and distant, which Peter uses with reference to his Master ! What a contrast to xvi. 16 !<sup>1</sup>

Ver. 73. The answer of Peter given at ver. 72, and in the course of which his Galilaean dialect was recognized, gave occasion to those standing by (that they were exactly *Sanhedrim officers, apparitores*, Kuinoel, Paulus, does not necessarily follow from the use of ἐστῶτες) to step up to Peter after a little while, and to corroborate (ἀληθῶς) the assertion of the maid-servant. — ἐξ αὐτῶν] of those who were along with Jesus, ver. 71. — καὶ γάρ] *for even*, apart from circumstances by which thou hast been already identified. — ἡ λαλιά σου] *thy speech* (see on John viii. 43), namely, through the coarse provincial accent. The natives of Galilee were unable to distinguish especially the gutturals properly, pronounced the letter *ϑ* like a *θ*, etc.<sup>2</sup>

Ver. 74. Τότε ἤρξατο] for previously he had not resorted as yet to the καταθεματίζειν, but had contented himself with the simple ὀμνέειν (ver. 72, μεθ' ὁρκου). Whereas before he had only *sworn*, he now takes to *cursing* as well.<sup>3</sup> The imprecations were intended to fall upon *himself* (should he be found, that is, to be telling an untruth). For the word καταθεματίζω, which was in all probability a vulgar corruption, comp. Rev. xxii. 3.<sup>4</sup> — ὅτι] *recitantis*, as in ver. 72. — ἀλέκτωρ] *a cock*. There are Rabbinical statements (see the passages in Wetstein) to the effect that it was *not allowable* to keep animals of this sort in Jerusalem ; but as there are other Rabbinical passages again which assert the opposite of this,<sup>5</sup> it is unnecessary to have recourse (Reland, Wolf) to the supposition that the bird in question may have belonged to a *Gentile*, may even have been about Pilate's house, or some house outside the city.

Ver. 75. Ἐξελθ. ἐξω] namely, from the porch (ver. 71) in which the second and third denial had taken place. Finding he could no longer repress the feeling of sorrowful penitence that filled his heart, the apostle must go *outside* to be all *alone* with his remorse and shame. The fear of being detected (Chrysostom) had by this time undoubtedly become to him a very secondary consideration ; he was now himself again. — εἰρηκότος αὐτῷ] *who had said to him* (ver. 84), in itself a superfluous expression, and yet "grande participium," "a noble participle," Bengel. — πικρῶς] he wept *bitterly*.<sup>6</sup> How totally different was it with *Judas* !<sup>7</sup>

<sup>1</sup> "Ecce, columna firmissima ad unius aerae impulsu tota contremuit," "Lo, a most firm column all trembling greatly at the impulse of a single voice," Augustine.

<sup>2</sup> See Buxtorf, *Lex. Talm.* p. 435, 2417; Lightfoot, *Centur. Chorogr.* p. 151 ff.; Wetstein on our passage; Kelm, I. p. 310.

<sup>3</sup> "Nunc gubernaculum animae plane amisit," "now he plainly lost self-control," Bengel.

<sup>4</sup> *Iren. Haer.* I. 13. 2, 16. 3; Oecolampadius, *ad Act.* xxiii. 12.

<sup>5</sup> See Lightfoot, p. 438.

<sup>6</sup> Comp. Isa. xxii. 4, and the passages in Wetstein.

<sup>7</sup> "Lacrymarum physica amaritudo (comp. Hom. *Od.* iv. 153) aut dulcedo (comp. γλυκύδακρυς, Meleag. 45), congruit cum affectu animi," "the natural bitterness of tears (comp. Hom. *Od.* iv. 153), or their sweetness (comp. γλυκύδακρυς, causing sweet tears, Meleag. 45) is in accord with mental emotion," Bengel.

**REMARK.**—Seeing that the whole four evangelists concur in representing *Peter* as having denied *Jesus* three times, we are bound to regard the threefold repetition of the denial as one of the *essential* features of the incident (in opposition to Paulus, who, in the discrepancies that occur in the various accounts, finds traces of no less than *eight* different denials). The information regarding this circumstance can only have been derived from Peter himself; comp. also John xxi. 1 ff. As for the rest, however, it must be acknowledged—(1) that John (and Luke too, see on Luke xxii. 54 ff.) represents the three denials as having taken place in a different locality altogether, namely, in the court of the house in which *Annas* lived, and not in that of *Caiaphas*; while to try to account for this by supposing that those two persons occupied one and the same dwelling (Euthymius Zigabenus, Ebrard, Lange, Lichtenstein, Riggenbach, Pressensé, Steinmeyer, Keim), is a harmonistic expedient that is far from according with the clear view of the matter presented in the fourth Gospel; see on John xviii. 16, 25. (2) That the Synoptists agree neither with John nor with one another as to certain points of detail connected with the three different scenes in question, and more particularly with reference to the localities in which they are alleged to have taken place, and the persons by whom the apostle was interrogated as to his connection with Jesus; while to say, in attempting to dispose of this, that “*Abnegatio ad plures plurium interrogationes facta uno paroxysmo, pro una numeratur*” (Bengel), is to make a mere assertion, against which all the accounts of this incident without exception enter, so to speak, an emphatic protest. (3) It is better, on the whole, to allow the discrepancies to remain just as they stand, and to look upon them as sufficiently accounted for by the diverse forms which the primitive tradition assumed in regard to details. This tradition has for its basis of fact the *threefold* denial, not merely a denial *several times* repeated, and, as Strauss alleges, reduced to the number three to agree with the prediction of Jesus. It is to the narrative of John, however, as being that of the only evangelist who was an eye-witness, that we ought to trust for the most correct representation of this matter. Olshausen, however, gives to the synoptic narratives with the one hand so much of the merit in this respect as he takes from the Johannine with the other, and thus lays himself open to the charge of arbitrarily confounding them all.

## CHAPTER XXVII.

VER. 2. αἰρόν] after πατέδ. has very important evidence both for and against it, being just as liable to be inserted as a very common supplement as to be omitted on account of its superfluous character, a character likely to be ascribed to it all the more that it is wanting also in Mark xv. 1. Deleted by Lachm. and Tisch. 8. — Ποντίῳ Παλ.] B L M, 33, 102, vss. Or. have simply Παλάτῳ; but the full form of the name is to be preferred all the more that the parallel passages have only Παλάτ. — Ver. 3. παραδιδούς] Lachm. : παραδούς, following only B L 33, 259, vss. (?). The aorist would more readily occur to the transcribers, since the betrayal had already taken place. — Ver. 4. ἀθῶον] δίκαιον, although recommended by Griesb. and Schulz, has too little evidence in its favor, and should be regarded as an early exegetical correction with a view to render the expression more forcible; comp. xxiii. 35. — ὁψει] Scholz, Lachm., Tisch. : ὁψη, in accordance with decisive evidence. — Ver. 5. Instead of ἐν τῷ ναῷ, Tisch. 8 has εἰς τὸν ναόν. Exegetical emendation, against which there is a preponderance of evidence. — Ver. 9. Ἱερεμίου] The omission of the prophet's name in 33, 157, Syr. Pers. and Codd. in Aug., as well as the reading Ζαχαρίον in 22, Syr.<sup>P</sup> in the margin, is due to the fact that the quotation is not found in Jeremiah. — Ver. 11. ἐστη] B C L M, 1, 33, Or. : ἐστάθη. So Lachm. and Tisch. 8. Exegetical emendation with a view to greater precision. — Vv. 16, 17. Βαβαββάν] Fritzsche : Ἰησοῦν Βαβαββάν. So Origen<sup>1st</sup>. several min. Aram. Syr.<sup>1st</sup>, and early scholiasts. Advocated above all by Fritzsche in the *Litt. Blatt z. allgem. Kirchenzeit.* 1843, p. 538 f., in opposition to Lachm. *ed. maj.* p. xxxvii. f., with which latter critic Tisch. agrees. For my own part, I look upon the reading Ἰησοῦν Βαβαββάν as the original one, for I am utterly at a loss to see how Ἰησοῦν should have found its way into the text (in answer to Holtzmann, who supposes that it was from Acts iv. 36 through a blunder of the transcriber, and in answer to Tisch. 8, who with Tregelles traces it to an abbreviation of the name Ἰησοῦν (ΙΝ), in which case it is supposed that ΥΜΙΝΙΝ came to be substituted for ΥΜΙΝ); and because to take away the sacred name from the robber would seem very natural and all the more justifiable that it is likewise omitted in vv. 20 f., 26, and by the other evangelists, not to mention that, from a similar feeling of reverence, it would seem to have been suppressed in the tradition current in the apostolic age. Comp. also Rinck, *Lucubr. crit.* p. 285, de Wette, Ewald, Bleek, Keim, Weissäcker. The view that Ἰησοῦν has been adopted from the Gospel of the Hebrews (Tisch.) is a very questionable inference from the statement of Jerome, that instead of Βαβαββ. that Gospel had substituted *filium magistri eorum*. It would be just as warrantable to quote the same authority in favor of the *originality* of the reading Ἰησοῦν Βαβαββ. — Ver. 22. αὐτῷ (Elz., Scholz) after λέγουσι has been deleted in accordance with preponderating evidence. — Ver. 24. The reading κατέναντι (Lachm.) is supported only by the insufficient evidence of B D; comp. xxi. 2. — τοῦ δίκαιου τοῦτον] The words τοῦ δίκαιου are wanting in B D 102, Cant. Ver. Verc. Mm. Chrys. Or.<sup>1st</sup>. They are placed after τοῦτον in A, while Δ

reads τοῦ τούτου δικαίου. Lachm. inserts them after τούτου, but in brackets; Tisch. deletes them, and that correctly. They are to be regarded as a gloss (suggested by the reading δίκαιον, ver. 4), written on the margin at first, and afterwards, when incorporated in the text, conjoined in some instances with τοῦ αἵματος (as in ver. 4) and in others with τούτου; hence so many different ways of arranging the words. — Ver. 28. ἐκδύσαντες] B D \*\*\* 157, Cant. Ver. Verc. Colb. Corb. 2, Lachm.; ἐνδύσαντες. Correctly; ἐνδύσ. was not understood and was accordingly altered.<sup>1</sup> Comp. on 2 Cor. v. 3. In what follows we should, with Lachm. and Tisch., restore the arrangement χλαμ. κοκκ. περιέθ. αὐτῶ, in accordance with important evidence. — Ver. 29. ἐπὶ τὴν δεξιάν] As the reading ἐν τῇ δεξιᾷ (approved by Griesb., adopted by Fritzsche, Lachm., Tisch.) has such important evidence as that of A B D L N M, min. vss. Fathers in its favor, and the one in the Received text might so easily originate in a mechanical conforming with ἐπὶ τὴν κεφ. (for which Tisch., in opposition to a preponderance of ms. evidence, substitutes ἐπὶ τῆς κεφαλῆς), we cannot but regard ἐν τῇ δεξιᾷ as having the best claim to originality. — Ver. 33. Elz. has ὅς ἐστι λεγόμενος κρανίου τόπος. So also Scholz. There is a multiplicity of readings here. Fritzsche, Rinck (comp. also Griesb.) have simply ὅς ἐστι κρανίου τόπος, while Lachm. and Tisch. read ὅς ἐστιν κρανίου τόπος λεγόμενος. The balance of evidence is decidedly in favor of regarding the neuter ὅς as genuine; it was changed to the masculine to suit τόπον and τόπος. Further, λεγόμενος is wanting only in D, min. Copt. Sahid. Arm. Vulg. It., where its omission may probably have been resorted to as a means of getting rid of a difficult construction, while the readings λεγόμενον, μεθερμηνεύμενος, μεθερμηνεύμενον (Mark xv. 22), καλούμενον (Luke xiii. 33), are also to be regarded as exegetical variations. We ought therefore to retain the λεγόμενος, and in the order in which it is taken by Lachm. and Tisch., on the authority of B L M, min. Ath. Its earlier position in Elz. is probably due to ἐστὶ λεγόμε. (comp. ἐστὶ μεθερμ., Mark xv. 22) being sometimes taken together. — Ver. 34. ὄξος] Lachm. and Tisch. 8 : οἶνον, which is supported by evidence so important, viz. B D K L II\* M, min. vss. and Fathers, that we must regard ὄξος as derived from Ps. lxxviii. 22. The word οἶνον was allowed to remain in Mark xv. 23 because the gall did not happen to be mentioned there; and this being the case, the alteration, in conformity with Ps. lxxviii. as above, would not so readily suggest itself. — Ver. 35. After κληρον Elz. inserts: ἵνα πληρωθῇ τὸ ῥηθὲν ἐπὶ τοῦ προφήτου· διμερίσαντο τὰ ἱμάτια μου αὐτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔλαβον κληρον. Against decisive evidence; supplement from John xix. 24. — Ver. 40. κατὰ βῆθι] Lachm. and Tisch. 8 : καὶ κατὰ β., following A D M, min. Syr.<sup>1</sup> Cant. Ver. Verc. Colp. Clar. Cyr. The καὶ has been added for the purpose of connecting the two clauses together. — Ver. 41. After πρεσβυτέρων, Matth., Fritzsche insert καὶ φαρισαίων, for which there is important though not preponderant evidence. Those chief adversaries of Jesus were by way of gloss mentioned on the margin, but subsequently the words crept into the text, being sometimes found along with, and sometimes substituted for, πρεσβυτέρων (as in D, min. Cant. Ver. Verc. Colb. Clar. Corb. 2, Gat. Cassiod.). — Ver. 42. εἰ βασιλ.] Fritzsche and Tisch. read simply βασιλ., following B D L M, 33, 102, Sahid. Correctly; εἰ is a supplementary addition from ver. 40, its insertion in D, min. vss. Eus. before

<sup>1</sup> Lachm. adopts the reading ἐνδύσαντες in accordance with his fundamental principles of criticism, still he looks upon it as an

error of early data. See his *Præf. ed. maj.* II. p. 6.

πίστωθεν below being likewise traceable to the same source. — πιστεύομεν] Lachm. : πιστεβομεν, only in accordance with A, Vulg. Ver. Verc. Colb. Or.<sup>int.</sup>, but correctly notwithstanding. By way of gloss the present was replaced sometimes by the future (Elz.) and sometimes by the subjunctive πιστεύσωμεν. Tisch. 8 adopts the latter. — ἐπ' αὐτῶ] The witnesses are divided between αὐτῶ (Elz., Lachm.), ἐπ' αὐτῶ (Griesb., Tisch. 7), and ἐπ' αὐτόν (Fritzsche, Tisch. 8). The reading ἐπ' αὐτῶ (E F G H K M S U V Δ Π, min.) should be preferred, inasmuch as this expression not only occurs nowhere else in Matthew, but is a somewhat rare one generally. — Ver. 44. For αὐτόν, Elz. has αὐτῶ, against decisive mss. authority. Emendation in conformity with the construction οὐκ εὐδοκίμει τινὶ τι. — Ver. 46. The mss. present very considerable variety as regards the spelling of the Hebrew words. Lachm. : Ἠλὶ ἡλὶ λημὰ σαβακθανί. Tisch. 8 : Ἠλεὶ Ἠλεὶ λιμὰ σαβαχθανί. The latter is the best attested. — Ver. 49. ἄλλος δὲ λαβὼν λόγχην ἐνωξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα, supported though it be by B C L U Γ M, min. vss. Chrys., is clearly an irrelevant interpolation (after αὐτόν) borrowed from John xix. 34. Yet this interpolation occasioned the error condemned by Clem. v. 1311, that Christ's side was pierced before He expired. — Ver. 52. ἡγέρθη] B D G L M, min. Or. Eus. : ἡγέρθησαν. So Fritzsche, Lachm., Tisch. But how readily would the whole surroundings of the passage suggest the plural to the mechanical transcribers! — Ver. 54. γεγόμενα] Lachm. and Tisch. : γίνόμενα, following B D, min. Vulg. It. Or. (who, however, has γεγόμενα as well). The aorist might have originated as readily in a failure to appreciate the difference of meaning as in a comparison of the present passage with Luke xxiii. 47 f. — Ver. 56. For Ἰωσήφ, Tisch. 8 has Ἰωσήφ, following D\* L M, vss. Or. Eus. Emendation suggested by the assumption that the mother of Jesus must have been intended (comp. on xiii. 55); hence M\* enumerates the three Marys thus : Μαρ. ἡ τοῦ Ἰακώβου καὶ ἡ Μαρ. ἡ Ἰωσήφ καὶ ἡ Μαρ. ἡ τῶν νιῶν Ζεβ. — Ver. 57. ἐμαθήτευσε] Lachm. and Tisch. 8 : ἐμαθητεύθη, following O D M and two min. Altered in accordance with xiii. 52. — Ver. 64. Elz. inserts νόκτος after αὐτοῦ, against decisive evidence; borrowed from xxviii. 13. The δέ again, which Elz. has after ἐφη, ver. 65, is an interpolation for sake of connection, and is wanting in very important witnesses (not, however, in A C D M).

Ver. 1. By the time the Sanhedrim met, as it now did, in *full* sederunt (πάντες, comp. xxvi. 59), for the purpose of consulting as to how they were now to *give effect* to the verdict of xxvi. 66, it was well on in the morning (after cock-crowing, xxvi. 74). — ὥστε] they consulted before going further (comp. on xxii. 15) as to what the consequence might be (comp. on xxiv. 24) if they carried out their *intention of putting Him to death*, in other words, if they were likewise to give *effect* to the verdict already agreed upon : ἐνοχός θανάτου ἐστί.

Ver. 2. Δέσαντες] The shackles which had been put upon Jesus at the time of His arrest (xxvi. 50, comp. with John xviii. 12), and which He still wore when He was led away from Annas to Caiaphas (John xviii. 24), would seem, from what is here stated, to have been either wholly or partially removed during the trial. With the view of His being securely conducted to the residence of the procurator, they take the precaution to put their prisoner in chains again. It is not expressly affirmed, either by Matthew or Mark, that the ἀπήγαγον was the work of the members

of the Sanhedrim *in pleno* (as generally supposed, Weiss and Keim also sharing in the opinion); and, indeed, it is scarcely probable that they would have so far incurred the risk of a popular tumult (comp. xxvi. 5). The statement in Luke xxiii. 1 is unquestionably the product of a later tradition. As for Matthew and Mark, they seem to assume that merely a *deputation* accompanied the prisoner, though doubtless it would be large enough to be in keeping with the importance of the occasion.<sup>1</sup> — *παρέδωκεν αὐτὸν Ποντίῳ, κ. τ. λ.*] For after Judaea became a Roman province (from the time that King Archelaus was dethroned, 759 U.C.), the Sanhedrim had lost the *jus gladii*.<sup>2</sup> On Pontius Pilate, the fifth procurator of Judaea, who was successor to Valerius Gratus, and who, after holding office for ten years (from A.D. 26 onwards), was summoned to Rome at the instance of Vitellius, then governor of Syria, to answer to certain charges made against him, and then (according to Euseb. ii. 7) banished to Vienne, where he is said to have committed suicide, see Ewald,<sup>3</sup> Leyrer,<sup>4</sup> Gerlach,<sup>5</sup> Hausrath.<sup>6</sup> For certain Christian legends regarding His death, consult Tischendorf.<sup>7</sup> *Caesarea* was the place where the procurators usually resided (Acts xxiii. 23 f., xxiv. 27, xxv. 1); but, as it was the Passover season, Pilate was in Jerusalem (to be ready, in fact, to quell any disturbance that might arise, comp. on xxvi. 5), where he lived in the praetorium (see on ver. 27). — *τῷ ἡγεμόνι* *principi*. The more precise designation would have been *τῷ ἐπιτρόπῳ, procuratori*.<sup>8</sup> On the comprehensive sense in which *ἡγεμών* is frequently used, see Krebs, *Obs.* p. 61 ff.

Ver. 3. *Τότε*] as Jesus was being led away to the procurator. From this Judas saw that his Master had been condemned (xxvi. 66), for otherwise He would not have been thus taken before Pilate. — *ὁ παραδίδους αὐτόν*] *His betrayer*, xxvi. 25, 48. — *μεταμεληθεὶς, κ. τ. λ.*] cannot be said to favor the view that Judas was animated by a good intention (see on xxvi. 16. Remark 2), though it no doubt serves to show he neither contemplated nor expected so serious a result. It is possible that, looking to the innocence of Jesus, and remembering how often before He had succeeded in disarming His enemies, the traitor may have cherished the hope that the issue would prove harmless.<sup>9</sup> *Such* was his repentance, but it was not of a *godly* nature (2 Cor. vii. 9 f.), for it led to *despair*. — *ἀπέστρεψε*] *he returned them* (xxvi. 52),<sup>10</sup> i.e., *he took them back* (Gen. xliii. 21; Judg. xi. 13; Jer. xxviii. 3), Heb. *וָשׁוּב*. — *τοῖς ἀρχ. κ. τ. πρεσβ.*] from which it is to be inferred that Matthew did not look upon this as a *full* meeting of the Sanhedrim (ver. 2).

Ver. 4. *Ἡμαρτων παραδόσις*] see on xxvi. 12. — *αἶμα ἀθῶν*] *εἰς τὸ χυθῆναι*, Euthymius Zigabenus.<sup>11</sup> — *τί πρὸς ἡμᾶς*] *sc. ἐστι; what is it as regards us?* i.e.,

<sup>1</sup> Comp. also on ver. 3.

<sup>2</sup> Comp. on John xviii. 31.

<sup>3</sup> *Gesch. Chr.* p. 87 ff.

<sup>4</sup> In Herzog's *Encycl.* XI. p. 663 ff.

<sup>5</sup> *D. Röm. Statthalter in Syr. u. Jud.* p. 53 ff.

<sup>6</sup> *Zeitgesch.* I. p. 812 ff.

<sup>7</sup> *Évang. Apocr.* p. 426 ff.

<sup>8</sup> Comp. Joseph. *Antt.* xviii. 3. 1; Πιλάτος

ἐὶ δὲ τῆς Ἰουδαίας ἡγεμών.

<sup>9</sup> *Now*: "vellet, si posset, factum infortum reddere," "He would, if he could, undo what was done," Bengel.

<sup>10</sup> Thuc. v. 75, viii. 108; Xen. *Anab.* ii. 6. 3, *al.*

<sup>11</sup> Comp. Deut. xxvii. 25; 1 Macc. i. 37; 2 Macc. i. 8; Phalar. *ep.* 40; Heliod. viii. 10.



*what matters it to us?* we are in no way called upon to concern ourselves about what thou hast done. Comp. John xxi. 22 f.; the words are also frequently used in this sense by Greek authors. — οὐ ὅτι] *Thou wilt see to it thyself*, thou wilt have to consider for thyself what is now to be done by thee.<sup>1</sup>

Ver. 5. ἐν τῷ ναῷ] is to be taken neither in the sense of *near the temple* (Kypke), nor as referring to the room, *Gasith*, in which the Sanhedrim held its sittings (Grotius), nor as equivalent to ἐν τῷ ἱερῷ (Fritzsche, Olshausen, Bleek); but, in accordance with the regular use of ναός (see on iv. 5) and the only possible meaning of ἐν, we must interpret thus: he flung down the money in the *temple proper*, i.e., in the *holy place* where the priests were to be found. Judas in his *despair* had ventured within that place which none but priests were permitted to enter. — ἀπῆγγαστο] *he strangled himself*.<sup>2</sup> There is no reason why the statement in Acts i. 18 should compel us to take ἀπῆγγαστο as denoting, in a *figurative* sense, an *awakening of the conscience* (Grotius, Perizonius, Hammond, Heinsius), for although ἀγγεῖν is sometimes so used by classical authors,<sup>3</sup> such a meaning would be inadmissible here, where we have no qualifying term, and where the style is that of a plain *historical* narrative.<sup>4</sup> With a view to reconcile what is here said with Acts i. 18, it is *usual* to assume that the traitor *first hanged himself, and then fell down headlong*, Matthew being supposed to furnish the first, and Luke the second half of the statement (Kuinoel, Fritzsche, Olshausen, Kaeuffer, Paulus, Ebrard, Baumgarten-Crusius). But such a way of parcelling out this statement, besides being arbitrary in itself, is quite inadmissible, all the more so that it is by no means clear from Acts i. 18 that *suicide* had been committed. Now as suicide was regarded by the Jews with the utmost abhorrence, it would for that very reason have occupied a prominent place in the narrative instead of being passed over in silence. It has been attempted to account for the absence of any *express mention* of suicide, by supposing that the historian assumed his readers to be familiar with the fact. But if one thing forbids such an explanation more than another, it is the highly rhetorical character of the passage in the Acts just referred to, which, rhetorical though it be, records, for example, the circumstance of the *purchase of the field* with all the historical fidelity of Matthew himself, the only difference being that Luke's mode of *representing* the matter is almost poetical in its character (in opposition to Strauss, Zeller, de Wette, Ewald, Bleek, Pressensé, Paret, Keim, all of whom concur with Paulus in assuming, in opposition to Matthew, that Judas bought the field himself).<sup>5</sup> In Matt xxvii. 5 and Acts i. 18, we have two *different* accounts of the fate of the betrayer, from which nothing further is to be gathered by way of historical fact than that he came to a violent end. In the course of subsequent

<sup>1</sup> Comp. ver. 24; Acts xviii. 15; 1 Sam. xxv. 17; 4 Macc. ix. 1. "Impli in facto consortes, post factum deserunt," "The ungodly, who share in a crime with others, desert them after the deed," Bengel.

<sup>2</sup> Hom. Od. xix. 280; Herod. vii. 232; Xen.

Cyrop. iii. 1. 14; Hier. vii. 13; Aesch. Suppl. 400; Ael. V. H. v. 3.

<sup>3</sup> Dem. 406, 5; and see the expositors, ad Thom. Mag. p. 8.

<sup>4</sup> Comp. 2 Sam. xvii. 23; Tob. iii. 10.

<sup>5</sup> Comp. on Acts i. 18.

tradition, however, this violent death came to be represented sometimes as suicide by means of hanging,<sup>1</sup> at a later stage again as a fall resulting in the bursting of the bowels, or at a later period still as the consequence of his having been crushed by a carriage when the body was in a fearfully swollen condition.<sup>2</sup> There is no other way of accounting for so many diverse traditions regarding this matter, but by supposing that nothing was known as to how the death actually took place. Be this as it may, we cannot entertain the view that *Judas sunk into obscurity*, and so disappeared from history. but that meanwhile the Christian legends regarding him were elaborated out of certain predictions and typical characters<sup>3</sup> found in Scripture (in such passages as Ps. cix. 8, lxi. 25); such a view being inadmissible, because it takes no account of what is common to all the New Testament accounts, the fact, namely, that Judas died a *violent* death, and that very soon after the betrayal; and further, because the supposed predictions (Ps. lxi., cix., xx.) and typical characters<sup>4</sup> did not help to create such stories regarding the traitor's death, but it would be nearer the truth to say that they were subsequently taken advantage of by critics to account for the stories after they had originated.

Ver. 6. Οὐκ ἔξεστι] "argumento ducto ex Deut. xxiii. 18, *Sanhedr.* f. 112," Wetstein. — τιμὴ αἵματος] *the price of blood*, which is supposed to have been shed. — κορβ.] τὸν κερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς, Josephus, *Bell.* ii. 9. 4.

Ver. 7 f. Ἠγόρασαν] It is not said that they did so *immediately*; but the purchase took place *shortly* after, according to Acts i. 18. — τὸν ἀγρὸν τοῦ κεραμ.] *the field of the potter*, the field which had previously belonged to some well-known potter. Whether the latter had used the field for the purpose of digging clay, it is impossible to determine. — εἰς ταφὴν τ. ξένους] *as a burying-place for the strangers*, namely, such foreign Jews (proselytes included) as happened to die when on a visit to Jerusalem; not *Gentiles* (Paulus), who, had they been intended, would have been indicated more specifically. — δῶ] because it had been bought with the τιμὴ αἵματος above (ver. 6). — ἀγρὸς αἵματος] אַרְץ לַדָּם, Acts i. 18, where, however, the name is traced to a different origin. On the place which in accordance with tradition is still pointed out as the field here referred to, see Robinson, II. p. 178 ff.; Tobler, *Topogr.*

Ver. 9 f. Τότε] when they bought this field for the thirty pieces of money. — The passage here quoted is a very free adaptation of Zech. xi. 12, 13,<sup>5</sup>

<sup>1</sup> Matthew, Ignatius, *ad Philipp. interpol.* 4.

<sup>2</sup> Papias as quoted by Oecumenius, *ad Act. l.c.*, and by Apollinaris in Routh's *Reliquiae sacr.* p. 9, 28 ff.; also in Cramer's *Catena*, p. 231; Overbeck in Hilgenfeld's *Zeitschr.* 1867, p. 39 ff.; Anger, *Synops.* p. 233.

<sup>3</sup> Strauss, Keim, Scholten.

<sup>4</sup> Such as Ahithophel, 2 Sam. xv. 30 ff., xvii. 23; Antiochus, 2 Mac. ix. 5 ff.

<sup>5</sup> If the evangelist had meant to combine

two different predictions (Hofmann, *Weisag. u. Erf.* II. p. 198 f.; Haupt, *alttest. Oskate*, p. 295 ff.), then, according to the analogy of ii. 23, we should have expected the words ἐὰν τὸν προφῆτάν to be used. But, in short, our quotation belongs so exclusively to Zechariah, that candor forbids the idea of a combination with Jer. xviii., as well as the view adopted by Hengstenberg (comp. Grotius), that Zechariah reproduces the prediction of

'*Ἰερεμίου* being simply a slip of the memory,' such, however, as might readily enough occur through a reminiscence of Jer. xviii. 2. Considering that in the original Hebrew the resemblance of this latter passage to Zechariah, as above, is sufficiently close to warrant the typical mode of interpretation,<sup>2</sup> it is arbitrary to maintain, in the somewhat uncritical fashion of Rupert, Lyra, Maldonatus, Jansen, Clericus, Friedlieb, that '*Ἰερεμίου* is spurious; or, on the other hand, to resort, as Origen, Euthymius Zigabenus, Kuinoel, Ewald have done, to the idea of some *lost production* of Jeremiah's, or of some *oral utterance* that had never been committed to writing (see, above all, Calovius, who in support of this view lays great stress on *ῥηέν*). As for the statement of Jerome, that he had seen the passage in a copy of Jeremiah belonging to some person at Nazareth, there can be no doubt that what he saw was an interpolation, for he also is one of those who ascribe the citation in question to Zechariah. No less arbitrary is the conjecture of Eusebius, *Dem. ev. x. 4*, that the Jews may have deleted the passage from Jeremiah; for though it reappears again in a certain Arabic work,<sup>3</sup> and in a Sahidic and a Coptic lectionary,<sup>4</sup> it does so simply as an interpolation from our present passage.<sup>5</sup>—According to the historical sense of Zechariah, as above, the prophet, acting in Jehovah's name, resigns his office of shepherd over Ephraim to Ephraim's own ruin; and having requested his wages, consisting of 80 shekels of silver, to be paid him, he casts the money, as being God's property, into the *treasury of the temple*. "And they weighed for my wages thirty pieces of silver. Then Jehovah said to me: Cast it into the treasury, that handsome (ironically) sum of which they have thought me worthy! So I took the thirty pieces of silver, and cast them into the treasury that was in God's house," Ewald, *Proph.*<sup>6</sup> For we ought to read *אל-הוי"ץ*, into the treasury (equivalent, as Kimchi explains, to *אל האוצר*, and as is actually the reading of two mss. in Kennicott), and not *אל-הוי"ץ*, to the potter, as Matthew, in fact, also read and understood the words, though such a meaning is entirely foreign to the context in Zechariah.' The expositors of Zechariah, who take *הוי"ץ* in the sense of *pottor*, have had recourse to many an unfounded and sometimes singular hypothesis.<sup>7</sup> — *ἐλαβον* in Zechariah and LXX. is the *first* person singular, here it is the *third* person plural. The liberty thus used with the terms of the quotation may be supposed to be warranted by the concluding words: *καθὰ συνέταξε μοι ὁ κύριος*. Neither the original Hebrew nor the LXX. countenances the supposition that the evangelist *erroneously* took *ἐλαβον* to be third person

Jeremiah. For a detailed enumeration of the various attempts that have been made to deal with the inaccurate use of '*Ἰερεμίου*, consult Morison, who follows Clericus in holding that there must have been a *transcriber's error* in the very earliest copy of our Gospel.

<sup>1</sup> Comp. Augustine, *de cons. ev.* iii. 8, and recently Keil himself, following Calvin and the Fathers.

<sup>2</sup> Credner, *Beitr.* II. p. 158 f.

<sup>3</sup> Bengel, *Appar. crit.* p. 142.

<sup>4</sup> See Michaelis, *Bibl.* IV. p. 208 ff.; *Briefwechsel* III. pp. 63, 89; *Miniat.* I. p. 284.

<sup>5</sup> See Paulus, *exeg. Handb.* III. p. 615 ff. Bleek in the *Stud. u. Krit.* 1852, p. 279 ff.

<sup>6</sup> Comp. Hitzig, *kl. Proph.* p. 374.

<sup>7</sup> For specimens of these, see also Hengstenberg's *Christol.* III. 1, p. 457 ff.; Hofmann, *Weisag. u. Erf.* II. p. 128 f.; Lange, *L. J.* II. p. 1494 f.; Steinmeyer, p. 105 f.; Haupt, *alttest. Orale*, p. 273 ff.

plural, like *ἔδωκαν* immediately following (in opposition to Hilgenfeld). — *τὰ τριάκοντα ἀργύρ.*] meaning, according to the typical reference in Matthew, the thirty shekels *brought back by Judas*. — *τὴν τιμὴν*, κ.τ.λ.] In apposition with *τὰ τριάκ.* ἀργ. The words correspond more with the Hebrew than with the LXX., though in this instance too a slight liberty is taken with them, inasmuch as for *תְּרִיבִּי* we have once more (comp. on *ἐλαβον*) the third person plural *ὃν ἐτιμήσαντο*, and for *מְעַלְמֵי* the explanatory rendering *ἀπὸ υἱῶν Ἰσραήλ*. The passage then is to be rendered as follows: *And they took the thirty pieces of silver—the value of the highly valued One, on whom they put their own price* (middle, *ἐτιμήσαντο*) *at the instance of sons of Israel, i.e., the price of the priceless One, whose market value they fixed for themselves upon an occasion furnished by sons of Israel*. The expression *υἱῶν Ἰσραήλ* is the plural of category (ii. 20), and is regarded as finding its historical antitype in Judas, who, xxvi. 14 f., undertakes and carries through the shameful transaction there referred to,—he a son of Israel negotiates the sale of the Messiah of the people of Israel. In addition to what has just been observed, we would direct attention to the following details:—(1) *τοῦ τετιμημένου* is intended to represent the Hebrew word *תְּרִיבִּי* (*pretiā*); but the evangelist has evidently read *תְּרִיבִּי* (*cari, aestumati*), which he refers to *Jesus* as being the highly-valued One *κατ' ἐξοχὴν*; nor must we fail to notice here the remarkable collocation: *pretium pretiosi, i.e., τὴν ὠνὴν τοῦ παντίμου Χριστοῦ*, “the price of the precious One, that is, the purchase-money of the ever honorable Christ,” Euthymius Zigabenus.<sup>1</sup> That distinguished personage, whose worth as such cannot in fact be estimated by any mere money standard (*τιμὴ*), they have actually valued (*ἐτιμήσαντο*) at thirty shekels! To take the *τοῦ τετιμημ.* merely in the sense of *ὃν ἐτίμησ.* (*of the valued one, him whom they have valued*), as the majority of expositors do (including even yet de Wette, Lange, and Hofmann,<sup>2</sup> instead of expressing the idea in a more forcible manner, would simply produce, especially after *τ. τιμὴν*, a tautological redundancy. (2) The subject of *ἐτιμήσαντο* is the same as that of *ἐλαβον*, namely, the *high priest*; nor is the verb to be taken in the sense of estimating highly, as in the case of *τετιμημ.*, but in that of *valuing, putting a price upon*, the sense in which it is used in Isa. lv. 2, and very frequently by classical writers, and in which the Hebrew *תְּרִיבִּי* is intended to be understood. (3) *ἀπὸ υἱῶν Ἰσρ.*, which is a more definite rendering of the *מְעַלְמֵי* of the original, must necessarily be connected, like its corresponding Hebrew expression, with *ἐτιμήσαντο*, and not with *ἐλαβον* (Fritzsche, Hilgenfeld), nor with *τοῦ τετιμημ.* (which de Wette considers possible), and be understood as denoting *origin, i.e., as denoting, in our present passage, the occasion brought about by some one* (comp. also Bleek) in connection with which the *ἐτιμήσαντο* took place.<sup>3</sup> They were indebted to the sons of Israel (Judas, see above) for that which suggested and led to the *ἐτιμήσαντο*. We cannot approve of the course which

<sup>1</sup> Comp. Theophylact, also Ewald.

<sup>2</sup> *Weissag. u. Erf.* II. p. 180.

<sup>3</sup> “*ἀπὸ* de eo ponitur, quod praebebat occasionem vel opportunitatem, ut aliquid fieri possit,” “*ἀπὸ* (from) is used concerning

that which furnishes occasion or opportunity, that something can be done,” Stallbaum, *ad Plat. Rep.* p. 549 A; comp. Kühner, II. 1, p. 286; similarly xl. 19; see also Ellendt, *Lex. Soph.* I. p. 194.

some adopt of supplying *τινές* : equivalent to *οἱ Ἰσραηλίται* (Euthymius Zigabenus), or "*qui sunt ex filiis Israel*" (Beza, Grotius, Maldonatus, Paulus, Kuinoel, Ewald, de Wette, Grimm, Anger), thus making *ἀπὸ υἱῶν Ἰσρ.* the subject of *ἐτιμήσθαι*. In that case, the ordinary *ἐκ* would have been used (as in xxiii. 34 ; John xvi. 17, *αἱ.*), and instead of *υἱῶν* we should have had *τῶν υἱῶν*, inasmuch as the whole community would be intended to which the *τινές* are supposed to belong. Comp. also 1 Macc. vii. 33, 3 Macc. 1. 8, where, though *ἀπὸ* is the preposition used, the article is conjoined with the substantive following. The absence of the article here is likewise unfavorable to the views of Hofmann,<sup>1</sup> who, taking *ἀπὸ* to mean *on the part of*, interprets thus : "What Caiaphas and Judas did (*ἐτιμήσαντο*), was done indirectly by the whole nation." To explain *ἀπὸ* as *others* have done, by assuming the idea of *purchase* in connection with it,<sup>2</sup> is not only arbitrary, inasmuch as the idea involved in *ἐτιμήσαντο* does not justify the supposed pregnant force of *ἀπὸ*,<sup>3</sup> but is incompatible with the כֶּלֶל of the original. No less inconsistent with the original is the explanation of Baumgarten-Crusius : "whom they had valued *from among the children of Israel*," that is to say, "which they had fixed as the price of one of the children of Israel." In that case, again, we should have required the article along with *υἱῶν* ; and, besides, what a poor designation of the Messiah would be the result of such an interpretation ! With an equal disregard of the terms of the passage, Linder maintains,<sup>4</sup> that *ἀπὸ* is equivalent to *τινὰ ἐκ* : *as an Israelite* (whom they treated like a slave) ; and to the same effect is the explanation of Steinmeyer, p. 107 : whom they have valued *in the name of the nation*. Neither the simple *ἀπὸ* nor the anarthrous *υἱῶν Ἰσρ.* admits of being so understood, although Hilgenfeld is also of opinion that our passage meant to describe the betrayal as *an act for which the whole body of the Jewish people was to be held responsible*. Ver. 10. *Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμ.*] Zech., as above, וְאֶשְׁלַךְ אֹתוֹ בֵּית יְהוֹה אֶל הַיִּצֵּר. But, inasmuch as the important matter here was the purchase of the potter's field, Matthew leaves בֵּית יְהוֹה entirely out of view, takes יִצֵּר in the sense of *potter* (see, on the other hand, on ver. 9 above), and, in order that וְאֶל הַיִּצֵּר may fully harmonize with a typical and prophetic view of the passage, he paraphrases the words thus : *εἰς τὸν ἀγρὸν τοῦ κεραμῆως*, where *εἰς* is intended to express the destined object of the thing : for the purpose of acquiring the field belonging to the potter. — *καθὰ συνέταξέ μοι κτίριος*] corresponds to Zechariah's וְאֶמְכֹּר יְהוֹה אֶלִּי, ver. 13, the words employed by the *prophet* when he asserts that in casting the shekels into the treasury of the temple he did so in obedience to the command of God. In accordance with the typical reference ascribed to the passage by Matthew, the words "*according to that which the Lord commanded me*" are so applied as to express the idea that the using of the traitor's reward for the purpose of buying the potter's field was simply giving effect to the decree of Him from

<sup>1</sup> Comp. Buttmann, *Neut. Gr.* p. 138 [E. T. 156].

<sup>2</sup> *Weissag. u. Erf.* II. p. 181.

<sup>3</sup> Castallo : "quem locuti emerunt ab Israelitis," "Which, having offered a price,

they purchased from the Israelites," comp. Erasmus, Luther, Vatablus, Jansen, Lange.

<sup>4</sup> Buttmann, p. 276 [E. T. 322].

<sup>5</sup> In the *Stud. u. Krit.* 1859, p. 513.

whom the prophet had received the command in question. That which God had commissioned the prophet (*μοι*) to do with the thirty pieces of silver is done in the antitypical fulfilment of the prophecy by the high priests, who thus carry out the divine decree above referred to.<sup>1</sup> It is quite possible that the words used in the Hebrew original of Matthew were כֶּסֶף אֶשְׁרֵי הַכֹּהֲנִים, which in the LXX. are likewise rendered by καθὰ συντέταξε, Ex. ix. 12, xl. 25; Num. viii. 8.

Ver. 11 f. Continuation, after the episode in vv. 8–10, of the narrative introduced at ver. 2. The accusation preferred by the Jews, though not expressly mentioned, may readily be inferred from the procurator's question. See Luke xxiii. 2. In appearing before Pilate, they craftily give prominence to the *political* aspect of the Messianic pretensions of Jesus. — σὺ λέγεις] There is nothing ambiguous in such a reply (which was not so framed that it might be taken either as an affirmative or as equivalent to ἐγὼ μὲν τοῦτο οὐ λέγω, σὺ δὲ λέγεις, Theophylact), but such a *decided affirmative* as the terms of the question: *Art thou*, etc., were calculated to elicit, John xviii. 37. Comp. xxvi. 64. — οὐδὲν ἀπεκρ.] Comp. on xxvi. 62. The calm and dignified silence of the true king.

Ver. 14. Πρὸς οὐδὲ ἐν ῥήμα] intensifying the force of the expression: *to not even a single word*, i. e., to not even a single inquisitorial interrogative. The silence mentioned in vv. 12, 14 comes in after the examination reported in John xviii. 37. — ὥστε θαυμάζειν] convinced as he was of the innocence of Jesus, he was all the more at a loss to understand the forbearance with which He maintained such sublime silence.

Ver. 15. Κατὰ ἑορτήν] *on the occasion of the feast*, i. e., during the feast-time; <sup>2</sup> that the *Passover* is here meant is evident from the *context*. — As there is no allusion to this custom anywhere else,<sup>3</sup> nothing whatever is known as to when it originated. But whether we date the custom back to the Macca-baeen age or to an earlier period still,<sup>4</sup> or regard it as having being introduced<sup>5</sup> for the first time by the Romans (Grotius, Schleiermacher, Friedlieb) for the purpose of conciliating the Jews, we cannot fail to see in it a reference to that which is intended to be set forth by the Passover (*sparing mercy*), and applicable most probably to the 14th of Nisan.<sup>6</sup>

Ver. 16. Εἰχόν] The subject is to be found in ὁ ἡγεμὼν, ver. 15, that is to say: *the procurator and his soldiers*; for, like Jesus, Barabbas had also to be examined before Pilate before his case could be finally disposed of. He

<sup>1</sup> Καθὰ, just as (Xen. Mem. iv. 6. 5; Polyb. iii. 107. 10; Lucian, Conf. 24; Diod. Sic. i. 36; in classical Greek καθάπερ is usually employed), occurs nowhere else in the New Testament.

<sup>2</sup> Kühner, II. 1, p. 412; Winer, p. 374 [E. T. 500].

<sup>3</sup> For an account of which, however, see Bynæus, *de morte Chr.* III. p. 97 ff.

<sup>4</sup> Ewald, *Gesch. Chr.* p. 570.

<sup>5</sup> It may be mentioned as tending to favor this supposition, that while no trace of such a custom is met with in the Talmud,

there is something to a certain modified extent analogous to it in the practice observed by the Romans at the feast of the *lectisternia* (Liv. v. 14). Schoettgen detects an allusion to some such origin in *Pesachim* f. 91, 1, though this is very doubtful. Then, as for the statement of Josephus, *Ant.* xx. 9. 2, which is quoted by Keim, it cannot be said to imply the existence of any practice, and it refers besides to a case in which ten persons were liberated.

<sup>6</sup> Comp. on John xviii. 24, 39.

was lying in the prison in the praetorium awaiting execution, after having received sentence of death. — Concerning this robber and murderer Jesus Barabbas (see the critical remarks), nothing further is known. The name Barabbas occurs very frequently even in the Talmud.<sup>1</sup> There is the less reason, therefore, for thinking, with Olshausen, that the characteristic significance of the name אבנא בן, father's son (i.e., probably the son of a Rabbi, xxvii. 9), in close proximity with the person of Jesus, is an illustration of the saying: "*Ludit in humanis divina potentia rebus*," "Divine power amuses itself with human affairs." Still it is possible that the accidental similarity in the name *Jesus* (see the critical remarks) may have helped to suggest to Pilate the release of *Barabbas* as an alternative, though, after all, the circumstance that the latter was a most notorious criminal undoubtedly swayed him most. For the baser the criminal, the less would Pilate expect them to demand his release. "But they would sooner have asked the devil himself to be liberated," Luther's gloss.

Ver. 17. Οἷν] In accordance with the custom referred to, and as it so happened that at that moment there lay under sentence of death (vv. 15, 16) a noted criminal called Jesus Barabbas, Pilate got the multitude that was collected outside gathered together, and then asked them to choose between Jesus *Barabbas* and Jesus who was called the *Messiah*. — αἰρώ] refers not to the members of the Sanhedrim, but to the δῆλος, ver. 15. See ver. 20.

Ver. 18. Γάρ] Had he not been aware, etc., he would not have thus attempted to effect the release of Jesus. — παρέδωκαν] The subject of the verb is, of course, the members of the Sanhedrim (ver. 2), whose dominant selfishness was too conspicuous in itself, as well as from the *animus* that characterized their behavior, to escape his notice. They were jealous of the importance and influence of Jesus; διὰ denotes the motive which animated them: *because of envy*.<sup>2</sup> This was the *causa remotionis*.

Ver. 19. Before, Pilate had submitted the question of ver. 17 to the consideration of the people by way of sounding them. Now, he seats himself upon the tribunal (upon the λυθόστρωτον, John xix. 13) for the purpose of hearing the decision of the multitude, and of thereafter pronouncing sentence. But while he is sitting on the tribunal, and before he had time again to address his question to the multitude, his wife sends, etc. This particular is peculiar to *Matthew*; whereas the sending to Herod, and that before the proposal about the release, occurs only in *Luke* (xxiii. 6 ff.); and as for *John*, he omits both those circumstances altogether, though, on the whole, his account of the trial before Pilate is much more detailed than the concise narrative of *Matthew*, and that without any want of harmony being found between the two evangelists. — ἡ γυνὴ αὐτοῦ] for since the time of Augustus it was customary for Roman governors to take their wives with them into the provinces.<sup>3</sup> According to tradition, the name of Pilate's wife was Procla, or Claudia Procula.<sup>4</sup> In the Greek church she has been canonized. — ἐκγινῶσα] through her messengers, xxii. 16, xi. 2. — μὴδέν σοι κ.

<sup>1</sup> Lightfoot, p. 489.

<sup>2</sup> See Winer, p. 372 [E. T. 497].

<sup>3</sup> Tacit. Ann. iii. 38 f.

<sup>4</sup> See *Evang. Nicod.* II., and thereon Thilo, p. 523 ff.

τ. δικ. ἐκ.] comp. viii. 29; John ii. 4. She was afraid that a judgment from the gods would be the consequence if he had anything to do with the death of Jesus. — πολλὰ γὰρ ἔπαθον, κ.τ.λ.] This alarming dream is to be accounted for on the understanding that the governor's wife, who in the *Evang. Nicod.* is described, and it may be correctly, as θεοσεβής and ἰουδαίονσα,<sup>1</sup> may have heard of Jesus, may even have seen Him and felt a lively interest in Him, and may have been informed of His arrest as well as of the jeopardy in which His life was placed. There is nothing to show that Matthew intended us to regard this incident as a special *divine* interposition. There is the less reason for relegating it to the domain of *legend* (Strauss, Ewald, Scholten, Volkmar, Keim). — σήμερον] during the part of the night belonging to the current day. — κατ' ὄναρ] see on i. 20. It was a terrible *morning-dream*.

Ver. 20. The question of ver. 17 is still under the consideration of the assembled crowd; and while Pilate, who had mounted the tribunal for the purpose of hearing their decision, is occupied with the messengers from his wife, the members of the Sanhedrim take advantage of this interruption to persuade the people, etc. — ἵνα] *purpose* of ἐπεισαν. Ὅπως is likewise used with πείθειν by Greek authors.\*

Ver. 21. Ἀποκριθεὶς δὲ, κ.τ.λ.] The governor, having from his tribunal overheard this parleying of the members of the Sanhedrim with the people, now *replies* to it by once more demanding of the latter, with a view to a final decision: which of the two, etc. He thus puts a stop to the officious conduct of the hierarchs, and resumes his attitude of waiting for the answer of the crowd.

Ver. 22. Τί οὖν ποιήσω Ἰησοῦν;] *What, then* (if Barabbas is to be released), *am I to do with Jesus*, how shall I dispose of Him? On this use of the double accusative with ποιεῖν, in the sense of doing good or evil to any one, comp. Kühner, II. 1, p. 277; Wunder, *ad Soph. Phil.* 684. — σταυρωθῆτω] οἱ λέγουσι· φονευθῆτω, ἀλλὰ σταυρωθῆτω, ἵνα καὶ τὸ εἶδος τοῦ θανάτου κακοῦρχον (as a rebel) ἀπελέγχῃ αὐτόν, "they do not say, let him be put to death, but let him be crucified, in order that the manner of his death may convict him as a rebel," Euthymius Zigabenus. Doubtless it was also at the instigation of the hierarchs that they demanded this particular form of punishment.

Ver. 23. Τί γάρ] does not presuppose a "*non faciam*," or some such phrase (Grotius, Maldonatus, Fritzsche), but γάρ denotes an *inference* from the existing state of matters, and throws the whole emphasis upon τί: *quid ergo*. See on John ix. 30 and 1 Cor. xi. 22. — Chrysostom appropriately points out how ἀνάνδρως καὶ σφόδρα μαλακῶς Pilate behaved.

Ver. 24. The circumstance of Pilate's washing his hands, which Strauss and Keim regard as legendary, is also peculiar to Matthew. — ὅτι οὐδὲν ὠφελεῖ] *that it was all of no avail*, John xii. 19.<sup>3</sup> — ἀλλὰ μᾶλλον θόρυβος γίνεται] *that the tumult is only aggravated thereby*. — ἀπενίψατο τὰς χεῖρας] *he washed his hands*,

<sup>1</sup> See Tischendorf, *Pilati circa Christum judic. etc. ex actis Pilat.* 1855, p. 16 f.

<sup>2</sup> See Schoem. *ad Plut. Cleom.* p. 192.

<sup>3</sup> "Desperatum est hoc praejudicium

practicum," "This prejudging our efforts before the issue is desperate indeed," Bengel.



to show that he was no party to the execution thus insisted upon. This ceremony was a piece of *Jewish* symbolism,<sup>1</sup> and as Pilate understood its significance, he would hope by having recourse to it to make himself the more intelligible to Jews. It is possible that what led the governor to conform to this Jewish custom was the analogy between it and similar practices observed by Gentiles *after* a murder has been committed,<sup>2</sup> more particularly as it was also customary for Gentile judges before pronouncing sentence to protest, and that "πρὸς τὸν ἥλιον,"<sup>3</sup> that they were innocent of the blood of the person about to be condemned.<sup>4</sup> — ἀπὸ τοῦ αἵματος] a Greek author would have used the genitive merely.<sup>5</sup> The construction with ἀπό is a Hebraism (כִּדְםָ, 2 Sam. iii. 27), founded on the idea of removing to a distance.<sup>6</sup> — ἰμεῖς δψ.] See on ver. 4.

Ver. 25. Ἐφ' ἡμᾶς, κ.τ.λ.] Defiant and vindictive cry, in the hurry of which (τοιαύτη γὰρ ἡ ὀρμή κ. ἡ πονηρὰ ἐπιθυμία, "for such as this are passion and evil desire," Chrysostom) the verb is left to be understood (xxiii. 35).<sup>7</sup> From what we know of such wild outbursts of popular fanaticism, there is no ground for supposing (Strauss; comp. also Keim, Scholten, Volkmar) that the language only represents the matter as seen from the standpoint of *Christians*, by whom the destruction of the Jews had come to be regarded as a judgment for putting Jesus to death. And as for their wicked imprecations on their own heads, they were only in accordance with the decrees of the divine nemesis, and therefore are to be regarded in the light of unconscious prophecy.

Ver. 26. Φραγελλώσας] a late word adopted from the Latin, and used for μαστιγοῦν.<sup>8</sup> It was the practice among the Romans to *scourge* the culprit (with cords or thongs of leather) before crucifying him.<sup>9</sup> According to the more detailed narrative of John xix. 1 ff., Pilate, after this scourging was over, and while the soldiers were mocking Him, made a final attempt to have Jesus set at liberty. According to Luke xxiii. 16, the governor contemplated ultimate scourging immediately after the examination before Herod,—a circumstance which neither prevents us from supposing that he subsequently carried out his intention (in opposition to Strauss), nor justifies the interpretation of our passage given by Paulus: *whom he had previously scourged* (with a view to His being liberated). — παρέδωκεν] namely, to the Roman soldiers, ver. 27. These latter were entrusted with the task of seeing the execution carried out.

Ver. 27. Εἰς τὸ πραιτώριον] It would appear, then, that the scourging had taken place outside, in *front* of the praetorium, beside the tribunal. This coincides with Mark xv. 16, ἐσω τῆς ἀνῆλης, which merely defines the locality

<sup>1</sup> Deut. xxi. 6 f.; Joseph. *Antt.* iv. 8. 16; *Rota* viii. 6.

<sup>2</sup> Herod. i. 35; Virg. *Aen.* ii. 719 f.; Soph. *Aj.* 654, and Schneidewin thereon; Wetstein on our passage.

<sup>3</sup> *Constitt. Ap.* ii. 52. 1; *Evang. Nicod.* ix.

<sup>4</sup> See Thilo, *ad Cod. Apoc.* I. p. 578 f.; Heberle in the *Stud. u. Krit.* 1856, p. 559 ff.

<sup>5</sup> Maetzner, *ad Lycurg.* 79.

<sup>6</sup> Comp. Hist. Susann. 46, and καθάρει ἀπό, Acts xx. 26.

<sup>7</sup> Comp. 2 Sam. i. 16, and see on Acts xviii. 6.

<sup>8</sup> Comp. John ii. 15; see Wetstein.

<sup>9</sup> Liv. xxxiii. 36; Curt. vii. 11. 28; Valer. Max. i. 7; Joseph. *Bell.* v. 11. 1, *al.*; Heyne, *Opusc.* III. p. 164 f.; Keim, III. p. 390 f.

more precisely. The πραιτώριον was the *official residence*, the palace of the governor, it being commonly supposed<sup>1</sup> that Herod's palace, situated in the higher part of the city, was used for this purpose. But, inasmuch as this latter building would have to be reserved for the accommodation of Herod himself whenever he had occasion to go to Jerusalem, and with what is said at Luke xxiii. 7 before us, it is more likely that the palace in question was a different and special one connected with fort Antonia, in which the σπείρα (comp. Acts xxi. 31-33) was quartered.<sup>2</sup> — οἱ στρατιῶται τοῦ ἡγεμ. who were on duty as the procurator's orderlies. — ἐπ' αὐτόν] *about Him*; comp. Mark v. 21, not *adversus eum* (Fritzsche, de Wette); for they were merely to make sport of Him. — τὴν σπείραν] *the cohort*, which was quartered at Jerusalem in the garrison of the praetorium (in Caesarea there were five cohorts stationed).<sup>3</sup> The expression: the *whole* cohort, is to be understood in its popular, and not in a strictly literal sense; the στρατιῶται, to whose charge Jesus had been committed, and who only formed part of the cohort, invited all their comrades to join them who happened to be in barracks at the time.

Ver. 28. Ἐνδύσαντες (see the critical remarks) is to be explained by the fact that previous to the scourging all His clothes had been pulled off.<sup>4</sup> They accordingly put on His under garments again, and instead of the upper robes (τὰ ἱμάτια, ver. 31) they arrayed Him in a red *sagum*, the ordinary *military cloak*,<sup>5</sup> for the purpose, however, of ridiculing His pretensions to the dignity of *king*; for kings and emperors likewise wore the χλαμύς, the only difference being that in their case the garment was longer and of a finer texture.<sup>6</sup> On this military cloak, which was first used by the Macedonians, see Hermann, *Privatalterth.* § xxi. 20; Friedlieb, p. 118. According to the other evangelists, the cloak made use of on this occasion was of a *purple* color; but Matthew would intend *scarlet*<sup>7</sup> to be taken as at least conveying the *idea* of purple.

Ver. 29 f. Ἐξ ἀκανθῶν] belongs to πλέξαντες. What is meant is something made by twisting together young flexible thorns so as to represent the royal diadem. The object was not to produce suffering, but to excite ridicule; so that while we cannot altogether dissociate the idea of something painful from this crown of thorns, we must not conceive of it as covered with prickles which were intentionally thrust into the flesh. Michaelis adopts the rendering *Bärenklau* (ἀκανθός); but this is incompatible with the ἀκανθινόν of Mark xv. 17, which adjective is never used with reference to the plant just mentioned. Besides, this latter was a plant that was *highly prized* (for which reason it was often used for ornamental purposes in pieces of sculpture and on the capitals of Corinthian pillars), and therefore would be but ill suited for a caricature. It is impossible to determine what *species* of thorn it was.<sup>8</sup> — καὶ κάλαμον] ἐθῆκαν being understood, the connection with

<sup>1</sup> So also Ewald, *Gesch. Chr.* p. 53, and Keim, III. p. 369 ff.

<sup>2</sup> Comp. also Weiss on *Mark* xv. 16.

<sup>3</sup> Comp. on John xviii. 3.

<sup>4</sup> Acts xvi. 22; Dionys. Hal. ix. 596.

<sup>5</sup> Plut. *Sert.* 14; *Philop.* 9, 11.

<sup>6</sup> Plut. *Demetr.* 41 f.; *Mor.* p. 186 C, al.

<sup>7</sup> Heb. ix. 19; Rev. xvii. 3; Num. iv. 8; Plut. *Fab.* xv.

<sup>8</sup> Possibly the so-called *spina Christi*? see Tobler, *Denkm.* pp. 113, 179.

ἐπέθηκαν is *zeugmatic*.—Observe the imperfects ἐνέπαιζον and ἐνύπνον as indicating the *continuous* character of the proceeding.

Ver. 31. Καὶ ἐνέδωσαν αὐτὸν τὰ ἱμάτ. αὐτοῦ] His upper garments, for which they had substituted the *sagum*. This is in no way at variance with ἐνδύσαντες, ver. 28.—We are to understand that as the crown of thorns had now served its purpose, it was also taken off at the same time.

Ver. 32. Ἐξερχόμενοι] because the law required that all executions should take place *outside the city*.<sup>1</sup> On the question as to whether this *Simon of Cyrene*, a place in Libya Pentapolitana, thickly peopled with Jews, resided stately in Jerusalem (Acts vi. 19), or was only there on a visit (Acts ii. 10), see below. It was usual to compel the person who was to be executed to carry his *own* cross;<sup>2</sup> to this the case of Jesus was no exception, John xix. 17. This statement of John does not exclude what is here said with regard to Simon and the cross, nor does it pretend to deny it (Keim), but it simply passes it over in silence, recording merely the main point in question,—the fact, namely, that Jesus had to carry His own cross (though there is nothing to prevent the supposition that He may have broken down under the burden before reaching the scene of the crucifixion). — That with such a large crowd following (Luke xxiii. 27) they should notwithstanding compel a foreigner who happened to be going toward the city (Mark, Luke) to carry the cross the rest of the way, is a circumstance sufficiently accounted for by the *infamy* that attached to that odious thing. Possibly Simon was a slave. To suppose that he was one of *Jesus' followers*, and that *for this reason* he had been pressed into the service (Grotius, Kuinoel), is altogether arbitrary, for,

<sup>1</sup> Num. xv. 35 f.; 1 Kings xxi. 13; Acts vii. 58; Lightfoot and Grotius on our passage.

<sup>2</sup> See on x. 33, and Keim, p. 397 f. That is to say, the *post*, the *upright beam* of the cross, to which the transverse beam was not attached till the scene of the execution was reached, where the instrument of torture was duly put together and then set up with the criminal nailed to it. Hence (because σταυρός originally meant a' *post*) we find Greek authors making use of such expressions as σταυρὸν φέρειν, ἐκφέρειν, βαστάζειν, λαμβάνειν, αἰρεῖν, comp. σταυροφορεῖν; Latin writers, however, with rather more regard for precision, distinguish between the *upright beam* which the criminal was called upon to *carry*, and the *crux* as it appeared when completed and *set up* at the place of execution. The *upright beam* which the cruciarius was compelled to drag after him was called *patibulum*; hence we never meet with the phrase *crucem ferre*, but always *patibulum* (the upright post) *ferre*, which patibulum was placed upon the poor criminal's back, and with his outstretched hands securely tied to it, he had to balance it the best way he could upon his neck and shoulders. It is this distinction between *crux* and *patibulum* that enables us adequately

to explain the well-known passages of Plautus: "Patibulum ferat per urbem, deinde affigatur cruci" (*ap. Non. Marcell.* 231), and "Dispersis manibus quom patibulum habebis" (*Mil. glor.* ii. 4. 7), and similarly with regard to expressions referring to the cross (as completed and set up): in *crucem tollere*, in *crucem agere* (Cicero and others), etc.; the comic expression *cruciatulus* (Plaut. *Bacch.* ii. 3. 138); as also the passage in Tacit. *Ann.* xiv. 33, where the different modes of punishing by death are enumerated, beginning with those of a general nature and ending with the more specific: "Caedes, *patibula* (beams for penal purposes generally), ignes, *crucis*." From this it is manifest at once that it would be incorrect to suppose, with Keim, that all that Christ had to carry was the *cross-beam*. Such a view is at variance both with the language of our text: τὸν σταυρὸν αἰρεῖν, and with the Latin phrase: *patibulum ferre*. So much is the *patibulum* regarded as the main portion of the cross, that in poetry it is sometimes used as equivalent to *crux*, as in Prudent. *Peristeph.* ix. 641: "Crux illa nostra est, nos patibulum ascendimus," "That cross is ours, we mount the beam."

according to the text, the determining circumstance lies in the fact that he was *ἀνθρώπων Κυρηναίων*. A foreigner coming from Cyrene would not be considered too respectable a person to be employed in such degrading work. That Simon, however, *became* a Christian, and that perhaps in consequence of his thus carrying the cross and being present at the crucifixion, is a legitimate inference from Mark xv. 21 compared with Rom. xvi. 19. — *ἡγάρα*.] See on v. 41. — *iva*] mentions the *object* for which this was done.

Ver. 33. *Γολγοθᾶ*, Chald. ܐܬܠܝܬܐ, Heb. אֶתֶלֶת, meaning a *skull*. Jerome and most other expositors (including Luther, Fritzsche, Strauss, Tholuck, Friedlieb) derive the name from the circumstance that, as this was a place for executing criminals, it abounded with skulls (which, however, are not to be conceived of as lying unburied); while Cyril, Jerome, Calovius, Reland, Bengel, Paulus, Lücke, de Wette, Ewald, Bleek, Volkmar, Keim, Weiss, on the other hand, trace the name to the *shape* of the hill.<sup>1</sup> The latter view, which is also that of Thenius<sup>2</sup> and Furer,<sup>3</sup> ought to be preferred, because the name means nothing *more* than simply a *skull* (not *hill* of skulls, *valley* of skulls, and such like, as though the *plural* (skulls) had been used). A similar practice of giving to places, according to their shape, such names, as *Kopf*, *Scheitel*,<sup>4</sup> *Stirn*, and the like, is not uncommon among ourselves—(Germans). — *ὁ ἐστὶ κρανίου τόπος λεγόμενος*] *which*, i.e., which Aramaic term denotes (*ἐστὶ*) a so-called (*λεγόμενος*).<sup>5</sup> *place of a skull*, Lat.: *quod calvariae quæ dicunt locum significat*. It was probably a *round, bare hill*. But where it stood it is utterly impossible to determine, although it may be regarded as certain (in opposition to Raumer, Schubert, Krafft, Lange, Furer) that it was *not* the place *within* the city (the so-called Mount Calvary), which subsequently to the time of Constantine had been excavated under the impression that it was so,—a point, however, which Ritter<sup>6</sup> leaves somewhat doubtful.<sup>7</sup>

Ver. 34. The Jews were in the habit of giving the criminal a stupefying drink before nailing him to the cross.<sup>8</sup> This drink consisted of *wine* (see the critical remarks) mixed with *gall*, according to Matthew; with *myrrh*, according to Mark. *χολή* admits of no other meaning than that of *gall*, and

<sup>1</sup> In trying to account for the origin of the name, the Fathers, from Tertullian and Origen down to Euthymius Zigabenus, make reference to the tradition that Adam was buried in the place of a skull. This Judæo-Christian legend is very old and very widely diffused (see Dillman, "zum christl. Adam-buch," in Ewald's *Jahrb.* V. p. 143); but we are not warranted in confidently assuming that it was of pre-Christian origin (Dillmann, simply because Athanasius, Epiphanius, and others have characterized it as Jewish; it would naturally find much favor, as being well calculated to serve the interests of Christian typology (Augustine: "quia ibi erectus sit medicus, ubi jacebat aegrotus," "since there a physician would be raised up where a sick man was lying," etc. etc.).

<sup>2</sup> In Ilgen's *Zellechr. f. Theol.* 1842, 4, p. 1 ff.

<sup>3</sup> In Schenkel's *Lex.* II. p. 506.

<sup>4</sup> Comp. the hills called *Κεφαλαι* in Strabo, xvii. 3, p. 835.

<sup>5</sup> Kühner, II. 1, p. 232.

<sup>6</sup> *Ersk.* XVI. 1, p. 427 ff.

<sup>7</sup> See Robinson, *Paidot.* II. p. 270 ff., and his *nevere Forsch.* 1857, p. 332 ff. In answer to Robinson, consult Schaffter, *d. ächte Lage d. heil. Grabes*, 1849. But see in general, Tobler, *Golgatha, seine Kirchen und Klöster*, 1851; Fallmerayer in the *Abh. d. Bayer. Akad.* 1852, VI. p. 641 ff.; Ewald, *Jahrb.* II. p. 118 ff., VI. p. 84 ff.; Arnold in Herzog's *Encykl.* V. p. 307 ff.; Keim, III. p. 404 ff.

<sup>8</sup> *Sanhedr.* vi. See Wetstein, *ad Marc.* xv. 23; Doughtaeus, *Anal.* II. p. 42.

on no account must it be made to bear the sense of myrrh or wormwood<sup>1</sup> (Beza, Grotius, Paulus, Langen, Steinmeyer, Keim). The tradition about the *gall*, which unquestionably belongs to a later period, originated in the LXX. rendering of Ps. lxi. 22; people wished to make out that there was *maltreatment* in the very drink that was offered. — γενοῦμενος] According to Matthew, then, Jesus rejected the potion because the taste of gall made it undrinkable. A later view than that embodied in Mark xv. 23, from which passage it would appear that Jesus does not even taste the drink, but declines it altogether, because He has no desire to be stupefied before death.

Ver. 35. Σταυρώσαντες] The cross consisted of the upright post and the horizontal beam (called by Justin and Tertullian: *antenna*), the former usually projecting some distance beyond the latter (as was also the case, according to the tradition of the early church, with the cross of Jesus.)<sup>2</sup> As a rule, it was first of all set up, and then the person to be crucified was hoisted on to it with his body resting upon a peg (πῆγμα) that passed between his legs;<sup>3</sup> after which the hands were nailed to the cross-beam. Paulus,<sup>4</sup> following Clericus on John xx. 27 and Dathe on Ps. xxii. 7, firmly maintains that the *feet* were not *nailed as well*.<sup>5</sup> In answer to Paulus, see Hug,<sup>6</sup> and especially Bähr.<sup>7</sup> For the history of this dispute, see Tholuck.<sup>8</sup> *That the feet were usually nailed, and that the case of Jesus was no exception to the general rule*, may be regarded as beyond doubt, and that for the following reasons: (1) Because nothing can be more evident than that Plautus<sup>9</sup> presupposes that to nail the feet as well as the hands was the *ordinary practice*, and that he intends the *bis* to point to something of an *exceptional* character;

<sup>1</sup> No doubt the LXX. translate ἰγύλη, *wormwood*, by χαλὴ (Prov. v. 4; Lam. iii. 15); but in those passages they took it as meaning literal "gall," just as in the case of Ps. lxi. 22, which regulates the sense of our present passage, they also understood gall to be *meant*, although the word in the original is ὕμῃ (poison). Comp. Jer. viii. 14; Deut. xxix. 17. A usage so entirely foreign to the Greek tongue certainly cannot be justified on the ground of one or two passages, like these from the Septuagint. Had "bitter spiced wine" (Steinmeyer) been what Matthew intended, he would have had no more difficulty in expressing this than Mark himself. But the idea he wished to convey was that of wine along with *gall*, in fact mixed with it, and this idea he expresses as plain as words can speak it. Comp. Barnab. 7: σταυρωθεὶς ἔπιχετο ἄξος καὶ χαλὴ, "at His crucifixion there was given Him to drink vinegar and gall."

<sup>2</sup> See Friedlieb, p. 130 ff.; Langen, p. 321 ff.

<sup>3</sup> ἐφ' ᾧ ἐποχούνται οἱ σταυρούμενοι, Justin, c. Tryph. 91; Iren. Haer. ii. 24. 4.

<sup>4</sup> See his *Komment.*, *exeg. Handb.*, and *Skizzen aus m. Bildungsgesch.* 1839, p. 146 ff.

<sup>5</sup> This question possesses an interest not merely antiquarian; it is of essential importance in enabling us to judge of the view held by Dr. Paulus, that the death of Jesus was only apparent and not real. An opinion which is likewise held more or less decidedly by Lücke, Fritzsche, Ammon, Baumgarten-Crusius, Winer, *de pedum in cruce affixione*, 1845; Schleiermacher, *L. J.* p. 447.

<sup>6</sup> In the *Freib. Zeitschr.* III. p. 167 ff., and V. p. 102 ff., VII. p. 153 ff.; *Gutacht.* II. p. 174.

<sup>7</sup> In Heydenreich and Häffell's *Zeitschr.* 1830, 2, p. 308 ff., and in Tholuck's *Älter. Ans.* 1835, Nos. 1-6.

<sup>8</sup> *Liter. Ans.* 1834, Nos. 53-55, and Langen, p. 312 ff.

<sup>9</sup> *Montell.* II. 1. 13 ("ego dabo ei talentum, primus qui in crucem excucurrerit, sed ea lege, ut affigantur bis pedes, bis brachia," "I will give a talent to that one who first has gone to destruction (to a cross), but with this condition, that twice his feet, twice his arms be fastened to it").

(2) because Justin<sup>1</sup> expressly maintains,<sup>2</sup> and that in a polemical treatise, at a time when crucifixion was still in vogue, that the feet of Jesus were pierced with nails, and treats the circumstance as a fulfilment of Ps. xxii. 17, without the slightest hint that in this there was any departure from the usual custom; (3) because Tertullian,<sup>3</sup> in whose day also crucifixion was universally practised (Constantine having been the first to abolish it), agrees with Justin in seeing Ps. xxii. 17 verified in Christ, and would hardly have said, with reference to the piercing of our Lord's hands and feet: "*quæ propriæ atrocitas crucis est*," unless it had been generally understood that the feet were nailed as well; (4) because Lucian<sup>4</sup> and Lucan<sup>5</sup> furnish nothing but arguments *a silentio*, which have the less weight that these passages do not pretend to give a *full* account of the matter; (5) because we nowhere find in ancient literature any distinct mention of a case in which the feet *hung loose* or were merely *tied* to the cross, for Xen.<sup>6</sup> merely informs us that the *binding* of the hands and the feet was a practice peculiar to the *Egyptians*; (6) and lastly, because in Luke xxiv. 39 f. itself the piercing of the feet is taken for granted, for only by means of the *pierced* hands and feet was Christ to be identified (His *corporeality* was also to be proved, but that was to be done by the handling which followed). It is probable that each foot was nailed separately.<sup>7</sup> The most plausible arguments in addition to the above *against* the view that the feet were nailed are: (1) what is said in John xx. 25,<sup>8</sup> where, however, the absence of any mention of the feet on the part of Thomas entirely accord with his natural sense of propriety. He assumes the Lord, who had been seen by His fellow-disciples, to be *standing before him*; and so, with a view to identification, he wishes to feel the prints of the nails in His hands and the wound in His side, those being the marks that *could then be most conveniently got at*; and that is enough. To have stooped down to examine the feet as well would have been going *rather far*, would have seemed somewhat *indecent*, somewhat *undignified*, nay, we should say that the introduction of such a feature into the narrative would have had an *apocryphal* air; (2) the fact that while Socrates<sup>9</sup> speaks of the Empress Helena, who found the cross, as having also discovered *τοὺς ἦλους οἱ ταῖς χερσὶ τοῦ Χριστοῦ κατὰ τὸν σταυρὸν ἐνεπύργησαν*, "the nails which

<sup>1</sup> C. Tryph. 97.

<sup>2</sup> Comp. Apol. I. 85.

<sup>3</sup> C. Marc. iii. 19.

<sup>4</sup> *Prometh.* 2 (where, moreover, it is not *crucifying* in the proper sense of the word that is alluded to).

<sup>5</sup> *Phars.* vi. 547 ("insertum manibus chalybem").

<sup>6</sup> *Eph.* iv. 2.

<sup>7</sup> This view is borne out not only by the simple fact that it would be somewhat impracticable to pierce *both* the feet *when lying one above the other* (as they usually appear in pictures, and as they are already represented by Nonnus, John xx. 19), because in order to secure the necessary firmness, the nail would require to be so long and thick

that there would be a danger of dislocating, if not of shattering the feet, but it is still further confirmed by the ancient tradition respecting the two *pairs* of nails that were used to fasten Jesus to the cross. See below under No. 2. And how is it possible to understand aright what Plautus says about feet *twice-nailed*, if we are to conceive of them as lying one upon the other! Probably they were placed alongside of each other, and then nailed with the soles flat upon the upright beam of the cross. A board for the feet (*suppedaneum*) was not used, being unnecessary.

<sup>8</sup> See Lücke, II. p. 798.

<sup>9</sup> *H. E.* i. 17.

were fastened in the hands of Christ at the cross," he makes no mention of the nails for the *feet*. But, according to the context, the nails for the hands are to be understood as forming merely a *part* of what was discovered along with the cross, as forming a portion, that is, of what *the empress gave as a present to her son*. This passage, however, has all the less force as an argument against the supposition that the feet were nailed, that Ambrose,<sup>1</sup> while also stating that two nails belonging to the cross that was discovered were presented to Constantine, clearly indicates at the same time that they were the *nails for the feet* ("ferro pedum"). It would appear, then, that *two* nails were presented to Constantine, but opinion was divided as to whether they were those for the feet or those for the hands, there being also a third view, to the effect that the two *pairs* were presented together.<sup>2</sup> This diversity of opinion bears, however, a united testimony, not *against*, but *in favor of* the practice of nailing the feet, and that a testimony belonging to a time when there were many still living who had a vivid recollection of the days when crucifixion was quite common. — διεμερίσαντο τὰ ἑλμάτια αὐτοῦ] The criminal when affixed to the cross was absolutely *naked*,<sup>3</sup> and his clothes fell, as a perquisite, to the executioners (Wetstein on our passage). The supposition that there was a cloth for *covering the loins* has at least no early testimony to support it.<sup>4</sup> — βάλλοντες κλῆρον] more precisely in John xix. 23 f. Whether this was done by means of dice or by putting the lots into something or other (a helmet) and then shaking them out (comp. on Acts i. 26), it is impossible to say.

Ver. 37. Whether it was *customary* to have a tablet (*σάβις*) put over the cross containing a statement of the crime (*τὴν αἰτίαν αὐτοῦ*) for which the offender was being executed, we have no means of knowing. According to Dio Cass. liv. 8, it might be seen hanging round the neck of the criminal even when he was passing through the city to the place of execution.<sup>5</sup> — ἐπέθηκαν] It was undoubtedly affixed to the part of the cross that projected above the horizontal beam. But it is inadmissible, in deference to the hypothesis that the "title" (John xix. 19) was affixed to the cross *before* it was set up, either to transpose the verses in the text (vv. 33, 34, 37, 38, 35, 36, 39, so Wassenbergh in Valckenaer, *Schol.* II. p. 31), or to take ἐπέθηκαν (Kuinoel) in the sense of the *pluperfect*, or to assume some *inaccuracy* in the narrative, by supposing, for example, that the various details are not given in chronological order, and that the mention of the watch being set is introduced too soon, from a desire to include at once all that was done (de Wette, Bleek) by the soldiers (who, however, are understood to have nailed up the "title" as well!). According to Matthew's statement, it would appear that when the soldiers had finished the work of crucifixion, and had cast lots for the clothes, and had mounted guard over the body, they proceed, by way of *supplementing* what had been already done, to affix the "title" to the top of the cross. The terms of the inscrip-

<sup>1</sup> *Or. de obitu Theodos.* § 47.

<sup>4</sup> See Thilo, *ad Evang. Nicod.* x. p. 562 f.

<sup>2</sup> Rufinus, *H. E.* II. 8; Theodoret, *H. E.* I.

<sup>5</sup> Comp. also Sueton. *Domit.* 10; *Calig.* 39;

17.

Euseb. v. 1. 19.

<sup>3</sup> Artemid. II. 58; Lipsius, *de cruce*, II. 7.

tion are given with diplomatic precision in John xix. 20, though others, including Keim, prefer the shortest version, being that found in Mark.

Ver. 38. *Τότε*] *then*, after the crucifixion of Jesus was thus disposed of. — *σταυροῦνται*] spoken with reference to another band of soldiers which takes the place of *καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ*, ver. 36. The whole statement is merely of a cursory and summary nature.

Ver. 39. *Οἱ δὲ παραπορ.*] That what is here said seems to imply, what would ill accord with the synoptic statement as to the day on which our Lord was crucified, that this took place on a *working day* (Fritzsche, de Wette), is not to be denied,<sup>1</sup> though it cannot be assumed with certainty that such was the case. But there can be no doubt that the place of execution was close to a public thoroughfare. — *κινοῦντες τὰς κεφ. αὐτ.*] The shaking of the head here is not to be regarded as that which expresses *refusal* or *passion*,<sup>2</sup> but, according to Ps. xxii. 8, as indicating *a malicious jeering* at the helplessness of one who had made such lofty pretensions, ver. 40.<sup>3</sup>

Ver. 40. *Ἐλεγον δὲ τὰ τοιαῦτα κωμωδοῦντες ὡς ψεῖστην*, "Now they said such things, mocking at Him as a liar," Euthymius Zigabenus. We should not fail to notice the parallelism in both the clauses (in opposition to Fritzsche, who puts a comma merely after *σεαυτὸν*, and supposes that in *both* instances the imperative is conditioned by *εἰ νῖος εἰ τοῦ θεοῦ*), *ὁ καταλύνων, κ.τ.λ.*, being parallel to *εἰ νῖος εἰ τ. θ.*, and *σῶσον σεαυτὸν κατὰβηθι ἀπὸ τοῦ σταυροῦ*. — *ὁ καταλύνων, κ.τ.λ.*] is an allusion to xxvi. 61. For the use of the *present* participle in a *characterizing* sense (*the destroyer*, etc.), comp. xxiii. 37. The allegation of the witnesses, xxvi. 61, had come to be a matter of *public* talk, which is scarcely to be wondered at considering the extraordinary nature of it. — Observe, moreover, that *here* the emphasis is on *νῖος* (comp. iv. 3), while in ver. 43 it is on *θεοῦ*.

Ver. 42. Parallelism similar to that of ver. 40. — *καὶ πιστεύομεν* (see the critical remarks) *ἐπ' αὐτῷ*: *and we believe on Him* (at once), that is, as actually being the Messiah. *ἐπί* with the *dative* (Luke xxiv. 25) conveys the idea that the faith *would rest upon Him*.<sup>4</sup>

Ver. 43. In the mouth of the *members of Sanhedrim*, who in ver. 41 are introduced as joining in the blasphemies of the passers-by, and who, ver. 42, have likewise the inscription over the cross in view, the jeering assumes a *more impious* character. They now avail themselves even of the language of holy writ, quoting from the 22d Psalm (which, moreover, the Jews declared to be *non-Messianic*), the 5th verse of which is given somewhat loosely from the LXX.<sup>5</sup> — *θέλει αὐτόν*] is the rendering of the Heb. *בִּי יִפְּתֵן*, and is to be interpreted in accordance with the Septuagint usage of *θέλειν*:<sup>6</sup> if He is the object of his desire, *i.e., if he likes Him*.<sup>7</sup> In other instances the LXX. give the preposition as well, rendering the Hebrew (1 Sam. xviii. 22,

<sup>1</sup> Comp. on John xviii. 28; Mark xv. 21.

<sup>2</sup> Hom. *Il.* xvii. 200, 442; *Od.* v. 285, 376.

<sup>3</sup> Comp. Job xvi. 4; Ps. cix. 25; Lam. ii. 15; Isa. xxxvii. 22; Jer. xviii. 16; Buxt. *Lex. Talm.* p. 2089; Justin, *Ap. I.* 38.

<sup>4</sup> So also Rom. ix. 33, x. 11; 1 Tim. i. 16;

<sup>5</sup> Pet. ii. 6.

<sup>6</sup> ἤλπισεν ἐπὶ κύριον, ἠσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

<sup>7</sup> See Schleusner, *Thess.* ii. p. 51, and comp. on Rom. vii. 21.

<sup>8</sup> Comp. Tob. xiii. 6; Ps. xviii. 19, xli. 11.



al.) by *θέλειν ἐν τινι*. Fritzsche supplies *ῥύσασθαι*; but in that case we should have had merely *εἰ θέλει* without *αὐτόν*; comp. Col. ii. 18. — *ὅτι θεοῦ εἰμι υἱός*] The emphasis is on *θεοῦ*, as conveying the idea: I am not the son of a man, but of *God*, who in consequence will be certain to deliver me.<sup>1</sup> — Observe further the short bounding sentences in which their malicious jeering, ver. 42 f., finds vent.

Ver. 44. *Τὸ δ' αὐτό*] not: *after the same manner* (as generally interpreted), but expressing the *object itself*,<sup>2</sup> for, as is well known, such verbs as denote a *particular mode* of speaking or acting are often construed like *λέγειν τινά τε* or *ποιεῖν τινά τε*.<sup>3</sup> — *οἱ λησταί*] different from Luke xxiii. 39; the *generic* interpretation of the plural<sup>4</sup> is precluded by the necessary reference to ver. 38. The harmonists (Origen, Cyril, Chrysostom, Theophylact, Euthymius Zigabenus, Zeger, Lange) resorted to the expedient of supposing that *at first* both of them may have reviled Him, but that *subsequently* only *one* was found to do so, because the other had in the mean time been converted. Luke does not base his account upon a later tradition (Ewald, Schenkel, Keim), but upon materials of a more accurate and copious character drawn from a different circle of traditions.

Ver. 45. *Ἀπὸ δὲ ἑκτῆς ὥρας*] counting from the *third* (nine o'clock in the morning), the hour at which He had been nailed to the cross, Mark xv. 25. Respecting the difficulty of reconciling the statements of Matthew and Mark as to the hour in question with what is mentioned by John at xix. 14, and the preference that must necessarily be given to the latter, see on *John*, xix. 14. — *σκότος*] An ordinary *eclipse of the sun* was not possible during full moon (Origen); for which reason the eclipse of the 202d Olympiad, recorded by Phlegon in Syncellus,<sup>5</sup> and already referred to by Eusebius, is equally out of the question.<sup>6</sup> But as little must we suppose that the reference is to that *darkness in the air* which precedes an ordinary earthquake,<sup>7</sup> for it is not an earthquake in the *ordinary sense* that is described in ver. 51 ff.; in fact, Mark and Luke, though recording the darkness and the rending of the veil, say nothing about the earthquake. The darkness upon this occasion was of an *unusual*, a *supernatural* character, being as it were the voice of God making itself heard through nature, the gloom over which made it appear as though the whole earth were bewailing the ignominious death which the Son of God was dying. The prodigies, to all appearance similar, that are alleged to have accompanied the death of certain heroes of antiquity (see Wetstein), and those solar obscurations alluded to in Rabbinical literature, were different in kind from that now before us (ordinary eclipses of the sun, such as that which took place after the death of Caesar),<sup>8</sup> and, even apart from this, would not justify us in relegating what is matter of

<sup>1</sup> Comp. Wisd. II. 18.

<sup>2</sup> Comp. Soph. *Oed. Col.* 1006: *τοσαῦτ' ἀνεδίξεις με*; Plat. *Phaedr.* p. 241: *ἅσα τὸν ἕτερον λελοδορήκαμεν*, "whatever evil things we have reproached the other with."

<sup>3</sup> Krüger, § xlv. 12; Kühner, II. 1, p. 276. Comp. on Phil. II. 18.

<sup>4</sup> Augustine, *de cons. ev.* III. 16; Ebrard, Kraft.

<sup>5</sup> *Chronogr.* I. p. 614, ed. Bonn.

<sup>6</sup> Wieseler, *chronol. Synops.* p. 287 f.

<sup>7</sup> Paulus, Kuinoel, de Wette, Schleiermacher, *L. J.* p. 448, Welase.

<sup>8</sup> Serv. *ad. Virg. G. I.* 466.

history, John's omission of it notwithstanding, to the region of myth (in opposition to Strauss, Keim, Scholten), especially when we consider that the death in this instance was not that of a mere human hero, that there were those still living who could corroborate the evangelic narrative, and that the darkness here in question was associated with the extremely peculiar σημειον of the rending of the veil of the temple. — ἐπὶ πᾶσαν τὴν γῆν] Keeping in view the supernatural character of the event as well as the usage elsewhere with regard to the somewhat indefinite phraseology πᾶσα or ὅλη ἡ γῆ,<sup>1</sup> it is clear that the only rendering in keeping with the tone of the narrative is : *over the whole earth* (κοσμικὸν δὲ ἦν τὸ σκότος, οὐ μερικόν, "the darkness was over the world, not a particular part of it," Theophylact, comp. Chrysostom, Euthymius Zigabenus), not merely : *over the whole land* (Origen, Erasmus, Luther, Maldonatus, Kuinoel, Paulus, Olshausen, Ebrard, Lange, Steinmeyer), though at the same time we are not called upon to construe the words in accordance with the laws of physical geography ; they are simply to be regarded as expressing the popular idea of the matter.

Ver. 46. Ἀνεβόησεν] *He cried aloud.*<sup>2</sup> — The circumstance of the following exclamation being given in *Hebrew* is sufficiently and naturally enough accounted for by the jeering language of ver. 47, which language is understood to be suggested by the sound of the *Hebrew* words recorded in our present passage. — σαβαχθαυι] Chald. : ܣܒܚܬܐ = the Heb. ܣܒܚܬܐ. Jesus gives vent to His feelings in the opening words of the twenty-second Psalm. We have here, however, the purely human feeling that arises from a *natural but momentary quailing before the agonies of death*, and which was in every respect similar to that which had been experienced by the author of the psalm. The combination of profound mental anguish, in consequence of entire *abandonment* by men, with the well-nigh intolerable *pangs of dissolution*, was all the more natural and inevitable in the case of One whose feelings were so deep, tender, and real, whose moral consciousness was so pure, and whose love was so intense. In ἐγκατέλιπες Jesus expressed, of course, what He felt, for His *ordinary conviction* that He was in fellowship with God had for the moment given way under the pressure of extreme bodily and mental suffering, and a mere passing *feeling*, as though He were no longer sustained by the power of the divine life had taken its place ;<sup>3</sup> but this subjective feeling must not be confounded with actual *objective desertion on the part of God* (in opposition to Olshausen and earlier expositors), which in the case of Jesus would have been a metaphysical and moral impossibility. The *dividing of the exclamation into different parts*, so as to correspond to the different elements in Christ's nature, merely gives rise to arbitrary and fanciful views (Lange, Ebrard), similar to those which have been based on the metaphysical deduction from the idea of necessity (Ebrard). To assume, as the theologians have done, that in the distressful cry of abandonment we have the *vicarious enduring of the wrath of God*,<sup>4</sup> or the *infliction of divine punish-*

<sup>1</sup> Luke xxi. 35, xxiii. 44 ; Rom. ix. 17, x. 18 ; Rev. xiii. 8.

<sup>2</sup> See Winer, *de verb. cum praepos. com. pos. usu*, 1838, III. p. 6 f. ; comp. Luke ix.

38 ; LXX. and Apocr., Herod., Plato.

<sup>3</sup> Comp. Gess, p. 196.

<sup>4</sup> "Ira Dei adversus nostra peccata effunditur in ipsum, et sic satisfiit iustitiae Dei,"

ment,<sup>1</sup> is, as in the case of the agony in Gethsemane, to go farther than we are warranted in doing by the New Testament view of the atoning death of Christ, the vicarious character of which is not to be regarded as consisting in an objective and actual equivalent. Comp. remarks after xxvi. 46. Others, again, have assumed that Jesus, though quoting only the opening words of Ps. xxii. had the *whole* psalm in view, including, therefore, the comforting words with which it concludes (Paulus, Gratz, de Wette, Bleek).<sup>2</sup> This, however, besides being somewhat arbitrary, gives rise to the incongruity of introducing the element of reflection where only pure feeling prevailed, as we see exemplified by Hofmann,<sup>3</sup> who, in accordance with his view that Jesus was abandoned to the mercies of an ungodly world, substitutes a secondary thought ("request for the so long delayed deliverance through death") for the plain and direct sense of the words. The *authenticity* of our Lord's exclamation, which the author of the *Wolfenbüttel Fragments* has singularly misconstrued (in describing it as the cry of despair over a lost cause), is denied by Strauss (who speaks of Ps. xxii. as having served the purpose of a programme of Christ's passion), while it is strongly questioned by Keim, partly on account of Ps. xxii. and partly because he thinks that the subsequent accompanying narrative is clearly (?) of the nature of a fictitious legend. But legend would hardly have put the language of despair into the mouth of the dying Redeemer, and certainly there is nothing in the witticisms that follow to warrant the idea that we have here one legend upon another.—*ivari*] the momentary but agonizing feeling that He is abandoned by God, impels Him to ask what the *divine object* of this may be. He doubtless *knew* this already, but the pangs of death had *overpowered* Him (2 Cor. xiii. 4),—a passing anomaly as regards the spirit that uniformly characterized the prayers of Jesus.—*ἐγκαταλείπω*] means: to abandon any one to utter helplessness.<sup>4</sup>

Ver. 47. A heartless Jewish *witticism* founded upon a silly malicious perversion of the words *ἤλι, ἤλι*, and not a *misunderstanding* of their meaning on the part of the Roman soldiers (Euthymius Zigabenus), or illiterate Jews (Theophylact, Erasmus, Olshausen, Lange), or Hellenists (Grotius), for the whole context introduces us to one scene after another of envenomed *mockery*; see ver. 49. — *οὐτος*] *that one there!* pointing *Him* out among the three who were being crucified.

Ver. 48 f. A touch of sympathy on the part of some one who had been moved by the painful cry of Jesus, and who would fain relieve Him by reaching Him a cordial. What a contrast to this in ver. 49! According to John xix. 28, Jesus expressly intimated that he was thirsty. Mark xv. 36 makes it appear that the person who reached the drink to Jesus was also one of those who were mocking Him, a discrepancy which we should make no

"the anger of God against our sins is poured out upon Him, and so He satisfies the justice of God," Melancthon, comp. Luther on Ps. xxii., Calvin, Quenstedt.

<sup>1</sup> Köstlin in the *Jahrb. f. D. Theol.* III. 1, p. 125, and Weiss himself.

<sup>2</sup> Comp. Schleiermacher, *Glaubensl.* II. p. 141, ed. 4, and *L. J.* p. 457.

<sup>3</sup> *Schriftbew.* II. 1, p. 309.

<sup>4</sup> Comp. 2 Cor. iv. 9; Acts ii. 27; Heb. xiii. 5; Plat. *Conv.* p. 179 A; Dem. p. 158, 10, *al.*; Eccius. iii. 16, vii. 30, ix. 10.

attempt to reconcile, and in which we can have no difficulty in detecting traces of a more corrupt tradition. Luke omits this incident altogether, though in xxiii. 36 he states that by way of mocking our Lord the soldiers offered Him the *posca* just before the darkness came on. Strauss takes advantage of these discrepancies so as to make it appear that they are but different applications of the prediction contained in Ps. lxi., without, however, disputing the fact that drink had been given to Jesus on two different occasions. — ὄξους] *poscae*, sour wine, the ordinary drink of the Roman soldiers.<sup>1</sup> — ἄφες] *stop! don't give Him anything to drink!* we want to see whether Elias whom He is invoking as His deliverer will come to His help, which help you would render unnecessary by giving Him drink. — ἐρχεται] placed first for sake of emphasis: whether he *is coming, does not fail coming!*

Ver. 50. Πάλιν] refers to ver. 46. What did Jesus cry in this instance? See John xix. 30, from which Luke xxiii. 46 diverges somewhat, containing, in fact, an explanatory addition to the account of the great closing scene, that is evidently borrowed from Ps. xxxi. 6. — ἀφῆκε τὸ πνεῦμα] *i.e., He died.*<sup>2</sup> There is no question here of a separating of the πνεῦμα from the ψυχή.<sup>3</sup> The theory of a *merely apparent death* (Bahrdt, Venturini, Paulus) is so decidedly at variance with the predictions of Jesus Himself regarding His end, as well as with the whole testimony of the Gospel, is so utterly destructive of the fundamental idea of the resurrection, undermines so completely the whole groundwork of the redemption brought about by Christ, is so inconsistent with the accumulated testimony of centuries as furnished by the very existence of the church itself, which is based upon the facts of the death and the resurrection of Jesus, and requires such a remarkable series of other theories and assumptions of an extraordinary and supernatural character in order to explain duly authenticated facts regarding Christ's appearance and actings after His resurrection,—that, with friends and foes alike testifying to the actual death of Jesus, we are bound at once to dismiss it as an utterly abortive attempt to get rid of the physiological mystery (but see on Luke, Remarks after xxiv. 51) of the resurrection. It is true that though those modern critics (Strauss, Weisse, Ewald, Schweizer, Schenkel, Volkmar, Scholten, Keim) who deny the literal resurrection of Christ's body, and who suggest various ways of accounting for His alleged reappearing again on several occasions, do not dispute the reality of His death, their view is nevertheless as much at variance with the whole of the New Testament evidence in favor of the resurrection as is the one just adverted to.<sup>4</sup>

Ver. 51 f. Not an ordinary earthquake, but a *supernatural* phenomenon, as was that of the darkness in ver. 45. — καὶ ἰδοὶ] “Hie wendet sich's und wird gar ein neues Wesen” [at this point the history enters upon a fresh stage, and something entirely new appears], Luther. The style of the nar-

<sup>1</sup> Comp. ver. 34 and Wetstein thereon.

Wisd. xvi. 14.

<sup>2</sup> See Herod. iv. 190; Eur. *Hec.* 571: ἀφῆκε πνεῦμα θανάσιμῃ σφαιρῇ, “he dismissed the spirit with a deadly slaughter,” Kypke, I. p. 140; Gen. xxxv. 18; Ecclus. xxxviii. 28;

<sup>3</sup> See in answer to Ströbel, Delitzsch, *Psych.* p. 400 f.

<sup>4</sup> Comp. xxviii. 10, Rem., and Luke xxiv. 51, Rem.

rative here is characterized by a simple *solemnity*, among other indications of which we have the frequent recurrence of *καί*. — τὸ κατανέτασμα] תְּפִיחָה, the veil suspended before the holy of holies.<sup>1</sup> The *rending in two*,<sup>2</sup> of which mention is also made by Mark and Luke, was not the effect of the convulsion in nature (which was a subsequent occurrence), but a divine σημεῖον, accompanying the moment of decease, for the purpose of indicating that in this atoning death of Jesus the old dispensation of sacrifices was being done away, and free access to the gracious presence of God at the same time restored.<sup>3</sup> To treat what is thus a matter of divine symbolism as though it were symbolical legend (Schleiermacher, Strauss, Scholten, Keim) is all the more unwarrantable that neither in Old Testament prophecy nor in the popular beliefs of the Jews do we find anything calculated to suggest the formation of any such legend. The influence of legend has operated rather in the way of transforming the rending of the veil into an incident of a more imposing and startling nature: “*superliminare* (the lintel) *templi infinitae magnitudinis fractum esse atque divisum*,” “the lintel of the temple of immense magnitude was broken and divided.”<sup>4</sup> The idea underlying this legend was that of the *destruction* of the temple.—What follows is peculiar to Matthew. The *rocks* in question were those in the immediate neighborhood, and so also with regard to τὰ μνημεῖα. The *opening of the graves* is in like manner to be regarded as divine symbolism, according to which the death of Jesus is to be understood as preparing the way for the future resurrection of believers to the eternal life of the Messianic kingdom (John iii. 14 f., vi. 54). The *thing thus signified* by the divine sign—a sign sufficiently intelligible, and possessing all the characteristics of a genuine symbol<sup>5</sup>—was so moulded and amplified in the course of tradition that it became ultimately transformed into an *historical incident*: πολλὰ σώματα τῶν κεκοιμ. ἁγίων ἤγερθη, κ. τ. λ. For a specimen of still further and more extravagant amplification of the material in question—material to which Ignatius likewise briefly alludes,<sup>6</sup> and which he expressly mentions,<sup>7</sup>—see *Evang. Nicod.* 17 ff. This legend respecting the rising of the Old Testament saints (ἁγίων) is based upon the assumption of the *descensus Christi ad inferos*, in the course of which Jesus was understood not only to have visited them, but also to have secured their resurrection.<sup>8</sup> But it is quite arbitrary to assume that in those who are thus alleged to have risen from their graves we have mere “*apparitions* assuring us of the continued existence of the departed.”<sup>9</sup> Besides, the legend regarding the rising of the saints on this occasion is, in itself considered, no more incompatible with the idea of Christ being the ἀπαρχὴ τῶν κεκοιμ. (1 Cor. xv. 20; Col. i. 18) than the raising of Lazarus and certain others. See on 1 Cor. xv. 20. It is true that, according to

<sup>1</sup> Ex. xxvi. 31; Lev. xxi. 23; 1 Mac. i. 22; Ecclesi. xxx. 5; Heb. vi. 19, ix. 8, x. 20.

<sup>2</sup> For εἰς δύο, comp. Lucian, *Tox.* 54; *Lapith.* 44.

<sup>3</sup> Comp. Heb. vi. 19 f., ix. 6 ff., x. 19 f.

<sup>4</sup> *Evang. sec. Hebr.* quoted by Jerome. See Hilgenfeld, *N. T. extr. can.* IV. p. 17.

<sup>5</sup> In opposition to Steinmeyer, p. 226.

<sup>6</sup> *Ad Magnes.* 9.

<sup>7</sup> *Ad Trall. interp.* 9.

<sup>8</sup> Comp. *Ev. Nicod.*; Ignatius, *ad Trall. l.c.*

<sup>9</sup> Michaelis, Paulus, Kulnoel, Hug, Krabbe, p. 505; Steudel, *Glaubensl.* p. 455; Bleek.

Epiphanius, Origen, Ambrose, Luther, Calovius,<sup>1</sup> the dead now in question came forth in spiritual bodies and ascended to heaven along with Christ ; but with Jerome it is at the same time assumed, in opposition to the terms of our passage, that : "*Nōn antea resurrexerunt, quam Dominus resurgeret, ut esset primogenitus resurrectionis ex mortuis,*" "They did not rise before the Lord had risen, in order that He might be the firstfruits of the resurrection from the dead."<sup>2</sup> In the *Acta Pilati* as found in Thilo, p. 810, Abraham, Isaac, Jacob, the twelve patriarchs, and Noah, are *expressly mentioned* as being among the number of those who rose from the dead.<sup>3</sup>

Ver. 53. *Μετὰ τὴν ἐγερσιν αὐτοῦ*] is to be taken in an *active* sense,<sup>4</sup> yet not as though αὐτοῦ were a genitive of the *subject* ("postquam eos Jesus in vitam restituerat," Fritzsche, which would be to make the addition of αὐτοῦ something like superfluous), but a genitive of the *object*, in which case it is unnecessary to say *who* it was that raised up Christ. The words are not to be connected with ἐξελλθόντες (de Wette, following the majority of the earlier expositors), which would involve the absurd idea that those here referred to had been lying in their graves alive awaiting the coming of the third day ; but, as Heinsius, with εἰσηλθον. After life was restored they left their graves, but only after the resurrection of Jesus did they enter the holy city. Up till then they had kept themselves concealed. And this is by no means difficult to understand ; for it was only after the resurrection of Jesus that their appearing could be of service in the way of bearing testimony *in favor* of Him in whose death the power of Hades was supposed to have been vanquished, and hence it was only then that their rising found its *appropriate* explanation. — ἀγίαν πόλιν] is in keeping with the solemnity of the entire narrative ; comp. iv. 5.

Ver. 54. Ὁ δὲ ἐκατόνταρχος]<sup>5</sup> He belonged to the σπείρα, ver. 27. — οἱ μετ' αὐτοῦ τηροῦντες τ. Ἰησ.] is to be taken as one expression ; see ver. 35 f. — καὶ τὰ γινόμενα] καί, as in xxvi. 59, and numerous instances besides, serves to conjoin the general with the particular : *and what was taking place (generally, that is), viz. the various incidents accompanying the death of Jesus* (ver. 46 ff.). The *present* participle (see the critical remarks) is used with reference to things they have been witnessing up till the present moment.<sup>6</sup> — ἐφοβήθησαν] they were seized with *terror*, under the impression that all that was happening was a manifestation of the wrath of the gods. — θεοῦ υἱός] in the mouth of heathens can only denote a son of God in the *heathen* sense of the words (*hero, demi-god*), the sense in which they certainly understood them to be used when they heard Jesus accused and mocked. — ἦν] during His life.

Ver. 55 f. Ἐκολούθησαν] Here, as in ver. 60 and often elsewhere, we have the *aorist* in the relative clause instead of the usual pluperfect. — ἡ Μαгда-

<sup>1</sup> Comp. also Delltzech, *Psych.* p. 414.

<sup>2</sup> Comp. also Calvin, and Hofmann, *Schriftbew.* II. 1, p. 492.

<sup>3</sup> The names are given somewhat differently in the *Evang. Nicod.*

<sup>4</sup> Ps. cxxxix. 2 ; Plat. *Tim.* p. 70 C ; comp.

ἐξεγερσιν, Polyb. ix. 15. 4 ; ἀνέγερσιν, Plat. *Mor.* p. 156 B.

<sup>5</sup> "Centurio suppleto praepositus," "a centurion in charge of (inflicting) the punishment," Seneca, *de ira*, l. 16.

<sup>6</sup> See Kühner, II. 1, pp. 117, 163.

ἀνῆ] from *Magdala* (see on xv. 39), comp. Luke viii. 2; she is not identical with the Mary of John xii. 1 ff., who again has been confounded with the sinner of Luke vii. 36.<sup>1</sup> The מַגְדַּלָּה is likewise mentioned in Rabbinical literature,<sup>2</sup> though this must not be confounded with מַגְדַּל, a *plaiter of hair*, which the Talmud alleges the mother of Jesus to have been.<sup>3</sup> — ἡ τοῦ Ἰακώβου, κ.τ.λ.] the wife of Alphaeus. See on xiii. 55; John xix. 25. The mother of Joses is not a different Mary from the mother of James,<sup>4</sup> otherwise we should have had καὶ ἡ τοῦ Ἰωσὴ μήτηρ. See also Mark xv. 47, Remark. — ἡ μήτηρ τῶν νιῶν Ζεβεδ. Salome. Comp. on xx. 20. In John xix. 25 she is designated: ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ. The mother of Jesus, whose presence on this occasion is attested by John, is not mentioned by the Synoptists, though at the same time they do not exclude her (in opposition to Schenkel, Keim), especially as Matthew and Mark make no express reference to any but the women who *ministered* to the Lord. For this reason alone we feel bound to reject the hypothesis of Chrysostom and Theophylact, revived by Fritzsche, but refuted so long ago by Euthymius Zigabenus,—the hypothesis, namely, that it is the mother of Jesus who is meant by Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ (xiii. 55).<sup>5</sup>

Ver. 57. Ὁφίας δὲ γενομ.] the so-called first or early evening, just before the close of the Jewish day.<sup>6</sup> — ἀπὸ Ἀριμαθ.] belongs to ἀνδρῶπος πλοῖσιος. Comp. μάγαι ἀπὸ ἀνατολῶν, ii. 1. The other evangelists describe him as a member of the Sanhedrim; an additional reason for supposing him to have resided in Jerusalem. — ἐλθεῖν] namely, to the place of execution, as the context shows, and not to the *praetorium* (de Wette, Bleek), to which latter ver. 58 represents him as going only *after* his return from the scene of the crucifixion. *Arimathia*, אֲרִימַתְיָא with the article, 1 Sam. i. 1, the birthplace of Samuel,<sup>7</sup> and consequently identical with *Rama* (see on ii. 18); LXX.: Ἀρμαθαίμ. — καὶ αὐτοὶ et ipse, like those women and their sons, ver. 56. — μαθητεύειν τινι] to be a disciple of any one; see Kypke, II. p. 141 f. Comp. on xiii. 52. He was a *secret* follower of Jesus, John xix. 38.

Ver. 58. According to Roman usage, the bodies of criminals were left hanging upon the cross, where they were allowed to decompose and be devoured by birds of prey.<sup>8</sup> However, should the relatives in any case ask the body for the purpose of burying, there was nothing to forbid their request being complied with.<sup>9</sup> — προσελθ. ] therefore from the place of execution to the *praetorium*. — ἀποδοθῆναι τὸ σῶμα] τὸ σῶμα is due not merely to the simple style of the narrative, but in its threefold repetition expresses with involuntary emphasis the author's own painful sympathy. ἀποδοθ. has the force of *reddi* (Vulg.), the thing asked being regarded as the petitioner's own peculiar property. Comp. xxii. 21.

<sup>1</sup> Comp. on xxvi. 6 ff.

<sup>2</sup> Eisenmenger, *entdeckt. Judenth.* I. p. 277.

<sup>3</sup> Lightfoot, p. 498.

<sup>4</sup> Ewald, *Gesch. Chr.* p. 401.

<sup>5</sup> So also Hesychius of Jerusalem in Cramer's *Calena*, p. 286.

<sup>6</sup> Deut. xxi. 22 f.; Joseph. *Bell.* iv. 5. 2.

See also Lightfoot, p. 499.

<sup>7</sup> See Eusebius, *Onom.*, and Jerome, *Ep.* 86, ad *Eustoch. epitaph. Paul.* p. 673.

<sup>8</sup> Plaut. *mil. glor.* ii. 4. 9; Horace, *Ep.* i. 16. 48.

<sup>9</sup> Ulpian, *xlviii. 94. 1, de cadat. puni.*; Hug in the *Presb. Zeitschr.* 5, p. 174 ff.

Ver. 59. "Jam initia honoris," "Here now is the beginning of honor," Bengel. — *σινδόνη καθαρά*] *with pure* (unstained linen) *linen*, the dative of instrument. Keeping in view the ordinary practice on such occasions, it must not be supposed that the reference here is to a dress (Kuinoel, Fritzsche), but (comp. Herod. ii. 86) to *strips* or *bands* (John xix. 40), in which the body was swathed after being washed.<sup>1</sup> Matthew makes no mention of *spices* (John xix. 40), but neither does he exclude their use, for he may have meant us to understand that, in conformity with the usual practice, they would be put in, as matter of course, when the body was wrapped up (in opposition to Strauss, de Wette, Keim). Mark xvi. 1 and Luke xxiii. 56 represent the putting in of the spices as something *intended* to be done *after* the burial. This, however, is in no way inconsistent with the statement of John, for there is no reason why the women may not have supplemented with a subsequent and more careful dressing of the body (*ἀλείψουσιν*, Mark xvi. 1) what had been done imperfectly, because somewhat hurriedly, by Joseph and (see John xix. 39) Nicodemus.

Ver. 60. Ὁ ἐλατόμενον] Aorist, as in ver. 55.—The other evangelists say nothing about *the grave having belonged to Joseph*; John xix. 42 rather gives us to understand that, owing to the necessary despatch, it was made choice of from its being close at hand. We thus see that Matthew's account is unsupported by the earlier testimony of Mark on the one hand, and the later testimony of Luke and John on the other. This, however, only goes to confirm the view that in Matthew we have a later amplification of the tradition which was expunged again by Luke and John, for this latter at least would scarcely have left unnoticed the *devotion* evinced by Joseph in thus giving up *his own* tomb, and yet it is John who distinctly alleges a *different* reason altogether for the choice of the grave. The *ordinary* supposition, that Matthew's account is intended to *supplement* those of the other evangelists, fails to meet the exigencies of the case, especially in regard to John, on whom so tender a feature in connection with the burial would doubtless have made too deep an impression to admit of his passing it over in silence.—As a *new* grave was calculated to do honor to Jesus (comp. on John as above), the circumstance that this one had not been previously used may have gone far to determine the choice, so that there is no ground for supposing that what is said with reference to this has been added without historical warrant (Strauss, Scholten). — *ἐν τῇ πέτρῃ*] The article is to be understood as indicating a rocky place *just at hand*. — *τῇ θύρῃ*.<sup>2</sup> In Rabbinical phraseology the stone used for this purpose is called *לִלְיָא*, a *roller*.<sup>3</sup> Such a mode of stopping up graves is met with even in the present day.<sup>4</sup>

Ver. 61. Ἦν δὲ ἐκεῖ] present at the burial. — *ἡ ἄλλη Μαρ.*] see ver. 56. The article is wanting only in A D\*, and should be maintained, Wieseler\* notwithstanding. Its omission in the case of A may be traced to the reading *ἡ Ἰωσήφ*, which this ms. has at Mark xv. 47. Wieseler approves of this

<sup>1</sup> Comp. Wetstein.

<sup>2</sup> Comp. Hom. *Od.* ix. 248: *πέτρην ἐπὶ θύρῃς θύρῃσιν*, "he placed a huge rock against the door-way."

<sup>3</sup> See Paulus, *exeg. Handb.* III. p. 819.

<sup>4</sup> Strauss, *Sinai u. Golgatha*, p. 205.

<sup>5</sup> *Chronol. Synops.* p. 427.



reading, and holds the Mary of our text to be the wife or daughter of Joseph of Arimathea. But see remark on Mark xv. 47. — καθήμεναι, κ.τ.λ.] unoccupied, absorbed in grief.<sup>1</sup>

Ver. 62. ἥτις ἐστὶ μετὰ τὴν παρασκ.] *which follows the day of preparation*, i.e., *on Saturday*. For παρασκῆν is used to designate the day that immediately precedes the Sabbath (as in the present instance) or any of the feast days. Comp. on John xix. 14. According to the Synoptists, the παρασκῆν of the Sabbath happened to coincide this year with the first day of the feast, which might also properly enough be designated σάββατον (Lev. xxiii. 11, 15),—this latter circumstance being, according to Wieseler,<sup>2</sup> the reason why Matthew did not prefer the simpler and more obvious expression ἥτις ἐστὶ σάββατον; an expression which, when used in connection with the days of the Passover week, was liable to be misunderstood. But Matthew had already spoken so definitely of the first day of the feast as that on which Jesus was crucified (see xxvi. 17-xxvii. 1), that he had no cause to apprehend any misunderstanding of his words had he chosen to write ἥτις ἐστὶ σάββατον. But as little does that precise statement regarding the day permit us to suppose that the expression in question has been made to turn on the divergent narrative of John (in opposition to de Wette). The most natural explanation of the peculiar phrasology: ἥτις ἐστὶ μετὰ τ. παρασκ., is to be found in that *Christian* usage according to which the παρασκῆν (i.e., the προσάββατον Mark xv. 42) has come to be the recognized designation for the Friday of the crucifixion. Michaelis, Paulus, Kuinoel suppose that it is the part of *Friday* after sunset that is intended, by which time, therefore, the Sabbath had begun. This, however, is distinctly precluded by τῇ ἐπαύριον.

Ver. 63. Ἐμνήσθημεν] *we have remembered*, it has just occurred to us, the sense being purely that of the aorist and not of the perfect (in opposition to de Wette). — ἐκεῖνος ὁ πλάνος] *that deceiver* (2 Cor. vi. 8), *impostor*.<sup>3</sup> Without once mentioning His name, they contemptuously allude to Him as one now removed to a distance, as got rid of by death. This is a sense in which ἐκεῖνος is frequently used by Greek authors.<sup>4</sup> — ἐγείρομαι] *present*; marking the confidence with which he affirmed it.

Ver. 64. Καὶ ἔσται] is more lively and natural when not taken as dependent on μήποτε. The Vulgate renders correctly: *et erit*. — ἡ ἐσχάτη πλάνη] *the last error* (see on Eph. iv. 14), that, namely, which would gain ground among the credulous masses, through those who might steal away the body of Jesus, pretending that He had risen from the dead. — τῆς πρώτης] which found acceptance with the multitude through giving out and encouraging others to give out that He was the Messiah. — χειρὶν] *worse*, i.e., more fatal to public order and security, etc.<sup>5</sup>

Ver. 65 f. Pilate's reply is sharp and peremptory. — ἔχετε κουστωδίας] with Luther, Vatablus, Wolf, Paulus, de Wette, Keim, Steinmeyer, ἔχετε is to be taken as an imperative, *habetote*:<sup>6</sup> *ye shall have a watch!* For if it be taken as

<sup>1</sup> Comp. Nägelsbach on Hom. II. i. 134.

<sup>2</sup> Synops. p. 417.

<sup>3</sup> Justin, c. 77. 69; Λαοπάνας.

<sup>4</sup> Schoem. ad Ia. p. 177; Ellendt, Lex. Soph. I. p. 550.

<sup>5</sup> For the use of this expression, comp.

xii. 45; 2 Sam. xiii. 15.

<sup>6</sup> Comp. Xen. Cyrop. viii. 7. 11; Mark ix.

50, xi. 22; Soph. Phil. 773.

an *indicative*, as is generally done in conformity with the Vulgate, we must not suppose that the reference is to *Roman* soldiers (Grotius, Fritzsche), for the Sanhedrim had not any such placed at their disposal, not even to the *detachment that guarded the cross* (Kuinoel), for its duties were now over, but simply to the ordinary *temple guards*. But it is evident from xxviii. 14 that it was *not* these latter who were set to watch the grave. This duty was assigned to a company of *Roman* soldiers, which company the *Acta Pil.* magnifies into a cohort. — ὡς οἴδατε] *as*, by such means *as*, *ye know how to prevent it*, i.e., in the best way you can. The idea : “vereor autem, ut satis communire illud possitis” (Fritzsche), is *foreign* to the text. — μετὰ τῆς κονστωδίας] belongs to ἡσθαλίσ. τ. τάφ.; they secured the grave *by means of*<sup>1</sup> the watch, which they posted in front of it. The intervening σφραγίς. τ. λίθ. is to be understood as having preceded the ἡσθαλ. τ. τ. μετὰ τ. κονστ : *after they had sealed* the stone. To connect μετὰ τ. κονστωδ. with σφραγίς. (Chrysostom) would result either in the feeble and somewhat inappropriate idea that the watch had helped them with the sealing (Bleek), or in the harsh and unnecessary assumption that our expression is an abbreviation for μετὰ τοῦ προσθεῖναι τὴν κονστωδιάν (Fritzsche). — σφραγίς.]<sup>2</sup> The sealing was effected by stretching a cord across the stone at the mouth of the sepulchre, and then fastening it to the rock at either end by means of sealing-clay ;<sup>3</sup> or if the stone at the door happened to be fastened with a cross-beam, this latter was sealed to the rock.<sup>4</sup>

**REMARK.**—As it is certain that Jesus cannot have predicted His resurrection in any explicit or intelligible manner even to His own disciples ; as, moreover, it is impossible to suppose that the women who visited the grave on the resurrection morning could have contemplated embalming the body, or would have concerned themselves merely about how the stone was to be rolled away, if they had been aware that a watch had been set, and that the grave had been sealed ; and finally, as the supposition that Pilate complied with the request for a guard, or at all events, that the members of the Sanhedrim so little understood their own interest as both to leave the body of Jesus in the hands of His followers instead of taking possession of it themselves, and to bribe the soldiers to give false testimony instead of duly calling them to account, as they might have done, for their culpable neglect, is in the highest degree improbable, just as much so as the idea that the procurator would be likely to take no notice of a dereliction of duty on the part of his own soldiers, who, by maintaining the truth of a very stupid fabrication, would only be proclaiming how much they themselves were to blame in the matter : it follows that the story about the watching of the grave—a story which is further disproved by the fact that nowhere in the discussions belonging to the apostolic age do we find any reference *confirmatory or otherwise* to the alleged stealing of the body—*must be referred to the category of unhistorical legend*. And a clue to the *origin* of this legend is furnished by the evangelist himself in mentioning the rumor about the stealing of the body,—a rumor emanating to all appearance from a Jewish source, and circulated with

<sup>1</sup> Stallbaum, *ad Plat. Rep.* p. 530 D.

<sup>2</sup> Comp. Dan. vi. 17.

<sup>3</sup> Paulsen, *Regier. d. Morgenl.* p. 298 ; Har-

mar, *Beobacht.* II. p. 467.

<sup>4</sup> Strauss, *Ant. und G. d. Gal.* p. 205.

the hostile intention of disproving the resurrection of Jesus (Paulus, *exeg. Handb.* III. p. 837 ff.; Strauss, II. p. 562 ff.; Schleiermacher, *L. J.* p. 458 ff.; Weisse, Ewald, Hase, Bleek, Keim, Scholten, Hilgenfeld). The arguments advanced by Hug in the *Freyburg. Zeitschr.* 1831, 3, p. 184 ff.; 5, p. 80 ff.; Kuinoel, Hofmann, Krabbe, Ebrard, Lange, Riegenbach, Steinmeyer, against the supposition of a legend, resolve themselves into arbitrary assumptions and foreign importations which simply leave the matter as historically incomprehensible as ever. The same thing may be said with regard to the emendation which Olshausen takes the liberty of introducing, according to which it is made to appear that the Sanhedrim did not act in their corporate capacity, but that the affair was managed simply on the authority of Caiaphas alone. Still the unhistorical character of the story by no means justifies the assumption of an interpolation (in opposition to Stroth in Eichhorn's *Repert.* IX. p. 141),—an interpolation, too, that would have had to be introduced into three different passages (xxvii. 62, 66, xxviii. 4, 11 ff.); yet one can understand how this apocryphal story should have most readily engrafted itself specially and *exclusively* upon the Gospel of Matthew, a Gospel originating in Judæo-Christian circles, and having, by this time, the more developed form in which it has come down to us. For a further amplification of the legend, see *Ev. Nicod.* 14.

## CHAPTER XXVIII.

VER. 2. ἀπὸ τ. θύρας] is wanting in B D K, 60, 84, Vulg. It. Or. Dion. Deleted by Lachm. and Tisch. Exegetical addition, which many witnesses have supplemented still further by adding τοῦ μνημείου (Mark xvi. 3). — Ver. 6. ὁ κύριος] is wanting, no doubt, only in B K, 33, 102, Copt. Aeth. Arm. Ar.<sup>po1</sup> one Cod. of the It. Or.<sup>int</sup> Chrys.; but, with Tisch., it is to be condemned. This designation is foreign to Matth., while as “*gloriosa appellatio*” (Bengel) it was more liable to be inserted than omitted. — Ver. 8. ἐξελθ.] Tisch.: ἀπελθ., following B C L K, 33, 69, 124. Correctly; the more significant reading of the Received text is derived from Mark. — Ver. 9. Before καὶ ἰδοὺ the Received text inserts: ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. No such clause is found in B D K, min. Syr. Ar.<sup>po1</sup> Perss. Copt. Arm. Vulg. Sax. It. Or. Eus. Jer. Aug. Defended by Griesb. Matth. Fritzsche, Scholz, Bornem. *Schol. in Luc.* p. xxxix.); condemned by Mill, Bengel, Gersd., Schulz, Rinck, Lachm., Tisch. There would be nothing feeble or awkward about the words if thus inserted, on the contrary, the effect would be somewhat solemn (see Bornem.); but seeing that they are wanting in witnesses so ancient and so important, and seeing that ὡς is not found in this sense anywhere else in Matth. (other grammatical grounds mentioned by Gersd. are untenable), there is reason to suspect that they are an early addition for the sake of greater precision. — Ver. 11. For ἀνήγγ., read, with Tisch. 8, ἀνήγγ., though only in accordance with D K, Or. Chrys. The Received reading is taken from ver. 10, while ἀναγγέλλειν occurs nowhere else in Matthew. — Ver. 14. ἐν τοῦ ἡγ.] Lachm.: ἐπὶ τοῦ ἡγ., following B D, 59, Vulg. It. But this is an explanatory correction in consequence of not catching the sense. — Ver. 15. Lachm. inserts ἡμέρας after σήμερον, in accordance with B D L. Correctly; as Matth. does not add ἡμέρ. in any other instance (xi. 23, xxvii. 8), it was more natural for the transcriber to omit than to insert it. — Ver. 17. αὐτῶ] is wanting in B D K, 33, 102, Vulg. It. Chrys. Aug. Deleted by Lachm. and Tisch. 8. A somewhat common addition, for which other mss. (min.) have αὐτόν. — Ver. 19. After πορευθ. Elz. inserts οὖν, which is bracketed by Lachm. and deleted by Matth. and Tisch. Added as a connecting particle, but wanting in very important witnesses, while other and less important ones have οὖν.

Ver. 1. On the various ways of viewing and interpreting the *story of the resurrection*, see, as regards their critical aspect, Keim, III. p. 527 ff.; and on the apologetic side, consult Steinmeyer, *Apolog. Beitr.* III. 1871. — ὥπὲρ δὲ σαββάτων] but late on the Sabbath, means neither . . . after the close of the Sabbath,<sup>1</sup> nor : after the close of the week;<sup>2</sup> for ὥπὲρ, *aero*, with a defining genitive (without which it occurs nowhere else in the New Testament) always

<sup>1</sup> Olshausen, de Wette, Baumgarten-Crusius, Ewald, Bleek.

<sup>2</sup> Severus of Antioch, Euthymius Zigabenus, Grotius, Wieseler, p. 425.

denotes the lateness of the period thus specified and still current (τὰ τελευταία τούτων, Euthymius Zigabenus).<sup>1</sup> Take the following as examples of this usage from classical authors.<sup>2</sup> Hence by : *late on the Sabbath*, we are not to suppose Saturday evening to be intended,—any such misunderstanding being precluded both by the nature of the expression made use of, an expression by no means synonymous with the usual ὀψίας γενομένης (in opposition to Keim), and by what is still further specified immediately after,—but *far on in the Saturday night*, after midnight, *toward daybreak on Sunday*, in conformity with the civil mode of reckoning, according to which the ordinary day was understood to extend from sunrise till sunrise again. Lightfoot, comparing the Rabbinical expression פ'פ' ש'ש' א'ב'ש', aptly observes : “ὅψε totam noctem denotat.”<sup>3</sup> Consequently the point of time mentioned here is substantially identical with that given in Luke xxiv. 1 : τῇ μὲ τῶν σαββάτων ὄρθρου βαθείας, and in John xx. 1 : τῇ μὲ τῶν σαββ., πρὶ σκοτίας ἐτι οὐσης ; while, on the other hand, Mark xvi. 2 represents the sun as already risen.<sup>4</sup> — τῇ ἐπιφωσκ. εἰς μίαν σαββάτων] *when it was dawning toward Sunday, i.e., as the light was beginning to appear on the morning of Sunday*. Understand *ἡμέρα* after *ἐπιφωσκ.* ; and for *ἐπιφώσκει ἡ ἡμέρα*, comp. Herod. iii. 86 : ἂν' ἡμέρη διαφωσκούση, also ix. 45. The participial expression without the *ἡμέρα* is similar to ἡ ἐπιούσα, and the like.<sup>5</sup> Keim supposes the *evening* to be intended, since, according to the Jewish mode of reckoning, the day began with the rising of the stars or the lighting of lamps, so that the meaning of our passage would be as follows : “*In the evening after six o'clock, just when the stars were beginning to twinkle.*”<sup>6</sup> But to say nothing of the startling discrepancy that would thus arise between Matthew and the other evangelists, we would be under the necessity, according to Luke xxiii. 54 (see on the passage), of understanding the words immediately following as simply equivalent to : τῇ αἰῶ σαββάτων ἐπιφωσκούση.<sup>7</sup> Nor, if we adopt Keim's interpretation, is it at all clear what substantive should be understood along with τῇ ἐπιφωσκ. Ewald<sup>8</sup> unwarrantably supplies *ἐσπέρα*, and, like Keim, supposes the reference to be to the *evening* lighting of the lamps, though he is inclined to think that Matthew intended *summarily to include* in his statement what the women did on Saturday evening and early on Sunday, a view which finds no support whatever in the text ; as for the intention to *embalm* the body, there is *no trace* of such a thing in Matthew. Lastly, to suppose that in framing his statement as to the time here in question, the author of our revised Gospel has had recourse to a *combination of* Mark xvi. 1 and 2 (Weiss), is to give

<sup>1</sup> Comp. in general, Krüger, § xlvii. 10. 4 ; Kühner, II. 1, p. 292.

<sup>2</sup> Xen. *Mem.* ii. 1. 14 ; Thuc. iv. 93. 1 : τῆς ἡμέρας ὀψί ; Dem. p. 541, *ult.* : ὀψὲ τῆς ὥρας ἐγγίγνεται ; Luc. *Dem. enc.* 14, and *de morte Peregr.* 21 : ὀψὲ τῆς ἡλικίας.

<sup>3</sup> Comp. so early a writer as Augustine, *de cons. ev.* 24.

<sup>4</sup> For ὀψί, comp. Ammonius : ἐσπέρα μὲν γὰρ ἔστιν ἡ μετὰ τὴν δύσιν τοῦ ἡλίου ὥρα : ὀψί δὲ ἡ μετὰ πολὺ τῆς δύσεως, “evening is the time after the setting of the sun ; but *late* is

the time after the sun has been long set.”

<sup>5</sup> Kühner, II. 1, p. 228.

<sup>6</sup> This idea of Keim's about the *twinkling of the stars* is an importation ; for the expression *ἐπιφώσκει*, as applied to the evening, has reference only to the *ordinary domestic* lighting of the lamps. See in particular, Lightfoot on Luke xxiii. 54.

<sup>7</sup> Comp. σαββάτων ἐπιφώσκει, *Ev. Nicod.* 12, p. 600, Thilo's edition.

<sup>8</sup> *Apost. Zeit.* p. 82.

him but little credit for literary skill ; for instead of taking the trouble to form any such combination, he had only to take Mark's two statements and place the one after the other, thus : διαγενομένου τοῦ σαββάτου, λίαν πρῶτῃ τῆς μιᾶς σαββάτων. But so far from that, he has proceeded in entire independence of Mark. — The expression *μία σαββάτων* corresponds exactly to the Rabbinical mode of designating the days of the week : *יום ראשון*, Sunday ; *יום שני*, Monday ; *יום שלישי*, Tuesday, and so on.<sup>1</sup> Observe that *σάββατα* denotes, in the first instance, *Sabbath*, and then *week* ; and similarly, that the *ἡμέρα* to be understood with *ἐπιφωσκ.* is to be taken in the sense of day *light*.<sup>2</sup> — *ἡ ἄλλη Μαρία*] as in xxvii. 56. — In John xx. 1 only Mary Magdalene is mentioned, whereas in the Synoptists we have an amplified version of the tradition as regards the number of the women, Matthew mentioning two, Mark three (Salome), while Luke (xxiv. 10) gives us to understand that, in addition to the two Marys and Joanna, whom he specially names, there were several others. In dealing with such discrepancies in the tradition we should beware of seeking to coerce the different narratives into harmony with one another, which can never be done without prejudice to their respective authors. We see an illustration of this in the supposition that Mary Magdalene came *first of all* to the grave, and then hastened back to the city to inform Peter of what had taken place, and that during her absence Mary the mother of James, Joanna, Salome, and the other women arrived (Ols-hausen, Ebrard). Comp. on John xx. 1. The same thing is exemplified by the other view, that Mary Magdalene went to the grave *along with* the rest of the women, but that on the way back she outran the others, etc.<sup>3</sup> — *θεωρήσαι τὸν τάφον*] *to look at the grave* ; according to Mark and Luke, to anoint the body. This latter statement is the *more original* and *more correct* of the two, though Matthew could not consistently adopt it after what he had said about the sealing and watching of the grave.

Ver. 2. It is wrong to take the *aorists* in a *pluperfect* sense (Castalio, Kuinoel, Kern, Ebrard), or to conceive of the action of the *ἦλθε* as not yet completed (de Wette). Matthew represents what is here recorded as taking place *in presence of the women* (*ἦλθε . . . θεωρήσαι . . . καὶ ἰδοί*), whose attention, however, had been so much occupied with the accompanying phenomena, that they did not observe (vv. 5, 6) the circumstance itself of our Lord's emerging from the grave (which, besides, must have been invisible to the outward eye, owing to the nature of the body He had now assumed, comp. on ver. 17). The other evangelists make no mention of this (legendary) supernatural and visible rolling away of the stone ; and, though differing as to the number of the angels, they agree in representing them as having appeared *inside* the grave. *Here*, if anywhere, however, amid so much that is supernatural, must we be prepared to expect divergent accounts of what took place, above all in regard to the angelic manifestations, which are matters depending on individual observation and experience (comp. on John xx. 12), and not the

<sup>1</sup> See Lightfoot, p. 500.

<sup>2</sup> John ix. 4, xl. 6 ; Rom. xiii. 12 ; 1 Thess.

v. 5.

<sup>3</sup> For the various attempts to harmonize

the divergent narratives, see Griesbach, *Opusc.* II. p. 241 ff. ; Strauss, II. p. 570 ff. ; Wieseler, p. 425 ff.

objective perceptions of impartial and disinterested spectators. — γάρ] assigning the reason for the violent earthquake which, as a divine σημεῖον, formed an appropriate accompaniment to this miraculous angelic manifestation. — κ. ἐκάθ' ἑτο, κ.τ.λ.] as the heaven-sent guardian and interpreter of the empty tomb.

Ver. 3 f. 'Η ἰδέα αὐτοῦ] *his appearance*, his outward aspect, found nowhere else in the New Testament, though occurring in Dan. i. 15, 2 Macc. iii. 16, and frequently in classical authors.<sup>1</sup> The appearance of the countenance is meant; see what follows. Comp. xvii. 2. — ὡς ἀστραπή] not: as having the form, but as shining with the brightness of lightning.<sup>2</sup> For the white raiment, comp. 2 Macc. xi. 8; Acts i. 10. The sentinels were convulsed (ἰσθίσθησαν, 3 Esdr. iv. 36) with terror at the sight of the angel (αὐτοῦ), and became as powerless as though they had been dead. The circumstance of these latter being mentioned again at this point is in strict keeping with the connection of Matthew's narrative.

Ver. 5 f. 'Αποκριθεῖς] said in view of the terrifying effect which he saw was being produced upon the women by what was taking place. Comp. on xi. 25. — μὴ φοβέσθε ὑμεῖς] *ὑμεῖς* is neither to be understood as a vocative (*o vos!*), nor to be referred to what follows (both of which Fritzsche has suggested); but, as the simplicity of the address and a due regard to the sense require, is to be taken thus: *ye* should not be afraid, *ὑμεῖς* being thus regarded as forming a contrast to the sentinels, who are paralyzed with terror. To say that no particular emphasis ever rests upon the personal pronoun (*de Wette*) is to say what, as regards the whole of the New Testament, is simply not the case (instance also Mark xiii. 9; Acts viii. 24). — οἶδα γὰρ, κ.τ.λ.] *Ground* of the reassuring terms in which the angel addresses them; he knows the loving purpose for which they are come, and what joyful news he has to tell them!

Ver. 7. Προάγει] he is in the act of going before you to Galilee; *ὅτι* is recitative.<sup>3</sup> Accordingly ὑμᾶς and ὤψεσθε refer to the disciples (comp. xxvi. 32), not to the women as well, who, in fact, saw Jesus forthwith; and see ver. 10. For the meeting itself, which is here promised, see ver. 16 ff. — ἐκεῖ] therefore not previously in Jerusalem or anywhere else in Judaea. Between what is here stated and the narratives of Luke and John there is a manifest and irreconcilable difference.<sup>4</sup> Observe, moreover, the ὤψεσθε; on no earlier occasion than that of their meeting in Galilee were they to be favored with a sight of Him. — εἶπον ὑμῖν] *I have told you it*, in the sense of: *take this as my intimation of the fact* (see on John vi. 36), thus conjoining with the announcement a hint carefully to note how certainly it will be verified by the result. It is wrong, therefore, to suppose that for εἶπον we

<sup>1</sup> On the relation of this term to εἶδος, see Stallbaum, *ad Plat. Rep.* p. 506 A, and *Parmen.* p. 128 E; and comp. Amels on *Hom. Od.* ix. 508, Appendix.

<sup>2</sup> Comp. *Plat. Phædr.* p. 254 B: εἶδον τὴν ὄψιν ἀστράπτουσαν, "they beheld the gleaming countenance."

<sup>3</sup> Bengel correctly observes: "Verba dis-

cipulis dicenda se porrigunt usque ad *videbitis*," "the message to the disciples extends as far as *ye shall see*."

<sup>4</sup> In the *Stud. u. Krit.* 1869, p. 532 ff., Graf still tries in vain to make out a case in favor of assuming, as matter of course, the expiry of the festival period before the προάγει and ὄψ.

should read *ειπεν*, after Mark xvi. 7 (Maldonatus, Michaelis), in which case some assume an error in translation ;<sup>1</sup> others, an error on the part of the transcriber (Scholten) ; and others, again, an erroneous use of Mark (Schneckenburger, Holtzmann). The *ἰδοὺ, εἰπον ὑμῖν* is here *peculiar* to Matthew.

Ver. 8. *Μετὰ φόβου, ἐφ' οἷς εἶδον παραδόξους μετὰ χαρᾶς δὲ, ἐφ' οἷς ἤκουσαν εὐαγγελίους*, "with fear, because of the incredible things which they saw ; with joy, because of the good news which they heard," Euthymius Zigabenus. — *μεγάλως*] applying to *both* substantives. For similar instances of the mingling of *fear with joy*,<sup>2</sup> consult Wetstein.<sup>3</sup>

Ver. 9. On seeing the strange and superhuman appearance presented by the risen Lord, the women are so filled with consternation (*μὴ φοβείσθε*, ver. 10) that they take hold of His feet in a suppliant attitude (*ἱκράτ. αὐτοῦ τ. πόδας*), and testify their submission and reverence by the act of *προσκύνησις*.

Ver. 10. *Μὴ φοβείσθε· ἐπάγετε, ἀπαγγ.*] *Asyndeton*, the matter being pressing, urgent. — *τοῖς ἀδελφοῖς μου*] He thus designates His *disciples*,<sup>4</sup> not *πρὸς τιμὴν αὐτῶν* (Euthymius Zigabenus), for which there was no occasion, but in view of that conception of Him as a *superhuman being* which had so profoundly impressed the women prostrate at His feet. — *ἵνα*] does not state the purport of the order involved in *ἀπαγγ.* (de Wette ; there is nothing whatever of the nature of an order about *ἀπαγγ.*), but the idea is : *take word to my brethren* (namely, about my resurrection, about your having seen me, about my having spoken to you, and what I said), *in order that* (as soon as they receive these tidings from you) *they* may proceed to Galilee, xxvi. 32. — *κακεῖ με ὁψονταί*] is not to be regarded as dependent on *ἵνα*, but : *and there they shall see me*. This repetition of the directions about going to Galilee (ver. 7), to which latter our evangelist gives considerable prominence as the scene of the new reunion (ver. 16 ff.), cannot be characterized as *superfluous* (de Wette, Bruno Bauer), or even as *poor and meaningless* (Keim), betraying the hand of a later editor, but is intended to be *express and emphatic* ; comp. Steinmeyer. With the exception of John xxi., the other canonical Gospels, in which, however, we cannot include the spurious conclusion of Mark, make no mention of any appearance of the risen Lord in Galilee ; according to John xx., Jesus remained at least eight days in Jerusalem, as did also His disciples, to whom He there manifested Himself on two occasions, though it would appear from John xxi. that the third manifestation took place in Galilee, while Luke, on the other hand (xxiv. 49 ; Acts i. 4, xiii. 31), *excludes* Galilee altogether, just as Matthew excludes Judaea. To harmonize these divergent accounts is impossible ;<sup>5</sup> and, with regard to the account of *Matthew* in particular, it may be observed that it is so far from assuming the manifestations to the disciples in Judaea as having previously occurred (in opposition to Augustine, Olshausen, Krabbe, Ebrard, Lange), that it clearly

<sup>1</sup> Bolten, Elchhorn, Buslav, *de ling. orig.* ev. M. p. 67.

<sup>2</sup> Virg. *Aen.* i. 514, xi. 807, *al.*

<sup>3</sup> Köster in the *Stud. u. Krit.* 1862, p. 351.

<sup>4</sup> Bengel says correctly : "Jesum ante passionem alii potius alieniores adorarunt

quam discipulū," "before His passion, Jesus was worshipped by others, strangers, rather than by His disciples."

<sup>5</sup> Comp. on John xx. 17 ; Justin, c. 7r. 106.

<sup>6</sup> Strauss, II. p. 558 ff. ; Holtzmann, p. 500 f. ; Keim.



intends the meeting with the eleven, ver. 16 ff., as the *first* appearance to those latter, and as the one that had been promised by the angel, ver. 7, and by Jesus Himself, ver. 10. From those divergent accounts, however, it may be fairly inferred that the tradition regarding the appearances of the risen Lord to His disciples assumed a threefold shape : (1) *the purely Galilaean*, which is that adopted by Matthew ; (2) *the purely Judaeian*, which is that of Luke, and also of John with the supplementary ch. xxi. *left out* ; (3) *the combined form* in which the appearances both in Galilee and Judaea are embraced, which is that of John with the supplementary chapter in question *included*. That Jesus appeared to the disciples *both* in Jerusalem and in Galilee *as well* might be already deduced *as a* legitimate historical inference from the fact of a distinct Judaeian and Galilaean tradition having been current ; but the matter is placed beyond a doubt by John, if, as we are entitled to assume, the apostle is to be regarded as the author of ch. xxi. The next step, of course, is to regard it as an *ascertained historical fact* that the appearances in Judaea preceded those in Galilee ; though, at the same time, it should not be forgotten *that Matthew's account* is not merely vague and concise (Bleek), but that it, in fact, *ignores the appearances in Judaea altogether*<sup>1</sup> entirely *excludes* them as being unsuited to the connection.<sup>2</sup> Now, as this is inconceivable in the case of Matthew the *apostle*, we are bound to infer from our narrative that this is another of those passages in our Gospel which show traces of other than apostolic authorship. See Intro. § 2.

REMARK.—It is evident from 1 Cor. xv. 5 ff. that, even taking the narratives of all the evangelists together, we would have but an *imperfect* enumeration of the appearances of Jesus subsequent to His resurrection, Matthew's account being the most deficient of any. With regard to the appearances themselves, modern criticism, discarding the idea that the death was only apparent (see on xxvii. 50), has treated them partly as *subjective creations*, either of the intellect (Strauss, Scholten), in its efforts to reconcile the Messianic prophecies and the belief in the Messiah with the fact of His death, or of ecstatic vision (Baur, Strauss, 1864 ; Holsten, Ewald), and therefore as mere mental phenomena which came to be embodied in certain objective incidents. There are those again who, attributing the appearances in question to some *objective influence emanating from Christ Himself*, have felt constrained to regard them as *real manifestations* of His person in the *glorified form* (Schenkel) in which it emerged from out of death (not from the grave),—a view in which Weisse, Keim,

<sup>1</sup> Rud. Hofmann (*de Berg Galilæa*, 1856), following certain early expositors, has attempted to explain the discrepancies between the various narratives by maintaining that ἡ Γαλιλαία, Matt. xxviii., is not the *country* but a *mountain* of this name, namely, the northmost of the three peaks of the Mount of Olives. But nowhere in the New Testament do we find such a designation applied to any locality but the well-known *province* of that name ; nor, if we interpret

fairly the passage quoted by Hofmann from Tertullian (*Apol.* 21), Lactantius (iv. 19), and Chrysostom, are we able to find in them any allusion to a *mountain* called Galilee ; and surely it is not to be presumed that anything of a trustworthy nature can be learnt as to the existence of such a mountain from the confusions of a certain corrupt part of the text in the *Evang. Nicod.* 14 ; see already, Thilo, *ad Cod. Apoc.* I. p. 320 f.

<sup>2</sup> Comp. Schleiermacher, *L. J.* p. 463 f.

Schweizer substantially concur, inasmuch as Keim, in particular, lays stress on the necessity of "such a telegram from heaven" after the extinction of Christ's earthly nature, though he considers the question as to whether our Lord also communicated the form of the vision directly or only indirectly as of but secondary consequence. But all these attempts to treat what has been recorded as an actual fact, as though it were based merely on mental phenomena, are in opposition in general to the *explicit and unhesitating view* of all the evangelists and apostles, as well as in particular to the uniform reference to the *empty grave*, and no less uniform use of the expression *third day*, all classical testimonies which can never be silenced. If, in addition to all this, it be borne in mind that the apostles found in the resurrection of their Lord a living and unfailing source of courage and hope, and of that cheerfulness with which they bore suffering and death,—that the apostolic church generally saw in it the foundation on which its own existence was based,—that Paul, in particular, insists upon it as incontrovertible evidence for, and as an *ἀπαρχή* of the resurrection of the body (1 Cor. xv. 23; Rom. viii. 11), and as constituting an essential factor in man's justification (Rom. iv. 25; Phil. iii. 10), though he is fond of speaking of being buried and raised up with Christ as descriptive of what is essential to the moral standing of the Christian (Rom. vi. 4; Col. ii. 12), and can only conceive of the glorified body of the Lord, to which those of believers will one day be conformed (Phil. iii. 21), as no other than that which came forth from the grave and was taken up to heaven,—if, we say, this be borne in mind, not the shadow of an exegetical pretext will be left for construing the resurrection from the grave of one whose body was exempted from corruption (Acts ii. 31, x. 41) into something or other which might be more appropriately described as a resurrection *from the cross*, and which would therefore require us to suppose that all the apostles and the whole church from the very beginning had been the victims of a delusion. See, in answer to Keim, Schmidt in the *Jahrb. f. D. Theol.* 1872, p. 413 ff. If this view of the resurrection were adopted, then, in opposition once more to New Testament authority, we should have to identify it with the ascension (comp. on Luke xxiv. 51, Remark); while, on the other hand, it would be necessary to give up the *Descensus Christi ad inferos* as a second error arising out of that which has just been referred to.

Ver. 11. Πορευομὲν δὲ αὐτῶν] *but while they were going away*, to convey the intelligence to the disciples, ver. 10. While, therefore, the women are still on their way, the soldiers in question repair to the city and report to the high priests what had happened.

Ver. 12 ff. Συναχθέντες] Change of subject.<sup>1</sup> — συμβούλ. τε λαβόντες] *after consulting together*, as in xii. 14, xxii. 15, xxvii. 1, 7. The conjunctive particle *τε* has the same force as in xxvii. 48, and occurs nowhere else in Matthew; found so much the more frequently in Luke's writings, especially in the Acts. — ἀργύρια] as in xxvi. 15, xxvii. 3, 5, 9. *Silver pieces*, a sufficient number of shekels. — εἰπατε, κ.τ.λ.] an *infelix astutia*, "a miserable piece of cunning" (Augustine), seeing that they could not possibly know what had taken place while they were sleeping. — Ver. 14. ἐπὶ τοῦ ἡγεμόνος]

<sup>1</sup> Winer, p. 586 [E. T. 787].

*coram procuratore.* ἀκούειν is not to be understood, with the majority of expositors, merely in the sense of : *to come to the ears of*, which is inadmissible on account of ἐπὶ (for in that case Matthew would have simply written καὶ ἐὰν ἀκούσῃ τοῦτο ὁ ἡγ., or used the passive with the *dative*) but in the *judicial* sense : *if this comes to be inquired into, if an investigation into this matter should take place* before the procurator.<sup>1</sup> — ἡμεῖς] with a self-important emphasis. Comp. ἡμᾶς in the next clause. — πείσομεν αὐτόν] *we will persuade him, i.e., satisfy, appease him* (see on Gal. i. 10), in order, that is, that he may not punish you ; see what follows. — ἀμερίμους] *free from all concern* (1 Cor. vii. 32), and, in the present instance, in the objective sense : *free from danger and all unpleasant consequences.*<sup>2</sup> — Ver. 15. ὡς ἐδιδάχθ.] *as they had been instructed*, Herod. iii. 134. — ὁ λόγος οὗτος] not : “the whole narrative” (Paulus), but, as the context requires (ver. 13), *this story of the alleged stealing of the body.* The industrious circulation of this falsehood is also mentioned by Justin.<sup>4</sup> For an abominable expansion of it, as quoted from the *Toledoth Jeschu*, see Eisenmenger’s *entdeckt. Judenth.* I. p. 190 ff. For ἡ σήμερον ἡμέρα, see Lobeck, *Paral.* p. 534.

Ver. 16. The eleven disciples, in accordance with the directions given them, ver. 10, proceeded to Galilee, to the mountain, etc. — οὐ ἐτάξατο, κ.τ.λ.] an additional particular as to the locality in question, which the women received, ver. 10, and had subsequently communicated to the disciples. The οὐ, *ubi*, is to be regarded as also including the preceding *whither* (to go and abide there), Luke x. 1, xxii. 10, xxiv. 28.<sup>3</sup>

Ver. 17. Ἰδόντες, κ.τ.λ.] According to the account now before us, evidently the *first* occasion of meeting again since the resurrection, and the *first* impression produced by it—corresponding to the *ὄψεσθε* of vv. 7, 10. See, besides, on ver. 10. — οἱ δὲ ἐδίδασκαν] It was previously said in a *general way* that the eleven fell prostrate before Him, though *all* did not do so : some *doubted* whether He, whom they saw before them, could really be Jesus. This particular is added by means of οἱ δέ, which, however, is not preceded by a corresponding οἱ μὲν before προσεκύνησαν, because this latter applied to the majority, whereas the doubters, who did not prostrate themselves, were only the exception. Had Matthew’s words been : οἱ μὲν προσεκύνησαν, οἱ δὲ ἐδίδασκαν, he would thus have represented the eleven as divided into two co-ordinate parts, into as nearly as possible two halves, and so have stated something different from what was intended. This is a case precisely similar to that of the οἱ δὲ ἐρράπισαν of xxvi. 67, where, in like manner, the preceding ἐκολάφισαν αὐτόν (without οἱ μὲν) represents what was done by *the majority.*<sup>5</sup> According to Fritzsche, a preceding οἱ μὲν οὐκ

<sup>1</sup> John vii. 51; Xen. *Cyrop.* i. 2. 14, and frequently.

<sup>2</sup> Erasmus: “si res apud illum iudicio agatur.” Comp. Vatablus and Bleek.

<sup>3</sup> Herodian, ii. 4. 3.

<sup>4</sup> *C. Tr.* xvii. 108.

<sup>5</sup> Winer, p. 439 f. [E. T. 592]; Kühner, II. 1, p. 473.

<sup>6</sup> “Quibus in locis primum *universa res*

ponitur, deinde partitio nascitur, quae ostendit, priora quoque verba *non de universa causa* jam accipi posse.” “In whatever places first a *universal statement* is made, thence a subdivision arises, which shows that the former words cannot possibly be accepted respecting *universal cause.*” Klotz, *ad Devar.* p. 253. Comp. Xen. *Hell.* i. 2. 14: ὅχοντο ἐς Δελφείων, οἱ δ’ ἐς Μήγαρα; *Cyrop.*

*ἰδίστασαν* should be understood. This, however, is purely arbitrary, for the *ἰδίστασαν* has its appropriate correlative *already* in the preceding *προσεκίνησαν*. Again, as matter of course, we must not think of predicating the *προσεκίνησαν* of the *doubters* as well, which would be psychologically absurd (only after his doubts were *overcome* did Thomas exclaim : ὁ κυριὸς μου κ. ὁ θεὸς μου !). Fritzsche<sup>1</sup> attempts to obviate this objection by understanding *ἰδίστασαν* in a *pluperfect* sense (they *had doubted* before they saw Jesus) ; an expedient, however, of the same arbitrary nature as before (comp. on John xviii. 24), and such as no reader of our passage (with *προσεκίνησαν* before him) would have suspected to be at all necessary. Others, in spite of the plain and explicit statements of Matthew, and in order to free the *eleven* from the imputation of doubt, have here turned to account the *five hundred brethren*, 1 Cor. xv. 6 (Calovius, Michaelis, Ebrard, Lange), or the *seventy disciples* (Kuinoel), and attributed the *ἰδίστασαν* to *certain of these* ! Others, again, have resorted to *conjecture* ; Beza, for example, thinks that for οἱ δέ we might read οὐδέ ; Bornemann<sup>2</sup> suggests : οἱ δὲ *ἰδίστασαν* (some fell prostrate, the others *started back from each other* with astonishment). The *doubting itself* on the part of the disciples<sup>3</sup> is not to be explained by the supposition of an already *glorified state of the body*,<sup>4</sup> for after His resurrection Christ still retained His material bodily organism, as the evangelists are at some pains to remind us.<sup>5</sup> At the same time, it is not enough to appeal to the fact that "nothing that was subject to death any longer adhered to the living One" (Hase), but, in accordance with the evangelic accounts of the appearing and sudden vanishing of the risen Lord, and of the whole relation in which He stood to His disciples and His disciples to Him, we must assume some *change* in the bodily organism and outward aspect of Jesus, a mysterious transformation of His whole person, an *intermediate phase of existence* between the bodily nature as formerly existing and the glorified state into which He passed at the moment of the ascension,—a phase of existence, however, of which it is impossible for us to form any distinct conception, for this is a case where analogy and experience alike fail us. His body did not retain, as did those of Jairus' daughter, the young man of Nain, and Lazarus, exactly the same essential nature as belonged to it before death, but still it was not as yet the *σῶμα τῆς δόξης αὐτοῦ* (Phil. iii. 21), though it was certainly immortal, a fact which of itself would necessarily involve the very essential change which came over it ; comp. also Bleek.

Ver. 18.<sup>6</sup> Προσελθόν] From feelings of modesty and reverence, the eleven had not ventured to go quite close to Him. — ἰδόν] with all the emphasis of

iv. 5. 46 : ὁπότε ἴππους, ὅσοι ἡμῖν ᾤοντο, οἱ δὲ προσάγονται, "You see the horses, as many as are with us ; but others are being brought up," and the passage in Pfugk, *ad Eur. Hec.* 1160 ; Kühner, II. 2, p. 808.

<sup>1</sup> Comp. Theophylact, Grotius, and Markland in *Eur. Suppl.* p. 326.

<sup>2</sup> In the *Stud. u. Krit.* 1843, p. 126 (comp. Schleusner).

<sup>3</sup> Comp. Luke xxiv. 31, 37, 41 ; John xx.

19, 26.

<sup>4</sup> Following the Fathers, Olshausen, Glöckler, Krabbe, Kühn, *wie ging Chr. durch d. Gräber Thür?* 1838 ; comp. Kinkel's unscriptural idea of a repeated ascension to heaven, in the *Stud. u. Krit.* 1841, p. 597 ff.

<sup>5</sup> Luke xxiv. 39-43 ; John xx. 20, 27, xxi. 5 ; comp. also Acts i. 21 f., x. 41.

<sup>6</sup> Comp. for ver. 18 ff., Theod. Schott in the *Luther. Zeitschr.* 1871, p. 1 ff.

the conviction that He was triumphant at last: *was given to me*, etc., was practically given, that is, when the Father awoke me out of death. Thereby His state of humiliation came to an end, and the resurrection was the turning-point at which Christ entered into the heavenly glory, in which He is to reign as *κύριος πάντων* till the time of the final surrender of His sway into the hands of the Father (1 Cor. xv. 28). It is true, no doubt, that when first sent forth by God He was invested with the *ἐξουσία* over all things (xi. 27; John xiii. 3); but in His state of *κένωσις* it would, of necessity, come to be limited by the conditions of that human life into which He had descended. With His resurrection, however, this limitation was removed, and His *ἐξουσία* fully and absolutely restored, so that He once more came into complete possession of His premundane *δόξα*,<sup>1</sup> the *δόξα* in which He had existed as the *λόγος ἄσαρκος*, and to which He was again exalted as the glorified Son of man.<sup>2</sup> — *πᾶσα ἐξουσία*] *all authority*, nothing being excepted either in heaven or earth which can be referred to the category of *ἐξουσία*. Some, unwarrantably interpreting in a rationalistic sense, have understood this to mean the “*potestas animis hominum per doctrinam imperandi*” (Kuinoel),—or, as Keim expresses it, the handing over to Him of all spirits to be His instruments in carrying out His purposes in the world,—or absolute power to make all necessary arrangements for the establishment of the Messianic theocracy (Paulus), or power over the whole *world of humanity* with a view to its redemption (Volkmar), and such like. What is really meant, however, is the *munus regium* of Christ, *free from all limitation*, without, however, compromising in any way the absolute supremacy of the Father.<sup>3</sup>

Ver. 19. The *οὖν* of the Received text (see the critical remarks) is a gloss correctly representing the connection of the thoughts. The fact stated in ver. 18 is itself the *reason* why *all nations* should be brought under His government, and made subject to His sway by means of the *μαθητεύειν*, etc. — *μαθητεύσατε*] *make them my μαθηταί* (John iv. 1).<sup>4</sup> This *transitive* use of the verb is not met with in classical Greek. Observe how here every one who becomes a believer is conceived of as standing to Christ in the personal relation of a *μαθητής*, in accordance with which view the term came to be applied to *Christians* generally. — *πάντα τὰ ἐθνῆ*] *all nations without exception*, xxv. 32, xxiv. 14, xxvi. 13. With these words—and this is the *new* feature in the present instructions—the previous prohibition, x. 5, was cancelled, and the apostolic mission declared to be a mission to the *whole world*. On this occasion Jesus makes no mention of any particular *condition* on which *Gentiles* were to be admitted into the church, says nothing about whether it was or was not necessary that they should in the first instance become Jewish proselytes (Acts xv. 1; Gal. ii. 1), though He certainly meant that it was not necessary; and hence, because of this omission, the difficulty which the apostles had at first about directly and unconditionally admitting the Gentiles. If this latter circumstance had been borne in mind, it could hardly

<sup>1</sup> John xvii. 5; Luke xxiv. 26; Phil. ii. 9 f.; Rom. xiv. 9; Eph. i. 20 ff., iv. 10; 1 Cor. xv. 25 ff.

<sup>2</sup> Comp. on John i. 14.

<sup>3</sup> John xiv. 28; 1 Cor. xv. 27, xl. 3.

<sup>4</sup> Comp. xiii. 62; Acts xiv. 21.

have been asserted, as it has been, that the special revelation from heaven, for the purpose of removing the scruples in question, Acts x., tells against the authenticity of the commission recorded in our passage.<sup>1</sup> — βαπτίζοντες, κ.τ.λ.] in which the *μαθητεύειν* is to be *consummated*, not something that must be done *after* the *μαθητεύσατε*,<sup>2</sup> as though our passage ran thus, *μαθητεύσαντες . . . βαπτίζετε*. Besides, that the phrase βαπτίζοντες κ.τ.λ., did not require in every case the *performance of the ceremony by the apostles themselves*, was distinctly manifest to them in the discharge of their functions even from the first (Acts ii. 41).<sup>3</sup> — βαπτίζειν εἰς] means *to baptize with reference to*. The particular object to which the baptism has reference is to be gathered from the context. See on Rom. vi. 3, and thereon Fritzsche, I. p. 359; comp. also on 1 Cor. x. 2. Here, where the βαπτίζειν εἰς τὸ ὄνομα is regarded as that through which the *μαθητεύειν* is operated, and through which, accordingly, the introduction into spiritual fellowship with, and ethical dependence upon Christ is brought about, it must be understood as denoting that by baptism the believer passes into that new phase of life in which he accepts the *name of the Father* (of Christ) *and of the Son and of the Holy Spirit as the sum of his creed and confession*. τὸ ὄνομα, because it is precisely the *name* of him who is confessed that expresses his whole specific relation considered by itself, and with reference to him who confesses, and accordingly the three names, "Father, Son, and Spirit," are to be understood as expressing the *sum-total* of the distinctive confession which the individual to be baptized is to accept as his both now and for all time coming.<sup>4</sup> Consequently the Corinthians were not baptized εἰς τὸ ὄνομα Παύλου (1 Cor. i. 13), because it was

<sup>1</sup> In answer to Credner, *Einleit.* I. p. 208; Strauss, *Kelm.*

<sup>2</sup> Hofmann, *Schriftbew.* II. 2, p. 164; comp. also, on the other hand, Theod. Schott, p. 18.

<sup>3</sup> Comp. also 1 Cor. i. 17.

<sup>4</sup> Had Jesus used the words τὰ ὀνόματα instead of τὸ ὄνομα, then, however much He may have intended the names of three distinct persons to be understood, He would still have been liable to be misapprehended, for it might have been supposed that the plural was meant to refer to the *various* names of each separate person. The *singular* points to the *specific name assigned in the text to each of the three respectively*, so that εἰς τὸ ὄνομα is, of course, *to be understood* both before τοῦ υἱοῦ and τοῦ ἁγίου πνεύματος; comp. xiv. 1: τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ. We must beware of making any such *dogmatic* use of the singular as to employ it as an argument either for (Basilides, Jerome, Theophylact) or against (the Sabellians) the orthodox doctrine of the Trinity. We should be equally on our guard against the view of Gess, who holds that Christ abstained from using the words "of God the Father," etc., because he considers the designation God to belong

to the Son and the Holy Spirit as well. Such a dogmatic idea was not at all likely to be present to His mind upon an occasion of leave-taking like the present, any more than was the thing itself on which the idea is supposed to be based, for He was never known to claim the name θεός either for Himself or for the Holy Spirit. Still the New Testament, *i.e.*, the Subordination view of the Trinity as constituting the summary of the Christian creed and confession *lies at the root* of this whole phraseology.—Observe, further, that the baptismal formula: "In nomine," and: "in the name," rests entirely on a mistranslation on the part of the Itala and Vulgate, so that there is accordingly no ground for the idea, adopted from the older expositors, that the person who baptizes acts *as Christ's representative* (Sengelmann in the *Zeitschr. f. Protestantism.* 1856, p. 341. ff.), neither is this view countenanced by Acts x. 48. Tertullian (*de bapt.* 18) gives the correct rendering *in nomen*, though as early as the time of Cyprian (*Ep.* lxxiii. 5) *in nomine* is met with. The practice of dipping *three times* dates very far back (being vouched for even by Tertullian), but cannot be traced to the apostolic age.

not the name "*Paul*," but the name "*Christ*," that was to constitute the sum of their creed and their confession. For a similar reason, when the Samaritans circumcised, they did so לשם הר גריזים (see Schöttgen on the passage), because the name "*Gerizim*" represented the specific point in their distinctive creed and confession (their *shibboleth*). The dedication of the believer to the Father, etc., is of course to be regarded as *practically* taking place in the course of the βαπτίζειν εἰς τὸ ὄνομα, κ.τ.λ.; for though this is not directly intimated by the words themselves,<sup>1</sup> it is implied in the act of baptism, and could have been expressed by the simple use of εἰς (without τὸ ὄνομα), as in 1 Cor. x. 2; Rom. vi. 3; Gal. iii. 27. Further, εἰς τὸ ὄνομα is not to be taken as equivalent to εἰς τὸ ὀνομάζειν,<sup>2</sup> as though the meaning of the baptism consisted merely in calling God the *Father*, Christ the *Son*, and the Spirit the *Holy Spirit*. Such a view certainly could not apply in the last-mentioned case, for, like Father and Son, τὸ πνεῦμα ἅγιον must be understood to be a specifically Christian designation of the Spirit. τὸ ὄνομα is rather intended to indicate the *essential nature* of the Persons or Beings to whom the baptism has reference, that nature being revealed in the gospel, then expressed in the name of each Person respectively, and finally made the subject of the Christian's confession and creed. Finally, in opposition to the utterly erroneous view of Bindseil,<sup>3</sup> that βαπτίζειν εἰς τὸ ὄνομα means: to lead to the adoption of the name through baptism, i.e., to get the person who is to be baptized to call himself *after the particular name or names in question*, see Fritzsche as above. But as for the view of Weisse<sup>4</sup> and of Volkmar, p. 629, as well, that Christ's commission to baptize is entirely unhistorical, it is only of a piece with their denial of the actual bodily resurrection of Jesus. Ewald, too,<sup>5</sup> is disposed to trace the origin of the commission to the inner world of a later apostolic consciousness.—It is a mistake to speak of our passage as the *formula of baptism*,<sup>6</sup> for Jesus is not to be understood as merely repeating the words that were to be employed on baptismal occasions (and accordingly no trace of any such use of the words is found in

<sup>1</sup> In opposition to Hofmann, *Schriftbew.* II. 2, p. 163; Thomasius, *Chr. Pers. u. Werk*, III. 2, p. 12.

<sup>2</sup> Franke in the *Sächs. Stud.* 1846, p. 11 ff.

<sup>3</sup> In the *Stud. u. Krit.* 1882, p. 410 ff.

<sup>4</sup> *Evangelienfr.* p. 186 f.

<sup>5</sup> *Gesch. d. Apost. Zeit.* p. 180.

<sup>6</sup> It is no less erroneous to suppose that our passage represents the first institution of baptism. For long before this the disciples had been baptizing in obedience to the instructions of Jesus, as may be seen from John iv. 1 f., where baptism by the disciples is spoken of as tantamount to baptism by Jesus Himself, and where again there is as little reason to suppose the mere continuation of the baptism of John to be meant as there is in the case of our present passage (John iii. 5). In the passage before us we have the same commission as that just referred to, only with this difference,

that it is now extended so as to apply to *all nations*. This at once disposes of the question as to whether baptism should not occupy merely a *secondary* place as a sacrament (Laufs in the *Stud. u. Krit.* 1868, p. 215 ff.). Comp. also, on the other hand, 1 Cor. x. 1-3, where there is an unmistakable reference to baptism and the Lord's Supper as the two great and equally important sacraments of the Christian church. Of these two, however, it is clearly not the Lord's Supper, but baptism, on which the greatest stress is laid as forming the divine constituent factor in the work of redemption, and that above all in the Epistles of Paul, in which the only instance of anything like a full treatment of the subject of the Lord's Supper is that of First Corinthians, and even then it is of a somewhat incidental character.

the apostolic age ; comp. on the contrary, the simple expression : βαπτίζειν εἰς Χριστόν, Rom. vi. 3 ; Gal. iii. 27 : βαπτίζειν εἰς τὸ ὄνομα Χ., Acts viii. 16, and ἐπὶ τῷ ὀνόματι Χ., Acts ii. 38), but as indicating the *particular aim and meaning* of the act of baptism.<sup>1</sup> The *formula* of baptism (for it was so *styled* as early as the time of Tertullian, *de bapt.* 13), which in its strictly literal sense has no bearing whatever upon the essence of the sacrament,<sup>2</sup> was *constructed* out of the words of the text at a subsequent period,<sup>3</sup> as was also the case, at a still later period, with regard to the baptismal *confession* of the three articles.<sup>4</sup> There is therefore nothing here to justify those who question the *genuineness* of our passage,<sup>5</sup> or those who of late have doubted its *originality*, at least in the form in which it has come down to us,<sup>6</sup> and that because, forsooth, they have professed to see in it a ἵστερον πρότερον. Exception has been taken, again, partly to the πάντα τὰ ἐθνη, though it is just in these words that we find the broader and more comprehensive spirit that characterized, as might be expected, our Lord's farewell commission, and partly to the "studied summary" (de Wette) of the New Testament doctrine of the Trinity. But surely if there was one time more than another when careful reflection was called for, it was now, when, in the course of this calm and solemn address, the risen Redeemer was endeavoring to seize the whole essence of the Christian faith in its three great leading elements as represented by the three substantially co-equal persons of the Godhead with a view to its being adopted as a constant σημεῖον to be used by the disciples when they went forth to proclaim the gospel.<sup>7</sup> The conjecture put forward by Keim,<sup>8</sup> that Jesus instituted baptism—though without any specific reference to all nations—on the night of the last supper, to serve the purpose of a second visible sign of His continued fellowship with the church after His departure from the world, is inadmissible, because there is no trace of this in the text, and because, had such a contemporaneous institution of the two sacraments taken place, it would have made so deep an impression that it could never have been forgotten, to say nothing of the impossibility of reconciling such a view with John iv. 1 f.

Ver. 20. Διδάσκοντες αὐτοὺς, κ.τ.λ.] without being conjoined by καί, therefore not coordinate with, but *subordinate* to the βαπτίζοντες, intimating that a certain *ethical teaching* must necessarily accompany in every case the administration of baptism : *while ye teach them to observe everything*, etc. This moral instruction must not be omitted<sup>9</sup> when you baptize, but it must

<sup>1</sup> See Reiche, *de baptism. orig.*, etc., 1816, p. 141 ff.

<sup>2</sup> Höfling, I. p. 40 ff.

<sup>3</sup> See already Justin, *Ap.* i. 61.

<sup>4</sup> See Köllner, *Symbol. d. Luth. K.* p. 14 ff.

<sup>5</sup> Teller, *Exc.* 2, *ad Burnet de fide et officio Christianorum*, 1786, p. 282 ; see, on the other hand, Beckhaus, *Aechth. d. s. g. Taufformel*, 1794.

<sup>6</sup> Strauss, Bruno Bauer, de Wette, Wittichen in the *Jahrb. f. D. Theol.* 1862, p. 386 ; Hilgenfeld, Volkmar, Scholten, Keim.

<sup>7</sup> Chrysostom : πάντας σύντομον διδασκαλίαν

ἐγκείμενους τὴν διὰ τοῦ βαπτίσματος, "having put into their hands a complete summary of the doctrine, that expressed by the form of baptism."

<sup>8</sup> III. p. 286 f.

<sup>9</sup> Οὐκ ἀρκεῖ γὰρ τὸ βάπτισμα καὶ τὰ δόγματα, πρὸς σωτηρίαν, εἰ μὴ καὶ πολιτεία προσεῖη, "for baptism and the doctrines relating to salvation are not sufficient, unless government (that is the church) be added," Euthymius Zigabenus, who thus admirably points out that what is meant by διδάσκοντες, κ.τ.λ., is not the teaching of the gospel with a



be regarded as an essential part of the ordinance. That being the case, *infant* baptism cannot possibly have been contemplated in βαπτίζ., nor, of course, in πάντα τ. ἐθνη either. — καὶ ἰδοὺ, κ.τ.λ.] Encouragement to execute the commission entrusted to them, ver. 19. — ἐγώ] with strong emphasis: *I* who am invested with that high ἐξουσία to which I have just referred. — μεθ' ὑμῶν εἰμι] namely, through the working of that power which has been committed to me, ver. 18, and with which I will continue to protect, support, strengthen you, etc.<sup>1</sup> The ὑμεῖς are the *disciples* to whom the Lord is speaking, not the *church*; the *present* tense (not ἔσομαι) points to the fact of His having now entered, and that permanently, into His estate of exaltation. The promised help itself, however, is that vouchsafed by the glorified Redeemer in order to the carrying out of His own work (Phil. iii. 21, iv. 13; Col. i. 29; 2 Cor. xii. 9), imparted through the medium of the Spirit (John xiv.-xvi.), which is regarded as the Spirit of Christ (see on Rom. viii. 9), and sometimes manifesting itself also in signs and wonders (Mark xvi. 20; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 14), in visions and revelations (2 Cor. xii. 1; Acts xxii. 17). But in connection with this matter (comp. on xviii. 20) we must discard entirely the unscriptural idea of a substantial *ubiquity* (in opposition to Luther, Calovius, Philippi).<sup>2</sup> — πάσας τ. ἡμέρας.] *all the days* that were still to elapse ἕως τ. συντελ. τοῦ αἰῶνος, i.e., *until the close of the current age* (see on xxiv. 3), which would be coincident with the second advent, and after the gospel had been proclaimed throughout the whole world (xxiv. 14); “*continua praesentia*,” “*a continual presence*,” Bengel.

REMARK 1.—According to John xxi. 14, the Lord's appearance at the sea of Tiberias, John xxi., which Matthew not only omits, but which he does not seem to have been aware of (see on ver. 16), must have preceded that referred to in our passage.

REMARK 2.—Matthew makes no mention of the return of Jesus and His disciples to Judaea, or of the ascension from the Mount of Olives; he follows a tradition in which those two facts had not yet found a place, just as they appear to have been likewise omitted in the lost conclusion of Mark; then it so happened that the apostolic λόγια terminated with our Lord's parting address, ver. 19 f. We must beware of imputing to the evangelist any subjective motive for making no mention of any other appearance but that which took

view to conversion. The ἀκοὴ πίστews (Gal. iii. 2) and the πίστις ἐξ ἀκοῆς (Rom. x. 17) are understood, as a matter of course, to have preceded the baptism. Comp. Theodor Schott, who, however, without being justified by anything in the text, is disposed to restrict the δὲ εὐαγγελισμῷ, ὑμῶν, on the one hand, to the instructions contained in the farewell addresses (from the night before the crucifixion on to the ascension), and ὑπακούειν, on the other, to a faithful observance on the part of the convert of what he already knew. Comp., on the contrary, xix. 17; John xiv. 15, 21, xv. 10; 1 Tim. vi. 14;

1 John ii. 3 f., iii. 22 f., v. 2 f.; Rev. xii. 17, xiv. 12; Ecclesi. xxix. 1, in all which passages ὑπακούειν τὰς ἐντολάς means observe, i.e. to obey, the commandments Admirable, however, is the comment of Bengel: “*U't baptizatis convenit, fidei virtute*,” “as is proper for the baptized, by the power of faith.”

<sup>1</sup> Comp. Acts xviii. 10; 2 Cor. xii. 9, 10.

<sup>2</sup> Beza well observes: “*Ut qui corpore est absens, virtute tamen sit totus praesentissimus*,” “that He who is absent in *body* may nevertheless be wholly and perfectly present in *efficacy*.”

place on the mountain in Galilee ; for had he omitted and recorded events in this arbitrary fashion, and merely as he thought fit, and that, too, when dealing with the sublimest and most marvellous portion of the gospel narrative, he would have been acting a most unjustifiable part, and only ruining his own credit for historical fidelity. By the apostles the *ascension*, the actual bodily mounting up into heaven, was regarded as a fact about which there could not be any possible doubt, and without which they would have felt the second advent to be simply inconceivable (Phil. ii. 9, iii. 20 ; Eph. iv. 10 ; 1 Pet. iii. 22 ; John xx. 17), and accordingly it is presupposed in the concluding words of our Gospel ; but the embodying of it in an outward incident, supposed to have occurred in presence of the apostles, is to be attributed to a tradition which Luke, it is true, has adopted (as regards the author of the appendix to Mark, see on Mark xvi. 19 f.), but which has been rejected by our evangelist and John, notwithstanding that in any case this latter would have been an eye-witness. But yet *the fact itself* that the Lord, shortly after His resurrection, ascended into heaven, and that not merely in spirit (which, and that in entire opposition to Scripture, would either exclude the *resurrection* of the actual body, or presuppose a second *death*), but in the body as perfectly transformed and glorified at the moment of the ascension, is one of the truths of which we are also fully convinced, confirmed as it is by the whole New Testament, and furnishing, as it does, an indispensable basis for anything like certainty in regard to Christian eschatology. On the ascension, see Luke xxiv. 51, Rem.

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